

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*

VOL. XII

JULY 1941

No. 7

THE BROTHERHOOD OF RELIGIONS

It is proof of the advancement of thought to have any one openly seek for the true spirit of all religions, which is also their common source. Without this search humanity will not attain to the kingdom of true Brotherhood, nor will the individual attain the inner enlightenment so necessary for fulfilling the obligations of a citizen of a social order founded on Justice and flourishing in Peace.

We must realize not only that we need a "knowledge of mankind's many paths to God," but, further, that those many paths are but aspects of the One Path. If "we need the strength inherent in each" of the great religions "to counteract the weaknesses in our own biases," we should come to learn that *all* religions are identical in essence. The great Prophets have reiterated the same truths as wisdom, all have given identical teachings; only the erroneous interpretations of men have given rise to differences of

creeds and of faiths. The words of each great Prophet are but the echoes of the Grand Songs which fill the Akasha, and each but gives what suits the particular cycle to which He comes.

The seeds which they sow sprout, but all too soon are throttled by the treacherous embrace of weeds—petty greeds, mean angers, small vanities, all put together and making possible the existence of priests, bigotry and intolerance. Tolerance will be a reality, not when we view all religions on an equal basis, but when we see them as One. A comparative study of religions is, therefore, not sufficient. We must proceed further to trace the evolution of each from the corruption experienced by its immediate predecessor, till the conviction is forced upon us that there must exist a body of Knowledge possessed by all the sage-prophets, which must be the One Source of indivisible Truth. Then only will any improvement on the physical

plane take root and flower, and difficult social and political problems be solved, for the very basis of religious inspiration will have changed, engendering a correct attitude to life.

It is not enough to say that man has always had a religious impulse; we must ask, why? It is not enough to state that the most ancient scriptures of the world, the Vedas, already taught man the eternal truths of life; we must compare the ideas which they hold with the current teachings given as science to our children in the schools and among those teachings that the first men were savages, uncouth and untaught. The scientific concept of the origin of man is automatically done away with as a result of our findings. Our mental outlook will change in consequence, and our new-found responsibility will reveal the necessity of attaining the Divinity within us.

Our physical actions are likewise coloured by this conception. For man as a Spirit-being is capable of grasping pure truth in its entirety, an idea which seems far removed even from our foremost thinkers of today. Robert O. Ballou, for instance, has gathered the main teachings of eight great world scriptures in one volume, calling it *The Bible of the World**: Hinduism, Buddhism, Confucianism, Taoism, Zoroastrianism, Judaism, Christianity and Mohammedanism. An unbiased perusal

of this book seems to indicate that its very purpose is to show the unity of man's thought and his capacity to attain the One Truth. But Mr. Ballou does not think man is capable of such a feat—thus despairing of what should be his main purpose. Still we cannot but hail this publication, under the existing conditions, as a praiseworthy venture.

For in our midst forces of enmity and of hatred are rampant: veritable manifestations of personal ambition. Persecution and intolerance, whether religious, political or economic, have once more come into their own, so that, unless a radical change takes place very soon, the years to come will be even darker than the darkest years of the Middle Ages. Religious intolerance is the most nefarious because it crushes and imprisons the mind of man, restricting him to such a narrow groove that he can no longer grow. He becomes mentally and spiritually dead, for there is no life without growth.

This new *Bible* is conclusive evidence, however, that, in spite of the gathering gloom, there is still a persistent groping and searching for light. Unsatisfied and wretched, man is even now desperately seeking for consolation in the teachings of the great religious leaders—his inner intuition prompting him to look for Knowledge not in scientific circles but in the sphere of mysticism and occultism.

* Edited by ROBERT O. BALLOU. (Kegan, Paul, Trench, Trubner & Co., Ltd., London. 18s.)

Still, this book is not the first of its kind. The volumes of *Sacred Writings* in the Harvard Classics, although not so complete, have already brought together the religious thought of many peoples. Robert Hume's *Treasure House of Living Religions* does even more than bring them together. Its arrangement by subjects compares and contrasts them, so that the similarity of all religious philosophies stands out clearly and boldly. The choice of texts and of translations in *The Bible of the World* has likewise been surpassed before. Considering only some of the Hindu scriptures there is no doubt that Charles Johnston's translations of the Upanishads are better than those chosen, and there are, furthermore, superior translations by Hindu scholars which might have been used. W. Q. Judge's or Charles Wilkins's *Gita* is a better translation than the one used. Judge's and Johnston's *Yoga Aphorisms* come nearer to the true spirit of the original text, and should have been used in place of what is taken from a volume of questionable merit.

The thesis which Mr. Ballou expounds in his introduction is two-fold: (1) "the social and economic necessity of sympathetic communication between East and West," which entails an understanding "of the inmost religious and philosophical beliefs of the peoples concerned," and (2) "in times of world stress men's minds and hearts instinctively

rise in revolt against the materialistic temper to which they justifiably charge much of social disaster and seek knowledge of the roots of life, the sources of their being"; they "search for truth regardless of where the search may lead."

From this thesis it is but one step to the realization that man can attain the sublime heights of a Christ or a Buddha. If it is true that the dark and tragic world actions are the result of individual deeds, then it is equally true that small deeds of charity, love and self-sacrifice benefit humanity. If enough men and women were to live in terms of the principles of the Eternal Philosophy—Sanatana Dharma (which signifies more than the Hindu religion as extant)—they could not only regenerate themselves, but through that self-reform could help to regenerate their country, and through their country, the whole of the human race.

It is man's greatest inspiration to realize that while retaining his humble position as an aspect, one fragment of an indivisible whole, yet he can fulfil his ultimate responsibility to his fellow beings by following in the footsteps of the Great Inspirers. For each can say to himself: "Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions: mistrust thy senses; they are false. But within thy body—the shrine of thy sensations—seek in the Impersonal for the 'Eternal Man,' and having sought him out, look inward: thou art Buddha."

SWEDISH IDEALISM AND RELIGIOSITY

I.—THE PHILOSOPHERS

[In these dark times, the query, "Watchman, what of the night?" is uppermost in many a reader's mind. Alf Ahlberg, a well-known Swedish thinker who has published several volumes of philosophy, attempts to answer it for his own country, where idealism—at bay in so many other parts of the world—still dares to raise its voice. In this first of two articles on the subject he deals with "The Philosophers."—ED.]

Sweden entered late into the European communion of culture. The breaking away from Rome in the fifteenth century occurred before the culture of the Middle Ages had yet had time to penetrate to the northern Teutonic peoples, and a period of spiritual retrogression followed. Only faint echoes of the Renaissance reached us, and while the generations of Shakespeare and of Milton were creating the classic literature of England and Descartes and Spinoza were building their lofty systems of philosophy, our intellectual life was in embryo. During the latter part of the seventeenth century the French classical culture was our model, and our chief men of culture were content merely to imitate.

It was the German Romantic Movement at the beginning of the last century which gave the first impulse to a more active cultural life in Sweden. Poets such as Lessing, Schiller and Goethe, philosophers like Fichte, Schelling and Hegel exercised great influence on Swedish thought. It was at the beginning of the eighteenth century that Swedish thought, Swedish poetry, Swedish idealism

and romanticism for the first time began to emerge in a national form. Perhaps our only thinker of international importance before this period was Emanuel Swedenborg (1688–1772), whose strange mysticism was far better understood abroad in the great centres of culture than in his native country. From the middle of the eighteenth century Swedish thinkers and scientists came into closer connection with general European currents, and today we can say without boasting that for some decades we have been giving as well as receiving in the field of culture.

People who have studied our national character have always described the Swedes as a race of contemplative dreamers. The dark woods that cover more than half of our country, the endless lines of the wide plains, the melancholy of the light summer nights and the starlight of the long nights of winter call forth dreams and yearning thoughts. We have many brooders and mystics; few systematic thinkers. Lyric poetry is our natural form of expression; the practical knowledge of human beings which the drama and the novel require we do not generally

possess. But those dreaming, melancholy characteristics which we share with the Celts are combined with a certain defiant individualism reminiscent of the Highland Scots. Nothing is so hateful to a Swede as despotism.

The contemplative features in the Swedish nature which concentrate on the spiritual world give to its thought, its poetry and its religiosity a decidedly *idealistic* character. French materialism and English empiricism are exotic plants which do not thrive well in our soil. It is more in our character to read Nature with the help of the spirit than to see the spiritual as a product of Nature.

I shall try to describe briefly how this idealistic, romantic-individualistic spirit has manifested in philosophy, Swedish poetry and popular Swedish religiosity outside the boundaries of the church.

The most influential name in Swedish idealistic philosophy is Kristofer Jakob Boström (1797-1866). His influence on his own generation and on posterity has been enormous, less through his writings, which are hard to understand and are written in an abstract, academic style, than through his personal work as a teacher. He is the only Swedish philosopher who in the proper sense of the word has formed a "school," one might almost say a "sect," for the strictest orthodoxy was demanded of his pupils. Boström's thought has both directly and indirectly influ-

enced the culture of Sweden, its judicial system, its education, its poetry and its religious life. It has become a living force, which is still at work today even though its origin may no longer be recognized.

Boström's philosophy is only the culmination of a long philosophic development in which the leading names are those of Benjamin Höijer (died 1812), a kindred spirit to Fichte, Erik Gustav Geijer (1783-1847), historian, poet and philosopher, Samuel Grubbe (died 1853) and others. The characteristic of all these thinkers is that while they emphasized the unity and continuity of existence they still maintained the unique value and individuality of the personality. In contrast to the obscure Pantheism of the German Romanticists, they tried to formulate a theory of life in which God was certainly "all in all," but which yet did not allow the individual to be merged without discrimination in this unity, rather considering that the individuality should be made clearer and sharper as an immortal part of the whole. This "philosophy of personality" was most clearly interpreted by Boström. Like Kant, Boström considered the world of our senses in space and time as a mere *phenomenon*, and not as *true reality*. But while according to Kant the true reality is unattainable to our knowledge, according to Boström we are able to conceive it at the same time as we ourselves participate in it. What we with our limitations understand as a

world of things, co-existing in space and succeeding each other in time, is in reality a *spirit life*; a timeless, elevated spiritual reality above all definitions of space.

Like Plato Boström imagined this true world of reality as a *world of ideas*. Each being has its eternal idea, and all ideas together form an organic unity, the Absolute or God. The ideas form a rising scale of perfection from the lower to the higher. Every higher idea contains all the others in itself as a momentum, but the lower idea loses nothing of its individuality by being absorbed in the higher. Every human being is an eternal idea and its task in the world of senses is by word and deed to let this eternal idea take form and develop. At the same time this idea is a link in a greater whole, in the idea of the state, which Boström also conceives as a personal being, in the idea of humanity and finally in the idea of God.

In proving that existence is of a spiritual nature, Boström starts from the proposition: "To be is to be perceived." Like Berkeley he maintains that everything implies a perceiving subject. Only the spiritual can be something in itself; matter exists as a phenomenon only in relation to the perceiving spirit. Only the spiritual represents the organic unity of the many, without which existence without contradiction cannot be conceived.

"All things are forms of life and self-consciousness," runs one of

the chief propositions in Boström's philosophy. There is nothing dead in his world, only a continual transition from a lower spiritual life to a higher. The life of man seen from the view-point of time runs through a series of forms of existence, until its ideal has been realized. Boström's way of thinking may remind us of certain Oriental teachings on reincarnation, although he never touched directly upon them. His teachings on Evil also show similarities with Oriental and Neoplatonic mysticism. Evil has no self-existence; it is on the contrary non-existent, negative and incomplete, and is gradually nullified as the idea of reality is realized. Boström himself considers his philosophy to be in close agreement with Christianity—although Christ is not conceived as God but as the "ideal human being." He attacks with the greatest severity the teachings on the devil and hell. The only popular paper he wrote is a violent polemical pamphlet against them.

Boström's closest pupils kept very faithfully to the teachings of their master. Later on, certain more radical and opposing tendencies appeared. Pontus Wikner (died 1888), for example, tried to introduce into spiritual reality the ideas of motion and change which Boström considered as belonging only to the world of phenomena. Wikner is perhaps less important as a systematic thinker than as one of the noblest and most genuine personalities in Swedish Idealism. His general outlook is

more positively Christian than that of Boström.

A wider break with Boström was made by Vitalis Norström (died 1916). According to him the spiritual Reality, God, is certainly the necessary postulate for all science, for all values of culture, but it is inaccessible for all theoretical science and comprehensible only in religious feeling.

At the end of the last century more realistic currents became apparent in Swedish philosophy. While Boström's own pupils like E. Liljequist retained the leading ideas of his system and tried to assimilate with it the modern points of view of

national and social science and of psychology, and while others like Hans Larsson and Burman tried to get in touch with the new Canticism, the philosophy degenerated at Boström's own University, Uppsala, into a sceptical relativism. This was cleverly presented by Hägerström (1868-) who is looked upon by many as the most prominent of the philosophers of to-day. In our literature and thought in general, however, the influence of the Boströmian Idealism continues, and in the works of several younger philosophers a tendency towards a new metaphysical Idealism can be traced.

ALF AHLBERG

SONG OF CHEER

When the wave at last
Breaks in foam and dies,
Somewhere in the vast,
Though transmuted, plies
Its dynamic impulse to the same far skies.

When the birch or briar,
One of myriad phases
Of green fountain-fire,
Dies among the daisies
It shall feed the torrent of a far lark's phrases.

Birds in happy branches
Know not of despair;
Though Death avalanches,
They sing on somewhere
In the whole that holds them with a great
hand's care.

Sing it, wave a-quiver,
Cry it, bird, and call:
How shall I fall ever
Out of being, fall
From the light indwelling the great, live All?

