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 AUGUST 1941 No. 8

THE TRUE RELIGION

HEAD LEARNING WITH SOUL WISDOM

Prevailing conditions compel sincerely thoughtful people to revise their estimate of the beneficence of possessing knowledge which, in the absence of moral culture, creates such havoc. Head-learning without soul-wisdom is manifesting its baneful power all over the world. The bonds of knowledge acquired at universities and academies of modern civilization are non-moral bonds. Though the mode of study and the results obtained in any particular science are one and the same—as for example in chemistry or medicine—their respective practitioners use that knowledge in unnatural ways. Knowledge which should unite is used to harm, kill, destroy. German chemists are as eager and as thorough to advance the cause of knowledge as British chemists; but in Germany, as in Britain, chemists are not real cosmopolitans serving the Cause of Human Brotherhood. They are competitive nationalists and narrow patriots sustaining the evils of war. Medical art is used a little differently and with a better spirit of brotherhood; for German doctors and nurses look after and help the wounded British, and their British *confrères* tend their German patients.

Many have speculated on this somewhat puzzling problem; why should not scientists make an organized effort, in times of peace, to safeguard the abuse of their own researches, inventions and discoveries? Again, how is it that among such loving helpers of the human body as the doctors of medicine, there should be vivisectors whose very craft is debasing to their humane nature and develops cruelty in their character? These and like questions can only be answered correctly by those who possess the mystical point of view; who, rejecting the idea that the universe is a bundle of material organisms made up of material particles which create

life, consciousness and intelligence, see in the Macrocosm a spiritual basis from which spring forth graded intelligences—gods and men, elementals and elements. If existing religions have become worse than useless because they have lost the Soul of Wisdom, modern science has become worse than dangerous because it has not yet acquired the Soul of Wisdom.

The Religion of Science must come to birth. The present ghastly conditions and chaos ought to awaken heart-perception in the consciousness of some, at least, among the scientists so that they might labour for humanity as a whole in the spirit of altruistic service. Men of science follow the path of knowledge with patience and perseverance, taking great pains and making many sacrifices, but their endeavour is only to obtain more and more knowledge, irrespective of the good it might do. Altruism is not the primary or the dominating force of their lives. Religion is born of altruism, which springs from the vision that Life is One, that the Law of Interdependence is ever at work, and that the mighty magic of *prakriti*, or matter, results from the unceasing ideation of *purusha*, the impartite Spirit.

Existing religions are corrupted expressions of the one Truth ; modern sciences are partial, superficial and unco-ordinated expressions of that Truth. The former are on their way to death ; the latter have the opportunity of becoming an aspect of the coming Religion of Humanity.

The votaries of modern science must first acquire a new objective—Service of Humanity, in the place of their present aim—accumulation of knowledge. One unified body of knowledge which is true must be as constant as the One Deity, as consistent as the Law of Nature, mathematically exact, at every point of space and at every moment of time. The constancy of the One Deity as the consistency of the One Law underlying every phenomenon—both are expressions of Compassion Absolute.

The Golden Age or Satya Yuga of every tradition—from ancient China to ancient Peru—speaks of people happy in their enlightenment, living in peace and prosperity, united in their diversified callings, inspired and energized by the One Religion. There *was* a time when Religion was the binding together of the masses in one form of reverence paid to those they felt higher than themselves, of piety in action, of appreciation of the bright gods of the elements around them, of learning from the Wise Ones who walked the earth and mixed freely with the mortals. But it is not the memory of the Golden Age of the past but the longing for its return in the future that carries within it the seed of inspiration for those who, in the present, labour as lovers of their fellow-men. Such a one was Shelley who saw another Athens arise from the world weary of the past—

> The world's great age begins anew,
> The golden years return,
> The earth doth like a snake renew
> Her winter weeds outworn :

Heaven smiles, and faiths and empires gleam
Like wrecks of a dissolving dream.

The wrecks of war are dissolving themselves and with them will go false ideas which built the civilization which preserved itself through the spirit of competition and war. Ere the New Age begins the hope of the poet must be fulfilled —

O cease ! must hate and death return ?
Cease ! must men kill and die ?
Cease ! drain not to its dregs the urn
Of bitter prophecy !
The world is weary of the past—
O might it die or rest at last !

Not through temples and churches certainly, but through humanized observatories and laboratories purified of their animalism, possibly, the New Era may dawn—herald of the fresh incarnation of the Old Bodhi-Dharma. If scientists and philosophers, poets and mystics, ensouled by Compassion, succeed in shaping the social order built by politicians and now being destroyed by them, then we will have a better world to live in. For that purpose the scientist must take to the study of Pure Occultism, recognize that the Universe has a *moral* basis, that the invisible has its light and dark sides, that he should follow the Light of his illustrious predecessors and make the search and the promulgation of knowledge bondmaiden to the moral elevation of Humanity. If not, if revolutions and a *terreur* overtake Europe, the knowledge of modern savants will perish, creations of poets and painters will be largely destroyed and black deeds of cruelty will be followed by the darkness of ignorance. Then the seekers of the Secret Wisdom will have once again to labour in silence and secrecy, laying the foundations of a new civilization in which men may live as brothers.

MODERN IRELAND
BELIEFS AND TENDENCIES

[R. M. Fox has written several books about Ireland, notably *Rebel Irishwomen* and *Green Banners : The Story of the Irish Struggle.* In this article he presents his country to us as he sees it, and points to what its future may be.—ED.]

National independence has brought many changes to Ireland. And the chief significance of these changes is that they represent an entirely new outlook. In the old days Cathleen ni Houlihan seemed fated to go through the world with her head turned back over her shoulder, brooding over the glories of the past. Now she turns her face resolutely to the future.

Bitterness and revolt were the natural heritage of a high-spirited people who had no opportunities for self-government and consequently no scope for development or expression in the national sense. For generations Ireland was a backward country, undeveloped industrially. Everywhere were evidences of ruin and desolation.

At Galway, in the West, was a great empty granite harbour, beside which stood immense mouldering warehouses, speaking eloquently of the days when there was a thriving Irish commerce with Europe. To and fro under the crumbling Spanish arches passed graceful women draped in shawls, their dark hair and flashing eyes giving them an Eastern appearance. But all the charm of the city was of the past. So too, in Dublin, the great Georgian mansions which had been grand houses in the eighteenth century were now dilapidated tenement dwellings, their stone steps festooned with ragged children, fanlights broken, doors swinging open on rusty hinges, revealing broken stairways and blackened walls. Is it to be wondered at that these conditions made for shiftlessness and despair ?

Suddenly the Irish people achieved control over their own destinies. They were faced at once with the task of readjusting Ireland to the modern world. This task was tremendous. The industrial revolution of the nineteenth century had passed Ireland by. Her industries had been crippled. Ireland had now to take a leap forward or to remain stagnant. As soon as the period of internal turmoil was ended, the task of industrial reconstruction was begun.

The first and greatest of the economic achievements was the launching of the gigantic Shannon power electricity scheme with the object of supplying heat, light and industrial energy to the whole nation. This took several years to construct and cost something like £ 6,000,000. Engineers broke through hills and rocks, utilising the water-power of the River Shannon and the reserve

capacity of several great lakes. For a country deficient in coal, iron and power resources, this new power-house stood as a declaration of economic independence. This declaration—writ in water—was more potent than any affair of parchment and seals.

Parallel with the canalisation of water-power there was a similar movement in the realm of ideas. Energy and thought were withdrawn from purely political, arid and declamatory ends and turned into practical, productive channels of nation building, particularly on the economic side. The Shannon scheme reached out over the country and a network of industrial activities sprang to life. After various extensions of the Shannon scheme it has been found necessary to supplement this by a similar scheme which harnesses the Liffey.

About a thousand new factories and over 200 new industries have been established in Ireland since the industrial drive began in earnest in 1932. The industrial census of 1936 tells us that some 40,000 more workers were being employed in industry in that year than in 1926. For a country with a total population of 3,000,000 this is a considerable number. At the same time agricultural workers have declined by about the same number. Ireland, which had been a purely rural and farming country, has now acquired an industrial outlook.

Should industrialism be allowed to run riot as in the *laissez-faire* days of the British industrial revolution ? This question demanded an immediate answer. The Irish Government decided that they must have a determining voice in the new industrial design that was to decorate that hitherto blank page of the national life. The pattern chosen was that of decentralisation. By means of licences, tariffs, bounties, the allocation of a definite share of the home market to certain firms in return for their co-operation, the Government succeeded in ensuring that every one of the twenty-six counties received its share of the new industries. But, although by pressure, encouragement and paternal control, the Government imposed a measure of decentralisation, better transport and other facilities have led to about one-third of the new industries being established in the Dublin area. A marked drift of the population from the rural areas and the small country towns has been a feature of recent years. Perhaps during the war years—with the need to concentrate upon food production – a counter tendency will assert itself.

Beet-sugar factories have been established at Carlow, Thurles, Mallow and Tuam. These factories can now supply sugar for the whole nation and—what is equally important—they provide a market for the Irish farmer who grows beets, returning this year 58,000 tons of beet molasses for use as cattle food. Here we find industry and agriculture linked—a method ideally suited to Irish conditions. Big cement factor-

ies have been set up at Limerick and Drogheda, capable of supplying all the cement the country needs. The idea behind the industrial policy has often been described as that of industrial self-sufficiency. But it could more properly be called the building of a balanced economy. Ireland used to hop along on one leg—that of farming. Now it walks more securely on two—those of agriculture and industry.

In the production of ordinary necessities such as clothing and footwear, rapid advances have been made. A second line of industrial progress has been the manufacture of all kinds of subsidiary goods—thread, cotton, buttons, braid, leather. Several new tanneries have been established since the industrial revival. Tariff adjustments have retained the market for the home producer.

What is the effect of this new industrialism upon the National outlook ? To begin with, factory legislation was needed. In some respects the new industrial code is a model for industry elsewhere. The principle of a week's holiday with pay has been laid down, not only for factory workers but also for shop assistants, office workers and domestic servants. Hours of labour, payment for overtime, the prohibition of night-work for women, have all been the subject of legislation. Provision has been made for the registration of trade agreements which will then have the force of law and will be binding on the whole trade for a given area. In this respect the Government has moved very definitely away from *laissez-faire* conceptions of industry. The system of technical education has been modernised and applied in such a way that it is bound to leave its mark on the younger generation.

If industry bulks large in the new Ireland it is because this development was for so long obstructed. So the change has been rapid and wide-spread. The practical spirit of the new industrialism jostles sharply with the old romantic Celtic Twilight, the Ireland of poetic yearning and of the mist on the bog. Irish writers and dramatists of the Shannon Power era struck an unaccustomed realistic and critical note.

Typical of this was Denis Johnston's play *The Moon in the Yellow River*, produced at the Abbey Theatre during the post-Revolution years. The play is written round the theme of the incurable romantic rebel—in love with the moon in the yellow river —and the soldier who has no patience with yearnings unrelated to any realistic end. The soldier is guarding the new constructive Ireland and is ready to shoot any one who obstructs the work. The introduction of an engineer who is busy constructing a dam over a river connects the play directly with the problems of the new Ireland.

A variation on this same theme of the workaday world versus the romantic revolutionary is contained in *The Old Lady Says No !* by the same author. In this play Denis Johnston introduces Robert Emmet

as the traditional Irish rebel. We are shown him wandering through the streets of Dublin appealing to an indifferent people who remain deaf to his exhortations. Here the rebel is presented sympathetically. But both plays deal with a conflict which is rooted in the Irish character and temperament.

Throughout the generations a revolutionary impulse has stirred the blood of the Irish people, leading to successive armed revolts. With the winning of self-government and the coming of this new era of construction, the old impulse has been submerged, to some extent it has been sublimated, in these new tasks. So we see that the Irish temperament with its strong devotional bent, its love of tradition and authority, is inclined to conservatism in social matters. Consequently, unless the industrial changes bring wider conflicts in their train, we cannot look to Ireland for social revolutionary ideas or movements.

Rural conservatism is strong in Ireland. Peasant or farming people are the last to be affected by international ideas. They want to lead their own lives in their own way. Their interests are centred in the village or the country town where they were born. This sense of insularity, of detachment or of provincialism does not make for violent social change. But it certainly does intensify that feeling of neutrality as regards conflicts in the outside world. It was that deep desire to be left alone which made the small farmers the backbone of the National movement in Ireland in the days when it was demanding independence.

Modern mechanised industry has made the greatest breach in the ways of tradition. On the one hand we have an emphasis on the value of the old country crafts, peasant industries such as weaving and knitting, carried out in remote cabins in various parts of the Gaeltacht (Gaelic-speaking areas). But the modern factories with up-to-date machinery compete with these survivals of an earlier time. Exhibitions of the wares produced by these crafts are held in Dublin. But sometimes it appears as if the machine products are destined to supersede the peasant crafts, except, perhaps, for a small demand. Census figures show that the " small man " is giving way before the combine or the larger concern. Can both forms of production exist side by side ? This question is not yet answered.

A strong movement is working for the building up of a healthy and vigorous rural life, through parish councils, guilds and similar bodies. This movement has taken shape in *Muintir Na Tire* which, rooted in Catholic social principles, has linked up some eighty parishes and maintains an organisation which holds conferences and carries on propaganda and teaching. To some extent this works counter to the movement for industrialisation, though it is prepared to make adjustments.

