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SCIENCE METAPHYSICS AND NATURAL LAW

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WHAT, now, do we mean by "Natural Law"? Natural Law should be carefully guarded from confusion with the term "law" as applied to human enactments. We term that a law of Nature which we subjectively perceive to be a uniform concomitant of the orderly procedure of natural phenomena. We know the law of gravity, for example, only by its perceived effects. We know it as the way in which certain phenomena of related bodies always seem to occur. We know nothing about the efficient cause of such phenomena. Gravity is simply a method. To affirm it as a cause is to entify a subjective deduction, and is to erect the law into a fetich.

Natural Law cannot be violated or evaded as we may violate or evade a human law. It registers an operation of Nature which is "without variableness, or the shadow of turning." It is absolute. It is inexorable. It is also in the highest sense beneficent. It is the testimony of Nature to God's faithfulness in his dealings with man.

No man, I think, can read the story of man's life on this planet with a true historical perspective, and fail to recognize the beneficent influence of modern science in

the betterment of human conditions. The Evolutionist now approximates the figures of the Oriental sages in his estimate of the time since man first appeared upon the earth. Not six thousand, as in the Hebrew legend, but six hundred thousand years, at least, must have elapsed since the erect human being, with a hand wherewith to climb, and grasp, and delve, and manufacture, and a verbal language wherewith to communicate with his fellows, was evolved from that old-world ape-like creature, "probably arboreal in its habits," which Darwin regards as man's immediate progenitor.

But how small is the evidence of his existence that our human ancestor left upon the earth in the earlier centuries of his habitation! How many milleniums elapsed before he mastered the use of fire, and supplemented labor with hands and teeth by the invention of artificial tools? Even when we reach the historical period, how slow was the progress of man out of savagery into barbarism, out of barbarism into what we call civilization!

In certain quarters of the world, it is true, we find evidences of wonderful developments of intellectual power and acumen, of artistic

ideals and skill in their embodiment, of moral and religious sentiment, early in the historical period. These developments, however, were for the few; they did not materially better the condition of the many. Greece, trampling on the necks of her slaves and helots filled her streets and temples with the most exquisite conceptions of art. Even Aristotle and Plato, noble thinkers though they were, could not imagine an ideal state without its upper and nether classes, its monarchs, aristocrats and slaves. India forging the iron fetters of caste in following a metaphysical ideal of the better social state, through her cultured Rishis evolved a philosophy which has never been excelled in its spiritual heights, or in its speculative profundity, and which our modern German thinkers today but weakly imitate.

Palestine, narrowing the scope of its thought to the ethnic ideal of a chosen people of the Lord, developed a national morality and a monotheistic cultus which have constituted its best gift to the world. Germany, spurning the confinement and military domination of the city, repelled civilization, but out of the conditions of tribal paganism preserved something of real value to the world—the love of individual liberty, well nigh crushed out of human hearts where the conquering eagles of Rome dominated and controlled the civic institutions of the people.

Rome itself brought into the world of history in one hand a torch, and in the other a fetter. By breaking down ethnic barriers, and discrediting the narrow ethnic religions of the earlier day, the conquests of the Roman Empire prepared the way for a larger conception of human brotherhood, and for Christianity with its nobler ideal of a universal religion. But on the other hand, it gave to the Church the sceptre of imperialism, and the primitive Christian conception of human equality before God and the law was transformed into that of the equality of mental slaves to an infallible

papacy. For a thousand years, Roman imperialism married to Christian universalism, gave to Europe the intellectual torpor and moral decadence of the Dark Ages.

Into this darkness at last came two flashes of light:— Martin Luther, proclaiming the individual right of private judgment; and Copernicus, revolutionizing the thought of men concerning the physical universe and their relation thereto. In these two transcendent beams lay the chemical potency which gave birth to Modern Science—pregnant with moral as well as with material benefits.

In Greece, when art reached its zenith, and philosophy dominated the thought of the cultured few, the average morality of the citizen found its nadir. The empire of Alexander crumbled before the higher physical integrity of the Roman, as Rome, in turn, corrupted by prosperity, gave way before the assault of the robust Northern barbarian. In India, philosophy, segregated under the control of a caste, concentrated the minds of its great thinkers too exclusively on introspective studies, and left the degenerate millions unable to cope with the Mohammedan and Christian invaders. The Hebrews, scattered over the face of the earth, under cruel oppressions developed vices of character which their wonderful vitality as a people has preserved as an offset to their religious and ethical virtues.

The doctrine of evolution recognizes and accounts for the facts of individual and racial degeneracy, as well as for the fact of progress. It recognizes the moral and intellectual decadence of the Dark Ages. Into this degenerate world Modern Science, with the artistic and literary revival of the Renaissance, came with the creative and transforming potency of its rational and convincing method. It was democratic, recognizing and respecting the character and intellectual endowment of the slave, as readily as that of the monarch on his throne. Its steps were sure, its gains for

man were permanent, because it trod upon the everlasting ground of demonstrated fact. It was modest, holding its theories tentatively, until they were corroborated or disproven by accumulated experiential tests. Science discarded the method of *a priori* metaphysics, and built its hypotheses on the grounds of observed phenomena. It did not crystallize its theories into dogmas, but left them to make their way to general acceptance solely by virtue of their intrinsic rationality. It wrought not for the glory of kings, or for the defence of pre-determined theories of truth, but for the discovery of truth itself, and the betterment of the world by its application to the affairs of life.

What has this scientific spirit done for the world in the past three centuries? It has transformed it as it never was transformed before in the entire range of human history, or, so far as we know, in the interminable ages which antedated the historical period. It has crushed out the terrible plagues that periodically devastated our Western world in all the past historical ages. It has patiently studied the conditions of human health, and one by one has discovered the laws underlying the phenomena of health and disease. It has given us purer air to breathe, purer water to drink, cleaner streets and residences, and has shown the way to purer social conditions. It has lengthened the average of life by well-nigh a score of years in our civilized communities.

