THE ARYAN PATH

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

—The Voice of the Silence

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INDIA AND THE AMERICAS IN THE FUTURE

People bemoan that this terrible war will mean the end of civilization in Europe. And as Europe has been the centre of civilization for centuries, they therefore conclude that it is the end of civilization as a whole. The lesson which the long history of the human race teaches is quite different. Culture has ever graced the human race—one country or more in every cycle. Never has there been a period of total barrenness in every continent simultaneously. Asia was enlightened when Europe was steeped in the darkness of ignorance. India supplied her farbrics to Egypt and Rome when Lancashire was not on the map. And so on. From the dawn of humanity, mankind has never been without its light, though that light did not always shine the world over at one and the same time.

So European civilization is bound to perish—if not now, then a few decades or centuries hence. But civilization as such will never die. Its centre will be transferred to the Americas—from Canada to Argentine. This transfer of civilization did not begin with the last war of 1914-1918. It began earlier, when groups of Europeans sailed Westward to settle in the newly found lands. British and French, Portuguese and Spaniards and others who colonized those continents and settled thereon were the first germs who carried European thought and tradition to those new lands. These were old, old lands on which civilizations, grander and mightier than that of Europe had flourished, decayed and died in the distant past. The Red Indians, the Aztecs, the Incas were not young savages; they were the final remnants of human family races very highly cultured as their architecture and religious traditions well show. Early European settlers in their ignorance did not realize that these native tribes were not bands of savages, sprung from and one remove from the ape kingdom, but that they were the last survivors of races who had built civilizations not only as good

as the European one, but even far superior. The treatment meted out to these heirs of ancient cultures, then in their downward cycle, was unfortunate, to say the least. Cruel wrongs have the European settlers and their progeny perpetrated on the sons and daughters of the soil, and whatever the Karma which brought this suffering upon them, there is no doubt that cruelty perpetrated and injury done must be paid for by the modern Americans and their heirs. The mighty Spanish Empire perished and its South American colonies became instrumental in dealing it a death-blow, thus working out part of the Nemesis.

The Law of Justice rules the invisible sphere of morality as its material counterpart of cause and effect infallibly governs the visible. The decay of any civilization and its ultimate death does not come from outside; the seeds of death are within that civilization itself. Europe is destroying herself today as she has been doing for some years past, and the process will continue for a long time to come. This war will destroy one phase, and an important one, of European civilization. Very definite signs are there to point to the fact that the Americas will provide the guiding forces of civilization in the future. The world will look not to Europe, but to the Americas—the centre of civilization will not be in Paris, London, and Berlin, but in Washington, New York, Los Angeles and Chicago.

We in India ought to know that the rise and fall of empires and civilizations matter little ; for we have the knowledge of yugas or cycles, of the days and nights of Brahmā. What are we taught ? That all forms of matter disintegrate, and only the spiritual Soul survives; that that immortal Soul ever builds new forms, new bodies. Not only is this true for men, but also for molecules; and as equally true of kingdoms which men build, as of the myriad forms of minerals and vegetables and animals which Nature builds. That which is born is bound to die; that which is uncreate, birthless and deathless, never perishes. And so, the British Empire will go as others have gone—Rome and Greece, Egypt and Iran; and on old soils new transformations will take place when time has worked its healing and cleansing tasks.

No, the regret of Europe should not be that its civilization is waning ; but that in its strength, in its palmy days it did not build itself on selfless spiritual lines. That as an elder and leader it taught and exemplified incorrect ways of life and labour. That it rejected Pythagoras and Plato and the Neo-Platonists and adopted the lore of the Aristotalians. That it rejected Jesus and Paul and accepted the Popes and the Bishops. That it rejected its idealists and followed the plans of rank materialists. In their dealing with the natives of Africa, America, Asia, Europeans played the rôle of the exploiter instead of that of the

trustee. They looted the poor instead of helping them to live out their destiny and serve the world in their company.