Tradition also has a strong hold in

the language movement. In the old days of National struggle the Gaelic League was a powerful stimulating force. Everyone tried to learn a little of the language even if it was only a few words of salutation. The Irish language became a battle-cry in the fight for national regeneration. The Government is now backing the language movement and has made it compulsory in the schools but, inevitably, some of the old pioneering, crusading fervour has departed.

Primary-school children are taught every subject through the medium of Irish at first, although in most cases their home language is English. The Government attitude, as stated by Mr. de Valera, is that the language is even more important than self-government. But educational authorities are keenly divided as to the wisdom of teaching children subjects through an unfamiliar tongue. Here, it is obvious, the conflict between tradition and utility is being voiced.

" What use is Irish in the modern world of industry and affairs ? " ask the critics. The advocates answer that it unlocks the door to a national culture and keeps the national spirit alive. Caught as Ireland is in the rush of a belated industrial development, all the old ways and standards are now subject to criticism. Yet out of these conflicts is arising a new Ireland which, while maintaining its love of tradition and that deep religious devotion which found expression in the Constitution of Eire, is rapidly readjusting itself to the modern world of industry.

Today there is little tendency to accept any academic theory of government. The tendency is to meet each difficulty as it arises with machinery devised to overcome it. One hopeful feature of the Irish outlook is its emphasis on the individual. It has never lost sight of the value of the human soul. Ireland has always been a land of vivid and marked individuality. Its resurgent spirit has fought against the submergence of the individual. Irish literature is a rich and sometimes riotous testimony to this truth. So long as this sense of individuality remains—rooted in spiritual belief—Ireland may yet be able to make a valuable contribution to the thought of the world.

R. M. Fox

THE COMPLAINT AGAINST PHILOSOPHY

[Prof. P. T. Raju of the Andhra University has prepared a new book to be published soon, entitled *Idealistic Thought of India*, from which this is a condensed chapter.—ED.]

Of late in India there has been a lot of talk about the uselessness of philosophy. As if men could live without ideas ! It is said that the Indian mind has become passive because of too much philosophy. But one cannot say that the German nation is passive; yet it has produced some of the greatest philosophers and has a very large output of philosophical literature. Of late some of the most revolutionary ideas have originated with the Germans. Whether we accept them or not, we have to give the Germans the credit due for the kind of work they have done. German philosophers like Hegel and Nietzsche were blamed for the last war. The ideas they disseminated became motive forces and stirred the German nation into feverish activity. If philosophy is at the root of action in Germany, why should it be the cause of passivity in India ?

It is not philosophy or metaphysics as such that is to blame but the kind of philosophy or metaphysics. The differentiation between a philosophy that preaches action and another that preaches inaction is discussed at length in the *Bhagavad-Gita*. Many contemporary philosophers of India have seen the difference and have emphasized the need for a change of tone. Philosophy may supply more, but it must not give us less than a plan for action, a superstructure reared on a plan of life thought out in a certain age according to its own requirements. Philosophy gives stability to that plan by connecting it with the nature of reality and thereby infuses confidence in the individual who wants to adopt it.

If this conception of philosophy is true, then Mahatma Gandhi is one of the greatest philosophers of India. The stir of political life and the ferment of ideas are really his work. One has only to glance through the issues of *Young India* to see how many pages have been devoted to the discussion of philosophical and religious questions. Tilak, who is much more a man of action than Gandhi, is a philosopher in his own way. Devoid of their philosophy their teachings would have appealed to very few. Without philosophy, the present political movement could hardly have spread beyond a few directly connected with the political mechanism of the country. It may be demanded that universities should not teach in future those philosophies that tend to create a spirit of inaction. But to ask for the prohibition of all philosophy is to preach cultural and intellectual suicide.

Really there can be no conscious

life without ideas. Sometimes ideas follow life; at other times they lead it. Now and then life may succumb under the burden of false ideas. When thought becomes weak it cannot carry its ideas and gets confused. As thought is the search-light of life, life is then misguided and destroyed. The strength of thought lies in the vigour of life. Where life does not lose its adventurousness, thought advances with it; the conflict of ideas is solved and inactivity ended. Life apart from thought is blind movement and thought apart from life is a light that reveals nothing. The successes of unplanned life are lost as easily as they come. Such successes are not life's achievements but its windfalls.

Rational living is impossible without philosophy. It is within the power of very few to formulate their own philosophy. A ready-made philosophy guides the majority. Ideas, therefore, that suit the time and that help life have to be spread. These must be connected in a system. When that system is made rigorous it becomes philosophy. No age or country can be without a philosophy of its own.

But the question now is, which philosophy suits our country at this time ? A suggestion has been made that the Vaiseshika system be popularised, because it is more materialistic than the Vedantic systems. But no ancient philosophy as such will suit our present needs. Philosophy like everything else that belongs to life is a growth. Just as the garments of childhood do not suit a youth, so the Vaiseshika or any other ancient system as such will hardly do for us. Elements may be borrowed from many, but they have to be assimilated and our life has to arrange them according to its own needs. In fact our contemporary thinkers, sensible of the shortcomings of our ancient philosophy, have begun this task.

Materialism is not necessary to combat inaction. Some of our contemporary thinkers are successfully reconciling with idealism the necessity of the conquest of matter without escape from it. Idealism has come to stay as the highest achievement of the world's thought; any change in our ideas must be a change within that frame. Concerning this, most of the contemporary philosophers in India are adopting the right attitude. None can better glorify desire than Iqbal. And the conquest of matter preached by him and by Aurobindo Ghose will surprise those who hold the notion that Indian philosophers preach other-worldliness and escape from material values. And yet both are idealists.

The few who can guide philosophical thinking are those in constant touch with the innermost depths of life, who intuitively feel what is wanting in the ideas that have been so long directing men's actions. They are the real leaders of men, not the academical philosophers to whose systems Hegel's saying applies, that

philosophy, like Minerva's owl, starts on its flight when the shades of twilight have begun to fall. It is the duty of the latter to evaluate and to systematise the ideas disseminated by the true leaders, ideas which are not limited to the solution of the problem of the relation between God and man but cover the whole of life as experienced at the time.

A philosophy of this type is an eternal need. Times change and with them the relative importance of life's problems shifts. Philosophy therefore must be continually moving, both guiding life and being guided by it. The highest philosophical principle conceived at any time must be reflected in all the aspects of life so that no phase of life will be left out as accidental. Philosophy then acts as a potent force that spurs men on to accomplish things which they could not do without the confidence which it creates.

Indian thought has to be reconstructed so as to be applicable to the problems of life. The systems and their ideas have to be so arranged that the principles that run through them shall be easily available for application to those problems of life to which they were not applied by our ancient philosophers. We shall then have comprehensive philosophical syntheses and developments of science in all spheres of social life. Philosophy would then be performing its proper social function and the complaint that it is useless would be unjustifiable.

But, dealing with all aspects of our experience, philosophy covers other phases beyond the social. Religion, for instance, is not merely a social phenomenon, though so far as it is institutionalised, it has social importance. But institutionalised religion is only its external aspect. In its deeper aspect religion is a phase of individual experience, often incommunicable, having little or nothing to do with prophets or saviours. The institutions left by them or founded by their disciples are the non-essentials of religion. Thus the philosophy of religion studies both aspects. Our ancient philosophers devoted themselves more to the study of the individual side of religion than to that of the social.

Not only in religion but also in all other branches of experience, moral, political and economic, this distinction between the individual and the social aspects is to be found. Our ancient philosophers said little or nothing on politics or economics, and their morality is individualistic because they laid their main emphasis on the deeper aspect of religion and treated morality as its handmaid. The tone and the temper of their teaching may not be much liked by contemporary men whose interest is more in the social, political and economic uplift of the country. But by discouraging philosophy one would be encouraging thoughtlessness. We may demand of philosophy

what it has so far not supplied us. But to dismiss it altogether would be to lead a blind life. We should ask rather that philosophy should flood the whole of our experience with its light. Society cannot do without philosophy but it will encourage only such philosophy as bears directly on its life and will discourage that which is detrimental or indifferent to it. If philosophy wants the encouragement of society, it should give attention to the social problems and prove its usefulness in their solution.

P. T. RAJU

THE BUSINESS OF THE SCHOOL

There is a growing and a wholesome tendency to recognize that the imparting of information is not the only or even the chief function of the schools, whose primary business is rather to lay the foundation of a true attitude to life. The late G. K. Chesterton once declared that there was " no such thing as Secular Education " though there might be something like secular instruction. " That which is not spiritual is not educational." Sir Cyril Norwood, President of St. John's College, Oxford, who wrote in *The Fortnightly* in February on " Some Aspects of Educational Reconstruction " holds the same view of the paramount importance in academic instruction of inculcating ethical, intellectual and æsthetic standards.

The business of the school is to teach that goodness, truth and beauty are absolute values, and every course of study in the school should be so taught as to illustrate these lessons: the life of the school should be designed and lived as something governed by these standards.

This does not mean making the schools propaganda agencies for any organized religion, but it does call for teaching the eternal verities common to all faiths and the presentation, year in and year out, by precept but also by example, of worthy ideals for emulation.

LIFE AND THE UNIVERSE

[Editor, writer, musician, Merton S. Yewdale has set down in the following paragraphs his conception of life, man, the cosmos and certain ethical truths which the world would do well to follow.—Ed.]

1.

It has been commonly believed that throughout the ages there have been many different religions. But there never has been but one religion—that inner religion in which all men believe and which is the flowering of the instinctive feeling, deep in the human heart, that there exists in the universe a Spiritual Power which is eternal and all-pervading, and which symbolizes to every man his own individual conception of the highest good. The religions on the surface of history are therefore but different manifestations of that innate feeling. There are no such things as dead religions: merely the worn-out and discarded garments of the one and only religion which never dies—the religion in the heart of man.

2.

Man has two minds. From the point of view of Earth, they are the intuitive and the rational minds. From the point of view of Heaven, they are the celestial and the terrestrial minds. Both minds emanate from the Divine Consciousness—the celestial mind from the Divine Heart, the terrestrial mind from the Divine Mind. The celestial mind is in the human heart; and it is by the celestial mind that man feels himself to be a part of the Divine Consciousness. The terrestrial mind is in the human brain; and it is by the terrestrial mind that man feels himself to be a part of the universe.

With these two minds, man comes into the world—his celestial mind revealing to him the spiritual laws of Heaven whereby he may live in peace and harmony with his fellowmen and have compassion for all living things; his terrestrial mind revealing to him the natural laws of the universe whereby he may develop the riches of the earth which are placed before him for his sustenance and delight.

So long as men obey these laws, they continue upon earth. But when they ignore them and instead undertake to impose their will upon other men and upon Nature, their life is proceeding to its end. The once great nations which are now no more in the land perished not only because they persecuted and enslaved others, but also because they employed their knowledge of the natural laws to exploit the resources of Nature for their selfish ends. Only those survive who love and honour all men, and who use wisely and unselfishly the bountiful riches of the earth.

3.

He who possesses material wealth gets no spiritual joy of it until he

has given some of it away.

4.

If a man has to part with something he cherishes, and he sells it or accepts something in exchange, he loses both the physical and the spiritual ownership of it. But if he gives it away, he retains the spiritual ownership of it forever.

5.

We own nothing in this world. The things we may possess are merely entrusted to us as custodians; and the measure of our stewardship is the helpful and unselfish use we have made of them.

6.

True gratitude is the heart's ever remembering.

7.

Many people believe that there can be no harmony without identity and unanimity. This is harmony in its most elemental conception. The higher form of harmony is spiritual agreement amid earthly differences.

8.

He has true spiritual greatness who does not delight in triumphs, great or small, over other men.

9.

Patience is of two kinds—Terrestrial and Celestial. Terrestrial patience results when man, by the conscious exercise of his own will-power, imposes upon himself an arbitrary restraint, either to curb his impetuosity in a difficult situation, or to make it easier for him to continue in his daily course while he is awaiting the solution of a difficult problem, which Time alone can effect. Terrestrial patience is the Way of Man, and the earthly method by which man, relying on his own inner powers, undertakes to face the outcome of his problems, present and future.

Celestial patience comes when man is in complete harmony with God: when his heart is one with the Eternal Heart and his mind is one with the Eternal Mind. It is from the Eternal Heart that he receives the power and the courage to go forward; and it is from the Eternal Mind that he receives the command to move and the Light to point the way. Celestial patience is the Way of Heaven and the only unfailing guide in man's journey through life.

10.

We are all born with a spiritual and a corporeal vision. When we employ our spiritual vision to view the things of the universe—the sky with its myriad heavenly bodies, and the earth with its fields, mountains, oceans, rivers, trees, flowers, birds and animals—we see them in all their primordial beauty as they form a part of the pictorial scene which is ever spread out before us. When we employ our corporeal vision, we not only see them as individual parts of the mighty structure of the universe and acting in accordance with its physical laws, but we study them, classify them, and give names to them.

It is the spiritual vision which yields us emotional delight and stimulation; it is the corporeal vision

which gives us increased understanding and knowledge. Sometimes the excessive use of one vision weakens the other. He is rich, indeed, who has retained his twofold vision unimpaired. For the spiritual vision gives a poetic flavor to the corporeal; and the corporeal infuses a scientific understanding into the spiritual. The spiritual eyes of man look out from the heart; the corporeal eyes look out from the mind.