GEOFFREY JOHNSON

OF ÆSTHETICS

INDIAN AND CHRISTIAN SCHOLASTIC THEORIES

SOME PARALLELISMS

[Shri O. C. Gangoly is an authority on Indian Art, about which he has published many valuable books and articles. It is thus from the point of view of a connoisseur that he compares Indian and Christian theories of Æsthetics.—ED.]

Some salient analogies have already been noticed by critics and connoisseurs of Art between the spirit and the style of mediæval Bramhinal sculpture and the Christian icons and representations of saints and angels in Gothic sculpture of the Middle Ages in Europe. Parallelisms and analogies have also been discovered between the hieratic and conventional types represented in "Primitive" Italian paintings (*e. g.*, Margaritone, Duccio) and the similar manner of visualizing Mahayanist and Hindu-Bramhinal images depicted in Indian religious paintings. Nobody has yet suggested that these analogies and similarities are the consequence of direct contact or of mutual "influence" or "borrowing." In biology, similar forms are said to emanate under similar environmental conditions and by the use of similar or analogous source materials, or as the consequence of fundamental general laws of forms. In plastic designs, and in pictorial patterns and types, analogous forms are produced under the pressure of analogous hieratic and prescriptive rules and on the basis of fundamentally equal æsthetic

principles or theories of Art. Some very interesting data have been recently discovered by scholars which offer bases for an interesting comparison between the Indian and the Christian Scholastic or the Thomist theory of Art.

St. Thomas Aquinas, in his *Summa Theologiæ*, has laid down very significant principles from which a coherent and a perfectly valid system of Æsthetics can be derived. If his scattered observations on Art are put together and studied we arrive at an illuminating theory of Fine Art, which may not have been put forward consciously or developed *ex professo* by St. Thomas himself. Some of his remarks and suggestions echo somewhat casual observations made by Plotinus a thousand years before. A modern French scholar, Jacques Maritain, a leading exponent of Catholic Christianity, has studied in detail the apparently casual comments of St. Thomas on theories of Beauty, and has evolved a complete system of Æsthetics, which appears not to be confined to the narrow boundaries of Christian art or to the application of Christian dogmas, but appears to be based on universal

Principles and can be validly and successfully applied to the productions of all Schools of Art, Eastern or Western.

The theories of Indian Æsthetics have only recently been gleaned and recovered from a large area of scattered materials and have provided interesting data for comparison with the Scholastic theory of Art, as formulated by St. Thomas.

The creative function of Art, in Indian Æsthetics, is derived from the Creative Aspect of the Divinity—conceived as the Universal Creator, the Lord of All Created Beings (*Prajāpati, Bramhā*), an Archetype who is reflected in the Prototype of *Viśva-Karmā*—the “universal maker of things,” the Artist *par excellence* of the Gods, who fashions all manner of forms, artifacts or art-objects, artistic patterns or works of art, from humble utensils and furniture to chariots, temples and images. *Viśva-Karmā*, in Indian mythology, is the son, the direct descendant of *Bramhā* (the Creative Aspect of Divinity) and apparently derives his creative powers from the Creator of the Universe—the ultimate Source of all forms and of all beauty. All the practising artists (*Sthapatis Śilpīs*) in the world, according to Indian tradition, are the descendants of *Viśva-Karmā* who is their ancestral saint, inspiring all artists in their creative adventures of devising forms and patterns. The works of the craftsmen, according to Indian religious tradition, are not the products of individual, personal or erratic

fancy, but the continuation of the Works of God according to definite, immutable and logical artistic Laws of Creation.

In the Scholastic theory, we come across the surprising analogy in the doctrine that the work of the human artist is the continuation of the Work of God, the Divine Artist. As Maritain has pointed out:—

Artistic creation does not copy that of God, it continues it.... The artist is, as it were, an associate of God in the making of works of beauty; by developing the faculties with which the Creator has endowed him—“for every perfect gift cometh from on high and down from the Father of Light,”—and, making use of created matter he creates, as it were, in the second degree. *Operatio artis fundatur super operationem naturæ, et hæc super creationem.* (*Summa Theologiæ, i. 9. 45. a. 8*)

The artist must, therefore, be “God’s pupil,” for God knows the rules governing the making of works of beauty. In Indian theology, as we have seen, the archetype of the artist (*Viśva-Karmā*) is not only “God’s pupil” but a descendant of God, of the Creative Principle in the Divinity.

In the Indian and in the Schoolmen’s philosophy, the concept of Beauty appears to be based on parallel, if not identical, ideas. According to the doctrines of the *Upaniṣads*, the Beauty of the Created World is the effulgence of the Divinity taking the Form of Ecstasy—Pleasure (*Ānanda svarūpam yadimam vibhāti*).

An æsthetic experience (*rasa-āsvādāna*) is a sensation compounded of delight and reason (*ānanda-cin-maya*). In the *Priyadarsika* (a seventh-century drama attributed to Harsa) natural beauties are characterized as “pleasing to the eyes” (*drīṣṭi-prītiṃ vidhatte*).

St. Thomas defined the Beautiful as that which gives pleasure on sight, *id quod visum placet*. (*Sum. Theol.*, i. 9. 5, a. 4 ad i) The four words convey all that is necessary: a vision, that is to say, an *intuitive knowledge*, and joy. “The beautiful is what gives joy, not all joy, but joy in knowledge.” (*Ānanda-cin-maya*) St. Thomas also insists on *reason* as an element in the well-proportioned form of a work of art:—

Sense derives pleasure from things duly proportioned, as being similar to itself, for sense too is a *kind of reason*, like every cognitive virtue. (*Sum. Theol.*, i. 9. 5. a. 4. ad i)

The Indian interpretation of the sensation of Beauty also recognizes an apprehension of *delight* in the *rational* presentation of divergent elements—a *delight* in *reason* (*cin-maya-ānanda*). To quote St. Thomas again: “Reason is the first principle of all human work.” (*Sum. Theol.*, i-ii. 9. 58. a. 2)

A peculiar and characteristic feature of the Indian theory of Beauty is its repudiation of the naturalistic or photographic presentation of forms by a direct transcription of the visual image—the form presented directly to the eye (*pratyakṣa*). A very important enunciation of an

æsthetic principle is made in *Śukra-nīti-sāra* (attributed to the Sage Śukrāchārya), a mediæval treatise on statecraft and social organization, in connection with the fabrication of images (icons).

One should make use of the visual formulæ proper to the angels (*devatā*) whose images are to be made. It is for the successful accomplishment of this practice of visual formulation (*dhyāna*) that the lineaments (*lakṣaṇas*) of images are prescribed. The human image-maker (Artist) should be expert in visual-contemplation (visualization of ideal forms), since thus, and *in no other way*, and, not verily by direct observation (*pratyakṣa*) can the end be achieved. (Ch. IV, Sec. 4, 70-71)

As Coomaraswamy has remarked, “Śukrāchārya is propounding a purely scholastic and hieratic conception of what is lovely or beautiful, and nowhere admits the validity of individual taste.”

Professor Masson-Oursel has similarly remarked:—

Indian art is aiming at something quite other than the copying of Nature. What we assume, quite superficially, to be the inspiration of an art for art's sake, really proceeds from a religious scholasticism that implies a traditional classification of types established by convention.

And Paul Reverdy says, “The Image is a pure creation of the mind.”

One of the valuable lessons that Maritain derives from Scholastic Æsthetics is that art does not consist in making copies of natural objects.

Art as such does not consist in imitating, but in making, composing, or constructing, and that according to the very laws of the object which is to be realized.

As he explains, the ancient maxim *ars imitatur naturam*, does not mean "Art imitates Nature by reproducing it" but "Art imitates Nature by doing or operating like Nature." In this sense, St. Thomas applies the maxim to Medicine, which is certainly not an "imitative art." (*Sum. Theol.*, i. 9.117. a. i)

Maritain argues that, the beauty of a work of art *not being the beauty of the object represented*, Painting and Sculpture are in no way bound to the determination and imitation of any particular type. The art of pagan antiquity (Classical Art of Greece) deemed itself so bound merely because of an extrinsic condition, because it represented, above all, the gods of an anthropomorphic religion.

The beautiful "humanities" of the Greek Olympus, as interpreted by Greek sculptors, are not in any sense religious conceptions and give no intimation of Divine Characters or personalities such as we meet in the Gothic representations of saints, angels and virgins or in the Hindu or Buddhist images of the mediæval Indian iconographer. The images of the Indian sculptors and the icons of Catholic Christianity stand on an equal footing, the products of a creative imagination, and have to be distinguished fundamentally from the Greek idea of conceiv-

ing "divine" personages, based on physically perfect human types borrowed from the athletes of the Olympic games.

The most interesting analogy between the Early Christian and the Indian formulation of types, gestures, poses and attitudes of figures is their faithful obedience to a code or a system of "ascertained rules," *viae certae et determinatae*, which both schools of sculpture have followed in illustrating their themes.

The pictures and images of Christian saints, virgins and angels, as also the icons, devas and devatās of Indian theology are rendered by artists in terms of prescribed lineaments, poses and proportions derived from ancient masterpieces. They adhere strictly to the types, poses, gestures and sways of recognized ancient models first formulated by a *maestro*, or, in the Indian version, first visualized by a sage, a visionary competent and qualified to see visions of gods and goddesses. This slavish adherence to prescribed models and patterns (*lakṣaṇas* in Indian terminology) explains the uniformity—almost the identity—of the forms of Christian saints represented on the facades of the Gothic cathedrals and on the pages of illuminated manuscripts. The object of thus adhering to prescribed forms and types was to ensure the integrity of a conception from the worshipper's point of view. This was secured by an elaborate system of iconometry, measurements and canons of propor-

tion prescribed for each type of image or icon.

The Indian æsthetic codes (*Śilpāsāstras*) likewise prescribe a system of rules and proportions and characteristic formulations, lineaments and types (*lakṣaṇas*) which Indian *Sthapatis* faithfully follow in visualizing in images the gods of the Indian myth-makers. The most characteristic prescriptions consist of the sways or stances (*bhaṅgas*) and the finger-poses or finger-plays (*mudrās*), picturesquely described by Śankarāchārya as "divine actions" (*divya-kriyās*), which are distinguish-

ed in their conventions from the movements and gestures of the ordinary human being. For it was only by means of these departures and variations from natural poses that the non-human form could be rendered in terms of the human type.

The similarity between Indian and Christian rules of image-making can be explained only by an identity of æsthetic intention. Both the Indian and the Christian icon-maker are on the identical road which can lead upright souls to God and "make invisible things clear to them by visible."

O. C. GANGOLY

MORAL JUDGMENT

"The Moral Judgment" is analysed by Louis J. Hopkins in the Spring 1941 *Personalist*. What is its origin and how or why is it that "the moral judgment, when immediate action is demanded, appears to run far ahead of the reason and tell us what must be done"? Spontaneous and practically instantaneous as it often is, Mr. Hopkins insists that the moral judgment rests upon experience, a view which is in harmony with Socrates' otherwise enigmatic aphorism that "knowledge is virtue." This would imply the probability, Mr. Hopkins writes, that the one who has acquired the greatest fund of knowledge and who has had the greatest variety of experiences, will, other things being equal, be able to make the best decision when any new situation arises.

This idea of the moral judgment, which we may equate with the voice of conscience, as being the voice of accumulated individual experience, is, however, incomplete. Perhaps Mr. Hopkins

is feeling after a complement to it when he brings out the selective faculty of memory.

We can, if we prefer, fill our memory with experiences that have no moral value on the other hand, if we select and keep in solution in the memory the things that are of greater value we naturally will have better moral judgments.

Is it, however, passing through an experience or learning the lesson which that experience offers which makes for a sound moral judgment in new circumstances? How many painful experiences seem to be necessary before such a simple lesson as, say, the desirability of minding one's own business, is learned so that it becomes part of the basis for future moral judgments! As Gautama Buddha puts it in the *Dhammapada* :—

Even if a fool should serve a wise man throughout his life, he will not realise the doctrine (law), just as a ladle savours not the taste of the soup it serves.

THE GOD IDEA

ANOTHER CONSIDERATION

[The evolution of the God-idea proceeds apace with man's own intellectual evolution. The clearer the mirror of the individual soul, the brighter will be its reflection of the Divine Light which is all that any man can know of God.

Hervey Wescott brings out here the difference between living Religion, belief in a universal, divine, impersonal Principle, which is a source of spiritual strength, and the dead religions of dogmas and especially of blind belief in a personal God or Gods, which are weakening and demoralizing.—ED.]

The God-Idea has represented, to the Western religious mind, the cause of "all things," and thus has been a satisfactory explanation of mysteries of life which can by it be explained away and need no longer be puzzled over. The most basic question which presents itself in connection with the God-Idea is not how the idea of Jehovah of Israel transferred itself to Christianity, but what it is that leads man constantly to seek transcendental explanations. Modern parlance often calls the desire to seek the presently unknown the religious instinct of man, recognizing it as something inherent which cannot be done away with. Even those who desire the wholesale extermination of any religion which breathes of immortality or of God-worship now recognize and contend with this indestructible tendency in human nature. As an instance, Corliss Lamont, a communist and an arch-materialist, speaks of the many ways in which the inner nature of man may frustrate attempts to enforce materialism as a doctrine :—

Certain psychological and biological phenomena that have in the past led to religious belief will continue to exist under any system of government. There are always likely to be, for instance, various kinds of purely personal frustration; and above all this there will always be the event called death. Thus, even had the last man renounced the last god, new notions of immortality might well spring up around the fact of death. For these reasons, then, an alert socialist society will always need to sponsor direct philosophical and scientific teaching against religious superstitions. ¹

The belief in unseen or spiritual agencies has been universal in the traditions of history. Why this attempt to explain the seemingly unknowable finally resulted among Western peoples in an anthropomorphic deity is not difficult to understand. Seldom philosophers, they sought an emotional rather than a philosophical explanation of a primal cause or "first principle" and gave to their conception of the "prime mover" the same human attributes which they themselves

¹ *Soviet Russia and Religion*. Int. Pamphlets. (1936).

possessed. "Man created God in his own image," said Voltaire, cynically speaking of Christian theology. We may test the validity of Voltaire's observation by noting that the forms of "God conception" have changed apace with man's developing intellectual forms.

