THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

—*The Voice of the Silence*

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THE INFLUENCE OF LITERATURE

In this issue we publish three articles which discuss the influence of the novel, of the drama and of poetry on the mind of the race. Though all of our three esteemed contributors are Britishers, each of them possesses an international outlook and what they say about the power and the influence of English prose and verse on the mind of the English-reading public can be applied to the literatures of other European languages.

Between great and immortal creations and those that live for a season the difference is this : the former possess a message for all humanity and inspire generations of readers to a better understanding of life—their own and that of the race to which they belong. The stuff itself of these creations is particular : it is heart-substance and appeals to the heart of man and is both eternal and universal. The sayings of Jesus, the sermons of Gautama, the philosophy of Krishna are perfect specimens of immortal literature—their appeal is universal and will last as long as man lives. Even their translations in alien tongues convey the soul behind their original words.

Great literature, like true religion, transcends the barriers of nationality, the boundaries of country, the thorny fence of creeds. The apex of such literature is prophetic and these words of John Donne are applicable to the style and the form of all of them :—

"The Holy Ghost is an eloquent Author, a vehement, and an abundant Author, but yet not luxuriant ; he is far from a penurious, but as far from a superfluous style."

One of the errors of thought of our modern civilization has been to look at the words of the prophets not as literature ; here too a division has been made —words of prophets are called spiritual and sacred ; those of poets and dramatists secular. A double disadvantage is the result : religious bigotry debars a person from reading the words of prophets other than his own ; also, the spiritual instruction available in literature dubbed secular is missed by many.

At this hour the world, especially our India, needs the unifying influence of world literature. National problems of any country, social problems of any nation, however different in shape and in

size, are fundamentally rooted in the soil of human nature, which is identical in all latitudes. Idlers and liars exist everywhere ; ambition activates men and women everywhere ; kindness, unselfishness and charity are to be found everywhere ; men and women of every clime aspire to ascend spiritual altitudes by purifying their minds and acquiring heart-wisdom.

Literature created by prophets is ever the Soul of racial and national literatures. If all our modern tongues have sprung from a common root-language, all our modern thoughts have as their soul and basis the immortal ideas of immortal men. But just as narrow minds have made divisions between the self-same messages of all prophets, so also racial pride and nationalistic prejudices have stood in the way of the beneficent work of national literatures. Any national literature is the mirror of that nation's past evolution, present status, future possibilities. Ancient myths or modern novels are better indices to the nation's past and present than so-called histories written with a purpose.

Here in India most people know their own provincial literature and many among these are familiar also with works written in the English language. A Tamilian, for example, admires and enjoys old and modern Tamil books, but exceedingly rarely is he capable of reading and benefiting from, say, Gujarati or Assamese volumes. Again, a graduate of our universities is familiar with the plays of Shakespeare, the poems of Keats, the novels of Dickens ; but ask him about the Finnish *Kalevala*—not, of course, expecting him to have read it in the original, but—has he read its English translation? We know of Hindu graduates who have not read the Koran ; of Parsi graduates who have not read a single Upanishad ; Jain graduates who have not read the Bible ; Muslim graduates who have not read the Gathas. It would be more than an interesting enquiry to ascertain the number of English-knowing Indians who have read even translations of the works of Kalidasa, of Bhasa, of Jalal-ud-din Rumi.

The spiritual roots of a nation are in its literature—spiritual as well as secular, if we must adhere to this division. In the coming days we in India will need to remember that nations are not made great by fields and factories alone. The prosperity of the village as of the city depends upon right education, in which literature does play and always will play a very important part. Over fifty years ago the great American James Russell Lowell spoke these words which we need to remember in the India of to-day :—

" I am not insensible to the wonder and exhilaration of a material growth without example in rapidity and expansion, but I am also not insensible to the grave perils latent in any civilization which allows its chief energies and interests to be wholly absorbed in the pursuit of a mundane prosperity....

" I admire our energy, our enterprise, our inventiveness, our multiplicity of resource, no man more ; but it is by less visibly remunerative virtues, I persist in thinking, that nations chiefly live and feel the higher meaning of their lives. Prosperous we may be in other ways, contented with more specious successes, but that nation is a mere horde supplying figures to the census which does not acknowledge a truer prosperity and a richer contentment in the things of the mind. Railways and telegraphs reckoned by the thousand miles are excellent things in their way, but I doubt whether it be of their poles and sleepers that the rounds are made of that ladder by which men or nations scale the cliffs whose inspiring obstacle interposes itself between them and the fulfilment of their highest purpose and function."

It is for our Indian readers especially that we have secured the three contributions which follow ; not that they have no meaning and message for our Occidental readers, but to our Indian readers they will prove of special significance.

THE NOVEL IN THE MOULDING OF SOCIAL OPINION

[**Miss Stella Gibbons,** the well-known novelist whose *Cold Comfort Farm* won the Femina Vie Heureuse Prize for 1933, deals here with the important topic of the influence of the English and American novel upon Society. Her appeal to the writer is for greater tenderness and reverence, patience and compassion for Man. For humanity she advocates the path of reunion with God. To plan effectively Man must seek to understand God's Nature.—ED.]

Until the Four Years War, Western Man was rightly suspicious of attempts to influence him by propaganda in works of art, and he showed his suspiciousness by refusing to read novels which displayed too plainly the glitter of the axe they had to grind.

But since the Four Years War and the rapid crumbling of tradition and security which has followed it, Western Man has developed an active social conscience, and is now rather too ready to welcome novels which expose social disgraces and suggest political remedies. Once, it was the pure propagandist who was made to feel guilty of a crime against art ; to-day it is the pure artist who is made to feel guilty because he does not write about contemporary social problems.

The growth of the sociological novel in the West is partly due, of course, to the fact that social questions are burning in men's minds as they have not burned for a hundred years. Novelists often catch up, and express in fiction, themes which are agitating the minds of the great mass of people. The Russian Revolution, the struggle between Government control and private enterprise in the United States, the problem of permanent unemployment in Great Britain and Europe, the poverty and struggles for self-government in India, the gigantic cataclysm in China—all these immense themes have been presented to the public by the new messenger : wireless. It has not been possible for an intelligent and imaginative man, any more than for a warm-hearted and ignorant one, to ignore them. They have swept through the mind and heart of mankind in the West, and the novelists have obediently written their novels about them.

Nevertheless, despite the immensity of the themes with which the modern sociological novelist deals, the *great* English sociological novel, which shall rank with those of Dickens, has not yet been written. In America a novel called *The Grapes of Wrath* has been written by John Steinbeck which is almost as great as *Uncle Tom's Cabin* ; almost, but not quite.

It may be interesting, perhaps, to try to discover why the great English sociological novel of the twentieth century remains, so far, unborn.

The crumbling of an old system of security and the confusion brought about by the agonizing birth of the new must, of course, be reflected in novels, if only indirectly. A proper novel is a mirror of its time. But there still exist what Carlyle called The Immensities and The Eternities ; and the weakness of the contemporary sociological novel in England and America is that it bends these vast facts—parenthood and compassion, tyranny and tenderness, misery and

delight—to the use of propaganda.

The sociological facts, which should be woven into the story as an unbreakable part of it, are put before the story : indeed, the story is subdued to them, and so are the characters.

The influence of the novel as an instrument of social reform is indirect, like the effect of the Gulf Stream upon the climate of the British Isles. There is still enough of "propaganda sales-resistance" in most ordinary readers to prevent them from relishing and taking into their hearts a novel which flourishes its axe too fiercely ; in which the people are conventional propaganda types—the Capitalist, the Worker, the Worker's Woman, the Decadent Capitalist Woman, etc., etc. ; and in which the situations do not arise naturally but are devised in order to show up some disgraceful flaw in the social structure.

The common reader still likes to have his heart touched and his imagination fired, as he always has done ; and the indirect yet vast effect of such novels as *Oliver Twist* and *All Quiet on the Western Front* is vast precisely because they do these things.

But the modern novel reader has one taste which the propaganda novelist (who finds it difficult to imagine and invent) can easily satisfy : he likes technical details. He may be too lazy to read a text-book about bridge-building or stocking manufacture, and he is therefore pleased when he finds a novel in which these processes are described as part of a story ; a thin and shrill story, but nevertheless a story.

The propaganda novelist falls eagerly upon this taste. It gives him a chance to describe in detail the work of his hero (or rather, his propaganda-peg) and it saves him the trouble of imagining and inventing... (or rather, of trying to imagine and invent).

It is true that the Victorian sociological novelists used technical details to give life and body to their tales. Mrs. Gaskell's *Mary Barton* has details about the work of weavers and Mrs. Henry Wood's *Mrs. Halliburton's Troubles* contains minute descriptions of the working life of women glove-makers in a country town. Charles Kingsley's *Alton Locke* presents a picture of the sweated labour in the underground clothing manufactories of the 1840's.

But in all these novels the technical details are subdued and worked into the texture of the story. The humanity of the people in the tale is never overlaid by propaganda. The comic and nightmare horror of *Dotheboys Hall* is not emphasized by minute accounts of Mr. Squeers' book-keeping or violent attacks on the educational system that permitted such schools to exist. Condemnation is implied, not stated. Yet every skinny boyish limb, every rag, every drop of grease from Miss Squeers' candle, is charged with the unlifelike yet magnificently convincing life that only the greatest creative imaginations can bestow.

Towards the middle of the last century, with the gradual but steady improvement in the social conditions of the poor in England, the sociological novel lost its first drive, and fell into a novel of manners, preferring to deal with the rich and arrived rather than with the poor and aspiring. The novelists whose creed was "Art for Art's sake" enjoyed a heyday which they have never enjoyed since, and may not enjoy again before the dawn of the Golden Age. Anthony Hope wrote perfect romances that would now be described as "escapist", and the early scientific

romances of H. G. Wells were delighting an educated public which had hardly yet begun to realise what wonders "Science" could perform.

I am an unshaken and obstinate believer in the novelist as artist rather than the novelist as propagandist, and I often, very often wish that Mr. Wells had suffered some sort of creative death after writing the last words of his last great scientific romance.

In these superb stories the hero is Man, standing naked upon the splendid home which God (but Mr. Wells does not say God, of course) has given him. The vision is poetically presented and the technical scientific details, instead of blurring the scene, reinforce and clarify it. They are wonderfully worked into the human background and we see a novelist of genius working with complete control of his material. The reader is at once awed, charmed and convinced. Had Mr. Wells written sociological novels in this vein, he would have written the greatest sociological novels ever penned and their influence would have been world-wide.

Unfortunately, something happened to Mr. Wells. He became impatient with the human race. In all his later books the reader hears his voice saying impatiently to his hero, Man: "But it's so *easy*! All you've got to do to get out of the muddle is to *plan*."

But Man has not yet learned to plan, because he cannot plan (as Mr. Wells wants him to) alone. He must plan with God, so far as he can understand God's Nature, or he will continue in a muddle. Mr. Wells will not admit this. *He* continues to preach impatiently; and the result of this is that his later novels are not novels at all; they are—politico-sociological—prophetical—panoramas is the nearest I can get to a name for them.

Lack of tenderness and reverence in a writer of sociological novels brings its own punishment: the reader is not convinced and his social conscience remains unmoved. We are sorry for Mr. Polly with indigestion, and vaguely feel that there must be something wrong with a social system which lets Mr. Polly suffer. We do not mind at all what happens to Crystal and Sungold ("Names like race-horses" as some one unkindly said), the Utopians in *Men Like Gods*. Nor (a more important point) do we wish to be like them or to see our friends and relations and the little man who keeps the shoe-mending shop down the hill thus transformed. We like Mr. Squeers to be punished, or to reform and be a better Mr. Squeers; in the sense that his nobler qualities (if any) shall grow and his baser ones shall wither. We do not wish to see Mr. Squeers transformed by his own Will's planning into a tall, superior, cultured being in a white robe. Such is the quality of human nature that we feel annoyed with such beings, not inspired by them.

In my opinion Mr. Wells is the greatest of living English writers. He sits on the top of a glorious mountain range of work; an Andes of achievement, a Himalayas of the imagination. But because his sociological novels lack tenderness, patience and compassion for Man, they will not live.

The American novel *The Grapes of Wrath*, mentioned earlier in this paper, well illustrates the weaknesses and strength of the modern sociological novel.

It is about the luckless "Okies" or farmers of Oklahoma in the Middle West of America, who have been forced by the engulfing of their farms in the Dust Bowl and by the slump in farming to

trail down into California to look for work and new land.

The power of this novel is in its breadth and tenderness. It is about a contemporary problem and thus has the freshness (if not the balanced view) and the passion that is possessed only by novels written by eye-witnesses of the facts they describe. The people in it are types rather than characters, but they are types which are found all over the world and they are loved by their interpreter. His love for them reaches out to the reader and makes their miseries real, and felt. The situations in the story admirably display the injustices which exist all over the world wherever some people are too rich and others too poor. The theme is local; its implications are world-wide. This doubles the indirect but mighty influence which the book is bound to have.

The weakness in *The Grapes of Wrath* is the description of the Wicked Rich. They are overdrawn and therefore weak and unconvincing. There are descriptions of the Capitalist Woman (although I cannot remember that the writer uses the term) which are merely feeble-forcible.

But when problems are terrible, a writer *must* resort to simplification in order to impress the heart of his reader. When the imaginative fire is strong enough, as it is in *Uncle Tom's Cabin*, the intellect eagerly bathes in it and overlooks the simplification which, in a cooler moment, it might find absurd. In *The Grapes of Wrath* the imaginative fire is not as strong as the humanitarian fire and therefore the simplifications are not intellectually accepted. Mr. Steinbeck is an excellent reporter rather than a creator. But his book should live, because he loves the poor and suffers with them.

We have not yet produced in England a novel as great as *The Grapes of Wrath* dealing with our own greatest curse, unemployment. Many novels have been written in the past ten years about our economic problems but unhappily they have been written chiefly by persons whose private lives were ill-adjusted in various ways, and who therefore worked off some of their own frustrations and discontents and grudges against Society (and Life itself) by writing peevish books. Tenderness is deliberately rejected in such novels; but this brings, as usual, its own punishment. No tenderness, no readers.

(When I say "no" readers I mean only a few thousand readers, who have no influence upon the tastes of the huge mass of inarticulate people who read and love the great, tender masters.)

The late D. H. Lawrence, a miner's son turned novelist from the North of England, wrote books about the English poor but they cannot strictly be described as sociological novels. Something is very wrong with the poor here, but much of it is a reflection of the torments in Lawrence's own mind and heart. The background in which the characters in *Sons and Lovers* move is that which has produced some of the world's greatest men: "decent" poverty. The dour, ambitious North of England character seems to be stimulated by lack of comfort and security. And in their spiritual lives the people in Lawrence's novels *have all that matters*: passion, the power that Jesus had to draw beauty from the commonest things; the deep sense, felt by the furthest-advanced Buddhists, of sharing life with a horse, a rose, a field of corn. It would be an insult to pity such people because they lack modern plumbing. If they are pitied it must be

for the sorrows which have always afflicted Man.

Lawrence never says that they are unfortunate because they are poor, but he does imply a deep discontent *somewhere*; a feeling that the educated people have failed the poor as protectors and guides, a passionate hatred and fear of machines. Much of this, as I said above, may be a reflection of Lawrence's own attitude but there is no doubt that he, as a working-class man of genius, spoke for the huge mass of working-class people who are unhappy and afraid. *Something* is wrong. Lawrence saw the remedy in a return to a simpler and more instinctive life, especially in love matters. I would add to this the need for reunion with God. This is a terribly difficult Path. The European war may force us to tread it and we may find true peace at the end.

The sociological novelist must *feel*, even if he does not *know*, that God made Man in His own image and therefore it is useless to write scathingly or impatiently or coldly of Man's sufferings in the faulty social scheme. All must be subdued to the twin-powers of compassion and tenderness: when this is fully achieved the novel goes out into the world and fully does its subtle yet powerful work.