Like Europe in the past, North and then South America will rise to eminence and power; but what will they do with their eminence and their power? Inheriting European tendencies, will they fall prey to the darkness now threatening the old continents? Or will the Americas rejecting selfishness, avarice, the right of might and adopting the ways of Jesus and Pythagoras and Their Illustrious Predecessors live in might of right, labour in the strength of righteousness? That is the question which the citizens of the Americas will have to answer in the coming centuries.

But what about India? For thousands of years this vast country has been called the Land of the Nobles. It was able to maintain that position because its people—rulers and ruled alike—followed the Religion of Duty and Law enshrined in the single word Dharma. When selfishness, ambition and sensuality gathered force and nobility waned, they attracted ambitious Alexanders and others—selfish and sensual and arrogant. Her poverty and degradation do not seem to have sufficiently impressed the sons and daughters of India for the last thousand years and more, and so India's poverty continues to grow grim, her helplessness to become worse. Unlike the Americas we of India are not called upon to build a brand new civilization on a soil that is new to us; we are called upon to transform our social polity, uprooting what has been foreign to Dharma—the Religion of Duty and Law, of Order and Beauty. Indian culture and Indian civilization have never been overpowered by creedalism; whenever creedalism raised its ugly head, India produced from within her ranks a Buddha, an Asoka. When creedalism—religious, social or political—became powerful, foreign invasions began, but even these have not overthrown the tolerance of thought and the deep-hearted spiritual perception native to the Soul of Āryāvarta. That Soul, with its capacity to assimilate the true, the good, the beautiful, has absorbed what the Greeks brought, what the Muslims and the Moghuls brought, what the Europeans brought.

The future of the world will be very greatly fashioned by the U. S. A.—the newest family of the Occident—and by our India—the spiritual mother of humanity. Old Asiatic countries like China and Iran, old European lands like those of the Vikings and others, will no doubt give their contributions, but history points to a New Civilization arising out of the proper blending of American and Indian cultures. If the task of the Americas is to free themselves from the weaknesses inherited from Europe, that of India is to wipe out whatever false distinctions there remain rooted in creedalism, in sectarianism, in religiosity. The true in Buddhism, Christianity, Jainism,

Judaism, Islam, Sikhism, Vedic-ism and Zoroastrianism is the same; the good built in our polity by Rama, Asoka, Akbar is a common heritage; the beautiful created at Ujjain, Ajanta, Agra inspires us all. That spirit of unity must enter our minds and reveal that India is one, indivisible and immortal in her Soul and that differences of areas and eras confirm that truth. Such a realization in our own home will unfold in us the strength to serve our fellow-men abroad.

RABINDRANATH TAGORE

"NOW HE BELONGS TO THE AGES"

The world has paid its tribute of adoration since the 7th of August when the great poet of India passing through the portal of Death became an immortal. In our issue of last May we greeted him on the completion of the eightieth year of his body; and now we must salute him for the day of his birth in the world of the gods. While on earth he was a citizen of the world, for neither was his poetry parochial, nor his patriotism provincial, and his very ardency of attachment to India, the Great Mother, was rooted in his love for humanity.

Rabindranath Tagore will be remembered by his friends as one who knew how to spread sweetness and light, yet when occasion called could make the world hear the thunder of his words. He was a man of power who protected the poor, the oppressed, the down-trodden, but who also stunned the proud, the arrogant, the exploiter. What strength was there and what graciousness in his noble act of returning to the Government in 1919 the medal of honour which had conferred on him the title of Sir Knight because he found it unjust. By that one act he proved himself a real knight such as are only very rarely to be met among those who wear the medal on their breasts.

Patriot, poet, philosopher, he was neither an ascetic nor a hedonist, but one who recognized that his sensorium was his temple, that his mind was his priest, and that himself, the spiritual Soul, shedding his grace and light on the priest, would radiate beneficence through the temple for the world of humankind. He sensed the Presence of Deity and gave expression to his experience in many ways, as for example in *Gitanjali*:—

> Where thine infinite sky spreadeth for the soul to take her flight, a stainless white radiance reigneth; wherein is neither day nor night, nor form nor colour, nor ever any word.

