SOME RECENT

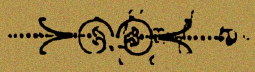
ADVANCES IN SCIENCE

BY

DR. A. RICHARDSON

PRINCIPAL, CENTRAL HINDU COLLEGE,

BENARES.



THEOSOPHICAL PUBLISHING SOCIETY,

BENARES.

1905.

Y. M. Krishna Rao

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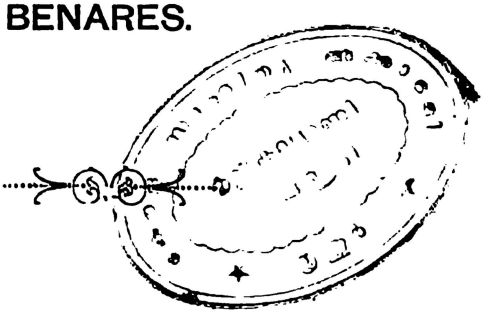

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PRINTED BY FREEMAN & Co., LTD.
AT THE TARA PRINTING WORKS, BENARES.

SOME RECENT ADVANCEMENTS IN SCIENCE.

(A Lecture delivered by Dr. A. Richardson, at the Eighth Annual Convention of the Indian Section of the Theosophical Society held in Benares on 26th October 1898.)

Western Science with all its magnificent achievements in the past and still greater promise for the future, with its attendant train of practical applications which have given rise to modern civilization in the hands of the inventor, with its long list of names of men who have won a world-wide renown in its service—this science sprang from, and is the child of, the despised and ridiculed parent Alchemy. Three centuries ago, science as we understand it, did not exist, and the scientist was represented by the alchemist.

The first great advancement of science was from this obscure ancestor which gave it birth, and from which it has so rapidly evolved. Who then, we may well ask, was the alchemist, and what,

his aims? The genuine alchemist was essentially a mystic, well versed in philosophy and the wisdom of the East; indeed the Orient was to him a treasure-house whence his knowledge was mainly drawn. His motto was, "As above so below." He believed that as man the animal might be transmuted into man the Divine, so also on the physical plane, the baser metals might be transmuted into gold. His laboratory, where he sought to prove his theory experimentally, was sacred ground, his work-table was an altar, and he approached the latter in all humility, and in the spirit of reverence performed his experiments on the material plane. As time went on, however, the high and noble art of Alchemy fell into the hands of men who sought only to acquire wealth, often obtaining money under false pretences from the ignorant and superstitious. Thus it became degraded, and with its decline the true seekers after truth withdrew from the world, and pursued their studies in secret.

The 17th and 18th centuries saw alchemy at its worst. It was then that men like Robert Boyle, Lavoisier, and Priestley, took her by the hand, lifted her out of the mire of superstition, divested her of the rags of so-called metaphysics, and laid the foundations of the physical sciences as we know them to-day.

These philosophers taught men to study the facts of nature by the cold light of Reason, and to replace hazy speculations by the evidence furnished by the Chemical Balance. Thus a materialistic school of workers gradually grew up consisting of men highly trained in the accurate observation of facts; men who were content to direct their one-pointed attention to their physical surroundings, and who formed their theories only when their facts rendered it necessary to do so. But the mind so trained, in gaining on the one hand lost on the other; for the student effectually closed behind him the doors which had been opened by the alchemists—between himself and the super-physical planes. Nor is it to be regretted that such a change should have taken place, for this preliminary training was necessary, that the student of nature should have clear and balanced ideas as to what he was doing, before it was safe for him to again draw the veil aside and penetrate the regions which lie behind the material world. The lowest point—the most materialistic period—in the descending arc, would appear to have been reached within the first three quarters of this century; already however the curve would seem to have taken its upward course, and the end of the century gives promise of a still nobler science, founded it is true on the rock of reason and ex-

periment, but no longer confined within the narrow limits of matter and energy, whose students are not afraid to push their investigations into realms which lie beyond and behind visible nature, but which have until lately been a closed book to them.

Among the more notable discoveries of this century we see that one of the earliest, and that upon which the science of chemistry primarily depends, was the discovery of the *Indestructibility of Matter.* Thus we know that when a lighted candle burns away, the candle as such ceases to exist. But chemistry teaches us that though the form of the candle is lost, the materials of which it is composed have but undergone a change from solid wax to invisible gas. There is no loss of matter in the process. Testing a number of instances of apparent destruction, the chemist finds that in all cases the mass of matter remains the same, whatever the changes it undergoes. The senses fail to give us this information, the Balance is our guide; and from it we learn that the sum of created matter is fixed and definite.

So again with regard to energy, that subtle something which, playing in matter, gives it its properties. was found to be likewise constant. Take for instance energy as exhibited in a revolving cart-wheel. You put a brake on and the motion

is stopped, but the energy of motion is not lost, it is but transformed into its equivalent of heat energy—as found in the heating of the brake which sometimes sets the wheel on fire. So it is with all the forms of energy which have been tested. Energy is never lost, it only changes its mode of manifestation.

The Indestructibility of Matter, and the Conservation of Energy, are therefore primary facts of science; and as one after another of the phenomena of nature have been explained and brought within the scope of these two great generalizations, it is not to be wondered at if philosophers have regarded matter and energy as sufficient in themselves to explain all the phenomena of the visible world.

But, said the opponents of the materialistic school of thought, there is yet a vital process—the life principle at work in the vegetable and animal kingdoms, under whose influence products are formed which the chemist cannot produce from his dead elements; products like alcohol, starch, sugar, protoplasm, and urea, which he can analyse it is true, but cannot build up from their components without the aid of living organisms. Here then seemed to be a third factor—life. But even this last argument of the opponent of materialism was soon to be shaken, for in 1828 Wöhler synthesized

urea——a substance which up to that time had only been known as a product of the animal organism. This discovery—the building up of an organic compound from "dead" or inorganic matter without the aid of vital functions—was followed by a series of successes of a like kind. The question then arose: If such be the case why should not protoplasm—the very seat of life—be synthesized from its constituents carbon, hydrogen, nitrogen and oxygen; and if protoplasm—why not life? Thus the latter would be proved to be but another form of energy. So the philosophers dreamed their dreams and some of them are still dreaming that, given a world or universe of physical matter and energy to start with, all the manifestations of life, from the lowest amœba to the greatest thinker, would follow as an evolutionary consequence.

Fifty years ago the wave of materialism which was the outcome of these speculations, was spreading far and wide, strengthened by the clear and seemingly irresistible arguments which fell from the lips and pens of agnostics like Tyndal, Huxley, and Spencer, so that thinking men in all classes of society regarded as superfluous the supposition of any supermundane factor, as involving the introduction of an unnecessary hypothesis, when physical matter and energy seemed to contain the solution of every problem.

Thus the orthodox scientist, having observed and tabulated some of the properties of matter, and studied some of the more obvious laws of nature, was tempted to mistake his fraction of knowledge for the whole truth, and reject as impossible that which fell outside his range of experience. No better example of the bigotry of science of that period can be cited than the treatment given to Sir William, (then Mr.) Crookes at the hands of his scientific brethren, when he reported the result of his researches on the phenomena of spiritualism.

About this time, spiritualism had been gaining ground among the unscientific, and less intellectual, members of the community and the rumours of marvellous occurrences witnessed at *Seances* were attracting considerable notice. These were assumed by the scientists to be due solely to trickery and foul play on the part of the mediums, so that when in 1870 a well-known chemist like Crookes announced his intention of investigating the phenomena from an unbiassed stand-point, there was a general hum of satisfaction in scientific circles for it was supposed that he would settle the matter once for all, and give the death-blow to spiritualism and the spirits. Conceive then the disgust of his colleagues when Crookes reported, as the result of his investigations, the discovery of not

only a new force, but an *intelligent* force, under whose influence matter no longer obeyed the known laws of nature. Time will not allow me to go into the details of these intensely interesting experiments. Suffice it to say that, through the medium Home, he tested the spiritualistic phenomena in his own laboratory, under conditions imposed by himself, and with his own apparatus. He was thus able to satisfy himself of the truth of the phenomena, and in this particular case discount entirely the accusation of trickery. When he published his results, under the tittle *Researches in Spiritualism*, an endeavour was made to expel him from the Royal Society. Dr. Carpenter denounced him in his public lectures. Some of his fellow-workers declared the subject to be unfit for discussion; while others hinted that he had lost his reason. Such then was the spirit of intolerance and narrow-mindedness of the so-called students of nature, the seekers after truth, of thirty years ago. But great advances have been made since that time, and this year is witness to the remarkable changes that have taken place in men's minds, for the man chosen to represent Scientific opinion—the man above all others whom scientists delight to honour by electing him President of the British Association—is none other than Sir William Crookes. In

his Presidential address, delivered this year at the meeting of the British Association at Bristol, he tells his audience, composed of the leading scientists from all parts of the world, that the opinions he held in the past remain unshaken, or rather have been confirmed by the progress of events. He reiterates his belief in the existence of subtle forces lying behind the matter and energy we know of to-day; the investigation of which will be the work of the scientists of the future.

Turning now from this change of front, which marks the thought of the present age, we may briefly glance at some of the more remarkable discoveries in chemical science, and see where they are leading. Chemistry deals with the properties of matter. The chemist describes and differentiates substances according to their chemical behaviour. This has led to a tendency to regard the properties of a substance as if they were inherent in and belonged to, it. But gradualy the conviction is dawning on us that the properties of matter depend on the conditions under which it is placed; that so far from knowing anything about its inherent properties, it is doubtful whether it has any properties at all that it can call its own.

Take for example the remarkable researches of Professor Dewar on the behaviour of substances when subjected to intense cold. We usually re-

gard ice as cold, the sense of touch, as well as the evidence of the thermometer, showing us that, in this country, it is colder than the surrounding objects. But a far greater degree of cold can be artificially produced by mixing certain substances together. A thermometer plunged into such a mixture registers the fact down to a certain point. But here the cold is so intense that the mercury in the thermometer's bulb has congealed or frozen, so that the thermometer fails to help us any further. Still the limit of cold has not been reached. We can go on lowering the temperature, and though the mercurial thermometer has to be abandoned, we may yet measure it by determining the electrical conductivity of a platinum wire. Such a wire offers a certain resistance to the flow of an electric current, at the ordinary temperature—something like a partially stopped pipe which only lets a small quantity of water flow through it. Cool the wire however, and the resistance decreases; in other words the conductivity of the wire gradually and steadily increases with the fall of temperature. Thus by testing the conductivity of a known wire, the temperature can be measured and the degree of cold determined. Such an instrument serves to explore very low temperatures, and tells us how far down in the scale of cold we have gone. But again as we descend there comes a point very low

down indeed, when this form of thermometer has to be abandoned, for the resistance offered by the wire to the current has gradually been getting less as the cold increases and at last ceases altogether, that is to say, the wire has become a perfect conductor, and further lowering of temperature cannot be measured by it. The property of platinum to resist the electric flow has disappeared. Metals are often classified according to their conductivity; but, differing as they do very widely among themselves at the ordinary temperature, they all become exactly alike in this respect when sufficiently cooled. Still the limit of cold is not yet reached, and the ingenuity of man has enabled him to go still further down the ladder of low temperature, into regions where he has at present no means of measuring it.

Theoretically there is a limit however, beyond which it is impossible to cool a body, a point is arrived at by calculation, not yet experimentally determined, called the absolute zero, a condition of things where a body is absolutely cold. It is the bottom of the ladder down which we have in imagination been descending—a point calculated to be 273° C. below the freezing-point of water. Towards this point Professor Dewar has for years been aiming, like an Arctic explorer seeking the North Pole. This year he has approached it more nearly

than ever before. Now it has long been predicted from theoretical considerations, that if we could cool a substance to this hypothetical absolute zero, it would lose all its properties. Let us see now how far this state of things is actually realized. We will suppose for the moment that we have a chamber cooled to the lowest temperature yet reached (about —200° C. or 73° above the absolute zero.)

In the first place it would be impossible to take photographs inside such a chamber, for the photographic plate, on which an image is easily impressed by light under ordinary conditions, has now lost this characteristic property. Next we place a jar of oxygen gas in the chamber: it first turns liquid, then solid. In the same way the air of the chamber freezes to a white solid. Oxygen so cooled loses all the characters by which we usually recognize it, for the gas which, under the ordinary conditions, combines readily with many elements, is now quite inert—it is as if it were for the time being dead, or asleep.

Again the gas fluorine, as we know it usually is the most active of all elements. If shut up in a glass bottle it will eat holes in the glass and corrode it away; a piece of flint or quartz takes fire and burns in it; in contact with turpentine it explodes violently. Such then is fluorine with its well-defined properties. Now subject the gas to intense

cold. It first changes to a pale green liquid, and as liquid fluorine it is quite without action on glass, and may be contained in thin glass bulbs without the least effect. It no longer attacks flint or quartz, and nearly all the properties by which it was formerly known have disappeared like borrowed plumes.

But fluorine is not even now quite "dead," it still shows a lingering regard for turpentine. This Professor Dewar found to his cost for when he touched the liquid fluorine with turpentine, it at once woke up as it were, and the two combined so violently that they blew all his costly apparatus to pieces. Fluorine cooled to the absolute zero would probably fail even to reäct with this substance. Thus we see that under certain conditions, the properties which serve to distinguish one body from another gradually disappear, their points of distinction giving place to negative qualities only.

Turning now from chemistry to physics we find that still more remarkable discoveries have been made, some of them entirely altering our conceptions of the properties of matter. We often speak of substances as either transparent (like glass) or opaque (like a piece of wood), meaning by this of course that the one transmits, while the other obstructs light rays. A few years ago scientific men would have ridiculed the idea of seeing

through a brick wall, or into a closed wooden box. To-day, they are proving to us that such can actually be done. They now produce rays of *dark light*, paradoxical as it may sound, by passing a current of electricity through vacuous tubes. The rays so produced, though quite invisible, have the power of penetrating through solid walls, the human body, and all sorts of substances usually regarded as opaque. By an ingenious arrangement it is possible to turn these invisible rays into visible light rays. Thus a ray of dark light may be passed from this room, through the closed door or wall, into the next room and there be made visible to the observer. So again the dark rays may be passed through the human hand and made visible on the other side. A picture of the hand will then be seen with all the bones and tendons clearly marked, every detail of the inside of the hand being depicted. If a man has a bullet wound, and the bullet is still buried in the flesh, it will stand out clearly in the picture so obtained, and will guide the surgeon as to where to operate. To the surgeon this knowledge has already proved of the greatest value; by its aid he can see calcareous deposits in the body, morbid growths, and fractured bones, and even watch the beating of the living heart. Thus he is enabled to operate with far greater precision and success than formerly.

These are only a few of the many instances I might bring forward if time permitted, to show you how great is the progress which is being made towards the realization of the fact that the science of to-day is but in its infancy, representing but the first few letters of the great nature book "written in celestial hieroglyphs of which even prophets are happy that they can read here a line and there a line."

The effect of these discoveries is very wholesome, it tends to humility. It also makes the investigator cautious, for while he refuses to deny anything as impossible, he also refuses to accept statements as facts, which are unsupported by sufficient evidence.

For instance the man who takes a piece of gold to a scientist and asks him to believe that he has made it out of lead, cannot expect much sympathy so long as he does not describe his process. Scientific etiquette will not permit a man to keep any thing secret if he is to be recognized as a fellow worker; for nothing can be recognized as fact, and acknowledged by the scientists until others can test and prove it for themselves. No one objects to his secrecy, but a secret process has no place in the freemasonry of science. How far the demanded publicity is safe in all cases, is another matter, what we have to notice is that while it is the rule

no one who breaks it can complain if his work is passed by unnoticed. A discovery is accepted as a fact only when a number of independent workers have experimented and verified it. This rule is adhered to among their own brethren. When the new element argon, one of the constituents of the atmosphere, was discovered by Lord Rayleigh and Sir William Ramsay, the fact was at first doubted, especially as other chemists failed to isolate the gas. It was not until several chemists confirmed the original experiments that the existence of argon was entered in the archives as a proved fact. The true scientific man works slowly and with infinite patience, for he holds that one fact proved beyond doubt, is better than many assertions based on weak evidence. My scientific colleagues have some times asked me to tell them about theosophy: "But," as one of them put it, "for goodness sake don't mention the astral plane"; for directly we mention this unfortunate word we assume the existance of that which to them is but a name.

Since this lecture was given fresh facts have been discovered, facts that shed a new light on the philosophers stone, by means of which the alcheamists sought to transmute the metals. At the beginning of the last century the possibility of transmuting the elements was still entertained by some of the leading chemists of the age, and

D' Israeli in his " Curiosities of Literature " says that Sir Humphrey Davy told him that he did not believe the undiscovered art to be impossible, but, should it ever be discovered, it would certainly be useless." As the century advanced however, and one element after another was proved to have its own atomic weight from which it could not depart, the alchemical view was dismissed as a delusion, so that in the sixties no sensible scientific man gave it a moment's thought. When Newlands in 1866 advanced the idea that there is a definite relation between the properties of the elements and their atomic weights the Chemical Society rejected his view as ridiculous and refused to publish his paper. But fifteen years later the same view was advanced by Mendelieff, and it was then accepted. I remember hearing a lecture at the British Association of that date, in which this new and wonderful generalization was proclaimed as an explanation of a host of phenomena hitherto regarded as isolated facts of Science. Roughly speaking this classification announces that evolution is at work even in the ultimate masses or atoms of the elements, it shows that the properties of the elements vary periodically with their atomic weights, for if we take the elements in the order of their atomic weights from 1 to 240 we find that they can be classified in groups of seven or multiples

of seven. Thus the first, the seventh, the fourteenth, the twenty-first, all fall into line in one vertical column, for instance lithium is separated from sodium by six elements sodium being the seventh, going up the scale we come to the next element resembling sodium seven places from it in the form of potassium; these elements are strikingly alike and form one group. Again fluorine, the first of another group, is followed by chlorine the seventh from it, fourteen more elements bring us to bromine and one more set of twice seven to iodine; here also these elements are so closely allied that they have long been classed together. Our guides are, now however not only the physical and chemical properties of the individual members, long since recognized by chemists, but also their numerical values, showen by their Atomic weights, which gives them their position, every seventh element falling into its proper place. This in brief constitutes the famous "Periodic Law" or Classification of Mendeleeff.

This year (1904) one of the greatest of modern chemists, Prof. Ostwald, sounded the old alchemical note again, when he delivered the Faraday lecture before the Chemical Society. There he quotes Faraday who said at the beginning of last century :—"To decompose the metals, then to reform them, to change them from one to the

other, and to realize the once absurd notion of transmutation are the problems now given to chemists for solution. Let none start at the difficult task and think the means far beyond him; every thing may be gained by energy and perseverance," Now the energy and perseverance of Madame Currie has presented the world with the child Radium, the most extraordinary substance known. Radium is an element; it occurs in Pitch-blende, which is an ore of the long known element, Uranium. It is not yet decided as to whether Radium decomposes into Uranium, or vice-versa. At any rate we have here an element at the transitional stage. When exposed to the radiations of Radium, electrical insulators conduct electricity, so that, given a large supply of Radium, Telephons, Telegraphs, Electric cars etc would no longer work. It is fortunate that up to the present time only a very small quantity has been isolated, perhaps one ounce, in the whole world, for, if placed near the skin, it inflames it, and causes violent ulceration One of the early investigators, not knowing of this property, carried a little of the precious substance in a sealed tube in his pocket: on getting home, he was covered with blisters which were very difficult to heal. Again if all the radiations of Radium could be converted into heat, it appears that it would have 2000 times the heating

value of the hottest flame known. Radium gradually changes into other substances, one of them being that most inert of all gases, Helium. This process of change is very slow, one of the calculations for the change involves a transmutation of Radium equal to 1000th part per year.

Here we have, for the first time, the change of one element into others going on under our very eyes, and though slow it is definite, and leads to the conclusion that the so-called elements are not the ultimate atoms which they were supposed to be, but are themselves evolved from some common source. Speaking of Radium, Prof. Tilden says in his Presidential address to the Chemical Society this year :

" Chemists can hardly look without emotion on a scheme of the Universe in which the atoms, which have so long been the foundations of systematic Chemistry, are represented as undergoing spontaneous disintegration, although that process is compensated by a reintegration which may result in a new order of things."

Thus science is daily approaching more nearly to the boundaries of its present field of work, namely the physical plane. It may be that ere long the superphysical states of matter will gradually present themselves, first as necessary hypotheses, then as facts, just as the medium ether had to be as-

sumed to exist, in order to account for light and electrical phenomena on the physical plane. To-day science takes little notice of theosophy; the time may not be far distant however, when the former may seek to cross the gulf between this world and the promised land which lies beyond; then it will be the mission of theosophy to show the way, and lead science out of the illusions of gross matter back to the essence of things, where all knowledge has its source, and which is its true home.

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THE VOICE OF LIFE

I DEDICATE today this Institute—not merely a Laboratory but a Temple.

The power of physical methods applies for the establishment of that truth which can be realised directly through our senses, or through the vast expansion of the perceptive range by means of artificially created organs. We still gather the tremulous message when the note of the audible reaches the unheard. When human sight fails, we continue to explore the region of the invisible. The little that we can see is as nothing compared to the vastness of that which we cannot. Out of the very imperfection of his senses man has built himself a raft of thought by which he makes daring adventures on the great seas of the Unknown. But there are other truths which will remain beyond even the super-sensitive methods known to science. For these we require faith, tested not in a few years but by an entire life. And a temple is erected as a fit memorial for

the establishment of that truth for which faith was needed. The personal, yet general, truth and faith whose establishment this Institute commemorates is this: that when one dedicates himself wholly for a great object, the closed doors shall open, and the seemingly impossible will become possible for him.

Thirty-two years ago I chose teaching of science as my vocation. It was held that by its very peculiar constitution, the Indian mind would always turn away from the study of Nature to metaphysical speculations. Even had the capacity for inquiry and accurate observation been assumed present, there were no opportunities for their employment; there were no well-equipped laboratories nor skilled mechanicians. This was all too true. It is for man not to quarrel with circumstances but bravely accept them; and we belong to that race and dynasty who had accomplished great things with simple means.

FAILURE AND SUCCESS

This day twenty-three years ago, I resolved that as far as the whole-hearted

devotion and faith of one man counted, that would not be wanting and within six months it came about that some of the most difficult problems connected with Electric Waves found their solution in my Laboratory, and received high appreciation from Lord Kelvin, Lord Rayleigh and other leading physicists. The Royal Society honoured me by publishing my discoveries and offering, of their own accord, an appropriation from the special Parliamentary Grant for the advancement of knowledge. That day the closed gates suddenly opened and I hoped that the torch that was then lighted would continue to burn brighter and brighter. But man's faith and hope require repeated testing. For five years after this the progress was uninterrupted ; yet when the most generous and wide appreciation of my work had reached almost the highest point there came a sudden and unexpected change.

LIVING AND NON-LIVING

In the pursuit of my investigations I was unconsciously led into the border region of physics and physiology and was amazed

to find boundary lines vanishing and points of contact emerge between the realms of the Living and Non-living. Inorganic matter was found anything but inert; it also was a-thrill under the action of multitudinous forces that played on it. A universal reaction seemed to bring together metal, plant and animal under a common law. They all exhibited essentially the same phenomena of fatigue and depression, together with possibilities of recovery and of exaltation, yet also that of permanent irresponsiveness which is associated with death. I was filled with awe at this stupendous generalisation; and it was with great hope that I announced my results before the Royal Society,—results demonstrated by experiments. But the physiologists present advised me, after my address, to confine myself to physical investigations in which my success had been assured, rather than encroach on their preserve. I had thus unwittingly strayed into the domain of a new and unfamiliar caste system and so offended its etiquette. An unconscious theological bias was also present which confounds

ignorance with faith. It is forgotten that He, who surrounded us with this ever-evolving mystery of creation, the ineffable wonder that lies hidden in the microcosm of the dust particle, enclosing within the intricacies of its atomic form all the mystery of the cosmos, has also implanted in us the desire to question and understand. To the theological bias was added the misgivings about the inherent bent of the Indian mind towards mysticism and unchecked imagination. But in India this burning imagination which can extort new order out of a mass of apparently contradictory facts, is also held in check by the habit of meditation. It is this restraint which confers the power to hold the mind in pursuit of truth, in infinite patience, to wait, and reconsider, to experimentally test and repeatedly verify.

It is but natural that there should be prejudice, even in science, against all innovations ; and I was prepared to wait till the first incredulity could be overcome by further cumulative evidence. Unfortunately there were other incidents and misrepresentations which it was impossible to

remove from this isolating distance. Thus no conditions could have been more desperately hopeless than those which confronted me for the next twelve years. It is necessary to make this brief reference to this period of my life; for one who would devote himself to the search of truth must realise that for him there awaits no easy life, but one of unending struggle. It is for him to cast his life as an offering, regarding gain and loss, success and failure, as one. Yet in my case this long persisting gloom was suddenly lifted. My scientific deputation in 1914, from the Government of India, gave the opportunity of giving demonstrations of my discoveries before the leading scientific societies of the world. This led to the acceptance of my theories and results, and the recognition of the importance of the Indian contribution to the advancement of the world's science. My own experience told me how heavy, sometimes even crushing, are the difficulties which confront an inquirer here in India; yet it made me stronger in my determination, that I shall make the path of those who are to follow me less arduous, and that

India is never to relinquish what has been won for her after years of struggle.

THE TWO IDEALS

What is it that India is to win and maintain? Can anything small or circumscribed ever satisfy the mind of India? Has her own history and the teaching of the past prepared her for some temporary and quite subordinate gain? There are at this moment two complementary and not antagonistic ideals before the country. India is drawn into the vortex of international competition. She has to become efficient in every way,—through spread of education, through performance of civic duties and responsibilities, through activities both industrial and commercial. Neglect of these essentials of national duty will imperil her very existence; and sufficient stimulus for these will be found in success and satisfaction of personal ambition.

But these alone do not ensure the life of a nation. Such material activities have brought in the West their fruit, in accession of power and wealth. There has been a feverish rush even in the realm of science,

for exploiting applications of knowledge, not so often for saving as for destruction. In the absence of some power of restraint, civilisation is trembling in an unstable poise on the brink of ruin. Some complementary ideal there must be to save man from that mad rush which must end in disaster. He has followed the lure and excitement of some insatiable ambition, never pausing for a moment to think of the ultimate object for which success was to serve as a temporary incentive. He forgot that far more potent than competition was mutu al help and co-operation in the scheme of life. And in this country through milleniums, there always have been some who, beyond the immediate and absorbing prize of the hour, sought for the realisation of the highest ideal of life—not through passive renunciation, but through active struggle. The weakling who has refused the conflict, having acquired nothing, has nothing to renounce. He alone who has striven and won, can enrich the world by giving away the fruits of his victorious experience. In India such examples of constant realisation of ideals through work have

resulted in the formation of a continuous living tradition. And by her latent power of rejuvenescence she has readjusted herself through infinite transformations. Thus while the soul of Babylon and the Nile Valley have transmigrated, ours still remains vital and with capacity of absorbing what time has brought, and making it one with itself.

The ideal of giving, of enriching, in fine, of self-renunciation in response to the highest call of humanity is the other and complementary ideal. The motive power for this is not to be found in personal ambition but in the effacement of all littlenesses, and uprooting of that ignorance which regards anything as gain which is to be purchased at others' loss. This I know, that no vision of truth can come except in the absence of all sources of distraction, and when the mind has reached the point of rest.

Public life, and the various professions will be the appropriate spheres of activity for many aspiring young men. But for my disciples, I call on those very few, who, realising some inner call, will devote their whole life with strengthen-

ed character and determined purpose to take part in that infinite struggle to win knowledge for its own sake and see truth face to face.

ADVANCEMENT AND DIFFUSION OF KNOWLEDGE

The work already carried out in my laboratory on the response of matter, and the unexpected revelations in plant life, foreshadowing the wonders of the highest animal life, have opened out very extended regions of inquiry in Physics, in Physiology, in Medicine, in Agriculture and even in Psychology. Problems, hitherto regarded as insoluble, have now been brought within the sphere of experimental investigation. These inquiries are obviously more extensive than those customary either among physicists or physiologists, since demanding interests and aptitudes hitherto more or less divided between them. In the study of Nature, there is a necessity of the dual view point, this alternating yet rhythmically unified interaction of biological thought with physical studies, and physical thought with biological studies. The future worker with

his freshened grasp of physics, his fuller conception of the inorganic world, as indeed thrilling with "the promise and potency of life" will redouble his former energies of work and thought. Thus he will be in a position to winnow the old knowledge with finer seives, to re-search it with new enthusiasm and subtler instruments. And thus with thought and toil and time he may hope to bring fresher views into the old problems. His handling of these will be at once more vital and more kinetic, more comprehensive and unified.

The further and fuller investigation of the many and ever-opening problems of the nascent science which includes both Life and Non-Life are among the main purposes of the Institute I am opening today; in these fields I am already fortunate in having a devoted band of disciples, whom I have been training for the last ten years. Their number is very limited, but means may perhaps be forthcoming in the future to increase them. An enlarging field of young ability may thus be available, from which will emerge, with time and labour, individual originality of research, pro-

ductive invention and some day even creative genius.

But high success is not to be obtained without corresponding experimental exactitude, and this is needed today more than ever, and to-morrow yet more again. Hence the long battery of super-sensitive instruments and apparatus, designed here, which stand before you in their cases in our entrance hall. They will tell you of the protracted struggle to get behind the deceptive seeming into the reality that remained unseen ;—of the continuous toil and persistence and of ingenuity called forth for overcoming human limitations. In these directions through the ever-increasing ingenuity of device for advancing science, I see at no distant future an advance of skill and of invention among our workers ; and if this skill be assured, practical applications will not fail to follow in many fields of human activity.

The advance of science is the principal object of this Institute and also the diffusion of knowledge. We are here in the largest of all the many chambers of this House of Knowledge—its Lecture Room. In adding this feature, and on a scale

hitherto unprecedented in a Research Institute, I have sought permanently to associate the advancement of knowledge with the widest possible civic and public diffusion of it; and this without any academic limitations, henceforth to all races and languages, to both men and women alike, and for all time coming.

The lectures given here will not be mere repetitions of second-hand knowledge. They will announce, to an audience of some fifteen hundred people, the new discoveries made here, which will be demonstrated for the first time before the public. We shall thus maintain continuously the highest aim of a great Seat of Learning by taking active part in the *advancement* and diffusion of knowledge. Through the regular publication of the Transactions of the Institute, these Indian contributions will reach the whole world. The discoveries made will thus become public property. No patents will ever be taken. The spirit of our national culture demands that we should for ever be free from the desecration of utilising knowledge for personal gain. Besides the regular staff there will be a selected number of scholars, who by their

work have shown special aptitude, and who would devote their whole life to the pursuit of research. They will require personal training and their number must necessarily be limited. But it is not the quantity but quality that is of essential importance.

It is my further wish, that as far as the limited accommodation would permit, the facilities of this Institute should be available to workers from all countries. In this I am attempting to carry out the traditions of my country, which so far back as twenty-five centuries ago, welcomed all scholars from different parts of the world, within the precincts of its ancient seats of learning, at Nalanda and at Taxilla.

THE SURGE OF LIFE

With this widened outlook, we shall not only maintain the highest traditions of the past but also serve the world in nobler ways. We shall be at one with it in feeling the common surgings of life, the common love for the good, the true and the beautiful. In this Institute, this Study and Garden of Life, the claim of

art has not been forgotten, for the artist has been working with us, from foundation to pinnacle, and from floor to ceiling of this very Hall. And beyond that arch, the Laboratory merges imperceptibly into the garden, which is the true laboratory for the study of Life. There the creepers, the plants and the trees are played upon by their natural environments,—sunlight and wind, and the chill at midnight under the vault of starry space. There are other surroundings also, where they will be subjected to chromatic action of different lights, to invisible rays, to electrified ground or thunder-charged atmosphere. Everywhere they will transcribe in their own script the history of their experience. From his lofty point of observation, sheltered by the trees, the student will watch this panorama of life. Isolated from all distractions, he will learn to attune himself with Nature; the obscuring veil will be lifted and he will gradually come to see how community throughout the great ocean of life outweighs apparent dissimilarity. Out of discord he will realise the great harmony.

These are the dreams that wove a network round my wakeful life for many years past. The outlook is endless, for the goal is at infinity. The realisation cannot be through one life or one fortune but through the co-operation of many lives and many fortunes. The possibility of a fuller expansion will depend on very large Endowments. But a beginning must be made, and this is the genesis of the foundation of this Institute. I came with nothing and shall return as I came; if something is accomplished in the interval, that would indeed be a privilege. What I have I will offer, and one who had shared with me the struggles and hardships that had to be faced, has wished to bequeath all that is hers for the same object. In all my struggling efforts I have not been altogether solitary; while the world doubted, there had been a few, now in the City of Silence, who never wavered in their trust.

Till a few weeks ago it seemed that I shall have to look to the future for securing the necessary expansion of scope and for permanence of the Institute. But response

is being awakened in answer to the need. The Government have most generously intimated their desire to sanction grants towards placing the Institute on a permanent basis, the extent of which will be proportionate to the public interest in this national undertaking. Out of many who would feel an interest in securing adequate Endowment, the very first donations have come from two of the merchant princes of Bombay, to whom I had been personally unknown.

A note that touched me deeply came from some girl-students of the Western Province, enclosing their little contribution "for the service of our common mother-land." It is only the instinctive mother-heart that can truly realise the bond that draws together the nurselings of the common home-land. There can be no real misgiving for the future when at the country's call man offers the strength of his life and woman her active devotion; she most of all, who has the greater insight and larger faith because of her life of austerity and self-abnegation.

Even a solitary wayfarer in the Himalayas has remembered to send me

message of cheer and good hope. What is it that has bridged over the distance and blotted out all differences? That I will come gradually to know; till then it will remain enshrined as a feeling. And I go forward to my appointed task, undismayed by difficulties, companioned by the kind thoughts of my well-wishers, both far and near.

INDIA'S SPECIAL APTITUDES IN CONTRIBUTION TO SCIENCE

The excessive specialisation of modern science in the West has led to the danger of losing sight of the fundamental fact that there can be but one truth, one science which includes all the branches of knowledge. How chaotic appear the happenings in Nature! Is Nature a Cosmos, in which the human mind is some day to realise the uniform march of sequence, order and law? India through her habit of mind is peculiarly fitted to realise the idea of unity, and to see in the phenomenal world an orderly universe. This trend of thought led me unconsciously to the dividing frontiers of different sciences and shaped the course of my work in its constant alternations

between the theoretical and the practical, from the investigation of the inorganic world to that of organised life and its multifarious activities of growth, of movement, and even of sensation. On looking over a hundred and fifty different lines of investigations carried on during the last twenty-three years, I now discover in them a natural sequence. The study of Electric Waves led to the devising of methods for the production of the shortest electric waves known and these bridged over the gulf between visible and invisible light; from this followed accurate investigation on the optical properties of invisible waves, the determination of the refractive powers of various opaque substances, the discovery of effect of air film on total reflection and the polarising properties of strained rocks and of electric tourmalines. The invention of a new type of self-recovering electric receiver made of galena was the fore-runner of application of crystal detectors for extending the range of wireless signals. In physical chemistry the detection of molecular change in matter under electric stimulation, led to a new theory

of photographic action. The fruitful theory of stereo-chemistry was strengthened by the production of two kinds of artificial molecules, which like the two kinds of sugar, rotated the polarised electric wave either to the right or to the left. Again the 'fatigue' of my receivers led to the discovery of universal sensitiveness inherent in matter as shown by its electric response. It was next possible to study this response in its modification under changing environment, of which its exaltation under stimulants and its abolition under poisons are among the most astonishing outward manifestations. And as a single example of the many applications of this fruitful discovery, the characteristics of an artificial retina gave a clue to the unexpected discovery of "binocular alternation of vision" in man;—each eye thus supplements its fellow by turns, instead of acting as a continuously yoked pair, as hitherto believed.