By discovery and invention, Science has increased manifold the wealth of the world, thus liberating human minds from the thralldom of daily necessities, opening to them the larger world of thought concerning the higher things of life, and strengthening brain and nerve by better nutrition, thus affording the indispensable conditions for saner and more profitable thought. It has transformed religion, by changing its

ideals, and placing the emphasis on efforts for human betterment, here and now, instead of a selfish striving for personal salvation in some future state of existence. It has shown man that life is all of one piece; that to undervalue the present is to discredit our anticipations for the future; that only by "pitching this life high," by saving and helping others here and now, and so building the heaven within, can we permanently better our own spiritual state either here or hereafter.

All this has been the natural and logical outcome and accompaniment of the spread of the spirit and method of modern scientific research. But have there been no discounting accompaniments of this progress? With all this gain for humanity, has there been no loss? That, perhaps, were too much to be expected. The rhythm of motion has again been illustrated in the phenomena of the world's recent history. This progress, dealing largely with physical conditions, has tended to emphasize unduly, the reality and importance of the world of sense-perception, and to minimize the function and influence of the world of psychical activity. Physical Science has absorbed the attention of thinkers. Mental Science has too often been ignored, or discarded as mere nescience. Metaphysics has been confounded with the *a priori* method, which builds its thought structures in the air of individual fancy, and lands its devotee in an irrational abyss of solipsism which ignores the world of sense and natural law. Matter has come to be regarded by the half-educated devotee of physical science as the sole substantial reality; mind as a transient and fugitive product of material conditions. The actual world of objective reality has been deemed to be no more than it seems to the senses. Human life has come to be regarded as having no greater permanence than the life of the grass, "which today is, and tomorrow is cast into

the oven." Immortality has been ridiculed as an idle dream of the undeveloped intellect, an irrational distraction of the mind from affairs of real moment and substantial import to mankind.

Against this extreme materialistic tendency no age has been without its protesting witnesses, and our own generation has beheld a notable reaction, no less among the common people than in the ranks of the scholarly and thoughtful. In our own country, the remarkable spread of the ideas held by the various schools of Mental Science and Mental Healing are popular indications of this reaction toward a spiritual philosophy of the universe. In France and England, similar thought-phenomena are in evidence. In Germany, Lötze and the disciples of Fichte and Hegel have manifestly more than held their own in the contest of ideas with the materialistic school of Buchner and Haeckel. Haeckel himself, by assuming a consciousness or soul in the atom, has undermined the older materialism, and spiritualized the universe by piece-meal. In England, Spencer has carefully defined his own philosophical position as anti-materialistic, in repeated and conclusive contests, with his critics. These contests have had their echoes on this side of the Atlantic, where Dr. John Fiske, the ablest representative in America of the higher aspects of the doctrine of evolution, as well as Le Conte, Cope, Powell, and other disciples of the doctrine, have steadily maintained the spiritual side of the controversy.

Perhaps the most remarkable movement of all is that which is now going on in India, the home of philosophical thought. A dozen years ago, the educated young men of India were largely given over to agnostic and materialistic speculations. The state of mind was similar to that which existed in the cities of the Roman Empire prior to the advent of Christianity—a scepticism in regard to the old

faith, but with no observable trend toward Christianity, or any other positive form of religious belief. Today the Vedanta is rising from the grave with the torch of the coming century in its hand, and touching anew the hearts and aspirations of the thoughtful Hindu people. This movement is not limited, as it was one or two decades ago, to insignificant sects like the Brahmo-Somâj or the Arya-Somâj; it is a movement of the people, the revival of the best that is in the old Vedic and Puranic literature, seeking alliance with, but not absorption in the best in other faiths. The eloquent words of the young Sannyâsin, the Swâmi Vivekânanda, in this country, have been welcomed and cheered to the echo by immense meetings of the people, without regard to sect in the Town Hall of Calcutta, in Madras, and in other parts of British India. Since his return he has everywhere been greeted with popular enthusiasm, and is inaugurating educational movements in his native land of far-reaching beneficent promise.

A year or two ago, I accidentally met an intelligent Hindu gentleman, a merchant and manufacturer, visiting this country in search of information relating to the introduction of a branch of manufactures into India. Learning that he knew of the Swâmi Vivekânanda, though he came from a part of India distant from his residence, I asked him how generally the monk and his work in America were known in that country. "I believe every Hindu knows about Vivekânanda," he replied with enthusiasm. The literature of this new movement is already voluminous, and enlists the work of Indian scholars of broad culture and great native ability, as well as of European scholars like Prof. Max Muller. That the movement is not reactionary, but evolutionary—a step forward, an adaptation of the old philosophy to the needs of the new time—is indicated by the fact that one of its noticeable accompaniments is a recognition of the truth

that the West has something of value for the civilization of the East, as well as the Orient for the Occident. The walls of demarcation are being broken down. The immemorial superstition which forbade the Hindu to cross the water or leave the soil of India, is already undermined. Today, more than five hundred natives of India are sojourning in England, and they are by no means an unfamiliar sight in our own America. By this contact, sure to become greater in the coming years, Science and material progress are to be married to the hopeful philosophy of the new spiritual awakening, and two hemispheres are to be united into the higher life of the Universal Brotherhood of Man.