Through the form of his message, through the colour of his mission, through the power of his words, all mortals can sense, if they will, the Great Presence. What more can a man do than make this possible for his fellow-men? And Rabindranath Tagore has left this legacy for all who come after him.

ACHARYA RAY

[Sir Prafulla Chandra Ray's eightieth birth anniversary was celebrated last month. An eminent scientist, Sir P. C. Ray's contributions on Nitrates have been of immense value and brought him the Fellowship of the Chemical Society of London. Of wide interests, he is also a lover of literature and an admirer of Emerson, Dickens and Shakespeare from whose works he claims to have derived constant inspiration. His own books, *Makers of Modern Chemistry* and *Life and Experiences of a Bengali Chemist,* are both scientific and literary. Sir P. C. Ray has done much to further Indian Culture. We are glad to have one of his own pupils write the following appreciation of his life and work.—ED.]

I deem it a privilege as a humble pupil of Sir P. C. Ray, who has just completed his 80th year, to be asked to contribute a few lines in appreciation of his life and work. The Rigveda takes the normal span of a well-regulated life to be 100 years. Let us hope that Sir P. C. Ray will also attain that standard of longevity which is the fruit of a life of asceticism, the Vedic ideal of plain living and high thinking, of which he is such a unique example in this materialistic age.

Sir P. C. Ray was born of a middle class family in an out-of-the-way village in the district of Khulna. He received his primary education in the village school. For his secondary education his father brought him to Calcutta where he was admitted into the Albert School from which he matriculated in 1878. He then joined the famous Metropolitan Institution, the first private college established in the Presidency of Bengal, founded by Iswar Chandra Vidyasagar, of hallowed memory. He passed his F. A. or Intermediate Examination in 1880. Before graduating he was able to win the much coveted Gilchrist Scholarship which helped him to proceed to England for higher studies. But he remained an Indian to the core of his being. There are very few Indians today who are more Indian than Sir P. C. Ray, in ways of life, in habits and manners. He himself says the stamp of India's thought was first impressed upon him by two great personalities : Keshab Chandra Sen and Surendra Nath Banerjee. The former imparted to his character its spiritual bent, while the latter was an inspiration to him in nationalism and patriotism.

With Sir P. C. Ray, there is no divorce between politics and spirituality. His spirituality finds constant expression in a life dedicated to social service and to the good of his country, in his Quest of the Ideal, in his strenuous, disinterested, scientific pursuit of truth for its own sake. Thus, in the personality of Sir P. C. Ray, the ascetic, the nationalist, the patriot, the

scientist, and the industrialist are rolled into one. Each of these capacities is rare by itself. Their combination is still rarer to find.

Prafulla Chandra Ray elected to join the Edinburgh University and specialised in Chemistry under the inspiring direction of Professors Tait and Brown. He took the B. Sc. Degree and D. Sc. of the Edinburgh University in 1885 and 1887, winning the Hope Prize which enabled him to carry on advanced research at that famous seat of learning.

While engaged in scientific studies at Edinburgh, he occasionally gave vent to his earlier taste for Indian History and Culture and, on the occasion of a competition, he submitted a thesis on the Economic History of British-India. It was called *India Before and After the Mutiny*. Principal Sir William Muir characterised the work as " bearing marks of rare ability ". The prize was not, however, awarded to him but a British publisher appreciated the value of his work and published it. That little known historical thesis ranks as a most important contribution to the literature of Indian Nationalism. It should be rescued from oblivion and given its due publicity.

The career of Sir P. C. Ray in Government Educational Service at the Presidency College, Calutta, does not reflect much credit upon the policy of the Government. He joined the Service in 1889 as Professor of Chemistry and served till 1916, remaining throughout in the P. E. S. In 1897, I joined the College and had the privilege of becoming his pupil. His years of service at the Presidency College were the years in which P. C. Ray built himself up a scientist, the first of India's chemists. The results of his strenuous research at the Chemical Laboratory in the Presidency College were published in scores of articles in the Scientific Journals of the world and soon marked him out as a chemist of international reputation. He became an example of India's capacity for work in modern science, in addition to her traditional capacity in the domain of metaphysics, religion and philosophy. The East and the West were combined in his personality. The simple life of an ascetic went hand in hand with the strict and strenuous regimentation of an experimentalist in a positive science.