PLANT LIFE AND ANIMAL LIFE

In natural sequence to the investigation of the response in 'inorganic' matter, has

followed a prolonged study of the activities of plant-life as compared with the corresponding functioning of animal life. But since plants for the most part seem motionless and passive, and are indeed limited in their range of movement, special apparatus of extreme delicacy had to be invented, which should magnify the tremor of excitation and also measure the perception period of a plant to a thousandth part of a second. Ultra-microscopic movements were measured and recorded; the length measured being often smaller than a fraction of a single wave-length of light. The secret of plant life was thus for the first time revealed by the autographs of the plant itself. This evidence of the plant's own script removed the longstanding error which divided the vegetable world into sensitive and insensitive. The remarkable performance of the Praying Palm Tree of Faridpore, which bows, as if to prostrate itself, every evening, is only one of the latest instances which show that the supposed insensibility of plants and still more of rigid trees is to be ascribed to wrong theory and defective observation. My investigations show that all plants, even

the trees, are fully alive to changes of environment; they respond visibly to all stimuli, even to the slight fluctuations of light caused by a drifting cloud. This series of investigations has completely established the fundamental identity of life-reactions in plant and animal, as seen in a similar periodic insensibility in both, corresponding to what we call sleep; as seen in the death-spasm, which takes place in the plant as in the animal. This unity in organic life is also exhibited in that spontaneous pulsation which in the animal is heart-beat; it appears in the identical effects of stimulants, anaesthetics and of poisons in vegetable and animal tissues. This physiological identity in the effect of drugs is regarded by leading physicians as of great significance in the scientific advance of Medicine; since here we have a means of testing the effect of drugs under conditions far simpler than those presented by the patient, far subtler too, as well as more humane than those of experiments on animals.

Growth of plants and its variations under different treatment is instantly recorded by my Crescograph. Authorities

expect this method of investigation will advance practical agriculture; since for the first time we are able to analyse and study separately the conditions which modify the rate of growth. Experiments which would have taken months and their results vitiated by unknown changes, can now be carried out in a few minutes.

Returning to pure science, no phenomena in plant life are so extremely varied or have yet been more incapable of generalisation than the "tropic" movements, such as the twining of tendrils, the heliotropic movements of some towards and of others away from light, and the opposite geotropic movements of the root and shoot, in the direction of gravitation or away from it. My latest investigations recently communicated to the Royal Society have established a single fundamental reaction which underlies all these effects so extremely diverse.

Finally, I may say a word of that other new and unexpected chapter which is opening out from my demonstration of nervous impulse in plants. The speed with which the nervous impulse courses

through the plant has been determined; its nervous excitability and the variation of that excitability have likewise been measured. The nervous impulse in plant and in man is found exalted or inhibited under identical conditions. We may even follow this parallelism in what may seem extreme cases. A plant carefully protected under glass from outside shocks, looks sleek and flourishing ; but its higher nervous function is then found to be atrophied. But when a succession of blows is rained on this effete and bloated specimen, the shocks themselves create nervous channels and arouse anew the deteriorated nature. And is it not shocks of adversity, and not cotton-wool protection, that evolve true manhood ?

A question long perplexing physiologists and psychologists alike is that concerned with the great mystery that underlies memory. But now through certain experiments I have carried out, it is possible to trace "memory impressions" backwards even in inorganic matter, such latent impressions being capable of subsequent revival. Again the tone of our sensation is determined by the intensity

of nervous excitation that reaches the central perceiving organ. It would theoretically be possible to change the tone or quality of our sensation, if means could be discovered by which the nervous impulse would become modified during transit. Investigation on nervous impulse in plants has led to the discovery of a controlling method, which was found equally effective in regard to the nervous impulse in animal.

Thus the lines of physics, of physiology and of psychology converge and meet. And here will assemble those who would seek oneness amidst the manifold. Here it is that the genius of India should find its true blossoming.

The thrill in matter, the throb of life, the pulse of growth, the impulse coursing through the nerve and the resulting sensations, how diverse are these and yet how unified! How strange it is that the tremor of excitation in nervous matter should not merely be transmitted but transmuted and reflected like the image on a mirror, from a different plane of life, in sensation and in affection, in thought and in emotion.

Of these which is more real, the material body or the image which is independent of it? Which of these is undecaying, and which of these is beyond the reach of death?

It was a woman in the Vedic times, who when asked to take her choice of the wealth that would be hers for the asking, inquired whether that would win for her deathlessness. What would she do with it, if it did not raise her above death? This has always been the cry of the soul of India, not for addition of material bondage, but to work out through struggle her self-chosen destiny and win immortality. Many a nation had risen in the past and won the empire of the world. A few buried fragments are all that remain as memorials of the great dynasties that wielded the temporal power. There is, however, another element which finds its incarnation in matter, yet transcends its transmutation and apparent destruction: that is the burning flame born of thought which has been handed down through fleeting generations.

Not in matter, but in thought, not in possessions or even in attainments but in ideals, are to be found the seed of immorta-

lity. Not through material acquisition but in generous diffusion of ideas and ideals can the true empire of humanity be established. Thus to Asoka to whom belonged this vast empire, bounded by the inviolate seas, after he had tried to ransom the world by giving away to the utmost, there came a time when he had nothing more to give, except one half of an *Amlaki* fruit. This was his last possession and his anguished cry was that since he had nothing more to give, let the half of the *Amlaki* be accepted as his final gift.

Asoka's emblem of the *Amlaki* will be seen on the cornices of the Institute, and towering above all is the symbol of the thunderbolt. It was the Rishi Dadhichi, the pure and blameless, who offered his life that the divine weapon, the thunderbolt, might be fashioned out of his bones to smite evil and exalt righteousness. It is but half of the *Amlaki* that we can offer now. But the past shall be reborn in a yet nobler future. We stand here today and resume work tomorrow so that by the efforts of our lives and our unshaken faith in the future we may all help to build the greater India yet to be.

Printed and Published by A. C. Sarker,
at Brahmo Mission Press, Calcutta.

CO-OPERATION

IN

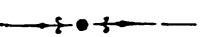
AGRICULTURE.

By Mr. J. C. GRAY (Manchester).

PAPER READ AT THE THIRTIETH ANNUAL CONGRESS

OF CO-OPERATIVE SOCIETIES,

Held at PETERBOROUGH, May, 1898.



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CO-OPERATION IN AGRICULTURE.

By Mr. J. C. GRAY (Manchester).

I DO not propose in this paper to treat the subject of co-operation in agriculture from the point of view of an expert in agricultural matters. It would be entirely outside my province, and altogether beyond my powers, to attempt to instruct this Congress on matters pertaining to the purely practical side of agriculture. Indeed, I imagine that many societies, as the result of their practical experiments in farming, would prefer to consign the subject to oblivion, and rest contented with other spheres of activity. And yet, although I may not be able to distinguish between soil which may be made productive and that which has no value whatever, or to give any opinion as to the values of various crops, and the best methods of farming, I hope to be able, from the point of view of a rank outsider as far as agriculture is concerned, to make a few common-sense suggestions which, if put into practical shape, would make it easy to apply the principles of co-operation to agricultural industry of every form and in every degree.

Much has been said at previous Congresses on one or other of the many phases which agricultural industry assumes, and various attempts have been made both by societies and individuals to bring the practice of agriculture into line with co-operative ideals. Many of these attempts have resulted in great loss to the societies and individuals concerned, whilst others which have been comparatively successful have not resulted in anything which could appreciably affect the course of agriculture in the future. With two or three notable exceptions, all these attempts at co-operative agriculture have been commenced and carried on as a business either for profit pure and simple, or with the object of providing, under the best conditions, for the requirements of the stores so far as relates to agricultural produce. Some societies may have had a laudable ambition to solve the land question by purchasing a number of acres to be used for the benefit of their members, both as workers and consumers. Most, if not all, of these may have decided that so far as the agricultural worker is concerned, his condition, under their management, should be far superior to anything ever known before in the agricultural world; but granting all this,

very little has really been done by these efforts in the direction of changing or improving the conditions of life amongst agricultural workers. Whilst the advantages offered by the co-operative store have, in districts where they have been laid hold of by the agricultural worker, made life more tolerable to him, and have enabled him and his family to enjoy comforts and happiness in a greater degree than would be possible otherwise, still the action of the store has not improved his condition as a worker and as a wage earner to any extent capable of being calculated.

I may as well, then, declare at this stage of the paper that the main idea running through the whole of it will be—the improvement of the condition of the agricultural worker by means of the results to be obtained from the exercise of his industry, and that the workers in this industry, at once the most ancient and most important of all industries, shall be enabled to rank with craftsmen and artisans of the highest class, instead of being looked down upon, as at present, as "the poor agricultural labourer"—in fact, I propose to abolish the agricultural labourer as we now know him, with his brainless drudgery and his indifferent remuneration, and to evolve out of this somewhat unpromising material a class of skilled workers capable of using the land as a skilled craftsman does the raw material on which he works.

Surely this subject is worthy of the consideration of a Co-operative Congress composed, as it is, of representatives of all classes of workers, and whose object is to improve the conditions surrounding the lives of workers of all classes and of whatever degree. When we reflect that nearly 800,000 of the population of England and Wales are stated to be earning their living as agricultural labourers and farm servants, it will be seen at once to be a matter of no small moment to the welfare of the country, as to how and in what measure these people and their families obtain the means of living. Whilst this large number is put down for England and Wales, the last census shows the number who live by agriculture to be even larger in Scotland and Ireland. In these two countries, however, the census tables make no distinction between the agricultural labourer and the farmer who farms on his own account, so that it is impossible to state exactly how many actual labourers there are in either Scotland or Ireland. It is evident, however, that there must be nearly two millions of people in the United Kingdom who have to live and maintain their families in some way or other on the wages which they receive as agricultural labourers. It is estimated that the population depending directly or indirectly upon agriculture numbers somewhere about eight millions. I think it is generally recognised that there is room for considerable improvement in the condition of the agricultural worker, not only as regards his remuneration, but also as relates to his surroundings and general prospects in life. No doubt there are industries in which it is more difficult to obtain a sufficient means of living and amongst whose workers

greater misery exists, but here we have a vast industry which knows no particular locality or district, but extends over the whole area of the United Kingdom, in which a large proportion of the population of this country work and live under conditions which are positively deadening to growth and development as the generations of workers succeed each other.

The land laws of the country are often blamed for the position of agriculture. There is no doubt much to be said on this question, but as I do not desire that this discussion should drift into an argument on the land laws and the reforms which may be required in this direction, I refrain from enlarging on this subject. Suffice it to say that when the people of the United Kingdom have fully made up their minds as to the reforms which are fair and equitable for them to demand, and which are really necessary for the proper development of a great national industry and indispensable to our national welfare, then our legislators will have to legislate accordingly, or will be compelled to make room for others who are prepared to carry out the will of the nation. In the mean time, I am content to take the land laws as they are, and to attempt by co-operative action to obtain whatever reforms may be required. It is the more important for co-operators to tackle this problem, because the comparative failure of agriculture to remuneratively employ those who are naturally fitted for the occupations it provides has had the effect of driving these workers into the larger centres of population and into other industries, in the hope of being better remunerated, with the result that the centres of industry which have been flooded with the labour, which under better conditions would have been employed in agriculture, have become the home of misery in its most acute form.

That there is remunerative employment in agriculture for a much larger proportion of the population than is now employed is generally admitted; but, in order to employ this greater number, it is necessary for our methods of agriculture to be completely revolutionised. The farmers of this country are perhaps the most conservative and least susceptible to change of any class of men in the whole world. They see other countries gradually and surely obtaining possession of the best markets of this country. Foodstuffs of foreign production to the value of millions of pounds sterling are consumed in this country every year. The greater proportion of this food could under proper conditions of cultivation be quite as well grown at home as abroad, and its production would find employment for thousands of people who now have difficulty in obtaining the necessaries of life. Our farmers stand by watching this displacement, yet utterly incapable of adopting remedial measures. They say farming is hopelessly bad, and to prevent further loss they gradually reduce the area under cultivation and turn their attention to pasture land, endeavouring to economise by reduction in the number of labourers required on the land. This is no remedy even for the farmers themselves, and it is still worse for

the labourers who are dependent on agriculture. Other countries are much in advance of us in this respect, and have recognised that the only permanent remedy for agricultural depression and the only true solution of the industrial problem which is involved is to be found in "co-operation."

If there is one thing more than another which has been brought to the front of late by means of the enquiries which have been instituted into the various methods adopted by agriculturists to improve the condition of their industry, it is this—that in nearly all countries except Great Britain co-operative methods, in some form or other, have been employed. The Parliamentary Recess Committee for Ireland, of which the Right Hon. Horace Plunkett, M.P., was chairman, in its endeavours to promote industrial and agricultural interests in Ireland, sent experts on a mission to various continental countries to enquire into the methods there pursued; the result being the publication of a most valuable report, which shows to what a great extent the principles of co-operation have been applied to meet the requirements of agriculturists. Then again, the reports which have been published by the International Co-operative Alliance have revealed to the few who have cared to read them a vast field of co-operative activity in many countries, and yet British co-operators are slow to realise the lessons which are taught. Let us take, for instance, an extract from the report of the Comte de Rocquigny, submitted to the International Congress held at Delft last year. He says:—

"The following are the special advantages which agriculture may receive from co-operation:

1. The collective buying of manure, seeds, machines, and of all raw matters or products used in agriculture or in the tilling of vines.
2. The collective sale of agricultural products.
3. The transformation of products with a view of rendering the sale of the same more advantageous.
4. To facilitate work by the use of machines purchased and owned collectively.
5. By the establishment of co-operative banks to obtain credit on the best terms.
6. A better organisation for effecting the various insurances against loss.
7. The protection of crops against various causes of destruction by means of collective vigilance.
8. Improvement in stock of cattle, &c., by collective purchase and ownership of the best animals.
9. Stores for the supply of household necessaries."

I have quoted these suggestions in full because they appear to me to represent so completely what might be done by agriculturists themselves to improve their own condition. It is said that France has at the present moment nearly 2,000 agricultural unions or associations which include in their member-

ship at least 600,000 agriculturists. I am indebted to M. Fernand Bruneton (president of the Société d'Agriculture du Gard, France) for some information in regard to the extent of the agricultural holdings in that country. He informs me that it is estimated that agriculture occupies 18,000,000, or 50 per cent. of the total population of France, and that, allowing for women and children, it may be reckoned that the number of heads of families engaged in agriculture is more than 4,000,000. These are divided as follows:—

Landowners cultivating their own land.....	2,450,000
Small holders cultivating their own land and working also for the larger holders.....	770,000
Cultivators of land not belonging to them.....	1,000,000

The land is estimated at 50,000,000 hectares (a hectare is about two-and-a-half English acres) and is held by owners in the following proportions:—

Small holders owning	less than 6 hectares.....		25 %
Average ,,	from 6 to 50	,,	38 %
Larger ,,	from 50 to 200	,,	19 %
Large ,,	over 200	,,	16 %

It must be observed, however, that the small holders own the most fertile land; woods and forests which bring in small revenues being altogether in the hands of the very large holders. It will be seen by the above figures that one-fourth of the soil of France is cultivated in small holdings of less than 15 acres, and that another three-eighths consists of holdings between 15 and 125 acres. The owners of these smaller holdings are necessarily, with their families, also the workers on their land, hence they are just the class of people to whom co-operation offers the highest advantages. In all countries where cultivation is carried on mainly by small holders the conditions are peculiarly adapted for the extension of co-operative effort. On the other hand where the cultivation is almost entirely in the hands of the large farmer, employing the labour of others, co-operation is not only difficult to practise, but it is of little value to the bulk of those who are dependent on agriculture for their support.

Whilst in most other countries agriculturists have adopted co-operative methods in a variety of forms for the improvement of their position, the only manner in which co-operative action has been attempted to any extent amongst the farmers of this country is in the direction of purchasing co-operatively their supplies of seeds, manures, or machinery. This of course has resulted in gain to the farmer as far as the system has been adopted, but it is hopeless to expect any benefit to the labourer because his employer has been able to save a few pounds in the purchase of seeds.

What is wanted is—co-operation in obtaining land for cultivation; co-operation in applying improved methods of production; co-operation in obtaining and disseminating the best

information and knowledge in scientific culture, especially to training the agricultural worker in the highest forms of agriculture, and giving him the knowledge he should have in regard to the capabilities of the soil; and especially is co-operation required in connection with the disposal of the produce in the best and most suitable markets. In expressing regret that our own country is so much behind Continental countries in the application of co-operation to agriculture, it should not be forgotten that Ireland has done much to make up the lost ground. At the present time there is in Ireland more agricultural co-operation of all kinds than in the whole of the other portions of the United Kingdom, but in Ireland even it is too soon, as yet, to ascertain what effect it will have upon the condition of the labourers who are employed by the farmers who benefit by co-operation.

I am inclined to the opinion that the co-operation of large farmers, as producers and employers, much as it is to be commended in every way and from every point of view so far as it goes, is not the way in which co-operation must ultimately reach the agricultural worker and attain the highest results. We say to the farmer, By all means adopt co-operative methods as far as you are able, in order that you may obtain the best results from your land, and inasmuch as you are benefited by co-operative action, see that the position of your workers is made more attractive and remunerative; but at the same time we must not lose sight of our object, which is to alter entirely the conditions which now control the lives of agricultural workers.

In order to do this effectually, I suggest that each agricultural labourer who is the head of a family, and is qualified by his knowledge for the position, should become an agriculturist on his own account—that he should have such amount of land as he is able to cultivate allotted to him for his own use, and that he and his should be rewarded according to the fruits of their industry. The conditions surrounding the industry of agriculture are entirely different from those with which we have to deal in regard to most other industries. In the large manufacturing industries we find that by reason of the wonderful machinery which has been invented in connection with almost every conceivable kind of manufacture, and by that sub-division of labour which such machinery has entailed, it has become largely a matter for the worker to see that the machine works smoothly and that it has proper attention, and good results will naturally follow.

But in cultivating the soil the conditions are totally different. There is no employment in which it is more essential to have every faculty of the brain and every part of the body thoroughly in sympathy with the work.

It is essentially an employment in which the individual must be interested in his work by enlisting the active co-operation of all his faculties. He must exercise his individual genius in making the most of the productive qualities of the soil, and he must be

prepared, in season and out of season, to take advantage of all opportunities which offer to increase its productiveness by all the care and skill which science suggests. If we fail to recognise that individual character and adaptability must have a large share in agricultural success, it is to be feared that failure will attend our efforts to apply co-operation to the cultivation of the land. It is only by individual effort that it is possible to obtain the highest and best results from the land. By the use of moderate capital, and the application of scientific cultivation, it is possible to obtain from a small acreage food stuffs to an extent unknown under the system of cultivation usually adopted on large farms. It is therefore essential to educate the cultivator, and give him the knowledge necessary for him to use the land to its utmost capacity —therefore, as brain and skill must count for much in this increased productivity, it is evidently better that each cultivator should have only as much land as he can properly use. The plan of having large farms, whether owned by capitalists or co-operative societies, does not tend to develop the knowledge or the character of the hired labourer employed, but let that same labourer realise that he has a certain portion of land to use for himself, and that the results will depend on his activity and skill, it is evident that the producing power of the land would be largely increased, and the reward of the labourer would be greater.

That this individualistic effort can be carried on consistently with co-operative ideas I firmly believe, and will endeavour to prove. There should be co-operative ownership of the land; co-operative purchasing of all requirements; and co-operative sale of all produce; but there should be an individual interest in the cultivation, with due safeguards against any encroachment on the interests of the community.

In proposing that this Congress should approve the application of co-operative principles to agriculture, by encouraging the formation of societies of small holders for intensive cultivation of the land, I am not suggesting any new thing. At the Huddersfield Congress in 1895, after the reading of a paper which had been prepared by Mr. M'Innes, the chairman of the present Congress, the following resolution was passed:—

"That this Congress, believing that the principles of co-operation are capable of being applied with beneficial results to agricultural industry, requests the United Board to consider the question of preparing some plan of agricultural co-operation to be discussed by the societies generally; and that such plan should deal with the question of the ownership or rental of land by co-operative bodies, the conditions of employment and remuneration of the labourer, and the desirability of co-operative agriculture being conducted by bodies of workers, or by societies specially formed for the purpose, or by distributive societies, either singly or in combination with others."

Acting on this resolution, the United Board appointed Messrs. D. M'Innes and Malcolm Neil as a sub-committee to make full

inquiry and report on some plan to be recommended to Congress for adoption. The sub-committee prepared a report, which contains amongst other suggestions the following recommendations:—

1. "That more attention than hitherto be given in future by the Co-operative Union to promoting the establishment of allotment and land societies among labourers, and in helping to form groups of small producers into co-operative organisations for the purchase of farming materials, and for the sale of their produce.

2. "That, speaking generally, it is not advisable for distributive societies to embark in dairying or farming except upon land owned by themselves, and unless they have a market for the produce within their own membership.

3. "That it be a recommendation to distributive societies in manufacturing districts to federate into groups and establish collecting and buying depôts in suitable agricultural centres, to tap the sources from which rings of middlemen, who control the markets in large towns, are supplied by the lower grade of middlemen or hucksters, who collect from the actual producers. The foregoing applies, among other things, to fowls, ducks, geese, feathers, down, eggs, rabbits, honey, butter, fruit, vegetables, and all kinds of provender."

The report was submitted to the Woolwich Congress in 1896, which thereupon passed the following resolutions:—

(*a*) "That the report of the sub-committee on 'Agriculture' be approved, and that it be referred to the sectional and district conferences for discussion during the coming year.

(*b*) "That this Congress receives with satisfaction the report now made of the endeavours to establish co-operation in agriculture by means of societies for enabling small holders to cultivate the land, and also by means of societies for the purchase of farming materials and the sale of agricultural produce, and that the United Board be authorised to help these efforts as far as possible."

It may, therefore, be fairly claimed that Congress has declared itself in favour of establishing societies of small cultivators, and that such societies should be recognised as part of the co-operative movement in this country. But what has been done in this direction? Practically nothing. The resolution, like many other emotional resolutions passed at Congress, has been handed over for consideration by conferences, and after one or two sympathetic resolutions have been adopted by the conferences, it has passed out of knowledge.

However, the Productive Committee of the Union has this year taken the matter up, and has endeavoured, by means of conferences held in various parts of the country, to interest societies in the work. The Productive Committee drew up a set of rules suitable for societies of small holders, and submitted the following recommendations:—

1. "That, in the opinion of this committee, it is desirable to endeavour to improve the condition of the agricultural labourer by the formation of co-operative societies owning or renting land.

with the object of letting the same to agricultural workers for cultivation in lots to suit the requirements of the labourers and their families. The land to be cultivated on co-operative principles by the labourers, as members of or tenants under the society. All purchase of materials and sales of produce to be transacted through the society. The profits to be divided amongst the members according to the results of their efforts as producers and purchasers.

2. "That the capital for these societies should be furnished by co-operators, either as societies or as individuals.

3. "That co-operative societies should be approached with a view to taking action in this direction, either separately in their own particular districts, or by federation with each other for sectional or district effort."

There are many ways in which this plan of small holders' societies might be carried out. First of all, it is requisite that the would-be cultivator should have the knowledge which is essential to scientific and intensive culture. In order to convey the knowledge it might be advisable to organise technical classes and lectures on agricultural subjects, or even to provide a trained instructor for districts where it was intended to commence operations. In this connection, the invaluable article by Prince Kropotkin on "What man can Obtain from the Land," which appeared in the Wholesale Societies' Annual for 1897, should be read by everyone interested in the subject. Having obtained some of the knowledge required for scientific cultivation, we next want the land to cultivate. In some districts it may be difficult to obtain possession of the land necessary for the purpose, but, wherever possible, it is advisable that the land be purchased and owned co-operatively, and afterwards rented to the small-holding society.

It is just here, I think, where the function of our great Wholesale Societies would come in. Let the Wholesale Societies become the depositories of the surplus capital of the co-operative movement, and let them invest this capital in the purchase of land. Then, as they were backed by the accumulated investments of societies, they would gradually become the owners and landlord of a vast quantity of land intended for co-operative use. Under the system of intensive cultivation, land would become one of the safest and most remunerative of investments, and, besides this, such action as now proposed to be taken by the Wholesales would go far to solve the question of landlordism and the land laws without any appeal to Parliament.

Having got together the labourers who have been properly trained for the work, and having land in the possession of the Wholesale Societies as the co-operative landlords, we then require to band these individuals together as a society of Small Holders, so that, as a corporate body, they would be able to rent the land which they require from the co-operative landlord. The society of Small

Holders would be able to give security to the landlord which the individual could not, and they would also, as a body corporate, taking a considerable number of acres, be able to obtain better terms than it would be possible for an individual to obtain. The small holding society being formed, and having obtained the necessary land, would let to its members the land which each required for cultivation, but no member would be allowed more land than he and his family could cultivate by their own labour. The advantages of a small holding society would be numerous. It would be possible for the society to arrange for a trained expert to give instruction on the best methods of cultivation; expensive machinery could be purchased for common use and hired out to members; all requisites such as manures, seeds, and other material, would be purchased by the society and supplied to members; and all sales of produce would be arranged by the society, which would thus be able to make special terms for transit of goods and for the sale of the produce outside the ordinary co-operative channels.

Then, for the intensive culture which is essential to obtain the best results, and to compete with the producers of other countries, a moderate amount of capital would be required by each cultivator. This capital could easily be raised by the small-holding society itself on the security of its membership, or advances could be obtained by the individuals themselves on the security of their character by means of co-operative credit banks, established on the lines laid down by Mr. H. W. Wolff in his paper. If the suggestions of Mr. Wolff's paper are followed, a sphere of co-operative action is opened up which few can realise, except those who have seen the operations of the people's banks in other countries. In these banks character is reckoned as an asset, and the poorest member of a co-operative bank may be assisted in the employment of his individual talents provided his character and stability is appreciated by his fellow-members. Here is the opportunity for the poor agriculturist. He may, by the establishment of co-operative banks, obtain the wherewithal to make his labour remunerative.

On the plan which has been but roughly outlined in this paper I see no reason why every agricultural worker who has a brain to use and a hand to work should not develop into a skilled agriculturist on his own account, instead of working as the drudge of a master, with a remuneration for his services which will scarcely provide the necessaries of life, much less any of the luxuries. Is not this work worthy of the best efforts of co-operators? If co-operators determine that this great revolution shall be accomplished it will surely come to pass. Our power is unlimited if we like to use it. It is only bounded by our selfishnese and caprice. Unfortunately, in co-operation we are to some extent bound in our progress to the pace which is set by the least informed and least enthusiastic of our members. The enthusiastic and those who see immense possibilities in our movement may dream and may plan, but they can only act when the majority of members

are persuaded that it is right to move. And to our shame be it said, that often the test question which is applied to every new proposal is just the question which would be asked by the most competitive creature in this most competitive world—Will it pay? But in this case at least I could satisfy even the most ravenous hunter after dividends. It will pay. The investment of co-operative capital in land to be used for intensive cultivation by individuals whose hearts are in their work would assuredly be one of the most important steps yet taken by co-operators. The elevation of a whole class of our fellow-men, whose means of subsistence are but slightly removed from starvation, would shed lustre on the co-operative cause, and would add stability to our country, inasmuch as it would raise up a substantial class of yeomen-peasantry, who, whilst working for themselves, were banded together with their brethren working for the common good.

APPENDIX.

RULES FOR A SOCIETY OF SMALL HOLDERS.

(*a*) The rules hereto annexed, entitled, "General Rules for an Industrial and Provident Productive Society," and numbered 1 to 124, shall be the rules of this society, subject to the special rules thereof.

(*b*) The rules next following, numbered I. to VII., are the special rules of the society, whereto the general rules therein referred to are respectively subject, and the interpretation clause thereof applies.

Special Rules of the Society.

I. General Rule 3.—The name of this society is the .....
.....Limited.

II. General Rule 3.—The special object of the society is to purchase or rent land and buildings, for the purpose of letting the same to its members for cultivation; also to carry on the trade of general dealers, both wholesale and retail.

III. General Rule 4.—The registered office of the society shall be ....., in the county of .....

IV. General Rules 7 and 19.—The society shall consist of the special members, who are the persons by whom these rules are signed, and of all such other individuals, societies, or companies as the committee may admit from time to time, subject, however, to the condition that no individual, other than a special member, shall be eligible for admission as a member unless he has entered into an agreement to become a tenant of the society in respect to a piece of land of not less than two acres. The agreement between the tenant and the society shall provide for:—

(*a*) The amount of rent to be paid by the tenant and the dates of payment.

(*b*) Permanency of tenure, so long as the stipulated rent is duly and regularly paid, the land properly cultivated, and the tenant does not commit any act of annoyance to his fellow-tenants.

(*c*) The approval of the committee being first obtained in regard to the plans of any building proposed to be erected by the tenant on the land before the erection is proceeded with.

(*d*) The purchase of all seeds, roots, manures, &c., required by the tenant, and the sale of all crops, produce, and live stock produced by the tenant to be made through the society.

(*e*) The terms upon which the tenancy may be terminated in case the tenant fails in his obligations, either as regards the payment of rent or proper cultivation of the land, or is, in the opinion of the committee, guilty of any act calculated to cause serious annoyance to his fellow-tenants, or in any other way fails to carry out the conditions of the agreement.

(*f*) For the cessation of membership, and payment of share capital on the termination of any tenancy, and for the payment to the tenant according to a valuation for the following things:—

(1) Such sum as would fairly represent the value to an incoming tenant of any permanent or other improvements mentioned in the first schedule to the "Agricultural Holdings Act, 1883," or in sub-section 3 of section 3 of the "Market Gardeners' Compensation Act, 1895," made (whether with or without the consent of the society) by the tenant on the premises, but subject to the regulations as to compensation contained in Section 6 of the Agricultural Holdings Act, 1883.

(2) The cost price of all clover or grass seeds sown on the premises in the last year of the tenancy prior to its determination, and of all sainfoin and lucerne seed sown within the last two years, provided such seed shall have been sown in land properly cleaned, and the sainfoin shall have been mown not more than twice.

(3) The value of all other growing crops and tillages on the said premises.

V. General Rule 30 (2).—The amount of loans which may be obtained under this rule shall be any sum not exceeding £2,000.

VI. General Rule 33.—An individual member other than a special member who ceases to be a tenant may, subject to the discretion of the committee, be paid off; in such case his shares shall be extinguished.

VII. General Rule 114.—The dividend on share capital shall be at the rate of £5 per cent. per annum. The net profits remaining after providing for the charges specified in General Rule 114 shall be divided at an equal rate per pound on the purchases made by the tenants from the society, and the sales of produce and live stock made by them to the society. Such profits shall be apportioned amongst the members entitled in proportion to their purchases and sales as above stated. One-half of the profit allocated to each member shall be paid in cash, and the remaining half shall be credited to each member in proportion as he is entitled, as share capital in the society.

A WEEK'S IMPORTS OF AGRICULTURAL PRODUCE.

An account showing the quantities of certain kinds of agricultural produce imported into the United Kingdon in the week ended January 15th, 1898, together with the quantities imported in the corresponding week of the previous year:—

	Quantities.	
	1897.	1898.
Animals, living:—		
Oxen, bulls, cows, and calves ....No.	7,904	11,279
Sheep and lambs .....No.	8,145	8,749
Swine.....No.	—	—
Fresh meat:—		
Beef .....cwt.	47,157	77,351
Mutton.....cwt.	82,715	103,503
Pork .....cwt.	9,338	13,836
Salted or preserved meat:—		
Bacon .....cwt.	116,016	126,364
Beef .....cwt.	3,934	3,537
Hams .....cwt.	26,416	28,462
Pork .....cwt.	2,646	4,338
Meat unenumerated, salted and fresh .....cwt.	5,039	5,440
Meat preserved otherwise than by salting .....cwt.	7,857	8,196
Dairy produce and substitutes:—		
Butter .....cwt.	69,630	85,646
Margarine .....cwt.	18,060	15,969
Cheese .....cwt.	27,622	33,282
Milk, condensed.....cwt.	11,833	14,119
Milk and cream, fresh or preserved (other than condensed) .....gals.	36	360
Eggs .....great hundred	172,783	183,887
Poultry and game .....value £	319	32,614
Rabbits, dead (not tinned) .....cwt.	5,117	3,967
Lard .....cwt.	19,797	43,265

	Quantities. 1897.	1898.
Corn, grain, meal, and flour:—		
Wheat .....cwt.	1,227,600	1,254,900
Wheat meal and flour .....cwt.	604,920	567,600
Barley .....cwt.	265,070	546,600
Oats .....cwt.	234,100	391,500
Peas .....cwt.	41,603	35,040
Beans .....cwt.	40,690	75,830
Maize or Indian corn .....cwt.	958,700	1,291,000
Fruit, raw:—		
Apples .....bushels	46,392	83,335
Oranges .....bushels	138,611	166,536
Lemons .....bushels	33,590	47,600
Plums.....bushels	—	3
Pears .....bushels	819	607
Grapes .....bushels	394	283
Unenumerated .....bushels	7,466	13,085
Hay .....tons	2,327	2,716
Hops.....cwt.	3,393	17,272
Vegetables:—		
Onions (raw).....bushels	84,055	102,852
Potatoes .....cwt.	5,598	124,390
Unenumerated .....value £	15,086	20,127

T. J. PITTAR.

Statistical Office, Custom House, London, January 17th, 1898.

OCCUPIERS OF LAND IN IRELAND IN 1893.

Not exceeding 1 acre	55897
1 to 5 acres	62882
5 to 15 ,,	155925
15 to 30 ,,	133442
30 to 50 ,,	73843
50 to 100 ,,	56629
100 to 200 ,,	22969
200 to 500 ,,	8270
500 and over	1585
Total.....	571442

Co-operative Printing Society Limited, 118, Corporation Street, Manchester.

ANGLO-INDIAN POETRY.

THE subject of Anglo-Indian Poetry is of interest to students of English literature, at least in this country, as it refers to a new line of development and to a special contribution which may come to some distinction in the future. Its relation to the evolution of English literature will probably be best understood by its comparison with an aspect of the progress of Latin. It must be patent to every student of the history of Latin literature that its later developments were affected materially by the extensive empire over which the language was spreading itself. The world of Latin literature had to admit within the ranks of its writers, the Romans, who pursued the Muses in the distant provinces and colonies, and even men of foreign birth belonging to their empire, who aspired successfully to literary composition in Latin. It is not too much to say that a similar phenomenon is expressing itself in the history of recent English literature. To the future chronicler of the achievements of English literature,

the region to be dealt with, will not be Great Britain and Ireland merely, as in the past, but all the great empire of which the poet has said with legitimate pride :

Her broad roots coil beneath the sea,
Her branches sweep the world ;
Her seeds by careless winds conveyed,
Clothe the remotest strand.

The continent of America has already passed into such recognition with the imperishable work of Longfellow, Lowell and Whitman, and even Australia and South Africa are fast coming into notice, with real, if less valuable literary work. India must take her place too, for the Anglo-Indian and the Indian in the land have been exhibiting some achievements in the line, not negligible in point of merit, and certainly full of hope for the future. And judged by the standards which must be applied to such pioneer work, in a new environment in the case of the Anglo-Indian and in a new medium of expression in the case of the Indian, the situation seems to be one full of promise. It is hoped the following brief survey of the work in the most important department of literature, in poetry which may be regarded as the high-water mark of literary genius, the examination will lend substantial support to this optimistic faith.

II.

Two distinguished Orientalists, Sir William Jones and John Leyden, who consecrated their lives to Eastern culture and laboured strenuously for its resuscitation in English—they had the privilege of starting Anglo-Indian poetry. The work of poetical composition was not the primary vocation of Sir William Jones—he was certainly greater as a scholar—but no apology is needed for counting him among the poets, as some of his verse-translations are really memorable and he is capable of embodying in English the ideas of oriental literature with remarkable ease and naturalness. The various Odes he has written to Hindu Gods form an astonishing example of the real insight a foreigner can have into the mythology and religion of a people by patient study and a sympathetic imagination. The Hindu has before him Indra, and Sūrya, Lakshmi, and Nārāyana, Saraswati and Ganga presented with all their hallowed associations in a spirit of poetic fancy, though somewhat sobered by details of special knowledge. It is now Narayana,

> The spirit of spirits who through every part
> Of space extended, and of endless time
> Beyond the stretch of labouring thought, sublime;

or the all powerful God of love,

God of the flowery shafts and flowery bow,

Delight of all above and all below,

whose power even Lord Krishna himself could not resist. Or it is again the Indian Jupiter who "unmoved, unrival'd and undefil'd, reigns with Providence benign," and suggests a more glorious creator to the bard lost in rapturous devotion.

It must be confessed the verse is sometimes marred by an exhibition of the details of scholarship, a defect which seems to have come upon him by too close a study of some of the original models in Sanskrit and a too scrupulous anxiety to be as literal as possible in his treatment of the subject. He is free from such a blemish, however, in his narrative poems adapted from Sanskrit, for instance, in that episode from the *Mahabharata*, the *Enchanted Fruit or The Hindu Wife*. It may be mentioned in passing that he was the first Englishman to widen the intellectual horizon of the West by his translation of Sanskrit masterpieces like *Sakuntala* and *Hithopadesa*, and by his epoch-making researches, generally, in oriental philology and literature.