11.

There are two kinds of tolerance—passive and active.

Passive tolerance is a charitable view of the acts and opinions of others, but from the point of view of ourselves and according to our standards as the basis of judgment. This kind of tolerance is usually exercised from an assumed position of superiority and too often ends in becoming merely a form of sufferance. Also, it is frequently only intolerance disguised under restraint and unaggressiveness.

Active tolerance is that sympathetic feeling and thought we have for others, which inspires us to go out of ourselves to meet them on the common ground of spiritual equality, in order that we may understand their acts and thoughts solely in relation to their own lives. This kind of tolerance is above all considerations of race, colour, caste; above religious, philosophic and political doctrine and above all other human distinctions. Active tolerance brings about that harmony which results when men meet heart to heart and mind to mind. Active tolerance is the true tolerance.

12.

The farther we get from the accidents and the vicissitudes of Earth life, and the closer we come to the universe with its regular movements of the tides, the days and nights, the seasons and the heavenly bodies, the more clearly we see that it is a work of perfect unity, in which all its essential elements operate in obedience to the laws of an eternal order. It is the Eternal Mind which gives this Grand Unity to the cosmos; and it is within this unity that all of the forces and movements of life are comprehended.

13.

Among the countless numbers of souls which come to Earth, there are certain ones that are predestined. Some of them are the greatest souls, who in their earthly life perform the works which profoundly affect the civilization of the world. The others are these of whom we say that they are born to their work: He is a born physician—She is a born poet—He is a born orator—She is a born actress. In their early years, they show unmistakable signs of power to do the work which they will later undertake and for which they are predestined.[1]

Not only is the special work of these souls foreordained long before they come upon the Earth, but even

[1] Law being uniform, how can there be predestination for "certain" souls alone? And what power but his own past can foreordain any man's future?—Ed.

while the individual soul is still in the invisible world, the design of its spiritual and its physical body is conceived and executed. In the physical world, Nature also helps to prepare the way by bringing forth successive generations, until there appears the inevitable one whose spiritual and physical design reflects that of the coming soul and thus becomes the appointed medium through which the predestined soul appears upon Earth and takes on its foreordained phenomenal form.

Predestined souls are ever the servants of their work.

14

We get no clear understanding of the Divine Consciousness when we speak of it or when we remain silent concerning it, or when we neither speak of it nor refrain from speaking of it. Only when we neither think of it nor refrain from thinking of it, do we attain that state of the dynamic Absolute in which we both feel and understand the Divine Consciousness.

15

All through the ages, men have prayed for victory in war. But the higher and more spiritual form of prayer in time of war is for peace without thought of victory—peace as the spiritual path of life, and peace that the lives of human beings may be preserved from the violence which grows out of greed and hatred.

16

Religion brings to man a knowledge of the spiritual laws of the invisible world ; Science brings to man a knowledge of the natural laws of the visible world. When man possesses this twofold knowledge, his soul and body live in perfect harmony.

17

When we observe the heavenly bodies shining in all their majestic stillness ; when we gaze upon a lofty mountain in the moonlight ; when we stand on the shore of a great ocean and feel the incessant rhythm of the waves ; when we walk in a deep forest and listen to the voices of the animals and the birds and the winds ; when we look up and see the clouds continually changing their shapes in the eternal drama of the skies—it is then that we are absorbed into Nature and feel the power of the Universal Spirit.

It is the great works of art which record these wonders of Nature, so that men may always have them through which to feel the power of the Universal Spirit. For just as the forms of Nature are the phenomena of the Eternal Ideas, so are the works of genius the representations of the phenomena of the Eternal Ideas.

18

Some rationalists believe that religion is but an illusory refuge for the weak, the fearful, the superstitious, and also for those who are deficient in reasoning power. But, though religion may be a refuge, it is a real, not an illusory, one ; and it is also the sole means of releasing the spiritual powers of man, by which he not

only gains a vision and a knowledge of the Divine Spirit, but also receives its illumination to light his path in Earth life. Religion is an ever-living force which supplies man with hope and vision and strength. But most of all, it gives sight to his spiritual eyes and enables him to feel and to understand that he is forever an inseparable part of his Maker.

MERTON S. YEWDALE

MAORI RELIGION

The Maori's religion, before the Christians came to New Zealand with their opposing faith, was so much an integral part of his daily life that he hardly knew he had one, writes Mr. Johannes Andersen of Wellington, New Zealand, in the reprint "Maori Religion" from *The Journal of the Polynesian Society* which we have recently received. What he understood to be the wishes of his gods was embodied in an elaborate system of law. So firm was the faith that punishment for breach of that law was inevitable that

> the offender's conscience was accuser, judge and executioner in one, and he knew no mercy. The conscience-guilty Maori literally dreaded himself to death.

An interesting facet of the Maori faith was the distinction between the soul and the spirit, as to what happens after death, of which the Maori had no fear. The soul, the *wairua,* which may be seen by those with second sight (the *matakite*) leaves the body at death and may wander for a time.

> But it dies a second death, shedding from it what of the earthly still remains. After that shedding it can no longer be seen, even by the *matakite;* it is now the *awe,* which, whilst it cannot be seen, may be felt. The *awe* is the "spirit."

The Maori had many ceremonies and believed in many personified nature powers but the latter seem to have been the pantheon of the religion of the common people. More interesting is the evidence that, as in every other religion worthy of the name, there was also a higher philosophy, esoteric except for the few. It taught of a supreme deity above all the ordinary pantheon :

> a spirit permeating all things but confined to none, a spirit creating all things but himself uncreated—Io the parent, Io the parentless, Io of the Hidden Face. The name might not be uttered except in the open air, under the purity of the skies; and there are fragments known of invocations addressed to him, fragments of cosmogonic myths that reveal a philosophy and a concept of life and deity as lofty as any evolved by the most advanced peoples.

The higher priests, it is explained, taught that the universe came into being at the desire or by the will-power of that Supreme Being, from whom the life principle emanates.

Speculations as to how a "primitive" people could have evolved concepts so lofty are beside the point. Savage tribes are often decadent remnants of once great races and these higher teachings inherited by the modern Maoris are obviously echoes of the once universally diffused Wisdom Religion of antiquity.

THE EVOLUTION OF INDIAN MYSTICISM

III.—MYSTICISM AND SCIENCE

[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 third instalment of which we publish here—a wide acquaintance with this country's mystical lore and an understanding sympathy with its varying expressions.—ED.]

It is wrong to think that Science has in any way been really antagonistic to Mysticism. Its methods are observation and experimentation, it is confined to the world of the senses and it aims at verifiable, accurate and co-ordinated knowledge. It was once arrogant but is humble now. The laws of nature are only a compendious description of similarities and coincidences in Nature by means of general formulæ. Further, it deals only with fractions and cross-sections of experience. Today it speaks of emergent and creative evolution and thus concedes new and explosive and unforeseeable factors. It has attenuated Matter so far that it is a violent use of language to say that Matter has vanished into thin air because it has become far thinner than thin air. Electrons and protons are as absolutely invisible as Deity. In short, as Balfour wittily said, Matter has not only been explained but has been explained away.

Further, the experts in scientific analysis are prone to leave out the analyst Mind in their intricate calculations. Mind is even more elusive and invisible than Matter and enters into any theory of Matter. May it not be that the so-called Matter like ourselves has a physical side and a psychical side ? May not Matter —in the shape of the thing analysed or of the analyst—present, like the moon, the bright side of Matter, while having behind an invisible psychic side ? May it not be that the interfused invisible Something escapes through the sieve of Science ? We abstract Matter and we abstract Mind, and then like the conjurer or the magician we say: " See ! There is nothing at all. " Further, Science has explained life but not the origin of life or the goal of life. Why attribute the origin of life to a meteorite or to mere fermentation ? Nor has Science explained the emergence of Mind. Mind cannot have been a product of Matter. It must have been involved in Matter and have emerged into activity. A neuron is as basic as an electron or a proton.

Religion, on the other hand—as distinguished from theology—deals with a higher order of Reality than that which is known to Science. It affirms Communion with God and Vision of God. Even after Science

has fully conquered Nature, the quest for Nature's God will continue. The beauty and wonder of the universe have a constant and irresistible call for the human soul. Religion is a surge of personal emotion while Science is cold and abstract and emotionless. Also not only Intuition but also Reason tells us that there is something behind the electrons and protons which are said to be the warp and the woof of the universe. Science sees only the light that always shines on sea and land. But Religion sees " the light that never was on sea or land. " Though theology may affirm a primary and primitive and single act of creation, Religion says that creation is an eternal Divine Idea blossoming in continuous creative emergent evolution.

Why should we stand bewildered before the two seemingly eternal irreducibles—the two sphinxes smiling sardonically at us—Matter and Mind ? May it not be that behind them stands the ultimate irreducible Spirit which blows the bubbles Matter and Mind into being ? Shakti is the stem on which blossom the white flower of Mind and the red flower of Matter. Matter, or rather Electricity, or rather Energy, is a Proteus. Mind is another Proteus. But they are but modes of the subtlest Proteus of all—Shakti. The fact of conservation of energy is true ; the fact of conservation of mind is true as well. But both of them in the infinite conservation of infinite and eternal spirit. All energy on earth is but a mode of solar power. But mental energy is of a higher order because it comprehends and measures and evaluates even atomic energy. But both are modes of an ultimate Power or Shakti. This Universe is a Cosmos ruled by Spirit (which is Supermind and Super-matter) and is not a mere fortuitous concourse of atoms.

We cannot keep Science and Religion like two deadly animal enemies in cages in a zoo. We cannot have Science for the weekdays and Religion for Sundays. If any dogma of Religion is exploded by Science, we must give it up, regret or no regret. If Religion gave us bad geography and worse history—and it had no business to meddle with them—and spoke about " seas of treacle and of honey, " we must put those speculations aside and leave them severely alone. Science must stop with the seen. Religion must relate the seen to the unseen. It has been well said : " Science seeks for the lowest common denominator ; Religion for the greatest common measure. " Science must recognize in Religion an elder brother and each must fraternise with the other. Science must no longer antagonise Religion. J. Arthur Thompson asks well :—

> Can any one tell what the limits of religious integration are ? Can any one be sure that there is not open to man a new emergence—the emancipation of the soul ? Dare Science bar these doors—perhaps the doors to life eternal ?

But the highest blossomings of Religion are not in the mere relation

of the seen to the unseen but in the realm of the unseen. Religion has no doubt an emotional side and a social side but it sublimates emotion into devotion and the individual, the communal and the national into the universal. It brings about mystic union and communion between Soul and Oversoul so that the outflow of emotion meets the inflow of grace. J. S. Haldane, the eminent scientist, says well: "It is the perception that in us as conscious personalities a Reality manifests itself which entirely transcends our individual personalities that constitutes our knowledge of God." J. Arthur Thompson says:—

> It is not by science that we can pass from Nature up to Nature's God. The pathway is that of religious experience, just as the pathway to the vision of beauty is that of æsthetic discipline.

The certitudes of the inner life are even more sure than the certitudes of the outer life. The facts of consciousness have their inner heraldry and carry with them their own patents of nobility. The testimony of consciousness is at least as sure and valid as the testimony of the errant and erring senses. Indeed, the external world must stand at the bar of consciousness and urge its claims to reality. The search for the Inner Light is instinctive and natural and is the deepest thing in us. It is like the babe's search in the darkness for the breast of its loving mother. Science is the response to the call of the senses; ethics is the response to the call of the heart; philosophy is the response to the call of the mind; and mysticism is the response to the call of the spirit. Mysticism is not mystery. It is not imagination or symbol or allegory. It is direct and immediate comprehension of God, communion with God and union with God. It beholds with the inner vision the realities of the spiritual world. Its instrument is the inner eye, the third eye of Siva, the *Divya Chakshus* (divine eye) bestowed by Sri Krishna on Arjuna and by Vyāsa on Sanjāya.

One great proof of the truth and the validity of Mysticism is the harmony and congruence of the mystic realizations and of the expressions of the mystics of all ages and climes. Sirdar Ikbal Ali Shah says in his *Islamic Sufism*:—

> The world requires a spiritual common denominator, a great human path, a way, which shall embrace all the creeds, a spiritual clearing-house and forum in which its sectarian differences will, little by little, become cancelled out until only the great essentials remain.

Mystical experience furnishes such a clearing-house. In it the discords of theologies are lost in the music of love. The wrangles of controversy are reintegrated into the unitive golden declaration of Devotion.

K. S. Ramaswami Sastri

SWEDISH IDEALISM AND RELIGIOSITY

II.—THE POETS AND THE POPULAR MOVEMENTS

[Alf Ahlberg wrote in our last issue on the philosophers of Sweden, in whose ranks he himself belongs. Here he discusses the idealism of the Swedish poets and the vagaries of some of the popular religious movements in Sweden.—Ed.]

It is in poetry rather than in the abstract forms of philosophy that Swedish Idealism has found its truest expression. Everywhere in our literature there is a trace of Platonic longing for Eternity, a wistful yearning to be free from the world of the senses, the beauty of which is only a passing reflection of the Eternal—our real home. In this spirit the Swedish Romanticism of the beginning of the nineteenth century has its being. For the authors of this period Nature has an inner meaning ; a spiritual life moves and reveals itself in the outward forms. Everything has a symbolic content, everything is irradiated through and by a living spirit. It is the same conception of Nature which is so well known to English readers from the odes of Shelley and of Keats. And like Nature, history is understood to be an outflow of a struggling spiritual life, in which the eternal ideas take ever clearer shape.

