

"That Art Thou"

Chhandogya-Upanishad.

"This so solid-seeming world, after all, is but an air-image over Me, the only reality; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—*Carlyle*.

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KEYNOTES.

WHEN an Adwaitee says that he is one with *Bramh*, it must not be understood that his brain-consciousness is one with the source of all Egos. He is one with the fontal essence of all life just in the same way as the sun reflected in a mirror is one with the real sun shining above. Our material *Upādhis*, the *Sthula* and the *Suksma* brains, stand in place of the mirror. *Jiva* is *Bramh* reflected in an *Upādhi*. Philosophers of the School of Ramanujacharya say that it is nothing short of blasphemy to see no difference between the *imperfect* man and the *eternal* principle in Nature. This charge is wholly untrue, for we hold that we are, as far as our brain-consciousness is concerned, one with *Bramh* and yet *different* from it just as the reflection is one with the original and yet different.

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Break the mirror into pieces and the reflection mingles with the sun.

Suppress the brain-consciousness and your phenomenal consciousness mingles with the source of all life. Any attempt to reach the Essence without suppressing the brain-consciousness will be like beating the air. Do we not see that in mesmerism and somnambulism when the brain-consciousness is suppressed a higher order of things is revealed?

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By the suppression of his physical consciousness the brain-consciousness is transferred to a higher plane and the physical man becomes an etherial man. Again by the suppression of the etherial consciousness one becomes the denizen of a still higher plane known as the *Kārāna* plane. Finally by stopping the *Kārāna* consciousness our phenomenal consciousness will shine by its own light without *Upādhi*. This is *Bramh*, this is the highest state.

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In the Upanishads the *Jiva* (human ego) is described as the sheath of *Brahm*. It is also described in rapturous strains as the 'life of our life,' 'the soul of our soul.' All these epithets clearly signify that the brain-consciousness is simply the reflection of the One Life. Consciousness devoid of a material basis is transcendental and perfect.

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The One Sun is reflected by the mighty ocean, by innumerable rivers, by lakes and brooklets and by the snowy walls of the mountain-tops in different parts of the world. If all these be dried up in a moment where will the reflections go? They will mingle with the Sun, their source and essence. Similarly, the destruction of the material basis (Upádhis) transfers our phenomenal consciousness to its ever-lasting Source.

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If thoughts were visible we should see them clothed in a light or dark envelope, according to their character. An evil thought directed against a person brings more or less unrest and discontent toward whom it is sent. Understanding this we can the more easily comprehend that "thoughts are things" and we should be extremely careful as to the kind of thought allowed to pass out. A pebble dropped into the sea may cause the displacement of an infinite number of particles; so a thought becomes a centre from which radiate, unto eternity, circles of force for good or bad. We lightly pass this subject because we find it hard to demonstrate; but remember that the most latent agents of the universe are the ones least understood and farthest from our range of sense.—*Occult World*.

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The following instance of automatic writing is taken from the Psycho-religious journal: "On rare occasions when leisure and solitude have combined to favor such experiments, I have toyed a little with so-called automatic writing. My mental condition during such experiments has been one of semi-trance. A powerful influence moves my hand, but the movements are not entirely free from brain cognizance. The sleepy brain does not, however, see an entire sentence in advance, but only a word or two beyond the last written. If it tries to do any thinking for itself the outside power controlling the hand grows impatient and erases what has been written. Last winter I tried the experiment of writing questions when in a normal condition and inviting answers from the controlling intelligence. Here are three which seem to me to possess interest:

Q.—Where does soul-life originate?

Answer.—So far as we have any positive knowledge all soul-life originates in a union with matter on some planet. Among us, however, are many who hold to theories of a much more remote origin in a central source and of innumerable incarnations in bodily conditions. The absolute truth is not reached by us. We may be a little nearer it than you are, but that is all.

Q.—Can you give in these communications your own thought entirely free from any coloring from mine?

A.—All intelligence from the universe of disembodied spirit life, conveyed to minds still in the earth-form, must of necessity be transmitted through the mental medium of some personality capable of conveying impressions and must to some extent be influenced by that personality.

Q. Are you conscious of as strong

a personal and individual existence as you were when you were in the body?

A.—The life of the spirit when released from the body is more strongly individual than it was before the change-called death, for the reason that it is not influenced by the external limitations and conditions of the material world. At the same time it is a life manifested from within and not a life of sensations from without, which deflect the spiritual ego from its natural line of upward movement.

I may add that during the writing of these answers the movement of my hand was unusually vigorous and continuous and the condition of my mind was peculiarly somnolent."

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The Brahma Somaj is fast disintegrating. The *Interpreter* says, "It is a notorious fact that many of our fellow religionists have begun to show a strange fancy for Sanyasis, Fakirs, Sadhus and religious mount-banks of all sorts. This is largely owing to the defection of a well-known Brahma missionary, one of the earliest and best followers of Keshub Chunder Sen in times gone by. This gentleman, the lineal descendant of a Vaishnava saint, took to the old Hindu devotee ways after he got estranged from his teacher, and found no satisfaction elsewhere. His example led away a good many at first, and since then a regular epidemic has grown in the direction of superstitious reverence for the theatricals of Hindu devoteism. The disease is most prevalent in the Sadharan Somaj, but it is slowly infecting every other section of the community. We think it is high time to draw notice to the evil, and if possible to provide for it."

The well-known Brahma missionary mentioned in the above passage

is no other than Bejoy Krishna Goswami of this city. He is far superior to his master Keshub Chunder Sen. His present life is a series of ecstasies and spiritual visions. Most of the sincere members of the Brahma Somaj are his devoted followers. Example is better than precept. So these men have left behind them the lifeless dogmas of Brahmaism and have clung to this spiritual figure. It is no fault of theirs. Peace of mind must be found out at any cost.

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Prof. C. D. Walcott expresses the opinion—contrary to that entertained by some scientists—that geologic time is not to be measured by hundred of millions of years, but simply by tens of millions. This is widely different from the conclusion arrived at by Sir Charles Lyell, who, basing his estimate on modifications of certain specimens of marine life, assigned two hundred and forty millions of years as the required geologic period; Darwin claimed two hundred million years; Crowell about seventy two millions; Geikie, from seventy three millions upward; Alexander Winchell, but three millions; while McGee, Upham, and other recent authorities claim from one hundred millions up to six hundred and eighty millions. The data presented by Dr. Walcott, showing the distribution of geologic time, or the different periods of sedimentary rocks, give two million nine hundred thousand years for the ceozoic and pleistocene, seven million two hundred and forty thousand for the mesozoic, seventeen million five hundred thousand for the paleozoic, and a like period to the latter for the algonkian—a total of forty-five million five hundred thousand years.—*Scientific American*.

SOMNAMBULISM.

SOMNAMBULISM is a state of consciousness in which the normal physical consciousness as well as the action of the senses is entirely suspended. The suppression of the physical consciousness brings into activity a higher phase of our consciousness working, of course, with a completely different set of senses. Somnambulism (sleep-walking) is either natural or *artificial* (mesmerism or hypnotism). The former is induced naturally without any external influence; the latter is induced by hypnotists either by "passes" or by adopting other means known to experts only. We will try to show in the present article, that the phenomena of Somnambulism prove conclusively that the individuality of man survives death and that he is something different from his body.

Somnambulism is brought about by the suppression of our brain-consciousness, either by *very deep* sleep which is not experienced by all men, or by mesmeric sleep brought about by the mesmeriser. The main condition for the activity of our higher ego in Somnambulism, in dream, in Clairvoyance, and in Yoga, is the suppression of our brain-consciousness. Ordinary sleep can not bring about the total suppression of our brain-consciousness hence in that state the faculties of the higher ego do not become revealed. Ordinary sleep is the Borderland between our brain-consciousness and our transcendental consciousness. Total suspension of our normal consciousness produces a far greater insensibility of our physical frame than even deep sleep, and in that state the faculties of our dormant consciousness receive full play. In other

words, the suppression of the brain-consciousness brings the *Sukshma Sharira* into play.

Before proceeding with the subject further it would be better to cite below some cases of Somnambulism. These are taken from a very remarkable work called "The Philosophy of Mysticism" by Du. Pruel. The book is of a practical nature and the conclusions are drawn not from abstract reasoning but from psychical phenomena observable in experiments conducted by many Scientific Societies. The boundary line between our waking state and the other mystical states of consciousness is termed 'the threshold of sensibility.' In exalted sleep called Somnambulism, the suppression of our brain-consciousness displaces the 'threshold of sensibility' and a transcendental world closed to the day consciousness is opened to the Ego.

We have said before that according to the Vedanta System the real Ego of man remains untouched by the changes brought about by the states of consciousness known as, *Jágrata*, *Swapna*, and *Susupti*. It should be understood by this that our real Ego lies in a plane deeper than the above states. This ego, as will appear from the following examples, comes to the front when the brain-consciousness is entirely suppressed in the state of the exalted sleep known as hypnotism or Somnambulism. It will be seen that the suppression of the brain-consciousness is not the *cause* but the condition of the appearance of the real Ego, just as the setting of the sun is the condition and not the cause of the rising of the stars. Whenever there is the temporary

paralysis of the brain-consciousness, there is a simultaneous and invariable rising of the psychical Ego, whether in *Yoga*, or in Somnambulism, in Clairvoyance, or in deep swoon. But while the Somnambulistic consciousness remembers the events of our waking life, the latter does not remember the events which transpire during the state of swoon or of Somnambulism. The explanation of this clear. Our waking consciousness remains suppressed during the activity of the *deeper* states, so it, not being the witness, can not possibly remember them. For a similar reason the memory of our *past series of births* is retained by our real Ego and not by our waking consciousness. The constant factor in the series of re-births in the real, transcendental Ego and not the brain-consciousness of the waking state which changes at every birth. It is impossible for the waking consciousness to remember our previous births simply because every particle of the brain-matter changes at every birth. If we suppress our brain-consciousness and attain the plane of our real Ego by suppressing all the superficial states of consciousness, we shall be able to remember every iota of our past experience which was witnessed by our Higher Self. The true *Jivan-mukta* remembers his past births simply because he does not live in his *brain-consciousness* but in his real Ego even in flesh. The cases cited below are taken from Du. Pruel's, "Philosophy of Mysticism" which every student of Vedanta Philosophy should read as carefully as possible. As regards the truth of these phenomena, it may be said that the investigations, extending over five years, of eleven physicians of the Medical Academy in Paris, whose unanimous report of 1831 was publicly delivered, Somnambulism, with all its so-called miracles but of which conformity

to law is not to be doubted, has been proved an incontestable fact. Compare also the Report of the British Medical Association for 1892.