A remarkable feature of Sir P. C. Ray's scientific achievements is that he is not merely an individual chemist but is the father of a school of chemists. Sir W. G. Pope, then President of the Chemical Society, while congratulatiug him on his Knighthood pointed out "his unique work in connection with the development of Chemical research in India." Shakespeare defines the man of genius as one who is not merely a wit in himself but is the cause of wit in others. Sir P. C. Ray's laboratory at the Presidency College became the nursery of the chemists of New India, many of whom have them-

selves achieved international reputation.

But Sir P. C. Ray figures not merely as a scientist in the field of theory. He is also a pioneer in the practical field of the application of science to industry. Early in his career he realized the primary importance to India of chemical industries. His nationalism made him stake all that he had in starting a chemical enterprise which he called The Bengal Chemical and Pharmaceutical Works Ltd. Like all things great, it had the smallest beginning. The trifling sum of Rs. 800/- contributed by Sir P. C. Ray was its original capital. Now he has the satisfaction of seeing its development as the largest concern of its kind in India, with a paid-up capital of over twenty-five lacs.

The practicality of Sir P. C. Ray's scientific genius has led him to different fields of social service. He has proved himself to be a past master in the work of organising measures of relief at the time of famines or floods. He will always be remembered for what he did for the Khulna famine in 1921 and the devastating floods of North-Bengal in 1922. For the flood-relief he set up a stupendous organisation which collected in a short time over seven lacs of rupees.

As an example of his remarkable scientific achievements, one must remember his monumental *History of Hindu Chemistry* in two volumes. In it he assumes the double rôle of a Scientist and an Indologist and Sanskritist. The work is the fruit of more than fifteen years of strenuous research in an untrodden field.

It has been stated that one crowded hour of glorious life is worth an age without a name. Sir P. C. Ray has had one crowded life of eight decades. For more than 60 years, he has been working in his laboratory regularly from 9 A. M. to 4 P. M. with only an hour's interval for eating and resting. The volume, variety and value of his achievements in so many spheres of national life, in the realm of thought as in the realm of action, can hardly be overestimated.

RADHAKUMUD MOOKERJI

WHAT RELEVANCE HAS GREEK THOUGHT FOR THE PROBLEMS OF OUR OWN TIME?

[D. L. Murray feels that we can learn a great deal from the experiences of past civilizations. From Greece we can learn what it means to exercise freely the highest human faculties ; we can learn that politics are and must be founded on ethics. But the greatest gift the Greeks bequeathed us was their religious inspiration.—Ed.]

The Greek philosophers are still so deeply studied by modern metaphysicians, and the political thought and the history of ancient Greece continue to play such a large part in the curriculum of higher English education, that it is natural the enquiry should be made : Have the Greeks of classical times really anything of value to teach the modern world ?

At a first glance the relevance of Greek ideas to the problems of our own day might well seem doubtful. The scale of the Greek world and of our own seems too disproportionate. United Greece to-day is reckoned one of the small countries of Europe ; then it was split into a host of tiny city-states, whose politics, diplomacy and wars would seem, if we judged things by size, parochial squabbles. Among these little states 300 men was reckoned a respectable expeditionary force, and they had no need to elect parliaments since the whole body of citizens easily assembled in a single amphitheatre for debate. Those campaigns which Thucydides has rendered immortal might be loosely compared in magnitude to a strife between Oxford and Reading—to compare them to a civil war between two states of the American Union would be to magnify them unduly. When we think of the world scale of modern affairs we may wonder what lessons statesmen or administrators can draw today in governing great nations or great empires from the municipal models of Athens, Sparta or Corinth.