Tegnér (died 1847), our greatest poet of bygone days, is completely inspired by this way of looking at things. The artist is to him " a minister of Eternity," a revealer in concrete symbols of the eternal ideas, poets are " a winged generation in azure-blue mantles and with morning stars in their hair. " In the young, gifted Stangnelius who died in 1823 at the early age of thirty, Platonic motives, obscure Gnostic wisdom, Oriental emotions and Northern melancholy combined in a strange symphony full of sorrow and yearning. Atterbom (died 1855), the real arch-romanticist of our literature, has most in common with German metaphysics, with Böhme, Schelling and Novalis, while the versatile Almqvist (died 1855) sometimes goes widely astray in Swedenborg's world of spirits, and sometimes tries to sound the depth of our national character in deliberately naïve, pious folk-songs.

During the latter half of the eighteenth century idealistic poetry is chiefly represented by the learned humanist Viktor Rydberg (1828-1895). His general point of view comes nearest to Boström's, although he tries to introduce a richer, more concrete reality into the latter's idealism. A liberal in politics, he pleaded in his poetry the cause of the oppressed classes of society and hurled a flaming denunciation against the exploitation of the working-class by industrial capitalism. But

at the same time he strongly opposed the material point of view on which Marxism is based. His deeply religious philosophy of life might be considered an attempt to unite Christianity and Platonism. In *The Doctrine of the Bible Concerning Christ* and in other writings he fights against religious orthodoxy (whose doctrines he interprets as Oriental superstition) and pleads for a liberal Christianity. In *On the Pre-existence of Human Beings* he adopts the Platonic doctrine of Pre-existence as well as Boström's idea of Perfection and Immortality, and at the same time attacks sharply the dualistic doctrine of Hell and the Devil. To Rydberg, Evil is only something negative, a lower degree of perfection doomed to vanish as the world develops towards Perfection.

The greatest Swedish author of later times, August Strindberg (1847-1912) was during his early period strongly influenced by materialistic currents. At the end of the nineteenth century, after a Nietzscheian period which ended in scepticism, spiritual bankruptcy and deepest despair, he went through a profound religious crisis. This led him to Swedenborgian mysticism and thence through Catholicism, Theosophy and Buddhistic speculations to a liberal Protestant Christianity. His writings on his religious crisis, such as *Inferno* and *Legends*, are among the most soul-stirring and serious confessions in the literature of the world. Strindberg considers himself pursued and punished by the "Powers," those mystic "punishing spirits" which play a game with him to force him forward to the Cross. Sometimes raising his head in defiance like the smitten Job, he accuses the Eternal and sometimes he kneels down as a humble penitent. Doctrines of reincarnation continually recur in his strange dramatic works of this period. Crime is in itself a punishment for previous crime. Life on earth is a wandering through an Inferno where, as in Dante's Inferno, men are condemned to be each other's hangmen and tormentors, but the meaning of suffering is to call forth a longing for things above. "That this is life," says the Captain in the Swedenborgian drama *The Dance of Death*, "that is something I really never believed. It is death or something still worse." We find in Strindberg the same strange combination of profound and clear-sighted realism and glowing religious mysticism as in his kindred spirit Dostoievsky. He himself characterises his final point of view as Protestant Christianity without dogmas and sees in the Bible, which he interprets in the spirit of Swedenborg, a revelation of Divine truth. All the same he remained throughout his life a seeker and a doubter, who was never at peace and who experimented with the most opposing points of view.

A religious thinker of the type of Strindberg, although more easily touched and more humble, was our

most eminent lyric poet Gustaf Fröding (1860-1911). Gay humour and the blackest melancholy, passionate acceptance and denial of life, profundity of thought and passion, defiant individualism and humble compassion for everything living mark his writings, which, alas, not even the very best translation could adequately interpret. Even as a child Fröding felt a stranger in this world, and as the years went by this feeling grew stronger within him. The more he meditated on the problems of life, the more sharpened were eye and ear to the strange sights and voices from distant worlds. In poems such as *Dreams in Hades* he descended into the world of the Dead and in a ghastly flickering light caught glimses of the bygone generations waiting for the redemption of the world. This dream of the Salvation of the World is the central motive in his poetry, which originally took shape in those of his poems which dealt with the mediæval legends of the Holy Grail, the cup of the Wine of Life, which was to bring harmony into the discords of life, to heal the wounds and to turn evil into good. Hidden from the eyes of mortals, the Holy Grail is searched for " high through the shining Halls of Heaven, low through the dusky grey valley of Death. " Every living being carries within him a spark from it, but the life-bringing draught itself can be found only by the chosen hero, by him who is to come—the Messiah.

Swedish poetry during and after the War of 1914-1918, faltering and uncertain as it is, seeking and experimenting with new forms and styles, yet possesses a marked religious character. Among the pioneers of the young generation such as Pär Lagerkvist (1892-) we meet with a belief in a God, fighting, suffering and bound up in the development of the world, which to a certain degree may remind English readers of Mr. Wells's " God, the Invisible King."

In the Sweden of earlier times, the religious life of the masses was characterized by a markedly ecclesiastical Protestant orthodoxy. A survival of this vigorous and rather unwieldy spirituality is nowadays to be found in a movement called Schartauism which is prevalent on the west coast of Sweden. The name of this movement is derived from the famous preacher and author Henrik Schartau (1757-1825). The movement originating with him bears a strong resemblance to the severest form of Puritanism. Thus it emphasizes sharply the sense of sin and remorse, original sin, fallen human nature and divine grace. In its conception of the problem of evil, it acknowledges the primitive doctrines of the seventeenth century concerning the devil and hell. Ascetic and heavy as it is, this form of religion often attains a certain imposing moral elevation. At the same time, however, it suffers from a too literal clinging to the letter, a zeal for doctrinal purity and conformity of belief, an inimical attitude towards life and culture as well as a complete

lack of understanding of and of sympathy for the social movements of the day. It remains now as a sort of relic of former times, interesting merely as an object of curiosity.

As a protest against the shallow rationalism which dominated the earlier part of the last century and as a challenge to orthodox churchianity, a revival movement made its appearance which has given rise to various sects, partly bearing the imprint of English and American influence. It can scarcely be considered an exaggeration to claim that the sects and the " free churches " play a far more important rôle in the religious life of the masses in Sweden than does the official State Church, which seems to be a declining institution. To enumerate here all these sectarian movements, part pietistic sentimentality, part apocalyptic ecstasy, with their mental healing and their " speaking with tongues," would carry us too far afield. The "Whitsuntide Movement" (Pingströrelsen), however, an Anabaptist sect in modern disguise, which, originating in Los Angeles at the beginning of this century, spread over the world and reached Sweden at the time of the 1914-War, has undoubtedly exerted the strongest influence in Sweden, not so much by its numbers as by its intensity. In *The Whitsuntide Movement in Sweden*, Professor Linderholm calculates the number of those " under its direct influence " as about 100,000. Today, the number must be greater. Among those who have contributed to the growth of this movement in Sweden, Sven Lidman (1882-), the talented and eccentric writer, holds a leading position.

While this and similar movements have, on the whole, been limited to the lower classes of society, Theosophical schools and movements of a similar kind have gained ground during the last few decades among the more intellectual. Especially has Rudolph Steiner's Anthroposophy won a rather wide-spread and very devoted circle of adherents. Dissociating themselves from the Theosophical Society, some of its former members founded in 1913 the Anthroposophical Fellowship in Stockholm with branches in several places in the country. In 1922 the Swedish Walddorf Association was established to conduct propaganda for Anthroposophical educational art. Whether these movements are at present growing or declining it is hard to ascertain. In any case, the part they play in the collective cultural life of Sweden is, so far, rather insignificant.

ALF AHLBERG

THE IMPORTANCE OF THE PRESENT

[From the stand-point of metaphysics, " the present is only a mathematical line which divides that part of eternal duration which we call the future, from that part which we call the past. " But just as, in one sense, the present is the child of the past, so the future is the begotten of the present. Miss Elizabeth Cross in this article makes an eminently sound and practical appeal for *living* each moment as it comes. To do that steadily, in the fullest and deepest sense, would be to live in the Eternal Now, in which past, present and future are one.—ED.]

Today we are afraid of the future and hampered by the past. Traditions and conventions which may have been useful when they first originated are now, too often, tiresome and meaningless bonds which prevent clear thinking and right acting. It is rare to meet any adult who is capable of appreciating, to the full, each day as it comes. A glorious summer day that might be filled with pleasant work or healthful recreation is ruined because we are worried about what may happen tomorrow or regretting what was over and done with yesterday.

Many will argue that owing to the appalling condition of the world today, what with wars and rumours of wars, the distress of helpless peoples and the threat to our own children, it is impossible for any one of imagination or intelligence to be happy even if the present moment is, for them, peaceful and comfortable. This is a specious argument, for to the intelligent and sensitive citizen of the world all ages and all times have been almost equally appalling and filled with human distress. Long before the present European War which is filling our minds now, there were the onslaught on China and the trials of Abyssinia and, reaching back into countless ages, there has been the persecution of helpless and innocent peoples. Merely because these troubles are nearer to our own door-step is no reason why we should lose our philosophy. It has been counted wisdom to enjoy what you have while you have it. This is not heartless advice, for the happy man or woman is the most likely to offer practical help to the less fortunate and also to bear his or her own troubles better when they appear.

If, by worry or a general attitude of gloom, we could mitigate the evils of the world then it would be admirable to stay sunk in despair. However, our concentration on future and past ills merely dissipates the energies we should be applying to present problems. So let us attend to the actual moment and make use of the past just so far as it throws light on our difficulties; let us concentrate on the future only when planning what will result from our present work.

These general remarks may be applied in particular to the teaching and the upbringing of children and

adolescents. The young child lives, very perfectly, each moment as it comes. At present, instead of encouraging this habit and helping the child to conserve such a priceless attitude, we do our best to worry him about the past and to waste his time in preparation for a future that may be completely unsuited to his capacities and tastes. There are schools (generally considered "queer" by the majority) where education is rightly considered as an unfolding of the child's potentialities and an introduction to the wonders of the world. In the majority of cases, however, " education " consists of preparation for earning one's living in this peculiarly mad civilization where competition and money are the only incentives to activity. " Education " consists in distracting the child's attention from his own gradually growing capabilities, in forcing him to sit still and to listen to lists of facts and in stopping him from all kinds of experimentation.

Parents have the best chance of fostering the child's pure appreciation of the present, for only those teachers who have considerable courage will risk the disapproval of authority and stop " instructing " and try " educating " instead. Parents can throw the weight of their approval on their children's side and encourage them to spend as many hours as they please in watching birds, animals and insects, in helping them keep pets, make gardens, construct their own playthings, act in home-made plays and do the hundred and one things that all normal children enjoy before they are caught up in the whirl of artificial civilization. Parents and all who have to do with children must try to refrain from giving too much information. This temptation to " instruct " from a too full mind is cramping and is making the child a mere receptacle for second-hand ideas. If a child is interested in any subject, from birds to motor-cars, try to help him find out for himself, preferably from direct observation, which will exercise his own powers of ingenuity.

The whole aim of this encouragement of direct observation which all true educationists have stressed throughout the ages, is to help the child to keep and to increase his capacity for *living fully and acutely in the present*. By narrowing down the field of consciousness so that attention is absolutely focussed, the whole personality is brought into complete activity. The small child stares at a new object, then he tries to grasp it, to stroke, feel, punch and lick it and to explore its every possibility. That is how, in a more intellectual manner, we should aim at living. How few of us, beyond the poets and the artists, ever get a complete view of the shape and the significance of such daily objects as trees or shadows, or even the food we eat ! How few of us are stimulated enough to wonder " Who wove the garment I am putting on ? " " What kind of life did they lead ?" or " Who sowed the grain for this

piece of bread ? ", " What adventures came to the miller ? ", " Is the baker working under decent conditions or is he choked with a cough due to bad surroundings in some dusty bakehouse ? " This complete attention widens the sympathies, and will help to bring our children into better social adjustment although it begins with a narrowing of attention.

With older children and adolescents all intellectual work should be approached from the stand-point of the present. This is perfectly possible, even though the usual treatment of such subjects as History makes this " looking backwards " appear strange at first. History is, truly, only of importance, interest and value because the past is influencing the present and because past events may help us to control the future. The present moment is the vital point. The child playing in the field owes something to those Victorian reformers who fought against child labour in the factories and so may be legitimately interested in the period. Nothing should be taught that has not some logical and psychological link with the actual daily life of the pupil. The intelligent teacher will be able to find such links but must beware of stressing relationships that are clear to the adult but not to the child mind.

If we can encourage an acute " awareness ", an appreciation of sights, sounds and colours, we shall engender a sympathy that will be of real value. Many philosophers of the past have stressed the value of present experience and it is in this connection, doubtless, that Jesus Christ said " Take no thought for the morrow....Sufficient unto the day...etc. " Meaning that a fixation of attention on past or future caused a lack of concentration and so a failure to make the best of the present.