Strange Cases of Somnambulism.

The seeress of Prevorst used to say: "In this state I do not dream; it is not to be taken for sleep; it may be so for the outer world but for the inner world it is clearest waking." (Kerner: *Die Seherin V. Prevorst* I. 149).

So another Somnambule: "This state is nothing like sleep but is the brightest waking" (Kerner *Geschichte zweier Somnambulism.*)

A remarkable double consciousness was exhibited by the young Hubert whom Puysegur magnetised. Owing to a severe blow on the head, in his fourth year, an operation was necessary. Attacks of insanity supervened, and he lost his memory, knowing nothing of what he had done an hour before. But as soon as he entered upon the magnetic crisis, not only did the attack of insanity cease, but his memory returned, and he knew accurately the events of his life. He described the inception of his illness, the operation, in which his brain has been injured, the instruments employed for it, and asserted that magnetism would restore him from insanity, and that he would never recover his memory, as in fact was the case.

Puysegur treated a patient who in his fourth year had had to have an operation performed in consequence of an injury to his head, who had access of insanity, and had lost his memory to such a degree that he did not know what he had done an hour before. In Somnambulism he recollected everything exactly, described the former operations, and the instruments used in it and predicted that he should never get his memory again in awaking as the result proved. Dr. Steinbeck men-

tions a cretin who, like all his kind, was idiotic, and in his normal state was deaf and dumb. But without any external occasion he fell into the clairvoyant condition, and in this he spoke very clearly and with intelligence (Steinbeck: *Der Dichter lin Seher*.) Somnambulists in the crisis also remember what took place around them in previous swoons. A patient of Wienholt knew in Somnambulism every thing that had been done and said by others about her, or had passed within herself, during swoons in which, externally, she was quite unconscious; and everything that had happened in her delirium, with all that was then said by herself or others.

In drowning when the brain consciousness is fully suppressed the exaltation of memory occurs with a transcendental measure of time. A friend of De Quincey having fallen into a river when a child saw, in the interval before she was pulled out, the whole course of her life, down to the smallest circumstances, pass before her as in a mirror. Admiral Beaufort records a similar case.

Just before death persons dying get a view of the events of their own life. Such a case was reported to the Prussian government by the Clergyman Kern of Hornhausen: Johann Schwedtfegur, after a wearisome illness was near death and fell into a swoon for many hours. Then he opened his eyes and said to his Clergyman that he had had a survey of his whole life and all its faults even those which he had long forgotten; everything being as present to him as if it had just occurred (*Passavant: Untersuchungen Über Lebeengnagnetismus* 165.) Memory is greatly exalted in Somnambulism showing that the real seat of memory is not brain-consciousness. The physiologist Mayo reports of a girl who knew absolutely nothing of astronomy and mathe-

matics, that she once in Somnambulism wrote down whole pages of an astronomical treatise, with calculations and delineations. She was convinced that this was the product of invention, but afterwards she found that the whole manuscript verbally coincided with a treatise in the "Encyclopedia Britannica" and she herself said in another crisis—for waking she knew nothing—she believed she had read in the library (Mayo: *Truths in popular superstition*.)

A Somnambule is mentioned by Munchart, who could not read or write; in the magnetic sleep she once repeated a whole lesson, heard the year before, from a course of instruction preparatory to confirmation, with all the questions and answers, the Clergyman's voice and the responses of the children being most distinctly imitated. The long sleeps of Somnambules are all the more remarkable. Hohne, for instance, had been continuously in the magnetic sleep from the 18th of January to the 10th of May, and on waking exhibited a comical surprise that spring had arrived since she had lain down—as she supposed—the day before. Kerner's Somnambule, also, reconed time when she awoke as in the same hour in which she had fallen asleep. She knew nothing of what had happened with her during eleven months, while she remembered well all earlier events; during her magnetic sleep she had been removed to another place and she could not find her way about the house in which she had nevertheless for weeks been performing house-hold duties, apparently in a waking state; the rooms were quite strange to her. A young lady lamented in Somnambulism the death of her mother, of which they had told her. She was kept for some months, till her recovery in the magnetic state, and on waking she only knew that

her mother was ill and had been sent to the country. As she would not be restrained from a visit to her, they were obliged to tell her of the death, when she again burst into tears.

When the Somnambulistic state becomes most intense it amounts to Clairvoyance. Dr. Nick vouches for the following case: A somnambule said in the last crisis of her illness: 'A month hence, I shall remember not only all that I have seen in my crisis, but shall be able to find my way to the different

places where I have been, but which I have seen from here.' Her Somnambulism, exalted to clairvoyance, had been utilised by obtaining from her information as to the illnesses of distant persons. And when, later, she was completely restored, and in the enjoyment of blooming health, she remembered her visions on visiting the places which she had clairvoyantly seen, and she was able, without enquiry, to find the residences of those persons to see whom she had been directed from time to time (Archiv. ii. 2. 46. 49).

THE LIFE OF SREE SANKARACHARYA.

IN the ninth chapter to which we come the evidence of Jaimini as to the truth of Sankara's statements, and the possession by Sankara of king Amara's corpse to learn the answer to the question put by Ubhay-Bharati are related.

Though fairly vanquished and seeing the truth of Sankara's doctrines, Mandana was tormented with the doubt, that if what Sankara taught was true why did Jaimini the greatest of sages establish the supremacy of Karma-Kanda? He told Sankara as much. How could the Sutras of a Rishi like Jaimini, who possessed an exact knowledge of the past, present and future come to naught? Sankara replied that the object of the Rishi was to check the current of attraction of worldly men to its prosperities and effect a change in their *Karmas* by prescribing the forms and rituals of Karma-Kanda. He did not, it is true, demonstrate the existence of Parambrah—but he prescribed the path by which men could attain it. In fact it was a work begun by Jai-

mini and finished by Vedavyas. Jaimini laid down the rules and practices by the due observance of which good Karmas (Punya) could be earned and the mind purified to a great extent while Vedavyas following Jaimini, begun where he ended prescribing the last *purgations* to the almost purified mind and brought it face to face with its higher self Brahm and the Causeless Cause and eternal Satchidananda. Still Mandana was not fully satisfied and eager to clear up all doubts mentally desired Jaimini to come there which he immediately did. Jaimini assured Mandana that what Sankara said was true to the very letter, and informed him of Sankara's individuality. He also directed Mandana to follow Sankara's creed without delay, and disappeared. Mandana was convinced at last and begged Sankara's pardon, in fitting terms—delivering a little speech in which he repeated the principal points of Sankara's doctrine and admitted their high truth and superiority over all other philo-

sophies—by way of showing that he had already got a perfect insight into the same, and concluded with the words that he waited for some orders of Sankara.

Next, Saraswati knowing the mind of Sankara stated that she knew beforehand all that would happen from the prediction of the *Tapaswi* who came to her father's house when she was a little girl and challenged Sankara to engage in debate with her. Sankara began from the beginning. He questioned the right of a woman to challenge a man to take part in such a matter with her. Ubhay-Bharati cited as precedents of the debates of Yagna-Valkya and Janaka with women. For full seventeen days and nights with the exception of the hours required to meet the bare necessities of physical life did this strange and hard competition last, at the end of which Ubhay-Bharati with the instinct of a woman, when vanquished in all other subjects questioned Sankara about the Kám-Kalás (the science of carnal love). Sankara came to a fix. Though knowing in his heart the answer to her question as an all-knowing person, he had to admit his ignorance of the subject, in keeping with the laws of his order; Sankara requested for an adjournment of one month—as was provided in the rules of debate—that he might furnish an adequate reply to his interrogator and instantly departed with his principal disciples and ascended the skies by *Yoga-Vala* to enter into the body of a king, just in time, whose death he perceived would happen within a few minutes. Placing his body in charge of the Shishyas who accompanied him, in the cave of a mountain, Sankara, in his *Sukshma Sharira* entered the body of king Amaraka as soon as the king's *Sukshma Sharira* escaped from the cage manufactured by his parents for the exhaustion

as well as the addition of his Karma.

Sankara's return to his own body, the defeat and departure of Saraswati and the initiation of Mandana are described in the present (tenth) chapter.

Sankara's disciples watched over his body, at the top of the mountain where he left them, for a full month and six days, still Sankara did not return, his promise was for a month. His disciples afraid at this delay, descended from the mountain to institute a search after him leaving there a few of their party to guard Sankara's body. They soon came to a country where they heard how its king after a strange recovery of life had completely abandoned himself to carnal enjoyment—leaving all matters of the state to his council—and admitted none in his presence except good musicians and young women of extraordinary beauty. They easily knew who it was, and arming themselves with some musical instruments demanded admittance to the king's palace of pleasure. This they easily obtained and they saw their Guru, surrounded by a mass of tender fair flesh lost in tasting their sweets, like the earth-worm the decomposed vegetable matter among which it lives. It was an edifying (!) experience for them. However they learnt one great lesson, that the charm of woman and wealth could make, even a superhuman man like Sankara to forget himself and his duties.

They had composed a *Vedantic* song beforehand, full of quotations from the *Srutis* and *átma-gnanam*, and attuning it to the music of their instruments sang it before the king which produced the desired effect upon Sankara. Scarcely had they reached their mountain rendezvous, than the king was dead again and Sankara rose again among them in his own *Yati* con-

tume to the exceeding delight of his Shishyas. Thence he soon approached the house of Mandana with his disciples by aerial journey, and Saraswati, who kept herself informed of his whereabouts, admitted her defeat and returned to her own place among the Gods, after taking due leave of Sankara and her husband.

After her departure Sankara initiated Mandana, who then assumed the name of Sureswara with the *Mantram Tatvamasi* duly explaining its purport and application.

The news of the defeat of Mandana and Saraswati sent an electric shock throughout the Indian Peninsula and Sankara's doctrines were received with open arms by almost all the greatest sages living at that time.

In the eleventh chapter is related the strange delivery by Padmapád of Sankara from the uplifted sword of a Kapalika named Ugrabhairaba.