(Cynical Afternote: The most depressing novel I have ever read in my life is Aldous Huxley's *Brave New World*, in which all the social problems are solved!)

STELLA GIBBONS

THE THEATRE AND THE COMMUNITY

[**Hermon Ould**, dramatist and critic, is the General Secretary of the International P. E. N. Club. An ardent believer in the theatre as an instrument for the attainment of enlightenment, he has written numerous plays, including several meant for the younger folk. In this article he deals with his subject against the background of the theatre in London at the present hour.—ED.]

The Theatre seems to have fallen on evil days; and this is not only because the pestilence of war is raging throughout the greater part of the world. It may be assumed that all cultural manifestations will inevitably be affected by war, and we must not be surprised if the theatre shares the common fate. But what is surprising is that the theatre seems to be suffering more acutely than other cultural activities, and the fact that this is so seems to indicate a lack of health in the institution itself, a kind of debility which prevents it from adapting itself to adverse circumstances. The art that is most closely related to the art of the theatre, the cinema, appears to have escaped some of the worse effects of war-time conditions. Not only is the cinema as popular to-day as it was before war broke out: it seems to have gathered increased prestige. Films are being made all the time, hampered only by economic considerations; the picture theatres are eagerly visited; and furthermore, the value of the cinema is recognised by the States. The governments engaged in war, alive to the importance

of a medium which communicates with many millions of people of all classes all over the surface of the globe, are not slow to use it to stimulate the morale of the public, to spread the knowledge of their aims and to instruct the neutrals.

Music, too, although it has inevitably suffered from the loss of personnel, from the reduction in the spending capacity of the public, and from restrictions on travelling, is nevertheless by no means neglected. No music-lover need be starved of music in war-time. In Britain —and I believe in most other European countries—concerts of good music are frequent and well-attended ; in every radio programme, moreover, one can count on at least a certain percentage of first-class music.

But what is happening in the theatre ? In London the theatres are open much as usual, but the choice of programmes is on a considerably lower cultural level than in peace-time. Revues and light entertainments are more popular than ever ; the classics are scarcely to be seen at all. An analysis of the theatrical programmes advertised in to-day's *Times* discloses some interesting, and, for the theatre-lover, rather depressing facts. There are twenty-nine entertainments announced ; of these, eighteen are revues and light musical shows ; two are farces ; two are light comedies ; one is a thriller ; three are straight plays ; the other three come within the category of " classics ". It is something to be thankful for that the classics have a showing at all in these times, and in the case of one of them—Shakespeare's *King Lear,* with John Gielgud in the rôle of Lear—the choice seems altogether admirable. If there is any truth in the doctrine that suffering and a disordered mind are purged by the contemplation of high tragedy, then *King Lear* is the right physic for these disturbed and diseased times. I wish it were possible to be as sure of the medicinal value of the other two classics to be seen in London to-day. One of them is John Gay's *The Beggars' Opera,* that entertaining eighteenth-century ballad opera, whose delightful music and cynical wit make palatable, but cannot disguise, a very sordid plot ; the other is a Restoration comedy, Wycherley's masterpiece *The Country Wife,* again famous for its wit and technical brilliance, but notorious also for the bawdiness of its plot.

It will be agreed that one Shakespeare tragedy and two bawdy comedies are a poor ration of classic fare for a country like England, which can boast the finest dramatic literature in the world. Even our modern masterpieces are not being exploited : there is no Shaw, no Galsworthy, no Granville-Barker, no Pinero ; and of course no foreign plays either.

Scarcely less disquieting is the condition of the amateur dramatic movement. Since the last war the amateur movement has developed so rapidly and so intelligently, that it had become one of the most reassuring and healthy of social phenomena in Great Britain. There are literally thousands of groups, linked up to all manner of movements —religious, social, trades union, artistic, professional—offering a vehicle to all classes of society for self-expression. People everywhere have found themselves drawn together by a love of drama, and every year some of them have engaged in friendly festivals in which the team spirit has found an unforced expression. Now the war has come like a blight and our Jeremiahs declare that this apparently healthy growth is in

danger of being irreparably damaged. That I do not believe. My faith in the theatre is proof against even the assaults made upon it by totalitarian warfare. For I believe that the human spirit needs artistic expression as surely as it needs bread and drink; I believe that for the great majority that need is best served by drama and music, and as a corollary to these beliefs, I hold the faith that so long as mankind exists on the earth, one of the instruments by which it will attain enlightenment is the theatre.

The æsthetics of drama and theatrical presentation is a vast subject, upon which many and contradictory views are held. It is not my present purpose to enter this controversial field where I have already cut many a caper, beyond expressing my conviction that, important as æsthetics is, ethics is even more important, and if it could be shown that the theatre is a subversive art, undermining the ethical sense of the people, all the skill of all the æstheticians would not justify it. It has been argued that because the theatre is dependent on the ability to deceive it is therefore immoral. I need hardly say that I do not share that view, which I believe to be based on a fallacy. The illusion which the theatre seeks to create is not an illusion calculated to deceive. The audience in the theatre is not asked to accept as reality the thing presented; it is asked to enter into a collaboration with the artists, and accept, for the time being, a presentation of truth translated into terms of theatrical art. A great play greatly presented will enhance the awareness of those who see it and thus increase their consciousness of absolute truth.

This is rating the art of the theatre at its highest. Not often does it attain such heights; but in considering an art it is only fair to base one's estimates on its ultimate aims, and not on inadequate approximations to those aims.

I have no doubt that the dramatic impulse is a healthy and natural one. It exists in the infant in arms, who crows and gurgles to the delight of parents and other adoring onlookers; and in every stage of human development the impulse ought to find an outlet. The outlet chosen is sometimes an unpleasant one, but the suppression of the impulse would be likely to lead to something even less agreeable. Modern psychologists seem to have strayed away from the truth in some of their pronouncements, but they have earned our gratitude by their insistence on the unhealthiness of suppression. To suppress is not to destroy. To suppress is to divert a force from one channel to another. The business of the artist, and particularly of the theatrical artist, is to provide the right channel for the expression of a normal healthy instinct, rather than allow it to descend into that mysterious subconscious where it may work all manner of mischief. A thwarted instinct is not only out of sight, it is also out of the conscious mind and is allowed to pursue a course of its own. It may find what is called in the jargon of the psychologists an "adaptation"; that is to say, having failed to discover a natural outlet for its dramatic urge, it will find some other means of securing attention and appearing in the limelight in some foolish display. This is a comparatively harmless development. But it is just as likely to secure the attention of which it feels itself frustrated by performing some offensive act, sufficiently spectacular in character to attract notice. Crimes for which there

is superficially no "motive" may often be traced to the overpowering need to cut a figure in society. Journalists reporting some so-called "crime drama" are unconsciously employing a word which in many cases reveals a fact not commonly recognised. The principal actor in the "drama" may well have been driven to commit crime in order to satisfy an instinct which craved the dramatic expression which it had been denied.

If what I have written here is true, it is clear that the theatre occupies an extremely important place in the social order, and that purveyors of theatrical fare have a great responsibility ; and I am afraid it cannot be said that the typical theatrical manager is aware of either the one or the other. If we were to look to the commercial theatre to fulfil its high function, we should look in vain. The most we can expect of it is that it should occasionally become aware that good plays are sometimes profitable and therefore worthy of its consideration, and that it should unintentionally mirror the times and thereby earn the thanks of students of the contemporary scene.

It cannot be said that the theatre to-day in any way reflects the times in which we live. This is probably the most momentous and critical period in the history of Western civilisation. Nations are engaged in a struggle so desperate that it is commonly asserted that our very existence depends on the outcome. Our standards and beliefs are being challenged. The lives of millions of citizens are in imminent danger ; the wheels of progress are arrested ; the bases of our lives are disturbed as never before. The classes are being shuffled, families split up, communities uprooted. Religions and ideologies are on trial. Whatever may be the outcome of the struggle, life in Europe will never be quite the same again. Most of us are aware of these facts ; most of us are facing up to them, with some degree of calm, without hysteria, but with due regard to their importance. Some of us may be fortified by a belief in a pervading Divine Principle in the universe that accounts for and justifies the baffling conflict which seems to be ravaging mankind ; others may see in the present disorder convincing evidence that God is punishing us for having departed from his ways ; others are bewildered and in despair, finding no clue to the problem ; none of us are indifferent.

But what of all this is revealed by the contemporary theatre ? Nothing at all. It is assumed that the purpose of the theatre in war-time is to entertain, to divert our thoughts from the things that matter to the things that don't. So far from reflecting the seriousness and high purpose which inspire men and women to-day, it seems to have become the mouthpiece of the inconsequent, the cynical and the banal. In a word, the theatre has fallen from its former eminence. Can it be raised again ? I have faith that it can.

HERMON OULD

THE VALUE OF POETRY IN THE SOCIAL ORDER

[**John Middleton Murry** is the author of numerous works, among which are *Aspects of Literature, Keats and Shakespeare, Studies in Keats* and *William Blake.* In this article he shows how the most important function of poetry in society is to keep alive the flame of prophetic religion. To-day, alas, religion in Europe has become static and the spirit of true poetry is absent.—ED.]

There is a famous and ancient saying to the effect that he who would shape the inmost life of a society may let others make the laws, but he must make the songs. But it is an ancient saying, belonging to the time before the masses of the Western nations had become literate, and long before the days of universal, cosmopolitan jazz by radio. The wise man of the past was thinking of folk-poetry : the poetry handed down and about from lips to ear, which was the solace and stimulus of the weaver at the loom, the spinster at the wheel, the ploughman in the furrow, and whatever companies of men and women might gather together when the work of the day was done. The deeds that were celebrated, the sorrows that were lamented, the attitude towards life and death that was expressed in such poetry shaped the soul of the people from which it sprang.

But those days are past in the Western world ; and probably they are doomed all the world over. The machine-civilization sooner or later spells death to the primitive societies in which alone folk-poetry can live. In so far as it is treasured to-day, it is treasured not by the simple member of society but by the educated minority. It is like the common objects of bygone use which are preserved and admired in our museums. The beauty for which we now admire them was not the purpose for which they were made ; it descended upon them, like a supernatural grace, because they were created for human purposes by human hands, and because traditional skills, transmitted from father to son, from master to apprentice, down the centuries, were embodied in them.

Only upon this relatively small educated class can anything that may be called poetry be said to have any influence at all to-day. And probably even for the majority of these poetry is only a refined pleasure of the senses. There is no harm in that ; indeed, much good : for it is important that our pleasures shall be refined. But the kind of poetry which gives a refined pleasure to a small educated class in an industrial society is quite incapable of achieving the wide popularity of the folk-song or the ballad. The modern counterpart of these is the music-hall or radio " hit " of the moment —vacuous, but " catchy " like the measles. It is, essentially, a cheap manufactured article, produced to capture the market ; it neither springs out of the people's soul nor sustains it, except in so far as any rhythmical pattern of dulled words may lull a mind too tired to discriminate. Thus, during the war of 1914-1918, the British troops marched to " Tipperary "—a tawdry and maudlin piece of artificial sentiment ; which has nevertheless justly acquired a certain

sanctity in the national memory. But the contrast between the quality of the song and the heroism of the soldiers who had nothing better to inspire them, is in itself a fearful condemnation of the civilization which produced it.

Seeing that there is no popular poetry at all in a machine-society we have only to consider the function of poetry in the small educated class which reads and attaches value to poetry. For the members of this class it is in the main a refined pleasure of the senses, as music or the fine arts are to them ; but for a few of them poetry has a deeper significance. It is, at its highest, and in the forms in which they most value it, an expression of, or a means of approach to, religious truth. Thus, for example, the great tragedies of Shakespeare effect in the responsive soul a reconciliation with human destiny such as is achieved in other modes of religion by meditation. Contemplating a Shakespeare tragedy, we are touched to the depths by " what may quiet us in a death so noble ". This is of course preëminently the function of the tragic drama, which has a definitely religious origin ; but a kindred effect is achieved by other forms of poetry. The same quiet reconciliation of our rebellious humanity with the limitations of mortality is accomplished by Milton's sonnet upon his blindness, or Keats' " Ode on a Grecian Urn ". And it is for this reason that the eminent French Catholic critic, the late Henri Bremond, likened the method and the function of poetry to that of meditative prayer ; just as, to reverse the comparison, Aristotle's famous definition of the purpose of tragedy : to effect " a purgation of the soul through pity and terror ", could be applied directly to the story of the life and death of Jesus which is the central object of the Christian religion.

But this religious function of poetry, precious though it is, cannot adequately replace within a whole society the function of a genuine religion : for obviously poetry which is read and valued only by the few for its religious significance cannot fulfil the primary sociological function of religion, which is to promote the cohesion of society. Hence it is that, in a time when we have in Europe only the débris of a " universal " religion, the function of religion which is not fulfilled by poetry or music, is fulfilled, disastrously, by a religious devotion to the nation itself. The national society itself is deified, which is intolerable. It is, or was, tolerable that a primitive society should deify itself through the worship of a merely tribal god, for it was veritably isolated : it was, in no sense, dependent upon its neighbour. But in a civilization of which mutual dependence is characteristic, the substitution of nationalism for a " universal " religion is purely retrogressive.

From this angle the peculiar position of poetry in a modern Western society—where the cultivation of poetry is intense in proportion as it is restricted to the few—is the mark of a social decadence. And it is notable that the florescence of European poetry was the accompaniment of the first outburst of nationalist sentiment—in England, in the age of Elizabeth ; in France in the reign of Louis XIV, in Germany at the end of the eighteenth century. That is to say, the rise of poetry to its position of eminence in cultural esteem in Western civilization was consequent upon the disruption of the " universal " religion of Europe. That is particularly clear in the case of England, where the mystery-play of religion suddenly developed into the

secular poetic drama. Much of the religious sentiment had become as it were detached from the ancestral religion, which had lost much of its authority and its mystery ; it now sought new and secular forms of expression, in poetry. Or, more truly, the former " universal " religion separated itself into poetry on the one hand, and nationalism on the other.

Poetry, at its highest, may be regarded as an exquisite expression of personal religion. In it is embodied, with all the nuances of individual sentiment, the attitude of the poet towards the mystery of existence, or God ; and the reader chooses among these manifold expressions those which are most congenial to his own experience and habit of feeling. In a universal religion, on the other hand, the form of expression, credal or ritual, is fixed in scriptures and in liturgy, and the individual mode of feeling receives no emphasis. Poetry itself, in so far as it is practised in such a period, is subservient to religion : and is, in the main, an addendum to the liturgical offering of worship to God, in the form of hymns. At least this is true of written poetry, which is the poetry of the educated class. Folk-poetry has a life of its own.

No doubt these generalisations, like all generalisations, are not to be pressed too hard. But in the main it is true that the rightful position of poetry in the social order is ancillary to religion. The poetry which the Western world is agreed to regard as marking the highest point of its poetical achievement : namely, the Attic drama of the Greeks, was definitely conceived as an act of religious worship, and performed at a religious festival. And there is the evidence of the age-old association of poet and prophet which is expressed in the Latin word which served for both : *vates*. The association seems natural enough among peoples whose scriptures contain poetry of a high order.

But there are, as M. Bergson has lately emphasised, two kinds of religion, though both kinds are generally found blended in any particular form of high religion. One of these is the reverence paid to the moral laws which are necessary to the preservation of the community as a whole. These laws are supposed to be of divine origin. This form of religion is more evidently social in its purpose than the other, which may be called the prophetic kind of religion. This prophetic religion is primarily the creation of individual minds and consists in a discovery of the divine nature. Thus the Hebrew prophets meditated on the bitter experiences of " the chosen people " in defeat and captivity, and, beginning with Amos, achieved the intuition that God was demanding of them a much higher and deeper morality than that of the existing moral and religious law. The word of the Lord to Amos is : " I desire mercy and not sacrifice." And these Hebrew prophets displayed a high order of impassioned and poetic imagination, very naturally, because precisely this imaginative quality of mind or soul was demanded by their effort to discover where " the chosen people " had gone radically wrong. Moreover, since it was an intensely individual intuition, whereby a single man proclaimed, in the face of the inertia and hostility of the nation, the divine and revolutionary truth which he had discovered, the sense of an immediate relation with God was inevitable. He was " inspired ".