The friend of Sir Walter Scott, the contributor to the *Minstrelsy of the Scottish Border*, the bard who sung the Maid of Colonsay, and

the scholar who spent years of unremitting toil in the East studying her baffling systems of religion and language, that is the second pioneer, John Leyden. It cannot be denied that he has written some passages of real poetic merit: two of them, *The Ode to an Indian Gold Coin* and the *Mermaid,* are quoted from with approbation, in Chambers' *Cyclopædia of English Literature.* It is interesting to note that in the recent work on *The Romantic Movement,* in which Arthur Symons draws attention to the various impulses operating on the literary tendencies of the age, the critic takes note of the influence of this poet who "bore a sad and lonely heart to pine on India's shore." A spirit of lofty restraint, dignified melancholy and genuine sincerity of feeling constitute the main features of his work and his achievement is by no means contemptible in vigour of poetic diction and in mastery of general poetic technique. There is a Miltonic touch in his *Battle of Assaye,* where he describes the tremendous odds against which the English had to contend, the forces being more terrible than those which came on Greece or Macedon,

When they shook the Persian throne,
'Mid the barbaric pomp of Ispahan.

Many an Anglo-Indian toiling in this

distant land will enter into deep sympathy with the passionate anguish of his *Ode to an Indian Gold Coin* and will sorrowfully join the poet in saying:

For thee, for thee, vile yellow slave,
I left a heart that loved me true;
I crossed a tedious ocean wave,
To roam in climes unkind and new;
The cold winds of the stranger blew
Chill on my withered heart.

Another point of interest, at least to students in this country is his effective treatment of local colour and history in his Indian poems, as when he bids farewell to the "moat-girt towers of Vellore," or recalls his wanderings in sweet Malabar where "suns-shine with softened light through summer showers" or pauses with pleasure on each sweet scene, "from Curga's hills to Travancore," or stands aghast on sea-girt Sagur's Isle watching the bloody and cruel rites of Kali worship.

It is a matter for regret that Bishop Heber who could lay claim to undoubted lyric capacity and who has actually to his credit some of the finest hymns in the English language should not have turned oftener than he did for poetic inspiration to Indian life and scenery. His noble career of

usefulness was brought to an abrupt and tragic end by his accidental death at Trichinopoly, and it was as great a loss to Anglo-Indian literature as it was to the Christian Church in India. But he has enriched English poetry in India with two contributions of permanent interest, his descriptive account of an evening walk in Bengal with its reproduction of minute details of life and scenery based on intimate knowledge, and his lines addressed to his wife with the simple and dignified note of sorrow :

If thou wert by my side, my love
How fast would evening fail
In green Bengala's palmy grove,
Listening the nightingale ;
If thou my love wert by my side
My babies at my knee,
How gaily would our pinnace glide
O'er Ganga's mimic sea.

But the grim call of duty allows of no such hesitation :

Then on, then on, where duty leads,
My course be onward still ;
O'er broad Hindusthan's sultry mead
O'er bleak Almoras' hill.

It is interesting to note, the late Mr. Gladstone was so fond of these verses that he translated them into Latin himself.

Room must also be found here for the comparatively obscure name of the Eurasian poet, Henry Derozio the memory of whose lovable personality is still cherished with affection by the people of Bengal. As one of the earliest teachers of English in the country, his was the privilege of opening the treasures of western culture to the first generation of leaders in Bengal who have testified to the great inspiration they received from his teaching. Within his short life of twenty-five years, he won the additional distinction of writing a narrative poem of some tragic power, *The Fakir of Jangheera*, setting forth the pathetic story of a Brahmin widow, Naleeni, saved from destruction in the dark rite of Sati and destined to undergo further intense suffering before coming to her final peace. But he deserves to be remembered for the deep and passionate longing with which he cherished his love for this country. It has actually been suggested that he should be regarded the National Bard of Modern India and the enthusiasm with which he identified himself with his Indian countrymen must serve as an inspiring lesson to the Eurasian community to-day. Here is his lament for the fallen country which is as much his own as that of the Hindu or the Moslem :

My country, in thy day of glory past,
A beautious halo circled round thy brow
And worshipped as a deity thou wast,—
Where is the glory where that reverence now?
The eagle pinion is chained down at last
And grovelling in the low dust art thou:
The minstrel hath no wreath to wreathe for thee,
Save the sad story of thy misery.

III.

With Sir Edwin Arnold and Rudyard Kipling, we come to poets of a much higher order whose work is so rich and varied that it cannot receive any adequate treatment here. It seems necessary to draw attention to a persistent misinterpretation of Kipling which seems quite widespread in this country. It cannot be denied he is sometimes the boisterous prophet of a pernicious imperialism, too ready to recognise the privileges but not the responsibilities of empire, but his poems reveal an intimate acquaintance with Indian as well as Anglo-Indian life and there are numerous pieces in which the poet is prepared to extend his warm sympathy to aspects of Indian life and civilisation. This

element may appear somewhat inconsistent with his unqualified approval of the work of Englishmen in India, but it exists in him as we have seen from his successful attempts to deal with the emotional workings of the Indian mind, or describe with enthusiasm the Indian background of his poems. There is some truth in Chesterton's paradoxical remark that he has "an Indian element which makes him exquisitely sympathetic with the Indian; a vague Jingo influence which makes him sympathetic with the man that crushes the Indian; a vague journalistic sympathy with the men that misrepresent every thing that has happened to the Indian."

Those who are not tired of speaking of Kipling's want of sympathy with India forget the real affection which the poet has expressed for the land of his birth. In his dedicatory lines to his *Seven Seas*, he is proud of claiming Bombay as his mother :

Surely in toil or fray
Under an alien sky,
Comfort it is to say
Of no mean city am I.
Neither by service nor fee
Come I to mine estate,—
Mother of cities to me,
For I was born in her gate,

Between the palms and the sea,
Where the world-end steamers wait.

They have also done him the great injustice of representing him as a prophet of disunion, anxious to emphasise the differences of the two races that have met in India. His oft quoted couplet, "East is East and West is West and never the twain shall meet" occurs as is not unfortunately generally known, in a passage intended to emphasise the common nature of humanity, for the next lines run:

But there is neither East nor West
Border, nor breed, nor birth
When too strong men stand face to face,
Though they come from the ends of the earth.

With regard to his poetic qualities it may be enough to say he has great command of poetic vocabulary, an astonishing fund of energy, a very fine sense of humour though with occasional lapses into violence, an imagination ranging from scene to scene with considerable ease and a commendable freedom of poetic expression. The active side of modern India has found in him a powerful exponent indeed.

There has not been a warmer admirer of Indian life and civilisation and a more sincere

friend of the people than Sir Edwin Arnold and with his undoubted capacity as a narrative and lyric poet, his volumes of verse furnish the Indian mind with a world of delight. It is difficult to imagine anything more profound in the nature of realising the religious and philosophical consciousness of another race, than what has been achieved by Sir Edwin Arnold in his Indian poems. It is on a level with the intensity with which Walter Savage Landor, Matthew Arnold and Walter Pater have been able to realise the Hellenic genius, and the Indian will find himself quite at home in his writings. In some places the Hindu reader can fondly imagine him to be one of his own ancient poets come back to life in western garb. Keats is complimented by William Watson on being near allied to Grecian Gods, and the same may be said of Edwin Arnold with regard to the Hindu pantheon.

It is only possible here to glance at the chief productions of the poet. *The Light of Asia* is on a high pedestal by itself, interpreting the lotus-eyed lord of the Buddhists to the modern world, in a spirit of deep emotional fervour. The faithfulness with which he has delineated the Indian atmosphere is no mean attraction of the book. The music has a

haunting charm and judged even purely as poetry the book deserves a fairly high place. His translations from the Sanskrit have accomplished the very difficult task of combining faithfulness to the original with intrinsic poetic beauty and their entertaining form need create no suspicion of their accuracy in the reader's mind. There are the episodes from the *Mahabharata* taking us through the love romance of Nala and Damayanti and moving us to tears with the vicissitudes of Savitri, the Indian Laodamia. There are the spiritual ecstasies of Jayadeva's *Gitagovinda*; the pictorial charm of Kalidasa's *Rithusamhara*; the pregnant wisdom of the *Hithopadesa*; the passionate love-lament of the *Chaurapanchasika* and the spiritual sublimities of the Lord's message on the field of Kurukshetra. All ancient Hindu wisdom is there, presented not with the somewhat misleading freedom of Friedrich Rückert's *Brahmin's Wisdom*, but with the faithfulness of a Hindu ascetic who might have suddenly burst into English song. The peaceful serenity of the Indian temple described by him in his *Lotus and Jewel* and the richness and splendour of the Taj by moonlight which forms the background of his *Sadi in the Garden*, seem to typify his poetic genius and accomplishment.

Sufficient attention has not been drawn to the numerous verse-tales of Indian life with which Edwin Arnold has enriched Anglo-Indian literature. The interpreter of the mysteries of the Upanishads is transformed in them to a delightful teller of tales who could keep the reader's attention in keen excitement and entertain it with stories old and new. It is now a tale of Rajput chivarly, of a nurse giving her child's life for that of her royal ward; it is now the singing girl, a mere Nautchnee, saving the Brahmin baby from the very jaws of the tiger; it is again the Anglo-Indian Judge successfully seeking inspiration in his dilemma from the ordinances of Manu; it is now a tale of heroism from the land of the five rivers, the Hindu princess giving up her life for avenging her husband's imprisonment by a Moslem tyrant; it is now a tragedy of love and sorrow enacted in a humble Behari home;— there is enough of excitement and emotional power in them for any lover of romance, especially to an Indian.

IV.

Sir Alfred Lyall's *Verses in India* bring us to the next important name in the history of Anglo-Indian literature, the poet himself being well-known in two other spheres of

activity as an historian and as a distinguished administrator. It is necessary to call attention to the two parts of his poetic work, the historical poems which bring vividly before our imagination the disordered political circumstances of India before the introduction of the peace and settled Government of to-day, and the poems relating to the religious and philosophic consciousness of India which are quite profound and have the energy of the West engrafted on the contemplativeness of the East. Though an administrator of the British Government he entered into the spirit of the rebels who held the Government at bay at the time of the Great Indian Mutiny and wrote of them in his poetry with perfect understanding. Here are the foiled Rajput Rebels with their plaintive note of defeat:

From the banks of Ganges holy,
From the towers of fair Lucknow,
They have driven us surely and slowly
They have crushed us blow on blow.

There is again the old Pindari who can no longer live in India as the old adventurous time has gone, and he is asked to pay taxes and send his children to school. He would rather "go to some far-off country where Mussulmans still are men, or take to the jungle like Chittu and die in the tiger's den."

But the passages most useful to the Indian are those relating to his analysis of the Oriental and Occidental consciousness. India needs very badly the message from the West:

Your life is sad in the dust and the sun,
You dream and gaze at the brazen sky;
Let the Gods be many, or God be none
One fate stands ever, that all shall die.
* * * *
"Fast and pray," said the sages of Ind;
We know not what penance and prayer might give,
For visions are fading and words are wind,
The faith we bring you is *Labour and Live.*

The faith must enter deep into the mind of a nation which has till now looked forward to the contemplative *Sanyasin*, like the one sketched in Matthew Arnold's *Southern Night* as the highest ideal in life.

It is with a recollection of the lyric intensity of "burning Sappho," that one comes to the *Garden of Kama* and *Indian Love* by Mrs. Violet Nicholson, or Laurence Hope. They include some of the most passionate utterances of love in all recent English poetry. Their exquisite music and voluptuous fullness of expression are qualities sufficient by themselves to attract permanent interest; and the

sweetness of their Oriental colouring is like that of a land of mirth, music, and moonlight. The lyrics have often an intense tragic depth and the reader can only surrender himself helplessly to their tremendous emotional power. Purists may condemn the somewhat frank treatment of love in the poems but there is no denying the fact that there are moods and periods of life, when the soul is led into active sympathy with the philosophy of her Rameswaram Temple Girl who pleads for enjoyment before her youth and beauty are gone.

But the passionate heart of the poetess has also found some repose in the East :

Here, where some ruined temple
In solitude decays,
With carven walls still hallowed
With prayers of bygone days,
Here, where the coral outcrops
Make flowers of the sea,
The olden peace yet lingers,
In hushed serenity.

It is a long way from the erotic outpourings of Laurence Hope to the witty trivialities of the *Lays of Ind*, of Major Yeldahm or Aliph Cheem. But no account of Anglo-Indian poetry can be complete without a reference to his brilliant humorous verse, which derives its

interest not from subjects of topical importance, but from the ingrained weaknesses and vanities of society. The satire never passes the bounds of sympathy and the author's spirit is full of uniform kindliness, and the characters make a lasting impression on the reader's mind. There is the haughty girl from Home who will not think of marrying any person below the rank of a *pucca* Judge, and lives to mourn the decision as an old spinster, unwoo'd even by subalterns and petty civil officers; the junior Captain Sprint who will go to an uninvited dinner dressed as an Indian waiter and thus win his wager; the Munshi who had arranged for his master's success in the Higher Standard Examinations in the vernacular by tampering with the Sepoy who was to test his colloquial powers and the master's failure in spite of all that, as he was mistaken by him for another candidate; and the hero of *The Matrimonial Indent*, the member of the Basel Mission who wants a wife for the third time, and finds to his horror that the lady sent by the Home Board has carroty hair, just what he wanted to avoid in a wife.

V.

A writer of somewhat kindred genius is Professor Trego Webb of Bengal, the author

of the delightful volume of verse entitled *Indian Lyrics*. His humour is less boisterous than that of *Aliph Cheem* and there is also a vein of subdued sadness in all his poems. He sees poetry in all classes of Indian servants with whom he has come into contact, and even Kipling, the creator of the faithful Ganga Din, the regimental water-carrier, has not idealised such a large number of types. It is true Professor Webb finds it very difficult to suppress his tendency to make a spicy insinuation here and there, but the satire is nowhere unkindly. Here is the half slumbering punka-wallah—alas! he has begun to disappear from our midst—sometimes leaving "the rope to wander where it please" and going to sleep prostrate and motionless. By way of remedy, Professor Webb proposes, not a kick as has often been tried with fatal consequences in this country, but the sprinkling of water from a pan when "up starteth he and pulleth all he can." There is evidently some romance even in the life of the Ayah—she allows another servant in the family to softly whisper in her ear, "letting the children clamour as they will." The syce understands something of DeQuincey's glory of motion and shouts proudly to gharries of inferior breed to yield the way, though he

must sometimes rob the horse of its food. If Coleridge wrote an Ode to an ass, Professor Webb will write a sonnet on the dhobi, following " his patient donkey laden sore with heavy-drooping bags." Here is the picture of the Indian coolie coming very near that of the Stoic philosopher, for we are told that " clad in scantiest vesture he learns to flout the rain and sun."

Professor Webb is quite as successful in the sketches of his own society, though the humour there is naturally held in greater restraint and is less cynical. There is the civilian, clad in mofussil suit of holland brown and helmet topi, or in the well-fashioned vest and silken hat which mark the graceful inmate of the town, so versatile as to mount with equal ease the bench or the saddle, inspect a jail or a school or uplift a voice of warning on finance or famine. His conclusion has often been approved in a very practical manner by many a lady in this country—"surely one so wise and prosperous were worth a lady's eyes." Professor Webb sees only pathos in the career of the Judge of the High Court—"marching in the van of social rank, he struts his little span, then home returned is lost in shadows dense." He gently glideth from the public eye, but it must be some consolation that it is " with

pension large and knightly honours won." As a grateful counterpoise to "rank civilianism," there is the full-fledged barrister but he has his own problems to face, for "he is oft void, alack, of briefs for daily needs." It must be no small disappointment for College Professors to know that they expound "the mazes of mathematics" and "selected Johnson unto ears that hearing understand not," but for the feeling that the writer's love of satire seem to have got the better of his love of truth here. The various national types among the Professors are easily recognised. Here the northern Scot with his broad accent and there the son of Erin, but the Wight of German stock has since vanished. The Mem-Sahib is also an object of pity in the *Indian Lyrics*—"thin she is now, alack, and pale of cheer, and much she thinketh on her children dear, who reared by strangers, seem her own no more." The Mem-Sahib's life has its own relieving features: "Light are her household cares, for smoothly tread white-robed domestics, through the matted rooms, each with his several office." Her chief dread, however, is the daily market bill. We are told again that the Eurasian "deems no native a good man and true"; nor can the other on his part "be brought to own his

worth." Professor Webb's India is a happy land where unmarried maidens can queen it, for "every Phyllis here hath Corydons in plenty at her feet." His picture of the Bengali Babu is the traditional, but unreal one—we are told of the countrymen of Dr. J.C. Bose and Dr. Rabindranath Tagore, that they care not for Nature, Time and Space, provided they win a post in Government pay and gain their superior's grace. Not the least attractive of Professor Webb's *Indian Lyrics* are his *Rhymes of the P and O.* The voyage is often lightened by some flirt with results that are sometimes bridal. Maidens are therefore warned that they ought not to sit in corners on ropes in negligent fashion or lean on the ship's side to see the sparkles on the waves, for such positions encourage a tender passion.

It is a delightful spirit of buoyant humour that greets us in the work of another poet of the same school, associated by ties of affection with our own city, the *Chutney Lyrics* by R. C. Caldwell. The volume does not pretend to any high level of metrical excellence, consisting as it does of mere humorous doggerel, but its exhilarating mirth is no small attraction. There is Captain Brown of the Police, threatening to wed a Pariah maid and rear a score of children by way of terrible

vengeance on Alice for having jilted him—and then, he would smash the head of his rival, "that goose Jenkins of the Revenue Survey." On a par with Mr. Pickwick's archæological find, there is the wonderful discovery by the geologist Dr. Saline of odorous petroleum, in the dribblings from a hill-side where bats and doves abode. Who has not laughed over the ducking of Funny Doss Cursetjee as punishment for his indiscreet behaviour in a convivial mood at the Jollipore Ball, and Sir Gammon Row's diplomatic championship of Brahmin ascendancy in Cocoanutcore? If Caldwell's spiteful and merciless analysis of Miss Mantrap's physical imperfections is in bad taste, he has made enough amends for it by his attractive picture at the end, of the domestic felicity which might have been theirs, when with children about the knees *she* would have thought less of dresses and *he* less of rupees. There is also that spicy narrative after the manner of the Spectator's Will Honeycomb, of Chutney's amorous adventures with the maids of Bangalore, Madras, Pondicherry and Trichinopoly. He has no scruple in confessing it has been his, to seek rose-lip and lily-cheek.

It is to a more serious poet, a civilian with

strong leanings towards religion and philosophy that we come when we begin to examine the *Indian Ballads* of William Waterfield. His subjects are chosen from a very extensive range of Hindu religion and mythology, from the hymns of the Vedas and the episodes of the Puranas to the Hindu pilgrim of our own day wending his steps towards Haridwar. With all the careful attention paid to his work, Mr. Waterfield reaches no high level of excellence, probably, for want of genuine poetic inspiration.

For obvious reasons, it is hardly possible to make this study quite exhaustive but there are some other writers deserving of at least passing notice. There is Professor Griffith with his voluminous, though readable translations from the Sanskrit and H. G. Keene who has sometimes turned his attention from his historical labours to court the Muse of Poetry, in his *Gold-Finder* and *Peepul Leaves*. The latter has a good sonnet on the Taj Mahal at Agra, the monument is "an aspiration fixed, a sigh in stone," and there is the author of *Nemesis*, Mr. John Bruce Norton, a name well-known in Madras.

A very recent Anglo-Indian writer, deserving of some special mention here is Mr. Herbert Sherring, who created some sen-

sation in literary circles five or six years ago by his *Romance of the Twisted Spear*, a volume of thrilling narratives in verse dealing with the Romance of Rajasthan, first familiarised to English readers by the monumental labours of Colonel Todd. In a leading article in the *Contemporary Review* there was then an elaborate appreciation of Mr. Sherring's new blank verse, very much less rigid than that of the conventional type, but not degenerating into any riotous unconventionality. His latest volume, *Nadir the Persian and Other Verses* sustains his former poetic reputation. We have before us a picture of the Persian Vandal's triumphant march in the East, towards the Indian cities stored with a rich harvest for the robber, in passages which remind us of some of the stirring lines of *Tamburlaine* where Marlowe pursues the progress of an equally greedy conqueror.

Curiously enough, there are several comic verses in the same volume in defiance of what Corneille and the French classicists would have said in such a matter. There is not the slightest exhibition of the contempt for things Indian which often mars the verse of the Englishman in India. There is the faithful Ganga Din who narrates the story of his dismissal from service for his well-meant

intrusion into his master's bed-room ; the Afghan packman who tyrannises over a whole Indian village ; the old Major who explains his baldness to the Commander-in-Chief as due to several juniors stepping over his head ; and Chittu the swine-herd's daughter who cleverly manages to marry the village gallant, Larky Lall—there is matter enough for hours of enjoyment.

VI.

The need for sufficient time to assimilate a foreign language has necessarily made the Indians begin later and for obvious reasons they are comparatively fewer in number, but they have been able to demonstrate the future possibility on their part also, in no uncertain voice. Such an acknowledged authority in literary matters as Mr. Edmund Gosse has declared that the history of English literature must devote a page to that "exotic blossom of song," Toru Dutt, the authoress of a *Sheaf Gleaned from French Fields*, and the *Legends and Ballads of Hindusthan*. In the latter, which must constitute her main claim to poetic glory, tales of ancient Hindu life and mythology are narrated in poems alive with profound sympathy and enthusiasm. Hindu ideals of

life and character are presented in a spirit of reverence. The cycle of nine ballads and legends strung together in this work must be of considerable interest to every Indian who has any pride in the characters that adorn the mythological gallery bequeathed to him by the ancient bards of his country. There is no necessity to plead for indulgence in the critical estimate of the poetical work of a person like Toru, who like the hero of *In Memoriam*, "perished in the green"—she was twenty-one at her death. She was one of those "inheritors of unfulfilled renown" as Shelley calls them and India will always continue to cherish with love the memory of this half-blown floweret of song.

But for his absorption in official duties and historical research, the late Mr. Romesh Dutt should have turned out some very valuable work in addition to his able rendering of the *Ramayana* and the *Mahabharata*, and his volume of *Indian Poetry* consisting of beautiful translations from the most varied source in Sanskrit. An Italian proverb brands all translators as traitors, but it may be unhesitatingly said of Mr. Dutt that he has been able to be quite loyal to the original while making the translation read-

able and attractive enough to the student of to-day.

It is a delicate task to venture upon any survey of living Indian writers of English verse, but mention must be made of Mrs. Sarojini of Hyderabad, the lyric sweetness of whose verse deserves the highest commendation. *The Golden Threshold* and the *Bird of Time* will deserve a place in the smallest libraries of Anglo-Indian literature. To her delicate fancy and enviable command of the music of words, she adds her instinctive sympathy with Indian life and surroundings, and as a result we have some exquisite verse which makes a special appeal to the Indian mind. It is now the Indian bride peeping in shyness, through the folds of her silken robes, or Radha the milkmaid hawking the curds, white as the clouds in the sky, in the streets of Mathura; it is now the Rajput maid that would fain bind her lover as a jewelled clasp around her sleeve, or her lover who would have her as the radiant, swift, unconquered sword that swings at his side. The sunset bathes the towers and minarets of Hyderabad in crimson glory; the joyful songs of the palanquin-bearers greets our ears this moment as it floats along gaily like a pearl upon the string; there is the old woman, beneath the

boughs of the banian tree, holding a battered bowl in her tremulous hands and blessing the wayfarer who drops a dole; we are now suddenly introduced into the awe-inspiring presence of the Lord of the Lotus-eye Himself and treated to the ecstasies of spiritual glory—the fascination of her verse is quite varied and enthralling. She has achieved her own aim in life :

To priests and to prophets,
The joy of their creeds,
To kings and their cohorts
The glory of deeds;
And peace to the vanquished,
And hope to the strong....
For me, oh, my master,
The rapture of song !

She has it and will impart it to all who have the privilege of reading her works.

The two gifted Ghose brothers of Bengal, must also be mentioned, the Professor at the Presidency College, Calcutta, who collaborated while at college with Stephen Phillips and Lawrence Binyon and the more gifted leader of the nationalist movement in India, Aurobindo Ghose who has recently produced a brilliant translation of one of the plays of Kalidasa, the *Vikramorvasiya* in poetry full of classic grace and dignity.

Rabindranath Tagore is undoubtedly the greatest of modern Indian poets and his works lend strong support to the future of English poetry in this country. His translations are unfortunately in prose, though of a poetic kind, and one may be allowed to say in spite of the high authority of Sidney, Wordsworth and Shelley, that the highest lyric effects can never be produced in that medium. But what is relevant to our purpose is the essentially poetic nature of his inspiration and his wonderful command of the poetic vocabulary of English. If the *Gitanjali* is too mystic and obscure for the average reader, the *Gardener* comes home to the hearts of mankind with its passionate utterances of love and sorrow. It may be said of the poet as Watson has said of Wordsworth :

> He sang
> A lofty song of lowly weal and dole.
> Right from the heart, right to the heart it sprang,
> Or from the soul leapt instant to the soul.

And in the volume of lyrics entitled the *Crescent Moon* he has sung of the innocence and beauty of childhood with a new and inspiring charm.

VII.

At the end of this brief survey of the poetic achievements of the Indian and the Englishman in this country, it is necessary to draw attention to another possible source of contribution to Anglo-Indian poetry in the future—from poets in the British Isles themselves. Without any attempt at belittling the perennial poetic interest of Britain at least for her own children, it may be ventured that their muse must soon seek additional material in parts of the British Empire which still have an air of romance for them. The unexplored colonies, and India with its baffling mysteries for the foreigner, must serve as 'fresh woods and pastures new' for the English poet of this century. Several sources of poetic inspiration for the Britisher have dried up during the last four or five centuries. The world of Latin and Greek literature will not bear further exploitation; the mine of Italian literature has been worked by successive generations of poets from Chaucer and Spenser down to Rossetti and Swinburne; France yielded up all her treasures in the eighteenth century; a sufficiently severe strain has been imposed on Germany and the North and the Englishman can no longer turn in these directions for poetic interest. If there

sod. But he is not able to suppress the longing for England's 'good greenwood,' for her 'hawthorn glades' and a mere sight of her oaks again.

This is no place to enter into a discussion of the principles involved in the question of the possibility of Indians achieving sufficient mastery in the English language to enable them to indulge successfully in literary composition in English, but the work of the past and the signs of the present do not certainly seem to argue against such a consummation. Will not the sons of India glorify in English verse :

"That sweet Indian land
Whose air is balm; whose ocean spreads
O'er coral rocks and amber beds;
Whose mountains pregnant by the beam
Of the warm sun with diamonds teem
Whose rivulets are like rich brides;
Lovely with gold beneath their tides;
Whose sandal groves and bowers of spice
Might be a Peri's Paradise"?

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might be some indulgence in the spirit of prophecy in such matters it could be pointed out that some of the richest treasures of English literature in the twentieth century are likely to be associated with the aspects of life and scenery in parts of Greater Britain, and India as the representative of a civilisation much more ancient and mysterious than that of the colonies will claim a large share of such attention. The pilgrimage of the coming Childe Harold will include India within its range; a later Browning will long to spend his days in the beautiful valley of Cashmere or on the snow-clad heights of the Himalayas; there will be poems by Englishmen idealising the experiences of a journey in India on the model of Wordsworth's *Memorials of a Tour in Scotland* or *in France*; it may even be, that the love romance of the Shelley of the next generation will be with the dark-eyed girl of an Indian home, expressing itself in a new *Epipsychidion*. Almost all aspects of the country are likely to appear transformed in a halo of poetic glory at the hands of English poets.

But the poetic interpretation of India, its life and civilisation, could be most effectively discharged only by the Indian as he is the son of the land—he lives, moves, and has his

being in her, unlike the foreigner, or even the Anglo-Indian for whom she is only a temporary home. The Anglo-Indian poet praises the scenery and life of the land with material reservations. He always longs for the surroundings of his own foreign home, in obedience to a very laudable instinct of patriotism. The feeling of an exile comes upon him even when he is praising a beautiful landscape of this country. The ceaseless speech of the little, little *koil*, singing on the *Sirish* bough is to Rudyard Kipling only the tolling of the Knell of Exile and he could only exclaim :

I am sick of endless sunshine, sick of
blossom-burdened bough,
Give me back the leafless woodlands,
where the winds of spring-time range ;
Give me back one day in England, for
'tis spring in England now.

He could only put this question to the Indian bird :

Can you tell me aught of England, or, of
spring in England now ?

Years of stay in this country and lofty service in the cause of her people did not, naturally, alter the situation for Bishop Heber.

In his *Evening Walk in Bengal* on the Ganges, he is forced to confess that English fairies never trod so rich a shade, so green a

SOCIAL LIFE AMONG SPIDERS.

THE study of social life among animals has always been a most interesting and delightful occupation of Naturalists ever since Sir J. Lubbock published his memorable researches on the habits of ants. Such a study has brought about a thorough revolution in our conception of animal life and intelligence and we are often led to doubt whether, after all, there is any radical distinction between what we term 'instinct' in animals, and 'reason' in man.

The phrase, "the vexed question of instinct and reason," commonly employed in our discussions, points out exactly the trend of modern thought on this question. The more one reads the literature on the subject and supplements it by one's own observation, the more one is led to note that the so-called difference is only one of degree and not of kind. I hope to lay before you this evening some facts of animal life showing you the remarkable organisation and intelligence exhibited by a group of spiders the habits of which I have been

studying for the past nine years, and I leave you to feel amused, if not instructed, and draw your own inferences on the matter.

Almost all the animals found on the surface of the globe can be broadly classified as solitary or social. Animals like the lion and the tiger live each for itself and when they live in pairs, the male it is that feeds first, the female eating only what remains over—the mere leavings of her more powerful lord. We can say that almost all those animals that hunt their prey behave in this manner. But animals belonging to the cattle kind are gregarious in their habits, and hence they are, in a way, social. Man belongs to the latter class, living as he does, in society with communal feelings. But the most organised form of social living is found illustrated in the insect world, specially in communities of ants and bees. The study of this peculiar social living among the insects stimulated those engaged in the study of the habits of spiders to put forth more vigorous efforts to see if any of them exhibited anything like social life.

Dr. Simon of France was the first to assert that there existed some form of social life among spiders. But this statement I found criticised in the columns of the *Scientific American* by that

eminent American entomologist, the Rev. Dr. Mc. Cook, who maintained "that all spiders are solitary in their habits and the discovery of a social species, if confirmed, would be most important. Males and females might be seen living amicably together for a considerable period, but this cannot be social living." (*Vide* Scientific American pp. 186, September 17th of 1892). Thus the question of social living among spiders was a debated one at the time I entered the field of investigation. While making a study of the habits of South Indian spiders in connection with my M.A. study at the Presidency College I discovered, in one of my morning rambles in March 1898, a group of spiders which, on investigation, proved to be 'social spiders.' Let me proceed to describe this group first found at Saidapet, Madras.

With the exception of the group of spiders I mean describing presently, all spiders are solitary in their habits, whether found over mountain or meadow, field or flower, overhead or underground. Only during the pairing season, a male spider may be found near the female.

The Nest.

But the spider under notice is found living in communities, in ant-like fashion, in a sponge like nest, which consists of a ramified net-work of inter-

communicative canals with a number of openings outside the nest. The nest, which is often found attached to the branches of trees or the leaves of the prickly-pear, is ash gray in colour, and it thus offers an agreeable back-ground for the spiders moving over it; for they are also of the same colour, and are thus given the necessary protection.

A number of sheet-like webs radiate from the nest, sometimes in one or in many directions. Sometimes these nests are found in groups with connecting webs between them. These hanging sheets are built upon a peculiar pattern. A number of strong and nonsticky threads are irregularly laid to form the warp of the web to be woven. What are to form the woof are of sticky threads, which are closely laid in a zigzag manner to connect the nonsticky ones issuing out in all directions from the nest, sometimes establishing communication between one nest and another. Such webs between two nests serve as bridges to cross the space between and greet their brethren on the other side. Often these hanging sheets reminded me of the grand suspension bridges of modern days. These little spiders are evidently great engineers in their own way, and by their common exertion, build these webs which some-

times cover nearly a distance of two or three yards.

The number of spiders that live in a nest varies from forty to one hundred. Males and females occupy the same nest, the proportion being one to seven (1-7). Sometimes the number of males is less.

The fact of a number of spiders living in a common nest and the presence of intercommunicative webs between any two nests in the same locality built by their common exertion is enough to stir an observer to a serious investigation as to whether these spiders may not exhibit anything approaching social life. Nowhere else in the spider world have I observed a similar phenomenon.

The Spider.

The creature itself is not less interesting than its nest. It is more or less a compact animal about the size of our ordinary vagrant spider popularly known in Tamil as ஈப்புலி (fly tiger). It is ash-coloured, and its dorsal or back surface of the abdomen or belly bear three longitudinal stripes. The limbs are striped gray and brown. There are two lung-books on the ventral surface of the belly to serve the animal as organs for breathing. The head bears eight

eyes arranged in three rows. The first two rows of four and two lie in a black spot in front of the head. The other two are placed a little behind, with their faces directed rather towards the sides of the animal. Thus the spider is enabled to see objects in front as well as at the sides. The falces or jaws are black in colour pointing downward, with the curved claws working sideways. An examination of the measurements of the male and the female spider in this group shows that the female is the bigger of the two, as is the case in the spider-world.

In almost everything except in size and palpal organs, the male resembles the female. But it is a little bit browner than its gray-coloured consort.

Both are provided with spinning apparatus consisting of six spinnerets, and two sets of glands preparing two varieties of silk—the sticky and the nonsticky threads.

Nests and Webs: Where and how built.

I have already pointed out that the prickly-pear bushes appear to be their favourite resort. Branches of trees specially of the thorny sort serve them as well. If the spot selected be highly favourable to the life of the spiders, whole trees

and shrubs are covered with their nests and webs. They scale even to the top of hills, and I have found them in the pleasant enjoyment of a hill climate. The leaves of trees, living and dead, and the refuse matter of their food are cleverly used for thickening the walls of their nest, which are carefully plastered and cemented by means of their silk.

Webs.

Now to the way in which they build their webs ——those clever snares which the animals have devised to catch the incautious among the insect world. The webs consist of longitudinal and zig-zag lines. A main line is laid by the joint labour of six or seven spiders which move over the line a number of times for thickening it. Thus the main line is not one thread but a bundle of threads. A variety of fine yellow-coloured silk can be collected from the main line, and this ought to prove to be of high economic value. I have collected rolls of silk threads which for strength and brightness will be no way inferior to the silk of the silk worm. Only two other spiders have I found in South India to be valued for their silk. We can by proper culture make the social spiders yield a good quantity at a time; for the webs are big and the spiders innumerable.

You may not be aware of what is being done in France. Spiders are reared and the silk obtained, being lighter, is preferred and used largely in the construction of balloons.

To return to our subject, other lines are laid connecting the main line with the rest in all directions. These may be of fewer threads, yet strong enough for the web.

Having now finished the warp lines of the web, the spider begins the process of regular weaving. The spiders at work in different places stop at those places, and begin to spin out their thick smoke-like sticky-threads, to lay them between and connect the non-sticky lines. The method employed to draw out the threads is unique in the spider-world. In almost all the web-builders the sticky threads as well as the non-sticky ones come out as the spider moves from one line to another. Here that is not perhaps possible. The spider is seen using its hind pair of legs, which are then seen moving in quick succession rubbing against the spinnerets, thus reminding Brahmins of the method employed by their priestly class in preparing cotton for making their sacred thread or yegnopavitham. The thread so taken is laid without any regard to either precision or symmetry, their object being somehow to

fill the space between and make a net. These transverse sticky lines can be drawn out ten times their ordinary length, and are thus eminently elastic. The web completed, the spiders retire to the nest to enjoy their well-merited rest.

The time taken to complete their webs is two or three hours. While there is work to be done, there is no standing still among them. Each appears to recognise a grand responsibility in completing the web. As soon as a spider finishes work in one spot, it hastens to other places where the work is still incomplete. No human being has shown such a sense of duty and responsibility. To be ever active, ever ready to work—these appear to be their principles of conduct.