There must, however, be a "prime mover" behind the pulsations of the universe and the infinitesimal movements of the forms of life which move in it—as cause of all manifestation, sought for in ages long before those which saw the foundation of comparatively modern pagan religions.

Any suggestion of hidden forces emanating from a being or beings higher than ourselves is classed by the modern materialist as "religious superstition." And yet, if the fundamental instincts of the whole of humanity do not stem from some form of reality, where is reality to be sought? Moreover, the materialist involves himself in a curious contradiction by giving to the human imagination a truly *transcendental* function—allowing it to *create at will* with no actual subject-matter for a source. It seems to us more "scientific," and in fact necessary, to postulate some manner of great universal truth from which all "religious instincts" and modes of worship have sprung. How is the wary intellectual to seek such a source in the countless forms of religious

beliefs? He might turn with profit to the synthesis of tradition in all lands made by H. P. Blavatsky, who dealt with the basic aspects of our problem in a way acceptable to both reason and intuition. The symbolism and the traditions of the greatest and most ancient world religions, she pointed out, are the authority for her statements.

In her *Secret Doctrine* Madame Blavatsky indicates that the real beginnings of god-worship may be traced back to races which existed long before Piltown man and his near contemporaries.

What was the religion of the Third and Fourth Races?² In the common acceptance of the term, neither the Lemurians, nor yet their progeny, the Lemuro-Atlanteans, had any, as they knew no dogma, nor had they to believe *on faith*. No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the "Sons of Light." Those who fell victims to their lower

² The Lemurians and the Atlanteans, becoming less of a myth with the crumbling of orthodox archæological opinion and with the support of universal tradition. (H. W.)

natures, became the slaves of Matter. From "Sons of Light and Wisdom" they ended by becoming the "Sons of Darkness." They had fallen in the battle of mortal life with Life immortal and all those so fallen became the seed of the future generations of Atlanteans. . . . Thus the first Atlantean races, born on the Lemurian Continent, separated from their earliest tribes into the righteous and the unrighteous; into those who worshipped the one unseen Spirit of Nature, the ray of which man feels within himself—or the Pantheists, and those who offered fanatical worship to the Spirits of the Earth, the dark Cosmic, anthropomorphic Powers. . . . Such was the secret and mysterious origin of all the subsequent and modern religions, especially of the worship of the later Hebrews for their tribal god.³

Let but the basic implications of the foregoing be seriously entertained—apart from detail—and new vistas of helpful speculation at once unfold. A far different significance might thus be accorded the much abused history of Pantheism.

The majority of the great Greek philosophers were modified pantheists in their belief. Those early pre-Christian thinkers developed their perceptions to an advanced stage in the case of such notables as Parmenides, who postulated one unchangeable reality as the source of all form and all changes of form. The "one reality" of Parmenides may be likened to the "one eternal, boundless principle" spoken of in H. P. Blavatsky's *Secret Doctrine*. Just as the

laws of physics never change, so the life principle exists in and yet apart from all form and change. The mathematical *principle* involved in the process of addition is at the same time existent apart from any individual problem. So is the substance principle of Universal Deity *the power to become*, apart from its manifestations.

Pantheism, which finds the intelligence of the universe in every grain of sand as well as in every human being, has been misconstrued by religions which postulate an anthropomorphic deity. The pantheism apparent in the teachings of the early Greeks showed their recognition of the fact that a visualized God can hardly exist in an infinite sense, transcending all form. In giving a limitless expansion to illimitability Pantheism did not make of every stick and stone *a* God, but merely saw all manifested forms imbued with the nature of deity—intelligence able *to become* universal.

Many modern religious writers object that pantheism does not provide useful conceptions of ideal values and urge that we must find a reason for "good works" in the world which is not supplied by the mere reality of Cosmic Divine Life. God, therefore, must become transcendental as well as universally immanent, so that he may approve or disapprove of our actions and by his rewards and punishments give an objective reason for choosing good rather than evil.

³ *The Secret Doctrine*, Vol. II, pp. 272-274.

Herein lies the reason for the discredit long accorded to any doctrine too strongly allied with "the pantheistic tendency." The fact is that the ancient doctrines now labelled pantheism have not as yet been fully "rediscovered." The *great* systems of Pantheism *have* contained the dynamic factor of evolution.

If we but supply the axioms that we ourselves are continuing individualities responsible for our own progress, that progress is infinite, and that the lacking transcendental nature of deity exists within ourselves and in those beings who have reached a higher rung on the ladder of life than that which we occupy, we find no necessity for an outside force with which we may attain familiarity by "good works." Each man may through "good works" and self-knowledge reach to an understanding of the intricacies of a universe the natural laws of which are a product of evolving beings and in this way may reach conscious "Godhood." Such a doctrine shows us that progress is by our self-induced and self-devised efforts—contrary to the vicarious atonement concept of Christian theology.

The doctrine of an anthropomorphic God, which supplanted the pagan worship of deity as the natural laws of the universe, may be traced to the lack of this fundamental key. Jesus spoke in parables to ignorant listeners who deduced a personal God from a doctrine that

few of them could understand. Julian Huxley, in *What Dare I Think?*, comments upon the fact that great teachers and moralists of all ages have strongly denied a deity who would allow vicarious atonement, although their teachings have been later misconstrued.

Most of the great mystics and many of the inspired moralists of religious history have been subject to this reaction. But its two greatest exemplars were Jesus and the Buddha. Jesus said: "The kingdom of Heaven is within you." And Buddha went even further. Not only did he make salvation... dependent upon progress along the Path, which was a path of inner spiritual achievement, but in his teaching there is no reference at all to an external god.

The conception of God is currently held through the wish to believe. An instance of such an origin of the God-idea is pointed out by Mr. Huxley, who holds up the fact that "Jehovah began his career as the God of a fighting tribe, and only later developed into the God of Righteousness." Individuals who will not accept their own fundamental responsibility in the universe must inevitably turn to a personal God upon whom the blame for seeming injustices may be shifted.

Such conceptions of deity have led many intelligent minds towards atheism and materialism rather than away from it, as they have observed the logical inconsistency of doctrinal religious beliefs.

In the words of a contemporary of Darwin, John Fiske, author of *The Idea of God*:—

It is not science that is responsible for the mischievous distinction between divine action and natural law. That distinction is historically derived from a loose habit of philosophising characteristic of ignorant ages, and was bequeathed to modern times by the theology of the Latin church. Small blame to the atheist, who, starting with such a basis, thinks he can interpret the universe without the idea of God.

This analysis may account for many of the anti-religious trends of whole nations who prefer not to cling to the empty husks of a dead religion. According to Corliss Lamont, the coming of Marxism doomed religion in Soviet Russia. In his pamphlet, *Soviet Russia and Religion*, Mr. Lamont concludes that religion is now a detriment to the human race.

While not denying that at certain times and in certain places religion has played a progressive rôle, the Communists are convinced that on the whole its effects have been most harmful. By teaching people to rely on prayer or on God's voluntary intervention to solve their problems, religion deters men from working out their difficulties through their own concrete thought

and action. The tearful mother with her sick child, the poverty-stricken labourer with his miserable family, the tragic peasant with his failing crop,—all will appeal to God to remedy their plight instead of initiating effective scientific procedures.

The "God-idea," said Karl Marx, is "the opium of the people," and the Theosophist is inclined to agree. The substitution of its child and heir-apparent, the equally faulty doctrine of materialism, could hardly be counted an improvement, however. It is only when humanity in general is possessed of ideas transcending dogmas both religious and scientific that true religion and an accurate concept of deity—with dynamic rather than static implications—will be rediscovered.

We can scarcely avoid observing that this is indeed a period in which the dogmas, theories and opinions of past eras are being broken down. Just as surely as the flow of the tide, will come our turn to build a better structure of true philosophy, true science and true religion on the realization that man himself represents one of many degrees of "Gods" whose responsibility for their "creations" of thought, will and feeling is considerable.

HERVEY WESCOTT

THE WILL TO LIVE

[The following article by R. S. Thomas was accepted some time ago. The writer had then just been ordained a priest in the Church in Wales. He is a pacifist, loves the country and wishes thought and beauty could come into the lives of more people.—ED.]

When I was a boy, a speaker on a school speech-day, to illustrate a point, told the following story: A young man of no position fell in love with the daughter of the head of the firm. Knowing that he was incapable of appearing eligible at the time, he determined to become so, and accordingly, by sheer perseverance, he worked his way up year by year, until one day, having been appointed manager, he was able to pay court to the lady, who eventually became his wife. The name of that man was Will Power.

I have often thought of that story, being now able to apply it with a new significance to certain conclusions reached by thinking and reading in connection with life, death and the soul. Surely no fact is more obvious, more capable of proof, than the supremacy or the potential supremacy of the human will, whatever that force may be. Right down the ages stories stand out in illustration of the wonderful and well-nigh incredible achievements of sheer will power.

Now many of the attacks upon Christianity and other spiritual religions have failed to take this fact into account. Their accusation against the doctrine of immortality has been centred in the charge that

it is due to wish-fulfilment. It is, according to them, an attempt to rob death of its terror and to give man a second chance to obtain what he has failed to get here in this life.

There is, however, a fine distinction involved. To accuse these religions of pandering to a pathetic and forlorn desire to live again, and eventually of having materialised the hope into a creed, a compulsory and salutary statement of belief, may seem plausible enough to the man in the street, but is it anything more than that?

Even if the historicity of Christ is in doubt, and his actual life, crucifixion and resurrection never occurred, and if, as M. Paul-Louis Couchoud suggests, the whole is a symbolic conception, an allegory, I still believe that it adumbrates a deeper truth than that of mere wish-fulfilment. The very nature of the protagonist, the very season of his crucifixion, demanded as a logical conclusion his resurrection, his immortality. Men must have seen that life flows on, endlessly. The leaves blossom, fade and fall, but life remains in the tree; and many thousands of years, perhaps, after that tree itself has been buried, it still, as coal, contains the seed of new flowers, of new life. The whole

wonderful conception of the story would have been shattered then, if, at a time when nature was coming forth with buds and green shoots. He who had consistently shown himself to be superior to nature and to the material world had been allowed to remain in the grip of the dark shadow. Surely there is a difference between those who love life and do not wish to be deprived of it, or those who, having failed to be rewarded for virtuous living, demand another life, and those who, observing the cycles of rebirth and the strength of life and of will, have come to a realisation of the fundamental truth that death is of the world and can be met and conquered by those who can learn to say with the psalmist: "I shall not die, but live."

Perhaps there has been too much stress laid on the physical side of evolution, too little upon the spiritual. In the long history of evolution, man can be seen to have acquired by adaptation and by a progressive upward tendency whatever is necessary to him. But the same must apply in the spiritual sphere. Surely spiritual evolution is as vital and as necessary as physical, if not more so, and I believe, in accordance with the doctrine of reincarnation, that it has chosen the physical as its medium. In men are the roots, the flowers of which shall blossom in an eternal Spring. Just as the body disports itself and progresses by means of various trials of strength and skill, so the spirit

may have bound itself to the material for the same purpose. But more than that, the very solidity of matter is traditional rather than real, whereas the idea of the subjectiveness of matter is of comparatively recent growth; and whilst pure idealism may not be in favour, yet modern physicists have come to realise the non-material nature of the seeming material. Consequently we can visualise a process whereby an increasingly subjective view of the nature of matter could lead to a gradual spiritual abstraction from matter as a necessary means of self-expression or self-development.

Is it too familiar an idea to be reiterated, that the soul or spirit must work for its immortality by means of the abstraction just referred to? "He that hath ears to hear, let him hear." It was Swedenborg, I think, who maintained that the "divine spark" was not of necessity in everyone. Consistent with this view also is the statement of Dr. E. E. Thomas that the work of minds is not finished when the individuals, whose minds they were, pass out of existence. What the mind accomplishes has to retain the life and the power of change which only minds can give to it. From this standpoint, therefore, immortality seems to be only for such minds as stand out in contributing to the progressive stream of life. Once again, we have to strive for and to will our immortality.

The above idea, whilst not in harmony with a humanitarian or merciful view of life or with the belief in the oneness of all living things, nevertheless corresponds with a feeling which I have sometimes experienced, namely, that the only immortality is to be remembered in, to exist in, the mind of God; and consequently, that the only death or oblivion is to be forgotten of God or of the universal consciousness, as the case may be. Whatever the diversity of opinion then, it will be more or less agreed that, from whatever angle we contemplate life, there is evidence of a struggle which is absolutely necessary to both physical and spiritual evolution or progress. It was Bradley who said that the only sin was self-will, which is the opposition attempted by a finite subject against its proper whole; while Spengler maintains that the brain rules only because the soul abdicates. So it is with the body; the body rules if the spirit abdicates. The converse, however, is not true. It is not necessary for the body to abdicate when the spirit is enthroned. It can so harmonize with the spirit that together they become the expression of one aim, as perfect a partnership as an ideal marriage.