A Kapalika of the above name desirous of obtaining his wishes, one day came to Sankara, who sat a little retired from his disciples after giving them the usual lessons from his Bháshya, and begged, after a good deal of sophistry to permit him to sacrifice the head of Sankara. He said that after a century's devotion to Mahadeva to be allowed to enjoy with him half the blessings attending his state in Kailas, he was told by Mahadeva that if he could perform *homa* in the fire with either the head of an all-knowing person or a king who would grant his boon. So he came to Sankara whom he knew to be an all-knowing sage, and one who had no egoism and no connexion whatever with the physical body to beg his permission to decapitate him and win his desire from Mahadeva. Sankara agreed and followed him to a solitary place, where the Kapalika after due ceremony raised the

sword to decapitate Sankara who in the meantime thoroughly withdrawing himself in was immersed in *Samádhi*.

Padmapád the most advanced of the disciples of Sankara, and who, as the reader will remember, was the incarnation of Vishnu, first perceived the machinations of the Kapalika and most opportunely overtook him and frustrated the aim of his terrible *Kharga* (sword) in the following manner. The *Siddha* Padmapád, as soon as he saw the fatal design of the Kapalika, assumed the form of Narasimha, the fourth incarnation of Vishnu, the half-man and half-lion, and roared out so terrible that the earth and the mountains shook, the trees broke down, the ocean upheaved and men and beasts fell on their faces stunned and senseless. He raised the insensible Kapalika from the ground and tore his entrails out, and decorated himself with them as He did in *Satyayuga* after killing Hiranyakashipu, the father of his peerless devotee, Pralhad. The sound disturbed the *Samádhi* of Sankara, and on opening his eyes he found the Narasimha-murti before him. Sankara, delighted beyond expression to see that avatar of Vishnu sang a hymn of praise and prayed Nara-Simha to forego his anger and ferocity as the Kapalika had been punished. Like a dream it appeared to Padmapád, when he came to himself again after the solicitations of Sankara. In the fierce concentration of his terrible anger to see the imminent danger of his Guru, he was physically transformed into *Narasimha* and acted as such, as we puny creatures of Kaliyuga, in our small scale, get only *mentally* transformed into tigers in times of anger, for want of proper concentration and which if constantly practised leads us in no distant time to the same physical shape. But this explanation for obvious reasons

does not wholly apply to the case described above. Padmapád was not only a great *Yoga-siddha* person, but had also close affinity with

the *avatar* described above, when we consider that he was himself another incarnation of Vishnu

BHAGABATGITA WITH SANKAR BHASYA.

(Continued from page 235.)

KNOW that to be indestructible which pervades all this (creation). None can effect the destruction of the changeless. 17.

Sankara. What again is that (*Sat* [real] of the preceding sloka), which always is and pervades the universe like space pervading innumerable earthen pots. The changeless is that which has no increase or decrease of any manner. It cannot be destroyed, *i. e.* made to alter its state, because it has no shape and no relation. Anything that has a shape, *i. e.* finite, can undergo a change and anything having an object of relation can be made to suffer; as Devadatta suffers for money if he is deprived of it. But *atma* is all-in-all, therefore nothing can destroy it. [This sloka is explanatory of *nabhábo bídiate sata* (II 16. The real never is not).—In the preceding sloka has been shown that the *Sat* or only Reality is that which is absolutely undifferentiated. This can be no other than consciousness *per se*, for all other things are differentiated. It cannot be argued that consciousness *per se* has a beginning and end, for instance as the impression of a pot in our consciousness. It is true that the *impression of a pot* begins and ends but

consciousness *per se* always *is*. It pervades the whole universe. Like the appearance of a serpent on a rope the universe appears on It lighted by Itself for It is self-luminous. Self-consciousness or the sense of ego is also a passing impression on It like the impression of a pot. Self-consciousness has a beginning and end as it vanishes at the time of sleep, but consciousness *per se* never ceases to be.—*Madhusudatu.*]

These (three-fold) bodies of the ever-same, deathless and (immeasurable) undifferentiated *Atma* are called perishable (by the wise), therefore, O Bharata! fight. 18.

Sankara. What again is that *Asat* (unreal of sloka 16)? That which misrepresents its noumenon, that which seems to appear with a different face than what it really has. That which is perishable like the appearance of a mirage at the dawn of true knowledge (of the real character of the sandy desert) or like a vision or a magical show, without leaving a wreck behind. The death or perishableness of the three-fold bodies cannot be otherwise than as stated above, for they have no separate or independent existence but *are imagined in Atmá.*

The death of the three bodies means the death of a certain set of ideas that seem to limit within a boundary the infinite consciousness *per se*. Two synonymous adjectives *nitya* (ever-same) and *anasina* (deathless) have been applied to Atma in this sloka. This is to show that Atma is beyond both the sorts of change that are known to us. There is one change in which the object disappears from the senses as the reduction of a body into ashes. There is another, a change of state, as in diseases &c. Atma is immeasurable (undifferentiated) *i. e.* it is not capable of being gauged or defined by any other thing, except itself. The argument that it is defined by the *Shastras* is not sound. For before the proof by reason or any other means, the perception either sensual or intuitive of an object is necessary. Before the proof of *Shastras* in this case, we are conscious of our consciousness. Therefore the above argument that Atma is definable, *i. e.* differentiated by the *Shastras* does not hold good. So you see that as Atma is undifferentiated, it is immortal. Therefore fight. Do not shrink back from your duty. Not that Bhagaban lays it down as a rule that because the soul is immortal it is the duty of all to fight, but that Arjuna, a Khatryia, having come to fight, was flying from his duty, blinded by ignorance and sorrow and therefore He said *Tushmat juddhaswa* (fight therefore) as a natural conclusion of the point under discussion. [Blowing up the theory of those philosophers who hold that consciousness is a phase of material manifestation, Bhagaban explains in this sloka *nasate bhāyate bhāba* (the unreal never is) of sloka 16. *Madhusudana*.]

He that thinks It (atma) a slayer and he that thinks It is slain do not both of them

know (the truth). Neither does It slay nor is It slain. 19.

Sankara. To show Arjuna that the Gita *Shastra* alone does not teach the renunciation of grief and blunder for cessation of connexion with matter, Bhagaban quotes the above *mantra* from Katha Sruti, (slightly modified, vide Katha II, 19). You are mistaken in thinking that the warriors Bhisma, Drona &c., will be killed by you in fight. Those who think the real *dehee* living in the body to be the subject or the object of any action are ignorant of the nature of Atma. For its immutability it is never the actor nor does it bear the effect of any action. [In the first line, *abināshi tu tat buddhi* &c. (know that to be indestructible &c., sloka 17.) Bhagaban speaks of the word *tat* (that) of the saying *Tatvimumsi* (That art thou); and in the second, He refutes *Parinamvada* (the system of Philosophy which teaches that Bramh undergoes that change in creation, which the milk undergoes in becoming curd, in opposition to the doctrine of *Vivartavada* which teaches that the creation is of Bramh as the serpent is of the rope) and *Nirswarvada* (non-belief in God). In the 18th sloka Bhagaban explains the false and mirage-like nature of the appearance known as the universe, imagined erroneously in Bramh, by a contrast with and calling attention to its cause which is immutable (*nitya*) undifferentiated (*aprameya*) and indestructible (*anasina*). Bhagaban quotes these two *mantras* (slokas 19 and 20) in support of His preceding teachings. *Anandagiri*] (By the sloka *Ashochyānananwashochus-tvam* [II 11. You are mourning for those who are not the object of sorrow] Bhagaban has taught me to avoid all grief and heartburn for the death of my friends Bhisma,

Drona &c., but that does not do away with the sin which I shall incur by killing them. If I put a Brahman enemy to death I may not be grieved but the effect of the action must come upon me. It is not the rule that where there is no grief there is no sin. Then it is certain that if I consent to fight I shall incur the sin of a murderer and Bhagaban who is inciting me to the action will also be guilty as an abettor. Lest Arjuna argues in the above manner Bhagaban quotes the above *richá* in support of His teachings from the Katha Sruti *ubhou tou na bijanecto* (II. 19, both of them do not know) refers to *Turkikas* and *Charbaks* respectively who hold that the *dhee* is the actor and that it is acted upon. *Madhusudana*. [It has been said that the Atma is passive witness, It is no actor. Neither is the body an actor too. Then who kills and what is killed? Who is freed and what is bound? The argument is this. As iron burns only when it is heated, *i. e.* when it is joined with fire, so when the Atma is joined with the senses, a phenomenal mode of consciousness takes its rise, and that is the actor and is acted upon like an agent in the world. When the identity with the senses is found but to be wrong and falsely imagined this ego is freed, not the Atma who is ever free. These senses (not the sense-organs, but the sense-perceptions, *i. e.* the mind) have a peculiar existence. They are neither true nor false. They are acted upon and with in this world. They prevent *Bramh-gnanam*. They are like magical shows, mirages, and dreams. Not even the slightest trace of them is found at the dawn of true knowledge. *Nilkantha*.]

(The Atma) never takes birth nor dies, nor springs up again after growing once. It is without birth, always the

same, without decrement, without change of state; [It is] not destroyed at the destruction of the body. 20.

Sankara. How is the Atma immutable? (Vide note of the preceding sloka). This is shown in this second *mantra* (quoted from Katha Sruti, Vide II 18). It does not undergo the changes known as birth and death. Nor like the body it grows after destruction. It is therefore Nitya (always the same). Though the want of a beginning and end implies the want of a middle, as youth, yet Bhagaban forcibly marks the absence of all changes in Atma by the adjectives *Shashwatá* (without decrement; that is, for its shapelessness and want of attributes any loss of it of any manner is impossible. Thus it has no development also) and *purana* (*Puraya naba ebeti*, though older than the oldest it never grows old). Therefore it has no consequence though the body is put an end to. In this *mantra* it is the object of Bhagaban to show that Atma is without those six changes which the ordinary material world is subject to and because it is without any change whatever, therefore it has been said that *ubhou tou na bijanecto* (both of them do not know it II. 19). [Now is it that Atma never becomes the cause of any effect or the effect of any cause? Because It is not subject to any of the following six changes enumerated by Yaska. 1. Birth, 2. Existence. 3. Development, 4. Consequence, 5. Decrease and 6. Death. *Madhusudana*.]

He that knows It to be always the same, without birth, development, decrease and death, how can that person, O Partha! have anyone killed (by another) or kill anyone? 21.