Like the rest of the spiders, these are also nocturnal in their habits and begin web-building between the hours of six or seven in the evening and finish their work before eight or nine.

Like some other families of spiders, these do not completely rebuild their webs every evening when they see them any way damaged. The first spider that comes out of the nest after sunset, if it finds any portion of the web needing repair, sits to work and repairs the damaged portion.

The burden of building and repairing the webs falls heavily upon the females of this spider colony. They are the active workers. The males do very little work; but they are not wanting in any apparatus necessary for web-building, for they are seen, while young, actively participating in such a task. But when they attain to their manhood they think of nothing else but courtship and love like some of their very remote cousins in the human family, and forget all their duties and responsibilities. They are then seen sometimes moving about in the web often disturbing the females patiently engaged in their work.

Their Food.

Nature has fitted every animal with the necessary weapons to do battle in the struggle for life, and come out victorious. Each group of animals has its enemies to escape from, and eatable friends to court and make a meal of. Each is accordingly provided with the necessary apparatus to carry on this struggle. What the wings are to the birds, what the fangs and claws are to the tiger, what the poison is to the snake, that the web is to the spider.

These clever creatures are provided by nature with a set of apparatus to prepare those etherea1

hanging sheets, inviting the incautious and the stupid in the insect world to rest a while and be eaten. The instinct of web-building is one of the most curious developments in the animal world. Alone among the animal creation, spiders have developed this art which not only gives them sure protection from the most skilful of their enemies, such as birds and wasps, scorpions and centipedes, but has come to be the best means of securing their prey.

With their webs in shady places, the spiders never suffer for want of food. Bees and mosquitoes, crickets and beetles, butter-flies and moths, these, in their pleasant flights, invariably entangle themselves in their snares.

Let us watch the fate of a moth that has so entangled herself. The victim is no more able to move and use her wings or limbs. She struggles her best, weeps and wails perhaps but—all to no purpose. There is none to respond to her cries—none to relieve her. A spider comes with its fore limbs held aloft as if to help out the struggling victim. The poor moth gathers some courage and hopes that she would be saved. No! Fate hangs heavily over her head. The blessed messenger, the harbinger of all her hopes, turns out to be the veritable savage that

would tear and mutilate the helpless victim, and make a merry dish of it for himself and his clan. The moth now sees her fate. She perceives the black-shining falces fully extended to prick and tear her. In a moment she finds herself stabbed at many places in her body and perhaps poisoned too and dragged by one of her legs to the nearest hole in the nest close by. While the victim is being so dragged, part of the web may be damaged. Spiders there are, in the family of wheel-shaped web-builders, that could skilfully disentangle victims and carry them without any damage to their webs. But social spiders do not possess this kind of skill.

The arrival of the victim is eagerly awaited by the other spiders of the nest ready to catch hold of some portion of the prey. The spider or spiders carrying the precious booty never resent the actions of others that pull the victim in all directions before they finally settle themselves at different places to partake the food brought to the nest. Sometimes the victim is never brought to the nest but is eaten then and there. On one occasion, an extreme case of selfishness came to my notice. A spider that pulled hard at a victim got a good piece of its leg. It forthwith ran away with it to a corner of the nest to feed

unobserved by the others. But the general rule is that they are seen partaking of their dinner at a common table, and nothing would be more curious than the sight of these spiders almost one over another sitting at dinner. He who observes may enjoy such a sight. Some may be feasting from off the head, some off the body, some from near the tail-end, while others may be seen sucking their repast from the limbs of the victim. If the victim happens to be big, more than one spider may be seen carrying it, much in the same manner as ants.

In the foregoing paragraphs, two facts have been clearly recorded about the habits of this group of spiders (1) the joint action and willing co-operation of a number of them to achieve a definite end ; and (2) the partaking of the meal brought by one or more by any and every spider that happens to get near it, the former showing apparently no resentment. These two facts together with what has been noted in connection with web-building point to the conclusion that the spiders we are examining certainly exhibit a form of social living which it has been my chance to independently investigate and make known to the world of science. I now learn from Mr. Chalman of the British Museum and Mr. N.

Banks of the United States National Museum that workers in England and America have been coming almost to the same conclusion while investigating the same group of spiders occurring elsewhere.

Relation Between the Sexes.

It has been noted by every investigator that the relation between the sexes is something unique in the spider-world. The male is generally a dwarfed and reduced individual and he is able to carry on his life's task only by his general agility and cunning. Such the pitch of antagonism that exists between the sexes that it is said the male seldom returns after sexual congress without losing a limb or two. Did I say 'sexual congress? No! It is sexual contest, a struggle which often even imperils the life of the male. In some families, as in the Epeividex, which build wheel-shaped webs, this struggle has been so severe and prolonged that there has come to be certain profound modifications in the mental as well as bodily structure of the males. Here the males are often dirty coloured and dwarfed individuals, often hardly recognisable as spiders at all. In spite of all these modifications, the male is sometimes caught and devoured by his savage consort.

But the picture is not all dark, all tragic. There are some families that exhibit a more genial relationship and the males are as bright-coloured and attain to almost the same size as the females. Life need not be endangered here, and all the risk that a male runs is perhaps the loss of a limb or two. In all the other groups of spiders, the male and the female may be seen near each other only during the pairing season, and even then the male has to make its own arrangement for food.

After a brief survey of the sexual habits of the other groups, to light upon that of the social spiders is like reaching an oasis in the midst of a desert. Everything here is bright and cheering. The absence of much disparity in size and colour between the sexes, the friendly and communal living of the males and females in the same nest, and, lastly, the happy and almost affectionate relation that subsists between the sexes, indicate a high order of development. The savage and beastly nature of the females exhibited in other groups is never found among the female spiders of this group. No more do the heart-rending scenes of lost limbs and lost lives pain the heart of the observer. Here there is all harmony, all peace.

The female gladly welcomes the soft embraces of her lover. It is very often hunted after by the male through all winding passages in the nest. The females may step aside or run and thus avoid the approach of the male, if they have no liking for such a meeting; but never do they exhibit the rancour and resentment with extended forelegs and well-drawn falces as is found among the females of the family Epeiridæ.

Eggs Cocoon and Maternal Feeling.

A few days after the sexual congress, the first batch of eggs is laid safely tucked in silk in a lenticular cocoon which is white in colour measuring about six millimetres in diameter. Unlike the other spiders that carry the cocoon either by means of their falces or spinnerets, the female, in the group we are considering, attaches it to the side-walls of the nest.

After a period varying from thirteen to fifteen days the young ones try to issue out by tearing out portions of the edges of the cocoon. These little ones, just the size of an Indian mustard seed, move about and some of them settle over the back of the mother who is generally present in the vicinity. There are families of spiders that behave in this manner and thus show a great deal of maternal feeling for the off-

spring. This should recall in your minds similar affection of mothers for the child—a very familiar rustic scene out here. Till they pass through two or three ecdysis and thus cast off their over coat of skin, they do not appear to take any food. As they grow older, they partake of the food brought to the nest by the mother. I have often noted occasions in which the females quietly retired, leaving the food they were eating to the youngsters that clustered round it. This looks like self-sacrifice or self-surrender, a very high form of maternal feeling. A few more ecdysis, the young ones begin to participate, in their own little way, in the grand task of web-building. Small patch-work of webs, a few lines here and there, mark their juvenile efforts. No difference of size, colour or sex is visible during this period. It has not been possible for me as yet to enter into the further differentiation of these folks into males and females. With greater leisure and convenience one can hope to make a more complete study of this portion of the subject. The time taken by the young spiderling, just out of the egg, to reach the adult condition is about three months.

While their development is in progress, the adult members of the nest either desert the place, one by one, to found new colonies elsewhere, or

are found voluntarily starving themselves, or are starved to death by the rapacity and greed of the members of the younger generation. The last two inferences are based upon prolonged observation. The nest, at this stage, presented the youngsters very active, and the members of the older generation thoroughly feeble and scarcely able to move. Later on, only the dried remains of a few old ones were found to mark their former presence in the nest. Closer examination of these remains makes me strongly affirm that they are not the skins generally cast away during an ecdysis, but the real bodies of spiders shrunken and shrivelled up. In some nests I have also found one or two members of the older generation living with those of the younger generation.

THE SEASONS AND THE HABITS OF THESE SPIDERS.

Like the rest of the insects, these are also subject to the varying influences of heat and cold and show in some instances remarkable powers of adjustment. Living as they do in the tropics, they have learnt a method of protecting themselves from heat by building their nests mostly under the shade of trees. If ever they happen to be exposed to the direct rays of the sun, as was my experimental nest, all the inmates were seen outside the nest resting on the

threads proceeding downwards, and shaded by the nest. Evidently the heat between 11. A.M. and 4 P.M. must have been unbearable in the interior. Even, when disturbed, these would not remain even for a short time inside the nest. This is the best opportunity for taking the *census*, to count the number of males and females of the colony.

One would rarely miss even the young ones. But none of them would be seen outside after 4 P.M.

In winter the walls of the nest receive an extra thickening, especially the upper part exposed to the rainfall. The holes leading to the nest are to be found in the under surface. The holes which might catch the wind are carefully closed. Despite these precautions, these creatures suffer most like other animals during the season. They are neither able to protect themselves completely from wind and rain, nor are they able to procure easily their food. Thus their life is pleasant only from January to August and they suffer much during the winter months in South India.

This group of spiders is found distributed almost throughout South India—the area that has come under my observation. Some spiders from

Venezuela, according to Simon, show some co-operation in spinning a common web, and, in one case, a common "incubating chamber" around their egg cocoons.

A nest of a species of spider from Natal, examined by Mr. Pickard-Cambridge, showed a number of spiders living in it and devouring their prey "in concert, each carrying off his share like a pack of hounds breaking up a fox." But the Indian species shows further traits of social character as will be shown presently.

Before concluding, let me specially examine whether the group which I have investigated is entitled to be called social spiders. Those who have followed me thus far will have noted a number of characters in this group that mark off social animals. The common nest for a number of spiders—males and females,—the manner in which they build and repair their webs, their feeding together and the absence of ill-feeling amongst them,—these are characters not at all commonly met with among animals belonging to the solitary kind, at any rate among the other groups of spiders. Other points in their habits go to strengthen this conclusion. The relation between the sexes is found to be one of love and affection, and there is nothing of that contest for

life which often accompanies sexual congress among the rest of the spiders. The maternal feeling for the offspring here verges almost on self-sacrifice, which sometimes shows itself in the mother going into voluntary exile and founding new colonies elsewhere or in deliberately starving herself to death. Such a pitch of self-denial is unique in the animal world, although they show a great deal of affection for their young. Further it is not the mother as is the case with our social spiders, but the young ones that migrate to other places for leading their lives. In keeping with the social habits of this group of spiders, the mother migrates leaving the offspring to live together in their ancestral home. The points noted above illustrate the incidental modifications of habit owing to social living.

In spite of these, it has to be conceded that these spiders have nothing of that differentiation and organization found in the communities of ants and bees. Here there are no neuters—no special queens. The sexually developed male behave like drones, and they appear certainly bent upon courtship and love and take no part in the work of the colony except eating and procreation, and thus virtually make the females the workers for the colony.

It only now remains for me to record the deep debt of gratitude I owe to my revered preceptor, Dr. A. G. Bourne, F.R.S., but for whose help, inspiration, and guidance I could not have taken to work in the field of Natural History. My thanks are also specially due to Mr. H. C. West, late Chief Engineer, Madras Railway, and the late Mr. G. H. Stuart for their kindness in presenting my two collections to the British Museum, and to Mr. R. I. Pocock of the British Museum for kindly identifying, among others, the social spiders for me. I should not omit to take this public opportunity to tender my sincere and grateful thanks to the Smithsonian Institution, Washington, for publishing my paper on "A Social Spider," of which to-day's lecture is the popular exposition.

"Popular science, through its various branches, explains phenomena; higher science leads to the realization of the Imperishable One."—*Mundaka Upanishad, I. 5.*

THE SCIENTIFIC BASIS OF RELIGION.

Wonderful indeed is the age in which we are living, and marvelous are the progress and achievements made by humanity in every department of knowledge. Each day new light is dawning upon the horizon of human understanding, dispelling the clouds of ignorance and rending the veils that for ages have covered the sun of eternal Truth. Whether we cast our eyes toward the heavenly bodies far beyond the reach of our unaided sight, or toward the objects nearest to us, we make discoveries through the help of wonderful instruments invented by human ingenuity. We learn to understand laws of nature never understood before, and studying these closely, we get new ideas, new explanations, which force us to forget and to throw aside old superstitious beliefs and childish interpretations of nature and her laws.

This age may be called the "Age of Science." Science to-day dominates human thought, human reason and all human activities, physical and mental. Art, literature, cooking, walking, dressing, everything must now be in harmony with science. Science stands to-day triumphant in her own glory because she stands on the adamantine rock of truth. She is dressed in the multiform colors of the light of truth, her food is truth,

and truth is her aim, her life and her soul. Wherever she goes she brings with her the light of truth, which dispels the darkness of ages. After exploring almost all the departments of nature, she has now begun to investigate the vast and mysterious domain of religion. We read to-day such books as "The Science of Religion," "The Religion of Science," etc. In the broad daylight of scientific knowledge, honest reasoning and impartial criticism, men can discuss boldly the basis of a religion, and seek to ascertain whether it is scientific or not. Fanaticism and bigotry are slowly but gradually disappearing. Whoever has once received the revelations of science will not believe in any other revelation without asking questions for and against. The first mental condition of the student of science is a state of unrest, questioning and doubt. Before he accepts anything he wants to look for reasons and evidences. Science teaches us not to believe in anything on the unsupported testimony of any particular person, nor because it has been written in this book or that, nor because our forefathers have believed in it, nor yet because we have been taught from our childhood to accept certain conclusions. She tells us to examine the evidences thoroughly, to weigh the arguments properly; then to accept them if they satisfy our reason and harmonize with other truths discovered by the scientific method. Such being the instructions of science, before we accept anything we must first discover whether or not it has a scientific basis. We should exercise the same caution before accepting any doctrine or dogma, any creed or religion.

We find in the Western world to-day two scientific tendencies arrayed in opposition to and fighting against each other. One tendency is to decry religion because it is not in harmony with modern science, because it lacks scientific basis; while the other is to harmonize religion with logic and science, to make it stand on scientific principles. In the face of the tremendous struggles of these two tendencies, we find many who still believe in the old unscientific dogmas, in thoughts and ideas neither proved by logic nor sanctioned by philosophy.

Those who see no harmony between religion and science ignore the necessity for a religion which does not teach the same truths that have been taught by science. They say, the aim of religion has been to find out the truth and to explain the phenomena of nature, but that its attempt to accomplish that has proved to be a complete failure; and this, because religion asserts that this universe has been created out of nothing by a personal Being, having a certain name and a certain form. These two assertions are disproved and rejected by scientists. Consequently, they say, what is the good of following any religion? What benefit can we derive by believing any of these explanations which are not scientific, but which, on the other hand, narrow our views and ideas? We find better and more satisfactory explanations of the ultimate truth and of the phenomena of nature in science; let us, therefore, follow science and forget all the teachings of religion. The majority of those who decry religion and take science in its place, say

that the ultimate truth as posited by modern science is unknown and unknowable. There is, then, no necessity to struggle for the knowledge of that ultimate truth, such struggles being useless. We can never know God, we can never know the nature of the soul; consequently, a religion which teaches something supersensuous is absolutely absurd and impracticable. Yet in the same breath they ask us to take up ethics, to be moral, and to do good to society. But here a question arises, Why shall we be moral? Why shall we do good to society? For what motive? In answering these questions many motives are brought forward, such as for the sake of posterity, etc. These motives are not satisfactory, they do not appeal to our reason, nor do they explain the aim of our life. Why should we be moral for the sake of posterity? What have we to do with posterity? Why should we not seek pleasure and happiness all through our lives, and leave posterity to do likewise? Why should we do good to others instead of injuring them? If pleasure and happiness be the end of all humanity, and if all our actions end with death, why should we not try to make ourselves happy without considering others? I do not see any reason. There would be nothing in the world which could prevent us from committing immoral acts except, of course, the strong power of the law. There would be, then, no moral obligation that could prevent us from doing wicked deeds. These arguments, which try to explain ethics on the ground of the benefit of posterity, do not stand on a firm, logical basis. Thus, the conclusions of those who decry religion and take

science in its place not only prevent them from knowing the nature of ultimate truth, but leave them no rational basis for the practice of morality.

Another class of people try to harmonize religion with science, but many of them fail. Some, for instance, by stretching the meaning of the Scripture texts to their utmost tension, try to make them agree with the conclusions of science. But that process is not satisfactory. For instance, the Old Testament teaches that this universe was created in six days, and modern science teaches evolution. It must be shown that Genesis teaches evolution, too. How can this be done? By stretching the meaning of the word "day" and making it stand for "cycle." These people seem to think that texts are like elastic bands, but they do not realize that even elastic bands can only be stretched within a certain limit. No elasticity can stand the stretch of a day into a cycle. It must break. Suppose the six days signify six different cycles. Then what would become of the seventh day, or Sabbath? It ought to be the last cycle, which is simply absurd. Most of you may be aware that, not very long ago, Mr. Gladstone, the great statesman of England, admitting that there is some truth in the doctrine of evolution, tried to interpret in a most ingenious way the different passages from the Old Testament which give the daily order of creation. He attempted to show that that order is exactly the same as the order of the successive stages of evolution as explained by modern science. In the first place, Mr. Gladstone said that the word "day" here stands for an indefinite period of time, and

the word "created" means "originated"; then he explained the main statements of Genesis in the successive order of time, but without giving any measure of its divisions. He claimed that the ninth and tenth verses of the first chapter of Genesis indicate the appearance of land anterior to all life. That is the first period. Next follows a period of vegetable life anterior to all animal life. This constitutes the third "day." Then came a period of animal life, beginning with fishes and fowls. That is the meaning of the 20th verse. After this followed a period of animal life in the order of cattle and creeping things. (Verses 24 and 25.) And lastly, man was created. (Verses 26 and 27.) Then Mr. Gladstone said that this order had been so affirmed in our time by natural science that it might be taken as a demonstrated conclusion and an established fact. But, if we examine closely Mr. Gladstone's interpretation of Genesis, and if we compare the order of creation and the division of time as explained by him with the order and division of time which we find in natural science, we shall see how illogical and unscientific is Mr. Gladstone's interpretation. In the first place, how absurd it is to assume that the morning and evening which we find mentioned in the Scripture have not the least reference to the natural day, but mean a period of any number of millions of years. I think the writer of Genesis never dreamed of such an interpretation of the word "day." Secondly, the word "creation," which for over five thousand years has been taught, explained and held by millions of pious Jews and Chris-

tians to signify a certain act of the Deity, will, from the time of Mr. Gladstone, stand for a gradual evolution of one species out of another, an evolution extending through measureless time. Above all, is it possible to conceive of a period of vegetation on the earth antedating the appearance of the sun? The creation of this luminary occurred on the fourth "day," according to Genesis. The wonder is that so logical and scientific a thinker as Mr. Gladstone should not have seen the inconsistency of such statements. As regards his interpretation of the order which he thinks is affirmed by modern science I shall not now go into the details. Every point of Mr. Gladstone's arguments has been refuted scientifically and logically by the most eminent scientists of Europe. Prof. Huxley has spared no pains to refute Mr. Gladstone from a scientific standpoint. After pointing out the absurdity of Mr. Gladstone's interpretation of Genesis, he says: "It may seem superfluous to add to the evidence that Mr. Gladstone has been utterly misled in supposing that his interpretation of Genesis receives any support from natural science. I think it is advisable to point out that the facts, as they are at present known, not only refute Mr. Gladstone's interpretation of Genesis in detail, but are opposed to the central idea on which it appears to be based." (Genesis versus Nature.) I wish those who still hold that each "day" stands for a period or a cycle would read Prof. Huxley's articles on "Genesis versus Nature" and "Mr. Gladstone and Genesis." Thus, the attempt to harmonize Genesis with modern science has been shown to be impossible

by one of the most eminent scientists of this century. So that process also fails.

Others are trying to build a religion of their own by accepting some passages of the Bible and rejecting others; or by selecting according to their choice certain acts of a certain prophet and making those acts the standard of their religion and the basis of their faith. As, for instance, Jesus cured diseases without giving any medicine. Some people think that this power should be the standard of religion, and that a religion which teaches the cure of diseases without the use of medicine is the only true and scientific religion. But I have seen persons who are not at all religious, nor spiritual, who can cure diseases without using any medicine at all. When I was in India, there appeared in Calcutta a certain Mohammedan fakir who became quite famous for healing incurable diseases without giving any medicine. He did not make a large fortune, however, because he would not charge anything for his cures. In India true healers never make their power a means of accumulating a fortune. The other day I met a physician who had a large practice. Suddenly he found that he had the power of curing diseases simply by touch, and from that time he gave up using medicine, and he now exercises that healing power instead. So you will find that many persons who are not spiritual, who may not know even the name of religion, can cure diseases. Each individual has these powers latent within him, and whosoever will cultivate them will be able to manifest them. This has nothing to do with religion—it is a psychic power. It is

not that the followers of Jesus alone had this peculiar power of curing diseases without using any medicine. It was known in India and in other countries several hundreds of years before the birth of Jesus; and even to-day you will find among followers of different religions, who never heard of the name of Jesus, many who can cure diseases without giving any medicine.

There are growing up in different parts of the country hundreds of sects and creeds, and each is trying to give a scientific basis to religion. The majority of these accept the ultimate conclusions of science, but at the same time do not know how to harmonize these conclusions with philosophy, metaphysics and religion. Some of them have succeeded in doing this partially, but others think that it is almost impossible to give a scientific basis to religion—to have a religion based not only on science, but on philosophy, logic and metaphysics; a religion which will suit the different tendencies of all people, which will answer their questions and demands, and which at the same time will not destroy popular notions, nor antagonize the various sects and creeds.

The advocates of scientific thought will say: We do not want to have a religion which narrows our ideas, or makes us think that our religion is the only true one, or that forces us to find fault with every other religion except our own. The time has come when such narrow views must be broadened, and their places taken by more liberal and more rational ideas which are in harmony with science, philosophy and logic. John Fiske says: "Antagonism (between Science

and Religion) has been chiefly due to the fact that religious ideas until lately were allied with the doctrine of special creations." Prof. Huxley says: "The antagonism of science is not to religion, but to the heathen survivals and bad philosophy under which religion herself is often well-nigh crushed. True science will continue to fulfill one of her most beneficent functions, that of relieving men from the burden of false science which is imposed upon them in the name of religion." Herbert Spencer says: "The most abstract truth contained in religion, and the most abstract truth contained in science, must be the one in which the two coalesce. To reach that point of view from which the seeming discordance of religion and science disappears and the two merge into one, must cause a revolution of thought fruitful and beneficial in consequences, and must surely be worth an effort." (First principles.) That abstract truth must not be a particular phase of truth discovered by a particular branch of science, or by a particular sect or creed, but it must be the one where all the various branches of science and philosophy end—the truth which is the goal of all religions, sects, and creeds that exist upon the face of the earth. Truth discovered by science cannot be different from truth discovered by religion, because truth is one and the same. The same truth is the object of science, of philosophy, of metaphysics, as of religion. It can, therefore, be reached through any one of these.

Science asserts that there is one reality, and that that reality is manifested in the universe in various forms. Physical science has proved that unity in variety is the

law of nature. The doctrine of evolution, persistence of force and correlation of forces, clearly show that the various forces of nature are nothing but the expressions of one eternal energy. In the same manner mental science has proved that all the different powers that are manifested in our internal nature are nothing but the expressions of the same eternal energy. Science teaches us that there is one life principle manifested in all the various forms of nature that we call living. From the minutest particle of life up to the highest man, the same life principle is manifested throughout the different stages of evolution. Herbert Spencer says: "Matter, motion and force are not the reality, but the symbols of reality." Moreover, he says in his "Psychology": "The same reality is manifested objectively and subjectively." The same reality expresses in the objective world as matter, in the subjective world as mind; in the objective world as gravitation, electricity, heat and motion, in the subjective world as intellect, understanding, emotion, will, etc. The reality is one, but the manifestations are diversified. Thus the ultimate conclusion of science is unity in variety. Study all the different branches of science, and after studying you will find that this is the central truth; from one, these many have evolved. One is the basis and the many are nothing but the expressions of that one. You may call that one God or X, it does not make any difference. If a religion teaches the same unity in variety, then there will be harmony between religion and science, and not otherwise. Is there any religion which teaches unity

in variety? If we read the different scriptures of the world, do we find the expression of that idea? If we read the Zendavesta, the Bible or the Koran, we do not find it, because these scriptures teach the existence of two spirits, the one good and the other evil. The former is the creator of good, and the latter is the creator of evil; there is incessant conflict between them. But if we read the writings of the ancient sages of India we find many expressions which describe in the simplest possible language that unity in variety. Some of these were written one thousand years before the birth of Christ, some five hundred years, some two hundred years, etc. I will quote some sentences from the Upanishads, in illustration: "As one fire coming into this world manifests itself in various shapes and forms, so the One Reality expresses itself in and through the innumerable names and forms of the phenomenal universe." "As the same vibration of ether appears in various shapes and forms, so the One Reality in the universe manifests through a diversity of forms and names." "As from a blazing fire proceed innumerable sparks, so from that One Reality have evolved life, mind, all the organs of the senses, heat, ether, and all that is gaseous, liquid and solid." Many such passages can be quoted from the oldest writings of the Vedic Sages.

Do they not teach the same truth which has been explained by modern science? Show me a single passage in any of the different scriptures of the world which voices a similar thought. But the central idea which we have in these writings is unity in variety.

Why is this so? Because in India the ancient seers of truth did not believe in supernatural revelation, but started just as modern scientists start, with the study of physical objects, and examined them carefully through the method of observation, experiment and analysis. They did not separate religion from science, philosophy or logic. But whenever they sought to explain anything, they explained through logic. If an explanation was illogical, they rejected it and tried another explanation; if that appeared to be unscientific, they rejected it also. Their standard was reason and experience. Therefore they succeeded, even in that early age, in understanding the ultimate conclusions of modern science. Truth is eternal. It does not make any difference whether you discover it, or I discover it. The Indian sages did not explain in detail all the different stages through which they arrived at their conclusions, but we find that the central idea of the philosophy and religion they taught is unity in variety. Consequently, it harmonizes with science. The philosophy of these ancient seers is known in India as the Vedanta. There is no need to stretch the meaning of any of its texts to make them agree with the conclusions of science, because it is in no way antagonistic thereto. It accepts all the truths that have been discovered by science, and all that may be discovered in future. It has room for them all, because it is not limited. It depends upon principles; it deals with principles, and it leaves all details to be worked out by scientists. It simply teaches the principles and generalizations. At the same time it claims that that truth

which science calls "unknown and unknowable" can be realized. It is more than known and knowable; it is the nearest to our hearts; it is nearer than the mind, nearer than intellect, nearer than body, nearer than senses. It is nearer than our souls even, for it is our real nature. Our real nature is Truth, and not falsehood, and that real nature is expressed within each individual soul. We shall not have to go outside of this universe to find that Truth. If we look within, we shall find it there. Vedanta admits that this Truth is unknown and unknowable, but with this difference; Vedanta says it is unknown and unknowable by the mind, but known and knowable by the Spirit. By that Spirit it does not mean any shadowy form, or ghost; it means eternal Truth, the light within us, the basis of our consciousness; that which illumines our intellect, our mind, our senses, our bodies, and all the external things of the universe. Vedanta is based on the doctrine of evolution. Prof. Huxley admits this. He says, "There are some philosophies in India which express most clearly the doctrine of evolution." Moreover he says, "To say nothing of the Indian sages, to whom evolution was a familiar notion ages before Paul of Tarsus was born."

Vedanta gives a scientific basis to religion, because it explains religion through science; or in other words, through the accepted rules of inductive and deductive logic, and it accepts within its limits the supremacy of reason. To admit the rules of logic and the supremacy of reason is to admit the two points which make any system scientific. If we find these two are satisfac-

torily worked out in any system, then we know it is scientific. If we apply the rules of logic and science to many of the different systems of religion that exist to-day on the face of the earth, what will become of them? They will fall to pieces. The time for asserting most dogmatically that my religion is true because it is based upon some facts which are historic, has gone by. Most of the so-called historical events have been proved by science to be mythological stories. Any religion that is based on such a foundation has received an irreparable blow from modern science; it has been shaken to its very foundations. It by no means follows, however, that such a religion is to be swept away, or to be crushed out of existence. Then, indeed, the discoveries of modern science would appear deplorable. The truth is that every religion has inherent in its very nature a surer basis than dependence on facts of doubtful historical value. Shall we not therefore try to discover a firm basis for our religion, a basis not to be shaken by the attacks of infidels, or so-called heretics? We ought to try to find such an unassailable foundation. The world now needs a scientific religion. It needs the supremacy of reason over blind faith. It needs a religion which will teach, with science, unity in variety, and which will accept all the conclusions at which modern science has arrived. Nay, more, the world to-day needs a universal religion that will accept all sects, creeds, denominations and religions that exist upon the face of the earth as so many manifestations of underlying unity. We have read in the pages of history what effects all these religious

quarrels, animosities and persecutions have produced among different nations. We do not want such persecutions any more. Let us regard all the varying religious views with a feeling of love. Let us say that we are all travelling towards the same goal, although our paths may be different. Each individual may take the path suited to his need. But let us ever remember that all religions lead to the same goal. We do not want this religion, or that religion, this sect or that sect, but we need a religion without any name; a religion which is the basis of all special religions, a religion which can include them all, and one which harmonizes with science, philosophy and metaphysics. Some may claim "my religion would serve this purpose." Others may say that their religion would be the best. Let all religions try to supply the demand, and the fittest will survive.

"Truth will triumph and not falsehood. The worship of Truth leads to the eternal abode of Truth, and fulfils all our desires." Let us therefore worship Truth in silence; let us not be followers of error; let us continually struggle for the realization of Truth.

"Good and evil of this world of duality are unreal, are spoken of by words, and exist only in the mind."—*Bhâgavatam, Book XI, ch. XXVII.*

"He who is devoted to higher knowledge rises above both good and evil."—*Bhagavad Gîtâ, ch. II, v. 50.*

THE PHILOSOPHY OF GOOD AND EVIL.

Whosoever has made a careful study of the phenomena of the universe, has noticed that nature is bisected, as it were, by the inevitable dualism of her opposing forces. The world of phenomena bears testimony to the constant fight of these two sets of contrasting forces, which have a multitude of designations, such as: good and evil, virtue and vice, knowledge and ignorance, light and darkness, heat and cold, attraction and repulsion, love and hatred, pleasure and pain, health and disease, life and death. On the one side, we see about us the signs of goodness, virtue, knowledge, love, self-sacrifice, health and all that makes life sweet and worth living; on the other side we find the expressions of evil, vice, ignorance, hatred, selfishness, murder, pestilence, disease, plague, earthquake, and all that makes life bitter, unhappy and miserable. Nature stands before us, as it were, with a benign and loving expression, ever ready to pour on our heads the blessings and comforts which she holds in one hand, while at the same time she affrights us by showing the sharp, shining

edge of the drawn sword of destruction and evil which she holds in her other hand. This dual aspect in nature cannot be denied, and we are all bound to experience one or the other of these two sides at every moment of our earthly existence. Whenever we experience the good side of nature, we rejoice and feel ourselves extremely happy; but our heart trembles, our breath stops, when we are face to face with the other aspect. Nature has ever been expressing herself in these two ways. What we see today was seen thousands of years ago and will be seen thousands of years hence. Centuries have gone by, nation after nation has passed away, but has nature ever ceased to follow her course? No. Her laws are perennial; her course is eternal. If we read the histories of ancient nations, we see that these two aspects of nature were as clearly manifested in the past as they are now. Constant attempts have been made to trace the causes of these contrasting forces and contradictory events of the phenomenal world. The best thinkers and philosophers of every age and clime have devoted their energies most earnestly and enthusiastically to the solution of the mystery of the good and evil aspects of nature, and to tracing how this dualism began and what was its cause. All the religious systems and philosophies of the world are but so many attempts of the human mind to reach the proper solution of this problem of good and evil, and to discover why such a thing as evil exists, why there is so much misery, suffering, crime and vice about us, and how these can be annihilated.

'All such attempts and explanations can be classified under three names; first, optimistic; secondly, pessimistic; and thirdly, monistic. We find the most ancient of the optimistic explanations of the dual aspect of nature in the Zendavesta, the scriptures of the ancient Persians, or Iranians. These ancient Persian optimists looked at the good and evil forces of nature as two entities eternally separate from each other, and believed that they were created by two distinct beings, or spirits. The one was called Ahura Mazda, the creator of all good that exists in the universe. The other was called Ahriman, the creator of all evil. The one half of the universe was created by the good God Ahura Mazda, who is omniscient, all-powerful, and governor of all good thoughts and ideas, and of everything that is good in the universe; while the other half, and all that is evil, was created by Ahriman, the evil spirit.

At first these two spirits were friendly and lived together, but afterwards Ahriman separated from Ahura Mazda, rebelled against him, and acted as his constant adversary. When the good God, Ahura Mazda, created the world and made it good in every way, the malicious Ahriman, who is described as a wily serpent, showed his power and tricks by sowing the seeds of sin and evil in the beautiful creation of Ahura Mazda. Although he was punished by Ahura Mazda, he did not stop fighting with his most powerful enemy. This fight will continue until the day of judgment and the renovation of the world, when the victory of good over evil will be complete; then

Ahura Mazda will create another and better world, free from sin and evil. Ahura Mazda has several good spirits, or angels under his command; Ahriman also has many evil spirits as his attendants. Both are working through their attendants. Such is the explanation of the cause of good and evil in the Persian scriptures, the Zendavesta.

This Persian idea of the two separate creators of good and evil was adopted by the ancient Jews during the Babylonian captivity, which lasted from 536 to 333 B.C. The Persian paradise, Aryana Vaëjo, became the Garden of Eden in the Old Testament; Elohim Yahveh, the tribal god of the house of Israel, became the creator of good and of the universe; while Satan, the old time servant of Yahveh, was endowed with the wicked and malicious spirit of Ahriman, and afterwards became the devil in the New Testament. It was at this time that the ancient Hebrews received from the Persians the ideas of heaven and hell, of angels and bright spirits. They accepted the Persian belief in punishment after death and in the resurrection of the spiritual body, as well as in the supernatural Saviour of the world. Thus we can trace the origin of the mythological explanation regarding the cause of good and evil as described in the Scriptures of the Hebrews, Christians, and Mahommedans. The same ideas of reward and punishment, of good and evil, prevail amongst the Mahommedans, who believe in the Old Testament as much as do the Christians and Hebrews. The idea that good and evil are the results of two distinct and eternally separate

causes pervades many of the sayings of Jesus the Christ, as, for instance, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Math. vii. 18.) By this simile Jesus the Christ not only separated the cause of good from that of evil, but he indicated that evil can never produce good, nor good, evil. He also described the punishment of evil when he said, "Every tree that bringeth not forth good fruit is hewn down and cast into the fire." (Math. vii. 19.)

According to the synoptic gospels, as they have been handed down to us, Jesus believed that the punishment of evil is the casting of the evil-doer into fire. This idea gradually developed into the hell-fire doctrine of Christian theology. Jesus also believed in devils, when he cast them out, as well as in Satan, the creator of all evils, and Beelzebub, the prince of devils, and in their attendants. (See Math. xii. 26, 27.) Moreover, he believed that he cast out devils by the spirit of God, thus proclaiming that God, who is all-good, can never produce any evil.

According to the New Testament, all diseases, sorrows, suffering, misery, crime, sin and all that is evil, are the works of Satan, or the evil spirit. Satan, in the New Testament, is a personage of great importance, as he is the cause of the numberless and immeasurable evils which exist in the world. He is the prince, or ruler of this world. (John xii. 31.) In short, he is the pillar of the systems of Mazdaism, Judaism, Christianity and Mahommedanism. If that prominent pillar were taken away the whole world of

evil would remain causeless and unaccounted for. Although, ever since the beginning of the Christian era, the Biblical explanation of the cause of good and evil has been accepted and preached by the priests and theologians of Christendom, yet the majority of minds have never stopped to ask the question, why does the good God, who is the Creator of the world, at once omnipotent, omniscient and all-merciful, permit Satan to tempt mankind, to bring evil into the world, and to spoil the goodness and purity of His beautiful creation? That question, however, is of vital importance. The solution of this problem has been sought for again and again, and the Christian theologians, up to this day, have failed to give any satisfactory answer. All their attempts have ended in making the good God either limited in power, partial, unjust, or cruel. Some of the Hebrew prophets, however, believed that God was the creator of evil as well as of good. "I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." (Isaiah xlv. 6, 7.) Again Nehemiah said, "Did not our God bring all this evil upon us?" (Nehemiah xiii. 18.)