An even more significant difference than that of size between the world of the Greeks and our own is the absence of machinery, technology and interest in physical science from the former. Certainly the Greek intellect was able to cope with the ideas of science ; the early Ionian philosophers with their bold guesses anticipated some of the fundamental principles of physical atomism and evolution, and Aristotle is a profound scientific mind as well as a metaphysician. But it remains true that science did not regulate Greek life, that physical experiment was alien from Greek habits of thought, and mechanical invention no aim of Greek ambition. The explanation of this, of course, is the existence of a great slave population employed to minister to the needs of the small

body of qualified citizens who really composed the state. Since all manual labour was performed by the slaves, it was held unworthy of a free citizen to busy himself with the work of the hands, except the bearing of weapons, and consequently there was no stimulus to improve the physical conditions of life by mechanical ingenuity and inventiveness. Even to the artist a slavish tinge attached, since he had to wield the brush or the carving tool. But what counsel, it may be asked, can our world of aviation, radio, mass-production of goods and cheap printing draw from a civilization in which a small body of free citizens, an absolute aristocracy, lived lives of discussion, war and artistic contemplation without any serious interest in the physical basis of existence, or any desire to exploit its secrets to enlarge their wealth or multiply their power?

The answer must be that it is precisely the detachment of the Greeks from the bewildering problems of world organization and the revolutions in daily living wrought by science that qualifies them to instruct us on the essentials of human life. More than any race that has ever lived they believed and practised the doctrine that:—

The proper study of mankind is Man.

In their little Mediterranean world, enclosed by the coast of Asia Minor at one end and the Pillars of Hercules (Gibraltar) at the other, they knew of the existence of the mighty Persian Empire because they had had to fight it, but felt only contempt for a despotism that made spiritual slaves of all its subjects. They had heard from travellers' tales of the uncouth barbarians of the North and the Western Isles, and rated them as but a little higher than the brutes. Within their own boundaries they knew no problem of man *versus* the machine, no swamping of taste and individuality by mass-made factory goods and objects of "art", no corruption of native intelligence by cheap newsprint and mass propaganda. Doubtless they committed a grave treason against humanity in degrading so large a portion of it to the infra-human status of slavery, but the civilization they based upon this injustice was a civilization of free men freely exercising the highest human faculties.

Nothing expresses more nobly the humanism of the Greeks than their religion. They had known and rejected the formless entities of Oriental mysticism, the nihilism and materialism that some of their own thinkers had adopted on the Asiatic fringe of Ionia, the dark, half-animal deities of Egyptian cults. Their gods wore human form and symbolized the higher human qualities; and though this did not totally eradicate the human weaknesses of superstition and intolerace, it made continuously for a religion of sweetness and light oppressed by no cosmic tyrannies claiming in their omnipotence to be superior to the demands of human kindliness, compassion and reason. Whatever the defects of Greek polytheism its service in keeping contin-

uously before the eyes of its adepts the gracious forms of Athene (Minerva), Apollo, Aphrodite (Venus), and Dionysus (Bacchus), all expressions of human wisdom, strength, love and creative energy, was inestimable. There was no place for fatalism, for despair, for base materialism in the world where these images at once fired human energy and (in the minds of the better thinkers) imposed the reins of reason and moderation upon excess.

Secondly, however paradoxical it may sound, the Greeks, for all their limited field of practice, were the greatest masters of political thought the world has known. They were this because they knew that political forms and types of government are reflections of men's souls, and that when the men who make them are understood, political institutions are also made intelligible. The problems of the little Greek city-states are seen, the moment we pierce beneath appearances, to be our own problems of today. They knew and practised democracy, and were alive to its weaknesses as to its virtues. Dictatorships and the rule of plutocracies were phenomena they had experienced and analysed; throughout the development of Greek civilization the more enlightened minds that guided it had before their eyes in the very heart of Greece the threat and warning of totalitarianism in Sparta, the Nazi power of the Greek world, (so oddly admired by that great English critic Walter Pater) with its militarist ideal, its cruel Gestapo, and its worship of the purely physical and fighting virtues, Sparta which when it finally achieved hegemony ruined the true Greek culture, and prepared the way by its unintelligent "new order" for the subjugation of the Greek race by barbarous Macedon. To read the analysis of the various types of government and the type of man who makes them in the last Books of Plato's "Republic" is almost to be reading the news of today. In the margin the student can pencil the names of the modern dictators, democratic politicians, aspiring generals and quislings (similar creatures were suborned in each democratic state by Sparta, in every Greek state by the Persian Monarch) whom Plato describes with piercing photographic accuracy. Nothing could make more truly topical reading for today than this record of the conversations of Socrates with the philosophers and young men of Athens centuries before the Christian era.