I said that a struggle seemed absolutely necessary, but actually such a struggle should have belonged to an earlier stage of evolution, to a stage when, in the grim struggle for existence, the test of utility was applied to every new experience or discovery or desire. Unfortunately,

however, the utilitarian standard seems to be increasing in prevalence again, especially in the West. The State and the physical are being emphasised to the exclusion of everything else. The soul is being starved. Spiritual yearnings are being made light of. And so, because the flame cannot so easily be extinguished, because to the soul have been given wings to rise above the dust of the earth and the foam of the sea, the struggle goes on. But the soul's possibilities have long been adumbrated and should now be exercised and exploited to the full, not explained away under sexual or totalitarian analogies. Why, for thousands of years it has been realised that the soul is capable of leaving the body for a length of time and to a degree, relative certainly to different temperaments, but nevertheless observable! The spirit has long been able to leave the imprisoned and space-conditioned body, and to dwell awhile in the land of its desire. With some men and women so obviously has it been able to do this that they have appeared hardly to belong to this world at all.

Surely, then, at death there comes the chance to go to the yearned-for place or, rather, state? But here again comes the necessity for will power, strengthened by long practice. It is only the birds which soar high enough that catch the light of the sun which the earth no longer sees. It would be only a super-projectile that could escape gravitation. If we habitually allow

the material and the physical to dominate, if this world takes first and only place, then at death will come the danger that the habitual will still occur and that the enfeebled spirit will be asphyxiated.

On the other hand, if the will has been supreme, if spiritual needs have been given first place, if the

voice of the silence, of the mysterious deep, has been hearkened to, then, surely, at death the will must be strong enough, through force of habit, to enable the spirit to shake itself free of the final demand made upon it by a particular material entity, as in the case of the Christ whom the Grave could not hold.

R. S. THOMAS

VACCINATION IS A SUPERSTITION

We learn with regret from *The Calcutta Municipal Gazette* for 24th May of the decision of the Government of Bengal "to launch shortly a province-wide scheme for compulsory inoculation and vaccination" and that "the Calcutta Corporation has also prepared a similar scheme for the city at the instance of the Government." The desire "to immunize the people from diseases that might break out in an epidemic form under possible war conditions in the country" is laudable. Not only, however, does inoculation carry no assurance of immunity, as statistics plainly show, but it is also attended with grave risks. Not only does vaccination afford no guarantee against smallpox, as the records of the British Army in Mesopotamia during the last war proved, but the disease actually seems to go harder with the vaccinated individual who does contract it than with the unvaccinated.

And the after-effects of vaccination are not infrequently untoward and sometimes fatal, children being the commonest victims. On January 30th, 1940, the British Secretary of State for War admitted that some 3 to 4

per cent. of the men vaccinated for smallpox required treatment in hospital. Suspicion points strongly to a causal relationship between vaccination and the terrible scourge of infantile paralysis and between vaccination or inoculation and cerebro-spinal fever, victims of which have very often been recently subjected to one or the other operation. And death from anaphylactic shock following typhoid inoculation is not unknown. Is it to be wondered at that medical opinion is divided on the efficacy of vaccination and inoculation and that physicians of eminence are found in the opposition camp?

We object to vaccination and inoculation in general for these reasons, but especially because, by creating a false sense of security, they deflect attention from the real methods of immunization, which are sanitation and the building up of disease-resistance by adequate nutrition. And to the compulsory vaccination or inoculation of any individual without his consent, we are unalterably opposed, regarding it as an intolerable affront to human dignity.

THE EVOLUTION OF INDIAN MYSTICISM

II.—THE WAY OF THE MYSTIC

[Dewan Bahadur K. S. Ramaswami Sastri, District and Sessions Judge (Retired), brings to this series of studies of the evolution of mysticism on the congenial soil of India—the second instalment of which we publish here—a wide acquaintance with this country's mystical lore and an understanding sympathy with its varying expressions.—ED.]

The mystics have had the same experience and have spoken the same language in the East and the West. The *Gita* says that God dwells in Man and is the innermost glory and bliss of our being. The *Upanishads* reiterate this truth again and again. By way of sample as regards the Western mystics I may refer to St. Simon who says :—

I thank Thee, O God, that thou, who reignest over all, art now in very truth and unchangeably one spirit with me.

He says further :—

This light is not of this world, nor is it created, for it is uncreated and remains apart from creatures as a thing not made among the things which are made....I am man by name and God by grace....He entered every part of my being as fire penetrates iron, or light streams through glass....I rejoice in His love and in His beauty, and I feel myself overwhelmed with divine happiness and sweetness....I am filled with light and glory; my face shines like that of my Beloved and all my members glow with heavenly light. Then am I lovelier than the loveliest, richer than the richest, stronger than the strongest, greater than the rulers of this world, more honourable than anything visible, and not only more

honourable than the earth and all that is in it. but also than heaven itself and everything that it holds.

In equally beautiful language St. John of the Cross says :—

The state of union with the Divine consists in complete transformation of the will of the soul into that of God, in such a way that the will of God becomes the only principle and motive underlying all action, as though the will of God and the will of the soul were but one.

That supreme identification of God and Soul which is the glory of the *Yoga Vâshishta* and the *Ashtâvakra Gita* has its parallel in the West. Suso, a German mystic of the fourteenth century, says :—

This highest stage of union is an indescribable experience, in which all idea and of images and forms and differences has vanished. All consciousness of self and of all things has gone and the soul is plunged into the abyss of the Godhead and the spirit has become one with God.

Eckhart says :—

By virtue of the eternal principle of my birth I belong to every age; I am, and I shall remain in eternity....In my birth everything was born; I was my own first cause and that of all other things. I desire that neither I myself nor they should be non-existent.

But if I did not exist neither would God.

The verbal identity between Indian and Western mysticism is seen in the idea that a man must become God to know God. The great Upanishadic utterances *Brahmaiva san Brahma Apyethe* and *Vimuktascha Vimuchyate* find their echoes in the utterances of the German mystic Angelus Silesius: "I am as great as God, He as small as I"; "He who wants God must become God"; "God only can receive God." This is no self-laudation but is due to the bliss of union with God. The mystic experience further affirms that the realization of the innate and inalienable and infinite bliss of the soul is not in some post-mortem state of being but here and now. In the great words of the *Upanishads*, which realize the mediate and future bliss as well as the immediate and present bliss, we learn that we can enjoy Brahman here (*Atra Brahma Samasnute*).

There are, in fact, many types of mystical experience. The mystic sometimes visualises the interrelation of the soul and the Oversoul in terms of human relationships. At other times he feels exaltation in the realization of the Impersonal aspect of Godhead. Sometimes he is in raptures over the Beauty of God. At other times he is awed by the transcendental Glory and Majesty of God. Sometimes he relates the finite to the Infinite. At other times he merges the finite in the Infinite. Sometimes he is the sub-

ject and God is the object. At other times the dichotomy of subject and object disappears for him. Sometimes he mingles with the world and at other times he seeks to hold aloof from it. Sometimes he is full of wonder at the beauty of the Universe. At other times he seeks to soar beyond the Universe to enjoy what Plotinus calls the Flight of the Alone to the Alone. Sometimes he realizes God as immanent, sometimes as transcendent and at other times as both or beyond both. Sometimes he venerates symbols and at other times he discards them.

Sex symbolism furnishes the most frequent and passionate symbols, not as an end but only as a means. The earthly love becomes a ray of the Divine Love. The earthly union is sublimated into the Divine Union. What we witness is not eroticism but mystic love. Sex love is sublimated into soul love. The passion is for eternal and infinite beauty, and it is not a physical but a spiritual yearning. The earthly pattern is lifted into a super-terrestrial pattern. A well-known Sanskrit verse says that God is the only male being and that all the other souls in the universe are His brides. We must not forget that this realization is made a fact of consciousness by a slow upward emotional progression from tranquil purity and service, comradeship and tenderness. The ascent is from *Sānta* (tranquillity), *Dāsya* (service), *Sakhya* (comradeship) and *Vātsalya* (tenderness) to

Mâdhurya (sweetness). The last, which implies the measureless mutual love of God and soul is called the *Rasa Râja* or the *Ujjwala Rasa* (the King of Emotions or the Shining Emotion). In fact the *Bhāgawata* speaks of the Glory of God as being *Ānanda Rasa Sundaram* (beautiful with the taste of bliss). The supreme example is the love of *Rādha* (the Supreme Adoration) and *Krishna* (the Supreme Attraction).

The word "Mysticism" comes from a Greek root which means "to close." It meant occult knowledge, secret knowledge, sacred knowledge. The mystic mood is in the widest commonalty spread, irrespective of time and place, though only among a select few. It is the cry of the harassed for rest, the yearning of the finite for the infinite, the striving of the arc for circlehood. It is the inner core of all religions. It is the soul of religion rising in wrath against the tyranny or the torpor of the body of religion. In it "God ceases to be an object and becomes an experience." It is a shifting of centre from without to within. It is a direct immediate self-conscious union of the Soul and the Oversoul. It is an intense and vivid, continuous and comprehensive vision of God. It is a direct experience of the Absolute. It fuses into incandescent unity the cold Absolute of Philosophy and the warm God of Religion. It sees the Light of Lights with the spiritual inner eye. It hears the Melody of Melodies with the spiritual inner ear. It

smells the Perfume of Perfumes with the spiritual nose. It tastes the Nectar of Nectars with the spiritual tongue. It touches the Softness of Softnesses with the spiritual touch. It realizes the meeting point of the humanisation of God and the Divinisation of Man. It feels and knows and proclaims that Man is divine in essence. It stands for the highest purity because "Blessed are the pure in heart, for they shall see God." It realizes that Beauty and Love and Bliss form a Unity in Trinity and a Trinity in Unity. Love is the essence of Man and the Nature of God. Self-surrender to God in Love is the goal and destiny of human life. It fires us with a vision of unity and the vision enkindles rapture and finds joyous artistic expression. The mystic realization has been well described by St. Francis as a rapture and uplifting of the mind intoxicated in the contemplation of the unspeakable savour of the Divine sweetness, and a happy, peaceful and sweet delight of the soul that is rapt and uplifted in great marvel—and a burning sense within of that celestial glory unspeakable.

A mystic is called an "arif" (gnostic or adept) in the Sufi teaching and a "gnāni" in the Vedantic teaching. Mysticism is an inherent and innate and unalienable quality of the human soul. It is a permeation of the mind by a consciousness of the Divine. It has been described well by E. Caird thus: "To it God seems to be at once nothing and all things, nothing because He

transcends every definite form of reality, and all things because nothing can be apart from him." Margaret Smith says : " In the view of the mystic, God contains yet transcends everything; He appears as the One in whom all is lost and also the One in whom all is found. " Mysticism is thus the merger of the finite individuality in the Infinite Absolute, the merger of Time in Eternity, and the merger of Space in Infinity.

How is this accomplished ? It is attained by intuition or Yogic Vision which opens inwards. St. Augustine calls it the eye of the soul. The soul is divine and can therefore attain God by purity and devotion. The transmutation of the iron of the senses into the gold of the life of the soul will be only by the alchemic touch of Love which purges all evil and dowers all good and illumines the soul and gives the sweet gift of beatitude which is the spiritual union of the Eternal Bridegroom and the Eternal Bride. The tranquil love becomes a rapturous and ecstatic love. " He that loveth not knoweth not God; for God is love. " (1 John iv. 8)

Mystical experience is not inconsistent with symbol or creed but uses these as the foundation for its superstructure. A symbol is not only a sign but is also a channel of communication from the sign to the signified entity. It is a bridge from the seen to the unseen. It touches at one end the seen order of reality

and at the other end the unseen order of reality. The value of image-worship lies there. Nay, Man himself is an image of God or a symbol of Divinity. He gets frequent glimpses of " the imperial palace whence he came. " The finite is but the vestibule of the infinite. It has been well said that " symbolism is justified by the fact that God is both knowable and unknowable. " In the same way, what is contemptuously called " myth " has a spiritual significance and value. " Myth " is an externalised and symbolic presentation of an inner spiritual experience. It concretises the abstract and is a ladder leading from level to level of experience. In the same manner a creed is a mould through which can flow the melted gold of incandescent religious feeling. Revelation is the road to realisation.

It is thus clear that there is ample justification for the mystic's seeking the aid of symbols and speaking the language of symbolism. Symbolism is a powerful aid for the comprehension of abstract ideas by the process of concretisation. The admirers of the Cross and the Crescent have no right to laugh at the adorers of the Chakra (Discus) and the Trident. The admirers of the Father concept of God need not feel any superiority to the admirers of the Mother concept or the Bridegroom concept of God. Of course, a symbol should not be a prison but a corridor. It must enable the person adopting it to look at the white light of Truth

through the stained-glass window of symbolism.

One of the most brilliant of modern thinkers—Bertrand Russell—has discussed with all the resources of a penetrative mind the meaning of mysticism in the light of logic in his *Mysticism and Logic*. He points out that metaphysics, or the attempt to conceive the world as a whole by means of thought, has been developed by the union and conflict of the mystical impulse and the scientific impulse. Mysticism prefers insight or intuition to reason. Such insight begins “with the sense of a mystery unveiled.” The *beliefs* of mystics are due to reflection on what they experience in moments of insight or intuition. Mr. Russell points out that other traits of mysticism are a belief in the unity of things, a denial of the reality of time, a belief that all evil is mere appearance, etc.

Prayer is the open door leading to mystical experience. It is the

Swinging wicket set between
The unseen and the seen.

Manu says that we can attain perfection through *japa* (uttering mystic syllables which contain concentrated divine power). *Yajñānām Japa Yajnosmi* (*Bhagavad Gita*). *Japyenaiva tu Samsidhyet* (Manu). A really prayerful man does not ask for boons but feels as the child of God, seeks only to be guided by God and leaves it to God to save and bless him as He wills. Prayer heightens our sense of the glory of God and of the wonder of His creation. It includes awe and affec-

tion and adoration. It is, in Barth's fine words, “incurable God-sickness.” To the man of mystic and prayerful mood the inner life has a higher certitude than the outer life. Nay, it alone has perfect certitude. In modern life extraversion has outrun introversion, and we need the mystic mood more than ever before. Prayer begins with supplication but fulfils itself in supreme sweetness of soul. Its earlier mood is one of contrition but its fulfilment is in attunement to and co-operation and communion with the Divine Will. In the lovely words of the great mystic Ruysbroeck, it is a man's being “with his mind perpetually lifted up into God.” Such a person will not only live and move and have his being in God but will also help others to do so. His mind will flow outwards in moods of inspiration and inwards in moods of intercession.