This idea was afterwards accepted by the Calvinists of the seventeenth century. They believed that God was responsible for the good and evil of the world, otherwise He would be limited in power. By attempting to solve the problem in this way they left God partial and unjust. St. Augustine tried to solve the question of good and evil by formulating the dogma

of predestination and grace. This was no better than the solution offered later by Calvin. Instead of tracing the cause of good and evil, it made the great God unjust and merciless in relation to suffering humanity. Why should one man be predestined to suffer and another to enjoy? The doctrine of predestination does not give us any reason. Such explanations have made many a thinker an unbeliever in God and pessimistic in his views. Many a soul, saddened by the spectacle of wickedness and suffering in the world has cried aloud in despair, "There is no God who can be called merciful, just and loving."

From the time of the Gnostics of the Middle Ages, who believed that this world was originally created, not by the good God, but by a devil, and that it is to be slowly and gradually purified by the power of the merciful God through Jesus the Christ, down to the present day, there have been many free-thinkers who have held that the creator of the world is not an all-merciful and just God, but a being with a diabolical nature. August Comte, the most prominent of the modern free-thinkers, after seeing the imperfection of this world, regretted, like Alfonso the King of Castile, that he had not been present at the time of the creation, as he could have given such excellent advice to the creator!

Another class of optimists say it is true that this world is full of sorrow, suffering and misery, but it is the best world that God could create. Let us shut our eyes to evil, which can never be avoided as long as the present conditions exist, and make the best use

of our time, because matter, by its inherent nature, possesses a diabolical character of its own. A similar opinion was held by Plato, Leibnitz, Dr. Martineau, and other optimists of this class. There are other optimistic thinkers who deny the existence of evil in the creation of a just, merciful and good God. They say it is all good, there cannot be any evil. They try to see good everywhere and in every act, and declare that all sufferings, misery and hardships are for our good. If any blow comes to us, it is for our good. Everything is for our good, and must be so, because the nature of creation is inherently good. They deny the creation of evil, and explain that good is a positive reality, and that what we call evil is only a negation of good. Good predominates in the world although we may not see it at present in all cases. Thus, instead of tracing the cause of evil, they deny it and shut their eyes to it. This kind of optimism is one extreme; pessimistic thinkers, on the contrary, go to another extreme They make evil a positive reality, and good a negation of evil. They make destruction, death and misery the goal of the universe and deny the existence of good. They say that suffering and misery are the conditions of our existence, that pleasure and happiness come accidentally. The struggle for our existence involves some kind of suffering which we cannot avoid. If all our wishes be fulfilled the moment they arise in our minds, then how shall we spend our time? How shall we occupy our lives? There would be no struggle for existence, consequently no activity, no life. As the human frame

will be rent into pieces if the weight of the atmospheric pressure which we are unconsciously carrying all the time be removed, so according to the pessimistic theory, the lives of men will fail of their purpose and end if they are relieved from the burden of need, hardship, adversity and evil. There is no way of avoiding this except by death. Life is not worth living according to these pessimists. They do not see any good in life. They must find evil everywhere. The best way of escaping evil is by committing suicide. They do not believe in the idea that a creator who is merciful, just and all-good, created this world of misery, suffering, sorrow and evil. They do not say who created it. Thus the pessimistic explanation leads to another extreme, and does not satisfy any rationalistic mind.

A better explanation of the cause of good and evil is needed. But if the optimists are justified in seeing good in everything, and in saying that God created this world for our pleasure and happiness, the pessimists are equally justified in seeing evil in everything and in saying that God created this world for the suffering and misery of millions. The true explanation lies neither in optimism nor in pessimism. They are the two extremes. As long as the idea of the special creation of the world by an extra-cosmic personal God is preached, so long the true philosophy of good and evil will not be properly understood. In the West, people are beginning to wake up from the sleep of superstition and prejudice, and to see, through science and logic, that there can not be two separate cre-

ators of good and evil who are constantly fighting against each other, nor two forces of nature; but that all the phenomena of nature are but the expressions of one eternal Energy. The whole universe is the result of the evolution of that one Energy. Nature is one, and not two.

The theory of the creators of good and evil is supplanted by the doctrine of evolution. Ahura Mazda and Ahriman, with their many names, such as Jehovah, Satan, Devil and others, having played their parts for centuries on the stage of the universe, are now slowly withdrawing themselves into oblivion. The idea of a special creation at a definite time, has been followed by that of a gradual process of evolution extending through millions of years, in which extra-cosmic creators have neither part nor share. To a scientific mind the Garden of Eden has no attraction of any kind, it has become like a fool's paradise. The fall of man is no longer a reality, but a mythological story. Thoughtful men and women of Western Countries who believe in the doctrine of evolution are just beginning to unlearn the scriptural dogmas. The time has come when people are applying logic and reason in solving the problem of good and evil. The tendency of scientific researches and investigations is to discover the unity of nature, which underlies the apparent duality of the opposing forces, and to explain the variety of phenomena through that underlying unity. In India, this unity of nature was understood by the monistic thinkers and Vedanta philosophers many centuries before the birth of

Christ. These monistic thinkers understood from the beginning that this world was not created at a special time by a special being, and aided by logic and reason they came to believe in the doctrine of evolution.

In the voluminous writings of the Hindu sages there is no word which means a creation out of nothing. The word they use literally means "projection," answering to the modern idea of evolution. Unlike the Western people of today, they had nothing to unlearn, as they had slowly and gradually discovered the true cause of good and evil, and afterwards explained their mutual relation as clearly as possible. They said that good and evil are relative terms, one of which cannot exist without the other. What we call "good" depends upon the existence of what we call "evil," and evil exists only in relation to good. Being interdependent terms they cannot be separated. In trying to separate them and to make each stand by itself as independent of the other, we not only destroy their relative and interdependent nature, but we destroy the terms themselves. The moment you try to separate good from evil you find this to be true. Evil cannot exist alone. If you try to make evil stand by itself as entirely separate from good, you can no longer recognize it as evil. Consequently, according to the Vedanta philosophers, the difference between good and evil is not one of kind, but of degree, like the difference between light and darkness. Again, the same thing can appear as good and as evil under different circumstances. That which appears as good in one case, may appear as evil if the conditions

change and the results be different. The same fire may be called a giver of life and comfort, a bestower of happiness and a producer of good when it saves the life of a half-frozen man or when it gives us warmth in the coldest days of winter, or when it cooks our food, or guides our feet; but it will be called the producer of evil and a curse of God when it destroys life, or inflicts injury on man, or on his property. Still, the nature of fire is to burn, and this nature does not change. The great London fire destroyed many lives, brought ruin and destruction to many families, but at the same time it destroyed the germs of a plague which would have done more evil. So it was both good and evil at the same time. The same force of gravitation is called good when it attracts the molecules of our bodies and keeps together the atoms of our clothes, gives shape to our houses, our bodies, and this earth where we are now living, but it is the producer of evil when it kills a man who falls from the roof of a house. Electricity is good when it gives light, moves a street car, cures a pain, or relieves a disease, but it is evil when it crushes a man under the shock of its tremendous currents. As electricity, it is neither good nor evil, neither positive nor negative, and the other forces of nature are neither good nor evil, but their expressions may be called good or evil according to the results they produce. The forces of nature are running in the universe with tremendous activity and mad rush, like the currents of a mighty river which brings what we call good and blessings on one shore, and evil and destruction on the other.

As, standing on one shore where good prevails, we say the river is very good, it is the producer of good, etc., so, standing on the other shore, we call the same river a producer of evil, a creator of destruction. Similarly, we say the forces of nature are good or evil according to our standard, our ideas and our interests. On the one hand, the river fertilizes the country by depositing rich soil and helping the growth of vegetation; on the other hand, the same river destroys villages and all that stands in its way.

Good and evil exist in our minds. That which fulfils our interests is called good, and that which brings to us misery or anything which we do not want, is called evil. When we look at the phenomena of nature by piecemeal, without recognizing their connection, we do not get the proper explanation of events. But if we look at the same phenomena as related to one another and to the whole universe, then we discover the true explanation, and we are no longer puzzled. Then the proper cause of good and evil is understood. It is limitation, the inability to recognize the relation of the part to the whole. According to the monistic philosophers of India, it is impossible to find anything absolutely good, or absolutely evil in this world of relativity. That which we call good is only one phase and the other is evil. When we ignore the one phase, we see the other phase as alone. The same event may produce evil in one country and good in another. The famine in India killed millions by starvation, but it made the American farmers richer than ever before. The famine has

done evil in India, but good in America. This is true in every case. Our life, which is a great blessing to us, depends upon the life of others. The maintenance of our life causes thousands to die. Millions of lower animals are killed every day for our food. Each stomach has become a cemetery and each tooth a tombstone. When one man murders another, his motive is to do good to himself or to his family, or to society, or to fulfil some purpose which he considers good. The murderer may believe that he does some good to somebody, but, as he takes a wrong course of action, he is called a murderer and gets no sympathy from anybody, and is punished by society and the State. When a big murderer, however, comes from the battle-field after committing hundreds of murders to possess another's territory, we praise him and honor him and call him the greatest hero, and reward him. But if we analyse the nature of the work he has done, we find that he has committed many murders to serve his country. As the murderer of multitudes is supposed to do good to his country, so possibly the man who kills but one person may do some good somewhere, although we may not recognize it as such. Our intellect is short-sighted, therefore we cannot always see the true results of our actions. As we cannot draw a sharp line of demarcation between the good and evil results of the physical forces of nature and cannot say that this is good and good alone, so we cannot separate the good and evil results of our moral acts. That which is morally good in one case may be evil in another. As, for

instance, the commandment of God is supposed to be a moral good, and beneficial to all. Think of the command which God gave to Saul; "Now go and smite Amalek and utterly destroy all that they have and spare them not; but slay both man and woman, infant and suckling, ox, sheep, camel and ass." (1 Samuel xv. 3.) We call it a good act because God did it, but if one man commands another to do such a horrible deed what will you call him? Such is our judgment. We say many things without knowing why we say them. Let us open our eyes and see how far good goes and how it is mixed with evil. Every act which we do must be backed by a motive, that motive again is for the good of some or for the evil of some. We may, or may not, understand it, but the results of our acts are always mixed with good and evil. Take, for instance, the nearest example. I am talking to you. Perhaps I am doing some good. At least, I intend to do so. But at the same time I am causing the death of millions of microbes. It may be good to me, or to you, but the poor animalculæ would not call it good. When we see the results of this act from our standpoint we call it good, but if we were to look at it from the microbes' standpoint it would appear quite different, they would doubtless call it evil. If we judge everything from our standpoint, we can never know whether it is really good or evil, because our standard is limited and imperfect. Those who do not recognize the results of acts from different standpoints are liable to all kinds of error. If I judge the whole

universe by my standard, my judgment will be very poor. But when I look at things from the various standpoints, I can understand how the same event can produce good and evil in relation to different conditions. Every mistake we make becomes a great teacher in the long run. Thus evil has its good, and good has its evil side. Therefore good and evil go hand in hand. But ordinarily, wherever we find a preponderance of good over evil we designate it good, and the opposite as evil. Again, that which is sinful to one may be virtuous to another. Consider the different standards of sin among the Mahommedans, the Mormons and the Christians. Compare the scriptures of the world and see how what is a virtue in the Old Testament is a vice to men who believe in other scriptures. If polygamy is a sin according to the Christians, it is a virtue with the Mahommedans and Mormons, and was such with the ancient Jews. That which is good for some persons, as inculcated by their religion, may be evil to others living under a different dispensation.

Thus, we cannot draw a sharp line between good and evil. Punishment and reward, according to the Vedanta philosophy, are but the reactions of our own actions. It says that every action must have a similar reaction. If the action be good, the reaction must be the same. Vedanta philosophy says "Every action, whether backed by good or bad motives is covered with its opposite, as fire is enveloped with smoke." If we examine our own lives we will notice that good often comes out of evil. If the greater

number of personal misfortunes have their good side, hardly any good fortune ever befell any one which did not give, either to the same or to some other person, something to regret.

The Vedanta philosophers try to explain the so-called punishment and reward by referring to the law of cause and sequence, the law of action and reaction. Action and reaction are opposite and equal, says physical law. When we do certain acts we are sure to reap certain results. But, if the results come before we have forgotten the causes which brought them, we call them either rewards, or punishments. If a good act is done today, the result may come at once, or after many years. God never punishes the wicked, or rewards the virtuous. He shines like the impartial sun equally upon the heads of sages and sinners. It is our own acts that bring the results, either in the form of reward or punishment. When we understand clearly the law of cause and sequence, and of action and reaction, then we cease to blame God or any other extra-cosmic creator of evil. Then we do not say that evil has been interpolated from without. If we know that all the forces of nature, both physical and mental, are but so many expressions of one eternal Energy or Divine Will, which is far beyond the relative good and evil, then we do not see good and evil in the universe, but on the contrary, we find everywhere the expression of that Divine Will. The nature of an effect must be the same as that of the cause, because effect is nothing but the manifested state of the cause, and if the cause of the

universe be one eternal, divine Energy, then the universe, as a whole, can be neither good nor evil.

When we can throw aside the narrow, limited glass of our relative standard, through which we are now looking at the events of life and put on our mental eye the glass of divine energy or universal will, then we shall no longer see good and evil, virtue and vice, or reward and punishment. But we shall see the expression of one law of causation everywhere. Then we shall not blame our parents, or Satan, or God or anybody, but shall understand that all our misery is but the result of our own acts which we did in this life or in a past incarnation. If we understand that as electricity is neither positive nor negative, but appears as positive or negative when manifested through a magnet, we can apprehend that the laws of nature only appear to us as good or evil when they express themselves through the gigantic magnet of the phenomenal universe. If we realize that the eternal Energy, or the Divine Will, appears as good or evil only as related to our minds and lives, then we can say, as the great Sages in India said, "God does not create good or evil, nor does He take the virtue or sin of anybody. He does not punish the wicked or reward the virtuous. Our intelligence being covered, as it were, with the cloud of ignorance and relativity, deluded as we are, we imagine, on account of our imperfect understanding, that God creates good or evil, that His creation is good or evil, that He punishes or rewards." It is through our ignorance of Truth that we do not recognize the divinity which

pervades the universe, standing high above the reach of our conception of good and evil.

Let us strive to see that divinity, by going behind the phenomenal appearances of good and evil. Let us go to the Eternal Source of all phenomena. Let us first reach the highest plane of spiritual oneness, and standing on that plane of Divine Will, let us understand that good and evil are two aspects of One which is neither good nor evil, but Absolute. Then, and then alone, we shall transcend good and evil and enjoy eternal bliss in this life.

QUESTIONS AND ANSWERS AFTER THE LECTURE.

Is Vedanta optimistic or pessimistic?

Vedanta philosophy is neither optimistic nor pessimistic. It enquires into the true nature of good and evil, describes their interdependent relation, and ultimately leads human minds to the realization of Divinity as the life and soul of all phenomenal objects.

Is not the Creator of evil separate from the Creator of good?

Vedanta teaches evolution and not special creation; consequently it has no need of the unscientific conception of two extra-cosmic creators, the one of good and the other of evil.

How do you explain good and evil by the theory of evolution?

In the process of evolution that which appears beneficial to us under certain conditions is called good; and that which is injurious to us in any way is called evil.

What does Vedanta say regarding the inheritance of original sin?

Vedanta does not recognize any such thing as original sin, which one is bound or destined to inherit.

What is the meaning and cause of sin?

Sin means selfishness. It is the result of ignorance of one's true nature, or Divine Self.

Does your philosophy teach Vicarious atonement?

No. But it teaches how to attain at-one-ment, or oneness with the Supreme Spirit through the realization of the Divinity within.

Can a sinner reach perfection?

Yes. When a sinner realizes spiritual oneness with his true Self which is pure, sinless and divine, that very moment he becomes free from all sins and imperfections; and he remains so for ever.

Are we responsible for our deeds, good or evil?

Yes. We are responsible for every action, both mental and physical. Moreover we are bound to reap the results, the deed will surely return to the doer.

How do you differentiate good from evil actions?

By the motives that prompt them. An evil action may result in benefit to others, but is not on that account a good action, nor can it bless the doer of it.

"He whose heart is unattached to the objects of senses, and whose soul is fixed in Divine Communion with Brahman, attaineth to bliss everlasting."—*Bhagavad Gitâ, Ch. V, 21.*

DIVINE COMMUNION.

DIVINE communion, according to the Christian belief, is most intimately related to that ritual which is known by various names, the Lord's Supper, the Eucharist, Sacrament or Mass. The general belief is that during the celebration of this ritual the souls of those who partake in this holy service commune with each other as well as with Jesus Christ, the Son of God. In Matthew we read: "And as they were eating, Jesus took bread and blessed it and brake it and gave it to the disciples and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." Chap. xxvi, 26–28.

These words have given foundation to that memorial service called "Holy Communion," which was instituted by Jesus the Christ, and which has been practised by all the Christian nations for nearly 1900 years; but if we read the religious history of other nations we find that the eating of bread, or the body of God, and

the drinking of wine, or the blood of God, existed among pagan peoples many centuries before Christ was born, and was practised by the Greeks, Egyptians, Persians and the Hindus of the Vedic period.

Readers of the comparative history of religions know that the Eucharist is one of the oldest rites of antiquity. The Greeks called it the Eleusinian mystery. Rev. Robert Taylor said: "The Eleusinian mysteries were the most august of all the pagan ceremonies celebrated, more especially by the Athenians, every fifth year in honor of Ceres, the goddess of corn, who, in allegorical language, had given us her flesh to eat just as Bacchus, the god of wine, in like sense, had given us his blood to drink."

"Prodicus, a Greek sophist of the fifth century B.C., says that the ancients worshipped bread as Demeter (Ceres) and wine as Dionysus (Bacchus);" therefore when they ate the bread and drank the wine, after it had been consecrated, they were eating the flesh and drinking the blood of their deity. "The Eleusinian mysteries were accompanied by many religious rites and ceremonies expressive of the purity and self-denial of the worshipper, and were therefore considered to be an expiation of past sins." Throughout the whole ceremony the name of the Lord was repeated many times.

The ancient Egyptians annually celebrated the resurrection of Osiris, their Saviour and Lord, and commemorated his death by eating the bread and wine consecrated by the priest through many rites and ceremonies. The worshippers who partook of this holy

sacrament believed that the bread and wine became the veritable flesh and blood of their god Osiris.

In Persia, many centuries before the birth of Christ, the worshippers of Mithra, who, according to the Parsees, was the Mediator, Redeemer and Saviour of the world, took the sacrament of bread and wine with the same belief that the Christians do to-day. Justin Martyr, Tertullian, Renan and other scholars believe that the Christian Eucharist was an imitation of the Persian ceremony which was practised by the worshippers of Mithra from most ancient times. In India, among the ancient Vedic sacrifices, we find one of special importance for remission of sins. It was a sacrifice of cake and wine. Cake was called Purodâsha and wine was called Soma; this cake was made especially for this purpose, was round in shape, its top resembling the back of a tortoise. It was considered to be the symbol of the body of Prajâpati, the first-born Lord of all creatures, who sacrificed himself before creation for the good of all, and out of whose body the whole universe arose. The wine of the Soma plant is described in the Vedas as the liquor of immortality, the giver of life and strength, the water of life; it was called the nectar which purified the body and soul of all those who drank, and which conferred immortality upon them. The sacrificer in ancient times consecrated this cake, then cut it into pieces, and, chanting the name of the Lord, threw each of those pieces into the sacrificial fire; at the same time he poured consecrated wine into the fire. The remaining portions of the cake and wine were reverently

eaten by the assembled family. The sins of the past fortnight were confessed, repentance was expressed, forgiveness was asked, and when they drank the divine beverage they thought that they were in communion with the Heavenly King in spirit—that they were one with the Heavenly King and Father of the Universe. Every householder used to make this sacrifice at the end of each fortnight; husband and wife performed it together and ate the cake and drank the wine with the rest of the family. The rich and powerful employed the ordained priests to perform the sacrifice for them.

Thus we can see that this holy communion service was performed by the ancient nations for the expiation of their sins even centuries before Christ instituted it among his disciples; that ritual which is observed to-day by millions of Christians all over the world was performed long before the time of Christ by many nations who had never heard of Him. But the Hindus did not continue this practice; they gave it up when the Vedic seers began to grasp more abstract truths. Their truth-seeking minds could not rest contented with the sacrifices and ceremonials which were described in the Vedas; they gradually came to see that those sacrifices stood for something greater, and they tried to understand the spiritual significance; they searched for deeper knowledge of the mysteries of the universe; they struggled for the realization of the true nature of the soul and its relation to God, who was the objective Lord and Father of the universe. At that time they began to question whether or not God was objective and extra-cosmic; whether or not the soul

was created by God. Those seekers after Truth were gradually led beyond that old conception of an objective, personal God, who dwelt in heaven outside of nature. As they progressed higher and higher in spiritual researches and arrived at the Vedantic conception of God and the world, their meaning of the Divine communion became higher and more spiritual.

Here we should remember that as long as God is extra-cosmic, outside of nature, as long as He is far from us, so long there remains a vast gulf of separation between God and man. The more distant God is from us, the less chance there is for us to approach Him and come into direct communion with Him. Such being the conditions, the problem of Divine communion does not arise in the minds of the followers of a religion which makes God unapproachable, as we find to be the case in two of the great religions of the world, Judaism and Mahammedanism. These two religions believe in an extra-cosmic, objective, personal God, who is the all-powerful Creator of the world and of human souls.

In Judaism the conception of Jehovah is so transcendent, so objective, so strongly marked and so majestic, that there arose a vast sea of separation between Jehovah and the individual souls. The communion or approach of any individual to Him was considered to be almost an insult to the Deity. This difficulty which such a conception produced was understood and felt for the first time by the Alexandrian Jews, like Philo and his followers, who were influenced by the Greek philosophy; they tried to bridge over that sea of sep-

aration between God and man by accepting the Logos theory of the Greek philosophers.

The Logos is described in the writings of Philo as the only begotten son of God, the Father; it was considered to be the Mediator or bridge between God and the world, between the Creator and His creatures; the same Logos was afterwards identified with Jesus the Christ; and since that time the followers of Christ have believed that no one could come into close communion with God except through that especial Logos, or Word, or Mediator, or through Jesus the Christ. The orthodox Christians think that it is impossible for a human being to commune with the Divinity except through the only begotten Son, the Christ. They say that it is blasphemous even to think of the possibility of an individual soul approaching God without coming through Jesus; they have forgotten, however, that the expression of "*only begotten Son*" was first used for the Logos, which was universal, and not for any particular personality.

Do you know why the Christians say that it is impossible for any individual to approach God without coming through Christ? Because their conception of God is the same objective, majestic, transcendent and extra-cosmic being as Jehovah of the Jews, under the name of Father in Heaven. As long as this conception of the Father in Heaven remains extra-cosmic, so long such an idea will continue to prevail.

In Mahammedanism the conception of God is the same as that in Judaism. The Allah is the all-powerful, transcendent and personal God who dwells in

heaven, outside of the universe. Like Jehovah, Allah is to be feared rather than to be united with or approached or communed with. According to Mahammed, true religion lies in the complete submission to Allah's will, and nothing more. There is no possibility of a beatific communion with Allah in the religion of Mahammed. The modern Babists, who are but reformed Mahammedans, still maintain a similar conception of God; they believe in the same Allah, who is extra-cosmic, majestic and outside of the universe. The God of Mahammed lived in a heaven, and from that celestial abode commanded the universe; but the more philosophical class among Mahammedans went beyond this conception; they were known as the Sufis, and were almost like the Christian mystics of the middle ages. They were the mystics among the Mahammedans. They believed in a communion with God, and that that communion could be established through love in the state of ecstasy.

Although these Sufis believed that a human being could approach God, yet they did not accept the idea that a human soul could be one with Him. They were dualists; they believed that the individual soul could be god-like and a temporary union between the soul and God could be accomplished only through love. They did not believe in any other mediator; they even rejected Mahammed as the only prophet of God. The writings of the Sufis are full of Oriental metaphors which seem horrible to many of the practical, matter-of-fact Western minds. Even the mind of a great philosopher like Emerson could not understand the

metaphorical language of the God-intoxicated Sufi poet and philosopher, Hafiz. Those who have read the Rubaiyat of Omar Khayyam will understand how difficult it is to grasp the true meaning which underlies the metaphorical expressions of the Persian Sufis.

Sufism, which arose about 820 after Christ, was the result of the influence of the Vedanta Philosophy of India upon the dry Mahammedan conception of the objective, personal God or Allah. The peculiarity of Vedanta, on the contrary, lies in a conception of God which is not only objective, but both subjective and objective. He is not merely transcendent but immanent. God, according to the Vedanta is not only outside of nature but dwells in every particle and atom in nature; He is not only the soul of the universe, He is the soul of our souls. Although Vedanta does not object to the worship of an extra-cosmic, personal God, still it does not stop there as other religious systems have done. On the contrary, it says that a man may fear and worship God as the extra-cosmic being for some time, but when his spiritual eye is opened, and when he understands the true nature of the soul and its true relation to God, he begins to realize that God is both objective and subjective.

The soul, according to Vedanta, is not created by God out of any material which is outside of Himself, but it emanates from the spiritual essence of Divinity; consequently it is of the same substance and the same nature as God Himself. It is immaterial, immortal and unchangeable. God is not separate from the universe; there is no gulf of separation between God who

is infinite and all-pervading, and the human soul or the world; but He is like the Eternal background of the variegated colors and scenes of the panorama of the phenomenal world. He is like the spiritual canvas upon which are painted the pictures of human souls by the invisible hands of the Almighty Artist. He is the infinite source of all powers and forces which are manifested in the material and physical planes of the universe; He dwells within our souls.

Every individual soul is a part of the spiritual body of the God of Vedanta; He is nearer to our souls than are our bodies, nearer than our senses, our minds, our intellects; He is the essence of our existence and life. In Him we live and through Him we exist, consequently there is no need of any bridge, any mediator, between Him and us. The relation of the individual soul to God being naturally so close and so intimate, the Divine communion in Vedanta has a more spiritual meaning and a deeper significance than that of merely eating the flesh and drinking the blood of God. God has neither flesh nor blood. True communion with Divinity, according to Vedanta, does not come through any external relation to place, time or personality, but it comes to the soul when the innermost door of the soul is open to receive that blissful current of the Divine Spirit which rushes in with tremendous force. It comes when the depths of our hearts are flooded with the one sheet of the water of immortality, and when all the weeds of selfishness, hatred, jealousy, sectarianism and bigotry are washed away by the tremendous outrush of the current of that all-

loving omniscient Spirit; then rises on the horizon of the soul that self-effulgent sun of wisdom; the soft and benign rays of that eternal sun dispel the darkness of ignorance that had reigned there for ages, and illumine the heart with Divine light.

Divine communion comes at first like the reunion of two kindred spirits united by the everlasting bond of love, but who are apparently separated by the delusive power of forgetfulness. As a child who loves its mother, and knows nothing but that beloved mother, may forget her for the time being when its whole soul is fascinated with the toys of Christmas time; or as a young woman, charmed by jewels and beautiful garments, may forget her lover whom she adores, and considers the embodiment of all happiness; even so, the individual soul, bewitched by the objects of sense, may forget the true source of happiness, which is more intimately related to it than the mother is to the child or the lover to the beloved one. But, as the joy of the child when it is reunited to the beloved mother—as the joy which comes to the soul of that woman when she again remembers her lover—cannot be described by words, so that happiness which comes through the reunion of the soul with God is beyond the power of utterance. That happiness is not temporary; it is unbounded and everlasting. This reunion leads to a still higher realization of the spiritual oneness with God. At that time the soul regains its true nature, breaks through all barriers and walls of limitation and attains to perfect freedom and omniscience; from that time divine qualities begin to flow

through the soul. In that state all questions are solved, all doubts cease, all results of past actions are annulled and all the knots of desire that arise in the self-loving and self-seeking ignorant heart are torn asunder. After this realization there is no more struggle for the expiation of sins, no more crying for forgiveness, no more fear of punishment. The human soul is transfigured with Divine Spirit. This transfiguration, or perfect atonement, or at-one-ment with God, is the aim of divine communion.

Divine communion brings the attainment of God-consciousness; all other phases of consciousness which are manifested on the lower planes in daily life, merge into this supreme consciousness of the divine nature of the soul; it is called in Sanskrit, Samâdhi; it is the state of God-consciousness; if any man or woman can reach this state for an instant even, then he or she destroys all effects of the sins which he or she may have committed during perhaps hundreds of previous incarnations.

No individual soul, whether virtuous or sinful, rich or poor, can ever become truly sinless and happy without coming into that state of God-consciousness. You may cry for help and pray for forgiveness day after day and night after night, may ask redemption from sins, but rest assured that he who will forgive sins is your own Self. Your own Divine nature alone can make you free from sins. You may call that Divine nature, God or Buddha or Christ, it is all the same, no one other than the Divine Self possesses the power of forgiving the sins of the individual ego. Remember that

all help that you have received has not come to you from the outside, but it has come from the very bottom of your own soul; you might have thought, through ignorance, that the forgiveness and help came from outside, but the time is sure to come when you will have to realize that all the help you have received in your life, or will receive in the future, is from within; that it is your own Divine Self that will help and forgive you, who, through ignorance and self-delusion, have committed many mistakes, and have played the part of a sinner.

The highest ideal of divine communion—that is, the attainment of God-consciousness—does not come through ceremony or ritual, nor by muttering passages from the Scriptures, nor by counting beads, nor by confessing sins to a priest, nor by worshipping the departed spirit of any holy man; these may be helpful to those whose souls have not awakened to spiritual truths, but God-consciousness comes through the realization of our true nature, which is eternally one with the pure, blissful and all-knowing Spirit Divine.

There are many paths that lead to such realization; each of these paths is described in Vedanta as Yoga, or the method of attaining this consciousness. Those who practise Yoga sincerely, keeping the attainment of divine communion and God-consciousness as the highest ideal, should not stop until it is acquired. Life is not worth living if we cannot become conscious of our Divine nature in this life. What good can be gained by living like slaves to passions and desires; what shall we gain for our souls by attiring our bodies

in rich raiment, or by living in beautiful mansions, or by filling high positions in the state or country? These may be of great value to those whose aim is not higher than the attainment of earthly comforts and pleasures of the body. How long will this body stay? Not more than five or six scores of years; but remember that the soul life is not confined to the life of the body; it is from eternity to eternity. What are you going to do for your souls?

Have you gained anything for the soul? The treasures of the earth do not enrich the soul and comforts of the body cannot long satisfy that soul which is overburdened with cares, anxieties, suffering and worries, and which is obeying the commands of hundreds of masters internal and external. The pleasures of the senses do not satisfy the soul which has realized the transitoriness and the ephemeral character of worldly objects. No family ties, no earthly relations, can ever quench the thirst of that soul which longs to drink the water that comes through divine communion alone; no earthly thing can stand in the way of that soul which eagerly seeks the path to return home and rest there peacefully after the tiresome journey along the by-ways in the maze of the phenomenal world. Vain are the hopes of those who try to be happy by acquiring wealth, or the pleasures of the senses and comforts of the body. Since the beginning of the history of humanity no human soul has ever become truly happy, or peaceful, or blissful in this life by pursuing the pleasures of the senses and comforts of the body. Therefore Vedanta says: "If a man be-

comes master of the whole world, still he is not happy; he wants something else." And Jesus says: "What shall it profit a man if he gain the whole world and lose his own soul?" Neither happiness nor immortality can be bought by the almighty dollar. One may be the father of many children, but he must be a fool who expects to be happy on account of many children. True happiness comes to a soul when it renounces the foolish idea of becoming happy through sense pleasures and earthly enjoyments, and seeks God-consciousness by entering into the gate of divine communion. He who has entered that gate by the sincere and earnest practice of Yoga, and has succeeded in regaining his true nature, sees Divinity everywhere. To his eyes the beauty of a human face, or of a landscape, appears infinitely more beautiful because behind that beauty he sees the Infinite Source of all beauty; he knows that this external beauty is but a partial expression of that Divine beauty. He feels Divine presence in music, as well as in every sound that enters into his ears. Such a soul perceives Divinity in every object of the senses.

Then the mysteries of life and death are solved. The whole life, which seems to us meaningless, unfolds higher purpose, nobler and more spiritual meaning to one who has reached God-consciousness through Divine communion. He whose soul communes with the Divine Spirit within does not care for any celestial felicity; he does not want anything of this world; he is serene, peaceful, restful, happy and always contented, free from worry, anxieties, misery, sorrow,

suffering and fear of death. He knows that he is divine. If the whole world persecutes him, tortures him and cuts his body into pieces, even then he resists not, but blesses his persecutors and gently utters: "I am Spirit Divine; swords cannot pierce me, fire cannot burn me, the pains of the body cannot affect me; I am immortal. I am in the sun, in the moon, in the stars; nay, I am the soul of the persecutor's soul. I am He, I am He. If the whole world go, I do not lose anything by it." He says: "I bow down to my Divine Spirit, which does not possess anything, yet which is the Master of all that exists in the universe, or will exist in the future."

THE TEACHINGS OF CHRIST AND ORIENTAL IDEALS

Lecture by Swami Paramananda

How often it is supposed that Christian ideals and Oriental ideals are alien to each other and can never converge; that the adoption of one means the abandonment of the other, like roads going in opposite directions. But this idea can only exist so long as we remain on the outskirts of the religious domain, in the realm of creed and form. When we judge East and West from external appearances only, then we find great differences; but they are chiefly in manners and customs and not in the fundamental principles which lie beneath. There is vast difference between the outer expression of religion and the actual assimilation of its essence; and most of our misunderstandings and dissensions arise from variance in forms. Even today there can be found men and women in India who illustrate the Christ-Ideal wonderfully in their lives, although they may never have heard about Jesus of Nazareth or read the Bible, and might refuse to accept the Christian

creed. What is a creed? The Supreme Ideal can never be labelled or represented by any one creed. Living the life is its only true interpretation; and the East is peculiarly adapted for this. As an eminent Christian Divine, Rev. Cuthbert Hall, has forcibly expressed it, in speaking to the Hindus themselves:

"The contemplative life is the life that puts thought above action, the invisible above the visible, as the major interest of existence; that pays homage first to the mind and the things of the mind; afterward to the body and the things of the body. The life of action is not incompatible with the life of contemplation, but subordinate to it. And especially is the life of materialistic action subordinate;—the struggle of competitive acquisition, lust after riches, pride of display, arrogance of possession, scheming ingenuity to override the interests or the efforts of another, so as to accumulate wealth. From this the Contemplative Life turns wearily aside, asking only to be left at leisure to think its way onward to the goal of God. May I say that I seem to have found in the East the natural home of the Contemplative Life? Its value, its appropriateness for man, its ennobling harmony with man's nature and destiny, its abiding satisfactions as against feverish struggle for things and short-lived enjoyment of them, many of the West have known. And many more in these latter

days, jaded with the quest of the visible, are seeking the path of Contemplation. But behind you and your Seers lies the long Indian summer of the soul, thousands of years of the Contemplative Life. It has given you certain elements of personality, and certain qualifications for world efficiency which misguided imitation of our Western ways could only imperil. You have been Orientals since the dawn of the world. Continue to be Orientals forever, till the world's last twilight closes in the final darkness. Cling to the Contemplative Life: your glorious heritage, your peculiar strength. It has given you elements of personality of which the West stands in need and shall one day come seeking at your hand. It has given you repose, gentleness, patience, gravity, noble indifference alike to material possession and material privation, eternal remembrance of things that eye hath not seen nor ear heard, which God hath prepared for them that love Him."

Religion in the East is not a matter of belief in doctrine, dogma, or creed; it is being and becoming; it is actual realization. Faithful practice alone can bring true knowledge of God. No theory or creed can be accepted until it has been verified by practice. What theory can succeed without solid knowledge behind it, that is, knowledge based on experience? And who can shake our faith when we have true knowledge? It was this which Christ

meant when he gave the parable of the two houses: one built on the rock, the other on the sand, typifying the two lines of the religious life, the one of theory or mere belief, the other of practice. In the Hindu teaching we find a similar parable of two servants, who worked in the garden of a rich man. One of them was lazy and idled away his time, accomplishing nothing; but when the master came he met him with flattering devotion and praised the beauty of his person; while the other labored tirelessly and at the coming of his master said little, but bringing the fruit and flowers he had raised, he laid them humbly at his feet. Is it difficult to say with which one the master was more pleased?