Let us "become as little children" and savour, to the full, each moment, whether it be filled with joy or with suffering, for only so can we live completely. Let us help our children to keep or to recapture their capacity for pure attention and so to make the most of this world and be ready to apprehend all others.

ELIZABETH CROSS

NEW BOOKS AND OLD

LOKAHITAWADI*

Lokhahitwadi (1823–1892) was a celebrated figure in the public life of Maharashtra from the fifth to the ninth decades of the last century. Born in a Sardar family and to a father in close personal contact with the last Peshwa of Poona, Bajirao II, Lokahitawadi had a singular opportunity to study the social, political and cultural conditions towards the end of the Peshwa régime and the contrast that they presented to the cultural background of the British régime which replaced it in 1818. He took advantage of such educational facilities as were then provided by the East India Company's Government, passing his tests with great distinction, and finally qualified himself also for Government Judicial Service, in which he rose to be a high officer. Both during his active service and after his retirement, he was perpetually busy with his social work—literary and philanthropic—writing thought-provoking epistles to his countrymen, histories, historical notes and jottings, pamphlets, research and informative essays, expositions, translations, anecdotes etc., and sponsoring, starting or managing schools or other social or religious institutions, magazines and newspapers, libraries, etc., etc. In fact there was no important aspect of the public life of Maharashtra with which Lokahitawadi was not in one way or the other vitally connected as a front-rank promoter or an inspirer. He was one of the direct precursors of the great line of progressive thinkers and patriots of modern Maharashtra—M. G. Ranade, G. G. Agarkar, G. K. Gokhale and others.

A full bibliography of Lokahitawadi's writings remains a great desideratum. Meanwhile Mr. S. R. Tikekar of Bombay has earned the gratitude of Marathi readers by bringing out a good (fortunately unabridged) edition of the earliest and probably the most important of Lokahitawadi's writings, *Shatapatren* (A Century of Epistles) (1848–1850). This work originally was written by the twenty-five-year-old Lokahitawadi as weekly letters to a Bombay paper, *Prabhakar*. They were published by the author in book form some thirty years later, with little or no modification. Most of the positions which he took in that work have been vindicated by the subsequent development of thought in Maharashtra. This invests Lokahitawadi with the qualities of a great social seer, who took a long and deep view and thought and wrote considerably ahead of his times about the truth as he saw it.

But for considerations of space, a dip into the contents of the *Shatapatren* would be most appropriate. Suffice it for our present purposes that Lokahitawadi shows himself to be of that type of our Indian patriots, who, with all their regard for their own country

**Lokahitawadinchi Shatapatren*. By Rao Bahadur Gopal Hari Deshmukh ("Lokahitawadi"). Edited by S. R. Tikekar. (V. S. Satawaleker. Usha Prakashan, Aundh, District Satara. Rs. 3/-)

and its culture, have felt convinced that our national woes were due more to our own deficiencies, incompetence and idleness, than to any unavoidable destiny or to the exploitation of the foreign aggressor. He viewed the British advent in India as affording our only chance of national salvation. His diatribes against his own countrymen, and especially against the Brahmins, were a most virulent indictment which later roused the ire of the great Chiplunkar, who in his famous journal, the *Nibandhamala*, from month to month for a whole year (1879–80) bombarded the literary creations of Lokahitawadi in an elaborate review from the point of view of a sympathetic and self–respecting nationalism. The main contentions of both patriots were probably well–founded; the progressive–nationalist spirit of contemporary Maharashtra represents the synthesis of the two—a spirit enriched by the consciousness of an invaluable heritage from our nation's past and a yearning for the realization of the fresh values absorbed from the West and conducive to the vigorous life of the free nation that we aspire to be.

It would be impossible in a short descriptive article like this to do justice to the contents of the *Shatapatren*, which, in spite of repetitions and redundancies, are rich and varied.

Lokahitawadi's principal criticisms of his countrymen are directed against the bad leadership of the Brahmins and their shortcomings—moral, intellectual and religious. He indicts also the ancient Sanskrit lore of the Brahmin pandits and bitterly complains about its lack of scientific purpose and procedure in the modern sense.

Lokahitawadi condemns volubly also the many harmful social and religious institutions, customs and conventions which impede progress. He criticises also our narrow social outlook and selfish parochialism, our unprogressive conservatism and fissiparous sectarianism, our misdirected religious philanthropy spelling starvation of the needy poor and the unprofitable fattening of priestly parasites, the unproductive locking up of wealth, obscenities posing as religion, the corruption of officials, the incompetence and exhibitionism of our nobility, etc.

The *Shatapatren*, though mainly polemical, has its more positive aspect. Lokahitawadi shows himself in it an almost out-and-out admirer of the British qualities and he advocates—*so soon*, let it be remembered, after the advent of the British régime—the introduction in this country of an autonomous and indigenous liberal democracy and parliamentary institutions with all they mean, including the right to rebel. He had a full positive programme of social and religious reform with a view to complete national reconstruction. He stood for a social organisation on the basis of class or *varna* to replace the old basis of *caste* or *jati*. This naturally led him to think of an equitable distribution of wealth and of opportunities. He was a strong advocate of the spread of modern scientific knowledge—especially of arts and crafts, and of the development of indigenous industries calculated to realise economic autonomy and self-sufficiency for the country. He was a fervent social reformer, who would emancipate women by educating them and giving them equal rights with men, including the right to remarry. (Curiously enough, he does not men-

tion the woman's right to economic freedom and independence and her right to divorce if necessary.) In our life in general, individual or social, he would like to develop the qualities of competence and efficiency, honesty and integrity, tolerance and benevolence.

In short, Lokahitawadi stood for all-round individual and social well-being and, with this end in view, for the ordering of our life on a rational and scientific basis. Even religion he would accept only as revealed by the light of reason and as consistent with and conducive to morals. Nor were morals for him mere authoritarian or dogmatic maxims but the principles of conduct, individual or social, conducive to all-round human well-being as formulated by the leaders of a community, and as such revisable from time to time in accordance with new conditions and circumstances and the best scientific knowledge of the time.

Such is the message which the great Lokahitawadi has addressed to his countrymen in the *Shatapatren*, in a language and style simple and direct, straight and trenchant. This work figures among the classics of modern Marathi literature. And yet it had been out of print for many years. The editor and publisher therefore are to be gratefully congratulated on having put such an excellent edition of this classic on the market at a moderate price. Mr. Tikekar's general introduction is a good brief résumé of the available relevant information about the author and his times; but no less important are his brief introductory notes to the different groups under which he had classified the epistles. His page-headings would make interesting reading by themselves. A copious index would have enhanced still more the value of the edition. We wish that Mr. Tikekar would further oblige Marathi readers with a detailed bibliography of and on Lokahitawadi, and also with a substantial monograph on "Lokahitawadi: His Life and Work."

D. D. VADEKAR

CHRISTIANITY DECLINES*

When a Professor of Anatomy writes on religion or its decline claiming that "no levelled malice infects a comma in the course I hold" and feeling that he must say what he honestly thinks "without allowing a regard for the opinion of others to sway or influence" him, his verdict on the modern Decline of Religion and the remedies he suggests to arrest that decline must receive the serious consideration of all interested in the theory and practice of Religion. Dr. Martin's book makes a vigorous and powerful plea for the resuscitation of rational Christianity. I would invite the attention of readers to three chapters, those on "Pain and Evil" and on "The Bible" and the author's "Conclusion."

Nothing succeeds like success, and in the modern war-ridden world, the sweeping success secured by scientifically standardized weapons is bound to relegate religion to the background.

**The Decline of Religion.* By CECIL P. MARTIN. (George Allen and Unwin, Ltd., London. 10*s.* 6*d.*)

Mere condemnation of Science does not enhance either the reputation or the spiritual vitality of Religion. It is surely no reasoned solution, grammar apart, to suggest that " the temporary existence of pain and evil are in no way incompatible with the existence of an All-Wise and Good God."

"Turn away sternly, relentlessly, from the path of modern scientific materialism, and follow the path of Christ "—that would be the quintessence of Dr. Martin's message. He sums up the issue as " Christ or materialism." I am afraid the alternatives cannot be reduced to such a simple disjunction ! If an All-Wise God is not able to foresee the conduct of His children, or if, having foreseen, He nevertheless kept passive, without moving His little finger to prevent wars and bloodshed, international holocausts and Nature's destructions, such a God cannot command the loyalty, worship and devotion of the section of rational mankind which glories in the results of laboratory verification, precise qualitatively and quantitatively.

Science has come to stay. Religion is a heritage as old as humanity itself. I do not believe that Dr. Martin's disjunctive alternatives would silence all controversy, satisfy all Doubting Thomases, and usher in the millennium. I take it that Dr. Martin must be catholic enough to recognise the elements of permanent value in other Religions. Thus, a student of the Vedanta or of Buddhism may reformulate the issue—Vedanta or materialism, Buddhism or materialism. Professor Martin writes with enthusiasm *con amore* in many contexts, which is generally associated with a particular type of propaganda. I do not object to that at all, if Dr. Martin concedes the same right to Vedantists and Buddhists.

Dr. Martin, however, not only makes no reference to other Religions; he quite emphatically declares that if the world would get back to the " personal leadership of Christ," many of the " pressing problems would be solved." What is as a matter of fact found is inordinate multiplication of the problems. From that the inference would follow that there has been a fall from *spiritual leadership* in general.

The Decline of Religion of which Dr. Martin complains is by no means restricted to Christianity and the gospel of Christ. If today the Christian enjoying the benefits of modern civilization and civilized life is *less Christian* in the matter of spiritual outlook and conduct, a Vedantin also is today undoubtedly *less Vedantic* in inner spiritual outlook and overt conduct in relation to his fellow-men. Readers of Oswald Spengler's *Decline of the West* would readily recognise that the Decline of Religion is *universal*—a solid, stubborn fact; it cannot be written off or explained away.

Things in the world do not move in as clear-cut a groove as the disjunction formulated by Dr. Martin. Those who listened in to President Roosevelt's broadcast must have felt that. The great American Democracy is convinced that Hitler must be defeated. Yet, why is the Congress not persuaded to declare war ? If the Lord wills the War, He is sure to will Peace when He thinks the time has come. This is mere metaphysical eye-wash of a profound Truth. I congratulate Dr. Martin on his powerful vindication of Christ and Christianity, but if the contemporary universal Decline of Religion is to be arrested, a radical transvaluation of all values must occur with the help of psychically and spiritually purified Mind (Buddhi-Manas).

R. NAGA RAJA SARMA

Boethius : Some Aspects of His Times and Work. By HELEN M. BARRETT. (Cambridge University Press. 7*s.* 6*d.*)

Miss Helen Barrett's scholarly and interestingly written monograph on the life and message of the great statesman-philosopher of the Middle Ages, Boethius, is a timely publication not without its message to our distracted world. Boethius is justly famous for his great work, *The Consolation of Philosophy,* composed when he was in prison awaiting execution at the end of his captivity. Theodoric the Ostrogoth, for certain supposed acts of disloyalty and treachery, had dismissed Boethius from office and cast him into prison. Boethius' life in prison and his monumental work following a vision are strongly reminiscent of Socrates' last days.

The Consolation of Philosophy sets out to establish, through the process of reasoning, the existence of the moral government of this universe and to explain the problem of evil.

To solace his loneliness and spiritual vagrancy Boethius first took to poetry. The verse in which he gave expression to his intense grief, however, made it the more acute, instead of giving him the relief expected. After this futile attempt to escape from the hideous realities of life through verse, he had the vision of a majestic lady, Philosophy by name. It was under her inspiration that he composed his book.

The Consolation of Philosophy is divided into five books, in each of which prose sections alternate with verse. The philosophy of consolation deals with three fundamental questions: (*a*) What is man's true nature ? (*b*) By what means is the world governed ? (*c*) What is the end towards which the whole universe moves ? The answer to these questions is very much after the manner of the Indian Idealists and the Neo-Platonists.

The Neo-Platonists derived the mystical element in their philosophy from the East. The Consolation that philosophy gives is the most abiding one. It is the peace that is at the heart of the universe. The Indian mind has conceived it as the final destruction of all the ills of existence (*ātyantika dukha nivāraṇaṁ*). Boethius exhorts men to examine the different ends set before them ; values like Fortune, Health, Wealth etc., are said to be impermanent. Hence Boethius asks us to have a discriminative sense of the things of the world (*nityānitya vastu viveka*).

In our futile search for these external things we forget the *very thing* which is responsible for the existence of all these. In the language of Boethius, "we separate what in its very nature is one and indivisible." The existence of evil is defended on the ground of its value as a challenging force for men to act in a moral way. The freedom of the human will is upheld. Philosophy says to Boethius " In your own hand it rests to make your fortune. " The book provides stimulating reading and will be a great corrective to men who think in terms of the infallibility of denominational religions.

P. NAGARAJA RAO

Just Flesh. By D. F. KARAKA. (Thacker and Co., Ltd., Bombay. Rs. 4/12)

Mr. Karaka is among the most facile of Indo-Anglian writers and his first novel, *Just Flesh,* fulfils one's expectations. It is racy, witty, occasionally satirical, rarely boisterous and flippant; all told, it is an irresistible yarn. In so far as it is a novel of English life set in the England of the uncertain thirties, it is almost a *tour de force.* Mr. Karaka's intimacy with English life has stood him here in good stead. Oxford, London,—Mr. Karaka knows these well enough; like his Geoffrey Durrant, Mr. Karaka has himself been President of the Oxford Union ; he has sufficient familiarity with country houses, art studios, theatres and the physiognomy of London and its environs. Easily and naturally, therefore, Mr. Karaka has been able to evoke the atmosphere of English life and to reproduce its darkling currents.