Whereas of these two elements of religion the religion of custom and the law

is the more obviously social, it is also static. Inspirational and prophetic religion is dynamic, and is thus social in a higher sense. It urges the community forward to ascend to a higher level of morality and religion. And this appears to be the most important function of poetry in society. That delighted astonishment of the mind by a new aspect of beauty and a new aspect of truth, which the late Dr. Bridges singled out as the characteristic quality of great poetry, is essentially a religious revelation—the evidence and opportunity of a new insight into the divine nature. By this means poetry has served again and again to deepen and revivify the institutional religion of society. If it is not obviously performing that function in Western society to-day, that is because institutional Christianity is in a condition of advanced decay; but wherever it remains at the level of a high and real religion, it is safe to say that it has been immeasurably enriched by the truth and beauty of the insights of poetry. Moreover, since the specifically religious prophet is now an infrequent phenomenon in Europe, and when he does appear he is not very impressive, it is hardly an exaggeration to say that it is chiefly poetry—in the comprehensive sense of the word, including impassioned and imaginative prose—which keeps the flame of prophetic religion alive.

That is a function of supreme social importance; but unfortunately we have to remember that the fact that it is the secular poet who fulfils it is a sign of social decay. For he speaks to a tiny minority, and outside the framework of institutional religion. The real reason for this is that institutional religion has lost its hold on the unrooted masses of a machine-civilization, and is no longer the expression of the soul, or the unity, of such a society. The two phenomena are complementary: the desertion of religion by the masses, and the assumption of secular forms by the spirit of prophetic religion. There is no common symbol, no common allegiance, and no common idiom of thought at a religious level in a European nation to-day. The nation itself is the only symbol which attracts men to social unity, and that is sub-religious. Plenty of nationalist poetry is being manufactured in Germany to-day: but it is most certainly atavistic, retrogressive and a degradation of the spirit of poetry. That degradation is part of the grim tragedy of our proud but religiously empty Western civilization, on which nemesis has now descended.

JOHN MIDDLETON MURRY

PREPARATION FOR CITIZENSHIP

I.—DEMOCRACY, A SPIRITUAL PRINCIPLE

[This first of a series of three Mysore University Extension Lectures was delivered by Sophia Wadia at Bangalore on the 7th of September, 1937, under the presidency of Shri N. S. Subba Rao, Vice-Chancellor of the University. The lectures were extempore, but the excellent stenographic reports of Shri K. S. Ramaswamy, B.A., B.L., have made this reproduction possible.—ED.]

Friends,

To-day and on the following two afternoons we are going to study together an important subject. These three talks are neither sermons of a preacher, nor lectures of a professor ; we are all students trying to aid each other, and if the task of speaking falls to my Karma, that of responding with attention and with sympathy falls to yours; and as the relation between what is said and what is heard will continue for a while, so at least, I hope, you will use what you hear in your thought and in your speech ; and even if you reject what I have to say and to submit, it will have set the current of your thought in motion. For this opportunity allow me to offer a word of thanks to the Council of your University and especially to your Vice-Chancellor, Shri N. S. Subba Rao.

It is a commonplace to-day to say that we live in an age when stupendous changes are taking place in every country of the world. People are talking of the decay of Western civilization, of the death of Europe. Pious optimists quote the Victorian Poet Laureate, Tennyson :—

> The old order changeth yielding place to new,
> And God fulfils himself in many ways.

But they fail to tell us why God produced such a catastrophe as the war of 1914-1918, and who that God is who, after fulfilling Himself through the carnage, the bloodshed and the immorality of those tragic years, is now fulfilling Himself through unemployment, tyranny and political robbery of the kind we saw some time ago in Abyssinia, a robbery blessed by the Pope himself !

Now there is no doubt that moral and mental chaos prevails in every country of Europe and threatens every country of America—North, Central, South. And as the world is one, the effects of that chaos are bound to touch us here in India, and it is highly necessary that at the present hour we learn to think clearly and with calmness and try to locate the hidden roots of causes which have produced the mental and moral chaos all around us.

Let me at once present to you for consideration my reading of those root-causes :—

The present world confusion is due to a false evaluation of the principle of Heterogeneity. Great differences in economic status, in moral character, in mental capacity, existed ; the purpose and the value of these differences were not understood. This resulted, not in the failure of Pure Democracy, but in the failure of the so-called democracies of the pre-war era. The very basis and foundation of Democracy were falsely conceived. In pre-war Europe, in the

days of Gladstone in politics, of Darwin in science, of Spencer in philosophy—I am naming them because British names are more familiar in India than Continental names—an effort was made to erect the Temple of Democracy on those falsely conceived foundations; and—the rain of passion descended, the floods of greed came, the winds of competition blew and beat upon that house; and it is falling; and great will be the fall of it presently.

Democracy is a spiritual institution like Religion. Therefore when an attempt is made to give it a materialistic form it becomes a dangerous and corrupting influence. European democracies reared upon materialistic ideas of life and of government produced the war, which is but a vivid symbol striking to human imagination. The present chaos is *not* due to the war; this chaos and the war itself but reflect the forces of anti-democratic ideas. Compare European democracies with modern Hinduism—overlaid as it is with many superstitions and much corruption. The Hindu faith, *Sanatana Dharma,* is not at fault; it is the false ideas held about it that make Hinduism appear a huge failure. Similarly, it is not Democracy which has failed in the West, but the false ideas and actions which were made to represent Democracy.

Coming to our own India where a new political era is opening, we are face to face with a great test; it is a test similar to the one which Western democracies faced and did not pass. Let us understand this.

We in India possess the guidance of a spiritual philosophy of life and of government which we inherit from the ancient fathers of the race, the mighty Purvajas. The West also had the guidance of its Jesus, Plato and Pythagoras, but the Occidental builders of democracies rejected Plato and the Platonists in favour of Aristotle and the Aristotelians, rejected Jesus, the practical mystic, and followed the sectarian churchmen. Now, this test which Western countries met some centuries ago comes at the present time to our Motherland. Will the India of to-day accept or reject the spiritual Ancients—Krishna and Yagnavalkya, Buddha and Shankara, Ali and Omar, Zoroaster and Jesus? If she rejects them and accepts Western modes, Western policies, and Western outlook, then India is bound to be enveloped by the moral and mental chaos which is destroying industrialized Europe.

Some of you might say that ancient ideas are not much good in these modern times; that you must be practical and move with the movement of the age. But do you know the old-world ideas? Have you tested their practicality? Do you really know the immense practicality of other-worldliness for the proper handling of the affairs of this world? We speak of Democracy; but what is the real basis and foundation of Democracy? It is to be found in the *Upanishads* and the *Gita.* Democracy in the final analysis is the rule of the people. What are people? What is *Praja?* And what is the principle which underlies our common humanity?

The failure of Western democracies, as we just saw, lay in a false evaluation of the differences which exist in the State, in the Race, in Nature as a whole. Why and how did such a mistake come about? The place and the purpose of differences between man and man was misunderstood because the common human ele-

ment at the back of these differences was not perceived. Democracy in practical working is bound to fail anywhere unless the spiritual basis of humanity is seen. Democracy, the rule of the people, is not so good and philosophical a term as the Sanskrit—*Swaraj,* Rule of the Self; immediately the important prefix *Swa* raises the question in our minds, which constituent in our human composition is the Self? Western democracies proceeded on the basis that man was a social animal. When we speak of *Swaraj,* Self-Rule, to what do we refer?

There are two ideas which we need to keep clearly before us in the study of our subject.

First, *Swa-Raj,* Self-Rule, may mean the rule of the animal Self—*Kamaatman,* the *Gita* names it; that is the sense which the Western democracies had in mind in working up their States, with what result we now know! Looking upon men and women as social animals competing each against the other, man against woman, capitalist against labour, factory-hand against farmer, and so forth, the organized governments of those peoples competed and are now competing against each other. To begin with, as the very starting point, we here in India ought to reject as false the definition of man as a social animal. We must reject the idea that man is a beast, even an evolving beast. What then is man?

Go to the other idea of and about *Swa,* the Self, which we come upon in the Upanishadic philosophy. Not *Kamaatman,* but that which is designated as *Antaratman.* Recall the verse in the *Katha Upanishad* :—

"Of the measure of the thumb, Purusha, the Spirit, dwells ever in the heart of all beings as the Inner Ego."

Note please, all beings—in Brahmana and Mlechchha, in Hindu and Muslim, and—may I add on behalf of my sex? —in man, but also in woman! This great teaching is the basis of Democracy, as also the reason for the title of this lecture—"Democracy, a Spiritual Principle". Is there a single *adhyaya* of the *Gita* which does not bring out this fundamental teaching? Who does not remember at this point of our study the first of Sri Krishna's *Vibhutis,* Divine Glories?—

"I am the Atman, the Ego, seated in the hearts of all beings."

Note once again the universality—all beings, *sarva bhuta.* Numerous verses I can quote to you, but two more will suffice from the closing eighteenth chapter :—

"There dwelleth in the heart of every creature, O Arjuna, the Master, Ishvara, who by his magic power causeth all things and creatures to revolve mounted upon the universal wheel of time. Take sanctuary with him alone, O Son of Bharata, with all thy Soul; by his grace thou shalt obtain supreme happiness, the eternal place."

Note once again—every creature has Ishvara.

Now make the application. The *Gita* and the *Upanishads* are not otherworldly; their instruction is for the right conducting of the business of this world. The whole of humanity has a spiritual aspect, a spiritual basis, a spiritual foundation. In these verses of the *Upanishads* and the *Gita* we come upon a definition of man which is very different from the one I named—man, the social animal. What is it? Man as God, an unfolding God, a God in the making, but in essence and substance already divine. Here is the basis of real Brotherhood—Universal Brotherhood. The One Spirit, the One Substance, endows every man and woman, every com-

munity and race, with the power to unite with the all, with the whole. Unless this principle of homogeneity or brotherhood is recognised we are bound to go wrong, as the West has gone wrong in estimating the differences which do exist —the principle of heterogeneity.

The ancient Sages do not say all bodies are of equal strength, all minds are of equal capacity, all characters are equally noble. That is the dream of *materialistic* socialism, and that concept which it is sought to realize is so unphilosophical that it has sometimes been called insane. Our ancient philosophy *does* recognise socialism—but spiritual socialism, as you will perceive as our study proceeds. Differences and differentiations exist in Nature, in the human kingdom, and will continue to exist. To try to do away with them is to court failure. How does the Science of Spiritual Democracy explain this principle of Heterogeneity? The closing verse of the *Maitri Upanishad* gives us the answer simply :—

"For the sake of experiencing the true and the false, the Great Atman has a dual nature."

All of us, you and I, have a dual nature : first, the homogeneous Self, the Self common to all ; and secondly, the heterogeneous Self, the separated Self. Recall the image of the thirteenth *Gita* : the One Sun illumines everybody—that is the homogeneous Self ; the innumerable rays which emanate from Ravi, the Sun, are different ; and they become in the world-process the numberless heterogeneous selves. In the first aspect we find the basis of Spiritual Unity ; in the second, the basis of differentiation, which also is spiritual. The differences of castes, classes, professions, and so on, which produce differences in social status, take on a new meaning when they are viewed from the correct spiritual view-point. Thus the Brahmana, for example, is not superior to the Shudra, but only different ; and both contribute something to the common good. Each human being through his capacity and his character is different from other human beings, but each is fulfilling his own particular mission, and all are of equal value and importance.

This is the conception of the four castes which we find in the fourth and the eighteenth discourses of the *Gita*. Thus Spiritual Democracy aims not at destroying the differences, but at using them as of equal value to the individual as well as to Humanity as a whole. Man and woman are of equal value ; labour and capital are of equal value ; lawyers, doctors, engineers are of equal value. But the Saint and the sinner are *not* of equal value. That point, however, we will come upon in our next lecture. Thus, in Spiritual Democracy the problem of unity in diversity is solved, just as in Vedanta Philosophy the problem of the One in the many is solved.

It is recognized on all sides that the greatest problem of Democracy is that of education. But looked at in the light of the spiritual basis of Democracy this problem also assumes a new form. Appropriately to our study we shall define education as the training of the Soul, through citizenship, for *Swa-Raj*, Self-Rule. In the next two lectures we shall study a few details about the work of the citizen and the State. What we want now is to grasp certain principles, and one of them is the right perspective on education. Fundamentally, education is not a matter of the three r's ; of literacy or illiteracy ; of primary, secondary and university courses. These

and other factors have their place and value ; but the fundamental principle of education is the gaining of the power of Self-Rule by every man, woman and child.

Now, because the spiritual basis of Democracy was neglected, education has not been able to avert the confusion and the chaos which prevail. Are Occidental nations without educational achievements ? Of course not. But has their wide-spread, universal education and the cent per cent literacy in so many lands brought order, rhythm, harmony, peace and contentment ? Consider : what is the outcome of education, whatever the method ? Occidental communities and nations are made up of adults who have, as a rule, divided lives, unintegrated lives. This seemingly unimportant fact is in reality the root-cause of social chaos, which begets political rivalry and all the rest. The psychological disharmony in the individual citizen is the greatest problem awaiting solution. Between the head and the heart of man there is a strife which is more acute than the family problems of man and woman. Between the hands which are instruments of action, and the head which is the instrument of thought, there is a war raging in the individual, compared to which the class-war between labour and capital is a small affair. The frustrated heart of the individual affects his very blood to such an extent that he experiences a living death, compared to which the pain of poverty is as nought. This disharmony in the individual is the first problem which education should and can solve, but no Western method of education has been able to achieve this so far.

Come to India now. This is our problem and a growing one. Our graduates, failed B.A.'s, matriculated boys and girls are turned out into the wide world disintegrated beings. They are pale copies of Western boys and girls, and unless our educational method is revolutionized we will have, not battalions, but armies of discontented minds who create mischief, of frustrated hearts who create immorality, of unemployed hands who create poverty.

This problem of education is the problem of Democracy and if the spiritual basis of Democracy is applied deliberately in educational reform we shall not only bring peace and prosperity to our India, but also set an example for the world to follow. But what do we mean when we refer to a spiritual and democratic basis for educational reform ? We mean introducing that system of education which will make the citizen, within himself, as harmonious an entity as possible ; which will remove, as far as it can be removed, the conflict between his own members—his head and his heart and his hands. This is one factor. There is another. The citizen of a Spiritual Democracy should be endowed with an education which will enable him to use his own life-profession, whatever it be, as the fulfilment of his citizenship. This and other points of educational reform we shall consider again.

In closing our study to-night, the conception of the State as an entity has to be considered from the point of view of Spiritual Democracy. That there is a relation between the State and the citizen is acknowledged by every one ; but we are concerned with the nature of that relationship. The general concept is that the citizen exists for the State ; such an extreme view is wrong and gives the State an unspiritual form. The

citizen should not exist for the State; as a man he has obligations to humanity; as a human being he has intimate relations with the race as a whole. Spiritual Democracy requires that the State should exist for the citizen, for his betterment and growth. The State is a play-ground for human spiritual evolution. States and countries may be compared to the bodies of men which come to birth and die, while the citizen, like the immortal Soul of man, goes on, passing from state to state "experiencing the true and the false".

But the citizen derives from the State the benefits which have accumulated through generations of experience. Unaided by the institution of the State the citizen would lose much time. The Law of Interdependence functions between the citizen and the State, and the true position reveals itself when we reject the idea that the citizen exists for the State to which he belongs. Just as different castes and classes, the two sexes, the various professions, are avenues of human evolution, so also nations and countries and states are avenues of human progression and perfection. Each country, each nation, has its own contribution to make to the world polity. The city of Bangalore must not live for itself alone; it has a contribution to make to the State of Mysore; and Mysore has its obligations to India; and India has her mission to fulfil to the world at large.