In order to gain spiritual knowledge and strength, we must work faithfully; and we must use the same energy, diligence and tenacity as we now expend for our bodily existence. So long as spiritual culture remains secondary to us, we cannot expect the highest achievement on any plane; for this, the sages declare, is the basic rock upon which all true knowledge and growth must rest. That is the reason why Christ taught as a fundamental lesson: "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you"; and why the ancient Aryans of India in their oldest Scriptures asked and sought to answer the question: "What is that, by knowing

which all else may be known?" "What is the basis and ultimate goal of the universe?" These Rishis or Truth-Seers found out the necessity of first "proving all things" to ourselves through experience, thus making knowledge a part of our being. We may talk of Christ and go to church, but unless we apply His teaching in our lives, how far are we from the Christ-Ideal. We must become the thing itself; otherwise if we merely talk of it, we are no better than parrots. As Christ Himself declares: "Not everyone that saith unto me, 'Lord, Lord' shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." A religious teacher in India is never judged by his power of eloquence, but by the silent example of his life and character. His chief instruction is given not in words but in actions, and for that reason it is the more potent.

The East holds that to become spiritual we must make our thoughts, words and actions harmonious —that is, our whole being must work without friction or contradiction. This is only possible through right-thinking. Thoughts can pollute us as much as words or acts; therefore we must first spiritualize our thoughts; then alone will our words and acts be pure. Otherwise, what avail? The Hindu Scriptures declare, "What a man thinks, that he becomes"; so also we read in the Bible, "As a man thinketh in his heart so is he." For this reason,

Vedanta forbids us to dwell on the thought of sin; because sin can never beget righteousness. No one can ever gain strength by brooding over his weakness. Hence, Vedanta tells us: "Call no man a sinner. All are children of Immortal Bliss. Let each one awaken his Divine nature by constantly holding his thought on the Ideal." Christ makes the same appeal when He says: "Be ye therefore perfect, even as your Father which is in Heaven is perfect." Some believe that this is possible only for a Christ; but, according to Vedanta, the Saviours and prophets come especially to show by their example how all men can attain perfection. Man possesses within himself the germs of perfection. He is already inherently perfect, he has only to manifest it. Why then talk of sin? To think of ourselves as sinners cannot be the Christ-Ideal; otherwise, why should He have told us to be perfect like the Father in heaven?

This conception of the Fatherhood of God did not originate with Christ, as is generally supposed. As far back as the earliest Vedic Scriptures (at least 2000 B. C.) we find the Aryans of India addressing God as Father; and the idea was introduced into Palestine nearly half a century before Christ by Rabbi Hillel, who it is known had imbibed it from the Greeks. Christ, however, made it one of the fundamental principles of His teaching, and thus it has become a cardinal doctrine

of the Christian church. Out of this idea of the Fatherhood of God naturally springs the conception of the brotherhood of man. But very often we forget the first and vainly try to realize the second. Yet how can we relate ourselves to anyone as a brother, unless we know the father? The true idea of philanthropy, of charity, of love towards all cannot come to us until we know God's relationship to us and to every living being. Before we can fully believe that man is our brother, we must know that God is our Father. That is why Christ gave as the first commandment: "Love the Lord thy God with all thy heart, with all thy mind and with all thy soul"; and as the second: "Love thy neighbor as thyself." The story told of Socrates and the Hindu philosopher teaches the same lesson. Socrates, it is said, when asked by the Indian sage, "What was the chief aim of life?" answered, "The study of man." Whereupon the sage replied, "How can you know man before you have known God?"

So long as we deal with the fragments of the universe, we see only differences and cannot hope to attain harmony; but when we come to know the Essence, the stupendous Whole of which all these various fragments are parts, then we realize oneness and true brotherhood becomes possible. Christ taught, "Love your neighbor as yourself"; and the Hindu sages, going one step further, tell us why

we should thus love our neighbor. They say, "Thou art that"; that is, in essence you and your neighbor are one and the same; therefore to hurt your neighbor is to hurt yourself. The recognition of this naturally leads to the non-resistance of evil, upon which Christ laid such stress. We can never hope to practise true non-resistance until we have found that from which all things originate and are able to perceive the unity underlying all the diversity of the phenomenal world. "He is, indeed, wise who can see One in the world of many," the Vedas declare. As long, however, as we live on the plane of duality, so long it is impossible for us to attain this wisdom. A man cannot help resisting evil as long as he is conscious of it. He, who being conscious of evil, does not resist it, is either a hypocrite or weak-minded. But the Christ-Ideal of non-resistance of evil, like that of Vedanta, means that we transcend it; that we no longer recognize evil as an independent existence, but that we only recognize One God who is in every animate and inanimate object. This is wonderfully exemplified in the life of Jesus of Nazareth. All His work, all His miracles, all His sufferings and all His glory were based on this one supreme fact. He never forgot for one moment that His Father in Heaven was the only Doer, the sole basis of this universe; that all happenings good or bad, pleasant or painful, were wholly in accordance with His will.

Until we have this realization of oneness with the Supreme, it is not possible to rise above all differences and feel true love for our fellow-men. Without it, our efforts in philanthropy and reform can never succeed. We cannot bring humanity together by striving to destroy the outer differences. As far as the essence is concerned, there are no differences; and perfect harmony is attained only when we realize this great truth. Then alone we pick up the thread which binds us all together like pearls on a string, and it becomes possible for us to love even our enemies, as Christ, Buddha and all Divine Incarnations have taught. "He who sees all living beings as his own self, how can there be any delusion or sorrow for him, since he perceives oneness everywhere?" (Isa-Upanishad.)

The idea of non-injury is common to all the great teachers of the world. "In half a verse I shall tell thee that which has been declared in numberless holy texts; that is, virtue consists in doing good to others and hurting others is the only vice." (Hindu Scriptures.) We must purify our heart by loving and harmonious thoughts before we can enter the kingdom of heaven. Christ tells us: "If thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother and

then come and offer thy gift." This belief in the necessity of making peace before any act of worship is so strong in India, that they never begin any spiritual study or religious ceremony without pronouncing the *Santi-patha* or "peace-verse"; for they know that if there is not peace in the heart, it is not worthy to take the name of the Lord or offer anything to Him, nor can it hope to reap any blessing. We must root out all feeling of hatred before we can know the spirit; and, as Buddha declares: "Hatred does not cease by hatred at any time: hatred ceases by love. This is the old rule."

The great difference between Vedanta and Christianity is that Vedanta declares Truth to be one without a second; It is eternal and all-inclusive and cannot be limited by time, place or personality; the Christ-Ideal has always existed and will always exist, because It stands for a state and not for an individual. The Christians, on the other hand, claim that Christ is the only-begotten Son of God, that before Him God had never incarnated—that the whole Truth is centralized in this one manifestation and those who do not accept Him are regarded as heathens with no hope of salvation. But Vedanta says, how can that be? Can we ever limit the limitless Absolute? Can the Infinite be fully represented by any one finite form? It admits that Christ is one of the Incarnations, but not the only one; that before Him there were other Divine

manifestations, and that they will continue to come according to the need of humanity. We read in the Bhagavad-Gita: "Whenever religion declines and irreligion prevails, then I manifest Myself. To protect virtue and destroy vice and to preserve and reëstablish religion I am born from age to age."

Such Divine Incarnations occur whenever and wherever there is need for spiritual regeneration. There come times when materialistic thought overruns a nation and spirituality becomes a mockery, existing only in words and theories, in empty doctrines and forms; then we need a living example of virtue to reveal to us once more the eternally-existing Truth, and the Vedas call such God-men the Revealers or Seers of Truth—or *Avataras,* the "Embodied Truth." It is not that they discover the Truth, but that they reveal It; or in other words, they tear off the veil of worldliness which has for the time being hidden It. They do not give a new message, they only repeat the one already given but forgotten. As Jesus Himself declared: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill." The only differences we find in the messages of the different Saviours lie not in their fundamental principles, but in their outer expression which is shaped according to the need of the age, country and people where the incarnation

takes place. It is not that these various Divine manifestations are separate entities, but the same Supreme Spirit incarnates in different forms, like the one father appearing before his children in different garments; and blind and unworthy are those who recognize him in one garb only, denying him when he comes in any other dress. Is it not blasphemy to think that God Almighty is limited to any particular condition, that He is only capable of incarnating Himself once and no more?

Sectarianism creates war and intolerance everywhere; but the Christ-Ideal, when lived, brings perfect harmony and universal tolerance, whether in the East or in the West. As the Rev. Cuthbert Hall again says: "As I grew to apprehend the qualities of the Oriental Consciousness, I saw their potential value for the higher interpretation of the Christian religion. It became clear to me that in the Soul of the East are powers and gifts which stand in a significant relation to the higher truths of Christianity, correspondences which cannot be accidental, between the most sublime aspects of the religion of Christ and the most sublime qualities of the Eastern soul. Many times during the former visit among you I found myself exclaiming, how marvellously is the East qualified to be the interpreter of Christian mysteries; and how marvellously does the profound essence of Christian belief lend itself to the modes of Oriental Consciousness. Is

there not here evidence of Divine intention, long unrealized? While the West has heretofore regarded Christianity as its own, an indigenous growth that might with difficulty be introduced to the East as an exotic, can it be that the Oriental Consciousness is, in fact, the natural soil of this Divine plant, and that at last, after many centuries, from the fruitful ground of the Eastern soil, this seed of God is to spring to the perfect type and bear fruit a hundred-fold?"

We too often forget that Christ Himself was an Oriental. The Essenes, we know, had a great influence on the life of Jesus. John the Baptist himself was an Essene; and it is now admitted by many scholars that the foundation of the Order of the Essenes was directly due to the influence of the Buddhist monks, who were sent out as missionaries by the great Indian Emperor, Asoka, about 250 B. C. They came to Palestine, but following their habitual constructive method, they did not seek to proselytize. They merely lived a life of holiness and loving service to others without creating any antagonisms; and they won followers through the force and beauty of their characters, inspiring them to take up a similar life of simplicity and renunciation, such as we see embodied in the rule of the Essenes and set forth in the life and teaching of Jesus.

This has been from the beginning the method of

the Aryans of India. They have always believed that there was no reason to condemn any faith or ideal, no matter how crude it may appear. Universal tolerance is the dominant note of their teaching. "He is One without a second," manifesting in the form of a Christ, a Krishna, a Buddha, a Zoroaster; and those who follow sincerely any one of these manifestations will surely reach the final goal of Truth. "In whatever way men worship Me, even so do I reach them. All paths which men follow lead to Me (the Supreme)," the Lord declares in the Bhagavad-Gita. The attitude of Vedanta is that all is One Universal Spirit. The same Truth exists in every faith and when we follow one truly, we follow all; because the same note of truth is at the heart of all, and when we touch it in one, all the others vibrate in sympathy and perfect harmony is the result. As long as we find fault with any faith or denounce any man as a heathen, we are far from being religious. A child of God is never a heathen. Unless we love all of God's children, how can we please the Father? "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

When we comprehend the true Divine beauty of any one of the great Ideals, our prejudices and religious antagonisms disappear. The practical application of the teaching of any one always takes

us nearer to the essence of all and destroys the delusion out of which sectarianism grows. Unless we live the life in accordance with our special Ideal, we remain at a great distance from our Master and are not worthy to call ourselves His followers. How can you know what Christ stood for unless you live a Christ-life? If you do not represent His teaching in your thoughts and actions, you merely drag down the Ideal. To take His name without following His teaching does not make a man a Christian. Vedanta declares that we must never compromise with the Ideal, we must never bring it down to our limited plane; we must raise ourselves to It. We must devote our whole life to realizing It; and if we fail, we must blame ourselves, not the Ideal, recognizing our own limitations.

God is infinite but He assumes different forms for the sake of His devotees; yet the Infinite, according to Vedanta, can never be fully expressed in name and form. Therefore the sages define Him as both personal and impersonal. He is beyond mind and speech. "He is One without a second, but sages comprehend Him differently and call Him by different names." He is all that we are capable of grasping, as well as all that is beyond our comprehension; for how can the Infinite be fully grasped by the finite mind? Even the Divine Incarnations can be only partial manifestations of

the Infinite-Absolute; and because no one personality or creed can satisfy all mankind, every phase of religion, from the crudest form of symbolism up to the highest conception of Absolute Truth, is given a place in Vedanta. Max Muller admits this when he says: "Thus the Vedanta philosophy leaves to every man a wide sphere of real usefulness, it has room for every religion, nay, it embraces them all."

Let us look upon life from the God point of view. Then all these outer differences will vanish and perfect peace and harmony will reign. True religious growth consists in expansion, not contraction; it is inclusive and not exclusive. Let us cease to try to override those who differ from us in belief. Let us work on the constructive basis of love and tolerance, and thus prove ourselves worthy of our Ideal, whatever may be His name.

He who hateth no living creature and is kind and compassionate towards all, who is free from selfish feelings and egotism, equal-minded in pleasure and pain, and forgiving, who is ever contented and meditative, self-restrained and firm of faith, who hath resigned his heart and soul to Me (the Supreme Lord)—he who loveth Me is dear to Me.

Teaching of Sri Krishna (Bhagavad-Gita.)

Not to blame, not to strike, to live restrained under the law and to dwell on the highest thought, this is the teaching of the Awakened.

You must so adjust your heart that you long for the welfare of all beings, including the happiness of your enemies.

If a man foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me. .

Let us live happily then, not hating those who hate us! Among men who hate us let us dwell free from hatred.

Teaching of Buddha.

To the good I would be good. To the not-good I would also be good in order to make them good.

Recompense injury with kindness.

The wise man's freedom from grievance is because he will not regard grievances as such.

When merit has been achieved, do not take it to yourself. If you do not take it to yourself, it shall never be taken from you.

Teaching of Laotze.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven.

Teaching of Jesus.

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"That which exists is One; wise men call It by various names.—*Rigveda*, *I. 164, 46.*

THE RELIGION OF THE HINDUS.

THE religion of the Hindus is as old as the first appearance of the Aryans on the fertile country of north-western India. It is the unanimous opinion of all the Oriental scholars, that the forefathers of the Aryans who inhabited India were, in prehistoric times, the common ancestors of the Persians, Greeks, Romans, Germans, Anglo-Saxons, and all of those who are now known as the descendants of the Aryan family. A modern orthodox Hindu, who lives on the bank of the Ganges, and dislikes to associate with a European calling him a "Mlechha," does not know that the so-called "Mlechla" has only a more distant blood-relationship to him than his own brother or sister, and that he differs from him only in manners, customs, and modes of living. The same Aryan blood flows to-day in the veins of a full-blooded German, Frenchman, Anglo-Saxon, or an American, who despises a Hindu because of his brown skin, or his religious beliefs, and calls him a "heathen," not knowing that the so-called "heathen" is of his own race and that he still upholds the unparalleled religious ideas of his ancient Aryan forefathers. An educated German, or a liberal-minded American of to-day, more

closely resembles in his mode of thinking, in his intellectual pursuits, in freedom of thought and in spiritual ideals, an educated Hindu of the present time, than he does a Jew or any other descendant of the Semitic race. However different a Hindu may appear to an American externally, it should always be remembered that both are descendants of the common Aryan stock.

The word "Hindu" is of comparatively later origin in the history of the Aryan family. It was at first used by the Persian invaders of India, but it has never been adopted by the Indo-Aryans themselves. The proper name of the nation which inhabits India is "Aryan." Even to-day, the so-called *Hindus* call themselves "Aryans." Their religion is neither Hinduism nor Brahmanism; these names do not mean anything to them, being given by foreigners, not by natives of India. They call their religion "Arya Dharma," that is, Aryan Religion, or the religion of the ancient Aryans; or "Sanâtana Dharma," the Eternal Religion. When the Persian invaders came to the northwest of India, they found the river Indus, in Sanskrit "Sindhu," and called that river "Hindu" instead, and those who inhabited the east side of that river, "Hindus." Afterwards their religion was called Hinduism by the Mohammedan and Christian invaders. The word Brahmanism is of a still later origin, being an invention of the Christian missionaries. It is the general belief in the West, that the ancient Hindus, or rather the Indo-Aryans, were uncivilized people, that they had no religion of any kind; but the students of the Rig Veda, which is now considered by

scholars as the oldest revealed scripture of the world, are well aware of the fact that the Indo-Aryans of the Vedic period, at least 2000 B.C., were highly civilized and most advanced in the understanding of the spiritual, moral, and physical laws which governed the phenomenal world.

The ancient Vedic Rishis, or Seers of Truth, described their knowledge of those laws in a simple, poetical language which is inspiring to readers in all ages. They described what they understood, and those descriptions show how vast was their wisdom, how deep was their insight in spiritual perception, how sublime was their conception of God and how grand was their idea of human immortality.

Those impersonal descriptions of the laws which they discovered were handed down from generation to generation by memory, long before the art of writing was known to the world; they are therefore called in Sanskrit "Shruti," meaning that which is heard. Later, when they were collected together, they were also called "Veda," which means wisdom. By this word, Veda, was not meant any written book, but the collected wisdom of the ancient Seers of Truth; and as their religion stands upon the Veda, or the collected wisdom of the past ages, it is called Vedic Religion, more properly "Vedânta Religion."

These Vedic seers were great philosophers; they discovered and understood the law of evolution in this universe at a period when the Aryans of the West were dwelling in caves and painting their bodies in lieu of clothing. They discovered also the moral and

spiritual laws which govern the higher life of the soul.

When the Hindus use the word "Seer of Truth," they do not mean any seer of visions or dreamer of dreams; but they mean those great philosophers and saints who realized the higher truths by superconscious perception. The prophets, or seers of the Old Testament, were rarely philosophers, nor did they discover any higher law; they were ethical teachers in degenerate times, pointing out the errors of their countrymen and warning them to cease from evil ways, under penalty of punishment by Jehovah. They predicted events, and were regarded as prophets *if* the things came to pass. As Vedânta, or the religion of the Indo-Aryans, is based upon the spiritual laws discovered by the ancient "Seers of Truth," it is absolutely impersonal. There was no founder of the religion of the Hindus; it has existed from time immemorial; but all other religions, like Zoroastrianism, Judaism, Christianity, Mohammedanism, had their founders and were built around the personality of those founders. The religion of the Hindus is not limited by any book nor by the existence or non-existence of any particular personage. If we study the words of the earliest known Rishi, or Vedic "Seer of Truth," even there we find that he alludes to others as having seen similar truths before himself. It is for this reason that the religion of the Indo-Aryans never had any particular creed or dogma or theology as its guide. Everything that harmonized with the eternal laws described by the ancient Seers of Truth was recognized and accepted by them as true.

From the very beginning this religion has been as free as the air which we breathe. As air touches all flowers and carries their fragrance along with it, wherever it blows, so this religion takes in all that is true and beneficial to mankind. Like the sky overhead, it embraces the spiritual atmosphere around all nations and all countries. It is a well-known fact that the Vedânta religion of the Hindus surpasses Zoroastrianism, Judaism, Christianity, or Mohammedanism in its antiquity, grandeur, sublimity, in its philosophy, and, above all, in its conception of God. The God of the Hindus is omnipresent, omnipotent, omniscient, all-merciful, and impersonally personal. He is not like the extra-cosmic creator as described in Genesis, but is immanent and resident in nature; He is more merciful, more impartial, more just, more compassionate than Elohim Jahveh, the tribal god of the sons of Israel. The God of the Aryan religion is more benevolent and more unlimited in power and majesty than the Ahura Mazda of the Zoroastrians.

As early as 1500 years before the Christian era, when the sons of Israel were worshipping their tribal god Jahveh in the form of a bull,* or calf, and were appeasing his wrath by bloody sacrifices, nay, by shedding human blood upon his altar, and were gradually outgrowing the sun-worship, Kewan or Saturn-worship, tree and serpent-worship, and were struggling for a monotheistic conception of one moral ruler of nature; at this early date the Aryans of India realized

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* See notes at the end.

one all-pervading Supreme Spirit as the Creator, Preserver, and moral Ruler of all animate and inanimate objects of the universe. When Zoroaster in Persia was preaching the dualistic concept of two spirits, the creator of good and the creator of evil, as two separate beings, the Aryan sages in India were proclaiming before the world that there were not two creators, but One, Who was above both good and evil. "That which exists is One; wise men call It by various names." (Rig Veda, I, 164, 46.)

In the fourteenth century B.C., when Moses was reforming the immoral, lawless, nomadic tribes of Israel by giving them the ten commandments in the name of Jahveh; at that ancient time, the ethical teachings of the Vedic sages were already perfected, and almost all their followers were well established in the practice of the moral and spiritual principles of the Vedas. It was at this time that the sublime teachings of the immortal Bhagavad Gitâ, the "Song Celestial" as Sir Edwin Arnold calls it, were proclaimed by Krishna, the Christ of India.

At a period when thinkers among the Semitic tribes were trying to explain the origin of the human race, as well as that of the universe, and were collecting the fragments of the mythological stories of creation which were scattered among Chaldeans, Phœnicians, Babylonians, and Persians; at that time the minds of the Aryan philosophers of India were firmly established in the doctrine of the evolution of the universe out of one eternal Energy, called in Sanskrit "Prakriti," and the evolution of man from

lower animals was taught for the first time. Prof. Huxley admits this when he says: "To say nothing of Indian Sages, to whom Evolution was a familiar notion ages before Paul of Tarsus was born."

When the worshippers of Jahveh had no conception of any existence after death, nor of the existence of soul as separate from and independent of body, nor of immortality; in those days, the Aryan philosophers were fully established in their belief that the soul was separate from the body, and they were giving philosophical demonstrations and rational explanations of the nature of the human soul, preaching before the masses that the soul was beginningless and endless and that it was indestructible. The Vedas assert "That (the human soul) the fire cannot burn, nor water moisten; the air cannot dry, nor the sword pierce."

During the Babylonian captivity, which took place between 536 and 333 B.C., when the sons of the house of Israel were borrowing from the Parsees their ideas of heaven and hell and were modifying their imperfect monotheistic conception of Jahveh from a tribal god into a god of the universe by giving him the attributes of Ahura Mazda; when they were adopting the Persian conception of angels, archangels, and a host of intermediate celestial beings; when they were beginning to accept the Persian idea of the resurrection after death; at that time the glory of the Aryan religion was established and shown to the world by the advent of Buddha, the greatest religious reformer that the world has ever known. He taught that heaven and hell existed only in our minds, that the

worship of an extra-cosmic personal god was not the highest form of belief, and that the belief in angels and archangels was a kind of superstition.

About the time when the Pharisees among the Jews were beginning to believe in a heaven and to think that the highest ideal of life was to go there and enjoy the pleasures of life eternally, Buddha was preaching in India the doctrine of Reincarnation and the law of Karma, and was giving the most rational arguments against the desire for the enjoyment of pleasures in heaven, showing that these pleasures were non-eternal and that the goal of man was perfection, not enjoyment. Buddha taught the way of attaining perfection through the emancipation of the soul from the bonds of self-delusion. The ultimate ideals, according to the Vedânta religion, ought to be, not going to some particular place of enjoyment, or before the throne of a personal god, but the knowledge of our true spiritual nature, and freedom from the bondages of ignorance and selfishness and all other imperfections, through the attainment of god-consciousness in this life. Without fulfilling such ideals, our earthly existence is no better than that of animals—nay, it is not worth living.

There is one peculiarity in the religion of the Indo-Aryans, and that is that it has never been separate from logic, science, and philosophy; it stands like a huge banyan tree, whose branches, spreading out in all directions, cover a large area of space; it has room for all phases of religious thought and all systems of philosophy, from the highest flights of a Kant

or a Hegel, from the idealism of Bishop Berkeley and of Spinoza, from the loftiest pinnacles of the Platonic system, from the ultimate conclusions of modern agnosticism, down to the lowest form of ceremonial and ritualistic worship, worship of symbols, or hero-worship, or any other phases of religious thought which human minds have ever conceived. All these have place within the all-embracing fold of the religion of the Hindus, because they alone recognize the necessity for different planes of religious expression in a world that is in different stages of human evolution. Cousin said: "The history of Indian philosophy is the abridged history of the philosophy of the world."

It is for this reason that very few can correctly describe the religion of this mighty nation of philosophers, or indicate exactly what it teaches. Here you may ask: "If there be so much diversity of opinion, how can there be any harmony?" But this was answered by the ancient Vedânta philosophers who taught that there was unity under the variety of religious thoughts, and in this unity lay the harmony between these apparently contradictory beliefs. The religion of the Indo-Aryans cannot be judged from outside. When a foreigner goes to India and looks about, he finds statues of some great sage, or he finds symbolic figures in temples that he does not understand, and he instantly jumps to a conclusion that the Hindus have no religion, and calls them idolators and worshippers of false gods. Imbued with the idea that the tribal god of the house of Israel was the only true God, and being brought up in a school where

fanaticism and bigotry are the criteria of spiritual culture, unless they are unusually free from narrowness and prejudice, these foreigners are very apt to fall into entire misconception of Hindu life and ideals. Especially is this often true of Christian missionaries, who are frequently persons of strongly bigoted views, which unfit them to be fair and impartial observers. They can only look at things from one narrow standpoint, and so fail to see truly and correctly.

When missionaries first went to India, they tried to make converts by force. Those who read the history of India know how the Portuguese missionaries preached the Bible by holding swords and guns in their hands. We can only pity such fanatics, who in the name of religion sow the seeds of discord and quarrel wherever they go, and who in this age of enlightenment believe that those who do not worship Jahveh, the tribal god of the house of Israel and accept Christ as the only saviour of mankind, will all go to perdition. We are sorry for those who waste their wealth and energy by supporting institutions which breed fanaticism. What evidence is there that the worship of Elohim Jahveh should be the worship of the one true God, and why should the Supreme Being of the universe be called a false god when worshipped under any other name? The religion of the Hindus is not the worship of a false god. It is not idolatry. The Hindus never worshipped idols. Did you ever hear a Hindu explaining his own religion? You have heard what the missionaries have said, but why do you not ask the Hindu himself what kind of

a god he worships? Why do you judge him *ex parte*, before hearing the Hindu's side of the question?

Truth is the standard of a Hindu, the worship of Truth is his religion, and the attainment of Truth is his ideal. Truth is that which is not confined by any name or any form. Here I wish to make clear whether or not the Hindus are idolators. There is no such thing as idol-worship among the Hindus. When you go to India and visit a temple, there you may see a priest sitting before a statue of Krishna, or Buddha, or Râma, or of some great Incarnation, Prophet or Teacher. The so-called idols are either such statues, or else are merely symbols. They are understood as such by every Hindu. Do you know what they represent? They are symbols of the Divine Energy, of the attributes of God, or of abstract ideas, hard to grasp without some outward form. The priest who sits before the statues of those who were living beings at one time, shows his reverence to these great spiritual Masters. If you go to this priest and ask his conception of God, you will hear him say: "God is omnipotent, infinite. His spirit pervades the whole universe. He is beyond all forms and names. He is the Soul of our souls; in Him we live, through Him we exist, and without Him there cannot be anything." Is this idolatry? What kind of idolatry is this? It is very easy for anybody to say that it is a worship of a false god, or of an idol, but if a person will look beneath the surface and enquire of the Hindus themselves, they can easily discover how mistaken are such assertions. If the Hindus are idol-worshippers be-

cause they show respect to their spiritual Masters, like Krishna or Buddha, why should not the Christians be called idolators when they show respect to Christ, kneeling down before his statue or picture? If the Hindu is idolatrous because he concentrates his mind upon some religious symbol, like the cross, or triangle, or circle, why should not the same term be applied to the Christian when he thinks of the crucifix or keeps it on the altar? Did the Hindus get the cross or triangle from the Christians? History affirms that the cross existed in India as a religious symbol centuries before Christ was born; but a Hindu never denounces any other religion, nor finds fault with any other worship or conception of God, however childish or anthropomorphic it may be.

True religion, according to the Hindus, does not consist in the belief in a certain set of dogmas or creeds, but in the attainment of god-consciousness through spiritual unfoldment. It is being and becoming God. It is the subjugation of selfish love and desire for self-aggrandizement, and the expression of Divine love, truthfulness, and kindness to all. The object of such a religion is the freedom of the soul from the bondages of the world.

You have been told that the Hindus are immoral, that they are the most immoral nation on earth; and I am ashamed to say that some of my countrymen and women, having enlisted themselves as Christian converts, have told you in this hall, no longer ago than last Spring, that the Hindus were immoral, that they had no ethics, no religion. Being hypnotized,

as it were, by their propagandistic zeal, they have forgotten the facts. But, friends, if the religion of the Hindus has done nothing else, it has done this much: many of the worst vices that exist to-day among Christian nations do not exist in India. The crimes and vices with which the daily papers of America are filled are very rare in India. It has been said again and again that Christianity alone can make men and women moral; the Hindu asks: "Why has it not made the men and women of the Western countries more moral than they are to-day?" Think of the most diabolical crimes committed all over the United States by so-called Christians and daily chronicled by the press! Your prisons and asylums are filled to their utmost capacity with criminals and lunatics. Will you therefore call Christianity a failure? Will you dare to claim that it alone of all religions in the world can make men good? Buddhists, Hindus, Mohammedans, and even large sections of the Chinese abstain entirely from intoxicating liquors, and the low percentage of brutality, of crimes of violence, and of cruelty to animals arises from the fact that they do not inflame their passions by alcoholic stimulants. Everywhere in this world there is wickedness and human failure, but if all things be taken into consideration, it will be found that there is no preponderance of vice among the heathen, nor of virtue among the Christians. Human nature varies in its expression, but is much the same in itself all over the earth.

The annual increase of criminals and lunatics in a nation not even 200 years old is perfectly appalling.

In the whole of the United States 10,000 murders are committed every year. Hundreds of dead babies of illegitimate birth are found in vacant lots, in ash-barrels, in the rivers and on the roadsides. What has Christianity done to stop such crimes and vices? The words of Christ to those who see the mote in their brother's eye, but cannot discern the beam in their own eyes, should be remembered to-day. It is wise to let reforms begin at home, and that Christian nations should amend themselves before criticising the faults and failings of heathen lands.

Dr. J. H. Barrows, who was the secretary of the Parliament of Religions in Chicago, after visiting India for three months, returned to New York and gave a course of lectures. In one lecture I heard him say: "The Hindus have no ethics, no morality, no science, no philosophy, no religion; whatever they have got they have learned from Christian missionaries." On the contrary, any fair-minded student of the Hindu thought will notice at the outset that the philosophy and religion of the Hindus are based entirely upon the highest standard of ethics and morality. Prof. Max Müller says "we find ethics in the beginning, ethics in the middle, and ethics in the end." No human being can become truly spiritual unless he or she reaches moral perfection. Moral perfection is the beginning of spiritual life or spiritual evolution; and spiritual perfection consists in the manifestation of divinity and the emancipation of the soul from the bondages of ignorance and selfishness, which are the causes of sin and wickedness. A truly spiritual man

is master of himself and possesses perfect control over his animal nature. No man who is a slave to his passions, desires, and animal propensities, however highly ethical he may appear in society, can be called truly moral, not to mention spiritual.

Having these high ideals, the Hindu religion does not encourage any of the vices, and especially inculcates an avoidance of drunkenness, which prevents its victims from gaining self-control. Hindu religion has no need of any help from temperance unions or the societies for the prevention of cruelty to women and children, or of cruelty to animals. Such societies are unknown among Hindus. Their religion itself has made the Hindus kind toward animals and has taught them to revere every woman as a representative of the Divine Mother on earth. Some of the Christian converts, in their zeal for eradicating certain social evils which have crept into Hindu society, have falsely attributed the causes of these evils to the religious ideas of the Hindus. Many of you have been told that the Hindu religion teaches that women have no souls. Such an absurd idea can only be accepted by those who do not study and investigate for themselves. No Hindu ever imagined anything so crude. We do not find any such idea in the Aryan religion; but we can perhaps trace its source to the Semitic conception of the creation of woman out of a man's rib, the lofty concept of the origin of woman that still stands in the Christian Bible! The Hindu knows that the soul is sexless and only manifests on the physical plane as either man or woman to fulfil a certain purpose in life.

Some of you perhaps have the wrong impression that, according to the Hindu faith, a woman cannot reach salvation, but if you read a little of the Bhagavad Gitâ you will find there: "All men and women, whether they believe in a God or not, are bound to reach perfection sooner or later."

As Christian civilization has been founded upon commercialism and has kept the ethical standard in the background, so Aryan civilization in India has been based upon ethical standards, and commercialism was set aside and almost ignored. As a result the Christian nations have commercial prosperity, while the Hindus as a nation have lived for centuries exemplary moral lives and have become the spiritual teachers of the world. Read the accounts of the Greek and Chinese travellers who visited India both before and after the Christian era. Read Prof. Max Müller's celebrated works, "India: What Can It Teach Us?" and "Life and Sayings of Râma Krisna," and learn the truth for yourselves.

Hindu religion still produces men like Christ and Buddha, and women like Sâradâ Devi even in this age of commercialism and selfishness. How can a religion which has no foundation upon the highest ideals of morality and ethics produce such men and women? The lives and characters of some of them have already within the last ten years become ideals for the masses. "A tree is known by its fruits," said Jesus, and he spoke truly. The characters of such men and women are the embodiments of ethics, the personifications of moral and spiritual perfection.

Therefore, when persons bring false charges against the religion of the Hindus, you should remember that they do it either through ignorance or through a feverish zeal for evangelizing India and converting it to Christian ideals. They feel it necessary to save the souls of the so-called heathen from eternal perdition.

The religion of Vedânta does not teach that we are "born in sin and conceived in iniquity," nor does it say that we have inherited as a birth-right the sins of some fallen man who was tempted by an evil spirit called "Satan." On the contrary, it tells us that all men and women, irrespective of their color, creed, or religious beliefs, are children of Immortal Bliss. It teaches that we are not the helpless victims of our parents' sins, but that our present condition is the resultant of our past deeds, and that our future state will be the result of our present actions. Parents do not create the souls of their children, they are but the channels, the instruments through which the individual souls incarnate or manifest themselves on the physical plane. This idea is popularly known as the law of Karma and Reincarnation, which means the remanifestation on this earth of the individual soul, or the germ of life, according to its desires and tendencies, which will determine the conditions of its existence.

The religion of Vedânta may be called the "Science of the Soul." As modern science does not deal with dogmas and does not insist upon belief in the authority of any person or book, but depends entirely upon correct observation and experience of the facts

of nature to discover the laws which govern the phenomena of the universe, so Vedânta, or the Science of the Soul, does not deal with dogmas or creeds, but explains through logic and reason the spiritual nature of man, or the true nature of the soul. It describes the origin, growth, and process of its gradual evolution from the minutest germ of life up to the highest spiritual man, as Christ, or Buddha, or Râma Krishna, as well as points out the purpose and ultimate goal of such evolution. This Science of the Soul discusses such questions as: Whether or not the soul can exist independently of the body; whether or not it existed before the present birth; whether or not it was created by any being? Vedânta enquires if the soul exist after death? If it retain its individuality? If it be free or bound? If bound, can it ever become free? etc. In attempting to solve such questions of vital importance, the Vedânta philosophers did not speculate like the Greek or German philosophers, but explained through logic and scientific method the spiritual laws which they discovered in their superconscious state. Those spiritual laws gave a foundation to their religious system. The spiritual laws being eternal, the religion which was based upon them is called "Eternal religion."

In India religion and philosophy are one. Religion is the practical side of philosophy and the latter is the rational side of religion. They are inseparably connected. Therefore when we speak of Vedânta philosophy, we mean both religion and philosophy at the same time. Although there have been many other

philosophies in India, still Vedânta includes the fundamental principles of all of them.