The strength of Greek political speculation lies in its recognition that politics are and must be founded on ethics. Out of the soul of man proceed his states and empires, his national and personal ambitions, and if his soul and mind are corrupt, the political world he creates will be worthless too. The very opening of the "Republic" shows Socrates destroying with blows of formidable logic the crazy doctrine that "justice is the interest of the stronger," put forward by a famous

Athenian sophist, who anticipates the whole philosophy of totalitarian unscrupulousness and is forced to admit that his principles would be the ruin of human society. What just dealing really is, and what ideals it implies in the soul of man, are drawn out in the subsequent parts of the great discussion, with a penetration, a subtlety and a delicacy of moral observation that provide a magnificent tonic for those who today are discouraged by the apparent renunciation of all principle or care for truth and fair dealing over a great part of the earth's tormented surface.

Nevertheless to the present writer the golden gift of Greek thought to our own age remains its religious inspiration. Mention has already been made of the humane quality of Greek paganism, but the educated Greeks were just as alive as the philosophers of our own time to the fact that myths and legends and tales of marvel handed down from the cradle of the race, can have only a symbolic value for the clear thinker however precious that symbolism may be. The basis of religion must be more firmly built than that, and it is the highest glory of Greek thought to have laid for all time the foundations of that idealistic interpretation of the universe which played a central rôle in the formation of Christian theology; was afterwards taken up anew by Kant and the German metaphysicians; and remains the only firm ground upon which religion can resist the criticisms of the materialist and the sceptic. It was a work accomplished by Plato and his successors through sheer, determined mental labour, without reliance on legendary tradition or alleged "supernatural" communications. They demonstrated in perpetuity that the so-called "external" world in which man lives and acts, and which materialistic science would bid him consider the only certainty and only reality, is itself unintelligible and unreal except as the expression of spiritual and mental principles which bind it together and give it its shape and character. If Plato's doctrine of the Eternal Ideas which underlie our ordinary experience and give it its meaning and consistency is today only studied and comprehended by philosophic students, the heart of it is known to all the Christian West through the long chapter of theology that opens with the Fourth Gospel. Dr. Inge has remarked that "A history of Greek philosophy, instead of ending with the Stoics, or even with Aristotle, ought to include St. Paul and St. John, Plotinus and Proclus, and the Alexandrian and Cappadocian Fathers." We may add that it should have for Epilogue Hegel and such English disciples of his as Green, Caird, Bosanquet and Henry Jones, and for Appendices Spenser and Wordsworth and the other poets who have seen in the visible frame of things only the veil of the invisible reality and the Eternal Godhead. Of all the gifts of Greek thought to Western man that is surely the greatest, the richest and most lasting.

D. L. MURRAY

HINDU WIDOWS

[The origin and the meaning of the practices associated with widowhood in India are little understood outside, thanks partly to missionary stress upon their rigours.

Vilem Haas, former Editor of *Die Literarische Welt* of Berlin, now domiciled in India, here brings the Western point of view to the problem of the Hindu widow's status. In his " Notes, " which he modestly insists should be published and read only as " the observations of an amateur who is interested in ethnological problems, not those of an expert, " he develops several clues found in Western ethnological theory.

Dr. Radhakamal Mukerjee, Head of the Department of Economics and Sociology in the University of Lucknow, in his companion article presents from the Indian point of view the social and ethical ideals that lie behind the practices enjoined upon the Hindu widow. That the institution has its drawbacks cannot be gainsaid. Evils are inevitable when a custom has become rigid and when a discipline, meaningful only when it represents a voluntary consecration to an ideal, is imposed from without. Freedom for the individual to choose between remarriage and the dedicated life of traditional Hindu widowhood would solve both the social problem and the demographic one, which, Dr. Mukerjee shows here, is serious.—ED.]