Sankara. Premising in the *mantra* beginning as *jaenam betti hantaram* (he that thinks It a slayer. II 19), that Atma does not become the subject or object in the act of slaying and showing the reason of the same in the *mantra* beginning as *Na jáyate mriyate bá kadúchit* (the Atma never takes birth nor dies. II 20) Bhagaban concludes in the above manner (II 21). He that knows It to be without death, without change, without birth, without development and decrease, how can that wise person kill another or incite one to do the same? The reason for putting this sentence in interrogatory form is to throw more force and weight into the answer—that no Karma whatever can touch such an actor. As terror and its immediate effects cannot strike into the heart of the person who does not mistake a leafless trunk for a ghost, so Karma cannot touch the person who does not identify himself with the body falsely imagined in Atma through Avidya; to such a person no act or religious observation is necessary. They are binding only to those who are ignorant. This Bhagaban has expressed here clearly, that knowledge, religious practices, &c. should be sought for only by those who think, "I am the actor," "This is my duty," &c. and to them Bhagaban directs his remark "*ubhou tou na bijaneeto*" (II 19. both of them do not know the truth); but those who think that they do nothing and enjoy nothing have no duty and to them Bhagaban directs his remark "*Katham sa purusha* &c. (II 21. how can that person &c.). A clear line of distinction is drawn here between these two classes and their respective duties. *Gnányogena sánkhyánám Karmayogena-yoginam* (III 3. Renunciation of all actions and the path of pure wisdom for the *Sankhyas* or the wise and the performance of various religious acts for the *Yogees* or devotees not fully

purified). Bhagaban Narayana divides all devotees in two classes, the wise and the ignorant and prescribes two modes of actions for them. Thus Bhagaban Vyas also said to his son *Dwabimou athapanthánou*" &c. (There are two paths &c.) and in like manner Bhagaban points out repeatedly the two ways first, that of action and in the end that of inaction. The ignorant is described as "*ahamkara bimoorhátmá kartáhamiti manyate* (III 27. Blinded and befooled by egoism considers himself as the doer) and the wise as *naham karomiti* (V. 8 I do nothing). Again in regard to the sloka *sarbakarmáni manusá symnasayate* &c. (V. 13.) and living renouncing all actions in the mind), some *soidisant* Pandits (the *mimansakas*; *Anandagiri*) say that had any body such experiences as "I am beyond the six changes, immutable, non-doer, identical with atma" &c., the teaching of renunciation of all acts would have been possible. In reply we have to say that it is not so, for in that case the teachings of the *Shastras* as *na jáyate* &c. (II 20. It never takes birth) would come to naught, which is absurd. The authority of the *Shastras* also informs us that the performance and realization of those actions which are termed *dharmá* and the knowledge of their distinction with *adharmá* gives rise to the consciousness of existence apart from the body. They (our opponents) ask again that why is not such knowledge as "I am immutable," "I am non-doer" &c. realized in our consciousness by the perusal of *Shastras*; (in reply we have to say) that such knowledge is the effect of devotion and consequent on the abortion of the mind, as the *Sruti* says "*namanasábánúvrastyabhyam*." (It is not perceivable by the mind). The mind purified by the practice of the teachings of *Shrastra* and *Acharya*, of *Shama*, *Dama* &c. is able to cognize Atma. It is (*arash* (statement) that It

can be known by the intellectual digestion of books. The growth of true knowledge, it is easily understood, necessarily destroys such ignorance as "I am the slayer" "I am slain" &c. By the remark "*ubhou tou na bijanteeto* (both of them do not know the truth) Bhagaban means to show that the conceptions that Atma is the slayer, slain or inciter is the effect of ignorance. Bhagaban introduces the above sloka (II. 21) to show once for all that the wise are never responsible for any Karma neither generated as doer or inciter for the total want of their having any duty to perform. (How is it that one is a Jiva but has no duty? *Anandagiri*). (The reply is that) those who are worthy of *gnānyoga* i. e. whose minds are purified by the performance of *Karmayoga* (vide Bhagaban's reply to Arjuna, *gnānyogena* Sankhyanam III. 3) are to renounce all actions as said in *sarba-karmanimāna* &c. (V. 13. Having renounced all actions in the mind). To show that the renunciation of all bodily actions and speech does not mean the renunciation of all actions, Bhagaban teaches the mental renunciation of all actions. The bodily actions and speech mentioned in the *Shastras* cannot be performed without the action of the mind. Bhagaban advises to lay down all these attractions and actions of the mind by passages as *naiba kurban na kārayun* (V. 13. neither doing nor making one do anything). It cannot be the object of Bhagaban that one should give up even the physical actions (i. e. should not attend to the bare necessities of physical life) as in that case one should die; but he says *nabadwārepurédēhee* (V. 13. the dehee living in the nine-gated city). As it is an absurdity to think of the dead living in the body and

practising renunciation of Karmas; it is plain that only mental attractions have been meant here. The passages in which the right of renunciation of all actions has been given to the wise and duty imposed on the ignorant in this Gita Shastra, we shall point out in due course. [Having promised that "*nayām hanti na hanyate*" (II. 19. It is neither the slayer nor the slain). Bhagaban has proved that It is not slain (II. 20.) and in the present sloka proves that it is neither the slayer. He that knows Atma to be without death, without birth, undifferentiated, the only reality, ever-same and the all-pervader, how can that person kill one or incite one to do the same? Those objects which are subject to growth and decay are finite and differentiated, therefore unreal. But Atmā being free from these is infinite and all-pervader and the only reality. Now he that after following the teachings of the *Shastras* and *Achārya* comes to know the real nature of Atmā, e. g. "I am without any change," "I illumine all objects," "I am self-luminous," "I am without duality," "I am the blissful consciousness *per se*," how and whom can that person slay? He that is without all changes cannot be the subject of the act of slaying. Really neither one does nor makes one do anything. What seems as such is only the laying down at the door of the Atmā the agency of an action, through *avidya*, like assuming of various bodies in dream. Atmā is without the six changes enumerated above (in the preceding sloka), therefore your fear that both of us shall earn sin on account of our playing the parts of slayer and inciter is without foundation and absurd. Atma is free from all actions. *Madhusudana*.]

A THEOSOPHICAL TALE.

THE TALKING IMAGE OF URUR

BY

DR. FRANZ HARTMANN.

“THE following tale has a certain historical aspect. The events described therein or their equivalents have actually taken place, and the characters of the story are, so to say, composite photographs of still living people.” So says the author in the Preface. In another place the author informs us:—“The story represents the adventures of a Theosophical Don Quixote who seeks for wisdom everywhere except in the right place. He joins a society for the Distribution of Wisdom in the East, but finds nothing but folly.”

The author, Dr. Hartmann, complains that his story, which appeared seriatim in the pages of *Lucifer*, the London organ of the Theosophical Society, “has been entirely disfigured by the editors of that journal owing, perhaps, to Madame Blavatsky’s inability to attend to editorial work during her recent illness.” He contends that in the last chapter culminates the gist of the story, and he closes his open letter of complaint to the Press with the following significant statement:—

“Nevertheless, for reasons best known to themselves, the editors of *Lucifer* have left out the entire chapter, all except its closing paragraph. In this emasculated shape, the story, instead of being what it otherwise would have been, namely a forcible illustration of well-known and undeniable truth, is made to appear as if it were merely an un-called for satire or burlesque upon a certain so-called ‘Theosophical’ Society; a performance which would

be perfectly useless, and which was never intended, as the affairs of that Society do not interest me (i. e. Dr. Hartmann) in the least.”

• *And thereby hangs a tale.* Since when is it that the affairs of this “so-called” Theosophical Society do not interest in the least the interesting author of “Nine month’s” experience at the Head-quarters of the Theosophical Society at Adyar, near “Urur,” who tries hard to persuade us in that interesting memoir of his skill and ingenuity that the tricks and delusions at Adyar laid bare by two of the accomplices of—were genuine phenomena performed by the aid of the masters of—and that he, Dr. Franz Hartmann, M. D., had a communication from one of the masters of—requiring him to guide the helm of the Society? When and how was Dr. Hartmann disenchanted? And why did he studiously avoid contributing his mite towards disenchanting those innocent, earnest, unlucky souls whom he beguiled more than any one else by his ingenious defence of the so-called phenomena at Adyar?

We learn from the Report, of Mr. Richard Hodgson, L. L. D., of investigation into the Adyar phenomena that Dr. Hartmann himself was fully convinced as to their fraudulent nature, so much so that he decided to stop any further sale of his pamphlet entitled, “Nine month’s stay at Adyar”; nevertheless, he did not publicly disavow the fallacious and misleading statements published in that pamphlet and still

believed to be true by his misguided admirers. We believe, he lets us into the secret working of his mind and gives us a clue to his motive in keeping to himself his unmistakable knowledge of the fraud he once defended, when he tells us through the mouthpiece of the learned "Theosophical Don Quixote," Pancho, that he saved the "Talking Image" from being dissected and destroyed by the doctors, because he considered it instrumental in doing some good to humanity, notwithstanding all the deception and deceit therewith associated. Upon the occasion of saving the "Image" from dissection, he was alone with it for some time, brooding over the vaunted medical agnosticism of our times, when he was disturbed in his meditations by a voice coming from the "Image" which said: Cursed be every one who does not blow in our horn! There are several kinds of wisdom; one that comes from the East and another that comes from the West, but that which comes from the East is the best and must be accepted."

Upon hearing this, Pancho exclaimed: Ungrateful wretch! Is this your gratitude for my saving your life, that you now again try to put poison into my ear? There is only *one* wisdom, because there is only *one* truth; and it comes neither from the East nor from the West, but from the attainment of SELF-KNOWLEDGE."

That truth comes from the attainment of self-knowledge is our author's favourite maxim and that is sure to find favour with the readers of this magazine; but his description of the method in which he professes to have acquired that knowledge is likely to delude people that are on the look-out for some short and easy cut to spiritual knowledge.

Upon the whole, the story is very interesting and highly instructive.