India, as a State, as a great Kingdom, has a duty not only to herself, but to the world at large. India can and should learn from other lands, but she has her own Dharma towards all peoples and all countries. The U.S.A. can teach us some things about sanitation in every cottage, villa or chateau. Britain can teach us the bulldog tenacity with which we can hold on and can warn us against the arrogance in which that country indulges; so France can teach us to uphold the ideal of the Rights of the Individual and warn us against the heat of emotions in which France spends so much of her force. And so can every country teach us, from Japan to Russia. But India, the Alma Mater of the world, the Mother of Cultures, has a mighty lesson to offer to our humanity. The Egypt of the great Alchemists is gone; the Chaldea of the great Astrologers is no more; China and Iran and Turkey are copying Westernized and martialized Japan, but India lives. For what? With what kind of life are her villages vitalized—misery, yes; poverty, yes; ignorance, yes; but the Soul of Spirituality is there.

Look at India: this vast territory has witnessed tremendous historical changes, as centuries have rolled on to become millennia; but tremendous as are the changes, they are but surface appearances, behind which there is something eternal and changeless. Consider the most typical product of India: on this soil walks to-day, as he has walked in ages gone by, the Sannyasi, the renunciator of the senses but the possessor of the Spirit, the Yogi who, throwing off the yoke of *Kama, Krodha, Lobha,* has united himself with the Great Light. And what has inspired him thus to walk the Way of Divinity? The Power, the Shakti, of Mother India, as that Force vibrates in our Aryan Akasha.

Stretch your vision to the southern extremity of our dear land; who sits there? Kanya-Kumari, symbol of the virgin mind, ever young; of the virgin heart, ever creative. Then turn and look up to the northern heights; what do you

see? Gauri Shankar, symbol of the Divine Love, essential for the building of the Home. Unite these two symbols—of the South, of the North—and read, reflect upon and assimilate their sublime message. What is it? The creative Spirit of virgin Purity has to be activated for the building of chaste and holy homes—homes without which there can be no Democracy at all, and sacred hearths without which there can be no Spiritual Democracy.

SOPHIA WADIA

DEMOCRACY IN BRITAIN

That egalitarianism is not a necessary factor in democracy is claimed by J. H. Huizinga in an article, "The English : Are They Democrats?" which appears in *The Contemporary Review* for May. Egalitarians the English certainly are not. Of the ideals of the French Revolution, *liberté, égalité, fraternité,* as Mr. Huizinga points out, the English have ever stressed the first.

So marked are the social strata in England that Lady Rhondda could write a few years ago that caste "after all survives in its worst form to-day only in India and England".

The foreigner, writes Mr. Huizinga, sometimes finds it difficult to understand the deferential attitude, especially in the rural districts, towards the upper classes, and the people's acceptance of that attitude "as part of the natural order of things"; but an aristocratic style of life for part of the people does not seem to interfere with the ethical values of democracy. In fact,

> the code of conduct, the standards and moral values which they inculcate, in short the public school spirit, historically the educational ideal of a ruling class, remains to a large extent the moral pattern and the model for the entire nation.

No one would take exception to Mr. Huizinga's contention if the "ruling class" were to be determined not by birth but by character, not by the wealth they possess but by the service they render. True democracy would demand that the opportunities of the "public school"—a misnomer—be opened to all children irrespective of class distinctions.

DEVOTION TO HUMANITY

[This is the last in the series of studies on the *Gita* by Professor D. S. Sarma, the first of which appeared in our January number.—ED.]

The *Gita* is unique among our scriptures in that it insists that even the highest mystic should do service to society and should worship God abiding in all beings. It points out that if Nature is our mother and God is our father all creatures are our brothers and sisters. It is Nature our mother that determines our Svadharma, which is our starting point. It is God our father that inspires us with the love of Yoga which is our goal. And it is society, consisting of our brothers and sisters, that imposes on us the duty of Lokasangraha or social service which is our path. Starting with our natural endowments we have to pass through the world doing our duty to society in a spirit of detachment and to reach our home in God. Thus the three words Svadharma, Lokasangraha and Yoga may be said to sum up the whole of the teaching of the *Gita*. A casual reader of the *Gita* is apt to lose sight of the middle term. And in fact unsympathetic critics of Hinduism often claim that social service forms no integral part of our religion, that our Sannyasa means quietism and that our God is indifferent to the sufferings of men. But it should be remembered that the maintenance of society in Dharma is the very end and aim of the Avatar as defined in the *Gita*. The example of Iswara Himself as an ideal Karma-Yogin has already been pointed out. Similarly in all its descriptions of an ideal Bhakti-Yogin and an ideal Jnana-Yogin the *Gita* includes the love of all creatures and service to them as an inalienable element in those characters. And on the other hand men of a devilish nature are indignantly condemned by the Lord in the sixteenth chapter of the *Gita* because their deeds and doctrines would result in the disruption of society. And, lastly, the whole object of the *Gita* teaching is to make Arjuna do his duty by society and not run away from it as he proposes to do at the beginning of the discourse.

Service to society is fundamental to the very concept of Hindu Dharma. That explains why separate mention is not made of it by our writers on religion and ethics. Dharma etymologically means that which binds society together, and society according to Hindu conceptions is an organism of mutually dependent and co-operating castes. The Hindu State, of which the king was only one of the limbs according to our ancient writers on political science, had for its aim only the maintenance of Dharma. It had no absolute rights as in the theories of European writers on political philosophy. The Hindu theory never recognised either the divine right of kings or the divine right of states. Dharma was above the secular power of the state. Nor was there a church with absolute powers embodying Dharma and vying with the state in jurisdiction. It was the great prophets and Rishis who from time to time adjusted the Dharma of their age and brought it into line with Yoga. We have already pointed out in an earlier study the organic connection that should exist between Yoga and Dharma. Our point here is that the Hindu theory of society and the

state is such that it makes it obligatory for the individual to discharge his duty to society and at the same time to conserve all the spiritual values that belong to him as a child of God.

In similar manner the claims of both scriptural authority and spiritual freedom are reconciled in the *Gita*. Sometimes Krishna seems to speak like a fundamentalist insisting on the inviolable authority of the scriptures, as in the following oft-quoted passage :—

" Therefore let the scripture be thy authority in determining what ought to be done and what ought not to be done. Knowing the scriptural law thou shouldst do thy work in the world." (XVI. 24)

But sometimes He speaks also like a revolutionary to whom no authority is sacred and inviolable, as in the following verse :—

" As is the use of a pond in a place flooded with water everywhere so is that of all the Vedas to a Brahman who knows." (II. 46)

The great Teacher knows that it is the duty of every teacher to efface himself gradually and set the pupil free from all external authority to act on his own initiative and learn by experience. Gurus and Sastras are like the floats that help a swimmer while he is learning to swim. But if in the end they cannot be dispensed with, it means they have not fulfilled their purpose. Krishna has no use for authorities that remain outside authorities till the end, without generating freedom within. It is when He is referring to the doings of bad men that He speaks of the authority of the scriptures as a guide to conduct, and it is when He is referring to a man who has attained to Jnana that He sets aside their authority. Similarly, whenever He criticises men for their wrong actions, wrong kind of *tapas*, wrong method of dispensing charity, wrong kind of sacrifice or wrong kind of firmness, He invokes the authority of rules and ordinances. But when He speaks of advanced souls—great Yogins of Bhakti or Jnana—He says they come to Him or live in Him " whatever be their mode of life ". This does not mean that they can do evil with impunity. It only means that they need not observe the letter of the law, as they embody the spirit of it. It only means that they are in a position to say, " The Sabbath is made for man and not man for the Sabbath." Thus Krishna would excuse neither the die-hard conservative who does not allow any departure from tradition nor the reckless reformer who turns his back on all tradition and tries to cut himself off from the past. His own example in this matter illustrates His precept. His *Gita* is the very essence of the *Upanishads*, but the teaching of the old masters is given a new orientation in it. For instance, the older teaching about Sannyasa and Jnana is extended and given a new application. Sannyasa or renunciation is a thing of the heart and not a mere external observance. A man who remains in the world and works in a spirit of renunciation is as much a Sannyasin as he who has retired from the world and renounced all possessions. So what is important is that attachments should be given up, not actions. Similarly the older teaching about Jnana is retained but is applied to practical life. It is pointed out that the actions of a man who has spiritual vision are better and of greater help to the world than those of a man who has no such vision. The ideal Yogin of the *Gita* is a practical mystic who lives in God but who works in the world, " whose head is in

solitude but whose hands are in society". Again the old concept of Yajna undergoes a marvellous transformation in the *Gita*. Taking a hint from His master Ghora Angirasa, of the *Chandogya Upanishad*, Krishna develops the principle of sacrifice so as to include in it not only material sacrifices but also all forms of service through self-control, through contemplation, through scholarship etc. Sacrifice is shown to be a cosmic principle :—

"In the beginning it is along with sacrifice that the Creator created men and said, 'By this shall ye multiply and this shall be the Cow of Plenty which will yield unto you the milk of your desires.'" (III. 10)

Similarly, again, as we have already pointed out, Krishna has widened the older concepts of Yoga, Dharma, Karma and Varna. He has in fact so extended the Upanishadic tradition as practically to recreate it. One important element he has added to that tradition and that is Bhakti, which is somewhat different from the Upasana of the old *Aranyakas* and the *Upanishads*. And He considers the addition so important that it is on that note that He ends His great symphony.

"Listen again to my supreme word, the most secret of all. Thou art well beloved of me, therefore will I tell thee what is good for thee.

"Fix thy mind on me, be devoted to me, worship me, prostrate thyself before me, so shalt thou come to me. I promise thee truly, for thou art dear to me.

"Leaving aside all rules of Dharma, come to me alone for shelter. Do not grieve, for I will release thee from all sins." (XVIII. 64-66)

The impressiveness of these words is unmistakable. No wonder that Sanjaya, who reports this discourse between Krishna and Arjuna to Dhritarashtra, exclaims that it made his hair stand on end. No wonder he says :—

"As often as I remember, O King, this wonderful and sacred dialogue between Krishna and Arjuna I rejoice again and again.

"And as often as I remember that most marvellous form of Krishna, great is my astonishment, O King, and I rejoice again and again." (XVIII. 76-77)

D. S. SARMA

"All thought does not possess the same potency. Only thought crystallised by a pure life and charged with prayerful concentration has potency. The purer the life, the greater the concentration, the brighter the faith in that Unseen Power from whom all things are, the greater the potency of thought. If I had the purity, the concentration and the faith I want, I know that I would do all my work without speech or writing, or with the least use of either, and the power the thought would then carry would be irresistible. That is the power which every human being has to aspire to and with due effort can attain. The voice of Silence has never been denied."

—M. K. GANDHI

THE CREATIVE SPIRIT OF INDIAN ART

II

[This is the second and concluding section of the article by Dr. Hermann Goetz, the first instalment of which appeared last month. In this he outlines the possibilities of India's future art.—ED.]

As in this world of the senses everything is in a permanent state of transition, of unending creation, growth and death, the realizations of art also must be transitory, can be alive only in the measure in which they are transitory. There is no eternally fixed form expressing the perfection of the divine, there is no masterpiece which can be repeated, there is not even one style which can claim to be the sole representative of the genius of a nation, of a country. No great master of the West or of the East has ever repeated what another had already said before him; every great masterpiece of classical Indian art has been a novel creation finding a different expression for the same divine experience which lives in every real masterpiece as the Atman is present in every living being.

It is true that this creation is almost always based on the preceding tradition, that often even the artist himself believes that he is simply following the model of the ancient masters. But wherever the light of artistic inspiration is burning, the new work is never a simple imitation, it is an evolution, an elaboration, a reinterpretation of the earlier tradition. This process of evolution and reinterpretation, however, limits the lifetime of every tradition. Every art style rises from a primitive stage, when the inspirations haunting the imagination of a nation or a civilization are struggling for a simple but an adequate realization, to a state of classic ripeness, when this self-expression is found, to an overripe stage when the masters are striving to break through the limitations of their raw material in order to express the presence of the Divine by means of subtle suggestions of life, of movement, of light, of colour effects, of symbolic correspondences, until it sinks down to a mannerism in which all the achievements of the past are merged in a glorious, but an essentially decorative *ensemble* of the richest possible effects.

When this stage is reached, no further evolution is possible, and the artists in whom the creative spark and sincerity of expression are still alive must perforce search for new objects, new forms for the realization of their inspiration. Thus the lifetime of any art style seldom exceeds 500-1000 years; where a national art has had a longer life, it has been through a succession of styles separated by revolutionary changes under the influence of foreign inspiration. Wherever there has been a living and strong art, there have been intermittent short periods of feverish assimilation of foreign influences, and these have always been followed by another heyday of rejuvenated national art. The Italian Renaissance resulted from the assimilation of Oriental civilization and the influence of rediscovered Antiquity, the Golden Age of Spain from contact with Italy and Flanders, the Elizabethan Age from acquaintance with the Italian, the

French and the Spanish Renaissance, the *Grand Siècle* in France from contact with Spain and Italy. In the same way the rise of Greek art was the result of Eastern influence; the rejuvenation of Egyptian art during the New Empire followed the foreign Hyksos rule and imports from the Greek Isles; that of Assyrian art was due to Hittite influence; the splendid age of T'ang art in China succeeded to the introduction of Indian and Iranian innovations under the Han and Wei dynasties; and the later Chinese renascence under the Ming resulted from a regeneration during the rule of the foreign Mongol Emperors of the Yuan house.

Wherever we study the history of humanity, foreign influences have thus always been the necessary media for the regeneration of the art of the virile nations who had the creative power to incorporate these foreign innovations into the stock of forms and themes through which their own creative inspiration found its realization. Only dying arts, unable to create, capable only of imitating, have been xenophobe, like that of Egypt since the Saite period.

This essentially creative and dynamic aspect of art, however, was overlooked by Havell and his followers, not only because the idea was strange to the average art criticism of their time (though it was well-known to a genius like Ruskin), but also because they occupied themselves above all with the defence and the vindication of the cultural ideals expressed in Indian art. Thus their whole art criticism, from the beginning, slipped into hopeless difficulties. They tried to identify Indian art with the themes and their formal expression prevalent in the Gupta and the Mediæval periods, but found no adequate place for the monuments of the preceding and of later times. In opposition to the vulgar naturalism of contemporary Western taste they postulated a spiritual art carried to complete denaturalisation. The result was endless controversies about idealism and realism in Indian art. In fact, Indian art was always as idealistic or as realistic as all the other great arts; it symbolized, idealized, caricatured in conformity with the intentions of its themes; it was abstract in representing the supernatural, idealistic in representing the sublime, grotesque in depicting the vulgar. Late Mediæval Hindu sculpture, however, was not abstract because it was more spiritual but because it was mainly decorative; for Kushan and Gupta art, and even the grand sculptures of Ellora, Elephanta and Badami were completely naturalistic within the limits imposed on every art striving to express the divine and the sublime.

In order to justify this fundamental identity of Indian art with the themes and the forms of Gupta and Mediæval Hindu art, Havell and his successors had further to postulate such a slow growth of Indian art and such an almost uninterrupted decadence during the last thousand years that their interpretation was almost a justification of those who had a low opinion of the creative power and the originality of Indian art. In fact Indian art has never been in decay for a longer period than has any other art, but it has found its expression in several styles, the pre-Aryan (the Mohenjo-Daro), the Aryan (the so-called "Buddhist"), the Hindu proper, and finally the "Indo-Muhammedan", which latter had, after a few centuries, become as purely Indian as the rest. These four styles are separated by periods of foreign influence which revolutionized Indian

art not because Indian art was weak, but because its preceding forms of expression had each time reached their fulfilment. Amaravati, Mount Abu or Konarka, the Rajput art of the early nineteenth century, all are late, over-elaborate and ornamental styles, whereas the Maurya, the Mathura and the Tughlaq art represent early, simple phases.