While the background is thus adequate and credible, the characters themselves are not as convincing. As a human story, *Just Flesh* suffers on account of its author's excessive preoccupation with ideas. The axes he wishes to grind are palpable and they distract our attention from the human drama. The ideological clash between two generations is an intriguingly human theme and it has been successfully exploited by, among others, Turgeniev in his *Fathers and Sons,* Edmund Gosse in his autobiographical *Father and Son,* and Samuel Butler in his satirical *Way of All Flesh.* But in *Just Flesh* the issue between Ronald Sommerville, the capitalist, and his son, John, seems to be unreal and occasionally even farcical. After all, the Conservative Prime Minister, Stanley Baldwin, had a son who turned Socialist and entered the Commons ; and father and son have remained on the friendliest terms. As a class the Ronalds are not tyrants and the Johns are not idealists: they are just English. There is, no doubt, an unbridgeable distance between father and son even under the best circumstances—as is suggested, for instance, in Mr. C. E. Montague's *Rough Justice.* In *Just Flesh,* however, father and son merely strike melodramatic or heroic poses which they cannot sustain; their speeches are often hysterical; and they at last dwindle into formulas.

Notwithstanding all this, *Just Flesh* remains an astonishing feat, one that makes us feel enthusiastic about the future of Indo-Anglian fiction.

K. R. SRINIVASA IYENGAR

Musings of Basava : A Free Rendering. By S. S. BASAWANAL and K. R. SRINIVASA IYENGAR. (Published by the Authors, Basel Mission Press, Mangalore. Re. 1/-)

By the publication of this "free rendering" of the Musings of Basava the authors have done a great service to those not conversant with Kannada. An understanding of the spiritual endeavours and final realization of this great mystic is bound to enlighten and to inspire all aspirants after Light. Though his outer life was spent in the turmoil of courts and camps Basava endured a long inner travail in the search after unity and peace. In his vachanas or sayings, we find, as in a mirror, the varying moods of a Pilgrim—indignation and pity, hesitation, doubt

and despair, confidence, conviction and joy. The eighty vachanas translated here form a fair sample of the utterances wrung from the great soul by these moods. Unfortunately, no rendering, however " free, " can bring over, in full, the sincerity of the original. In this case, the translators have frankly " expanded " and " amplified " and used " poetically effective expressions from English poets " in order to bring out the true spirit of Basava. The process has, on the whole, not been unsuccessful, but in some cases a certain patent pedantry stifles the simplicity of the original vachanas. Where " the fair " would be quite apt, the translation has " the multifoliate crowd "; " the road to heaven " has become " dizzy heaven's approaches. " Again, in order that the rendering might not become "mere prose" words have often been artificially transposed, giving rather cheap effects. Like " his earth-crust falls not, falls not him." Or—

> Even as a mirror the elephant holds in miniature,
> My mind holds you.

The Introduction gives a rapid survey of the life and the teachings of Basava and of the universal traits of mystic experiences. The authors have shown that Basava's faith and courage were responsible for a great social revolution, an elaboration of the Virasaiva code of conduct and an insistence on personal purity and social justice. But they are less than just to the formative influences of Virasaivism when they say "Its exponents *seem* to derive *somewhat* from ancient Saivism and Tamil Saiva Siddhanta. " This is an obvious understatement, considering that a large part of Virasaiva hagiology and mythology and some of its basic doctrines can be traced to Tamil sources.

It was a happy thought to include in this book six vachanas of Sister Mahadevi, a gem of the purest ray serene among the mystics of all time. The authors say that the few details of her life they have given are from a poetical work by Harihara but it is a cause of some surprise that the very important detail of the visit of Sister Mahadevi " to the court of Basava " is not mentioned in that work ! The source of this tradition must, in all probability, be a later one.

N. KASTURI

Indian Adult Education Handbook. Edited by ERNEST CHAMPNESS and H. B. RICHARDSON. With a Foreword by SIR S. RADHAKRISHNAN. (The National Adult School Union of Great Britain and the Indian Adult Education Conference Committee. Re. 1/-)

With all our universities, our schools and centres of culture, it seems incredible that from one-half to two-thirds of the inhabitants of the globe are still unable to read and write. Two-thirds of these are in Asia. Africa has about 90% illiteracy and South America 75%. India is 92% illiterate.

When we study India's past and recall that at a time when Europe was still groping in darkness and ignorance, India's people were attaining great heights of culture—when all, even women, were at least literate—we feel amazed and distressed at this tremendous set-back. It is not for us to peer into the causes of this decline, to lay the blame on this or that, but it is up to every single cultured Indian to

respond to the call of those who are striving to raise the literacy level of the Indian masses.

The National Adult School Union of Great Britain and the Indian Adult Education Conference Committee have jointly published an *Indian Adult Education Handbook*, which will certainly prove to be a source of inspiration and instruction to all who have the welfare of India at heart. If this handbook is well received by the public at large, others will follow. In this one, we have already a wide range of important information, not only of what has been and is being done in India but also in a number of other countries. Short biographies of great people in this field and in the field of social service are certain to fire others with their enthusiasm and determination.

The only question that arises in the mind of the reader is why so little progress has been made in India. We have before us the examples of such countries as China, the Philippines and, more striking still, that of Russia. In ten years, through an organized system, the literacy rose from 33% to 90%. Among the children, after 15 years' effort 98% are educated. And let not the rural condition of India be brought forth as a quasi-unsurmountable obstacle, for although the population of India is higher than that of Russia they both contain 600,000 villages. There is still much to be done but if this *Handbook* marks the beginning of an intensive campaign, we welcome it with sincere gratitude. Nevertheless, may we be permitted one criticism ? It seems a great pity that a book on Education should not measure up to the highest standard in printing and publishing. A little careful proof-reading would have eliminated the numerous typographical errors which shock the eyes and the mind. This *Handbook* should have been a model, not only by its contents but also by its form, for all future works published in India on Education, and for all text-books as well. We hope the next *Handbook* will be as rich in material and perfect in form.

M. C.

The Life and Teaching of Sri Krishna. By M. R. SAMPATKUMARAN, M. A. (G. A. Natesan and Co., Madras. As. 12)

In this brief sketch the author draws a composite picture of Sri Krishna as the Holy Child, the mischievous boy, the shepherd, the warrior, the wise counsellor and the great Spiritual Teacher. He presents an outline of the chief events in Krishna's life, based upon the numberless legends that through the centuries have grown round his figure.

The author admits that most of these legends are but the result of poetic fancy, only a few are truly symbolical, with a deep mystical meaning attached to them, yet he devotes the larger part of the book to their consideration. Twelve chapters have been dedicated to the personality of the great Avatar and only one to His teachings !

A summary of Sri Krishna's teachings is given in the form of extracts from Lectures on the *Bhagavad-Gita* by Professor M. Rangacharya. Though these extracts give a fair account of Sri Krishna's teaching, a few original statements from the great Teacher's message would have been desirable.

M. L.

CORRESPONDENCE

I.—THE WEST ASKS SOME QUESTIONS

The interesting review in THE ARYAN PATH for November 1940, of a book of mine upon Reincarnation has aroused in myself and in others various questions, which a review of this type, authoritative and free-minded, alone can answer. They are questions, incidentally, which have come to the writer after some thirty years of study of Eastern religions, as also of Theosophy and Spiritualism. So far as he knows, they have never been answered categorically or satisfactorily.

The first of these questions is as to the cause of the difficulty of thought-communication between East and West. They seem to speak different idioms. (Indeed, I am assured that this is one of the fundamental difficulties of *all* human intercourse.)

For example, the reviewer assumed that I believed in "a personal God." How could this assumption come? It is not implied anywhere in my writings. An anthropomorphic God is so foreign to all advanced concept, that it might be automatically ruled out when discussing any advanced writer. Yet this assumption is often made by Eastern writers about their Western *confrères*.

Some of us Occidentals believe that Christianity is a definite advance upon the Buddhist revelation. We believe it because we believe in personality as the greatest thing which God has created. We feel, rightly or wrongly, that there is a steady trend in Asiatic thought to subordinate or to nullify the idea of the "person," and this runs the gamut from indifference to something not far removed from "annihilation."

Although thinkers like myself believe that the "I" changes from moment to moment, interpenetrated as it is by the thoughts of all created souls, drenched by the "atomic showers," and blending with the Universal Thought—we also believe that, through it all, it retains its individuality or personality. (We need not quarrel about terms, although we Western reincarnationists regard the individuality as the temporary and transient "form" of the single incarnation, "personality" being that of the "Greater Self," fractional portions of which are projected from time to time into matter for the purpose of experience by spirit. At least this is my personal view at the moment.)

Arising out of that, what is it then that is "reborn" if it be not the "person" or "individual"? Mr. Law in THE ARYAN PATH, in a deeply interesting article upon orthodox Buddhism, deals with this, but, as we "Occidentals" think we find invariably in the case of the Buddhist, does not answer the question. The very word "rebirth" becomes ridiculous if it be not the rebirth of the ego or individual. As for the usual symbol of the "lamps," a row of which is lighted when the first is lighted, but all being separate "entities," that does not, I think, get us any farther.

1. THE ARYAN PATH, Vol. XI, p. 569, November 1940.

These are but a few of the questions which the Occidental, who is also part Oriental in thought, is asking and has in my long experience always asked. Is there any satisfactory answer ?

As regards " Spiritualism, " persistently we find amongst the Oriental school complete misunderstanding of the implications of the modern experiments in psychical research, varying from " physics " to " psychics. "

Either we do speak with these dead friends of ours or we do not. The evidence is identical with that of the living, so-called, speaking with the living—those living who so often are dead in heart though not in brain—dead in the academic finesse of the scholars.

The greater spirits do give us magnificent evidence of their reality and *bona fides.* They give us valuable information of high spiritual and intellectual content, as we discover upon checking. And if the work of such great spirit guides as the Lady Nona, now astounding the Egyptologists by her sending over thousands of Egyptian phrases in the idiom of the Eighteenth Dynasty, does not prove reincarnation—her avowed object—then what does it prove ?

Before any man or woman dare criticise sane Spiritualist investigation, he or she must give many years of apprenticeship in the psychic laboratory. Our experience is that the East knows little about modern investigation, and that its conclusions are in direct opposition to the facts which we have observed. This, despite the many pitfalls, the constant fraud, and the stupidity of the fanatic " believer. " It must also be remembered that many of us are perfectly familiar with the " explanations " and theories of the Oriental schools—the truth, it seems to us, being that they, like ourselves, still know very little ! One other difficulty for us in the West.

Why is "personal experience" always quietly derided by certain schools of Oriental thought ? What other experience have we ? The very critic only criticises presumably out of his or her own " personal " experience.

My own belief, given with all diffidence, is that the time has come for an exchange of " missionaries " between West and East, and that light no longer " comes from the East " alone. I, who am a follower of *yoga,* believe that in some respects the Eastern schools have come as far away from what Gautama taught as have the Western Christians from the teachings of Jesus.

Will not some of our Eastern friends help us of the West to greater understanding in such matters, if they can do so ?

Finally, rightly or wrongly, we have reached the conclusion, and that perhaps not for the first time in these our present incarnations, that the *yoga* schools persistently confuse " mental " ecstasy with spiritual enlightenment, and that, although the development of the mind is *part* of the spirit, which is the *whole,* it may, at certain stages, be remote from and even antagonistic to that " spirit." That is why we are very careful about the " ecstasies " of asceticism—as we are about those of the flesh !—and why we feel that each incarnation and every side of life in our world must be lived to the full and " to the glory of God." " In the world but not of it ! "

I believe, personally, that I have already passed through the seven

paths of yoga in other incarnations and that there is something "on the other side" to which we are now inexorably moving. Even the unhappy unhuman excursions of a Krishnamurti, with their destruction of all hope and all tradition, are some blind effort toward this "Other Side"—the attempt to escape all "isms," all "osophies" and all "form."

Our reason for giving Jesus pride of place in the chain of Teachers is that he placed *heart* first—and the intellect second. After him will come the great Teachers of the "Middle Path," that is, of a path neither of the East nor the West but sunwards.

One other little animadversion.

It has come to many of us in the West that those we contact who claim themselves to have contacted the *aqua pura* of academic Buddhism and of the modern *yogin*, do not give us confidence. They are often profound intellectuals. They are often "good" people. But we find them not only remote from the world but remote from the "Other" world. (That is why the intellects of a Shaw or a Wells remain cold to the call of the East—not because they are only "baby" souls.)

If the Eastern schools have a message for the West, why is it that they have not been sending their missionaries across the oceans of the world all these centuries—and how is it that in India herself, they have so obviously failed to bring to her hungry waiting millions the truths of their "Greater Selves"?

These are some of the questions we are asking.

Is there an answer?

SHAW DESMOND

II.—THE EAST ANSWERS THEM

[When **Mr. Desmond** sent us this letter for publication he mentioned a Review by E. M. H. (p. 580, Nov. 1940) as presenting a different point of view from that of the reviewer of his book, but an interesting one. We have, therefore, requested E. M. H. to answer Mr. Desmond's letter and we publish the Eastern view-point in the subsequent paragraphs.—ED.]