The crowning consummated experience of mysticism is thus communion and union. It is a mutual self-donation of God and Soul. It is the blissful experience of the Perfect Beauty, Perfect Love, Perfect Bliss. Its instrument is Intuition, which is superior to Intellect, just as Intellect is superior to Instinct. Intuition alone can lead us to Illumination. Its experience is unity in ecstasy and ecstasy in unity, which will be ours only as the result of self-sublimation. Plotinus says well:—

This consciousness of the One comes not by Knowledge but by an actual presence superior to any knowing. To

have it the soul must rise above Knowledge, above all its wandering from its unity.

It is out of such ecstasy that there comes a new creativeness—a power that visions and expresses the glory of things and also communicates such vision to others and

bestows ecstasy and creativeness on them in an abundant and increasing measure. It was thus that some of the greatest mystics of the world have also been some of the greatest artists as well as some of the greatest healers and saviours of the world.

K. S. RAMASWAMI SASTRI

HINDU LAW

The provisions in Hindu Law for the punishment of defamation are particularly noteworthy in these days of mutual recriminations, international and inter-communal. Shri A. S. Panchapakesa Ayyar, I. C. S., who writes in *The Madras Law Journal*, Golden Jubilee Number, 1941, on "The Contribution of Hindu Law to World Jurisprudence" declares that under old Hindu law

defamation of nations, castes, communities, assemblies, guilds and gods were all punished equally with defamation of individuals. It was laid down that the wound caused by an arrow would be cured, in course of time, but not the wound inflicted by an abusive and insulting expression.... "Truth" was no justification, unless "public benefit" too was proved.

"Public benefit" from any defamation, whether of individuals or of groups, could hardly be established to the satisfaction of an open-minded judge. The recourse which such a law would offer maligned racial, political and religious groups should have a very salutary effect and appreciably promote the realization of human brotherhood, but we fear that the courts would have scant time to deal with other cases if there were any serious attempt

to enforce such a law in our day!

Slanderous statements are the coward's weapon, arrows that fly by night. Slander and backbiting are looked upon indulgently by modern society. Too often they are regarded as a social pastime instead of being seen in their true light as crimes, not seldom as drastic in their consequences as murder itself. The laws against libel and slander are scarcely effective even against the vilification of individuals, and mutual rebukes and slurs are the common small coins of group intercourse. The fair name of a group is its treasure; to destroy that intangible but very real collective asset is to leave every member of the group poor indeed. The terrible cumulative consequences of a whispering campaign against a group are tragically illustrated in the fate of the Jews of Europe in our time.

To regard all human beings as fellow pupils in the school of life, as fellow travellers to the same goal, would put an efficacious check upon the self-appointed judges, who would find the energy saved by giving up the condemnation of others most valuable in setting their own houses in order.

NEW BOOKS AND OLD

CHRISTIANITY IN THE CRUCIBLE *

That the Christian nations of the West, out of sheer greed for wealth and power, are engaged in the devilish work of doing away with each other is sure proof that the Churches are impotent and need the vitalising fire of criticism.

J. Middleton Murry in *The Betrayal of Christ by the Churches* denounces institutional Christianity, which has not only failed to speak for its Master but is actively working against Him. As its practice belies its professions it resorts to deceit. It defends imperialism or the subjugation and exploitation of weaker peoples under the plea of civilizing them and, in the person of Lord Halifax, "the highest type of Christian mind responsibly engaged in the conduct of British policy at the present time," it pretends that the blame for the present war lies in the pagan ideals of Germany, against which it is necessary to fight to uphold all that Christianity stands for, conveniently forgetting that Nazi Germany is the direct result of the injustices perpetrated by Britain and her allies under the Treaty of Versailles, for which Lord Halifax was among those responsible. If the Christian statesman *par excellence* kindles the flame of hatred and uses Christian sentiment in order to perpetuate the war against Germany, Christian ecclesiastics do no better. They lend a helping hand by trying to remove any scruples a man may have against taking

part in the war. The God of Christ is universal, being the father of all; the Church's god is tribal and leads one nation to victory over the dead bodies of men, women and children of another nation.

How the Church has come thus to stray from its Master is tragic reading. The author shows that it happened gradually as the Church capitulated to secular power and wealth till finally, in the place of the suffering love by which Jesus hoped to draw all men to himself, it resorted to authoritarianism by which to rule the world. The gospel of love should have compelled a revolutionary industrial and social order in the interests of social justice and of peace. The Church, entrenched in wealth and in power, not only did nothing itself to right existing wrongs but actually opposed movements for brotherhood and for a juster distribution of wealth till such movements became perforce anti-religious and based themselves on class hatred and violence. Jesus came to seek and to save that which was lost. The Church has aided forces which make for poverty and oppression. The machine age has bound mankind together in an economic unit and by the abundance of its production has made possible the free distribution of wealth according to need. Here has been an opportunity, if ever, for the Christian Church to put its principle of brotherhood into effect.

* *The Betrayal of Christ by the Churches.* By J. MIDDLETON MURRY. (Andrew Dakers Ltd., London. 5s.)
Christianity—or Chaos? A Re-Statement of Religion. By ETHEL MANNIN. (Jarrolds Publishers, London, Ltd. 7s.6d.)

But the Church has seen nothing, said nothing, done nothing.

These are some of the instances which our author cites wherein the Church has betrayed its Master. The only way for it to retrace its steps is to renounce its bondage to power and wealth and to recognise no master but the One who lived a life of renunciation and of service. It must again appear to men as it did in its earliest days, as a devoted brotherhood careless of the values of "this world." But is the Church prepared to renounce Mammon?

In despair our author exclaims that the only hope left lies in the formation of a new Christian movement which will ignore the Church and expect nothing of it, but provide a rallying-point for all who truly believe in love and justice. This movement will express itself in a simple, back-to-the-land type of community life, where social relations are not depersonalised as to-day under an industrialised civilisation. Such communities will help to attune the natural man to the ideals of world peace and brotherhood which it is futile merely to preach in the abstract.

While Middleton Murry by scathing criticism of the Church calls people back to true Christianity, Ethel Mannin in *Christianity—or Chaos? A Re-Statement of Religion* goes farther afield and from a survey of religion from the earliest times comes to a similar conclusion as to what the religion of Jesus in essence demands. According to her, true religion is the pursuit of the Supreme Good. Its enemy is not this religion or that, but materialism, or the lust for power and wealth in all religions, Christianity included, which

breeds indifference to spiritual values and leads to chaos. With the Industrial Revolution the world is moving fast towards worship of Might and Money, involving, as never before, ruthless exploitation of the weak by the strong, social inequality, imperialism and inevitably war. The Church, being itself under the sway of this soul-killing materialism, is powerless, and has as a result often distorted and betrayed the teachings of its Founder. But fortunately there has been a succession of saints, whether canonised or not, whether professing Christianity or not, who have called humanity away from crass materialism to the things of the spirit. Instance after instance is given of those who through the centuries have lived and struggled in the service and for the liberation of mankind, though they may not have called themselves religious, and though they may have been banished by the Church as heretics, and it is to them, rather than to the Church, that our author looks for the redemption of mankind.

Having been brought up in the Christian tradition, however, she naturally turns to Jesus and the Sermon on the Mount as providing the inspiration and the plan for establishing the Kingdom of God amongst men—universal love, mutual aid, goods in common, in short, brotherhood, in the place of selfishness and hate. But she recognises as even more important than a mere economic arrangement of more or less equal distribution of wealth, the spiritual transformation of the human heart, for without such spiritual transformation mere economic change cannot last. Not only, then, is there need for the re-organisation of society, large enough a task as that is, but also for the regen-

eration of man; and nothing short of this is demanded by true religion or Christianity in its purity, as taught in the Sermon on the Mount.

It is indeed refreshing to turn away from the subtleties of doctrine and the self-righteous, superior attitude that usually characterise treatises which advocate Christianity, and to probe into the heart of the Gospel free from traditional prejudices, to see what this religion in its purity really demands of its followers. The process is as invigorating as it is inspiring, and one cannot help thinking that, damning as these books are in their attitude towards the self-complacent, comfortable, insipid Christianity of the Churches, they

throw out just the challenge that is sorely needed today for all who would follow Jesus in spirit and in truth to leave their lethargy and their cowardice, to oppose unto death the forces of oppression and of exploitation, heroically to put into effect in their own lives the ideal of brotherhood, renouncing, as they must, wealth, prestige and power, and thus, through simplicity of life, vicarious suffering and loving service, to help to establish peace, justice and good-will among men. Their voice is as the voice of one crying in the wilderness. But it is a voice in lineal descent from the prophets and cannot be suppressed.

BHARATAN KUMARAPPA

“ THE ONLY CURE FOR MATERIALISM ” *

The writer of this book is not a philosopher by profession. He is an engineer. But he thinks that those who hold materialistic views and base them on the supposed evidence of science, have no better claim to philosophy. They are scientists turned philosophers. The author is mainly concerned to examine their arguments to see whether their claim is justified.

The scientific argument against any non-material reality generally takes two forms. Firstly, it is argued that all biological facts or facts concerning Life can be understood in terms of physics and chemistry, or in terms of matter. Secondly, it is argued that what we know of matter justifies us in the view that matter unaided is quite capable of explaining the origin of living organisms.

The writer of the book refutes both these arguments. According to him, living substance is characterised by a most extreme complexity of structure and a most extreme degree of vulnerability. These characteristics could not be explained on the materialistic hypothesis. The criteria used by the biologist-philosopher to prove the truth of materialism, namely, dependence on environment, obedience to the laws of physics and of chemistry, and obedience to causality, are quite compatible with the reality of non-material influences or with vitalism. The true criterion, he says, is double determinateness, *i. e.*, determinateness by the laws of matter and determinateness by the requirements of organic life. In the organic world, things do not *shake down* under the influence of

* *Science versus Materialism*. By REGINALD O. KAPP. (Methuen and Co., Ltd., London. 10s. 6d.)

environment, but maintain themselves and their pattern as against environment. Organisms are *at least* like machines; and a machine, which is only made to a *specification*, is a complete refutation of materialism. In truth, an organism is more than a machine. It can heal its wounds and repair damage. No machine does that.

As against the second argument of the materialists, he says that there is no law of complexity in matter. Matter is not endowed with any mysterious organising power. An atom is not like an organism. In nature itself, the atom of the text-book is a rare accident, "since any conceivable alternative structure may occur as well." The formation of crystals does not indicate any selectiveness exercised by matter. Things in nature merely *fall* in accordance with lines of force. In general, he argues that there is no *principle of order* in matter and that the Cosmic Statute Book is a very meagre document if it is not entirely blank in reality. Physicists seek to explain things by reducing them progressively to a more and more fundamental law. Perhaps the only fundamental law or the *Kurma* law as he calls it, which the physicists now recognise is the "Principle of Least Action," or the Principle of greatest probability, as suggested by Eddington. Eddington infers that "the law of nature is that the actual state of the world is that which is statistically most probable." In other words, matter behaves *anyhow* and the only law is "that there shall be no laws." The law of nature is not the same thing as the principles of methodology adopted by the scientist.

It appears to us that the argument against materialism is very convincing. Matter as matter has no capacity for selection, discrimination and disposing according to a plan, and it is just these characters which we find in the organic world. But while materialism may be said to have been refuted on its own ground or the ground of science, the author has no positive suggestion to make as to the nature of the non-material reality operative in the organic world. He simply recognises a number of problems which he suggests to us for future solution. He himself makes no claims to any knowledge in this respect.

But materialism will not be refuted if we do not know what is to be put in its place. If the non-material reality has no location, it cannot be conceived as something outside matter and distinct from it. If it is not some kind of force like Bergson's *élan vital*, which can only be conceived by us on the analogy of a material force, it cannot be said to influence matter or to operate upon it. It appears to us that if we put the non-material reality outside matter and create an ultimate dualism of the two, as the author does, we shall fail to give any real meaning to it. Materialism will turn up in another form. The only cure for materialism is to resolve matter itself into a higher form of being and thereby prove the non-dualism of spirit. Anything that interacts with matter is in principle materialistic. From this point of view, both Life and Mind are materialistic. This interpretation is in fact put upon them by the Vedantic system of thought, which defines spirit not as a capacity

for discrimination but as pure intuition. Short of this, everything is unintelligent or *jada*. Materialism cannot be refuted completely on scientific grounds alone. We must rise from science to philosophy and be in a position to appreciate non-material reality as it evidences itself within the limits of our own experience taken as a whole.

Philosophy begins where science ends.

The book is written in simple and non-technical language. It can easily be followed by the layman. It is full of information and raises many interesting points which belong to the borderland of science and philosophy. It is undoubtedly a valuable contribution to the subject with which it deals.

G. R. MALKANI

THE UNITY OF GOD IN ISLAM

The nature of the Divine Being has ever been the subject of incessant study and deep thought among Muslim savants and mystics. The assertion that God is *one* was not enough. It was necessary also to speculate on what this proposition really connoted. During the first three centuries of Islam, no very highly developed philosophical theories appear, but soon after one obtains the reply that the doctrine of *tawhīd* (unity of God) means that God is one in number and simple (or unique, unanalysable) in substance. From this position again we have the further discussion, whether the Divine Being is immanent or transcendent; whether God is outside of the Universe or inside; whether the reasoning faculties of man conceive of two realities, the Creator and the created, or only one, namely that Real Being is only one. It is with reference to this controversy that Dr. Faruqi has written this monograph.