Havell and his school would have liked to deny these foreign influences and to postulate an Indian art unadulterated by any exterior influences because they were still under the impress of an art ideology which regarded foreign influence as a model slavishly copied and misunderstood, not as an additional raw material in the hands of sovereign creative artists. Thus they not only tried to construct a historical situation in contrast to what we know of the development of human art everywhere else, but also lost themselves in hopeless controversies, trying to explain away facts which could not be denied, trying to find explanations which were in contravention to all we know of the art functions of all the other national or religious arts. They did not see that the question whether the Buddha image be of Greek origin or not, or whether the type of the Taj Mahal be of Persian origin, counts as little for the appreciation of these as masterpieces of Indian art as does the rôle of classic Greek influence in the works of a Botticelli or a Michelangelo. Their exterior inspiration is interesting only to the historian ; their intrinsic value lies in the inner inspiration of the artist, for which these models were only the raw material. And the Buddha of Sarnath, the Taj Mahal or a Mughal or a Rajput painting are in their way as genuine and as original products of creative art inspiration as the works of any inspired master in any other part of the world.

In the light of the dynamic character of the Indian art genius the problem of Indo-Muhammedan art also offers no difficulties. Havell could still be excused for accepting the earlier endeavours of Beglar and others to interpret the art of the Indian Mamelukes and of the Khiljis and the Tughlaqs as an adaptation of Indian conceptions to Muslim purposes. Since the progress which Islamic archæology has made during the last decades this is no more permissible, as the Saljuq-Turkish character of the Qutb Minar, the Arhai-din-ka-Jhompra Mosque and other monuments is now proved by a simply overwhelming mass of evidence. It is true that the first mosque erected by the invading army of Aibak a year after the capture of Delhi contains not only spoils from a Hindu sanctuary destroyed on that occasion, but, also in the Koran inscriptions, indubitable signs of Hindu workmanship. This was, however, a temporary expedient which was no longer necessary as soon as other immigrants followed the invaders. Up to the invasion of Timur, Muhammedan art in India was thus the foreign creation of a proud caste of colonisers mercilessly exploiting their Hindu subjects. The small sultanates of the fifteenth and sixteenth centuries, however, really took root in the country, and from that time a rapid process of amalgamation, hardly broken by the Mughal invasion, set in, adapting Hindu forms to Muslim tasks and ideals and reinterpreting Muhammedan forms in the Indian spirit, a process which finally reached its zenith in late eighteenth- and early nineteenth-century Rajput art. And here, too, it is futile to ask whether the model was Hindu or Muhammedan, for

it was a new creation, as genuinely Indian as the art of the Greeks and Romans had become genuinely European in its interpretation by the Renaissance artists.

And it is with a similar assimilation that we are confronted to-day. Unfortunately the spirit of slavish imitation imported by the schools of art of the nineteenth century is still active in India. Average decorative art, in so far as it has not preserved the good traditions of the past, is still distressingly corrupted by the debasing influence of the vulgar factory products of Victorian England, in spite of a superficial picturesque Indian make-up. Havell's war-cry, "Back to the national tradition!" has, no doubt, again aroused the sense of beauty and of the spiritual and moral ideal of the subject. Ancient Indian art has become the great teacher of the modern artist. But many Indian artists, and the majority of the Indian public are still under the ban of the uncreative, eclectic Victorian conception of art. They still believe in a model to be followed by the artist, in a national programme to be dictated to him. They imagine that they will have a national art if the artists will copy the models of Ajanta or Mughul or Rajput architecture and painting. But this is just an imitation of the methods of European art in its worst decay; it is the materialization of art, in spite of the spirituality of the models and of the subjects.

For real art can never be imitation, can never be copying. The real artist can follow no other guide than his own inner voice, the creative spark of the Divine in his own soul. He cannot express himself through any medium other than his own individuality, and as he is a being of a new age, his self-expression will be as different from that of the past as the art of the Rajputs differed from that of the Mughuls, of the Hindu Middle Ages, of the Guptas, of the Kushanas, of the Mauryas. Living in a national tradition, he will learn from the art of the past; living in a modern age, he will learn from the art of other modern countries. But none of these can be his model; they can only help him to develop his technique, to free his creative forces. His guide can be only his inspiration, the voice of the Divine seeking realization in the world of the senses through the self-expression of his soul. This is the only possible way to the future art of India. Though none of us can at present say what that art will be like, no one can doubt that this will be the coming great national art of India, great because it is creative self-expression, national because it is the expression of India. It may continue the tradition of the past in the works of masters whose minds are absorbed in the greatness of bygone ages, but it may also assume revolutionary forms under the hands of those whose eyes are directed to the future. He who has followed the latest developments knows that modern Indian art is already on its way to this future, in spite of all theories and programmes.

What is necessary is to complete the revolution which Havell started against nineteenth-century materialism. He has reënthroned the spiritual ideals of Indian art, the sublimity of its themes, the beauty of their æsthetic realization. What still must be done is to discard the decadent and materialistic Victorian conception of art as an imitative technique bound to unalterable exterior form-canons, and to reënthrone the living creative inspiration of the Divine, seeking realization in innumerable ever-changing forms, all of which have been, are and will be the only possible true expression through the medium of their time and of the individual artist. The great, never decadent, always creative art of India's past, the great art of India's future!

HERMANN GOETZ

AMERICA'S ATTITUDE TOWARD THE WAR

[**James Truslow Adams** has just published the second volume of his survey of the history of the British people, entitled *Empire of the Seven Seas*; the first appeared under the title *Building the British Empire*. He is a historian of established reputation whose *Epic of America* has brought him fame. In this article which he posted on May 23rd he has "tried to report and not to prophesy". It is a masterly analysis of the attitude of the United States and will prove most useful to our Indian readers.—ED.]

It is never easy to make a precise analysis of the intellectual or emotional approach of an entire nation to a crucial question. This is peculiarly true of the United States in foreign affairs. We have a population of about 130,000,000, not counting outlying possessions, such as the Philippines with some 12,000,000 of Oriental races. In continental America, repeating the figure first named, we have the greatest minority groups in the world, some 6,800,000 Germans, 4,500,000 Italians, 3,300,000 Poles, 2,600,000 Russians, 1,300,000 Czechs, 3,100,000 Scandinavians, over 10,000,000 British, Canadians and Irish, 900,000 Austrians, 700,000 Hungarians, and many millions of other nationals. It is obvious when their nations in the Old World go to war with one another that sentiment if not opinion might be heavily divided.

There are, however, some points to be noted. America has been called the "melting-pot" and it does melt the various races into one nation if not, for many generations yet, into one race. Hitler, before he started to conquer the world, talked much about the pure race but there is no such thing in the world today. Americans,[1] whatever their racial origins, acquire with amazing rapidity a common outlook and way of life. They divide on public questions but not on racial lines and usually not seriously on fundamental issues. In fact, it has been a weakness in our political life for some years that the two great parties, the Republicans and Democrats, have tended to differ, not on issues but chiefly on who shall be in or out of office. In all our history, however, I cannot point to any other subject that the American people has been so completely agreed upon as the present war in Europe. The press, soundings taken among leaders in various sections, the "polls of public opinion", (which, scientifically carried out, have become a new institution in our life), all indicate that over 95% of the people are strongly opposed to Germany and in favour of the Allies.

This spontaneous alignment is quite different from anything we have known before. For example, in the War for Independence against England in 1776 the revolutionary leader, John Adams, estimated that one-third of the people were for independence, one-third against and one-third indifferent. In the Civil War, 1861, about two-thirds were for preserving the Union and one-third for secession. I could list many other divisions of opinion but I know none approaching the present almost total unanimity. It is an interesting phenome-

[1] This term to denote citizens of the United States is unfortunate but convenient and generally understood though there are more than twenty other nations in the two Americas.

non and is not the result of war hysteria, propaganda or of deliberately fomented public emotion. In a world moving as rapidly as is ours of to-day things change swiftly but this American feeling has only become steadily more intensified. It crystallized almost at the beginning, and the overrunning of Norway, Holland, Belgium and Luxembourg, after Austria, Czecho-Slovakia and Poland, has made it one of the most powerful forces in American life of which we have record.

Nevertheless, and this important point is one hard for foreigners to understand, the strong tide of feeling which I have described above does not mean that the United States is, at present at least, willing to enter the war. It is easy to say that this is due to blindness or selfishness but there is more to the problem than that. Innumerable Americans who honestly wish to do their duty by the world and civilization are influenced by three centuries of history in the past and by trying to peer into the future.

As to the past, it must be recalled that we are a nation formed, for the most part, of persons who, three hundred years ago like my own ancestors or perhaps only yesterday as *émigrés* from the fury now let loose, came here to escape from something in Europe—economic conditions, social class oppression, political or religious persecution, or what-not. Except for the early time of Negro slavery, those who came found freedom to make the most of themselves regardless of the trammels which had hampered them in the Old World. The United States was an almost empty land,—only about a half million savages scattered over three million square miles,—and there was land and opportunity, if not wealth, for all. They not only could rise in the economic and social scales, but all races lived together in peace, unlike the ages-long feuds between their races in Europe. In my own household, for example, I have a German cook, a Scotch waitress, an Irish furnace man, a Negro to wash my car, and a Polish boy to cut my grass. That is just a little sample of all America.

As compared with this, Americans got the idea that Europe, with its endless wars, was hopeless. That does not mean that they did not have affection for the lands they came from or the relatives they had left behind or realization of the cultural contributions to civilization which the countries of Europe, and others, have made. It merely meant that having taken the risks and endured the hardships of emigration to a new land they wished to be left in peace to work out their destiny there. The land was rich in resources, and as they spread across the three thousand miles of the continent, they built a new civilization, with its schools and universities, hospitals, roads, a new art, a new literature, and a new way of looking at life and at one another. Europe was to be left alone, to "stew in its own juice", so long as it did not interfere with us.

It did do so, at times, as in Napoleon's day, but from then until the World War of 1914 we were comparatively free to develop our own life. Then we became involved in that. Foreigners have no idea what a complete shift in American thought was required to look eastward again to Europe instead of westward to our own development, and to send 2,000,000 men back across the Atlantic to fight, with millions more in training expecting to go, when the Armistice came.

The result was disillusionment. America asked for and received nothing in indemnities or territory. It had been for her a war of idealism, a war "to end war" and to "make the world safe for democracy". Instead of having made the world better she found it growing worse. So far from ending war, new wars broke out. So far from ensuring democracy, the dictatorships and totalitarian states arose. "Europe" seemed bent on going its old way. It may have been partly America's fault, but however that may be, the old feeling against meddling in Europe if she would leave us alone, was greatly intensified. Our own policy may have been wrong but it is generally admitted that the policies of both Britain and France have been bad. Anyway, America felt herself incapable of solving Europe's problems for her. She gave money freely in charity and loaned billions recklessly. Next came the crash and a decade of the deepest economic depression Americans have ever experienced. That brings us to to-day.

It has been said that Americans are pacifists. They are not as a whole, except in the sense that they prefer peace to war and have no taste for military adventures or what the French call "le gloire". Yet they have always gone to war when they deemed it necessary and have had a war about once each generation. There is another term used in connection with their foreign policy, even often by themselves, which is misleading. America has never been "isolationist" in practice or thought. Hers has never been the ideal of a hermit kingdom. She has wanted to trade and be friendly with all the world. She opened Japan to Western civilization. She has always been foremost in promoting treaties for friendship and arbitration of disputes. What she has been, and this is quite different from "isolationist", is *continental-minded.*

I have spoken of her feeling as to Europe and the reasons for it. That feeling has made her desirous of keeping the whole New World,—both North and South America,—as room for the development of the new civilization she has envisaged and helped to build up. It is the basis of her traditional Monroe Doctrine which has aimed, for more than a century, at keeping the two Americas out of the quarrels of the rest of the globe if possible. She has spread across the North American continent but, except for a temporary lapse of a very few years under the presidencies of William McKinley and Theodore Roosevelt a generation ago, the United States has never been imperialistic or desired territory outside of her own continent. Even that adventure was half-hearted and opposed by a large part of the people, who gave up Cuba after the Spanish War and have long been willing to give independence to the Philippines as well.

That is the background of the past. What are Americans thinking of as to the future? I have mentioned how overwhelmingly they are in favour of the Allies and against Germany. Americans love democracy and liberty, with the freedoms of speech, press, person and religion for which the Allies stand as against the dictator states, but they are hesitating and uncertain as how best to preserve these for themselves and the world. Long believing that invasion overseas was impossible, America has no army which could be promptly despatched to the battle-fields of Europe. In view of the methods of this *Blitz-*

krieg whether an army could ever be got there in time to make any difference is uncertain. We realize more and more each day what a German victory would mean for the freedoms built up during the past centuries but there are several opinions held by groups here as to what to do.

Some believe that if democracy and liberty are doomed in Europe for a while the best that we could do would be to keep them alive in the New World. This group is again divided into parties. Some think that even if Germany won in Europe she could not attack the United States, at least for a long time. Others believe that she might, or at least take possessions in South America or elsewhere and endanger us. Regardless of which of these opinions might be correct (and intelligent Americans realize that if we have been able to maintain the Monroe Doctrine it has been largely because of the British fleet), nevertheless there is danger to world democracy if we enter the war. In the years of depression President Franklin Roosevelt has been given powers which no other President in peace times has ever had. He has himself said that these powers are so great that in the wrong hands they might shackle the liberties of the people. Many people think *he* is the wrong man but, however that may be, if we went to war the powers of whoever was President would be still more enlarged. We are facing the usual quadrennial election next November. In our entire history we have never elected a President for a third term. With the enormous patronage at the disposal of a President,—there are now over 1,000,000 persons on the government pay rolls,—it has been considered dangerous. If we went to war would Roosevelt be elected again, or who? Judging by the social and political results of the last war and of the ten years of depression, what might happen to democracy and liberty if we tried to help save them by yielding up practically dictatorial powers to Roosevelt with a third term or to some new President?

No one can predict what America may do. Some want to send troops to Europe; some to extend credits and ship supplies; most, as yet, want to keep wholly out of it all. Only one thing is certain. The anger against Germany is almost universal and deepening in intensity.

This article may be two or three months old when it appears. The news is changing from hour to hour as I listen over the radio to Europe, but as I have not indulged in prophecy but tried merely to give in broad outline the background of America's approach to the problem it may have some interest whatever happens. I may at least help to explain what we have or have not done, and why.

JAMES TRUSLOW ADAMS

NEW BOOKS AND OLD

THOUGHTS ON INDIAN PHILOSOPHY*

The third volume of Dr. Dasgupta's *History of Indian Philosophy* is not wholly academic and of importance only to experts ; the inexpert may learn much from it and will not find all of it too close-packed for his limited understanding ; but it is clear that the book is a most careful and scholarly piece of work, based upon a minute study of manuscript sources and written with much insight. Yet it is probably true that only the layman can derive from its richness the peculiar satisfaction which this reviewer feels as he holds the book in his hands. For the expert the mystery would have been translated already into knowledge and his enjoyment would be of another order ; for the rest of us there is this sense of being on the threshold of a world which it is vital for us to enter and without an exploration of which our understanding of our own world (I mean the Western one) will always be incomplete, its present confusion only worse confounded. For there is no doubt that what for the Western mind shines out of Eastern philosophy is the hope of release from the materialism into which we have so deeply and blindly advanced, and by which we have not only perverted the natural development of those Eastern countries which our pride has thought to dominate, but also brought ourselves to the point of our own destruction.