But again we pause to ask whether this new awakening of spiritual life has brought no accompanying errors and inconsistencies. Has it exhibited no irrational excesses of transcendental speculation? Is its philosophical basis sound, well-considered, and established upon impregnable thought-foundations? This, also, perhaps, would be too much to anticipate. The self-chosen apostles of the new thought, in America, at least, have too often been men and women with abundant sincerity, enthusiasm and self-confidence, but with an insufficient foundation of culture, intellectual poise and training in logical procedure, and an almost total deficiency of acquirements in the physical sciences. Their presentation of a spiritual philosophy of life has therefore not unfrequently been accompanied by excesses and absurdities of statement which have repelled the intelligent, and thoughtful, and brought the new movement into popular disrespect. The cult known as Theosophy, like a certain phase of Spiritualism, has revelled in physical marvels, instead of proclaiming the higher realities of the spiritual life. Mental Science, on its philosophical side, has sometimes degenerated into a solipsism which denies

all reality objective to the personal consciousness, and in the domain of therapeutics has allied itself to the pseudo-sciences, astrology and alchemy, both by attempting to revive their discredited claims to intelligent recognition, and by proclaiming the superiority of man to all the laws of hygiene and scientific medication. Its constant claim that all causation is of mental origin is true only upon the assumption that mind is present at every stage of the evolutionary process; it is not true if the minds of individual men and women are intended when the assertion is made. To the thoughtful and unprejudiced observer, in earnest sympathy with all wise efforts to preserve and strengthen everything that is true and ennobling and helpful in the higher philosophy of man's spiritual nature, it is evident that these irrational extremes in the presentation of the new thought seriously detract from its usefulness to the world and its general acceptance by intelligent and educated people. There is a profound truth in the conception that the mind exercises a powerful influence over the body—that mental states are potent for good or ill—in promoting health or initiating and perpetuating diseased conditions. This truth, stated rationally, and without regard for other related truths, can hardly be too strongly emphasized. Though potent, however, the mental states of the individual are by no means universally antecedent and omnipotent. It is much easier to affirm than to demonstrate that physical conditions are wholly unreal, or that the mind is sufficiently powerful to ignore those objective laws and conditions of the material body and its environment, which together with the laws of our mental nature, constitute the science of Hygiene.

All human experience tends to confirm the conclusion that certain articles of food and drink adapted to the constitution and habits of the individual, taken with reasonable regularity and sufficient frequency, are best calculated

to sustain life, give endurance for labor, and promote both mental and physical health; while other articles, and great irregularity of eating, produce natural consequences which, while their effects are greater or less in different individuals, depending on personal idiosyncrasy and other circumstances, are, like the habitual use of narcotic poisons, injurious to the health under all circumstances.

On the other hand, it is a truth demonstrated by experience and not to be ignored with impunity, that physical conditions are often the potent causes of abnormal mental states. How much of our bad theology and pessimistic philosophy of life is due to torpid livers has long been a serious query with thoughtful people. Every physiologist knows that organic disease below the diaphragm is accompanied by mental states quite different from diseases affecting the heart and lungs. The former class of cases involves habitual mental despondence. The latter is often accompanied by irrational hopefulness. The consumptive frequently goes to his death-bed with full expectation that he will recover. If mental expectancy determined the result in such cases, there would be a much larger proportion of recoveries than at present. In India, the prevailing diseases, and those most apt to be fatal, are such as affect the abdominal organs. This is due to physical conditions, chiefly climatic. Is it a mere coincidence that the prevailing philosophies of India are pessimistic as regards the value of the present life?

That one may by long and cautious practice accustom himself to the use of poisons, so that he can partake with apparent impunity of quantities which would otherwise prove fatal, is a physiological fact well-known to all intelligent people. It is not a fact, however, that the use even in such cases is absolutely innocuous; and the teaching that human beings, by any process of mental training, can ever learn to partake of poisons in in-

definite quantities with impunity, rests not upon a rational philosophy, but upon mischievous fanaticism and superstition. The habitual user of tobacco will weaken his heart and deteriorate the structure of his nerves with the poison of nicotine, no matter how consistently he believes the contrary. No amount of spiritual aspiration can entirely counteract the physical and moral evils of constant and excessive beer-drinking, and even the adorable 'pie' of New England, which Mr. Emerson thought it proper to eat at breakfast, cannot be entirely deflected from its normal tendency to create dyspepsia—an affliction always of both mind and body—by any amount of 'pious' reflections,—unless they take the form of repentance and renunciation.

These irrational claims for the principle involved in "Mental Healing" doubtless grow out of an extreme idealism in philosophy, which can hardly be sustained on any other grounds than those of *a priori* statement and assumption. Science, it is true, affirms that the external reality which is interpreted to our consciousness in terms of sense-perception, is not in itself identical with that we perceive and denominate as "matter." What we are directly conscious of is certain symbolic forms, produced by the interaction of the mind with the environing universe: certain thought-symbols, the form of which is conditioned upon the number, scope and finite limitations of our senses. It is equally erroneous to accept these symbols as the sole reality, as is done by the materialist, and to conceive of that reality as wholly subjective. All human experience unites with the deepest philosophical reflection in testifying to the falsity of both these assumptions. Rationally interpreted, all the evidence at our command asserts the inexpugnable verity of a universe external to our consciousness; a universe related to us in certain determinate ways which we cannot alter by one jot or tittle by our subjective volition.

(To be continued)

SIKHISM AND ITS PRINCIPLES

UP to the present, the columns of this paper have been mute about Sikhism—the rising religion in the Punjab. This was perhaps owing to its being conducted by hands little aware of this true Vedantic Religion and its principles. In the following few lines I wish to present to the readers of this valuable paper the history and the principles of this religion within a short compass.