The ancient thinkers in India, after studying the phenomena of the universe, started many theories to explain the origin of the phenomenal world of which the Atomic theory of Kanada and the Evolution theory of Kapila still remain unsurpassed by similar scientific theories of the nineteenth century. Nearly four thousand years ago the Hindu philosophers came to understand that the world was not created out of nothing, but was the result of the evolution of one eternal Energy, which is called in Sanskrit *Prakriti*, in Latin, *Procreatrix*. In one of the Upanishads we read of a sage who was explaining the mystery of Creation to his son. He said: "My dear child, some people say that this world has come out of nothing, but how can something come out of nothing?" It has often been said that the doctrine of Evolution is the marvel of modern times, and that it was unknown in the past ages; but those who have studied more closely are aware that it was well known to the Hindus and that there are clear evidences of it among the Greeks. Well has it been said by Sir Monier Williams that "The Hindus were Spinozites more than 2000 years before the existence of Spinoza; Darwinians many centuries before Darwin; and evolutionists many centuries before the doctrine of Evolution had been accepted by the scientists of our time and before any word like evolution existed in any language of the world."—("Hinduism and Brahminism.") Standing upon the firm rock of the evolution

theory, the Hindus explained the mysteries of the universe, solved the problems of life, and arrived at a conclusion which has not yet been reached by the scientists of to-day. The evolutionists of ancient India did not arrive at the fatalistic conclusions of many of the modern evolutionists of the West. On the contrary, they maintained that the individual soul is not brought into evolution by any cosmic force or extra-cosmic being, but that it creates its own destiny and moulds its own fate, by its own desires, tendencies, and actions. It is free to desire and to act in accordance with its desire. Each individual soul is a storehouse of infinite powers and possesses unlimited possibilities. Souls were not created out of nothing nor by the will of any being, but are eternal, beginningless and endless. At present they appear, however, as subject to the law of causation. The Hindus applied the law of causation to the moral and spiritual nature of individuals. In Sanskrit it is called "Law of Karma." By this law they explained why one man is born with good tendencies and another with evil ones.

The Hindus do not believe that God creates one man to enjoy and another to suffer, nor do they believe that He punishes the wicked or rewards the virtuous. Punishment and reward are but the reactions of our own actions. Each individual soul reaps the fruits of its own acts, either here or in some other existence.

The religion of Vedânta does not teach the worship of many gods, but of one God, who is called by

many names and who is free to appear in any form in accordance with the desires of the worshippers. The God of the Hindus has no particular name nor any particular form. Thousands of names are given to that Supreme Being who is nameless and formless. He is not extra-cosmic but intra-cosmic, and immanent as well as transcendent. He appears as with form to a dualist and without form to a non-dualist. He is one, yet His aspects are many. He is personal, impersonal, and beyond both. He appears as personal to a dualistic or monotheistic worshipper, and as impersonal to a qualified non-dualistic believer or one who believes in the immanency and transcendency of God; while to a pure non-dualist, the same God is the one Infinite Ocean of absolute existence, intelligence, bliss, and love.

The religion of the Hindus recognizes the spiritual growth of the soul and describes the different stages of spiritual development. In the first stage God appears as extra-cosmic, as the Creator or the Father of the universe, Who dwells outside of ourselves and of the world. This is the dualistic conception of God.

Some people say that the Hindus got the idea of the Fatherhood of God from Christian sources. But those who have read the Vedic literature, or even the Bhagavad Gitâ have found therein many passages where God is addressed as the Father of the universe. "O Lord, Thou art the Father of the universe both animate and inanimate. Thou art worshipped by all. None is equal to Thee in the triple world. Who then

can excel Thee, O Thou of power incomparable?" (Bhagavad Gitâ, ch. xi., v. 43.)

In the second stage, God appears as immanent in the universe; as the one stupendous Whole of which we are but parts. Then He is the Mother of the universe as well as the Father; or, in other words, He is then the material as well as the efficient cause of all phenomena. The idea of the Fatherhood of God is not considered by the Hindus to be the highest, because it makes Him extrà-cosmic or outside of the world and as efficient cause only. In this concept nature coexists with God as the material cause of the universe. But when we comprehend that nature is nothing but the divine energy and inseparable from the Supreme Being, then He becomes the Mother of the universe as well as Father. This is called qualified non-dualistic conception.

Thirdly, there is a still higher conception than this: the concept of the unity of the essential nature of man with the Universal Spirit or Reality of the universe. From this point of view Christ said: "I and my Father are one." The Hindu says: "I am He, I am that one eternal Being." This union on the spiritual plane is the highest ideal of all religions.

The Hindus say that the dualistic belief in a personal God with a human form and human attributes is the expression of the spiritual childhood of the soul. From dualism the soul rises through qualified non-dualism to monism. Each of these stages of spiritual development is true in itself, and necessary, as are childhood, youth, and maturity in the physical

body. It is good to be born and brought up within the limits of a church creed as a dualist, but it is not good to remain there all through life, and he who does so has failed to outgrow the stage of spiritual childhood. Growth is life and stagnation is death. Therefore Vedânta recognizes the importance of spiritual growth in religion.

What we believe to-day may not be necessary for us to-morrow; let us be ever ready to face the necessity of growth. But we must not go backward; we must move onward until the ideal is realized. "Arise, awake, seek the company of the wise, and stop not until the goal is reached;" until you see God everywhere and become one with God. This has been the cry of the spiritual teachers of India.

There is no other religion in the world which emphasizes the attainment of God-consciousness in this life so much as the Vedânta religion of the Hindus.

The paths which lead to this goal of all religions should vary according to the tendency, capacity, and spiritual development of the individual. Therefore Vedânta prescribes no set path, but offers many paths to suit different minds: such as the path of right knowledge and right discrimination (Jnâna Yoga); of concentration and meditation (Râja Yoga); of work for work's sake (Karma Yoga); and lastly, of devotion and worship (Bhakti Yoga). Each of these paths has various branches. As one coat does not fit all bodies, so one path does not suit all minds.

The religion of the Hindus has made them peace-loving and humane, and it is because of their religious

ideas that the Hindus have never invaded any other country. They are not afflicted with the insatiable greed for power, wealth, and territorial possession, which is so strong among Christian nations.

The Hindus practice non-resistance of evil, which was taught by the Vedânta, by Buddha, and afterwards by Christ, but which is not yet understood nor practiced by many of the followers of Christianity. Vedânta has made the Hindus realize that all the various religious sects and creeds of the world are but the partial expressions of one underlying Religion, which is nameless and universal. The knower of that underlying Religion does not need any creed, or denominational name, or particular Church. The worship of Truth is his creed and denomination, and the human body is the holy temple wherein dwells the Eternal Spirit. The result of this grand idea is that there has been very little religious persecution in the whole religious history of India.

It matters not to what sect, creed, or denomination we may belong. Our first duty should be to see how far we have advanced in spiritual life, how near we have approached God-consciousness, and how much of the mastery over our animal nature we have acquired. Knowing these to be the essentials of true religion, a follower of the teachings of Vedânta never fights for a doctrine or a belief; never denounces the religious ideas of others; never says "my religion is true and yours is false"; never preaches "my God is the only true one, all others are false"; never persecutes another for differing from himself; but always

lends a helping hand to the followers of all sects and creeds who seek his spiritual help, sends good thoughts and blessings towards all, prays for all, and recognizes the unity of purpose in all the variety of sects and creeds.

"O Lord! As rivers rising from different mountains run, crooked or straight, towards one ocean, so all these different religions, sects, and creeds, rising from different points of view, flow crooked or straight toward Thee, the Infinite Ocean of existence, intelligence, bliss, and love."

NOTES.

Regarding the worship of Jahveh in the form of a bull, Dr. A. Kuenen, the professor of theology at the University of Leyden, says: "Side by side with the worship of false gods, there existed in Ephraim a Jahveh-worship, which is strongly condemned by Amos and Hosea, nay, is placed by the latter entirely upon a level with the service of false gods. It is the worship of Jahveh under the form of a bull." (Religion of Israel, Vol. I, p. 73.)

As regards human sacrifices the Doctor says: "We cannot help assuming that those who worshipped Jahveh in this shape also slaughtered men in his honour." (p. 75.)

"Jahveh was conceived by those who worshipped him to be a severe being, inaccessible to mankind, whom it was necessary to propitiate with sacrifices and offerings, and even with human sacrifices." (p. 249.)

As regards sun-worship Dr. Kuenen says: "Originally Jahveh was a god of light or of the sun, and the heat of the sun and consuming fire were considered to proceed from him and to be ruled by him." (p. 249.)

Kewan, or Chiun, or Saturn-worship is described in Amos, v. 26, 27. Dr. Kuenen says: "Amos, in accordance with his contemporaries, ascribed the worship of Saturn to the Israelites in the desert." According to him there was a connection between the Saturn-worship and the dedication of the seventh day, and this custom was afterwards adopted and modified by the worshippers of Jahveh. (See Religion of Israel, Vol. I, p. 264.)

Tree-worship is mentioned in Deuteronomy, ch. xvi. 21. Grove (or Asherah) stands for a tree or stem driven into the ground close to the altar of Jahveh.

"He (Hezekiah) removed the high places, and brake the pillars, and cut down the Asherah; and he brake in pieces the brasen *serpent* that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it Nehustan." (II. Kings xviii. 4, revised version.)

According to the best authorities of the present day, Moses lived about the fourteenth century before Christ. Dr. Kuenen says: "The exodus is accordingly placed by one in B.C. 1321, by another in B.C. 1320, and by a third in 1314 B.C. Of course perfect accuracy on this point is unattainable. With this reservation I accept the year 1320 B.C. as the most probable." (R. of Is., Vol. I, p. 121.)

It is a well-known fact that the book of Genesis

was not written by Moses, but by some priest during the period of Jewish exile in Babylonia. Professor Kuenen says: "It is true, he (the author of the book of Origins) is a *priest*, and as such is deeply attached to the Jahveh-worship, the ceremonies, and the privileges of the priesthood. . The author of the book of Origins was not the first in Israel to narrate history, from the creation of the world to the settlement of the people in Canaan. The course which he had to follow, therefore, had been pointed out to him by his predecessors and especially by the author of the second Creation narrative and the accounts connected with it." (Vol. II, pp. 157-159.)

Regarding the influence of Parseeism upon Judaism, Dr. Kuenen says: "We discover the traces of the influence of the Persians in the *doctrine of angels*." Of the idea of Satan he says: "It would be hazardous to see the Persian notion of Auro-Mainyus in this small modification, were it not that the Jewish Satan subsequently acquired the traits of this spirit of darkness more and more. The older Israelitish prophets and prophetic historians had not hesitated to derive even evil, moral evil not excepted, from Jahveh. This shows that the conception of the moral world had undergone an important change." (Vol. III, pp. 37-40.)

On the subject of immortality Dr. Kuenen says: "The Israelite's ideas of the human body and soul and their mutual relation hardly admitted any other notion of man's existence after death than that of resuscitation, i.e., of the miraculous restoration of the

body into which the spirit returned. As soon as Jahveh takes back the breath of life, man and beast die. But that spirit does not live on, at all events not independently or individually. Let it be taken into consideration, however, that the hope of a resurrection from the dead also existed among the Persians.

Does it not become extremely probable, therefore, that Parseeism was not entirely foreign to the rise and the first growth of the Jewish dogma? Must we not also assume here that the germs which lay hidden in Judaism were fertilized by contact with a religion in which they had arrived at maturity?" (Rel. of Is., Vol. III, p. 43.)

According to Hindu chronology, Krishna flourished in India about 1400 B.C.

SRI RAMAKRISHNA—THE FULFILMENT OF HINDUISM.

Once more the revolution of the heavens has brought us our national commemorative sacrament. Nature is cyclical, wheeling on in endless procession. The sun and stars dance in their eternal round, the seasons bring back the hour of glory in the grass, and of freshness in the flower. Nature is cyclical, nature is sempiternal. Her sun-set splendours and moon-light glories, her blue sky and star-lit heavens, are all phenomena same in their recurrence and recurrent in their sameness. Her agents, too, are "Their glorious tasks in *silence* perfecting," the deep silence of immortality and eternity, rebuking the sounding hollowness of mortal man. Yes, man is but an alien, an uninvited guest at the banquet of nature, at which he sounds a jarring note, presents a sorry spectacle with the doom of mortality written on his brow.

But though mortal in the body, his thoughts stray, wander through eternity. The two great wonders of God's creation are, as Kant pointed out, the starry heavens above and the mind of man within. Each has its own immensity, immortality and eternity.

* An anniversary address delivered inBenares City in February 1917.

And so the mind of man has evolved a system by which he, a mortal, can enter into a partnership and fellowship with Nature. The sempiternity of nature, her renovations and resurrections, are shared by her associate, Man. Humanity and its festivals become cyclical with the cycles of the heavens, processional with the process of the suns. Man thus partakes of Nature's immortality by imitating her ways and celebrating, with the regularity of the seasons and the tides, the ceremonies in commemoration of the sanctities, and pieties, heroisms and martyrdoms, the ecstacies and agonies, which are memorable in his history.†

One of such ceremonies, brings us together here this afternoon. In celebrating the anniversary of the birth of Sri Ramkrishna we are indeed partaking of a great national sacrament. We are but performing the task bequeathed to us by the generations that have preceded us and when we too shall pass off the stage of life, when we ourselves shall be laid to grave and dust returns to dust, we too shall be transmitting this task of ours to the generations that succeed us and generations yet unborn. We are but continuing the work of our ancestors and shall leave it to our posterity in our turn.

We are assisting to-day at a national festival which is no innovation of ours but has a history much longer than an individual's life and will continue far

† Adapted from the writings of Dr. Brajendranath Seal, M.A., PH. D.

beyond its limits into the future. It is thus that the continuity of our national life, the spirituality of the race, are kept up perpetually like the perennial flow of the Ganges. Historic eternity has thus evolved its own appropriate ceremonies and symbols through which the historic personality of the race realises and preserves itself.

I have said that these ceremonies are *national* sacraments. For these invariably centre round great men, super-men, heroes, the most *national* of men. But, what is meant by '*national men*'? Of how many of us can it be truly and safely asserted that we are national in the genuine sense of the term? We are mostly representing some of the superficial aspects and features of our nationality, the mere accidents and externals as distinguished from the fundamentals and essentials of that nationality. We are national in some of the outer forms of life; for example, in respect of diet, dress, and other external habits of life, though even in these matters there is a fast falling off in some quarters, a process of denationalisation deplorably at work. For national peculiarities, and even prejudices, if you like, have a value of their own to which all living nations cling with a sacred feeling *because* they are the nation's peculiarities and prejudices, of which the nation need not be ashamed or be anxious to get rid. And so, even in regard to the accidents, superficialities and externalities of life the majority of us are hardly national in the desirable degree. Yet the truly national men represent the nation not merely in regard to the externals but also

the very essence of its life. In them is indeed embodied what may be called the very soul of the people: For we may speak of the soul of a people, as we can speak of the soul of an individual. The soul of an individual is not to be identified with any single part of him. It is something different from the individual members of his bodily organism, nor is it to be identified with his mind, or any of its organs, functions, or activities. It is neither his body nor his mind nor any particular organ thereof, but it is something which is in them all, which pervades his entire life and governs all its activities. Similarly the soul of a people is to be looked for in no one class or institution manifesting its life. As in the case of the individual, it is but part of the Infinite in the Finite, of the Absolute in the Conditioned, of the Universal in the Particular, the Individual in the Aggregate, the Simple in the Composite, the One in the Many. Universal humanity, under divine dispensation, is realising itself through the various peoples, races and nations into which it has been divided up. Each nation represents a particular phase of the Absolute which it is its sacred duty and mission to unfold. Each people has its special genius, its own particular formative principle that regulates its evolution along distinct lines of its growth. That genius, that soul, is sometimes seen to be embodied in some rarely gifted men, representative men, men who most faithfully and completely represent the fundamental and distinguishing features which mark out their nation from the rest of

mankind, men who are not individuals, so to speak, though possessed of a well-defined and singularly developed individuality,—men who are not *individuals* but *types*. It is thus that we find that their individual impulse moves a mass of mankind. They all always know how to strike the fundamental chords which vibrate in all hearts. And who can doubt the potency of an individual mind who sees the shock given to torpid races—torpid for ages—such as that given by Mahomet for example—a vibration propagated over Asia and Africa? What of Shakespeare the voice of England, of Newton, of Franklin and, in our own country, what of Buddha, or of Manu or Chaitanya? Similarly Sri Ramakrishna embodied the soul of Hinduism. Verily the history of the world is but the biography of such great men. "Never did the king sigh but with a general groan." The lives of such great men also affect, more deeply than those of sovereigns, the lives of their contemporaries.

It will also appear that these ceremonies or sacraments also centre round "immortal" men, in association with whom they themselves become immortal and have a long history. The history of our country, and of other countries as well, records many instances of such national festivals which, after living a short but brilliant life, become afterwards extinct and fall into disuse, simply because they are connected with lesser men, men whose memories do not long persist in the minds of their posterity, men who do not live long after their death in the grateful heart of their nation. It is the abiding and permanent value

of a man's life to his country that determines the period during which the national homage continues to be paid to his memory. The value of his life indeed determines also the value, vitality and the very life of the sacraments or institutions which gather round his name and immortalise his memory.

But, how can mortals become immortal? How is it possible that there are men who, in spite of the extinction of the physical body, continue to exercise an eternal, undying influence on posterity scarcely less potent than that they exercised when they were alive in the flesh. The secret of this mystery or paradox is that those only become immortal who devote themselves in their lives to the interests of the immortal in man, to the cultivation of the eternal and imperishable elements underlying human life. It is hardly necessary for me, to argue what has been the very fundamental assumption of Hindu thoughts, namely, the existence of soul as a factor of human life in conjunction with the two other factors of body and mind, or the reality of immortality. Devotion to the interests of the immortal in man means therefore devotion to the interests of the soul, the cultivation of the spiritual interests of human life as distinguished from those relating to body and mind. Of how few of us can it be said that we are duly mindful of our spiritual interests, of the superior needs and claims of spiritual development to which the needs, claims and interests pertaining to the other two factors of human life should be properly subordinated? On the contrary, the lives of most of us, if

closely and critically scrutinised, will be seen to be regulated by the very contrary principles. We are first mindful of the interests of the body, then, of the mind and lastly, if at all, of the soul. The interests of the body, the cravings of the flesh, the mere requirements of physical existence assert their predominance and absorb all the energies and activities of life. To these are subordinated the interests of the life that is higher than the mere material life. Just analyse the life that we live from day to day, the governing impulses and motives of our actions. What do we find ? We find that we are all engaged upon activities or actions which have for their main aim and end the earning of livelihood, the acquisition of the material means of supporting life. In a word, money-making is the be-all and end-all of our existence, the pivot round which turns all human activity in this world. And what is this money-making for ? Why, it is for the satisfaction in the majority of cases of the physical wants of life, the wants created by the body. The body requires to be properly and sometimes luxuriously fed. That explains the activities of many in the pursuit of wealth. The body requires to be sumptuously clothed and therefore we want money. The body requires to be superbly housed and therefore no ordinary means of shelter will suffice for us or lay to sleep the inner cravings on that score. Whatever may be the height and capacity of our intellectual attainments and endowments, we all stand on a common platform,—on one common low plane of meanly motived action. We

are all animated by same low common ideals, the ideals which permit, to use a strong language, the prostitution of the higher gifts of the mind and intellect for the purposes of the mere body. It is the body that dictates our actions, the body is our real governor and has made slaves of us all. We live under the thraldom of the flesh. The aim of each of us is, any how to get rich so as to give scope to the never-ending series of our bodily wants of various kinds and degrees of which each succeeds to another and takes its place as soon as it disappears in satisfaction. Phœnix-like, each physical want rises on the ashes of a preceding satisfaction. And even when some of us eventually succeed in attaining this end of getting rich under the stimulus of the desire for a comfortable physical existence, there is no escape from this tyranny of the body. For, with the wants of the body come other more numerous and urgent demands of those who are of this body. The rich man's aim in life is to create a richer posterity and so when we once allow ourselves to be caught up in the snares of the cravings of the flesh, if we once allow the body to gain the upper hand and shape and control our life, we shall bind ourselves eternally to a never-ending chain of desires from which there can be no escape, as there can be none from the eternal chain of births and deaths to which we are all subject owing to our own *Karma*.

Thus it may be said of but few human beings that they are not ultimately governed by the body and are duly mindful of the interests of mental or spiritual

culture. Most of us even go in for intellectual or mental culture only as a means of livelihood, of a life of pleasures and luxuries, as a means, *i.e.*, of subserving the dominant interests of the body, the grosser but compelling wants of a life on the mere physical plane. Thus the mind itself is enslaved to serve the body, the intellect is placed at its service and ultimately the soul itself, to use Milton's strong, though unphilosophical words, (for the soul is inherently incapable of corruption) "imbodies and imbrutes." Indeed, a life lived on such principles tends towards an ultimate brutalisation of human life.

It should also be noted that, like individuals, nations or peoples are also to be graded according to the aforesaid standard. The growth of civilisation means the growth of the higher wants of life than the merely physical, the reduction of the power of the body over life's activities, the gradual emancipation from the bonds of flesh. The hunter stage of mankind implies a complete preoccupation with the pursuit of the mere means of physical existence and there is no time or capacity to recognise the mind as a separate factor of life and perceive its distinct needs, for the mind itself is made to think out only the means of nourishing the body. The nomadic stage of civilisation accordingly can leave little leisure for the cultivation of the mind and arranging for its proper nourishment and growth. A taste for intellectual culture belongs to the higher stages of civilisation. But even modern civilisation is markedly materialistic with all its development of the means of mental culture. For mental

culture is generally made to subserve the ends of material life. Knowledge is prized as a power for winning the pleasures of life and not valued as a good in itself. There still thus persists in modern culture the underlying primitive characteristic of permitting the life physical overpowering the life mental or spiritual.

Every civilisation, eastern or western, old or new, medieval or modern, is to be judged by the tests I have been indicating. The degree of its progress is determined, by the degree in which it can exhibit the subordination of the material to the moral, of the physical to the spiritual—the degree in which it can demonstrate the triumph of mind over body, of spirit over matter, of soul over sense.

Of all cultures, or civilisations of the world that of the Hindu, we believe, satisfies best the above test. Hinduism, of all systems of thought, best promotes the primacy of the soul in the ordering of life on earth. For Hinduism presents an outlook upon life which is singularly favourable to the cultivation of the interests of the soul in preference to the cultivation of the lower interests of the body. Hindu thought is most conducive to true spiritual development. For what is the special outlook upon life presented by Hindu thought? What are the distinguishing ideals or principles of thought and life inculcated by Hinduism? I shall try to indicate this to you as briefly as possible.

There are two cardinal facts standing prominently in God's creation—the Fact of Life and the Fact of Death. Of these the Fact of Death has impressed the

mind of the Hindu as the more fundamental and mysterious fact and until he can thoroughly investigate, grasp, master and explain same, he refuses to investigate the Fact of Life and pay attention to the infinite developments connected with and consequent upon same. Death becomes to him the central point of interest, and importance in his Life and Death just claims his scientific study as a phenomenon. He stands at the dawn of life and refuses to be distracted by the dazzling splendours opening out before him. His mind does not like to trace the procession of life with its infinite distractions across the firmament of Time. It rather turns to the night, impenetrable and mysterious, which lies behind the dawn of life, the source whence it sprang. For unless that source and origin of life is just realised, life itself will not be a substantial reality which can be relished with composure and confidence but will be a meaningless shadow always eluding our grasp and devoid of any interest because it may disappear any moment. Death destroys to the Hindu the interest that Life may have. Death has accordingly more interest for him than Life. To understand Life he accordingly tries to understand the primal Fact of Life or Creation, *viz.*, Death.

And, how does the Hindu proceed about this business ? How does he try to solve the problem of Death ? What methods of investigation does he employ to penetrate that mystery ? Well, his methods are the accredited methods of science, the methods of experiment, if I may say so. He observes the

phenomenon of death and understands from same the truth that death is a process of separation between the perishable and imperishable parts of life, between body and soul; that, since the two *do* separate at death, their separation is *physically possible* and is a phenomenon controlled by the laws of nature. The next step in his argument is that what is at all *possible* must be inherently *practicable*. Death only means a *compulsory* separation of body and soul under the operation of conditions and forces outside human control. Well, the business of life is to try to make that separation *optional* and *voluntary*, to *command* that separation. *Life must control and command Death.* And so all the diverse systems of Hindu thought agree in one common fundamental feature, *viz.*, the discovery and evolution of methods by which the grasp of the body upon the soul is loosened until the latter is completely emancipated, until the soul can treat the Body as man treats his outward dress *to be put off and on at pleasure*, until the soul is realised as something distinct from its outward sheath, the Body, 'that muddy vesture of decay'? All *Sâdhanâ* thus means and aims at the reduction of the control of the body or passions, and elaborate regulations and restrictions are prescribed in our Shâstras as contributory towards that end, the end, in Tennyson's words, of "moving upward, working out the beast." The influence of the body is to be gradually eliminated and the passions controlled by the scientific process of *Vaidha-bhoga* or regulated satisfactions and conformity to the different disciplines of the four âshramas or orders of life based

on a gradually developing spirituality and diminishing sensuality.

This Sâdhanâ fulfils itself in that state of ecstacy known as Samâdhi in which is attained the complete emancipation of spirit from the bondage of the body or flesh, in which one " is laid asleep in the body and becomes a living soul."

Thus the Hindu starts in his investigation of truth with the Fact of Death as the central fact of creation, as the western mind concerns itself wi h the Fact of Life. The Hindu always accepts the very highest end of life, namely, unlimited self-development and bases his life upon the very highest truth which he does not merely contemplate but also lives, the truth, namely, that the spiritual is the only real. He refuses to be diverted from the pursuit of that end or truth by the multitudinous distractions of external creation, to be entangled in that cob-web of Mâyâ woven by the Creator. He prefers to follow the inward flowing current towards God and not the out-going current ending in His external creation in which He outshapes Himself. In this way the Hindu's treatment of the phenomena of external or physical nature is something different from the treatment of the westerner. He has always a tendency to argue from nature up to Nature's God and neglects to think out the manifold ways in which nature can be harnessed to the service of man. The sun will impress him as a most striking symbol of God which only promotes a greater subjectivity and prayerfulness in him and he has no inclination to study how the sun can be rendered a more serviceable

help-mate of humanity. Similarly in water he will find a most remarkable manifestation of divine Providence. But it is not for him to discover what remarkable forms it may be made to assume in steam and ice to minister to human wants and thus Hinduism is apt to miss a Galileo and a Newton, a James Watt or a Lord Kelvin but produces a Kapila or a Gautama Buddha and a Chaitanya or a Ramakrishna.

It should not, however, be assumed that because the Hindu is more taken up by the natural bent of his genius with the problems of death and the other world he loses all interest in life and this world. The popular view that he is necessarily anti-social is really based on a misunderstanding. For his realisation of the highest truth and end as explained above means expansion and development of his finite self whereby he can naturally identify himself with every manifestation of life. His therefore cannot be a mere selfish enjoyment of supreme bliss in complete isolation from the rest of mankind emerged in hopeless suffering. On the contrary, by the very law of his being, the very principle of all spiritual development, he cannot partake of that bliss except in participation with others, whom he must bring up to his level. He must come down from the heaven he has attained to the earth of his fellow human beings. He has to be true to the kindred points of Heaven and Home, because his Home is in every human heart. The greater the height of development he attains the greater is the tendency in him to realise it in width. The deeper the merging of the Finite in the Infinite, the greater is

the fellow-feeling and sympathy for suffering. Infinite self-expansion means infinite tenderness and toleration for foibles and failings. Sometimes a saint's realisation of universal life leads him to realise and respect the sanctity even of insentient life and, consequently, to live on mere fruits that drop from trees of themselves without being plucked. I have known of a saint who could not bring himself to lay violent hands upon plants and trees. For he felt that "there is a spirit in the woods." He was seen to weep on a tree being felled down before him. The truth, therefore, is that the true Hindu is the most social. Spiritual development cannot result in aloofness and apathy. Our own Shastras bring to light many examples of the self-giving of the Perfect to fulfil the Imperfect, the tenderness of the Infinitely Great, stooping to be Infinitely Little, the wooing of the Finite by the Infinite. According to the Vaishnava stand-point, the individual turns away from the love of the Perfect, seeking to merge soul in sense, spirit in matter. But the Divine Lover woos the erring Individual back to himself.

Thus the fact is that our greatest men are the most social of men and are most anxious to live among them for their own good. All our great religious leaders have been the most successful teachers and preachers and are founders of schools of disciples who hand down the religion of their masters from generation to generation. To take but one example among the numerous examples in the history of our own country, we may instance the case of Gautama

Buddha. You know how Gautama Buddha, like Jesus, was tried by the Devil to be turned away from the quest of truth. He triumphed over all the temptations and trials that Mara placed before him and attained supreme enlightenment or Nirvana. And yet Mara, the tempter, did not acknowledge defeat but determined to try his spiritual strength by what he regarded as the most efficacious of all temptations and the hardest of all tests. What was the nature of this *last* of Mara's temptations, though not in any way the *least* of them? It was to tempt Gautama Buddha into a passive attitude of selfish self-enjoyment of his newly attained supreme bliss and wisdom in lofty isolation from mankind. The story of the temptation is so interesting in itself, so very pertinent to my argument that I must give it in the words of the Buddhist sacred books themselves. The Buddha is himself made in them to speak as follows :—

"Then came Mara, the wicked one, unto me. Coming up to me, he placed himself at my side. Standing at my side, Ananda, Mara, the wicked one, spake unto me, saying :—'Enter now into Nirvana, Exalted One, enter Nirvana, Perfect One : now is the time of Nirvana arrived for the Exalted One.' As he thus spake, I replied, Ananda, to Mara, the wicked one, saying : 'I shall not enter Nirvana, thou wicked one, until I shall have gained monks as my disciples, who are wise and instructed, intelligent hearers of the word, acquainted with the doctrine, experts in the doctrine and the second doctrine,

versed in ordinances, walking in the Law, to propagate, teach, promulgate, explain, formulate, analyse, what they have heard from their master, to annihilate and exterminate by their knowledge any heresy which arises, and preach the doctrine with wonder-working. I shall not enter Nirvana, thou wicked one, until the life of holiness which I point out has been successful, grown in power and extended among all mankind, and is in vogue and thoroughly made known to all men." It may be noted in this connection that Mahayanist Buddhism has for one of its essential doctrines the ideal of the Bodhisatwa who with specific determination dedicates himself to the salvation of humanity and is accordingly conceived to be firmly refusing to accept the final release or Nirvana. His ideal is thus stated: "For asmuch as there is the will that all sentient beings should be altogether made free, I will not forsake my fellow creatures." (*Avatamsaka Sutra*). Thus according to the Mahayana the attainment of Buddhahood does not involve indifference to the sorrow of the world, for the work of salvation is perpetually carried on by the *Bodhisatwa emanations* of the Supreme Buddha who have become followers of the Buddha *not* for the sake of their own complete Nirvana but "out of compassion to the world, for the benefit, weal and happiness of the world at large, both gods and men, for the sake of the complete Nirvana of all beings." [*Saddharmapundarika Sutra*]. There is a vow ascribed to Avalokitesvara that He would not accept salvation

until the least particle of dust shall have attained to Buddhahood before him.

Thus, we must not run away with the mistaken idea that Hinduism by laying too much emphasis on the life spiritual takes no thought of earthly life which is left to shift for itself, and that consequently it promotes anti-social tendencies which augur ill for mankind. We have, however, found on the contrary that Hinduism seeks to provide the only sure foundation, the only rational, stable and, therefore, permanent basis, on which genuine social service can rest by insisting on the individual's realisation of the unity of all life, the interdependence and even the identity of all life.

But to return to the main point of my argument, I have been attempting to indicate to you some of the essential and fundamental features and principles of Hinduism which distinguish it from all other systems of thought and belief in the world. I have tried to explain to you how among us mortals there appear from time to time some who become immortal by dedicating themselves to the development of the God-in-man, of the immortal and eternal element in human life. We have also seen how Hindu thought promotes this self-realisation by seizing on the Fact of Death as the central point of interest in Life and the discovery of scientific methods for investigation of same until the Truth is assimilated, reached and realised in the higher spiritual states of *Samadhi*. Finally we have seen that the seekers after the truth aforesaid have to choose the life of social isolation

and detachment only as a temporary measure, as being necessary for complete concentration on the severe pursuit of truth, owing to the limits of the human mind which, as every scientific investigator knows, can only study and master a particular subject, a specific order of facts, by isolating and detaching the same from other subjects and facts, by a process, that is, of uncompromising specialisation. But when the investigation is completed and the truth attained, the Hindu Seer, by the very law of his being, turns to the spread of the truth he has attained by his individual exertions and sacrifices among his fellowmen with whom he discovers or establishes a complete identity and must therefore share all he has. His is a voyage of discovery not merely for himself but for all his fellow human beings with whom, as their representative, he must enjoy the new worlds he explores and conquers. Thus the Hindus' spiritual development only implies a realisation of the fundamental affinity between man and man and between man and every living object and a consequent universal overflowing Love which forms the best antidote against anti-social exclusiveness and best promotes the spirit of active, aggressive social service, of complete self-dedication to the salvation of others.

And, now, all these essentials and fundamentals of Hinduism which we have been discussing at length that must have already taxed your patience too much—all these were fully exemplified and embodied in Sri Ramakrishna. We all know from the story of his life how from the very beginning

he showed a marked aversion to the ordinary way of worldly life preferred by the majority of men. The promptings of his own inner nature shaped in him a determination to devote himself to the cultivation of the interest of the soul to the exclusion of other lower interests and ends, to the requirements of *Atmonnati* as the primary end of life. As is usual and natural under God's providence in all cases of sincere longing, young Ramakrishna got thrust upon him a religious avocation, the priesthood of the temple of Dakshineswara which has become now one of the sacred places of India. There his daily work in life was to offer *pujas* to the Goddess "Kali" enshrined in that temple. An ardent and sincere soul as he was it was not the mere mechanical worship offered by ordinary priests in the numerous temples of the land. He put into his work his whole soul, as is always the characteristic of all great men, for theirs is always what has been called the dedicated life, a life which calls out the best of a man to be applied to the work he chooses. And so Sri Ramakrishna performed his daily *puja* as a means of his own self-development, as an absolute duty towards his own deity, uninfluenced by the conditions which placed him there as the official priest of the temple. He gave his life to the work and the work being directly religious and spiritual, it soon perfected that life. Thus an appropriate avocation presented itself to the man who longed for nothing in this world except spiritual life and development.

There is another aspect in the life of Sri

Ramakrishna which also demands our due attention. It was the extreme naturalness of the process of his self-culture or Sadhana which is, indeed, singular in the annals of our religious history. We all know, and some of us through personal experience, how Ramakrishna lived and moved among the men of the world as one of them and flowered into perfection amid the ordinary surroundings of life. His was not necessary any violent process of self-simplification, and self-mortification, nor any deliberately designed and protected detachment from the conditions under which ordinary mortals lived their life. The plant was not too delicate for the normal heat or cold, storm or rain, so as to need an artificially prepared hot-house for its proper culture and nourishment. It had sufficient robustness and natural strength to feed and grow upon human nature's daily food. He even entered the married state, as we all know, and his example in all particulars is a source of permanent inspiration and encouragement to all despondent devotees and votaries of spiritual culture. There are hardly any extraordinary events or features in his external life which may seem to place him out of touch and relation with ordinary mortals. His life does not even represent outwardly any violent wrench, any dramatic renunciation of the world as a drastic remedy against its ills which was resorted to even by saints like the Buddha and Chaitanya. His life shows him as the most human of men, for it was meant for them. It is meant to strengthen the spiritual impulses and confirm the pious resolutions of ordinary human

beings with the natural failings and foibles of their race, for it has grown into perfection in the ordinary environment of life in which they live and move. I have already said that Sri Ramakrishna flowered into perfection not like the wild flower blooming on a remote, inaccessible out-of-the-way hill-side but he verily "grew beside in human door" and flowered into full bloom on the common soil on which live and move his fellow human beings. This means that the inner strength of his character did not necessitate any segregation from society as a measure of self-preservation against its contaminating influences to which less doughty spirits might have succumbed. His inner strength made him independent of his environment from which he did not need to get away. And when we contemplate this singular aspect of his life, when we recall the circumstances of his outer life which were hardly different from those surrounding our own lives, when we recognise how thoroughly human he was in all his ways, the remarkable naturalness of the process of his development, when we perceive how he respected even the bonds of family life and affection, are we not struck by the possibilities of spiritual progress that are thus seen to be open to the meanest mortals provided only they walk in *his* wake and follow in his footsteps?