We speak glibly enough of "Eastern philosophy" ; by implication, Dr. Dasgupta's book corrects us : there is nothing that can generally and easily be called "Eastern philosophy" ; there are Eastern philosophic systems, and not only those of India but many others besides. We are inclined, until brought up short by as detailed a survey as this, in which all the finer shades of difference between system and system become apparent, to think of Eastern philosophy as being of a specific kind ; and this is, surely, because, in spite of those divergent shades, there is in fact something in all Eastern philosophy, increasingly appreciated by the Western mind, that resolves itself into an essential antithesis to our own thought and belief. It is not that Eastern philosophic systems, though more generally spiritual, are not in some cases materialistic ; it is not that Western philosophic systems, though more generally materialistic, are not in some cases spiritual ; it is, more simply, that in the West material action has become divorced from spiritual philosophy, even of a Western kind. And what the thinking man of the West now begins to understand is a central necessity which falls into two parts : a synthesis of Western and Eastern thought (or a proper balance of material and spiritual that will be both these things and yet neither), resulting in turn in a synthesis of action and belief (or a proper balance of those things, which is being). For it is being which we lack, and being which would appear to have gone out of the Christianity which, arising in the East and in certain ways the most essentially Eastern of all philosophies, swept westward and once imbued Western man with a truly synthetic understanding of reality.

It is surely wrong to say, as some tend to do, that the West needs to adopt Eastern philosophies. More probably, what appears to be a curiously roundabout process has to be gone through that will lead us back to our own synthesis, the essential truth of Jesus. It would seem that two major influences have in the past half-century been leading us to this point : our philosophic attachment, feeble enough but real enough among men whose inward eye has been open, to Russia, and our philosophic

* See review which follows this article.

attachment to India. Through Russia (particularly the Russia of Dostoievsky, which just before the Great War began to be a reality to us) there has reached us a stream of influence, disguised but fairly potent, which can now be recognized as hinting at the philosophic spirit of the Far East, Taoism, Confucianism and Buddhism, all at one or two removes. From India, as it were by the southern maritime route, has come much more directly, undisguised and far stronger, a stream of influence represented by all that we mean when we thoughtlessly speak of "Indian philosophy", from Theosophy to various not very helpful misconceptions of Yoga, the teaching of Mahatma Gandhi and the more or less orthodox importations of Hinduism, Vedantism, Buddhism (this time direct), and so on.

It is not now too fantastic to say that it is our own Western sciences, particularly that of physics, which have synthesized for us these two streams; physics epitomizes the process in itself removing the barriers between physics and metaphysics. The findings of science stand as proof positive of the truths of both Far Eastern and Nearer Eastern philosophy. Bhāskara's explanation that "What is really meant by Brahman's being transformed into the world is that the nature of the world is spiritual. The world is a spiritual manifestation .... and what passes as matter is really spiritual" (See the present volume, page 10) is a restatement of a modern physicist's explanation of the world; and there are phrases of Lao-Tzu that leap into a startling new reality as one examines them in the light of contemporary science. Far more is this true of certain of the teachings of Jesus.

It seems not impossible to hope that here in the West science, once the opponent of religion, is bringing us into an understanding of religion, and of the particular religious philosophy taught by Jesus and still dimly felt—so profound a synthesis is it of action and belief—to be the "truest" of all expressions of the unaltering truth. For it is without doubt precisely *that*, the condition of being which was Christ's and which proved itself upon the Cross, which we, under the impending Nemesis of our own active materialism, now cast about to find. It is not Indian religious reality that we seek, in our searching among Indian teachings, to take to ourselves; nor is it any other specifically Eastern religious reality, reach us how it may; we seek through these things the way back to our own lost path and in them we are shown it with increasing clarity: Indian philosophy, Far Eastern philosophy, with the aid of our own science, illumines for us that manifestation of truth which, at the end of this long exploratory journey, we find it easiest to understand and use, and which we come to see as the only remaining hope for our race.

R. H. WARD

A History of Indian Philosophy. By SURENDRANATH DASGUPTA, M.A., PH.D., D.LITT. Vol. III. (Cambridge University Press. 35*s*.)

Professor Surendranath Dasgupta has brought out the third volume of his seven-volume *History of Indian Philosophy* after a lapse of many years since his second volume appeared. But what he has given us here is well worth the wait. The volume under notice traces the progress of Indian thought from the Advaita of Shankara to Theism through the Identity-difference doctrines of Bhaskara. The philosophies of Pancharatra, of the Arvars and Yamuna and of Ramanuja and his followers are exhaustively dealt with. The volume concludes with a sketch of the theistic philosophies of Nimbarka, who despite his leanings to Ramanuja's philosophy tries to reconcile his system with Bhaskara's, and of Vijnana Bhiksu, one of the most outstanding original commentators of many systems. A brief reference is also made to the philosophic contributions of some *Puranas*.

The author has, as in previous

volumes, tried to keep before him the ideal of presentation rather than of interpretation, and in this, despite his indisputably great handicap in regard to the ocean of Tamil literature, *Prabandham*, he has succeeded beyond expectation. Professor Dasgupta prefers manuscripts to published works and, though this enhances the scholarly value of his *History*, it sometimes leads to assuming as authorities works of less acknowledged merit. The systems of Yamuna, Atreya Ramanuja and Venkatanatha (whom the author inconsistently mentions also as Venkata) are fairly accurate accounts. The author, however, betrays his lack of appreciation of the special dialectical methodology of the Ramanuja-Venkatanatha school of logic.

It is surprising that in such an important work numerous misprints and errors have unfortunately crept in. There are lapses also. For example, a portion of the Four-Thousand *Prabandham* is said to have been composed by a disciple of Ramanuja—Kurattarvar. Again, it is stated that *Ramanujan-Nurrandadi* is by Tiruvarangattaamudanar and not by Kurattarvar. It is still more surprising to read that this *Ramanujan-Nurrandadi*, a work written about Ramanuja, does indeed contain a reference to Ramanuja himself ! Again, on p. 128, the learned author says that the number of refutations he was able to get at in *Shatadusani* was only forty, but on page 305 he mentions the number as sixty-six.

These defects, however, do not detract from the general excellence of the work. What with the unfortunate ailment which has been the cause of the delay in issuing this volume, students of Indian Philosophy must be grateful for this monumental undertaking and we hope that Professor Dasgupta will successfully bring it to a conclusion in the near future. The next volume, on the theism of Madhva, is expected to be issued soon.

K. C. VARADACHARI

GEOGRAPHY OF RĀMĀYANA*

The general opinion still strongly current among educated Indians is that our Puranas and Mahakavyas are combinations of mythology and fanciful stories, with just a local colouring. It is only recently that scholars have begun to feel that the Puranas are not altogether myths, that they contain elements of geography and history which are well worth extricating from the mass of fable and that, being several centuries old and probably containing much historical material on what we through our ignorance call the prehistoric period, their pure originals may have been tampered with and transformed almost beyond recognition. The whole truth which they contained or were intended to convey, it is now really impossible to discover. It seems quite probable that even the face of the earth has changed since the time the geographical ideas of some of the Puranas held true. For instance, our ancients had a good knowledge of the Maya civilization of Mexico. How they could have got it is the wonder. It is not impossible for us to regain at least a part of the truth our Puranas contained ; but it can only be the result of patient and serious scholarship.

The present work is one of the first attempts in the direction of disentangling the geographical truths which our ancient literature like the Puranas and the Mahakavyas contains. The author's contention is that the locale of the *Ramayana* is restricted to Northern and Central India ; that the *Ramayana* " was in substance a credible record of the struggle of Āryan and Gond for Janasthān, the populous, fertile, black-soil,

* *Rāmāyana and Lanka.* By T. PARAMASIVA IYER. (The Bangalore Press, Bangalore City. Rs. 3/12)

high level plain of the Damoh District"; Ravana was never the King of Ceylon and right up to the eleventh century of the Christian era Ceylon or Simhala was never identified with Ravana's Lanka on the Trikuta Hill. In order to condemn the Kings and the inhabitants of Ceylon who were Buddhists, some writers under the patronage of the Tamil Chola Kings who invaded the island made interpolations in the original text of Valmiki's *Ramayana*. But there is a long way between the Lanka on the Trikuta Hill and Ceylon. The book contains many interesting details about Rama's journey to Lanka and the places where some of the important events of that journey occurred, for which the reader may with advantage consult the book itself.

The book is divided into two parts, Part I dealing with the geographical aspect of the *Ramayana* and Part II with miscellaneous topics, like the origin of the work and the place of women in it.

In this connection we may note that a similar theory was propounded by a contributor to the *Volume of Eastern and Indian Studies* presented to Dr. F. W. Thomas. There too it was maintained that Lanka was not Ceylon but some place in the Central Provinces. Some photographs too were given of men having a sort of tail, suggesting that the Vanara army of Rama was recruited from among these people. But it is also possible to interpret it that the monkeys and bears which fought on the side of Rama were not real monkeys and bears but tribes whose respective totems were monkey and bear. We may imagine that those tribes while fighting so dressed themselves as to look like monkeys or bears or put on such masks in the belief that the act would ensure victory. We read of similar practices among the primitive tribes who still inhabit parts of the globe.

Attention may be drawn to another point. The Ravana of Valmiki is a wicked Rakshasa. But the Ravana of the *Lankavatarasutra*, a very important Buddhist work, is a saintly King and a great devotee of Buddha. And he is represented to be the King of Ceylon. How far the Buddhists and the Hindus deified each other's devils and damned each other's gods, and how far this mutual attitude resulted in meddling with the original texts of our ancient literature is an interesting question to raise, though it cannot be answered in this review.

The present work is a patient study which, as an example, shows that a critical sifting of the material contained in our ancient Puranas and Mahakavyas will give us valuable information about the ancient geography not only of India but of the whole earth.

P. T. RAJU

Inquiring Christian in England. By NORMAN HILLSON. (Methuen and Co. Ltd., London. 7*s*. 6*d*.)

It seems probable that a reader's opinion of this book will be created chiefly by his reaction to its title. If "Inquiring Christian in England" suggests a conducted tour to several churches, a reader will not be disappointed, for that is the task undertaken by the author.

Mr. Hillson, having visited a number of churches, gives a description of each—a résumé of its history—and quotations from sermons heard. His accounts of these visits are related to contemporary political events. For instance, one series of visits is grouped under the heading 'Before the Crisis'—another bears the label 'The Munich Crisis and After'—and so on. The final chapter records a visit to St. Paul's Cathedral on 'The Fatal Sunday, September 3rd, 1939'.

Those who expected something of the kind from a book with this title will probably not be surprised by the manner in which it is written. It will not worry them that men in the Air Force are referred to as 'lads', and phrases such as 'Came the Dawn'—'Came Palm Sunday'—will seem appropriate, or even effective. A certain gusto in the descrip-

tions—a rather fulsome delight in the presence of highly placed persons at Divine Worship—will probably seem natural, right and desirable. Even the author's question, after Munich :—"How was any one to know it was in reality just a hollow truce?"—will not seem extraordinary, although of course, the answer is that every one knew, at the time, that Munich meant nothing—as was shown by the immediate and enormous extension of the British armament programme.

And those who expected a book of an entirely different kind from one with such a title? What of them? Well, one of them must record, regretfully, that he feels he has spent some hours in a world remote—from actuality and from reality. A world in which there are many sincere people who, somehow, seem without vital significance. Not one sentence, from the many sermons quoted, anchored itself in his memory. There were words, plenty of words, but the word which had the ring of a deed was lacking. This is a church which, for the most part, is the State in its Sunday best.

Inspiration and Certainty are the needs of the day. If these qualities are to be found only in the catacombs of suffering and oppression, religion must return to the catacombs. Then a new church will arise—a church created by the ordeal of fire—a church whose words will be shadows of deeds.

CLAUDE HOUGHTON

Britain, America, and World Leadership. The Conway Memorial Lecture, 1940. By the RIGHT HON. LORD SNELL, P.C., C.B.E., LL.D. (C. A. Watts and Co. Ltd., London. Paper, 1s.)

Why does this absorbingly interesting lecture, delivered on March 17th before a London audience but plainly addressed to readers in the U. S. A., fall somewhat short of full convincingness? It is not because the preservation of democratic ideals and of the principle of human liberty, which now seem to be on trial for their life, is not the paramount concern of the world to-day; obviously it is. It is not because those ideals and that principle are not dear alike to the free Briton and the free American whose collaboration in their defence seems therefore natural; they are, indisputably. Nor is it because the world does not need leadership : it does, and desperately!

No, apparently it is because the lecture prompts the uneasy question, "Can a nation's teachings carry conviction before it has made of itself that which it exhorts others to be?" If the blind lead the blind, shall not both fall into the ditch? There is food for thought in Sir T. Browne's suggestion that "Every man is not a proper champion for the truth, nor fit to take up the gauntlet in the cause of verity." Has either Britain or the U. S. A. given completely cogent proof of the faith it professes? There was, for instance, the acquisition of Panama; there is Porto Rico; there is India.

World leadership must be primarily a leadership of ideals and only secondarily of men or of nations who, if they would champion those ideals effectively, must first embody them. The words of old Chaung-Tzu, "Only what is itself still can instil stillness into others", are applicable, *mutatis mutandis,* to freedom and to justice.

A nominal world leadership may be maintained by "the power to coerce", which Mr. Ernest Thurtle in his Foreword visualizes as necessary even for the democracies, but it can be so maintained only for a time. In that limitation lies the strongest assurance for mankind. Superior force is not the final determinant in any struggle. Ideals will win in the long run, but their victory can be immensely hastened if those who hold them will but exemplify them.

As one lamp lights another, nor grows less,
So nobleness enkindleth nobleness.

E. M. H.

Iqbal's Educational Philosophy. By K. G. SAIYIDAIN. (Arafat Publications, Lahore. Rs. 2/12)

A poet is not an educator in the sense of a class-room teacher but he is entitled to be regarded as an educator in a wider sense in so far as he inculcates ideas and ideals and creates cultural forces which shape the outlook and the attitude of individuals or of a community. This book presents in a sympathetic and an appreciative spirit, those ideas, views, doctrines and theories in the philosophy of Iqbal which might well have a guiding and even a determining influence on educational procedure.

The individual who is the subject of the educative process is, according to Iqbal, a free, active and substantive being, not a mere shadow, some cosmic metaphysical entity of a pantheistic or mystic *Weltanschauung*. The goal of human striving is the realisation of a profounder personality, not the dissolution of the individual soul in the World Soul. Iqbal teaches that man should not be a mere passive spectator of his surroundings but their purposeful and creative manipulator. He rejects territorial patriotism and fanatical racialism, emphasising the unity of the human spirit and stressing the need of striving to evolve a common culture. In an attempt to reconcile the conflicting claims of freedom and of determinism, he interprets destiny not as an external force working against an individual but as " the inner reach of a thing, its realizable possibilities which lie within the depths of its nature and serially actualize themselves without any feeling of compulsion ". The ideally good man Iqbal conceives as one who cultivates an active and a dynamic personality, who sets out to conquer the world but who, after the conquest, possesses a certain detachment which enables him to rise above the temptations and the weaknesses discernible in ordinary individuals. His urge towards world-conquest is not to gratify personal greed or to satisfy the satanic, sadistic impulse which subjects nations to undeserved suffering ; it aims at helping God in mastering the evil in the world. The completion of the process of the formation of good character presupposes a good social order.

In a society ideally organised after the pattern of Islamic culture, none of the inequalities or the injustices arising out of birth, wealth, race or creed exist. The equality of man inevitably follows from the unity of God. If God is one, all men are equal, simply because the relation of God to all men is identical. If all men are equal, patriotism becomes only a second-rate virtue.

Iqbal carefully avoids other-worldly attitudes and life-denying influences. He has laid due emphasis on the value of science for bettering the life of the individual and then of the community. Man as an essentially dynamic and creative being should reshape his surroundings, mould his environment, better society and elevate humanity to a higher spiritual stature. Only in such striving does man realise the ultimate purpose of his life ; only in such activity does man help on God's work in the world.