It bears clear mark of dramatic skill, penetrating intellect and *sound common sense*. The pictures have been *faithfully* painted with the single exception of that of the man of science (Dr. Richard Hodgson) who came to "Urur" to investigate the phenomena and exposed their fraudulent nature to the great mortification, and against the general expectation, of many an earnest member of the "Society for the Distribution of Wisdom." The bitter memory of the exposure, to which the hero of the party, that *then* defended the phenomena as genuine, could not possibly have been an altogether disinterested spectator, seems to have given a false colouring to the dignified demeanour of that learned critic and truth-loving writer, Dr. Richard Hodgson, to whom all right-minded theosophists owe a deep debt of gratitude for his earnest and useful work in the interest of Psychic Science, not the least important of which is the sifting of the husk from the grain, and the exposure of tricks and impostures that tend to pollute its pursuit and bring it into ridicule. The black sheep in the rank and file of *professed* occultists are the worst enemies of pure and genuine occultism; and the enthusiasts who deem it expedient to uphold their prestige and "occult arts" at all cost, do not seem to have felt the force of that truism. But it will be a lengthy digression from the true scope of this paper to give an adequate idea of the lies deliberately told by some of our theosophists with the view of upholding the prestige (?) of their leaders and Outer Heads of the Esoteric Section. We shall therefore proceed forthwith to give a sketch of the "Talking Image of Urur," and shall give it in our author's words as far as possible.

The hero of the story is Pancho. His master passion was a desire to

gratify his curiosity in regard to the hidden mysteries of nature. He had read a great many alchemical books without discovering the way to prepare the Philosopher's stone. In course of time he married the young and lovely Conchita, and lived very happily with her. She loved him above all other things. She believed in God, while Pancho wanted scientific proof of the existence of God before he would make up his mind to believe in His existence. She had an unbounded faith in divine providence and was willing to trust her destiny in the hands of God; but Pancho imagined that each person was *himself* the master of his own destiny, and he required to know all the attributes of God before he would willingly trust himself into His power. He had studied natural sciences and theology to no avail. He then turned to spiritualism and witnessed the most astounding phenomena. He fancied he had obtained proof palpable of the immortality of the soul. The spirits of his departed friends had come to him and spoken about things of the past known to no mortal being, save himself. Moreover, he "sat for development" in the solitude of his room and obtained clairvoyant glimpses of various kinds. Once a beautiful spirit appeared and told him that she was his spirit-bride, who awaited him with out-stretched arms to lead him to her celestial palace far, far away among the stars. After a while, however, it turned out that some of his spiritual experiences were of an unsatisfactory character. He saw that some of his cherished spirit-communications were not in accordance with truth. He began to doubt whether even his spirit-bride was not the outcome of his own imagination. And thus he became sceptical in regard to the origin of the letters (Mahatmic messages) received from those that "were gone

before." The proofs of the unreliability of these spirit-communications became more and more abundant as time went on, till at last he became thoroughly dissatisfied with the results of his researches. It was just at this time that he made the acquaintance of Conchita, and resolved to learn to know this present life, leaving the hereafter to take care of itself. He married her and for once in his life was happy. But if the craving for the mysterious is once awakened in the heart, it is not so easily repressed. One evening, when standing with Conchita upon the balcony of his house, looking down into the surging waters and the bellowing herd of seals that scumbled over the rocks, he observed:—

"If I were convinced of the truth of the doctrine which teaches the transmigration of souls, I would be ready to believe that these beasts are the reincarnated *egos* of man coming fresh from the stock exchange. How they push and elbow each other down there, as if buying and selling shares!"

"I should be very unwilling to believe," replied Conchita, "that human souls could desire to return again to this earth once they have departed from it."

The conversation naturally turned upon love, which Pancho defined as "a peculiar state of the imagination"; whereupon Conchita protested that that would be imaginary love and not the *real* thing, and upon a slighting allusion from Pancho to the theory of universal substance or spirit, she clapped her hands and joyfully exclaimed: "Ah! I know. This spirit is a unity, and it is the same in me as in you. I always feel as if we both were really only one."

"It may be so," said Pancho, "but in this case all human beings would be one, and you would have to love everybody just as much as

as you love me ; we could then have no individual preferences. But there is something in your individuality which causes me to love you more than any other being. Will that individuality be for ever preserved, or will it, as the Buddhists say, be dissolved in the universal ocean of spirit ? This is the great problem which I would wish to have solved."

"Why should you worry about such a problem," asked his wife. "I believe that, when the time comes, that we should know it; the mystery will be solved."

Shortly after that, Pancho paraded his knowledge (!) of Rosicrucians who could make the true Elixir of Life and call up the Elemental spirits of Nature.

"There are undoubtedly people who can do very wonderful things," interrupted Conchita. "There is, for instance, Juana who can make spirits appear, but she is a very bad girl."

"Who is Juana," asked Pancho.

"A very strange girl," replied Conchita. "She is full of tricks. She can foretell events by looking into a glass of water, and her prophecies usually come true ; but she can also do a great deal of mischief. The neighbours are afraid of her and believe her to be a witch."

Pancho wishing to see her, she advised him not to seek to become acquainted with her. But he proudly replied : "I am not afraid of her

spells. I am strong enough to resist them. Let us go to her."

"Your wish is a command to me," answered Conchita. "We will visit her as we return."

They soon called at Juana's place and persuaded her to show some proof of her occult arts. She took a goblet and, filling it with water, uttered some words, breathed upon it and bade Pancho look into it. The clear surface of the water seemed to become covered with a film. And image formed itself upon the film and he beheld in it a life-like representation of an event that had taken place in his earlier life. He then wished to look at the future. Juana grinned and nodded assent. Pancho looked again, and now the face of a saint appeared upon the surface. It was a face bearing an expression of dignity, sanctity, and superhuman intelligence. But gradually the features underwent a change ; they became distorted, and after a while there stood, in the place of the saint, the image of a clown, staring at Pancho.

Who that clown was that was destined to appear to Pancho as a sage, to be eventually found out by him, and what influence for weal and for woe he was destined to exert upon Pancho in his future life, we shall see as we proceed with this sketch.

J. K. DAJL.
(To be continued)

THE MIRROR OF MODERN THOUGHT.

WHERE DARWIN FAILED.

MR. Stinson Jag in an article on the "Ascent of Life" criticises Mr. Darwin in the following strain:—

Darwin failed to answer the question, "Why does life ascend, instead of always remaining at the same level?" He did not see or failed to mention, two of the greatest laws of nature: First, that whenever a creature's sensorium experiences an urgent want, then its mind or mental essence receives from the all-knowing such enlightenment as it is capable of requiring. And second, Where such a desire is the outcome of the creature's daily necessity (in procuring food, or otherwise) then such continuous desire is imprinted during the embryotic stages on the form of its offspring, thus accommodating its shape to the necessities of its coming existence; also that embryotic alterations result from the presence of ideals which are vivid in the parental mind.

CARBON THE SOURCE OF SOLAR LIGHT.

Sir Robert Ball unearthed a theory advanced by Dr. G. J. Stoney in 1866, as to the composition of the photosphere or luminous clouds enveloping the sun. It is not from the hottest part of the sun, where all elements are in gaseous form, that we gain the most light, but from this outer sphere or shell of cloud, in which the elements must be not gaseous, but liquid or solid. Of the elements which could be either liquid or solid at such a temperature, the writer arrives at one which satisfies all the conditions—carbon. So "Dr. Stoney has concluded that the same element, which is the great source of artificial light in almost all forms on this earth, is also the source of solar light. One conception of the

important functions of carbon in the universe is thus greatly extended."

HOW MAN LEARNS TO FLY.

The Review of Reviews gives a summary of the experiments made by man in recent times for flying. It is an exceedingly amusing sketch:—

The story goes that a Northumbrian pitman on his death-bed, after learning from his parson that in the next life we should be provided with wings like the angels, eagerly exclaimed, "Then I'll flee thee for a sovereign!" As things are moving now, the prospect of this new sport need not be reserved to heighten the pleasures of the hereafter. The rage for cycling may be diverted to a higher plane, and wings take the place of wheels. In the *Cosmopolitan* for February, M. L. P. Mouillaud, who has devoted most of his life to the subject, writes of "glid-flight" in birds as a model to similar aerial movement by man.

IMITATE THE VULTURE!

It is somewhat humiliating to our human dignity to be told that the vulture of all birds is the one man can most easily imitate. He adduces many observations to show that "sailing flight is well demonstrated, that it requires no motor save the wind, that its evolutions are within man's powers and that the models for us to imitate are largest vultures." He has been "most fascinated by the great tawny vulture of Africa (*Gyps fulvus*)."

Big as a sheep, weighing sixteen pounds, their majestic sailing on rigid wing seems the perfection of simplicity... The peculiarity of the great vulture's flight is that he expends no

force, either to sustain or to guide himself. He detests flapping; of all birds he best decomposes the forces of the wind, and utilises them with the greatest skill.

His weight is so great that he simply could not make his way by rowing in the air.

THE AERIAL "SWITCHBACK."

How a bird can glide or journey without effort—solely by skill and the power of the wind—the writer explains by the analogy of switchback railway.

Let [the reader] fancy that, as the vehicle starts down a slope, the whole roadway moves in the contrary direction, gliding under the vehicle like the wind beneath the bird; his own mechanical instinct will at once indicate that the vehicle will then rise higher than the starting-point (if route admits of this), the increased rise being produced by the action of the roadway gliding past.

The man-aeroplane being needed only for journeying flight, need not be so complex as the bird's wings, which are used for many other purposes.

Observations of birds indicate that the spread across should be about six times the width of wing, and the weight about one pound to the square foot; so that for an apparatus to carry two hundred and twenty pounds we need, say, two hundred and sixteen square feet of sustaining surface, or a spread of thirty-six feet by a width of six feet.

MAN MAY YET RIDE ON THE WIND.

M. Moliillard concludes:—

What the bird does in a wind, man can do. Our muscular strength is much too small to progress by direct action, like the flapping denizens of the air; but our brain is sufficient to supply simple guidance when we shall have acquired the necessary skill. So, if we

add life to the aeroplane and a moderate muscular power to supply the guidance, to perform in the right way and at the right time those evolutions produced by birds in gliding flight, the author believes that man may succeed in riding on the wind. To compass this, to achieve simple journeying flight in elementary form, experiment, practice, acquired skill are doubtless requisite; but of great daring or of fresh invention there is little of any need. The principles are known, the path is pointed out by observers of birds, and now success awaits the skilful, prudent man who will thoroughly understand what he has to perform.

HOW IT IS ACTUALLY DONE.