This grand religion or sect, whatever you like to call it, was founded by Baba Nanak in the reign of Babar, the first Moghul Emperor of Delhi. The founder of this religion preached Monism throughout India, Ceylon, Afghanistan, Arabia and many other countries,—and many became his followers. The same mission was carried on by his successors, the nine Gurus. Guru Arjan Dev, the fifth guru, collected the songs composed by the former gurus, himself and other Bhaktas into one volume, and named it Granth Adi, which has become the religious book of the Sikhs. Death was his reward for this hour from the Emperor Jehangir.

It was the tenth Guru, the great Guru Govind Singh, who transformed the meek and humble Sikhs—disciples, into the brave and courageous Singhs—lions. Change was necessary to save the Hindus from the tyranny of the Moghuls, and it came on a grand scale. This change as usual was not without bloodshed and sacrifice. The Great Guru sacrificed his own father, his four sons, innumerable friends and disciples, and ultimately himself, in the cause of

Reformation and Defence of Hinduism. I am not going to enter into details of the different enterprises and hardships which the Great Guru and his followers undertook and suffered; I will only sketch briefly the principles of this wonderful religion. I am proud to say that this is the only existing religion on the face of the globe, according to which supremacy both in the physical and the spiritual planes can be attained hand in hand. To say a word about the physical supremacy of the Khalsas is useless, because their excellent military career is well-known to everybody in the world. What we have now at hand, is to shew the spiritual supremacy of the Khalsas. I do not profess to shew that there is any thing in it other than the true Vedanta, but so much I dare say, that whatever is in the Granth, has not been taken from the Vedas, because the early founders of this religion had no knowledge of Sanskrit, nor did they become the disciples of any Vedantist of the time; because Guru Nanak the founder of this religion was a born prophet and was the disciple of no earthly man; and lastly because at that time the study of Vedanta was in eclipse. Whatever is recorded in the Granth, is their own investigations on the spiritual plane. As truth cannot vary, so the teachings of the Granth coincide with those of the Vedas.

Again on the spiritual plane the teachings go on two parallel lines—Dualism and Advaitism. The main portion of the Granth, as is the case with the Vedas, is

full of Dualistic teachings. This is, because the Advaitic system is not understandable by the common people. "It (Advaitism) is too abstruse, too elevated" says Swami Vivekananda, "to be the religion of the masses." During the time when Baba Nanak appeared, religion in Punjab was in a degraded state; it was necessary to raise it to its natural level, and this could only be done by preaching Dualism to the masses.

According to Dualism we are to suppose God, something not man, he (God) being infinite, beyond description, elevated, having no shape, color, destiny, and free from all *gunas*. Guru Nanak says :

ऊचा अगम अपार प्रभु कथन नजई अकथ ।
नानक प्रभु सरणा गती राखन की समरथ ॥

"God is high, unfathomable, boundless, cannot be described, he is beyond description. Nanak says, Prabhu has the full power to take one under his protection."

रूप नरेख नरंग किछु त्रिह गुणते प्रभु भिन ।
तिसे हबु काये नानका जिसहे त्वेसो प्रसन ॥

"He has no shape, color and destiny. God is free from three *gunas*. O Nanak! he can make himself known to him with whom he is well pleased." "This system also states that God is omnipresent, penetrating all things, etc. The chief duty of a person is the total submission and resignation to the Lord. Many passages from the Granth may be quoted to this effect, but only one or two songs will suffice here.

बासदेब सरबत्र' में ऊनकतहु ठायि

अंतर बाहर संग है नानक काये दुरायि

"The Lord is penetrating all things. He is not unequal at any place. Nanak says he is with us in the outer as well as in the inner world."

True Bhakti or Self-devotion is expressed in the following song by Guru Arjan Dev:

बिलावळु महला

राखहू अपनी सरन प्रभ मोहि किरपाधारे ।
सेवा कछु न जानू नीच मूरखारे ॥ १ ॥ मान
करू तुध ऊपर मेरे प्रीतम पियारे । हम
अपराधी सद भूलते तुम बखसनहारे ॥ १ ॥
रहाउ ॥ हम अबगन करे असख नीति तुम
निरगुन दातारे ॥ दासो संगत प्रभु तियाग
अ करम हमारे ॥ २ ॥ तुम देबीसभु किछु
देया धार हम अकिरत घनारे । लग परे
तेरे दान सिउ बह चित खसमारे ॥ ३ ॥
तुझते बाहर किछु नही भव काटनहारे ।
कह नानक सरन दियाल गुर लेहु मूगधउधा
रे ॥ ४ ॥

"Keep me under thy protection, O Lord! through thy kindness. I know not how to serve thee, I am quite ignorant, I boast on thy account, O Beloved! We wicked, err many times. Thou art the forgiver. We sin millions of times. Thou art free from all *gunas*. We live in the company of evil, and abhor thy friendship, these are our acts. Thou givest every thing through thy kindness and we are very ungrateful. We have fallen in love with the things given and have turned away our minds from the bestower. There is nothing outside thee, O the Destroyer of sin! We are at your feet, save us, this is what Nanak says.

(To be continued).

BAWA BUDH SINGH.

NOTE:—In the Granth the songs are in the Gurmukhi character.