All this is healthy and rich philosophy, but readers might feel sceptical as to whether the poet had meant it to be " educational philosophy " to the extent to which Mr. Saiyidain would have us believe. At any rate the book makes stimulating reading for those who are interested in philosophy and in education.

D. G. LONDHE

Hindus and Musalmans of India. By ATULANANDA CHAKRABARTI. With a Foreword by SIR SHAFAAT AHMAD KHAN, LITT. D., and an Introduction by W. C. WORDSWORTH. (Thacker, Spink and Co. (1933) Ltd., Calcutta. Rs. 2/8 or 5*s.*)

" Prepare the forward paths in ancient manner for the new hymn ", a quotation from the *Rigveda*, is a happy choice as the key-note of this valuable study by the author of *Cultural Fellowship in India*. He brings together reassuring precedents for fruitful collabo-

ration between the two leading Indian cultures ; none but the bigot can reject his proofs of their essential unity. " The course of true love never did run smooth " ; the record of friendship and peace between the members of these two great communities has undeniably been marred by thorny passages, but even thorns rightly used may serve a healing purpose. It was the custom of the ancients, as it is of the Berbers of Somaliland to-day, to join with thorns the edges of a gaping wound. Shri Chakrabarti seems to have employed a similar technique with good results in this remarkably objective study. He does not gloss over the hurtful incidents, but he shows them in their true proportions as mere surface eddies where two rivers mingle their waters to sweep on together to a common sea.

So much of the impression of topography, geographical or cultural, depends upon the level of the eye. To the ant a patch of grass no doubt appears as a gigantic forest and what a man, if he noticed it at all as he walked over it, would see as a small fissure in the earth must look to the ant like a vast chasm. That the chasm which sectarian demagogues proclaim yawns between the Hindu and the Muslim cultures in India is the result of such an ant's-eye view, Shri Chakrabarti's book leaves us in no doubt.

His account of " The Empire of Delhi " is particularly inspiring with its proof of mutual appreciation and its lesson which modern India should take to heart, that

> India enjoyed peace and prosperity, and gathered strength and solidarity, as long as the Government was based on the good will of the Muslim as well as the Hindu subjects.

And after the break-up of the Moghul Empire, " during the period of darkness that ensued, the lamp remained yet alight in the huts of the common folk " as it does in how many thousands of our villages to-day !

Shri Chakrabarti has rendered a particularly valuable service to inter-communal amity in showing that much that has passed for the expression of religious intolerance has been motivated instead by considerations of dynastic expediency. That true religion is and must be a uniting, not a divisive force, is well brought out in the quotation by the great Indian poet Iqbal on which note closes this book which the reviewer would like to see in the hands of every literate Indian :—

> A nation is living only by the unity of thought.
> If a sacrament destroys that unity it is the denial of God.

C. D.

History of Shāh Ismā'īl Ṣafwī. By GHULAM SARWAR, M.A., PH.D., with a Foreword by HADI HASAN, B.A. (Cantab.) PH.D. (London). (Published by the Author, Muslim University, Aligarh).

This is an excellent monograph on Shāh Ismā'īl (1487-1524 A.D.), the founder of the Ṣafwī Dynasty in Persia, which " marks not only the restoration of the Persian Empire and the recreation of the Persian nationality after an eclipse of more than eight centuries and a half, but the entrance of Persia into the comity of nations and the genesis of political relations which still to a considerable extent hold good ".

Shāh Ismā'īl, the saintly king, who inherited from his " darwish " ancestors nothing but a " beggar's dish ", welded into a political synthesis the disruptive elements of the Persian land, which in the early years of the sixteenth century was divided into nine independent principalities. This he achieved by launching an endless struggle for bringing under his sway the small independent states and by introducing the Sh'īa doctrines as the national religion of Persia. The rise of the Ṣafwī power in Persia is of the greatest political importance, a landmark in Persian history. Persia under the Ṣafwīds rose a nation once again, homogeneous both politically and culturally.

Due to the inadequate and inaccurate treatment of this much-neglected period of Persian history by Sir John Malcolm, Sir Clements Markham and even by Sir Percy Sykes, the present work is welcome. The treatment of the subject by Dr. Ghulam Sarwar is very lucid and critical. It has been divided into three sections. The first deals with the rise of the "Great Sophi" of Persia and his vigorous struggle for the throne of Ādharbāyjān. The second section contains a descriptive and vivid account of his wars with rival rulers of 'Irāq, Fārs, Yazd, Khurāsān and Kirmān, his coalition with Babur against the Uzbeks and his relations with Turkey and the Ottoman rulers. The third section contains a rapid but comprehensive survey of the administrative system of the Ṣafwīds and gives an adequate idea of the highly centralised administrative machinery of the Ṣafwī monarchs.

The *History of Shāh Ismā'īl Ṣafwī* is an excellent specimen of sound and accurate scholarship; the author has assiduously examined the hitherto untouched documents and records, *viz.*, the Turkish State Papers compiled by Firīdūn Bey in the sixteenth century and the records left by Sīdī Ali Rā'īs, a contemporary of Shāh Ṭahmāsp. Moreover, he has studied the original documents of the period in Iran, which he poetically calls "the land, the earth of which has rubbed its face with the hoofs of the Shāh's charger".

BIKRAMA JIT HASRAT

Reassurance and Relaxation. By T. S. RIPPON and PETER FLETCHER. (George Routledge and Sons, Ltd., London. 6s.)

Notwithstanding the fact that experimental psychology, as developed in theory and in technique and as applied to the practical concerns of normal and abnormal life, happens to be one of the youngest sciences, psychoanalysis and psychotherapy have come to stay. In this volume, to which Dr. W. Russell Brain contributes a brief Introduction, the conditions under which anxiety appears in nervous and neurotic patients are carefully described for the benefit of the general reader, and suitable remedies are suggested. The authors explain that life must mean an intimate reaction between body and mind, that anxiety is just "fear in less acute form" and is to be got rid of by "reassurance" and "relaxation", which must work in intimate co-operation. "Reassurance", the authors note, "heals yesterday's wounds", while "intelligent encouragement empowers the mind to fight and win to-morrow's battles". I would like particularly to commend two chapters, on "Inducing Relaxation" and "Outline of Procedure".

From the standpoint of Indian psychology, most of the information given by the authors is contained in the extensive Sanskritic literature on Yoga as the science of psycho-somatic healing and purification. Whether the organism is thrown into violent paroxysms of emotional agitation or the mental equilibrium or equipoise is disturbed by less violent but insidious anxiety-complexes, which, if not counteracted sufficiently early, would slowly but as surely hasten the organism to decay and destruction, the remedy proposed by the Yoga-Sastra is control of the breath. Control of the mind will follow. When the mind is controlled, responses to environmental stimuli become harmonious, regular and disciplined. Emotions like fear and complexes like anxiety indicate disturbance of harmony or maladjustment between the subject and his environment. The Yoga programme of postures (*asanas*) and neuro-muscular manipulations (*mudras*) have in view only the restoration of calm and equilibrium.*

When a person either underestimates

[* Our readers' attention is drawn to a review of another book, *The Yoga System of Health*, on p. 271 of our May issue, where the dangers of undertaking practices without the right inner preparation are pointed out.—ED.]

or overestimates his capacities and equipment, he is sure to fall a prey to an anxiety-complex on account of non-realization of the anticipated ends. Indian psychologists call anxiety-complexes *Chinta*. It is capable of countless ramifications, based on subjective and objective factors. The anxiety of the mother for the safety of her child that has slipped from the window of a running train, the anxiety of a lover who has seen his beloved coquetting with a rival, the anxiety of war-lords to save their skins and the anxiety of a spiritual aspirant to reach the goal in the face of insurmountable obstacles, though all belonging to the *genus* anxiety differ in the reactions to which they lead.

In the concluding chapter the authors refer to the relation between "Psychology and Religion" and dedicate the book "to those who for the love of God will dare to love their fellowmen redemptively". To-day when thousands are being massacred simply because one man is suffering from neurotic anxiety and lust for world-domain, the daring to love one's fellowmen should be commended as more precious than daring on the battle-front. On what is undoubtedly a fine exposition of the gospel of relaxation and the practice of psychotherapy, the authors should be unreservedly felicitated.

R. NAGA RAJA SARMA

Poems. By TANDRA DEVI, with a Foreword by Dr. JAMES COUSINS. (Tandra Devi Publications, Tandrashram, Srinagar, Kashmir. Rs. 5)

At first glance these poems are all of one stamp, and that stamp entirely mystical. But this poetry by Mrs. John Foulds, musician, writer and organizer of the Kashmir Industrial Guilds, is in fact of infinite variety and subtlety.

> Devi ! Thy songs are not of our world !
> They are of another attachment—
> A love not of avarice, nor of lust,

sings Hafiz (Jullundhari) in his prefatory poem. Yet the contents are of the very stuff of this world, in the profoundest sense. For instance, "A Solemn Song of England" is in the best tradition of English patriotic poetry.

Throughout these poems, which vary from standard verse forms such as the ballad and blank verse to a free verse similar in rhythm to religious chanting, the predominant note is the mystical longing to become one with the Divine and to have this world suffused with and transformed by It. Such poems as "The Holy Body", "The Prisoner", "Waken My Heart" and "The Divine Lover" especially illustrate this theme, the oldest and most heartfelt in the world.

Sometimes the feeling alters and we find poetry reminiscent of seventeenth-century mysticism such as George Herbert's. At other times the spirit is more akin to Blake's, as in "The Festival of the Winter Solstice", which concludes with two poems, "The Birth in the Heart" and "The Cradle", Christian Nativity poems. In these too there is something that we do not find elsewhere in this collection, a joyous expression of the happiness in the world process.

Tandra Devi is not always able to free herself from the trite phrase, though often we come on most felicitous and apt expressions. Inevitably the voice of the mystic is bound by a limited number of ideas which change their outer garb to some extent but do not permit the same freedom of treatment as more concrete subjects.

There is much, too, of the spirit of the English Romantic and Pre-Raphaelite poets here. We find the misty beauty of Shelley scattered throughout the poems and also something of the more sensuous beauty of Keats ("September Morning at Hindhead", "The Quest" or "Pearls upon Your Feet"), and even something reminiscent of Wordsworth's contemplative beauty ("To a Wild Iris in Kashmir"). Likewise the vivid detail in "Bits of Glass", combined with its medieval, melancholy tone, makes one think of William Morris or Christina Rossetti. (Indeed, there is more than a

little of her in all the poems.)

In conclusion, these poems are for the serious-minded person still childlike in spirit while constantly seeking for the River of Life.

The book is attractively illustrated with pen-and-ink drawings by J. Patrick Foulds, and it is printed and bound sumptuously, with a skill and artistry rarely seen in India nowadays. It is certainly a volume for lovers of beauty and truth.

H. B. RICHARDSON

The Upanishads : Selections from the 108 Upanishads with English Translation. By T. M. P. MAHADEVAN, M.A., PH.D. (G. A. Natesan and Co., Madras. Re. 1/4)

Mr. G. A. Natesan should be congratulated upon bringing out a cheap edition of selections from the Upanishads for the benefit of the lay reader who has not the leisure for a detailed study of the originals. The selections are from both the Major and the many Minor Upanishads ; I think the book would not have suffered if the Minor Upanishads had been omitted. The text is in Devanagri. The English translation is simple and good, though not quite so clear as that of Mr. C. Rajagopalachari in his *Upanishads for the Lay Reader,* this translation being more literal than his.

We are sorry to say, however, that though the book has its merits, it fails in its avowed purpose of benefiting the lay reader. A reading of the ten Major Upanishads in this translation leaves him in confusion, as the teachings of the Upanishads appear to conflict. The conflict has not been resolved, even though the translator has followed faithfully the interpretation of Sankaracharya. It was with a view to putting an end to such confusion that Badarayana wrote the synthesis, the *Vedanta Sutras.* A short summary of Badarayana's *Sutras* in the form of an introduction is earnestly recommended for a future edition of this book.

Professor Hiriyanna of Mysore writes an able foreword in which he says :—

> The whole of the Upanishadic doctrine may, indeed, be said to hinge on these two conceptions of Jnana and Vairagya ; and a later Vedantic work represents them as the "two wings that are indispensable for the soul, if it should soar unrestricted to its eternal home of freedom and peace".

Sanyasa, Professor Hiriyanna writes, is "self-renunciation and not world-renunciation". This was later worked out in the *Bhagavad-Gita* as Nishkama Karma.

A reading of the Upanishads does one much good in a cynical world that is busying itself with its so-called realities of international murder and plunder.

M. N. SRINIVAS

शान्ता महान्तो निवसन्ति सन्तो वसन्तवल्लोकहितं चरन्तः ।

तीर्णाः स्वयं भीमभवार्णवं जनानहेतुनान्यानपि तारयन्तः ॥

अयं स्वभावः स्वत एव यत्परश्रमापनोदप्रवणं महात्मनाम् ।

सुधांशुरेष स्वयमर्ककर्कशप्रभाभितप्तामवति क्षितिं किल ॥

"The great and peaceful Ones live regenerating the world like the coming of spring ; having crossed the ocean of ordinary existence, They help others, through compassion that seeks no return, to cross it.

"This desire is spontaneous, since the natural tendency of Great Souls is to remove the suffering of others, just as the nectar-rayed moon of itself cools the earth scorched by the fierce rays of the Sun."—*Vivekachudamani,* 39.

ENDS AND SAYINGS

"_____ends of verse
And sayings of philosophers."

HUDIBRAS

How important are civil liberties? Is the principle of individual freedom worth maintaining at all costs, as "the heart of civilization, the thing that gives it a soul"? Mr. Frank Murphy, since January an Associate Justice of the United States Supreme Court, maintains that it is, in a vigorous article "In Defence of Democracy" which with the text of the American Bill of Rights forms the May issue of *International Conciliation*, published by the Carnegie Endowment for International Peace.

The attitude of democracy towards freedom of thought and of speech is epitomised in Thomas Jefferson's statement of well over a century ago on the policy of the University of Virginia :—

> This institution will be based on the illimitable freedom of the human mind, for here we are not afraid to follow truth wherever it may lead, nor to tolerate error as long as reason is left free to combat it.

Nearly a quarter of a century ago the late Mr. Justice Oliver Wendell Holmes of the United States Supreme Court reduced this principle to an aphorism, which Mr. Murphy quotes :—"The ultimate good desired is better reached by free trade in ideas."

Civil liberty is already only a tradition in many parts of the world. Those who occupy the few remaining strongholds of freedom have no more difficult task, no more solemn obligation, than resisting the temptation, greater in these times of stress, to undermine democracy by denying civil liberty to this or that person or group.

The free countries have the right and the duty to protect themselves against incitement to violence, as to make anti-democratic propaganda ineffective by publicizing the source of its support and by fostering worthier doctrines; but part of the obligation of every citizen as of every official is to be, as Mr. Justice Holmes put it,

> eternally vigilant against attempts to check the expression of opinions which we loathe—unless they so imminently threaten immediate interference with the lawful and pressing purposes of the law that an immediate check is required to save the country.

Dare democracy to-day allow the airing of opposing views, trusting to the promulgation and the practice of broad and sound principles to counteract propaganda for intolerance and against all that for which democracy itself stands? To refuse to meet the challenge is to admit the validity of Gresham's Law that "bad coin drives out good" in the world of ideas as well as in finance, and to betray the faith that rests on the fundamental dignity and nobility of man.

In his Convocation Address at the Shrimati Nathibai Damodher Thackersey Indian Women's University at Bombay on June 29th, Sir M. Visvesvaraya did well to stress the importance of young Indian women's receiving the right type of education :—

> education of the sort necessary to give them power of judgment and strength of purpose to feel their responsibility for their future at an early age.