According to this month's *Leisure Hour* the experiment is being actually made by Herr Lilienthal, of Berlin.

Avoiding anything like competition with the fully developed wing-power of birds, this experimenter has begun with the safer and more elementary feat of soaring on "the wings of the wind" which we so much admire in certain birds—in the swallow, the hawk and the albatross ... He has made diagrams. His idea is that the motion of the lower regions of the air is retarded by friction against the earth. In this and other ways, the wind does the necessary work for soaring birds.

The accompanying illustrations, which are reproductions of instantaneous photographs taken in Steglitz, near Berlin, show the way in which he slides down a slight decline of ten or fifteen degrees. The wing-surface is forty-five square feet. It is not safe to use a larger surface before having tried to manage a smaller one. He takes a sharp run of four or five steps before the wind, (jumps into the air, and floats down a gradient of about seven hundred and fifty feet in length—a very fair flight to begin with. By shifting his centre of gravity (*à la* albatross) relatively to the centre of resistance, he can give the wing surface any

amount of inclination; he can, in fact, to a certain extent, either slide down, move quickly, or slacken the movement, or alter his direction.

Herr C. Runge justly remarks of his collaborator's experiments: "Perhaps this the road to flying. At any rate, it must be fine sport."

LOUIS KOSSUTH.

The Hungarian patriot Louis Kossuth gave vent to his experience of the world after a long political life in the following terms.

"I prefer solitary nature in the mountains. She, at any rate, does not deceive me. Here, in Turin, I lead a perfectly secluded life. I visit no Italians, and receive scarcely any visitors. As a rule, I am at home to no one. For many years I have sought forgetfulness in work. This is now no longer possible. I am a broken-down man. Work fatigues me, and the painful wretchedness of solitude weighs daily more and more upon me. I am alone with my memories, alone with my bitter experiences. I was formerly unable to compass my aims without helpful fellow-workers, and then I learned to understand mankind. Plato is right: life is no blessing, no gift, but a duty: no gain, but rather a loss. When, on the brink of the grave, a man makes up his account, the balance is always on the wrong side. I have asked myself whether life was worth living. One only comfort remains to me. I have persistently followed duty."

HOW TO EDUCATE GIRLS?

Teach the young woman as you teach the young man, that we are all integral parts of one larger family—the nation. Teach her that she is a human being first and a woman second. Give her the protection of knowledge plus the protection of religious principles. Let mothers understand that,

sacred and happy as congenial companionship between parent and child *may* be, as that between husband and wife *may* be, there some times intervenes what is more sacred, and that is the sense of a real call in life. What though it be hard hospital-work? What though it be the silent retreat of the nun? (And I have known families pulverise themselves for both!)—the call is often truly from Heaven, and to drown it in reluctant "galetics" would be sin. Life is real, life is earnest, and woman's duty is to "go forth and be fruitful" in the *highest* sense—that was the commandment. If marriage smiles—helpful, noble marriage—with all its major and minor responsibilities, let her understand them betimes and fit herself for the position. If marriage does not smile, there are many other careers open, each offering its own pleasant chances for developing and perfecting the ego. Under no circumstances I think ought the most solemn of life's *avenues* to be placed before the girl as an *end*; nor entered upon with half a heart, without love on both sides and without respect for the unknown unborn.

Humanitarian.

SIR WALTER SCOTT'S SKULL.

In the Century magazine, Mr. Munger writes as follows about Sir Walter Scott's Skull.—

"According to the distribution of Scott's brain as indicated by the outside, he should have been a conceited religious fanatic; but he was neither conceited, nor fanatical, nor over-religious. The heart suggests by its height, or rather by its retreating length and narrowness, artificial compression,—not wholly a wrong suggestion, for it was by compression that its peculiar shape was produced. The matter is of intense interest when we realise that only a freak of nature prevented

that matchless brain from being locked within an inclosure which would have made it that of a microcephalous idiot.

The peculiar shape of skull is closely associated with his lameness: both were due to a congenital error in bone-making. When about eighteen months old he had a slight illness, caused by dentition. On recovery, he was found to have lost—as was thought at the time—"the power of his leg"; the real fact being that the child refused to move a suffering limb. From some cause, probably congenital, and brought into action by dentition, the process of bone-making was arrested, inducing swelling and shrinking of the limb and lameness, from which he never recovered, though it did not prevent great activity upon his feet. Then defect or fault in the bones of the leg extended also to the skull, or rather another error in bonemaking then showed itself. After death the examination revealed that there had been "a premature union of the two parietal bones along the sagittal suture," due to an arrest of bone-making along the edges of the suture, which closed like a vice upon the expanding brain. This closure affected only the sagittal suture; the coronal suture was left free, and the brain pushed the vault of the skull up and back, creating the oblong shape so noticeable in the mask, and so similar to that of the microcephalous idiot. When Dr. Charles Creighton once happened to show to a distinguished French anthropologist a skull of one of this unfortunate class, with its boat-shape formation and effaced sagittal suture, the *savant* held it up and exclaimed, "*Voilà Walter Scott!*" Had this defect in bonemaking extended to the other sutures, there would have been no Sir Walter Scott, no increase of horse-hire in the Trossachs, no Scotland of romance, and no Waverleys for the world.

Questions arise which the anatomist and psychologist must answer. The brain of Scott was small; if the bone-making had been natural, and the brain had not been forced to the labour of lifting the skull, would it not have been larger and its convolutions more numerous? In that case, granting that there is a proportion between the size and convolution of the organ and the mental faculties, what sort of man should we have had? Scott is already called Shakspearean; might he not have been another Shakspeare in full measure?

Other questions arise. Some of Scott's senses were very dull, and all were very dull, and all were far from being acute. He had but a slight ear for music, never getting farther in his enjoyment of it than ballads of a simple character; his daughter Anne sang down to him. Lockhart says of his sense of smell that when by chance the vension was so ripe as to make the company uncomfortable, Scott was indifferent to it. As to wines, he could scarcely distinguish them apart, confounding them in an amusing manner. His eye was far from being correct. He worked at nothing so hard as upon oil-painting, but with most dismal success—evidently from defect of eye. May not this dulness of the senses be connected with the crowding of the brain by which the various nerves were weakened? It might also be asked if this unnatural handling of the organ by nature may not have had some effect inducing that nervous energy with which he wrought, the misplacement turning his energies in a single direction. That he died of worry and overwork there is no doubt, but may not an ulterior cause be found in this crowding of the brain into unnatural shape and compass, with the effect of making it unduly sensitive, and predisposed to the malady which carried him off?"

Life.

The First Truth is of Sorrow. Be not mocked !
 Life which ye prize is long-drawn agony :
 Only its pains abide ; its pleasures are
 As birds which light and fly.
 Ache of the birth, ache of the helpless days,
 Ache of hot youth and ache of manhood's
 prime ;
 Ache of the chill grey years and choking death,
 These fill your piteous time.
 Sweet is fond Love, but funeral flames must
 kiss
 The breasts which pillow and the lips which
 cling ;
 Gallant is warlike might, but vultures pick
 The joints of chief and king.
 Beautiful is Earth, but all its forest-broods
 Plot mutual slaughter hungering to live ;
 Of sapphire are the skies, but when men cry
 Fumished, no drops they give.

The Light of Asia.

Hindu Society.

MARRIAGE.

OF all social institutions, marriage is the most important in as much as it is the very pillar of domestic life as well as the only means for the preservation of the race. To Hindus it is tinged with a peculiar religious sanctity as the position of the Hindu son is unique. Here in India it is believed that the son is destined to confer spiritual benefit to the father after the death of the latter. So marriage among us is not only a social but also a religious institution.

Marriage appears to be of supreme importance when we consider that upon it depends the welfare of the nation. The influence of climate does not contribute so much to the health of the offspring as marriage. The children of weak parents lead to the deterioration of the race and affect materially the national destiny. With an eye to all this our wise ancestors framed different kinds of marriage laws for the different sections of the Hindu community. The Brahman, the development of whose psychical

nature was solely aimed at, was ruled by a set of rules quite different from those which ruled the hardy warrior caste, the *Khetria*.

Manu says that if properly Vedic marriages are performed among persons they beget children who are endowed with beauty, intelligence or goodness and qualifications, who acquire wealth and fame, whose desires are fulfilled and who live hundred years. The Vedic marriage above referred to lays great stress to the mental and physical qualification of the *bride* and bridegroom. In former times the bride-groom was scarcely allowed to marry before the age of twenty-five the period during which he used to receive the benefits of education. The Brahman girl used to be married at a very tender age, while the *Khetria* damsel was kept in the unmarried state often till the age of eighteen years. How are we to account for this difference? Why was the Brahman girl married at the age of 9 and the *Khetria* girl at the age of eighteen? Why the same lawgivers framed two different sets of rules for the different sections of the same community? According to modern physiology, the female attains full development at the age of 18 and the male at the age of 25. It was deemed by the ancient Hindus that the couple of the above age could produce children who were very strong from the physical point of view. Hence the *Khetrias* were ordained to marry when they passed the limit of the above age. But contrary was the case with the Brahman. The Brahman did not come to the world to enjoy but to prepare himself for the higher life and to be the spiritual guide of the whole nation. It is well-known that when in the mother's womb the temperament of the child is greatly influenced by the thoughts and feelings of the mother, not to speak of the physical effect which is unavoidable when the mother and the child remain in the closest contact possible for a period of 9 months. A Hindu girl of 10 or

12 years of age is very scarcely agitated by sexual thought on account of her tender age. The insatiate thirst for physical enjoyment is almost absent in her and the elements of passion are wanting in the physical side of her nature. Her unconscious influence, on her child is rather of a purer nature than that of a full-grown damsel of eighteen; and when she reaches the age of eighteen or twenty, the loss of the animal heat by the loss of blood at successive child-births tones down her passion a good deal and makes her more a rational than a sensual being. Add to this the religious education which she is to receive every day according to the Hindu method. The child of such a mother becomes generally of a purer nature than the offspring of a damsel of eighteen in the first flush of youth. But the above rule is only for the Brahman and not for the hardy *Khetria* who was destined to live by the

dint of his valour and by the point of his sword.

We should enter into the very spirit of the Hindu *Shastras* without a blind adherence to its letter. So great stress used to be laid on the physical and mental qualifications of the married pair that even Brahmins were allowed to take women of the lowest caste as their wives. *Vashistha* and *Mandapal* were married to *Akshamala* and *Sarangi*, women of the lowest cast.