Mr. Shaw Desmond's letter raises some interesting points, which we have been asked to take up. Before attempting to state the reply to his questions from the point of view of the ancient East, we should make our own position clear. We disclaim all pretension to authority, preferring to exclaim, with Lucretia Mott, "Truth for authority and not authority for truth!"

Recognizing, however, that there have been, as there must be today, minds and hearts which immeasurably transcend our own in grasp and in insight, we see in the accumulated record of their observations a more reliable guide than random experiences reported by living sensitives or by disintegrating shells of the séance room. The adherents of this or that modern "Oriental school" may, as Mr. Desmond says, "know very little"—even as little, perhaps, as the Western psychologist—but the answer of the ancient Eastern Record is neither speculative nor hesitant. Our answers to the questions Mr. Desmond asks are based upon our understanding of Madame Blavatsky's partial restatement, under the name of Theosophy, of that great body of

philosophy, science and ethics which has been handed down from time immemorial and which has upon it the seal not only of that antiquity but also of research, of reasonableness and of wisdom. " Perfect familiarity," however, with the profound implications of even that partial statement we certainly cannot claim.

We heartily concur with Mr. Desmond on the reality of the language difficulty in the interchange of thought. Our intellects are finite and our language far more limited and conditioned even than our minds. But if we agree upon terms, or understand the sense in which others are using them, we can avoid the traps which words spread. The term " God " is a case in point. Mr. Desmond objects to the frequent assumption by Eastern writers that their Western *confrères* believe in a personal God, but does not even the common use by the latter of the masculine pronoun for the Deity imply the concept of a Being in the image of man rather than the absolute and unnamable Deific Principle of Eastern philosophy ? Mr. Desmond specifically repudiates for himself such a belief, but in his next paragraph he refers to personality as " the greatest thing which God has created." The Easterner, used to greater terminological exactitude, would seem to us excusable in reading even into this phrase an ascription of personality to That which in his view, and ours, is the impersonal, attributeless, Divine Essence which is no "Being," but the root of all being.

We too have no wish to quarrel over terms ; if Western reincarnationists prefer to reverse the meanings of individuality and personality as used by us, that is their privilege, though the Latin derivation of the two words would seem to uphold the Eastern usage. Individuality, coming from *individuus, in* (not), and *dividuus* (divisible), and personality from *persona* (a player's mask), seem to designate admirably the reincarnating entity, immortal throughout the Manvantara, and his temporary vestment. Terms aside, however, we agree with Mr. Desmond that the reincarnating entity, when perfected, is the crown of evolution. Higher than Perfected Man there is nothing.

It is quite true that in the East personal ambition, personal feelings and desires, are not encouraged from childhood to grow so rampant as in the West, but this implies no derogation to the concept of Man. It means only that the need of subordinating the lower nature to the Inner Ruler is more clearly and more generally recognized among us. *Vairagya* is encouraged in the East, to be sure, but vairagya is not mere indifference. True vairagya is detachment coupled with a just appreciation of relative values. And if by " something not far removed from 'annihilation' " Mr. Desmond refers to Nirvana, we fear that he has been led astray by the very Orientalists whom he criticises, who have completely perverted the Eastern concept of blissful absolute existence and absolute consciousness. The Buddhism of Gautama and the genuine Raja-Yoga system and teachings are the poles apart from what Mr. Desmond euphemistically calls " the *aqua pura* of academic Buddhism and of the modern *yogin.* "

The practice of true Yoga, we may point out in passing, involves far more than theoretical study ; it has nothing

to do with physical practices, breathing, postures etc., but calls for self-abnegation and for the greatest purity of life. Indian Yoga is a true science, endorsed and confirmed by thousands of experimental proofs as " scientific " as the modern researcher could desire.

The Buddha, questioned as to the existence of the Ego, did maintain silence. That silence, however, did not imply denial either of the impermanence of the personal temporary Ego or of the permanence of the true Ego, the spiritual "I" of man, but only the withholding of difficult metaphysical subtleties which would have confused the questioner. This comes out plainly in Gautama's explanation to Ananda, recorded in the *Samyuttaka Nikaya*. The fire passes indeed from lamp to lamp or, if preferred, from faggot to faggot, but the flame is distinct from the faggot which serves it temporarily as fuel ; for the latter there is no immortality except as its gross substance is transmuted into flame.

We cannot agree with Mr. Desmond that the evidence for communication with the departed " is identical with that of the living, so-called, speaking with the living. " The record of experiences during life is in the discarded astral shell and can be given out when the presence of a medium galvanises that shell into factitious life, but the messages it gives no more involve the participation of the departed self-conscious soul than would the playing of a gramophone record of a speech he had made during life.

It is possible, however rare, for a disembodied soul to appear to the living for a very short time—a few days—after death, but even that appearance would be without the consciousness of the departed soul. It is always possible, when necessary for the good of the race, for a high disembodied Entity to communicate with the living, but such are not among the visitors to the ordinary psychic or to the fetid atmosphere of the séance-room !

Leaving aside the vast preponderance in Spiritualistic communications of platitudinous drivel, even such a phenomenon as that referred to by Mr. Desmond, the transmission of ancient Egyptian idioms by an alleged " spirit guide ", can be accounted for on quite another hypothesis than that of a disembodied entity. The ancient Eastern teaching of the existence of a supersensuous plastic medium which preserves permanently every impression furnishes the clue. A medium or a psychic coming into *rapport* with a certain current might give out idioms of the Eighteenth Dynasty in Egypt or of any other time and place without the participation of any disembodied entity being involved.

Mr. Desmond does well to recognize the distinction between what he calls " 'mental' ecstasy " and " spiritual enlightenment. " Psychic transports, like mediumistic trance states, give at best fitful flashes of illumination, different indeed from the solemn and steady light of spiritual intuition by which the truths enshrined in the teachings of the ancient East have been perceived, tested and verified. That age-tested record cannot be in opposition to *facts* observed, however much they may differ from the deductions which Western investigators draw from those facts and from the theories which modern psychics spin. According to that record there are not " seven paths of yoga " but one Path,

which is the Middle Way preached by all the great Teachers. That true Raja-Yoga is indeed neither Eastern nor Western but universal, though at present it is better known and practised in the Orient.

We cannot agree with Mr. Desmond that many years of apprenticeship in the psychic laboratory are necessary before one may dare to criticise Spiritualist investigation. Such apprenticeship, in the present state of ignorance in the West of the dangers involved, is only too likely to unfit the researcher for sound evaluation of the very facts observed.

The time has *not* come—it never will—for the true Eastern Yogi to sit at the feet of the Western psychologist. This is not said in the spirit of the bigot who claims that he is right and everybody else is wrong, but we are convinced by the evidence that the Eastern philosophy is the main stream of knowledge concerning things spiritual and eternal, that has come down the ages in an unbroken stream. The idea that Western psychic science may furnish valuable hints to the Eastern Occultist is absurd to any one who has the faintest conception of the range and depth of the ancient record to which the latter has access.

The East has a message for the West, it has been put forward repeatedly, but the willingness to receive must equal the readiness to instruct. There have arisen from time to time in the West rare men whose own spiritual development has brought them into touch with the true Eastern sages: H. P. Blavatsky was one of them.

As already implied, the hungry millions of India are not destitute of the spiritual truth of the existence of their "Greater Selves." All of their great Teachers have affirmed it. In India also, however, spirituality has been largely overlaid by psychism. The great truths are periodically restated. But, freedom of thought being a *sine qua non* of growth and unfoldment, Mr. Desmond surely would not approve of forcible interference with sincere beliefs, however erroneous?

To Mr. Desmond's closing challenge, we reply: There *is* an answer. We have tried to give it.

E. M. H.

PHILOSOPHICAL TERMINOLOGY

I have the honour to write this to you on behalf of the Indian Philosophical Terminology Committee appointed by a private meeting of the teachers of Philosophy who met at Madras at the time of the last session (December 1940) of the Indian Philosophical Congress.

My Committee is interested, with a view to help towards the preservation of the cultural unity of India, in furthering by undertaking and helping the work of devising a common, inter-provincial, Indian Terminology for the teaching and exposition of Western Philosophy and Philosophical Sciences in our Colleges and Universities. But before any definite scheme or programme of work in that connection is formulated and undertaken, my committee desires to collect relevant information regarding the work which might have already been undertaken by individual scholars or academic bodies with a view to evolve such a terminology. May I request, through your esteemed journal, such of your readers as are interested in this kind of work, kindly to supply to the undersigned such information as they possess regarding any work of the nature indicated that within their knowledge may be in progress, whether by any private individual scholar or corporate body. My Committee will be so grateful for any help rendered to it in the collection of information relevant to its object, so as to enable it to get into touch with kindred work with a view to seek and offer co-operation.

D. D. VADEKAR

Sangli.

ENDS AND SAYINGS

"_____*ends of verse*
And sayings of philosophers."
HUDIBRAS

"To be nothing but a politician somehow turns a man stale or sour." This should be a truism. Unfortunately, in spite of Professor Gilbert Murray's statements—made in his Peter Le Neve Foster Lecture before the Royal Society of Arts in London on March 19th—we must admit that few are the politicians today who carry with them "the greatest thoughts of poets, saints and philosophers". However much the English public may prefer that they should, they have not often been gratified.

Professor Murray calls this ideal, Greek. True. Pericles put it into practice; Plato expounded it. But is it only Greek? Is it not rather universal? Brahamanical as well as Chinese scriptures taught men to govern only when they had attained nobility of thought and deed, through reading and meditation; when they could consider the good of their people before they thought of themselves. Ever before the rulers rose the example of the ancient Rishis, who governed because they were sages and loved the children of men. Other instances may be found in history: Asoka, in India; Marcus Aurelius in Rome. And is not our own statesman, here in India today, a devout reader of the *Bhagavad-Gita*, fount of eternal wisdom, about which Burnouf wrote "no greater book has ever come from the hands of man"?

It would indeed be well if we could teach *all* our children to know that there are "other considerations more permanent, considerations of wisdom or honour or magnanimity or maybe of eternal right and wrong." And if we want to take example from Greece let us then really follow their humanitarianism. As Professor Gilbert said:

> They honoured the soldier, but certainly they hated war. They loved beauty and freedom and human learning and the eternal effort to build 'a good life for man'; and war was the negation of all these things.... Another crucial test of the essential humanity or moral sensitiveness in Hellenic civilization was its attitude to the gladiatorial games, the chief delight of the Roman mob. If one looked for the cause of this humanity it was worth observing that the Greeks themselves connected it with the freedom of their institutions. Cruel punishments, beheadings, mutilations, tortures were things that belonged to the barbarian countries.

Third-degree, capital punishment, lynchings, bull-fights and boxing matches are still part of our civilization. The ancients would call us "white barbarians". And so we are, despite our electric appliances and modern conveniences.

Mr. Van Wyck Brooks, one of America's best known literary critics, has just published in book form an address delivered by him—*On Literature Today*. He analyses the psychological causes of modern American literature. The complete shattering of life after the World War turned boys, too soon

grown up, into clever but immature and thwarted cynics. Authors portrayed life as "a dark little pocket" and it was so to them. The reaction is a well known one and though Mr. Brooks does not mention it, it is perceived more or less obviously after each great cataclysm. After the Napoleonic Wars, death and spleen, *le mal du siècle* and Byron were in vogue. After 1870 in France, came realism headed by Zola, to whom might be applied the very words Mr. Brooks used to describe the after-war writers :

> The ugly things in life became an obsession. A similar reaction took place in the sphere of language. The obscenity and profanity of many of our writers seem to me as childish as the prudery of Howells .... And the writers of whom I am speaking were obsessed with ugly memories, ugly as to material things and mostly as to spiritual.

Mr. Brooks feels, however, that this reaction was merely exterior. Deep within, American writers did not deny ideals, and their very despair proved their defeated expectation. They became " inverted idealists ". He sees young writers of today turning once more towards " gentleness, courage and honour ". They are uplifting their readers ; no longer degrading. They have realized their duty as writers. Mr. Brooks ends on a note of hope :

> I see on all sides a hunger for affirmations, for a world without confusion, waste or groping, a world that is full of order and purpose, and for ourselves, in America, a chance to build it.

Although we are glad to note such hopes we cannot help thinking that Mr. Brooks's opening remarks are truer in their scope :

> We live in a very unhappy world at present, a time of great confusion, and the public has a right to expect from its poets and thinkers some light on the causes of our problems and the way to a better future. Few writers, I think, at present, are living up to these expectations.

And indeed, they cannot do so until they have gained a true basis for their life and work. Then only will they build a better world. It is not enough that they have " faith " and that they "cultivate their roots" in their natural soil. They will not yield worth while flowers and fruits until they have been watered with the waters of Wisdom; else, like others before them, when the hurricanes rise, when contrary winds blow, they will droop and fall into the same abyss of melancholia and defeatism.

"Democracy," declared Lord Stamp, whose article " Ceteris Paribus—The Danger of the Increment " appeared in *Philosophy* for April " is passing from the stage where a few reasoning leaders govern the masses through their emotions, to the next perilous stage in which every man's thoughts matter. " The thoughts of every man have always mattered but today, when democracy itself seems to be trembling in the balance, it is well to be reminded that its ultimate survival depends upon its right decisions outweighing its wrong ones in number and in value. And right decisions, as Lord Stamp made plain, " depend upon access to relevant facts and doing the right thinking about them." Under an autocracy, thought can be insidiously controlled by regulating the supply of facts.