I

The distinguished historian of the Indian caste system, the late Dr. Shridhar V. Ketkar, in his instructive *History of Caste in India*, Vol. 1 (Ithaca, N. Y. 1909), describes the finer shades of difference between the individual castes in ancient India. Roughly he tells us as follows: A higher caste is and always remains a higher caste; a lower caste is and always remains a lower caste. But there are shades of difference. There are low castes which, by means of a certain action, pollute a high caste, and again there are low castes which, by the same action, do *not* pollute a high caste. Among a number of examples the following are mentioned by Ketkar :-

1. If a caste can give water to a Brahmin or touch him, that caste is pretty good.
2. If a caste can give water to a Brahmin lady or touch her without polluting her, that caste is better still.
3. A caste from whom a Brahmin widow may accept water, or one whose members she can touch without being polluted, is the best of all.

This example is very striking, for it indicates a social gradation which appears to be entirely the reverse of that of the Hindus. According to the Hindu conception—and, moreover, also according to the Mahommedan and the early Christian conception—the man is better than the woman. But according to the

specifically Hindu conception the widow is socially in a worse position than the wife. She is deprived of many rights and liberties which the wife enjoys, and subjected to many restrictions to which the wife is not subjected. According to popular superstition the sight of her brings misfortune, and so, for example, she cannot as a rule be present at a marriage.

Behind the example quoted by Ketkar, however, there seems to lie a social order which is exactly the reverse. If we simply invert Ketkar's example, we can easily get a clear idea of the inverted order. It then looks like this :—

1. A low caste, from which a Brahmin *widow* may receive water or by whose members she may be touched without being polluted, is the best among the low castes.
2. A caste from which a Brahmin *lady* may receive water or by whose members she may be touched without being polluted, is worse than the first.
3. A caste from which only a *male* Brahmin may receive water or by whose members he may be touched without being polluted *(but not a wife or widow)*, such a caste is the worst.

Every unbiassed reader will surely have the feeling that, in all probability, the following social order must be the actual basis of this rule, *viz.*:–

1. Within the high caste the widow is the highest, because she can be polluted also by those low castes by which a married woman or a man of the same high caste is *not* polluted.

2. Next comes the married woman, on the same grounds.

3. Last of all comes the man. He is not polluted by the touch of low castes by the touch of whom the married woman, and certainly the widow, would be polluted. One is compelled to admit that this conclusion is not lacking in a certain logical probability and is certainly not fantastic.

This social gradation corresponds in essentials to the so–called " Matriarchy, " *i. e.*, supremacy of women. It is universally known that, as in many parts of Europe and Western Asia, matriarchy has existed in India and, in certain parts of India, still exists today. But, quite apart from that, the above–quoted example exhibits a peculiarity which, even in matriarchy, is not general—namely, that the widow stands above all other women.

Why should it be specially a widow, and not the eldest married woman ?

In order to explain this, we must go a little more closely into the so-called " matriarchy. " According to the general opinion which is for instance represented by the classical historian of matriarchy, the Swiss J. J. Bachofen, matriarchy falls into two periods: the earliest form of matriarchy is " hetærical " matriarchy, in which the institution of marriage did not yet exist and sexual promiscuity prevailed. It

seems probable that at that period the priestess or queen had the privilege of selecting for herself the men with whom she wanted to enter into temporary relations and by whom she wanted to have children, and many legends about mythological queens of the East—including the historical character of Cleopatra, around which so many legends have been woven, make it appear likely that in some districts the man who had embraced one of these queens on a single occasion was subsequently killed, so that he could embrace no other woman—possibly in imitation of primitive and incomplete observations made on the animal world, *e. g.*, bees. The motif of the free choice of a husband on the part of the queen or the princess certainly reaches far down into the much later *cycles of heroic legends* and is to be found in many Indian legends also: here, too, the princess still has, either fully or to a restricted degree, the privilege of selecting her consort herself, at least formally —for instance, by handing him a garland of flowers or other prize in a tournament, although, it is true, only for a permanent union by marriage. And, regarding the killing of the man after he has once enjoyed the queen's favour, the fairy-tale of Scheherazade, the famous outline-story of the *Arabian Nights*, is probably nothing but the later adaptation of this principle to patriarchal conditions.