EVOLUTION AND RELIGION—I

MANY theologians seem to think that religion and the theory of evolution are antagonistic to each other. But when the theory of evolution is clearly understood, the theologians will see that instead of the evolutionists destroying religion, they are the greatest supporters of it. The whole meaning of evolution is, that (1) effect is nothing but the cause in another form, and (2) therefore to explain the effect, we need not go outside the effect, and (3) that something can never come out of nothing, and (4) something can never end in nothing. Out of the seed, the big tree grows. The tree is the seed, *plus* air, water, etc., taken in, and if there were any means of testing the amount of the air, water, etc., taken to make the body of the tree, it could be found that the amount of all these materials together is exactly the same as the effect, the tree. The energy which holds the air, water, etc., in that peculiar shape, namely, the tree-configuration, is also exactly the same as that, which is set free in the decomposition of the carbonic acid gas of the atmosphere, which the green leaves of the tree have the faculty of decomposing under the stimulus of heat and light. This explains the physical structure of the tree, so far as matter and energy are concerned. The same argument holds in the case of human or any other organism as well. The evolutionist says that to explain nature, whether organic or inorganic, animal, vegetable or dead matter, so far as their physical structure is concerned, there is no use of admitting

any extra-cosmic Deity. Quite so. The theologian of the Nineteenth Century can have no quarrel with the evolutionist up to this.

Next comes the question of the origin of species. Whence are these species? Effect is cause *in another form*. What makes the difference of forms? The evolutionist argues:—Take the cases of the different species, say, of the animal life, beginning in its lowest forms such as amoeba, and ending in its highest form, man. There are innumerable species intermediate between these two extremities. Take the case of an individual of one of these species. His form is determined by the nature of his environments, with which he has to combat for the two ends of (1) struggle for existence and (2) natural selection of mate. These two ends determine his form. When, in search of the fulfilment of the second end, the evolutionist gives a tendency to the individual of varying his form in his issue. Lastly, the integration of these variations from one generation to another, leads to the final result of obtaining different species which can be traced back to a common ancestor. Therefore, in every individual, there is a potentiality of determining his form. This potentiality is neither energy nor matter, for they go to make the form. What is then this potentiality? Here theology proper begins.

Take the whole evolutionary series from the amoeba at one end to the perfect man at the other. In the end, the theologian finds the perfect man; and arguing from

the position of the evolutionist that something can never come out of nothing, concludes that this perfect man must have been *involved* in the amoeba. Certainly. If this perfect man was not present in the amoeba, it must have come all of a sudden, —something coming out of nothing— which is absurd. Similarly if this evolutionary series be made to begin from any individual of any species at one end, with the perfect man at the other end, the perfect man can be shewn to have been involved in that individual. So this potentiality of being the perfect man is in every individual. The sum total of this potentiality, displayed in the universe, is what the theologians call God. It being involved in every individual, whether we may see it or not, is always unfolding itself, until it becomes manifested in the perfect man, such as Christ or Buddha. This is why the Scriptures say: "The kingdom of heaven is within you," (Luke. XVII, 21), "Know ye not that ye are the temple of God and that the spirit of God dwelleth in you." (I. Corinth. III, 16). The individual in which this potentiality is most manifested, becoming conscious of the God in him, exclaims, "The Father is in me and I in the Father." (John X, 38), that "I and the Father are one" (John X, 30). So from the amoeba to the man, from the

sinner to the saint, every individual is potentially perfect; and the whole of religion is to manifest and be conscious of this perfectness within.

So far we have been strictly adhering to the evolution theory, as it has been propounded up to date. To explain what becomes of this potentiality on an individual's death, theology makes a little departure from the facts of science as yet established. On an individual's death the form breaks; but the potentiality which determined that form cannot end in nothing. Here theology formulates that the potentiality takes another form and there carries on the process of unfolding. This is reincarnation. "If ye are willing to receive it, this is Elijah, which is to come." (Matt. XI, 14). "For the son of man shall come in the glory of his Father with his angels." (Matt. XVI, 27).

There are two lines of development of this potentiality. First, it makes new channels for progress in the issue of the individual. This is the modern theory of hereditary transmission. Secondly, when with death, a form breaks, it takes a new form for further progress. Evolution recognises only the first mode of development. Theology adds the second.

M.

THE CAVE OF BONES

(*Extract from a traveller's diary*)

WE accomplished by easy marches, the 136 miles from Almora to Garbiyang, the boundary of British territory, and the last place from which we could receive communications from the outer world. We felt

the cold intensely as we approached Garbiyang, which is situated nearly 15,000 feet above the sea level. We became the guests of the village Pandit, who was the master of a small school, established by the British Govern-

ment, much to its credit, we considered, in such an out of the way place, and moreover the school was self-supporting : the subjects taught, were Hindi, arithmetic and geography, and about 20 students attended, one of whom was a girl. A much larger attendance could have been secured, had the people cared for education, but from a remark we noted in the school report, to the effect, "carrying on trade with Tibet, and driving goats, were more in their line, than reading and writing," evidently, the school-master is not much appreciated. Owing to unavoidable circumstances, we were detained in Garbiyang for more than a fortnight, and spent the time in studying the manners and customs of the Bhutias. We found them very hospitable, a virtue in our eyes, which counterbalanced in a measure, for their extreme lack of cleanliness. This may be attributed, firstly to the intensely cold climate, and secondly, to their want of education. Their standard of chastity is exceedingly low, and their religion requires much taking of animal life. We made acquaintance with two ascetics of the Alakia sect, whose company proved to be very interesting to us. Very impressive was their evening hymn to Mahadeva. The characteristic of this sect is, that they beg for food, which they share with others, instead of keeping all for themselves. We could not but admire their generosity in bestowing a portion of the food so obtained, on the dogs, calling them Bhairavas, or servants of Mahadeva.