Ibnu'l-'Arabī—whose philosophy has recently been subjected to a very penetrating analysis by Dr. Affifi in his *Mystical Philosophy of Ibnu'l-'Arabī*—revered in Islam as the Great Shaykh, asserted that Being is only

ONE, and that therefore the Creator and the created are of the same essence. "Being is one.... This Being is Allah. Everything else is His manifestation." (p. 86)—The universe is an emanation (*tajallī*) of His attributes (*ṣifāt*). This doctrine, ably discussed by Dr. Faruqi (p. 86 sqq.), was gradually accepted by the generality of mystics all over the Islamic world, and is called *wahdat-i-wujūd*. The author calls it by the name of "unityism."

In Islam as in other religions, three distinct stages of speculative thought can be clearly distinguished, apart altogether from small offshoots sometimes of great interest: (A) the Founder lays down a certain dogma; (B) later generations, not satisfied with its simplicity, call for and obtain a philosophical, mystical or allegorical interpretation of the essential dogmas (For instance, in Islam, to take but two out of scores of movements, we have Sufism and Ismailism); and lastly, (C) there come the "purists," the zealots who advance militantly with the cry of 'Back to Muḥammad' on their lips. Following in the wake of the Prophet, we have Ibnu'l-'Arabī in the second phase, as the greatest exponent

of the Mystic attitude to God; and the reaction to his influence came from men like Ibn Taymiya and the Mujaddid. It is sometimes a great pity that these over-zealous purists do not realize that all these movements are but branches of the great tree of Islam, and, despite their great differences, bound up by one essential unity.

The Mujaddid (Shaykh Aḥmad Sirhindī, 971-1034 A. H.) finding that "a pantheistic deity had been substituted for the monotheistic, personal, transcendent God of Islam (p. 12)," took up cudgels in this behalf, and on the basis of his own mystic experience showed that the God of Islam was transcendent and the Unity which Ibnu'l-'Arabī had perceived was only apparent (*waḥdat-i-shuhūd*). The reality was, as the Prophet declared, that the Creator and the created were two, and "never the twain shall meet."

Dr. Faruqi first gives a biographical account of Shaykh Aḥmad Sirhindī the Mujaddid; then he discusses unity as a world-principle; follows it up with the Mujaddid's dualistic conception of Being and distinguishes it from the monistic thought of Ibnu'l-'Arabī; and concludes showing how the Mujaddid's thought was received in India. In the last part, a valuable discussion demonstrates that Shah Waliu'l-lāh's reconciliation really misses the essential point.

Dr. Faruqi has written a brief but lucid monograph on an admittedly difficult subject. In his desire to avoid prolixity, he has erred in some instances on the side of undue brevity—an error if at all on the healthy side, to be easily corrected after greater experience. If this is a foretaste of what is to come from his pen, we would suggest his compiling a brief history of the concept of *tawḥīd* in Islam, accompanied by a critically edited collection of texts, or at least adequate translations of those that have already been printed. Such a study would greatly help in the elucidation of the general problem of the concept of the Deity in Islam.

In conclusion, a few minor criticisms, not detracting from the true merit of the work, may be mentioned. Some words are indefensible: Why the ugly "Musulman" (pp. 16, 17) for plain "Muslim"? Could we not have something less clumsy than "apparentism" and "unityism" for the two *waḥdats*? The book is a great improvement on the usual Indian standard of transliteration. And yet a few mistakes should have been avoided: p. 5, Muḥyi'd-Dīn (not Muḥayyudin); p. 8, n., Faṭḥu'l-lāh (not Fateḥ-Ullah); Qur'ān (not Qur-ān); p. 29, read *nubuwwat*; p. 91 sqq., read *a 'yān* (for *Ā 'yān*); p. 121, *maḥd* (not *maḥad*); p. 122, read *anbiyā'* (not *anbiyya'*); p. 127, read *ḥayy* (for *ḥayi*).

A. A. A. FYZEE

The Poetry of W. B. Yeats. By LOUIS MACNEICE. (Humphrey Milford, Oxford University Press. 8s. 6d.)

Any study of Yeats as poet or man inevitably turns upon the difference between his early and his later manner. A disciple of Pater, as so many in the 'nineties, he began writing poems which Mr. Macneice describes as "dreamy, languid, shot through with *Weltschmerz* and nostalgia," which had a haunting lyrical grace but also, through a conscious exclusion of intellect, an element of sentimentality. Among these poems there were some, of which the much anthologized "Inis-free" was the earliest, that were escapes from the æstheticism of literary London to the reality of his native Ireland. And it was in the blending in different ways of this reality, and the spontaneous impulse which it engendered in him, with the deliberate art which he had learnt to cultivate abroad that he achieved all that was most distinctive and compelling both as poet and dramatist. Mr. Macneice suggests that it was Synge who spurred him to break both with the *fin de siècle* and the Celtic twilight, and to awake to the reality of physical man. But he was far too intellectual a being to embrace the physical either for its own sake or, like D. H. Lawrence, as a channel for some mystical or pseudo-mystical release. His later poetry does not in fact reflect a reaction from excessive spiritual refinement to physical realism so much as a struggle, never wholly successful, to achieve the true tension between the eternal and the temporal. To say, therefore, as Mr. Macneice does, that a study of his development is a study in rejuvenation is to over-simplify, even though Yeats

himself wrote that as he grew older, his Muse grew younger. Nor was it merely an assertion of the masculine side of his nature over the feminine. The conscious over-stressing of the passionate as of the masculine note betrays generally a deficiency, and if the "autumn of the flesh" of which Yeats sang in his youth was in some ways artificial, so was the lusty virility which he displayed in old age. The poet who has not found a unity in himself from which he can spontaneously create is compelled in some degree to play a part. And Yeats made a virtue of this necessity, seeing no alternative between the acceptance of the conventional and being theatrical. Mr. Macneice admits that in many respects Yeats was a *poseur*, that he even at times faked his beliefs, as well as his passions, "because he so much *wanted to believe*." Yet judging a poet by the same standards as an actor, he asserts nevertheless that "Yeats, as a poet, is characterized by integrity." We have not space to discuss the extent to which this is true. It is clear that much of what is most memorable in Yeats's poetry was engendered by the unresolved conflict in his nature. But it is also true that this led him to exploit mysteries (including those of Theosophy) for poetical effects in a meretricious manner, while his tendency in recoil from the mechanical chaos of the present age, to bless the "bloody, arrogant power" of men of action, betrayed that his imagination lacked a sure centre. That he was and is, however, a poet of compelling interest and appeal is certain. And Mr. Macneice's study of him and of the periods through which he grew is a fine piece of sympathetic analysis.

HUGH I'A. FAUSSET

When Peacocks Called. By HILDA SELIGMAN. (John Lane, The Bodley Head, London. 7s. 6d.)

When Peacocks Called is a historical novel, covering a period of over one hundred years. It is a panoramic account of the reigns of Chandragupta Maurya, his son Bindusara and his grandson Asoka. Nearly two thousand five hundred years separate us from the time of Asoka the Great, and it is not easy to recapture the magnificence of those days; the stage is crowded with subsidiary figures like Kautilya, Alexander, Porus, Dionysios, Diamarchos, Devi and Mahendra, each of whom can easily monopolise the reader's attention; the central figures, Chandragupta and Asoka, are themselves somewhat of a study in contrast, and hence may create a certain duality of interest in the story; and, finally, in an account which is necessarily taken up with campaigns and conquests, the human interest runs the risk of being pushed into the background. These are very real difficulties that face the biographer of Chandragupta and Asoka, but Miss Seligman has fairly managed to surmount them. Her book has both integrity and unity; her seemingly naïve style does somehow recapture the spirit of Mauryan India; her art of telescoping events, both historical and legendary, transmits to her narrative the dynamics of heroic action, while her use of apposite quotations from Megasthenes, the Edicts of Asoka, the *Arthashastra* and similar authorities gives it the impress of verisimilitude. In result, we have here a book which blends history and biography with point and admirably recaptures the authentic glow of a long-past age, perhaps the golden-age of Indian history.

Miss Seligman's novel is divided into three Books. The first opens with the flight of the Mauryan Queen, Chandragupta's mother, on hearing of her husband's death; we then watch Chandragupta's vicissitudes, his fruitful partnership with Kautilya, his final renunciation. In Book II we meet Asoka; we eagerly observe the gradual unfolding of his character. His period of probation over, we find him installed as Emperor at the commencement of Book III. Asoka is young, brave and masterful; he is seemingly cast in the heroic mould of a warrior. But deep within him are strange stirrings: he is asking himself incessantly, "Is it really better to carry a beggar's bowl than to quaff human blood?" The Kalinga War opens his eyes at last, and "for the first time in history the idea of disarmament was forming in the mind of a conqueror." Asoka firmly decides to give up war as an instrument of national policy. No wonder the world has always admired Asoka, a monarch who, in Mr. H. G. Wells's phrase, shines almost alone, a star.

Miss Seligman permits us to follow minutely the evolution of the ideal of non-violence in the course of two or three generations. Kautilya, Chandragupta, Asoka, all three were responsible for the realization of Indian unity under Mauryan auspices. It was Kautilya's ruthlessness and cunning that made Chandragupta's early successes feasible; and it was Chandragupta's heritage that facilitated Asoka's own triumphs with the subtler weapon of non-violence. Great as were Asoka's achievements, they do not by themselves constitute a defence of non-violence in all circumstances. The appeal to force is a tragic concomitant of our

imperfect world : and hence, while the world reveres the memory of Asoka, it is obliged to follow in the footsteps

of the Chandraguptas and the Abraham Lincolns who abhorred war and yet could not abjure it altogether.

K. R. SRINIVASA IYENGAR

The Foundations of Empirical Knowledge. By A. J. AYER (Macmillan and Co., Ltd., London. 10s. 6d.)

The name of Mr. Ayer is not unknown in the philosophical circles, especially of the English-speaking countries. He is a follower of Wittgenstein and in the present work makes a constructive effort to present a consistently empirical view of the material world, a view which turns out to be pure phenomenalism. This phenomenalism is different from that, for example, of Kant, in that it admits of no objects or things-in-themselves which produce the sense-data. (p. 171) But one important point to note is that Mr. Ayer contends not that the rival views are wrong, but that they use a different language to express the same experiences. Of course, he would say that those languages are defective; otherwise, there would have been no occasion for the development of his own theory.

The view that different philosophical theories are different languages based upon convention, sounds new to the layman, but is significant. To call the object with which I write, a pen, and to think of it as producing sense-data in my mind is one language. It is a convention to call it a material thing possessing qualities. But Mr. Ayer follows another convention, the convention of the empirical school, and calls the pen a group of sense-data. The whole of what we call the material world is thus nothing but sense-data.

But now if the material things are the same as sense-data, does not subjectivism result? Mr. Ayer says, No. Sense-data are not mental states. (p. 76). Berkeley's principle, *esse est percipi* is true, provided we do not deny the existence of things not actually perceived. (p. 66) Sense-data should not be interpreted in terms of either the presupposed minds or the pre-supposed material things. On the other hand, both minds and material things should be interpreted in terms of sense-data.

If sense-data are the material world, how are we to distinguish between truth and falsity? Mr. Ayer maintains that all sense-data are real. (p. 123) Only, in certain perceptions some sense-data become dishonest representatives of the rest with which they form things. (p. 264) Why we regard certain sense-data as constituting things, is only a question of convention. What we call a material thing is, in the words of J. S. Mill, only a "permanent possibility of sensations." (p. 244) Thus is to be explained the identity of things. And this identity is known by us with the help of certain privileged sense-data (p. 267), which remain comparatively unchanged. The so-called causality between material things is really causality between sense-data. There is no contradiction in thinking that one sense-datum causes another.

Mr. Ayer's views give rise to many points of controversy, only one of which may be noted here. Is it a fact

that our common world is only conventional? Is not the distinction between truth and falsity to be based upon the distinction between existent and non-existent sense-data? And if the distinction between existence and non-existence is not to be found in sense-data, where else can it be found? What is the implication of the statement that a sense-datum is not an

"honest" representative of its group? Such questions are many, and the reader cannot but raise them. He is only puzzled, and does not get a satisfactory answer from Mr. Ayer.

But Mr. Ayer belongs to a young and virile school of thinkers whose thought is developing on many lines. His present work cannot fail to stimulate our thinking.

P. T. RAJU

Prolegomena to the Logic which Searches for Truth. By SIR ALMROTH E. WRIGHT. (William Heinemann, Ltd., London. 7s. 6d.)

From anti-typhoid inoculation and immunisation, drugs and vaccines to principles and postulates of logic is a far cry. But that is the surprising stride which Sir Almroth has successfully attempted in the sequence of his writings. A book on logic is hardly expected to make easy reading, much less so when new terms derived from Greek words are persistently employed. It is, however, refreshing to discover that resourceful minds are still tenaciously attempting to rethink the postulates and problems of such an apparently hackneyed and unprogressive subject as logic.

The reproach against traditional logic that it is concerned more with "rightly concluding" than with "right conclusions," more with consistency than with truth, may be justified or not, but it certainly confines itself to the consideration of the truth (or falsehood) of judgments only. What about the truth (or falsehood) of beliefs? The "alethetropic" logic (-lit., logic which seeks after truth) attempts to widen the scope of logic by

including beliefs in addition to judgments in its subject-matter. Logicians have put absolute faith in the efficacy of ratiocination to lead us to truth and whatever goes beyond ratiocination is deemed fallacious. Our author challenges the correctness of this attitude and contends that correct logic can lead to wrong conclusions, and that the formal logician is not justified in identifying the logical with the true and the illogical with the false. The alethetropic logic hopes to render signal service to men of religion as they will no longer be faced with the painful disjunction of being *either* religious *or* logical as used to be their plight with formal logic, but may now safely accept the objects of their belief as true without being stigmatised as illogical.