Sir M. Visvesvaraya recognized the desirability of all girls' receiving training in citizenship and a knowledge of elementary economics to make them good citizens, but most important from a practical point of view was his emphasis on the desirability of home-makers' training. India must avoid the fatal mistake which the West has made in permitting the lowering of the dignity and the sacred-

ness of the home, for as Manu has declared (VI. 90) :—

As all streams and rivers flow to rest in the ocean, so all the Orders flow to rest in the Householder.

Wifehood and motherhood are recognized throughout India as the noblest of feminine callings and girls do receive training for it in their own homes from their earliest years, whether or not they are privileged to receive formal education. The speaker conceded that this traditional apprenticeship in domestic science was admirable as far as it went, but Indian educators may well consider adapting to Indian conditions such a system of "Bridal Training" as he described as given in Japan. That special preparation for the position of a wife includes sewing and household management, some domestic economy and child psychology, and, not least important, how to employ leisure time.

In the eyes of men of forethought and ambition, a woman trained on these lines to the profession of wifehood was a far more desirable companion than an amateur wife.

Skill in home management, well-nigh indispensable as it is to the success of a marriage, is comparable to observance by the individual of the laws of health, which is necessary to success in life. But no more than the possession of a healthy body insures a rich and full and beneficent existence does technical excellence in housekeeping insure a happy home. Mental and moral training are required. Marriage is primarily a spiritual institution and qualities of mind and of heart play the greatest part in its success from the standpoint not only of the family members but of society. For the fragrance of an ideal home spreads far. As the Confucian *Li Chi* puts it :—

From the loving example of one family a whole state may become loving ; and from its courtesies, courteous.

How long will so-called Christians persist in the heresy of separateness? Is not the failure of organized Christianity written on the Continent of Europe to-day so that all who run may read? At the present hour the crying need of the world is for an unflinching stand for justice and for true democracy based on the recognition of the essential unity of all mankind without distinctions of creed, race, caste, sex or colour. Everyone who realizes that need, every sincere believer in that unity must deplore the recent launching in England of a periodical to promote a "Christian Commonwealth", whatever that may mean, support of which movement an editorial rather ominously suggests may "foreshadow the Christian International".

We have no quarrel with the editorial claim for dependence of idealism for its sustenance upon religion—but to insist on idealists' admitting "the validity of the Christian way" is farcical. The good Samaritan, in the parable which epitomizes Jesus' teaching of man's duty to his neighbour, gave first aid to the stranger who was the victim of foul play and even arranged at his own expense for convalescent care for the unfortunate man, but if he left with his protégé a tract upholding the superiority of the Samaritan doctrines Jesus failed to mention the fact. Farcical too is the editorial remark that "*to the Christian* [italics ours] there is always available a 'hidden Source of calm repose'". Would Christians claim a monopoly on the Inner Citadel? Does the Christian alone have free access to the God seated in the hearts of all creatures?

Those who have read Mr. Basil Mathews' *India Reveals Herself* (See Dr. J. M. Kumarappa's review of that self-revealing volume in THE ARYAN PATH for January 1938) will not be surprised that he figures prominently as a contributor to the early issues. Mr. Mathews knows how small a minority in India are even nominal Christians, though he greatly exaggerates their influence. Where in a "Christian Commonwealth" would the great majority of non-Christians in India and elsewhere come in?

The whole attitude expressed in *The Christian Commonwealth* evinces arrogance, conceit and the spirit of dogma-

tic exclusiveness—the very foes that the true follower of Jesus the Christ should fight against and conquer.

A very similar false attitude which vitiates correct thinking is manifested in a speech of Lord Halifax who referred to Hitler as Antichrist, whose challenge "it is our duty as Christians to fight with all our power". It is always unwise for a Western politician to drag in the name of Christ in his utterances or to refer to Christian ideals. Christendom has signally failed in practising the teachings of Jesus or in applying Christian ideals to its social structure or to its political legislation. The Heathen World is not ignorant of this. Leaving other countries alone, and confining ourselves to the British Empire, may it not be asked, "What is there Christlike about it?" No, this war is not fought by Christians against Antichrist—the Italian army, navy and air force are full of Roman Catholics blessed by the Vatican and these Italians are Christians as are Lord Halifax and others in the British Isles. *The Hindu* has admirably depicted the Indian point of view on this speech of the Foreign Secretary in its leading editorial of 23rd July; it is true that—

> it might be argued with more than a show of reason that the present chaos in Europe is itself due in the last instance to the tragic inadequacy of "Christian" civilization.

If this war is to do any good to the world, to Europe or to the British Empire itself, it will be through a self-examination by Britain of herself. She needs to see her own blemishes, her own moral weakness, her own intellectual dishonesty, her own imperial selfishness, her insularity at home, her arrogance abroad. Let her stand before the bar of her own soul and answer "Is my Empire Christian?" Now is her opportunity to practise some humility and to consider to what extent she has applied the Christian ideal enshrined in the noble words —"All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

It is not often that wisdom comes from the mouth of the British Thunderer. Informative always, and literary at times, he is the incarnation of propriety and convention. It is with pleasure then that we read what the Indian newspapers published from the British Official Wireless (5th August), summarizing an editorial dealing with the "task of the makers of the coming peace". *The Times* states :—

> The first step towards the creation of a new European order will be to feed the hungry, to clothe the naked and to house the homeless. No frontiers and no national rivalries can be allowed to impede this essential task. The old motto 'to each according to his needs' is the only criterion which can be applied.

While granting this as the first step to be taken by the peacemakers, unless the narrow idea of "European reconstruction" is rejected and homage paid to man as man everywhere, in Asia and Africa as well as and not only in Europe, peace will not come. If "the right distribution of resources" is taken up with only Europe in mind and if it implies economic exploitation of the other Continents, wars of a more terrible kind must result. What is essential, and pressingly so, is that the peacemakers put their minds on moral principles; economic equity bereft of high ethics will prove disastrous. Simple living implies a real high standard of living, and because European nations have lived extravagantly, and not nobly, exploitation of non-European territories has resulted, and at last, Nemesis having overtaken Europe, its leaders are compelled to search their own hearts. But to abandon old habits of thought, to unlearn the wrong lessons in which Europe was brought up, to re-orient its mental life, is a most difficult task. Unless, however, European leaders undertake that task there is no hope for their peoples.

In honouring the great philosopher-poet of India, the University of Oxford has honoured herself by obeisance, in a world torn by nationalistic ambitions, to the truth that culture transcends nationalistic feelings. False views of patriotism will not be corrected by the carnage now

in progress. As Sir Maurice Gwyer, who presided at the ceremony, so aptly put it :

> Apollyon must be met and conquered... in that kingdom of ideas and of the mind, where it is the teachers and philosophers, who can most effectively sustain the cause.

But Apollyon is in the heart of every man and woman and unless he is conquered there, he will extend his Kingdom of ignorance from land to land. This very war is a symptom of the labours of Abbadon, and there is need for teachers and philosophers to educate men and women in Britain as well as in Germany.

Rabindranath Tagore in accepting the Degree of Doctor of Literature from Oxford struck a note worthy of ancient and honourable India, when he said :—

> In an era of mounting anguish and vanishing worth, when disaster is fast overtaking countries and continents, with savagery let loose and brutal thirst for possession augmented by science, it may sound merely poetic to speak of any emerging principle of world-wide relationship. But a time of violence, however immediately threatening, is circumscribed, and we who live beyond it and dwell also in the larger reality of time, must renew our faith in the perennial growth of civilisation toward an ultimate purpose.

An inspiring feature of the ceremony was the use of two classic languages—Latin and Sanskrit. The poet spoke in "that ancient tongue, the Venerable Mother, from whom the language of the University's address, and the language which I now speak, trace alike their origin", said Sir Maurice. Thanks to the labours of British, French and German philologists, the Sanskrit language has now gained recognition as the Mother of human tongues. But the grand ideas enshrined in the "Language of the Gods" have not received the recognition they deserve. If the ideas of the *Gita*, the *Upanishads* and the *Brahma-Sutras*, if the lofty morals of the two Epics, had been accepted and applied in advancing the progress of European civilization, we would not have to-day the heart-rending events perpetrated by intoxicated heads.

Culture knows no barrier. And yet the culture of ancient Asia was barred from entering the minds and hearts of European humanity in the last century. It is still very greatly neglected. If Europeans had absorbed the lofty teachings of the philosophers, poets and mystics of China, India and Iran as Hindus, Muslims and Parsis in this country absorbed the message of European statesmen, singers and novelists, the world would be a different place to-day from what it is. The next stage in human development is the sincere acceptance of the idea which was stressed at Santiniketan on the 7th of August—Humanity is One and Universal Brotherhood founded upon true philosophy must gain more than lip recognition if the race is to progress to a sphere of enlightenment.

And speaking of the cultural value of the study of Sanskrit, we must refer to an excellent address on "Why and How We Should Study Sanskrit" which the Hon. Justice Sir S. Varadachari delivered in inaugurating the Loyola College Sanskrit Association at Madras on the 30th of July. After speaking about the indirect, utilitarian advantages, not negligible however indirect, he said :—

> Another aspect which deserved serious consideration, was whether utility consisted only either in material value or in political advantage or whether utility did not also include the conception of cultural value. There was also the point of view that even supposing cultural value was not to be included in the narrow conception of utility, was not cultural value by itself sufficient to justify the study of Sanskrit? That depended upon the answer to the question whether life was to be limited only to bread and butter or whether there were not higher interests in life than the utilitarian aspect.

An inconspicuous German schoolmaster of Wandsbek, Hamburg, is the hero of an account by Ian G. Colvin in *The Nineteenth Century and After* for June on "The Jurist Who Rebelled". Dr. M. Siems had a theory of jurisprudence with which he could not reconcile the Nazi theory that anything that benefits the whole people is right and lawful. He sturdily maintained that natural morality was the only sound basis for law and urged that the Nazi legal doctrines should be approximated to the

natural sense of law in the people. Measures contravening that natural sense of law might be for the benefit of the whole people and therefore expedient, but Dr. Siems objected to the claim that they were *ipso facto* lawful and right.

He sponsored his ideas openly. He wrote to the Führer about them ; he circulated his little pamphlet on *The Conception of Law in Sound Human Understanding and the National Socialist Doctrine of Law ;* finally, in 1937, determined to secure attention and a hearing, he foolishly created a disturbance with a dummy pistol at a public meeting. Of course he was taken into custody ; equally of course, although the alienists found him sane—suffering, one of them said, from a strong desire to assert himself !—he was committed to a lunatic asylum. He is presumably there still.

Mr. Colvin quotes the following from Dr. Siems's offending pamphlet, which is as certain to be endorsed outside of Nazi Germany as it was to be condemned inside that country :—

> The conscience, the knowledge of right is born with man. It is not like a language, to be learned, it is apparent, of constant value, unaltered by space and time ; valid in all nations and in all times. The man of the people associates with his idea of *Right* a consciousness of general application, and of eternity. . . . What is right, according to the logic of the people, is not only right for Germans, it applies to the relations of Germans with Frenchmen, yes, to the relations of Germans with Jews.

Humanity being one, a moral triumph in any part of the world is a victory for the whole. Such a moral triumph, a victory of enlightened public opinion over the dark forces of hatred and of cruelty, of law and order over anarchy, was the rounding out by the U. S. A. of the first year without a lynching in its history, which *The New York Times* reports. Mob violence, directed chiefly against Negroes, but sometimes also against other victims of popular rage, has been one of the darkest blots on the record of the North American republic.

The peak of national dishonour was reached in 1892 when 231 died at the hands of mobs and as recently as 1930 there were 21 mob murders in the U. S. A. Lovers of justice and of mercy everywhere will rejoice with that country that success has at last crowned the determined efforts of its Commission on Interracial Co-operation and especially of the energetic Association of Southern Women for the Prevention of Lynching which was formed within the last decade.

There are lessons for India in this victory, lessons which we shall miss if we take a holier-than-thou attitude. For outbreaks of mob violence are no different for being called communal riots than for being called lynchings and the life of indignities and of social persecution to which so many millions in our country are condemned is little more creditable than would be actual violence against their persons.

Intolerance, racial, social or credal, is the poisonous root from which grow persecution and mob violence in every form. Cutting off the branches will not overcome the evil permanently. Intolerance must be eradicated.

The public condemnation of lynching which was given by enlightened women of the Southern United States undoubtedly played a large part in stamping out the evil.

Millions of Hindus no doubt deplore the hardships which the stupid and heartless fiction of untouchability imposes. Untouchability would be overcome in no long time if those men and women, and especially those who are looked up to as leaders, would openly witness to their faith in human brotherhood as did Shri B. G. Kher on July 21st. The former Prime Minister of Bombay and several satyagrahis who joined him took brooms and personally swept the streets as a first step in a " clean-up " campaign in the Harijan quarters of Kurla near Bombay. Such a practical example by a respected and sincere popular leader deals an effective blow to social prejudice.

The feverish restlessness, the almost universal sense of frustration and of discontent, the lack of integration in the individual himself which characterize modern civilization in the West—are they not largely due to the lack of co-ordination between the life of man and the processes of nature of which he is a part? The turning of night into day, the inventions to circumvent climatic variations, the demand for unseasonable delicacies; many instances were brought together a few years ago by Dr. Alexis Carrel in his *Man the Unknown*, all showing the increasing disharmony between man and his universe.

The other side of the medal appears in Dr. Radhakamal Mukerjee's article "The Village Outlives All" in *Asia* for June. The Indian village beyond a doubt owes its unbroken continuity of existence, its stabilizing and elevating influence down the centuries, in large part to the sensitive adjustment of the tempo of its life "to the balance and rhythm of Nature's processes".

> Man himself is as peaceful here as the tempo of his work, which is guided by the slow ripening of crops in his field, the slow movement of his bullock-cart....Economic transactions are placed in the background of the cosmic forces....The villager believes in a long scheme of things, and it is he who has given to the world visions of eternity, cosmic justice and human brotherhood.

To live in such close communion with nature inspires the reverence for her living spirit which is so marked a quality of the Indian villager. Dr. Mukerjee indeed sees the villager's greatest strength as lying in his ardent personal religion, in which all his toil, his art and his morality have their source. He writes of the Indian peasant's "moderate speed of living, his equanimity in the midst of calamities, his capacity for living and working with others and his deep concentration of purpose".

It is hard for Indians, many of whom, like their ancestors for countless generations, have been vegetarians from their earliest years and find a meatless diet entirely natural and satisfying, to realize how bold an innovator was the distinguished physician, Dr. William Lambe, the pioneer of reformed diet in early nineteenth-century England. The London Vegetarian Society has just published a memoir by his great-grandson, Mr. H. Saxe Wyndham, which brings out not only the beneficial results of Dr. Lambe's own adoption of a non-flesh diet and the remarkable longevity of himself and his several children, all brought up as vegetarians, but also deals very interestingly with how Shelley was fired by Dr. Lambe's theories.

Not only did the great poet and humanitarian become a vegetarian himself, but his philosophical poem *Queen Mab*, published in 1813, refers repeatedly to his vegetarian convictions and to his anticipation of a happier age, when man will spare the animals and avoid for himself the diseases ascribable to an "unnatural diet",

> Which, still avenging Nature's broken law,
> Kindled all putrid humours in his frame.

Shelley mentions in his notes on that poem the remarkable health of Dr. Lambe's family on a vegetarian diet, though he does not refer to them by name.

How unprepared was the public mind for Dr. Lambe's theories of dietary reform is apparent from the reference to him soon after his death, in Dr. Francis Hawkins's Harveian Oration, delivered in Latin before the College of Physicians in 1848. He referred in very high terms to Dr. Lambe's learning, professional skill and personal integrity, only to add with amused tolerance which one can well believe was shared by many of his colleagues :—

> If he wished, rather rashly, to deprive us of flesh diet, nevertheless he must be forgiven. For whom then did he harm? So far as I know none, unless it were himself, for no one else paid attention to it.

In the last assumption he was wrong, as the existence to-day of the London Vegetarian Society is itself the proof.