The people told us of a remarkable cave, situated some distance from Garbiyang, which contained many skeletons, some of which, were still covered by skin. But this latter statement we afterwards found to be untrue. They possessed no knowledge regarding these skeletons, but imagined they must be Mahatmas. Our curiosity was aroused, and we started off on our travels again, after bidding farewell to our hospitable host, Panditji, and other friends who had assembled to witness our departure. Our

party now consisted of four, as the two Alakias joined us. We crossed and recrossed Kalinadi by two bridges, which were rather out of repair. On the way we were accosted by a Havildar of the Nepalese police, who accompanied us to the little village of Bhabanagar situated on the top of a hill, the nearest resting-place to our destination. On reaching the village, we put up at the Dharmasala (lit. house of religion: travellers resting place) and were supplied with food and fuel by the Padhan (pradhan) or chief villager of the place. Our guides to the cave were a carpenter and his son, but they were not of much service, for after ascending the hill for sometime, they lost the path, and we had to mount by a terrible way, steep and rugged, thankfully seizing for support, the thorny creepers, in preference to earning the experience of a fall down the precipitous side of the mountain. But we found some recompense for this tedious journey, in the delightful fragrance of the plants growing around in great abundance. Our nerves were taxed to the utmost before we reached the cave, but our interest in seeing it was so keen, that we speedily forgot our weariness. Of course the cave was enveloped in darkness, and we found the candles we had brought with us, threw little or no light upon the scene, whereupon one of our party, made a pine-wood torch from the trees which were growing close by, and it gave a famous light, and delicious scent at the same time. On entering the cave, the skeletons we saw, were certainly not Mahatmas in the posture of meditation. One, in a sitting position, was in a perfect state of preservation, and another was sewed up in a woolen cloth. We tore the cloth with a knife, and saw the skulls of an old man, with a woolen cap on his head; a large number of skulls were in a wooden box, without a cover, and a goodly number of bones scattered about. We all came to the conclusion, that probably this cave had been the burial place of the people of the village, in

the remote past, and certainly not the abode of Sadhus.

Amongst other objects of interest we noticed, was a woollen *ásana* (sitting cloth) and an iron-tipped arrow: we should have liked to carry some of these things away with us, but Bhutia superstition prevented it, as the spirits of the dead might be disturbed, they said. As we left the cave, our companions, the Alakias performed some ceremony, which they assured us, would save the souls of the dead.

High, high above this cave, was a place called *Vyasavana*, where there were many beautiful springs and trees, and where it was believed, *Vyasa* could even now be seen, if any one had the hardihood to climb such a distance. But no one was ever known to have done so.

We were glad to find, an easier path on our return journey, pointed out by two Bhutias, who had then come up to us, probably from curiosity, as to our motives for visiting the cave, and undertook to take us back to *Bhabanagar*. We gladly accepted their offer, but our old friends, the thorny creepers were again needed to help us in our descent, before we were on the right path, and we finally arrived at the *Dharmasala*, breathless and exhausted, our bodies and clothes much the worse for the rough treatment they had suffered through the hard scramble we had undertaken. We were soon surrounded by a crowd of wondering Bhutias who listened eagerly to our experiences, and displayed much interest in the account we gave them of the cave of bones.

REVIEWS

PURUSHA SUKTA. Translated and explained by *B. V. Kamesvara Aiyar*, M. A. Professor of English, H. H. the Raja's College, Pudukkottai, and Editor, *Sanskrit Journal*, Madras. Roy. 16 mo., 1898.*

SANDHYAVANDANAM of Rig, Yajus and Sama Vedins with a literal translation, and explanatory paraphrase and commentary in English. By the same author, Madras. Roy. 16 mo., 1898.†

BHAGAVAD GITA with Ramanujacharya's Visishtadvaita commentary. Translated into English by *A. Govindacharya*, Madras. Demy 8 vo., 1898.‡

When last year we read Mr. A. Mahadeva Sastri's translation of *Gita* and *Sâukara Bhâshya*, we felt that a new era in Indian scholarship had commenced, and the places so grotesquely filled by Western Pandits—those of translators, commentators, and critics of the

ancient Indian Scriptures, were going to taken by their natural possessors—the Indian. The works before us today, not only demonstrate that that feeling was not mere fancy but that the time is quite ripe, when fitful, irregular, and uncertain individual labour in this direction—as individual labour, however able and worthy, generally is—should be supplanted by regular, organised work, guided by certain fixed principles, and having for its aim, the accomplishment of certain well-defined objects. We give expression to this idea here, that all who feel the necessity of such organised work and particularly the authors named above, who have by their unaided individual efforts so eminently distinguished themselves for undertaking it, may take it up for consideration.

Mr. Kamesvara Aiyar's *Purusha-Sukta* and *Sandhyavandanam* cannot be spoken of too highly. The erudition, judgment and lofty patriotism betrayed in these two small books, entitle him to the deep respect of every Indian heart. A fair, discriminative, scientific spirit reassures the reader all through the pages, of

*Price 6 annas.

†Price 6 annas.

‡Three sorts have been got up. Rs. 12, 10, and 8.

the writer's mature understanding and high sincerity of purpose. Indeed, we feel we shall be wanting in our duty to our readers, if we do not state it as our opinion that we should like each one of them to peruse these two books with the best attention.

Mr. Govinda Charlu's translation of Gita with the Vishishtâdvaita commentary of Râmânûja calls for attention for various reasons. The translation is lucid and excellent throughout, and the notes and references exhaustive. Every page bears witness to the pains taken by the translator to perform his task to the best of his power; and his task was surely not a light one. He has also done a great service to the English-knowing world by giving it for the first time the Vishishtadvaita interpretation of Gita—a philosophy which naturally finds favour with the masses of mankind because of great simplicity, and upholding the path of devotion through love and emotion as the highest.

The printing and get up of the book are very good; but we should like to point out to Mr. Srinivasa Charlu that there are a great many misprints—errors in proof correction, and that the italics in many places are of 'wrong founts,' which should be set right in the next edition.