> But in a democracy, where facts are all born free (and much too equal), it is the thinking about them that really matters. It is putting it mildly to say that a democracy can be led just as far astray by itself as ever it can be by a dictator. From which it is a short step to say that current *modes* of thinking matter fatally.

Lord Stamp warns especially against the common tendency to base generalizations and conclusions upon a false assumption of parity between circumstances or situations, a danger which he claims enters every field of thought. The fact is that other things do not remain equal. Interdependence being a reality, a change in any particular inevitably effects changes in other directions. " The rest of the world is never quite the same after such change. "

The ethical corollary is obvious—though the late British economist refrains from pointing the moral of the essential unity of mankind. Since nothing can affect one nation or one man without affecting sooner or later all nations and all men, it is obvious that the uplifting or the debasing of humanity in however slight a measure is within the power of every individual.

We have scant patience with the holier-than-thou attitude. The same " unco guid " point of view expressed so ingenuously some months ago when the cook on the *Doric Star* remarked of the German captain of the *Graf Spee*, " The fellow looks so decent he might almost be British, " appears in " A Sense of Despair " in which E. Muller-Sturmheim reviews in *The Fortnightly* for April, Sir Robert Vansittart's *Black Record*, a pamphlet indicting Germany for periodically disturbing the world's peace, recently published by Hamish Hamilton. The writer of that article shakes a reproving head at the German people, whose guilt is " great, very great, " while extending a condescending hand to lift up the fallen.

Despite all our anger over the misdeeds of the Nazis we must not forget the one great goal, which consists in liberating the German people from their criminal leaders and preparing them spiritually and morally for a new and better future in the world.

It is nearly two thousand years since Jesus checked the zeal of the self-appointed executioners of an adulteress by suggesting that he who was without sin among them should cast the first stone, but canting Christendom has yet to take the hint. Granting the superiority of the British aims in the present war, the fact remains that no Imperialist nation is morally or spiritually fit to assume the rôle of preceptor to the erring enemy. How teach a child to write without giving him a model fit to copy ? Sir Cyril Norwood did well to remind us a few months ago in *The Fortnightly* that the last war had been " fertile in fine phrases which were never implemented " and to recommend that we resolve in this war " that we will be more sparing of our rhetoric and more generous in our performance."

The worst effect of the *de haut en bas* attitude is that it blinds the one who holds it to the need for self-reform. Waldo Frank urged in *The Nation* nearly a year ago that we " be humble before the dark we have created." We must fight, he declared, not thinking ourselves a whit better than the Germans...but in detached awareness of the ignobility of our civilization, of the filth under our own slick culture, of *our* guilt in creating what we fight, and of our greatness because of the God that is in us....We can fight the totalitarian war against man only with a total war for man.

Katharine F. Lenroot has aptly reviewed the requirements and advance of Social Justice within and among nations in the Report of the Commission to study the Organization of Peace—

(Carnegie Endowment for International Peace, New York). By Social Justice she means " the limitation and resolution of conflicts between social values, such as personal freedom and social collaboration. " But it is impossible to consider Social Justice unless we consider " the ends of living and the values attached to these ends. " The main ends seem to be " instinct of freedom and desire for social collaboration. "

Ideas of human freedom are to be found, says Miss Lenroot, in Greek philosophy, Hebrew and Christian religious doctrines and, we add, in all philosophies and true religions. Was it not Manu who said "Self-dependence is happiness; other dependence is unhappiness"? It is part of a man's rights and his duty to attain complete liberty of body, mind and soul within the laws of nature. Individual cases have been recorded, but it is the elevation of all peoples and nations that is necessary; the recognition " of the dignity and worth of man. " This can only come about by international co-operation and individual efforts.

World organizations for peace, unless founded on conquest, must be developed on the basis of values held in common. Such peace cannot be safeguarded through international action alone. It requires the sincere commitment of nations as well to the advancement of the principles which are found to be essential.

All must welcome the recent formation in Calcutta of a committee, headed by Lord Sinha, to serve the sightless throughout India. Of all the afflictions which can befall physical man, one of the saddest is blindness, compelling its victim to grope his way through life in darkness, blind to the changeful play of light and shade, blind to the beauty of woods and hills and stars.

These lacks no " Lighthouse for the Blind " can supply, but education can mitigate at least the *ennui* which blindness so often imposes. We have it on the authority of Helen Keller, herself a triumphant demonstration of how education can stimulate the human will to rise above obstacles that seem almost insurmountable—that the heaviest burden of the blind is not sightlessness but idleness. It is particularly gratifying, therefore, that the " Lighthouse for the Blind " proposes not only to print books in Braille in English and the Indian languages but also to train and to educate blind adults and to attempt the education of these most unfortunate sightless ones who, like Miss Keller, are deaf as well—of whom over a thousand were reported in the last census of India.

The proposed initial cost is modestly set at Rs. 25,000, which will, we fear, not go very far, but we hope that the worthiness of the cause will ensure a generous public response to the appeal for contributions to the Lighthouse for the Blind Fund at the Central Bank of India, Calcutta.

Few will take issue with the Agricultural Marketing Adviser to the Government of India when he points out in his *Report on the Marketing of Milk in India and Burma*, published on June 11th, that for a vegetarian nation, with a diet admittedly deficient in first-class proteins, the value of a sufficient quantity of milk can hardly be overemphasized. Per capita milk consumption in poverty-stricken India

is dangerously low, only 6.6 ounces a day, or less than a fifth of that in more prosperous countries—*pace* Mr. Amery who recently called India *prosperous !* and was brought to book with page and verse citations by the justly incensed veteran Sir Ibrahim Rahimtoolah. In Assam the average consumption is only 1.2 ounces, though North-west India, with its better showing in physique, reports 19.7 ounces per head in the Punjab and 22 ounces in Sind.

The Agricultural Marketing Adviser has some excellent suggestions for increasing production by proper feeding and management of cattle and by cheapening the product for city-dwellers by improved transportation facilities and lowered carrying charges. But when he goes on to recommend the organization of " Drink More Milk " campaigns on a national basis to increase consumption, we fear that he commits the mistake, rather surprising in an economist, of confusing demand with effective demand. The present wide-spread poverty in our once rich country puts the Agricultural Marketing Adviser's recommendation almost in the same class as the putative query of Queen Marie Antoinette as to why, since the starving Paris mob had no bread, they did not eat cake.

Education in nutritional requirements is badly needed—no doubt of that—but something more is required than spreading appreciation of the food value of milk, namely the wherewithal to purchase it—an economic system that will put within the reach of the undernourished masses a diet that will make for disease resistance and healthy efficiency.

Mr. Ray Knight, former Judicial Commissioner in Sind, who contrasts in *The Hibbert Journal* for April the European horror of death with the " Contempt for Death Among the Uncivilised, " declares that " there is no explanation at all but only an excuse for salving Western *amour propre.* " Many who have no fear of death "are no more primitive than we are. " Christianity is not behind other religions in professing belief that death is not the end. That death is the " freeing of the essential soul from the non-essential body " is " surely the creed if not the conviction of enlightened Christendom. " But is not the crux of the difference in attitude the fact that for the average Christian that is only the creed ?

He brings proofs from all over the world not only of this general indifference to death outside of Christendom but also of the relatively high morality prevailing among so-called primitive peoples. There is point in Mr. Knight's last paragraph :—

> Nothing is so fatal to progress as false opinion of progress, said Heraclitus. Is it not time that Greenland and Africa should send their missionaries to miserable Europe ?

" What's in a name ?" There is very much in a name and we submit that the Anglo-Indian press sometimes injures gravely the cause of national unity by its unfortunate choice of terms, as in describing the recent deplorable riots. In these riots, goondas, calling themselves Hindus and Muslims but deserving of neither honourable appellation, ran amuck in several cities. The conviction is widespread among both communities that these riots were not communal in character at all but mere revolting expressions of rowdyism, whether

spontaneous or inspired by unnamed interested parties. And yet, in their laconic reports of outrages committed, the Anglo-Indian press, rightly restrained from arousing feeling by naming the community claimed by a perpetrator, refers to his victim as attacked "by a member of the rival community." The expression is very ill-chosen. If one child in a family strikes another, is the aggressor "the rival child"? And if he were so described in the hearing of both children would the harmony of the family be promoted thereby? Let Indians laugh at those who describe us as "rivals" and get on with our great common task.

J. E. R. Mcdonagh has written a thought-provoking letter to *Time and Tide* (April 5th,) on "Waste". He suggests that all waste, including sewage and garbage, could be most effectively used. If placed in brick-lined trenches and allowed to mature, it will form a most effective fertilizer, supplying most, if not all the organic material needed by the soil. Furnished free of cost to the farmer, it would bring about a tremendous change in the health and vitality of man.

It would appear that the most important assimilation effected in plants is of the activity or energy of the soil's principal ingredients (hence the importance of their physical state) by the protein in the sap. The same applies to the digestion of vegetable and animal matter in animals and man. This passage of activity affords support for the practice of Homæopathy, which is steadily gaining ground. The protein in the sap of plants and in the blood of animals and man fashions the activity obtained from the food and conveys it to the tissues and organs in the state required by the latter to execute their normal functions. Be the activity derived from the food faulty, first the protein in the sap and blood is affected and then the tissues and organs. The resistance of the plant, animal and man is lowered, as the first line of defence lies in this protein, a manifestation of disease arises and the victim becomes a prey to bacteria, fungi and protozoa, and more evolved organisms.

If by making use of this waste matter we could bring about a marked improvement in the general health of humanity we would indeed approach life through health instead of through disease. Although we have the greatest respect for certain aspects of the medical science, we must admit that, in many cases, they can only state the advance of disease, divert it, diminish it, but they cannot remove it for they cannot get at its inner core.

It seems hardly worth while to repeat the well-known fact that primitive man was much healthier than his pampered, gadget-submerged, civilized brother. As Mr. Mcdonagh says, we have let regress get the upper hand over progress.

If this were only true in one aspect of our life, there might still be hope, but we see it in every sphere. That garbage and sewer waste be not returned to the soil where it belongs and will do good, is bad. But how much worse to see a country assailed from all sides by a bitter and ruthless war make an appeal for binoculars and have but a poor response because its citizens still want theirs to see horse-races with greater comfort.

And how about the waste of time and energy, the utter waste of entire lives by whole strata of society graphically described in the following words:

All Mrs. Richmond's friends live in detached houses, with gardens, servants and incomes which their menfolk earn by "commuting" to town. They have no children, or maybe one, who is cute. The men serve them passionately but purely; wait

on them without ceasing.... They play bridge, they visit beauty parlours, they drink a little, they gossip; and what else they do I cannot discover—for they never read, are apparently wholly illiterate and unmusical and never, never in any circumstances do any work at all. Brass-finished idlers whose grandmothers would have spanked them warm and sent them to the kitchen.

Here indeed we see progress giving way to regress and if it isn't checked soon in all walks of life, the effect will be devastating and the civilization of which man is so proud will crumble about him, carrying him down in its wake.

Writing in *The New Review* for April on "Indian Concepts of the Eternal" Dr. Betty Heimann refers to the "manifold attributes of the Absolute" in Indian thought, which is rank philosophical heresy. The slip would be less serious if she did not write that "all philosophical systems of India have essentially the same basic concepts", for otherwise it might be assumed that she referred to some offshoot from the main tradition that underlies all the Six Darsanas. There is at least one sect in India which anthropomorphises even Parabrahman!

But the very names for the Absolute which she gives—*A-diti* (the Boundless), *An-adi* and *An-anta* (without beginning and without end) preclude attributes, for only that which is itself finite and conditioned can have any relation to anything else. The Absolute of the common Indian tradition is the immutable Divine Principle which is the Causeless Cause and the Rootless Root of all that is—the Eternal and the Unchanging, out of which arise, in which move and into which are reabsorbed all the actors in the periodic drama of differentiated existence.

But Dr. Heimann is right in viewing Space rather than Time as "the primary aspect under which everything is conceived" by Indian thought. Abstract Space is indeed that which always IS, which cannot be imagined as not being, whether the universe be in manifestation or not. Time as we know it, divided into Past, Present and Future, has no real existence for the philosopher but is a part of the Maya of phenomenal existence. There is, however, a temporal aspect of the Absolute which is inseparable from the concept of abstract Space and that is Duration, beginningless and endless, the Absolute IS.

Is it a waste of time to dwell in thought upon such metaphysical abstractions? Many who call themselves practical would maintain that it is. But we are not of their number. It is our conviction that adjustment to the environment, so indispensable to the most effective playing of one's individual rôle, involves more than adaptability to the concrete *milieu*; it calls for determining one's position in reference to the whole scheme of things, not only by a reconnaissance of the external circumstances but also by taking intellectual and spiritual soundings. The string of thought can never gauge the Fathomless but that very conviction born of the effort gives man, paradoxically, the solid ground of Reality to stand on. And there is no better way to clear the consciousness of pettiness and of trivial preoccupations than dwelling on these very abstractions—Absolute Space and Absolute Duration—though they must ever elude the grasp of finite minds.