But all the above are useless in the case of a nation by whom such a barbarous custom as *Kulinism* is tolerated and the crudities and inanities of the infamous *Ballalsen* respected. In the whole world there is not a more barbarous and horrid custom than *Kulinism* and if we form our judgment by the spirit of the *Shastras*, a *Kulin* has no right to call himself a Hindu in the true sense of the word.

PSYCHOMETRY.

THE DAWN OF A NEW CIVILIZATION.*

HAVING defined in the last issue of the "Light of the East" what Psychometry is, I will endeavour to shew its affinity with Yoga. But before I begin, I wish to give an extract below from a letter from Professor Buchanon to my address, shewing how I was read by the help of Psychometry at San Francisco.

"Chakravarti."

"This man has a large heart and gives a genial glow of sympathy. He is earnest in his work and has na-

tural powers—has imagination and attracts people to him.

"He has a strong brain, which united to a great heart fits him to be a helper to others, I feel he will be successful and reach many minds and help them to a knowledge of their own powers and I would encourage him to go on in the track he has marked out, and as he goes on, he will realize more fully his own intuitive powers of perception and how to utilize them.

* Such of my readers as would wish to communicate with Professor J. R. Buchanon, M. D., on the subject of Psychometry or purchase his books, are requested to address him at San Francisco. The price of a copy of Psychometry is 2 dollars.

"I see him travelling long distances. He will move about from time to time, extending his knowledge among people and gaining new spiritual experiences for himself.

"He has a wide cause before him and will accomplish much good work. I follow him along sometime and see him going over a mountain district in search of knowledge and information on occult subjects that he will gain and which will open out new revelations of spiritual power to him.

"When the time comes for him to undertake the journey he will not hesitate although there will be obstacles in his way and much of hardship, but the end will repay the trial and he will stop rather suddenly and because of information he has gained of that which he may possibly find at the end of his Journey.

It will be an event in his life but not at present. There is work to do before that time."

PSYCHOMETRY AND YOGA.

The entire Yoga system of the Hindus being the science of the whole man—man physical, intellectual, moral and ethereal. Psychometry is to us a part of that Yoga shewing the divinity of man in the possession of the faculty of seeing objects at a distance of time and space. This faculty lives in a nascent state in all men, capable of a high degree of cultivation. Nevertheless some are born with an astonishing development of this faculty. They are called Psychometrists in the West. In the East they are known by the general name, Yogis. I will now briefly take up one by one the different kinds of Yoga to shew how far the ancient Rishis been successful in studying man and how far the eminent Professor has been, independent of any light from the East or West, as is eminently testified by his two great

works "Sarcagnomy" and "Psychometry."

YOGA PHYSICAL OR HATTA YOGA.

(*Ha* means Sun, and *sha* means moon.)

The subjects comprised under the above heading are I. Breath. II. Food. III. Cleanliness. IV. Physical exercises. Of these the most important is

BREATH.

The Breath usually falls to the length of 8 to 12 fingers from the nostrils. In singing and eating it falls to the length of 16 fingers, in walking 20, in sleep 24. and in violent exercises 30 or more.

To attain long life, one should endeavour to shorten the breath below the normal length by *Khum-bhak, i. e.*, by the gradual practice of taking in fresh air and keeping it in the lungs so long as perspiration does not break out.

Breathing by the mouth except in cases of cold should be carefully avoided.

The breath rarely flows through the right and left nostrils at one and the same time. It usually flows either through the right or the left nostril at an interval of one hour. There are therefore 24 variations in the course of a day and night.

The moon is supposed to have an influence on the breath according to her periodic changes.

The following table will shew at a glance the fortnightly variations of breath from the left to the right or from the right to the left nostril in a *perfectly healthy man* according to the changes of the moon.

Increase of the moon—1. 2. 3. 4.
* * *
5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15.
(full moon.)

Wane of the moon—1. 2. 3. 4. 5. 6.
* * *
7. 8. 9. 10. 11. 12. 13. 14. 15. (New moon.)

N. B.—The figures marked * shew the days in which a healthy man breathes through the left nostril. Those without the mark indicate the days on which he breathes through the right nostril.

If, however, a man finds on rising from his bed on the morning after the moon, that his breath falls, through the right nostril, instead of through the left as it should, he can, for his benefit change the course by putting something hard within his armpit or stuffing the nostril with old cotton.

HOW TO TAKE IN BREATH WITH BENEFIT.

(a) Take in pure air by the lips and after retaining it in the lungs, slowly let it out by the nose.

(b) Take in pure air by the tongue like a serpent, keep it in lungs and let it out slowly by the nose.

The first exercise will remove depression of spirits, correct bile and remove cold.

The second exercise will increase the appetite, cure chest complaints and improve the eyesight.

FOOD.

1. Take no animal food except milk and butter.

2. Take not dry, stalc, too hot or too cold food.

3. Take such fruits as are neither unripe or over-ripe.

4. Take easily digestable but at the sametime nutritious food.

5. Take not too sour, bitter, pungent or putrid things or things that exudes offensive smell as onions.

6. Take no spirituous drinks.

7. Avoid fasting and very early bathing.

8. Keep half the stomach empty at the time of meal.

CLEANLINESS.

1. Clean the teeth with rich

earth and wash them with infusion of *Cachvi*.

2. Clean the tongue with butter and endeavour to lengthen it slowly for purposes to be mentioned hereafter.

3. Take a piece of clean cloth about 4 fingers in width and 2 or 3 yards in length, and learn to swallow it gradually and bring it out. This practice will relieve chest complaints.

4. After the food taken in has been digested, drink as much water as possible, and then walking upwards for a while bring it out. This practice will cleanse the stomach of impurities and sharpen the appetites.

5. Taken in water by the nose and being it out. This practice will relieve head-ache and head-complaints.

SOME EXERCISES.

1. In a sitting posture put the right foot on the left thigh and the left foot on the right thigh, catch the two great toes from behind, and put the chin and the breast forward and draw breath by the left nostril and let it out gently by the right. This practice will make the body light and steady, sharpen appetite and cure chest complaints.

2. Bend the legs, put the left and the right heels parallel together and sit on the heels in the form of an triangle and then draw breath as directed above. This practice will facilitate respiration and at the same time make delicate chest strong.

Lie on the breast putting the hands on it, and lift the two legs to the extent of about a hand. This exercise will make the body light.

4. Sit on the heel of the left legs and stretch the right leg, hold the great toe by the right hand, bend the neck and look steadily between the two eyebrows and draw breath by the left nostril and let

it out gently by the right. This exercise will cure diseases of the anus, spleen, fever and even Phthisis.

5. Apply butter to the tongue and try gradually to lengthen it by drawing it gently each day, and if necessary by cutting the tissue which attaches it to the lower and to the extent of a thread in thickness every day and putting butter and *Cachvi* on the wound. When

the tongue is sufficiently long, turn the tip backwards to the cavity of the mouth upwards and meditate. Consciousness will alone remain. The senses will be exalted. The internal eye will see new sights. There will be no further waste. There will be no demand for food or water. There will be no sickness or infirmities. Possibly this process shuts out oxygen.

(To be continued).

TEMPERANCE.

I think it was agreed upon this day last week that we should take temperance in so far as it means abstinence from strong waters. The word in itself possesses a wider sense, but ordinarily it is dealt with relatively to drunkenness. Much as I had wished that some abler hand should have taken up the subject—myself especially labouring under a disadvantage owing to not being in a position to give any personal experiences of the results of intoxication—but as the duty of lecturing has fallen upon me, I at once proceed to lay my own thoughts before you on the subject without any further preliminary remark.

The usefulness of temperance will, I think, be better illustrated by taking it up relatively to the use of drinks, that is to say, pointing out the results of the latter, and as a matter of fact it will be no departure from the rule of essaying as everything in this world is known only in relation to some other subject. It is generally admitted on all hands that the formation of one's character mostly depends upon the extent of the application of the

standard of morality prevalent in a society and as different nations profess different creeds as well as laws of society, wholesale condemnation of liquors on religious and social grounds is not admissible. So far, however, as their effects tell upon the body there is a universal agreement that abstinence from intoxicating drinks is the safest way of preserving health. There are no doubt persons such as our own society can produce, who advance a fallacious argument by saying and holding that the use of liquors in moderate quantities tends to improve vigour rather than to produce any evil results. This is however, a delusion and an allurements approaching to absurdity. Poison is always poison, however, small in quantity it may be and though it may have a stimulating effect for a time, the reaction can be none the less obnoxious, and again it is very rarely that people preserve moderation. There is a good story illustrative of the fact. A gentleman advertised for a coach-driver. Three candidates came in. One said he could drive at a foot's dis-

tance from the brink of a precipice over a hilly road. The other replied he could do the same at an inch's distance but the third said he would rather not go that way than hazard life but would take a safer and easier road. Upon this the gentleman engaged the 3rd candidate only. The advocates of these drinks in small quantities may be likened to the former two candidates who did not commend themselves to the choice of the gentleman who preferred driving on an easier path to hazarding his life. It is impossible, that one, who is addicted to the use of liquors in smallest quantity even, may not be tempted to larger doses, for unless one is bound religiously and sacredly, circumstances are not unlikely to increase one's habits. Safest, therefore, he is who is a total abstainer from them.

It is needless for me to dilate upon the daily scenes of life which occur before our eyes presenting various instances of the evil effects of the use of liquors. Numerous instances may be cited, when people have been seen in drunken moods passing through the streets with unsteady wavering legs, kicking up boisterous rows falling over each other, singing most obscene songs and abuses, spoiling their clothings, hurting themselves badly and last but not the least lowering themselves in the eyes of the public to their own dishonour. They are dragged to the lowest pit of dishonour and very frequently are put to troubles which they themselves when sober very gravely deprecate. It is a common proverb in us that the use of liquors is attended with "the loss of life, property and honour." Manifold infirmities are engendered in the bodily system which ultimately result in premature dissolution. If you were at the bed side of an intemperate wretch you would be able to estimate his suffering. And it is an

acknowledged fact that a drunkard is more liable to every disease than a teetotaler; besides undergoing various other difficulties in life his end is always associated with painful sufferings. To speak of the loss of money and of honour it is no exaggeration to say that drunkards have rarely been heard to be not in heavy debts which make them none the less feel uneasy and that honour to them is a thing which they little know to appreciate and which they very often degrade in the estimation of the public, their friends, their family, in fact before every one by their own doings.