When we have said all this,—and we have tried not to say a word which we thought was not deserved—we may say without the fear, we hope, of quarrelling with Mr. Govinda Charlu, that we did not like among other things, the idea of his holding out high hopes to mankind, of the delight and other good things, which his book, according to him, was destined to bring them. This sort of self-advertisement—we are ready to believe Mr. Charlu is guilty of it unwittingly,—does not in our humble opinion quite become him or his subject either. We beg also to differ from him *in toto* when he draws 'odorous' comparison between Ramanuja and Sankara. This is not the place to enter into details; but all men may not think very much of the God, "Whose will and pleasure, it is, to *dramatically** display the universe," and who, therefore, prefer,—as Mr. Charlu is pleased to put it—"the cold

abstraction of a Sankara's God." The universe may be a *drama* to the Vishishtadvaita God, but a very real *tragedy* indeed to the hapless actors in the play.

We shall say another word and be done. Ramanuja of course has interpreted the Gita as if there were no advaita teachings in it. We should like to know how Mr. Charlu looks at this question. Does he think there are no Srutis teaching rigorous advaita? How for instance does he explain the Srutis quoted by Sankara as "advaita" in his commentary on Brahma Sutra I. i. 11? We should like to have a clear definition of the Vishishtadvaita position in respect to his question from the broad, enlightened, modern followers of Ramanuja, and we trust Mr. Charlu will fulfil our expectations in the second volume which he has promised us.

WHY I AM A VEGETERIAN, an address delivered before the Chicago Vegetarian Society by *J. Howard Moore*. Fcap. 8vo., 1895.*

So long as life means what it does now, the constant adjustment of inner functions to outer conditions—a constant whirl of want and supply to keep the equilibrium between waste and repair, the maintenance of life without destruction of life will be an impossibility, since the waste of 'life' cannot be repaired by 'dead' things, even if it were possible for 'dead' things to exist. The strong point on the vegetarian side, therefore, is not that a vegetable diet entails no loss of life, but that it destroys life of a much lower order, where feeling and susceptibility are comparatively very little developed; hence it contributes less pain and unhappiness to the sum total of feelings in the world than the meat diet. Even if other things be regarded as equal, vegetarianism has this distinct ethical gain; and the immense importance of this gain will be realized when it is remembered, that the history of civilization is the

*Frances L. Dusenberry. Mc Vicker's Theatre Building Chicago, U. S. A. Price 25 cents.

*The italics are ours.

history of the gathering of a fund of altruistic feelings. Whatever weakens this fund is retrograde and reversionary.

Mr. Howard Moore's pamphlet is indeed a 'projectile'—but one fired at the camp of ignorance. Not only is his language vigorous

and trenchant, but what is more, the thoughts that he clothes with the language, are sound and mature. It is one of the ablest expositions of the superiority of vegetarianism from the scientific and ethical points of view we have ever come across.

LETTERS TO THE EDITOR.

UNION OF THE EAST AND THE WEST

(Ever since the long-separated branches of the Aryan family came to know each other, ever since modern Europe, and modern India, came into contact, there has been growing a semi-conscious desire in both to know each other better—to blend if possible, the one into the other, so that what were best in each might be brought together and fused so as to form a single organic whole—the highest physical activity growing unified with the highest spirituality. I call the desire, semi-conscious, because, with the exception of a few individuals in both lands, who are in advance of their times, the desire has not manifested itself into the plane of day-consciousness of the masses.

The feelers hitherto stretched by the West to encircle into an embrace its long-separated brother, and realize that they are one, have been acting under particularly unhappy and disadvantageous conditions. The West has come to the East as *conquerors* of the body on the one hand, and *conquerors again* of the soul on the other. Conquering or subjection by animal force is repugnant to all sentient life, and naturally, most so, to man, who stands at the head of life on the earth. True indeed, Western Christian Missionaries never applied brute physical force to effect the conversion of the heathen Indian. But they have made themselves more repugnant than conquerors by animal force, by ignorant and unsympathetic methods of procedure, by taking advantage of the misfortune of man, by pushing on their conquest of conversion while they are weak and helpless, as for instance, after a

famine or an epidemic. For, it is a notorious fact that the greatest number of converts have been added to the Christian religion in India, in this way.

But while the West sent its message of kinship through these adverse channels, the East never did so,—save on one memorable occasion. I allude to the occasion when a nameless Hindu monk went over to the Parliament of Religions, and addressed the vast concourse of men and women assembled there, as "BROTHERS" and "SISTERS." All those disadvantages under which the West works in the East, were happily absent in the case of the Eastern work. The East delivered its message in ideas "broad as the heavens above." Since then a steady current has set to work with a view to bring the East and the West nearer.

I believe that the higher evolution of the whole human race will be greatly influenced for good by this harmonious interblending of the East and the West. In my humble judgment, therefore, it is one of the most sacred duties of the present, as well as of the future generations of both lands, to try and help, in the degree and in the manner, suited to each individual circumstances, to strengthen this bond of union, and work this current on broader and more efficient lines. The natural growth of ideas demand it. As a practical beginning, I think, if India regularly sends some able and strong spiritual men to teach her bold, universe-wide, spiritual philosophy to the West, and if some strong, sincere and broad Western men and women come out to India to live the life and learn the lesson on the spot, surrounded by the

same air, the same sky and the same influences which helped to call forth, and saw the birth of the ancient systems of Hindu thought, the work will have been founded on a securely organised basis, at no distant date.

As pioneers in the work, the Brotherhood, of which Swâmi Vivekânanda is the head, should, in my opinion, undertake to start such an *Ashrama*, where Indian youths could be trained side by side, with the education of Western men and women in the higher studies of Vedantic philosophy and life. The experience and practical common sense which the Western men and women will bring with them, will be invaluable for forming the character, and for the proper training of the Indians for Western work.