The main position of the author can at least be partly supported by the consideration that even the traditional logic betrays a lapse from its ideal of ratiocination in its recognition of the process of hypothesis; for the formulation of a hypothesis is a mere acceptance, though temporary, of a belief as true. But the difficulty in building up a logic of beliefs is that beliefs are private and subjective and thus do not command objective and universal valid-

ity. How this difficulty will be overcome in practice will be seen in our author's larger work in which he prom-

ises to work out in detail the principles of alethetropic logic outlined in the present book.

D. G. LONDHE

Changing India : A Muslim Woman Speaks. By IQBALUNNISA HUSSAIN. (Hosali Press, Bangalore. Rs. 2/-)

Herself a symbol of the changing and progressive spirit of modern India Mrs. Hussain discusses here the many social, educational, economic and cultural problems of Muslim India. The unimpeachable sincerity of purpose with which she approaches the problems imparts to her treatment of them an added force of conviction. Her style is lucid and the book is not without mild intellectual shocks and surprises which sharpen the curiosity and heighten the interest of the readers.

The average non-Muslim thinks of the Muslim community in terms of Purdah and Polygamy. The book under review makes a vigorous attempt to show that the discrepancy between the lofty, generous, liberal and judicious teaching of the *Quran* and the bigoted and unprogressive attitude of the present-day followers is due in large measure to lack of proper understanding of the original teaching because the masses are illiterate. It will be a revelation to many to learn that in the *Quran* polygamy is permitted only as a concession in exceptional circumstances, for the protection of orphans and not for the unbridled enjoyment of the pleasures of the flesh.

And if you fear that you cannot act equitably towards orphans, marry such women as seem good to you, two and three and four, but if you fear that you will not do justice (between them) then

marry only one—this is more proper that you may not deviate from the right course.

The *Quran* is thus clear about the conditional and exceptional nature of polygamy while monogamy is enjoined as a general and normal social custom.

Historically purdah probably came into vogue as a protection of all that is best and beautiful and valuable in womanhood and it can be justified on the consideration that no one unnecessarily exposes to the public gaze what he regards his most valued treasure. But purdah stands condemned as it is an impediment to the exercise of the natural and legitimate right of womanhood to enjoy God's good air and sunlight and healthy exercise. Purdah prevents women from asserting their equality of status with men in society. As a mark of inferiority the institution of purdah is inexcusable and intolerable.

Almost with the zeal of a religious reformer the authoress advocates the spread of education among Muslims, which will pave the way for the removal of many of the existing evils in the community. The book deserves to be read by all who are interested in the regeneration of India as a whole. It is high time that we realise that the problems of the Muslims are the problems of India as an indivisible and organic political unity. The progress and the prosperity of the Indian nation will remain an unrealisable dream if no efforts are made for the upliftment and the making efficient of its minority of ninety millions.

D. G. LONDHE

Sikh Ceremonies. By SIR JOGENDRA SINGH, Kt., with an Introduction by RAJA SIR DALJEET SINGH, K. B. E., C. S. I. (International Book House, Bombay. Rs. 2/8)

This interesting little book serves a double purpose. Not only does it give a brief account of the details of all important Sikh ceremonies, but also in the introduction of twenty pages Raja Sir Daljeet Singh gives a concise and illuminating account of the essential beliefs and tenets of Sikhism. Thus the book becomes not only a manual of Sikh ceremonies, but also a valuable addition to modern commentaries on Sikhism, especially as so few of these are available to the English-reading public.

Although the title of the book would suggest a long catalogue of ceremonial customs, this is not actually the case, for only a small portion of it is given over to description of ceremonies. By far the greater part is concerned with translations into English free verse renderings of a very large number of Sikh hymns, prayers and something

very similar to the Jewish psalm, with its combination of praise of God and instruction by Him. This we find in the *Japji* and *Jap Sahib*.

What emerges clearly from this book is that Sikhism is not just another sect of Hinduism, though it has much in common with Hindu thought. Nor is it a mere merging of what seems most reasonable in Hinduism and Islam, though it is also this to some extent. In the Introduction it is made clear that the Sikh is trying to harness the philosophical speculation of Hindu thought to some practical purpose, and at the same time to get rid of the superstitious and polytheistic elements in Hinduism. Also, in Sikhism *karma* is not a divine law existing by itself but simply the natural result of man's actions, "—As ye sow so shall ye reap." God alone is supreme and He is One God !

Thou art within all,
Thou art apart from all.
Thou art the one God.
Thou art all-pervading.

BANNING RICHARDSON

SHORT NOTICES

Lalubhai Samaldas. By S. NATARAJAN. (Yeshanand Publications, Ltd., Bombay. As. 8) The co-operative movement in India profited by the leadership of the late Sir Lalubhai Samaldas no less than the numerous industrial enterprises with which his name was associated. The outstanding characteristic, however, which the

Editor of *The Indian Social Reformer* brings out in this understanding appreciation is the great gift for friendship which Sir Lalubhai possessed. Through his friendships, disregarding the factitious barriers of community and of race, he made his own contribution to national unity.

PH. D.

Darwin: the Evil Genius of Science and His Nordic Religion. By H. REINHEIMER. (Grevett and Co., Ltd., London. 1s.) It is not claimed that Darwin preached a Nordic Religion

but that he has become the central figure of such a cult. The author repudiates vehemently the ruthlessness of evolution as preached by Darwin, with its struggle for existence. He charges

this teaching with having corrupted the moral feelings of the modern world and sees hope only in the substitution

The Rights of Man. By HAROLD LASKI. (Macmillan War Pamphlet No. 8. 3d.) There is considerably more in this pamphlet of the wrongs of Nazism than of the rights of man upheld by

For Civilization. By C. E. M. JOAD. (Macmillan War Pamphlet No. 7. 3d.) Seeing Nazism, with its perverted ideology, as an implacable menace to freedom, and freedom as indispensable to the development of the excellences

Ancient Races and Myths. By CHANDRA CHAKRABERTHY. (Vijaya Krishna Brothers, Calcutta. Re. 1/-) Good reference books are always in demand by the student-searcher who needs reliable and authenticated facts carefully indexed and systematically presented for ready reference. This volume, however, with its loosely classified and

The Primitives. By O. C. GANGOLY. (Sree Saraswathy Press Ltd., Calcutta.)

A collection of reproductions of Primitive Art, from different epochs and countries, with a short essay on the value and influence of the Primitives down the centuries. In our age of materialism, of superficiality and sophistication it is refreshing to turn to the Primitives, to absorb something of their simplicity and sincerity and, through their intuitive vision, to catch a glimpse of the reality of things. Shri Gangoly remarks that

with the growth of intellect, with the development of our reasoning faculties, with the accumulation of informations and knowledge, we become less and less capable of feeling things directly and our power of

for it of the idea of "Evolution by Symbiosis" or constructive co-operation. E. M. H.

its opponents. Professor Laski does not spare the sable pigment in painting the essentially anti-social character of Nazi ideals and practice, but his recital is depressingly convincing. C. D.

peculiar to man—reason, morals and the sense of beauty—Dr. Joad, a pacifist of many years' standing, argues earnestly in this pamphlet that "if civilization is to survive, the Nazis must be beaten." PH. D.

sparsely indexed references to the multifarious subjects falling within (and without) its purview, lacks these qualifications. Facts are there; speculation and opinion abound. To the curious dabbler in the bizzare, to whom documentation and bibliography are of no value, the book may offer some interest. D. C. T.

escaping to the world of ecstasy decays, and Art and religion begin to sink to lower levels.

What then is the solution? Is a retrogression to the primitive state preferable? Is it even possible for the sophisticated man of today to regain the child-state he has lost? Shri Gangoly believes that our natural faculties are not lost but merely inhibited by education, covered over by the crust of civilization and that, if we aim at refining and spiritualizing our primeval instincts, instead of displacing and destroying them, we may yet regain our intuitive powers and be able to look at things with the keen and spontaneous vision of the Primitives. M. L.

CORRESPONDENCE

A NEW THREAT FROM CASTE

Caste works in countless ways and many subtle facts which come to the notice of the professional student of society are missed by the reformer and the man in the street. But it is essential that the results of the former's study should be made available to the public when those results concern the health of society. It is this which prompts me to state, as briefly as possible, the results of my own study.

Any social habit or custom (institution, in academic parlance) that is prevalent for centuries must leave its mark on the people adopting it. And caste has left an indelible impression on Hindu society. I shall here consider one of its many effects. By "caste" as I shall use it here I mean that very small sub-subdivision of one of the five major castes which functions as an endogamous unit. I request that I may not be misunderstood, when I designate caste as higher and lower, as acquiescing in such a distinction. I use these terms only for convenience.

The hierarchy of caste has succeeded in breeding in the lower castes a sense of inferiority. This sense of inferiority is very deep-seated, and is the source of many evils which are eating into the vitals of our society. The most obvious way in which the lower castes acknowledge this sense of inferiority is by aping the higher castes.

This aping takes two forms, and in neither form, certainly, is it anything to be encouraged. In its first form it is used by some caste, or by a section of some caste, as a means to raise

itself above its neighbours, or above the parent caste. This form is very common. All that a caste has to do to claim superiority to its neighbours is to change its name (preferably into some high-sounding Sanskrit name ending with Brahman), to give up meat and toddy, to invent a list of *gotras*, to wear the sacred thread, to burn its dead instead of burying them, and finally, to observe some kind of *Shraddha* for the dead. I am here writing only about what many castes have actually done. A section of the Kumbaras (Kannada potters) called themselves *Sajjana* (literally, good people) Kumbaras, did as I have written and are now regarded as superior to the stock from which they broke off, and with whom they now neither dine nor marry. When one caste thus tries to rise above the rest, a number of others follow suit (just as in a crowd) and, to say the least, there is great tumult and shouting.

The Census, again, strengthens caste feeling. Groups which were formerly banded together under one head, suddenly demand to be classed separately. They change names. For instance, the Bedas (a low caste of Kannada hunters) decided to style themselves Valmiki Brahmanas (from the legend that the author of the *Ramayana* was once a hunter). The Panchalas (artisan castes) now call themselves Viswakarma Brahmanas.

I shall now consider the second form in which the tendency to ape manifests itself. And I believe this form to be

very dangerous, and of immediate concern to the social reformer.

There is a great difference between the social habits of the Brahman (or, rather, the high) castes and the low castes, though the early students of Hindu society, in their reforming zeal, confused the Brahman institutions with those of all Hindu society. The Brahman, or the Samskritic, institutions are the product of a highly patriarchal society. In fact, marriage, the prohibition of widow remarriage, shaving the heads of widows, the tabu on divorce, and a rigorous insistence on virginity in brides and on chastity in wives are features of the Brahman culture. Whereas the Non-Brahmans (*compared with whom the Brahmans are numerically insignificant*) marry late, allow divorce, permit widows to remarry, and do not practise the revolting habit of shaving the heads of widows. And—this is founded on personal investigation—their rules about sex are much more humane than those of the Brahman. They accept human nature for what it is, and hence their institutions are certainly kinder than those of the Brahman to a caste member who has slipped from the straight and narrow path.

As long as these harmful institutions are confined to the higher castes the evil is localised. This does not mean that I am underestimating the harm they are doing to the intellectual section of society. But, what is worse, any habit or practice of the Brahmans is bound to affect the whole of society. The lower castes, obsessed with the desire to ape Brahman habits, do not even think of inquiring into the rightness or wrongness of the customs they so eagerly emulate. All that they

desire is to appear great in the eyes of their neighbours—a very common human folly—and they think that they will be able to do so if they copy Brahman social institutions. It is very common to come across rich members of the lower castes burning their dead and observing *Shraddhas* while the poor bury the dead, and do not observe *Shraddhas* in the way the rich do. The rich want to climb, and so they adopt Brahman practices. I repeat that this process, in the long run, is going to spell great danger to Hindu society as a whole. The Brahman social institutions being notoriously unhealthy, their adoption by the entire society would be little less than collective suicide. It is very urgent, therefore, that the sense of inferiority of the lower castes should be removed if we want our society to hold together. This can be achieved only by the entire destruction of the caste mentality, a mentality that has been existing for over a thousand years.

In recent years the desire of the lower castes to climb has been accentuated very greatly. The atmosphere is noisy with the clamour of a million voices of people who want to climb to the topmost social heights. Brahman institutions are copied quickly owing to the efficiency of the various caste leaders and the increase in caste-consciousness in recent years. The problem is urgent, demanding our immediate attention. We must attend to it soon, before the entire society has adopted the harmful practices of the Brahman.

It is sad to note that far from attending to the problem, we are ignoring its existence. Meanwhile caste-consciousness and the desire to climb are intensifying every hour. The sociologist takes refuge from his helplessness in cynicism while our cheerful reformers continue to march on blindly. Will not our political leaders soon take the matter in hand, and thus save our society?

M. N. SRINIVAS

Dadar, Bombay.

ENDS AND SAYINGS

“_____ends of verse
And sayings of philosophers.”