So much for the evil results of the use of liquors in the above connection. I must now crave your indulgence for a few minutes more to speak a few words on their effect on the character and understanding of man. However divergence of opinion there may be with regard to the standard of morality in different nations it is quite unquestionable to say that a sober mind is productive of more coherent and reasonable thoughts and ideas than an intoxicated one. There can be therefore no more solid argument for men of business—politicians patriots, scientists, lecturers, in fact for men of every art and profession to increase their trade, business or repute than to always possess sober mind and abstain from drinks.

Failure of memory and loss of understanding are greatly to be feared for trying to achieve eminence. It cannot be gainsaid that the use of liquors affects the brain badly and both the above faculties being materially concerned with brain it is impossible to counteract this evil effect by any easy means other than that of totally avoiding their use. All of us are aware that a man habituated to drinks possesses little moral force of character. He is a downright liar and a rank deceiver, of loose moral character,

which is in itself apparent by the reply which he would give you totally denying the use of liquors when questioned. If he observed honesty a little it will at once thaw away before the requirements of drunkenness. To conceive that he would preserve in the path of honesty is simply absurd. It is impossible for at least to believe in any way upon the moral character of a man who is addicted to drinks, for being not the master of his will he is taught to the use of other most flagrant vices leading to the pit of everlasting misery, open dishonour, and premature destruction.

In spiritualism nothing is more desirable than to possess a constant sober mind and a good moral character. Rank deceivers, therefore, are those who seem to devote themselves in prayers to the providence most earnestly and righteously but cover a licentious temperament addicted to drinks. Religion is always of mind and when your mind has little control over your passions and is actuated with evil desires of indulging in the so-called pleasures of drinks, away with all hopes of redemption in the other world, however hypocritically you might try to deceive your fellow beings.

With all these losses evident, it appears rather curious how people seldom care for the results of drinking which rebound on their heads. The reason may perhaps be found in temptation due to the society of some vicious persons or to some other cause which is beyond my comprehension but at any rate I think if the drunkards might be appealed to themselves they would

be in a position to explain the matter better. The simple fact of the drunkard's hiding his fault with unnecessary false denials tinged with an air of sincerity is a self-condemnation of the evils of drunkenness or the use of liquors. In fact a simple thought would clearly enunciate the difficulties arising out of this evil habit, and advantages of abstinence from it.

To what eminence in the estimation of public and in the acquisition of knowledge can a sober mind reach is self-evident. Great men have often hated drink and I do not think your Rishis of the old acquired such high learning simultaneously with the breach of *Temperance*. Abstinence with them is proverbial anecdote. Self-respect is born with everybody however low in position he may be and there is no better safe-guard against danger to it than the observance of temperance. Temperance begets healthy feelings which are the only source of pleasure and happy enjoyment of life. Philanthropy which enables a man to help others needs the exercise of this quality. True religion requires you to model your character with temperance. Temperance is a thing which you cannot conveniently avoid without incurring dangers and various troubles and difficulties both religiously and socially. In fact you can trace up in temperance as in other laws of morality the existence of one of the chief elements which tends to conduce to the formation in man of all that is at once manly and divine.

WHAT WOULD CHRIST SAY?*

CHRIST, Mr. Stead presents as the accepted standard of ideal character, "shining out luminous as the sun against the dark and gloomy background of human society as it is." The conception of Christ coming to Chicago came to the author through the poetry of Lowell, from whom is quoted on the title page the lines,

"Said Christ our Lord, I will go and see
How the men, my brethren, believe me."

Mr. Stead believes that the tramp is Christ's brother and the harlot is Christ's sister and that our success in saving the fallen, and the condition of society generally is the measure of faith in Christ. Mr. Stead as is well known was a few weeks in Chicago, during which time he collected a vast amount of information in regard to the city, its government, its politics, its social life, its wealth and poverty, its provisions for the poor and helpless, its treatment of criminals, its methods of taxation, its saloons, gambling hells and houses of prostitution, its churches and sects, its labor societies, etc.

None but an experienced and thoroughly equipped journalist, familiar with all the modern methods of obtaining facts, could have written a book like this in regard to a great city after only a few weeks residence in it. So far as we can judge, the information given is accurate. Mr. Stead spared no pains to verify any statement which seemed doubtful. And the man who a few

years ago exposed the iniquities which existed in London society has not hesitated to expose wrong doing in high as well as low places, and to unmask fraud and uncover vice in this great metropolis. Political crookedness, whiskey and the saloon as an influence in politics, systematic perjury in official life, tax-dodging by the rich, and methods by which many men of wealth disguise their base designs, methods of making money by official from the earnings of prostitutes, exempting from taxation, wholly or in part, those who "have a pull," and dishonesty, hypocrisy and fraud in their hydra-headed forms,—all these are exposed, and many of those who are responsible for or are encouraging these abuses of power and these social evils, are named with facts given from official records. In some cases it is the system or method which is more to be denounced than the individual, who may be hardly conscious of wrongdoing. Mr. Stead usually mentions this fact, when justice demands it, as for instance, in giving the names of the owners and taxpayers of houses occupied for immoral purpose, he says: "It is only just to remember that persons who pay taxes as agents for property have often no means of controlling the disposition of that property. It is also well to state that in many cases the owners of the houses are only owners of the ground on which the houses stand with next to no power of control over the tenants of the houses built on their land." The author's worst charges against Chi-

* If Christ came to Chicago. A plea for the Union of All Who love in the Service of all Who Suffer, by William T. Stead, Chicago: Liard & Lee. 1894.

cago are made in the words of, or are based on information derived from leading Chicago citizens and from city records.

Leading Chicago dailies abuse Mr. Stead for writing this book and revealing to the public the brutal and inhuman conditions which exist here; but a more sensible course would be to thank him for his work, and to use their influence in correcting, as far as possible, the bad condition of things.

Mr. Stead's work contains not only a large amount of information in regard to Chicago, but many strong paragraphs with one of which we conclude this article:

"Just before the French Revolution, Gibbon, on concluding his history of the "Decline and Fall of the Roman Empire," complacently congratulated civilization upon the fact that there were no longer any hordes of barbarians on its frontiers who might repeat the havoc of Attila the Hun, or Alaric the Goth. But a few years passed and the Reign of Terror proved that civilization could breed her savages within her own frontiers, and that in the slums of her capitals were hordes as capable of devastating the land as any of the hosts that followed Attila to the sack of Rome. The American Republic, in like manner, although too strong to be in any danger from without, is now learning that democracies can breed tyrants and that the conquerors of old who overran empires for the sake of plunder and impoverished whole nations to fill their treasuries, have their legitimate heirs and successors in the coalesced plutocracy of the United States."

WHAT WOULD CHICAGO THINK ?

Mr. Stead asks, "If Christ came to Chicago what would He think of us and our lives?" This question suggests another: What would Chicago think of Christ? The

same contrast between Christ and Chicago is involved in each question, but from different points of view. In our opinion Chicago, considered as a personification of the general character, thought, conduct and activity of the people of the city, would regard Christ, if he were to reappear on earth and speak and act as he did in Judea, as a tramp, an enthusiast, a visionary, a fanatic, a perhaps honest but mischievous agitator; "society" would turn up its nose at him; the orthodox and many of the heterodox clergy would "have no use for such a fellow," would frown on him, and preach against him, if he attracted much attention. Without a bank account, without respect for conventionalities, without belief in the orthodox creed, in which he would recognize revamped paganism, without the spirit that makes men conform to theories and customs because they are "established," ready to denounce hypocrisy, lying and fraud in high places, in sympathy with distress and going about personally to relieve it, indignant at wrong-doing and scathingly denouncing injustice and iniquity, denouncing also riches and announcing that the end of the world was near at hand, Christ if he were here would be treated as a man of erratic character, of unbalanced mind, and if his influence should increase he would be denounced as a pestiferous crank, as an inciter to disorder, as an anarchist, in sympathy with and an aider of the "dangerous classes." Even the Salvation Army would not receive him, because of his high moral ideals and his lofty spirituality as well as because of his lack of sympathy with the noisy, militant and sensational methods, and low materialistic conceptions of the Army lads and lassies. He would find no "fellowship of the spirit" in the fashionable churches, and if he attempted to speak his

views in any of them, he would be fortunate if he were merely silenced and not violently ejected from the church and run into a police station for disturbing religious meetings. He would stand the best chance to be heard at the least orthodox meetings—even at the “infidel” meetings where his divinity is boldly denied and where the revolting dogmas which have so long been preached as his teachings are disbelieved, and in the name of humanity are condemned and denounced.

Conditions are not as they were when Jesus, nearly nineteen centuries ago, taught men and healed the sick on the banks of the river Jordan and along the shores of the sea of Tiberius; and we may add, in justice to modern society and of course to Chicago, that some of the teachings ascribed to Jesus are not in accord with our modern industrial civilization and some of them are in fact clearly impracticable today, although they doubtless had their place and legitimate influence in his time and were essential factors in the evolutionary processes of human progress.

According to the accounts which have come down to us, Jesus extolled poverty, denounced wealth, discouraged taking much interest in the affairs of this world, taught absolute non-resistance and recommended a course of life evidently based on the expectation that the end of the world was not far off.

The advancement of Western civilization has been made only by disregarding and going counter to some of the plainest teachings attributed to Jesus. Buckle says that no passion except the love of knowledge, has done so much to promote civilization as the desire to accumulate wealth. How opposed is this to the teachings of Jesus! Mozoomdar, the Hindoo preacher, says in his “Oriental Christ” that the Western nations do not understand Jesus, because he was an oriental, that our conceptions and practice are largely the opposite of his, and that there is more in common between him and the people of India than between him and the people of the Western nations. This is doubtless true. If Jesus were to come to Chicago he would probably be less welcomed and would feel less at home than in one of the large cities of Asia. Is this proof that the people of Asia are more advanced in civilization than those of the United States? Evidently not. Chicago falls far short of realizing the moral ideals of any of the great teachers of the world, and in it are great evils which are a disgrace to the people, but it is no discredit to Chicago that it could not accept Jesus as its teacher in regard to practical matters, if he should return with the conceptions he had, and should teach (as he probably would not) just as he did centuries ago.

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