Again, as in the case of all other Hindu saints and seers, Sri Ramakrishna did not also confine the Light he attained; the Wisdom he won, only to himself, but he sought to impart the benefits of same to others as well. The volume of his unique teachings

to his disciples, a fraction of which only has seen the light, brings out the social aspect of his transcendental greatness. We see in them a supreme anxiety to make his individual attainment a matter of common possession of all mankind, and an infinite patience with human frailties. We see also his active life in association with society, his ungrudging and constant social service of the highest value. For we must guard against the error of supposing with foreign and western observers that the Hindu saints are the most inactive of men, that no ideas of active social service should be associated with them. This is a radical misconception of the fundamental principles and ideals governing Hindu culture. When Gautama Buddha sat for days and weeks under the Bo-tree at Gaya with all his faculties dead to the external world of the eye and ear, he might be regarded as one of the idlest and most worthless men living under the sun by a foreigner strange to such sights or experiences in his native land, but every Hindu knows that that supposition would be unmitigated sacrilege. Yes, the Buddha sat idle and inactive under the Bo-tree that he might make millions of men active and worthy, that he might acquire that strength, win that spiritual lever by which he might move continents and worlds. There must be a radical change in our notions of activity. Quadrimanous activity is not activity of the highest type, form, quality or intensity. Truly did a poet lament that 'the world knows nothing of its greatest men.' It is most superficial, untrained and vulgar observation that attributes all the

power of motion, activity and haulage to the two stupendous and gaudy boats on the river which hide between them the tiny little steamer, their real propeller. It may be similarly difficult for crude observers to detect in the small and obscurely placed boiler or dynamo the storage of that power which moves the big boat. Or sometimes the majestically revolving large wheels open to view on the outside may be mistaken for the prime propeller of the machine. Similarly in the society of men there are some who represent its spiritual dynamoes and boilers, its storage and reservoir of moral powers, that vitalises and moves society, breathes into it life and strength, and, like the electrical power-house of a city, brings light to every heart. Sri Ramakrishna, too, was such a spiritual power-station of his nation to serve the needs of its true well-being. He did not put himself prominently before the public, was not very active in the ordinary sense of the term but he made others active, he created disciples like Vivekananda one of the finest specimens of human activity and social service, to do his chosen work which he inspired from behind.

Then again we may notice in Sri Ramakrishna the other fruit of spiritual fulfilment, *viz.*, an abounding charity and sympathy for human suffering. The many institutions established in different parts of the country which seek to relieve human distress are all rightly associated with his hallowed name because they all owe their birth to the inspiration of his teachings. As I said the other day in speaking on the life

of Vivekananda, the teachings of Sri Ramakrishna emphasise the need of a double life for spiritual progress,—*first*, the inner subjective life of introspection, abstraction, detachment and concentration, and *secondly*, the outer life of action, of "others-regarding" activities, of distnterested social service. These two kinds of activity are necessary for *Chitta-suddhi*, for purification of the heart so that it may reflect the Divine. It is a mistake to suppose that the inner life of contemplation is a life of selfish enjoyment of pleasure. In reality it is too difficult to be lived for long hours, implying, as it does, a detachment from the external world of matter, from sensations, and excitements, to which very few are equal. And, so, as we cannot but awake to the objective life on the physical plane, it has been rightly recognised that it is best to have that life ordered and regulated by altruistic principles so that it may be the least harmful to moral and spiritual growth. Thus, like the two wings of a bird which are both necessary for its upward flight, the inner life of introspection and the outer life of unselfish work are both required for man's spiritual progress and the institutions like the *Sevashrama* are to be greatly appreciated as providing the necessary field and scope for a proper training in habits of disinterested social service which is in itself a training in religion, a most potent purifying agent of life.

I have spoken as a Hindu speaks to a Hindu, to his co-religionists. I have accordingly taken many things for granted, have made many assumptions on the

ground of faith rather than on reason, and have taken up certain positions as articles of our religious belief without reasoning out their validity. I have supposed the existence of a creed in you which has united you all in a common reverence to His Holiness Sri Ramakrishna. Let me now conclude with a reflection that has suggested itself to my mind on the present occasion. If we survey the whole course of the history of our country we shall no doubt find that India is pre-eminently the land of great men. No other country in the world can probably match her in point of both quantity and quality of the greatness achieved by her sons. But pre-eminent as she is in respect of the height of individual greatness exhibited by her she lags behind other countries in point of collective greatness, her national efficiency, the average level of her people's culture. She boasts of the towering and unequalled height of her Himalayas but the Himalayas co-exist with low flat plains so that her average territorial height is not of much consequence. What India needs most now is not merely the existence of towering personalities, a supply of geniuses that can lead in the various realms of thought and action but also, in addition to this, an improvement in the level of the mental and moral culture of her vast population so that the entire country as a whole may be recognised as an efficient cultural unit, a puissant power for good in the world. It is then only that she can recover and assert her rightful place in the history of humanity, a place which can only be secured and maintained, as I have said

by the high level of not merely individual but also collective culture. One of the best means of bringing about that end, of securing a higher level of intelligence, morals and spirituality in our people, is the spread of the cult of the hero-worship, a wider celebration of such ceremonies, like the one we are here performing as serve to quicken the life of the soul in us depressed by the habitual lower life of the body on the material plane towards which we are always drifting. It is through hero-worship that the high ideals reached and realised by the heroes can gradually filter down to the lower levels, can become more and more general among mankind and its common possession and property. It is thus alone that individual excellences become national characteristics, isolated ideals are assimilated to the common life and towering eminences help to raise the average height. In offering to-day our humble tribute of reverence to the spirit of His Holiness Sri Ramakrishna we must, recognise that the form of that tribute which will be most acceptable to him is our resolution that we shall try our best to be his worthy disciples, to reproduce him in our several lives, to keep up the stream of culture that emanated from him so that instead of being arrested or dried up it may continue to fertilise the spiritual soil of the country. Let our motherland prove by the moral vitality and efficiency of our own lives that the inexhaustible richness of her soil can produce more men like Sri Ramakrishna with whom does not end the never-ending lines of her great men.

Printed by
Thompson & Co., at the "Minerva" Press
33, Popham's Broadway, Madras.

TO THOSE WHO MOURN.

BROTHER: You have lost by death one whom you loved dearly —one who perhaps was all the world to you; and so to you that world seems empty, and life no longer worth the living. You feel that joy has left you for ever—that existence can be for you henceforth nothing but hopeless sadness—naught but one aching longing for "the touch of a vanished hand and the sound of a voice that is still". You are thinking chiefly of yourself and your intolerable loss; but there is also another sorrow. Your grief is aggravated by your uncertainty as to the present condition of your beloved; you feel that he has gone you know not where. You hope earnestly that all is well with him, but when you look upward all is void; when you cry, there is no answer. And so despair and doubt overwhelm you, and make a cloud that hides from you the Sun which never sets.

Your feeling is most natural; I who write understand it perfectly, and my heart is full of sympathy for all those who are afflicted as you are. But I hope that I can do more than sympathise; I hope that I can bring you help and relief. Such help and relief have come to thousands who were in your sad case. Why should they not come to you also?

You say: "How can there be relief or hope for me?"

There is the hope of relief for you because your sorrow is founded on misapprehension; you are grieving for something *which has not really happened.* When you understand the *facts* you will cease to grieve.

You answer: "My loss *is* a fact. How can you help me—unless indeed you give me back my dead?"

I understand your feeling perfectly; yet bear with me for awhile, and try to grasp three main propositions, which I am

about to put before you—at first merely as broad statements, and then in convincing detail.

1. Your loss is only an *apparent* fact—apparent from your point of view. I want to bring you to another view-point. Your suffering is the result of a great delusion—of ignorance of Nature's law; let me help you on the road towards knowledge by explaining a few simple truths which you can study further at your leisure.

2. You need be under no uneasiness or uncertainty with regard to the condition of your loved one, for the life after death is no longer a mystery. The world beyond the grave exists under the same natural laws as this which we know, and has been explored and examined with scientific accuracy.

3. You must not mourn, for your mourning does harm to your loved one. If you can once open your mind to the truth, you will mourn no more.

You may perhaps feel that these are only assertions; but let me ask you on what grounds you hold your present belief, whatever it may be. You think you hold it because some Church teaches it, or because it is supposed to be founded upon what is written in some holy book; or because it is the general belief of those around you—the accepted opinion of your time. But if you will try to clear your mind from preconceptions, you will see that this opinion also rests merely upon assertion, for the Churches teach different views, and the words of the holy book may be and have been variously interpreted. The accepted view of your time is *not* based upon any definite knowledge; it is merely hearsay. These matters which affect us so nearly and so deeply are too important to be left to mere supposition or vague belief; they demand the certainty of scientific investigation and tabulation. Such investigation has been undertaken—such tabulation has been accomplished; and it is the result of these which I wish to put before you. I ask no blind credence; I state what I myself know to be facts, and I invite you to examine them.

Let us consider these propositions one by one. To make the subject clear to you I must tell you a little more about the constitution of man than is generally known to those who have made no special study of the matter. You have heard it

said vaguely that man possesses an immortal something called a soul, which is supposed to survive the death of the body. I want you to cast aside that vagueness and to understand that, even if it were true, it is an understatement of the facts. Do not say: "I hope that I have a soul," but "I *know* that I *am* a soul". For that is the real truth; man *is* a soul, and *has* a body. The body is not the man; it is the only the clothing of the man. What you call death is the laying aside of a worn-out garment, and it is no more the end of the man than it is the end of *you* when you remove your overcoat. Therefore you have *not* lost your friend; you have only lost sight of the cloak in which you were accustomed to see him. The cloak is gone, but the man who wore it is not; surely it is the *man* that you love, and not the garment.

Before you can understand your friend's condition you must understand your own. Try to grasp the fact that you are an immortal being, immortal because you are divine in essence—because you are a spark from God's own Fire; that you lived for ages before you put on this vesture that you call a body, and that you will live for ages after it has crumbled into dust. "God made man to be an image of His own eternity." This is not a guess or a pious belief; it is a definite scientific fact, capable of proof, as you may see from the literature of the subject if you will take the trouble to read it. (A list of books will be found at the end of this pamphlet.) What you have been thinking of as your life is in truth only one day of your real life as a soul, and the same is true of your beloved; therefore *he* is not dead—it is only his body that is cast aside.

Yet you must not therefore think of him as a mere bodiless breath, as in any way less himself than he was before. As S. Paul said long ago: "There is a natural body, and there is a spiritual body." People misunderstand that remark, because they think of these bodies as successive, and do not realise that we all of us possess both of them even now. You, as you read this, have both a "natural" or physical body, which you can see, and another inner body, which you cannot see, that which S. Paul called the "spiritual". And when you lay aside the physical, you still retain that other finer vehicle; you are clothed in your "spiritual body". If we symbolise the physical body as an overcoat or cloak, we may

think of this spiritual body as the ordinary house-coat which the man wears underneath that outer garment.

If that idea is by this time clear to you, let us advance another step. It is not only at what you call death that you doff that overcoat of dense matter; every night when you go to sleep you slip it off for awhile, and roam about the world in your spiritual body—invisible as far as this dense world is concerned, but clearly visible to those friends who happen to be using their spiritual bodies at the same time. For each body sees only that which is on its own level; your physical body sees only other physical bodies, your spiritual body sees only other spiritual bodies. When you resume your overcoat—that is to say, when you come back to your denser body, and wake up (or down) to this lower world—it occasionally happens that you have some recollection, though usually a considerably distorted one, of what you have seen when you were away elsewhere; and then you call it a vivid dream. Sleep, then, may be described as a kind of temporary death, the difference being that you do not withdraw yourself so entirely from your overcoat as to be unable to resume it. It follows that when you sleep, you enter the same condition as that into which your beloved has passed. What that condition is I will now proceed to explain.

Many theories have been current as to the life after death—most of them based upon misunderstandings of ancient scriptures. At one time the horrible dogma of what was called everlasting punishment was almost universally accepted in Europe, though none but the hopelessly ignorant believe it now. It was based upon a mistranslation of certain words attributed to Christ, and it was maintained by the mediæval monks as a convenient bogy with which to frighten the ignorant masses into well-doing. As the world advanced in civilisation, men began to see that such a tenet was not only blasphemous but ridiculous. Modern religionists have therefore replaced it by somewhat saner suggestions; but they are usually quite vague and far from the simplicity of the truth. All the Churches have complicated their doctrines because they insisted upon starting with an absurd and unfounded dogma of a cruel and angry Deity who wished to injure His people. They import this dreadful doctrine from primitive Judaism, instead

of accepting the teaching of the Christ that God is a loving Father. People who have grasped the fundamental fact that God is Love, and that His universe is governed by wise eternal laws, have begun to realise that those laws must be obeyed in the world beyond the grave just as much as in this. But even yet beliefs are vague. We are told of a far-away heaven, of a day of judgment in the remote future, but little information is given us as to what happens here and now. Those who teach do not even pretend to have any personal experience of after-death conditions. They tell us not what they themselves know, but only what they have heard from others. How can that satisfy us?

The truth is that the day of blind belief is past; the era of scientific knowledge is with us, and we can no longer accept ideas unsustained by reason and common sense. There is no reason why scientific methods should not be applied to the elucidation of problems which in earlier days were left entirely to religion; indeed, such methods *have* been applied by the Theosophical Society and the Society for Psychical Research; and it is the result of those investigations, made in a scientific spirit, that I wish to place before you now.

We are spirits, but we live in a material world—a world, however, which is only partially known to us. All the information that we have about it comes to us through our senses; but these senses are seriously imperfect. Solid objects we can see; we can usually see liquids, unless they are perfectly clear; but gases are in most cases invisible to us. Research shows that there are other kinds of matter far finer than the rarest of gases; but to these our physical senses do not respond, and so we can gain no information with regard to them by physical means.

Nevertheless, we can come into touch with them; we can investigate them, but we can do it only by means of that "spiritual body" to which reference has been made; for that has its senses just as this one has. Most men have not yet learned how to use them, but this is a power which can be acquired by man. We know that it can be, because it has been so acquired; and those who have gained it find themselves able to see much which is hidden from the view of ordinary men. They learn that this world of ours is far more wonderful than we have ever supposed; that though men have been

living in it for thousands of years, most of them have remained blankly ignorant of all the higher and more beautiful part of its life. The line of research to which I am referring has already yielded many marvellous results, and is opening before us new vistas every day. This information may be gleaned from Theosophical literature, but we are here concerned with only one part of it—with the new knowledge that it puts before us as to the life beyond what we call death, and the condition of those who are enjoying it.

The first thing that we learn is that death is not the end of life, as we have ignorantly assumed, but is only a step from one stage of life to another. I have already said that it is the laying aside of an overcoat, but that after it the man still finds himself clad in his ordinary house-coat—the spiritual body. But though, because it is so much finer, S. Paul gave it the name of "spiritual," it is still a body, and therefore material, even though the matter of which it is composed be very much finer than any ordinarily known to us. The physical body serves the spirit as a means of communication with the physical world. Without that body as an instrument, he would be unable to communicate with that world, to impress himself upon it or to receive impressions from it. We find that the spiritual body serves exactly the same purpose; it acts as an intermediary for the spirit with the higher and "spiritual" world. But this "spiritual" world is not something vague, far-away and unattainable; it is simply a higher part of the world which we now inhabit. I am not for a moment denying that there are other worlds, far higher and more remote; I am saying only that what is commonly called death has nothing to do with those, and that it is merely a transference from one stage or condition to another in this world with which we are all familiar. It may be said that the man who makes this change becomes invisible to you; but if you will think of it, you will see that the *man* has always been invisible to you—that what you have been in the habit of seeing is only the body which he inhabited. Now he inhabits another and a finer body, which is beyond your ordinary sight, but not necessarily by any means beyond your reach.

The first point to realise is that those whom we call the dead have not left us. We have been brought up in a complex

belief which implies that every death is a separate and marvellous miracle, that when the soul leaves the body it somehow vanishes into a heaven beyond the stars—no suggestion being made as to the mechanical means of transit over the appalling spaces involved. Nature's processes are assuredly wonderful, and often to us incomprehensible; but they never fly in the face of reason and common sense. When you take off your overcoat in the hall, you do not suddenly vanish to some distant mountain-top; you are standing just where you were before, though you may present a different outward appearance. Precisely in the same way, when a man puts off his physical body he remains exactly where he was before. It is true that you no longer see him, but the reason for this is not that he has gone away, but that the body which he is now wearing is not visible to your physical eyes.

You may be aware that our eyes respond only to a very small proportion of the vibrations which exist in nature, and consequently the only substances which we can see are those which happen to reflect these particular undulations. The sight of your "spiritual body" is equally a matter of response to undulations, but they are of quite a different order, coming from a much finer type of matter. All this, if it interests you, you may find worked out in detail in Theosophical literature.

For the moment, all which concerns us is that by means of your physical body you can see and touch the physical world only, while by means of the "spiritual body" you can see and touch the things of the spiritual world. And remember that this is in no sense *another* world, but simply a more refined part of *this* world. Once more I say, there *are* other worlds, but we are not concerned with them now. The man of whom you think as departed is in reality with you still. When you stand side by side, you in the physical body and he in the "spiritual" vehicle, you are unconscious of his presence because you cannot see him; but when you leave your physical body in sleep you stand side by side with him in full and perfect consciousness, and your union with him is in every way as full as it used to be. So during sleep you are happy with him whom you love; it is only during waking hours that you feel the separation.

Unfortunately, for most of us there is a break between the physical consciousness and the consciousness of the spiritual body, so that although in the latter we can perfectly remember the former, many of us find it impossible to bring through into waking life the memory of what the soul does when it is away from the body in sleep. If this memory were perfect, for us there would indeed be no death. Some men have already attained this continued consciousness, and all may attain it by degrees; for it is part of the natural unfolding of the powers of the soul. In many such unfolding has already begun, and so fragments of memory come through, but there is a tendency to stamp them as only dreams and therefore valueless, a tendency specially prevalent among those who have made no study of dreams and do not understand what they really are. But while as yet only a few possess full sight and full memory, there are many who have been able to feel the presence of their loved ones, even though they cannot see; and there are others who, though they have no definite memory, wake from slumber with a sense of peace and blessedness which is the result of what has happened in that higher world.

Remember always that this is the lower world and that is the higher, and that the greater in this case includes the less. In that consciousness you remember perfectly what has happened in this, because as you pass from this to that in falling asleep, you are casting off a hindrance—the encumbrance of the lower body; but when you come back to this lower life, you again assume that burden, and in assuming it you cloud the higher faculties and so lapse into forgetfulness. So it follows that if you have some piece of news that you wish to give to a departed friend, you have only to formulate it clearly in your mind before falling asleep, with the resolution that you will tell him of it, and you are quite certain to do so as soon as you meet him. Sometimes you may wish to consult him on some point; and here the break between the two forms of consciousness usually prevents you from bringing back a clear answer. Yet even if you cannot bring back a definite recollection, you will often wake with a strong impression as to his wish or his decision; and you may usually take it that such an impression is correct. At the same time, you should consult him as little as possible, for, as we shall see later, it is distinctly

undesirable that the dead should be troubled in their higher world with affairs that belong to the department of life from which they have been freed.

This brings us to the consideration of the life which the dead are leading. In it there are many and great variations, but at least it is almost always happier than the earth-life. As an old scripture puts it: "The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seem to die, and their departure is taken for misery, and their going from us to be utter destruction; but they are in peace." We must disabuse ourselves of antiquated theories; the dead man does not leap suddenly into an impossible heaven, nor does he fall into a still more impossible hell. There is indeed no hell in the old wicked sense of the word; and there is no hell anywhere in any sense except such as a man makes for himself. Try to understand clearly that death makes no change in the man; he does not suddenly become a great saint or angel, nor is he suddenly endowed with all the wisdom of the ages; he is just the same man the day after his death as he was the day before it, with the same emotions, the same disposition, the same intellectual development. The only difference is that he has lost the physical body.

Try to think exactly what that means. It means absolute freedom from the possibility of pain or fatigue; freedom also from all irksome duties; entire liberty (probably for the first time in his life) to do exactly what he likes. In the physical life man is constantly under constraint; unless he is one of a small minority who have independent means he is ever under the necessity of working in order to obtain money—money which he must have in order to buy food and clothing and shelter for himself and for those who are dependent upon him. In a few rare instances, such as those of the artist and the musician, the man's work is a joy to him, but in most cases it is a form of labour to which he would certainly not devote himself unless he were compelled.

In this spiritual world no money is necessary, food and shelter are no longer needed, for its glory and its beauty are free to all its inhabitants without money and without price. In its rarefied matter, in the spiritual body, he can move hither

and thither as he will; if he loves the beauteous landscape of forest and sea and sky, he may visit at his pleasure all earth's fairest spots; if he loves art, he may spend the whole of his time in the contemplation of the masterpieces of all the greatest of men; if he be a musician, he may pass from one to the other of the world's chiefest orchestras, or may spend his time in listening to the most celebrated performers. Whatever has been his particular delight on earth—his hobby, as we should say—he has now the fullest liberty to devote himself to it entirely and to follow it out to the utmost, provided only that its enjoyment is that of the intellect or of the higher emotions—that its gratification does not necessitate the possession of a physical body. Thus it will be seen at once that all rational and decent men are infinitely happier after death than before it, for they have ample time not only for pleasure, but for really satisfactory progress along the lines which interest them most.

Are there then none in that world who are unhappy? Yes, for that life is necessarily a sequel to this, and the man is in every respect the same man as he was before he left his body. If his enjoyments in this world were low and coarse, he will find himself unable in that world to gratify his desires. A drunkard will suffer from unquenchable thirst, having no longer a body through which it can be assuaged; the glutton will miss the pleasures of the table; the miser will no longer find gold for his gathering. The man who has yielded himself during earth-life to unworthy passions will find them still gnawing at his vitals. The sensualist still palpitates with cravings that can never now be satisfied; the jealous man is still torn by his jealousy, all the more that he can no longer interfere with the action of its object. Such people as these unquestionably do suffer—but only such as these, only those whose proclivities and passions have been coarse and physical in their nature. And even they have their fate absolutely in their own hands. They have but to conquer these inclinations, and they are at once free from the suffering which such longings entail. Remember always that there is no such thing as punishment; there is only the natural result of a definite cause; so that you have only to remove the cause and the effect ceases—not always immediately, but as soon as the energy of the cause is exhausted.

There are many people who have avoided these more glaring vices, yet have lived what may be called worldly lives, caring principally for society and its conventions, and thinking only of enjoying themselves. Such people as these have no active suffering in the spiritual world, but they often find it dull—they find time hanging heavy on their hands. They can foregather with others of their type, but they usually find them somewhat monotonous, now that there is no longer any competition in dress or in general ostentation, while the better and cleverer people whom they desire to reach are customarily otherwise engaged and therefore somewhat inaccessible to them. But any man who has rational intellectual or artistic interests will find himself quite infinitely happier outside his physical body than in it; and it must be remembered that it is always possible for a man to develop in that world a rational interest if he is wise enough to wish to do so.

The artistic and intellectual are supremely happy in that new life; yet even happier still, I think, are those whose keenest interest has been in their fellow men—those whose greatest delight has been to help, to succour, to teach. For though in that world there is no longer any poverty, no longer any hunger or thirst or cold, there are still those who are in sorrow who can be comforted, those who are in ignorance who can be taught. Just because in Western countries there is so little knowledge of the world beyond the grave, we find in that world many who need instruction as to the possibilities of this new life; and so one who knows may go about spreading hope and glad tidings, there just as much as here. But remember always that "there" and "here" are only terms used in deference to our blindness; for that world is here, close around us all the time, and not for a moment to be thought of as distant or difficult of approach.

Do the dead then see us? it may be asked; do they hear what we say? Undoubtedly they see us in the sense that they are always conscious of our presence, that they know whether we are happy or miserable; but they do not hear the words that we say, nor are they conscious in detail of our physical actions. A moment's thought will show us what are the limits of their power to see. They are inhabiting what we have called the "spiritual body"—a body which exists in

ourselves, and is, as far as appearance goes, an exact duplicate of the physical body; but while we are awake our consciousness is focussed exclusively in the latter. We have already said that just as only physical matter appeals to the physical body, so only the matter of the spiritual world is discernible by that higher body. Therefore, what the dead man can see of us is only our spiritual body, which, however, he has no difficulty in recognising. When we are what we call asleep, our consciousness is using that vehicle, and so to the dead man we are awake; but when we transfer our consciousness to the physical body, it seems to the dead man that we fall asleep, because though he still sees us, we are no longer paying any attention to him or able to communicate with him. When a living friend falls asleep we are quite aware of his presence, but for the moment we cannot communicate with him. Precisely similar is the condition of the living man (while he is awake) in the eyes of the dead. Because we cannot usually remember in our waking consciousness what we have seen during sleep, we are under the delusion that we have lost our dead; but they are never under the delusion that they have lost us, because they can see us all the time. To them the only difference is that we are with them during the night and away from them during the day; whereas, when they were on earth with us, exactly the reverse was the case.

Now this which, following S. Paul, we have been calling the "spiritual body" (it is more usually spoken of as the astral body) is specially the vehicle of our feelings and emotions; it is therefore these feelings and emotions of ours which show themselves most clearly to the eyes of the dead. If we are joyous, they instantly observe it, but they do not necessarily know the reason of the joy; if sadness comes over us, they at once realise it and share it, even though they may not know why we are sad. All this of course is during our waking hours; when we are asleep, they converse with us as of yore on earth. Here in our physical life we can dissemble our feelings; in that higher world this is impossible, for they show themselves instantly in visible change. Since so many of our thoughts are connected with our feelings, most of these also are readily obvious in that world; but anything in the nature of abstract thought is still hidden.

You will say that all this has little in common with the heaven and hell of which we were taught in our infancy; yet it is the fact that this is the reality which lay behind those myths. Truly there is no hell; yet it will be seen that the drunkard or the sensualist may have prepared for himself something which is no bad imitation thereof. Only it is not everlasting; it endures only until his desires have worn themselves out; he can at any moment put a period to it, if he is strong enough and wise enough to dominate those earthly cravings and to raise himself entirely above them. This is the truth underlying the Catholic doctrine of purgatory—the idea that after death the evil qualities have to be burned out of a man by a certain amount of suffering before he is capable of enjoying the bliss of heaven.

There is a second and higher stage of the life after death which does correspond very closely to a rational conception of heaven. That higher level is attained when all lower or selfish longings have absolutely disappeared; then the man passes into a condition of religious ecstasy or of high intellectual activity, according to his nature and according to the line along which his energy has flowed out during his earth-life. That is for him a period of the most supreme bliss, a period of far greater comprehension, of nearer approach to reality. But this joy comes to all, not only to the specially pious.

It must by no means be regarded as a reward, but once more only as the inevitable result of the character evolved in earth-life. If a man is full of high and unselfish affection or devotion, if he is splendidly developed intellectually or artistically, the inevitable result of such development will be this enjoyment of which we are speaking. Be it remembered that all these are but stages of one life, and that just as a man's behaviour during his youth makes for him to a large extent the conditions of his middle life and old age, so a man's behaviour during his earth-life determines his condition during these after-states. Is this state of bliss eternal? you ask. No, for, as I have said, it is the result of the earth-life, and a finite cause can never produce an infinite result.

The life of man is far longer and far greater than you have supposed. The Spark which has come forth from God must

return to Him; and we are as yet far from that perfection of Divinity. All life is evolving, for evolution is God's law; and man grows slowly and steadily along with the rest. What is commonly called man's life is in reality only one day of his true and longer life. Just as in this ordinary life man rises each morning, puts on his clothes, and goes forth to do his daily work, and then when night descends he lays aside those clothes and takes his rest, and then again on the following morning rises afresh to take up his work at the point where he left it—just so when the man comes into the physical life he puts upon him the vesture of the physical body, and when his work-time is over he lays aside that vesture again in what you call death, and passes into the more restful condition which I have described; and when that rest is over he puts upon himself once more the garment of the body and goes forth yet again to begin a new day of physical life, taking up his evolution at the point where he left it. And this long life of his lasts until he attains that goal of divinity which God means him to attain.

All this may well be new to you, and because it is new it may seem strange and grotesque. Yet all that I have said is capable of proof, and has been tested many times over; but if you wish to read all this you must study the literature of the subject, for in a short pamphlet with a special purpose, such as this, I can merely state the facts, and not attempt to adduce the proofs.

You may perhaps ask whether the dead are not disturbed by anxiety for those whom they have left behind. Sometimes that does happen, and such anxiety delays their progress; so we should as far as possible avoid giving any occasion for it. The dead man should be utterly free from all thought of the life which he has left, so that he may devote himself entirely to the new existence upon which he has entered. Those therefore who have in the past depended upon his advice should now endeavour to think for themselves, lest by still mentally depending upon him they should strengthen his ties with the world from which he has for the moment turned. So it is always an especially good deed to take care of the children whom a dead man leaves behind him, for in that way one not

only benefits the children, but also relieves the departed parent from anxiety and helps him on his upward path.

If the dead man has during life been taught foolish and blasphemous religious doctrines, he sometimes suffers from anxiety with regard to his own future fate. Fortunately there are in the spiritual world many who make it their business to find men who are under such a delusion as this, and to set them free from it by a rational explanation of facts. Not only are there dead men who do this, but there are also many living men who devote their time during the sleep of the body each night to the service of the dead, endeavouring to relieve people from nervousness or suffering by explaining to them the truth in all its beauty. All suffering comes from ignorance; dispel the ignorance and the suffering is gone.

One of the saddest cases of apparent loss is when a child passes away from this physical world and its parents are left to watch its empty place, to miss its loving prattle. What then happens to children in this strange new spiritual world? Of all those who enter it, they are perhaps the happiest and the most entirely and immediately at home. Remember that they do not lose the parents, the brothers, the sisters, the playmates whom they love; it is simply that they have them to play with during what we call the night instead of the day; so that they have no feeling of loss or separation. During our day they are never left alone, for, there as here, children gather together and play together—play in Elysian fields full of rare delights. We know how here a child enjoys "making believe," pretending to be this character or that in history—playing the principal part in all sorts of wonderful fairy-stories or tales of adventure. In the finer matter of that higher world thoughts take to themselves visible form, and so the child who imagines himself a certain hero promptly takes on temporarily the actual appearance of that hero. If he wishes for an enchanted castle, his thought can build that enchanted castle. If he desires an army to command, at once that army is there. And so among the dead the hosts of children are always full of joy—indeed, often even riotously happy.

And those other children of different disposition, those whose thoughts turn more naturally to religious matters—they also never fail to find that for which they long. For the angels and

the saints of old exist—they are not mere pious fancies; and those who need them, those who believe in them, are surely drawn to them, and find them kinder and more glorious than ever fancy dreamed. There are those who would find God Himself, God in material form; yet even they are not disappointed, for from the gentlest and the kindest teachers they learn that all forms are God's forms, for He is everywhere, and those who would serve and help even the lowest of His creatures are truly serving and helping Him. Children love to be useful; they love to help and comfort; a wide field for such helping and comfort lies before them among the ignorant in that higher world, and as they move through its glorious fields on their errands of mercy and of love, they learn the truth of the beautiful old teaching: "Inasmuch as ye have done it unto one of the least of these My brethren ye have done it unto Me."

And the tiny babies—those who are as yet too young to play? Have no fear for them, for many a dead mother waits eagerly to clasp them to her breast, to receive them and to love them as though they were her own. Usually such little ones rest in the spiritual world but a short time, and then return to earth once more, often to the very same father and mother. About these the mediæval monk invented an especially cruel horror, in the suggestion that the unbaptised baby was lost to its friends for ever. Baptism is a true sacrament, and not without its uses; but let no one be so unscientific as to imagine that the omission of an outward form like this can affect the working of God's eternal laws, or change Him from a God of love into a pitiless tyrant.

We have spoken so far only of the possibility of reaching the dead by rising to their level during sleep, which is the normal and natural way. There is also, of course, the abnormal and unnatural method of spiritualism, whereby for a moment the dead put on again the veil of flesh, and so become once more visible to our physical eyes. Students of Occultism do not recommend this method, partly because it often holds back the dead in their evolution, and partly because there is so much uncertainty about it and so great a possibility of deception and personation. The subject is far too large to take up in

a pamphlet such as this, but I have dealt with it in a book called *The Other Side of Death*. There also will be found some account of instances in which the dead spontaneously return to this lower world, and manifest themselves in various ways—generally because they want us to do something for them. In all such cases it is best to try to find out, as speedily as may be, what they require, and fulfil their wishes, if possible, so that their minds may be at rest.

If you have been able to assimilate what I have already said, you will now understand that, however natural it may be for us to feel sorrow at the death of our relatives, that sorrow is an error and an evil, and we ought to overcome it. There is no need to sorrow for *them*, for they have passed into a far wider and happier life. If we sorrow for our own fancied separation from them, we are in the first place weeping over an illusion, for in truth they are not separated from us; and secondly, we are acting selfishly, because we are thinking more of our own apparent loss than of their great and real gain. We must strive to be utterly unselfish, as indeed all love should be. We must think of *them* and not of ourselves—not of what we wish or we feel, but solely of what is best for them and most helpful to their progress.

If we mourn, if we yield to gloom and depression, we throw out from ourselves a heavy cloud which darkens the sky for *them*. Their very affection for us, their very sympathy for us, lay them open to this direful influence. We can use the power which that affection gives us to help them instead of hindering them, if we only will; but to do that requires courage and self-sacrifice. We must forget ourselves utterly in our earnest and loving desire to be of the greatest possible assistance to our dead. Every thought, every feeling of ours influences them; let us then take care that there shall be no thought which is not broad and helpful, ennobling and purifying.

If it is probable that they may be feeling some anxiety about us, let us be persistently cheerful, that we may assure them that they have no need to feel trouble on our account. If, during physical life, they have been without detailed and accurate information as to the life after death, let us endeavour at once to assimilate such information ourselves, and to pass it

on in our nightly conversations with them. Since our thoughts and feelings are so readily mirrored in theirs, let us see to it that those thoughts and feelings are always elevating and encouraging. "If ye know these things, blessed are ye if ye do them."

Try to comprehend the unity of all; there is one God, and all are one in Him. If we can but bring home to ourselves the unity of that Eternal Love, there will be no more sorrow for us; for we shall realise, not for ourselves alone but for those whom we love, that whether we live or die, we are the Lord's, and that in Him we live and move and have our being, whether it be in this world or in the world to come. The attitude of mourning is a faithless attitude, an ignorant attitude. The more we know, the more fully we shall trust, for we shall feel with utter certainty that we and our dead are alike in the hands of perfect Power and perfect Wisdom, directed by perfect Love.

Further information will gladly be given at any time by the author (whose address is c/o Theosophical Society, 69 Hunter Street, Sydney, N. S. W., Australia) or by any member of the Theosophical Society, which has branches in every country in the world. In English-speaking lands its General Secretaries may be found at the following addresses:

England: 19 Tavistock Square, London.
U. S. A.: Krotona, Hollywood, Los Angeles.
Australia: 69 Hunter Street, Sydney.
New Zealand: 351 Queen Street, Auckland.
Scotland: 28 Great King Street, Edinburgh.
India: Shānti Kuñja, Benares City.
Burma: Olcott Lodge, 49th Street, Rangoon.
South Africa: 745 Ridge Rd., Montpelier, Durban, Natal.

The addresses of local Branches can be obtained from these General Secretaries.

Anyone who wishes to study the subject further will find the following books useful:

ON THE THEOSOPHICAL TEACHING

		S.	D.	RS.	A.
An Outline of Theosophy	C. W. LEADBEATER	1	2	0	14
The Riddle of Life	ANNIE BESANT	0	8	0	8
At the Feet of the Master	J. KRISHNAMURTI	1	6	1	0
A Text-book of Theosophy	C. W. LEADBEATER	1	0	0	12
The Ancient Wisdom	ANNIE BESANT	6	0	4	8

ON THE LIFE AFTER DEATH

The Other Side of Death	C. W. LEADBEATER	6	0	4	8
The Astral Plane	"	1	2	0	14
The Devachanic Plane	"	1	2	0	14
Death and After	ANNIE BESANT	1	2	0	14
The Inner Life, Vol. II	C. W. LEADBEATER	5	0	3	12
The Life After Death		0	8	0	8

ON DREAMS

Dreams	C. W. LEADBEATER	1	9	1	6

ON REINCARNATION

Reincarnation	ANNIE BESANT	1	2	0	14

There is a large literature of this subject, and the books mentioned above are only a small selection from it. A fuller catalogue can be obtained from the Theosophical Publishing House, Adyar, Madras, India. Those who wish to study the evidence for the survival of man after death should read Professor Myers' *Human Personality*, Mr. W. T. Stead's *Real Ghost Stories*, and Professor Lombroso's *After Death: What?*

'Tis but as when one layeth
His worn-out robes away,
And, taking new ones, sayeth
"These will I wear to-day!"
So putteth by the Spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh.

SIR EDWIN ARNOLD

Printer: G. Subbayya Chetty, Vasanta Press, Adyar.