HUDIBRAS

Never has there been so much talk of reconstruction and of new social orders. Every one attempts to draw up plans for the division of lands, the forms of government, new international laws, new standards of living, etc. Some of these plans are good. Most of the originators are sincere in their wish to help the world situation. But too few dig deep to the roots to determine what is really needed and how it should be brought about. The great word *Democracy* is on every one's lips. The cry is for freedom and individualism. It is true that in present totalitarian states, individual freedom has been killed. Still, can we honestly say that real freedom reigns in the other states? How real is the freedom enjoyed by those who live in democratic states? And what is the quality of freedom experienced and expressed? No ruler, no king of old or parliament of today, ever has or ever will free men from the bondage of political slavery; but citizens themselves can by their thoughtful action broaden the base of life to live as men should live, breathing the air of liberty with responsibility. Can we affirm that there is liberty when we see citizens slaves to conventionality; slaves to bigotry, either scientific or religious; slaves to tradition and custom; slaves to their own petty desires and strong passions; slaves to prejudice of race? Will any change of government or social law free men from these fetters,

more insidious and harmful because less visible? It is no use pouring new wine into old bottles. Politicians have been attempting it for too long and now they themselves can judge of the disastrous effects. It will be only by transforming man himself and his own rules of conduct that social and economic conditions will change. This transformation will come only through education. Mr. Stephen Duggan in the March issue of the *News Bulletin* of the Institute of International Education, says: “The most important problem is the problem of education,” and he states that “now is the time to attempt at least to secure a working agreement on some concrete form of international government based upon principle and practicality.”

We agree with him that “mankind will unquestionably insist that the world be governed by law not force”, but should all be left to politicians?

The statesmen who will construct the peace must consider in the light of lessons of experience and from the standpoint of reason and common sense what is practicable politically, economically and psychologically.

In organizing an “international government” education of the young should be given almost the first place. Without world citizens, a world state can never be. Neither one nor a group of religious organizations, neither one powerful nation nor a group of them should be permitted to exploit the young of other faiths or the masses of

other lands. What should be the aim? To create "free men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*, strong in will, loving their neighbours and having the feeling of mutual interdependence and brotherhood, carrying with fortitude the burden of life." To achieve this, textbooks of morals as of history are needed. Moral laws, like chemical laws, are the same all over the world and true facts of history would reveal that every nation and every people have had and have their saints and sinners, their glories and ignominies.

And what about the adult? If any action is taken towards better education, there will be, as Mr. Cecil Roberts pointed out in an interview published in *The New York Times Book Review* (March 30th 1941), "a great resurgence of individuality."

We have let ourselves be packed into little boxes connected by telephone wires when we might have lived in homes. We have lived publicly in great crowds, with standardized pleasures, the duties of robots. We see in Europe the end of that kind of life, the faceless masses. And when the war is over we'll turn as far from that way of living as we can. The survivors will hunger for their individuality as men never have before.

Man's true individuality is made of finer stuff than the personalities modern psychologists and educators have been making man express. It is made of all that is good and charitable; of noble instincts and spiritual thoughts; the divine spark enriched by the incense of experience. How different things would be if man were really convinced that he is divine and not a miserable sinner, ruined and corrupt, or a wretched lump of clay! Then, indeed,

there would come regeneration. Literature and art would follow the new light. As Mr. Roberts says, "the school of violence in writing, the shockers for morons, the literature that makes its appeal only to the glands" would all pass. "The new movement will be toward quiet and the appreciation of what, if our eyes are opened, is available to us all," if our hearts and minds are opened and turned toward the spiritual sun as is the sunflower toward the physical orb.

The Indian Social Reformer for 24th May comments pertinently on the five points outlined for the post-war world in a broadcast address earlier in the week by the U. S. Secretary of State, all of which related to economics, commerce and finance. The Editor notes Mr. Cordell Hull's omission of a more crucial point, one of supreme importance to the coloured races but with a direct and decisive bearing on the welfare of all mankind. Is there to be in the post-war world discrimination against the coloured races as at present?

What is the good of abolishing discrimination in respect of goods while enforcing it in regard to the men who make them? *The human factor is the all-important factor.* (Italic ours) The new order, if it leaves it out as the old did, will have no better fate than the latter.

India, he declares—and the statement should hold true for every far-seeing nation—cannot accept as satisfactory any new world order which admits discrimination on the ground of race, colour or creed in respect either of immigration or the acquisition of citizenship. The contention that these matters should be left to the decision of

individual nations cannot be sustained or even accepted as offered in good faith unless Mr. Hull's pronunciamento against discriminatory tariff barriers and special concessions in respect of access to raw materials be also thrown out of court.

In its preceding issue *The Indian Social Reformer* wrote words which have their message not only for the Americans and the Europeans, but for Asiatics also. What are the people of India going to do about it?

If the Dominions and America intend to stick to their colour and race bars, there is no common ground on which they and Indians can co-operate in building it up. The supreme question for us is not the re-establishment of democracy in Europe but the removal of the race and colour bars which constitute a perpetual source of irritation and humiliation to Asiatics and to Indians as an important class of Asiatics. The dire calamities which are afflicting Europe, are the direct nemesis for the calamities which Europe has inflicted on weak and helpless races in the course of their exploitation and, not until Europe repents and resolves to make atonement, will she be able to save herself from continued miseries. The moment Europe realises this and turns over a new leaf, that moment her relief will come and the way be shown to her to a new and happy world order.

Gandhiji met squarely the issue raised at the end of May by the recrudescence of the terrible riots in Ahmedabad, in Bombay, and elsewhere in India by urging that the people be told

in the clearest possible terms that running away in fear is cowardice.

Non-violent resistance, resistance with the steadfast power within, which is meek yet irresistible, is a more potent

weapon against the forces of evil than the meeting of violence with violence—and is the only one acceptable to members of the National Congress—but it is far better for the people to resist wanton aggression with action than not at all, as Gandhiji makes plain.

Running away may save one's skin, but the coward forfeits that which should be more precious to him—his honour and his self-respect. Cowardice or fear is in every case the result of ignorance, of the lack of a sense of proportion. The man who sees his present existence as one tiny segment of a beginningless and endless circle, who recognizes himself as a Soul, for whom birth and death are but incidents in an endless life, that man will not succumb to fear. Fear "kills the will and stays all action." Its effect is either to provoke flight or to freeze its victim to the spot, to render him impotent at the very moment when all the dictates of his duty call for action. Gandhiji once declared, "Even if you so desire you cannot treasure up this body. Like money, it has to be spent in noble acts." Falling back without a struggle before the threat of violence is to affront human dignity. No one doubts that the law-abiding elements in our cities incomparably outnumber the rowdy elements; the former quaking before the *goondas* resemble nothing so much as an elephant thrown into a panic by the presence of a mouse.

Peace is a great desideratum, but sometimes the price of peace is too high.

One of the pressing needs in the political life of India today is the acquirement of sufficient knowledge of the problems facing the country.

Political guidance depends upon the knowledge, and not only the belief, of those who guide and lead; but intelligent following also depends upon adequate knowledge. Among the Congress leaders of the pre-Gandhian era there were men who knew their particular subjects well, who were able to direct political discussion into right channels. But political work throughout the fifty-two weeks of the year was not their *métier*. Gopal Krishna Gokhale was the first who saw the necessity of work joined to study—teaching the people to learn from books. With the rise of Gandhiji in the political sphere, week-to-week work came into prominence; but the gain in propaganda work produced a loss on the plane of study and in the acquisition of knowledge on the part of numerous leaders and almost all followers. Today Gandhiji's own ideas are not studied by his own followers with calm impartiality so that their proper assimilation may result. Blind belief is a weakening force and is bound to cause havoc in the political as in the religious sphere. Therefore we greatly welcome the move made in Bangalore, where a political study group has been inaugurated under the auspices of the Gokhale Institute of Public Affairs. One of the objects of this Institute, founded by Shri D. V. Gundappa, is "to serve as a centre for the study of all questions relating to the welfare of the people, from the point of view of nation-wide patriotism and in the systematic, open-minded and realistic method of science." Sir Mirza Ismail, the Dewan of Mysore, (who has since laid down the reins of his great office after splendidly serving the State for fifteen years) wrote a letter to Shri Gundappa commending his

enthusiasm and initiative in attempting to bring into being an institution which could be of great use in stimulating independent and honest discussion and thought in regard to questions affecting the public weal in Mysore. At a time when representatives of the people will be called upon to shoulder increasing public responsibilities, the need for a non-party organisation, such as you are planning to establish, which feels free to examine public questions strictly on their merits, is indeed great. I am sure, therefore, that your idea will be generally welcomed and that the response to your appeal will be both large and hearty.

We hope that the example of Bangalore will be followed in other places.

One of the most serious dangers of such a time of horror as the present is that sensitive souls, "frightened at the sight of the hot tears of pain" and "deafened by the cries of distress" shall withdraw "like the shy turtle within the carapace of SELFHOOD." Just as the olfactory nerve becomes inured to a smell of gas or smoke and ceases to give its warning, so the reiterated reports of the agony and the anguish of millions leave many men progressively less moved. The hardening of the heart is a far more serious malady than the hardening of the arteries.

Shrimati Rameshwari Nehru, in her Convocation Address delivered in mid-March at the Lahore College for Women and published in the May *Bulletin of the National Council of Women in India*, recommends social service in all schools and colleges. She even suggests that six months' whole-time honorary social service should be required before degree certificates are given—not because the need is obviously so great but because of the benefits which such service offers to the character of those who render it,

arousing human sympathy, poise and understanding and the spirit of selfless devotion. Shrimati Rameshwari Nehru recognizes frankly that

in spite of our having advanced on many fronts of knowledge, efficiency and self-confidence, we have gone back in one very important respect, and that is the spirit of unselfishness. Modern educated women have decidedly become more self-centred and more selfish than their predecessors, which is a very serious loss. Everything should be done to counteract this growing evil.

Organised social work, however, as far as its objects are concerned, is a poultice applied to the surface eruption of a deep-seated malady. Under present conditions, the spirit of brotherhood would die in the world without good works, but we should not forget that emotional charity does much harm as well as good, and that only a wise and just ordering of society will overcome the disease itself. Were there no poor, a state of the highest culture and civilisation would be attained, of which we cannot now form the faintest conception.

Sir Mohammad Zafrullah Khan, Law Member to the Government of India, laid down in his broadcast talk on the 26th of May six principles for the foundation of a new order for the post-war world. Briefly summarized, the six points call for the abolition of interest-bearing loans, for the discouragement of capital hoarding, for abrogating all laws of primogeniture and hereditary privilege, for the recognition of human equality, for governmental acceptance of responsibility for providing the bare necessities of life to all and for the encouragement of barter. Underlying them all are a wholesome intolerance of exploitation, whether of individuals

or of nations, and a sturdy insistence on the rights and the dignity of man *qua* man.

More important, however, than Sir Zafrullah's prescriptions, some of which seem to be of debatable practicality, is his clear recognition that merely material changes will not make possible the new world of men's dreams, a world "of peace, quiet and plenty on a universal scale." The essential thing, he urges, is not a reform of laws and constitutions, but a reform and change of men's minds. For, truly, how can it be hoped that lasting practical reforms can be achieved with the same selfish men at the head of affairs as of old? On the other hand, iniquitous laws and abuses of power will disappear like mists before the sun if only men can be brought to recognize their interdependence and their responsibility for their fellows, and especially for those weaker than themselves.

For the urge to subjugate and to exploit other peoples and other countries, Sir Zafrullah declares, there is no cure but a change of heart and a reform of national morality. Unless the principle is accepted that nations must be guided by moral principles, just as individuals are expected to be, the evil drama may be put off the boards by force but is sure to be staged again, with perhaps a recasting of aggressors and victims.

It is a golden principle indeed for international relations that Sir Zafrullah cites from the *Qur'ān*, that

the true object of all international covenants should be to bind nations closer together and to help and support the weaker nations rather than to exploit them and make them weaker still.

The national policy of each for itself has ended in general disaster and that on an unprecedented scale. How much longer must the suffering go on before the principle of *noblesse oblige* will be even considered as a possible safer guide of practical politics?

Even a British and allied victory will not and cannot be complete unless the English idea of responsible co-operation between free individuals, non-neutral, be extended to non-neutral individual members of an international community. (*The Times Literary Supplement*: Anglo-American Section.)

Although the idea of responsible co-operation is more human than merely English, we appreciate the fact that Mr. Wickham Steed, former Editor of *The Times* should speak of *internationalism*, for that is what we need to pull ourselves out of the chasm into which we have fallen. No new League of Nations, with each nation seeking to satisfy its own selfish desires will solve the mighty problems before us.

We are ready to agree with Mr. Steed when he says that

in the extension of this principle of non-neutrality to the maintenance of law, order and peace in an international community of free peoples lies the only hope, indeed the only possibility, of preventing war and creating peace in a war-racked world.

Each individual must feel his responsibility in maintaining and working for the collectivity as in the "hue and cry" days under English Common Law.

But this new collectivity must be a truly international one, with no barriers

of colour and table manners, of belief and social status. Locke's ideal that a civil government should be founded on the consent of the governed has not yet been carried out by *any* modern imperialistic government. And as to his religious tolerance (not condescension) and rational education for the young, we have yet far to go before we see it applied even on a small scale.

Would it not be better if we faced facts and realized that although we may have had great philosophers, although we may have evolved good laws in theory, we have not yet made any attempt to practise what we have been taught or what we may have discovered for ourselves?

The following from Reuter's cable from Washington D. C. will be read with sympathetic interest by many:—

Declaring that he had received complaints of nation-wide discrimination against the Negroes, President Roosevelt to-day called on the Office of Production Management to deal effectively with the situation of "grave national importance." In a memorandum addressed to the co-directors of the office, Mr. William Knudsen and Mr. Hillman, the President says that no nation combating the increasing threat of totalitarianism can afford arbitrarily to exclude large segments of the population from the defence industries. Industry, he declares, must open the doors of employment to all loyal and qualified workers regardless of race, national origin, religion or colour. "I shall expect the Office of Production Management to take immediate steps to facilitate full utilisation of our productive manpower," he adds.