On the other hand the first hand and intelligent informations about the sympathies and antipathies, customs, habits and modes of thought, &c., which the Western men and women will naturally obtain from their Indian fellow students, will be priceless, as a part of their training to qualify them for work among Indian men women. It is idle to dwell upon the world of good which a handful of Western men and women thoroughly well-grounded in Vedanta could do to the Indians. It is patent to all who have thought upon the subject.

I do not also know if a distinctive order should not be started for this new School of worker-Sanyasins. The honoured order which a Shuka, a Shankara and hundreds of other great spirits adorned, is now filled, with honourable exceptions of course, by lusty beggars and *badmashes*, who fight and make each other kiss the dust for a couple of annas or a piece of cloth, and have no more conception of Sanyas than an old cow. I am not at all sure if self-respecting people would care to bracket themselves in one class with these. But this is a matter which you can judge best and settle when thinking of the means and ends of establishing the *Ashrama* which I propose.

Another important point, I should not like to leave unsaid, though it is too premature, is, that the *Ashrama* should be started somewhere in the Himalayas, even if it be only for the consideration of the health of the workers—the

different branches in the plains doing duty as feeders of the Himalayan main centre, in this respect.

TWENTIETH CENTURY.

[While gladly publishing 'Twentieth Century's' letter, we reserve our remarks on his suggestions for a future occasion. But we may inform 'Twentieth Century' that the training of Sanyasins for the West is included in the list of works done in the Headquarters Math at Belur. Meanwhile we would request our readers and contemporaries both Eastern and Western to enlighten us with their views on the subject.—ED.]

OUR NEW YORK LETTER

PERHAPS your readers would be interested in a brief account of the work that is being done in America by Swâmi Abhedânanda.

The Swâmi came to us from England in Aug. 1897, and last winter gave a great many lectures in New York. There were three of these each week for seven months, besides lectures given in neighboring cities and towns. After the New York season closed at the end of April, Swâmi Abhedânanda travelled over much of the country; at the invitation of friends who had heard him in New York, and in nearly every place he visited, he gave lectures and talks to those eager to learn something of Vedânta. During the month of August he lectured in Greenacre, (State of Maine) a popular summer school for the study of things pertaining to a higher life. On 2nd Nov. he resumed his work in New York. We have this winter two lectures each week, one on Wednesday evening and one on Sunday afternoon, besides a question and meditation class on Saturday mornings and Monday evenings. Thus in far away America, your sisters and brothers of the West are slowly gaining a comprehension of the grand truths of Vedânta, those underlying verities upon which all religions are founded. An understanding of this fundamental unity is the only safeguard against bigotry and intolerance. Those of us who were fortunate enough to be students with Swâmi Vivekananda feel, that we owe him a great debt

of gratitude for bringing us the sublime philosophy of the Vedānta, and we are very glad to be able to continue our studies under his able and worthy successors, his two brother Sannyasins,—Swami Śaradānanda, who has now returned to India, and the Swāmi Abhedānanda whose clear and forcible expositions of Vedānta we are now enjoying.

I enclose programmes of the lecture-subjects in November, December, and January. Some of these lectures have been taken down stenographically and we hope to have them published.

Wishing you prosperity with the new Prabuddha Bharata.

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NĀNĀ KATHĀ

RUNNING parallel to X's letter published in our last number, there is "A CRY FROM GHARWAL" in the Pioneer of 22nd ultimo, for the establishment of a Zilla High School at Srinagar. "With an area of 5,629 square miles and a population of 407,818 souls" it is said, the unfortunate district "cannot boast of a single English school, except a Mission School up to the English Middle Standard." "Thanks to the unsparing efforts of Pandit Jibananda Juyal Sastri and a few other patriotic souls, a large representative meeting was held in December last" and "a committee was formed to collect subscriptions." "About Rs. 5,000 was collected on the spot and further sums were promised. It was further resolved that all the Government servants in the district be requested to subscribe at least one month's pay to the fund." "Amongst the thousands who have made pilgrimage to these hills and given their liberal donations to the shrines, there must be many, one would suppose, who would be ready to give something for the benefit of the people of the country," says the correspondent. The famous shrine of Badri Nath is situated in Gharwal, and Hindus from all parts of India go to visit it. Here is an opportunity of earning real lasting good without the trouble of a pilgrimage. The offering to the shrine of Sarasvati is greater than any other offering in this age: and the reward in this case is heightened by the additional fact that this particular shrine of Sarasvati is wanted at Badri Nath. All donations should be made payable to Lala Bal Govind, Treasurer to the Committee, Srinagar, Gharwal.

WRITING under the title of "Sema-Kanda," Dr. Coulson Turnbull, has given us an interesting mystic story, in which the theory of reincarnation plays an important part. The scene of the opening chapter is laid in Atlantis, and after the disappearance of that island, the reader is led to Rome in the beginning of the 17th century, when the terrible acts of the Inquisition were in full force; afterwards he is conducted to the North American Continent in the early colonial days, and finally a picture of modern life in the United States winds up the story. Dr. Turnbull is evidently a student of astrology. The object of his book appears to be to direct attention to the interesting subject of re-embodiment, and the mystic world around us, which few ever see;—to show, that human lives are only links in the great chain of being,—that the inner, deeper consciousness is the true life, from which we receive our highest and best impressions, and suggesting what joy and profit may be derived from the study of the occult,—at the same time developing the universal love, and seeing the divine unity in everything.

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SISTER NIVEDITA asks us to acknowledge two sums received through Swami Saradananda, on behalf of the Ramakrishna Mission School. 37 rupees 8 annas from friends at Brooklyn, New York, and 150 rupees from Montclair, New Jersey. Sister Nivedita thanks these American friends for their kind support and will account in due course for the sums entrusted to her.)