In the original state of hetærical matriarchy, with the free selection of a consort on the part of the queen, there is thus already a very close association between the notion of a " widow " and that of the " female ruler. " A woman who is a queen and who freely selects her temporary partner, a man who is subsequently killed, must have appeared, in the light of later, historical times, as the prototype of the widow, of the " eternal widow, " as it were.

This explanation is, however, certainly not yet adequate. Only a more detailed analysis of matriarchy can afford a deeper understanding. We refer once more to J. J. Bachofen.

The period of matriarchy is essentially dominated by the motif of mourning, of mourning for what is transitory in life. According to Bachofen, it concerns the principle of the transitoriness of matter, whilst the male period represents the principle of the immortality of spirit or the soul. The goddesses of matriarchy, *e. g.*, Isis, Demeter, Artemis and the Asiatic (black) original Venus, are depicted in a definite characteristic aspect in the attitude of mourning for a lost husband, lover, son or daughter. Isis laments Osiris; Venus laments Adonis; Artemis, Endymion; Demeter, Persephone. They mourn for and represent death in nature, the death of vegetable life and the dying of the generations of men. The corresponding cult is a pure cult of women, in which women mourn for the passing away of some beautiful and divine youth—the most popular among them is Adonis, who originat-

ed in Western Asia, but the same idea also extends into the cycle of Indian legends around Krishna. The underlying principle of this feminine cult of mourning is animistic: change in Nature, and death are mourned, and the resurrection of Nature is hoped for. If the notion of a royal, priestly or divine woman is associated with that of the "widow," the idea that it is her *husband* who has died is perhaps not so very essential—an idea which at periods of hetærical matriarchy is not at all important—it is rather *the universal symbolical attitude of mourning in general*, of the mourning woman, such as Isis, Venus, Artemis and so on.

Perhaps this notion also throws some light on the earliest motives of the so-called burning of widows. Woman is always the principle of fertility in nature. But the widow is condemned to barrenness. As the representative of the queen she is turned into ashes in order to enable the substance of fertility, which has become useless and free, to return to the earthly matter, and by the addition of this metaphysical fertility, to stimulate Nature herself to fertility, to renewed creation of life. The conception that Nature needs human sacrifice and human blood to enable her to create new life periodically is common to almost all primitive tribes in ancient times. And the killing of the widow in her character as representative of the royal principle in matriarchy, finds parallels in later patriarchy: many primitive tribes kill their chief after a certain period of his rule in cult forms, numerous examples of which are cited by Frazer in his famous work, *The Golden Bough*.

The burning of widows is thus a sacrifice and a symbol of resurrection in Nature—and, as so often, a great poet has, unknowingly, expressed a great mythological cult truth. This was Goethe in the well-known poem "Der Gott und die Bajadere." Mahadeo spends a night with a courtesan. But the next morning she finds him dead by her side. The dead body is cremated, and, according to ancient usage, the courtesan begs to be burned with her lover. This is forbidden by the Brahmins, because she is not the wedded wife. Then the courtesan leaps into the flames of the funeral pyre. But from the flames the youthful, radiant god rises again, with the courtesan in his arms as a heavenly beloved. The symbolism of reawakening Nature is very evident here, and perhaps this is another instance of a poet's giving an explanation of a religious cult which scholarship has hitherto sought in vain. We have to add that, in history, the burning of a living being never means a mere punishment—it has always the character of a cult ceremony of purification or rebirth; this applies to the burning of witches in Europe too.

It is possible, however, that there is a simpler and less metaphysical explanation. Let us, therefore, begin at the beginning once more.

How is it that in the Hindu social

order the widow appears to stand relatively lowest, and that, in former times, she was often burned ?

In order to explain this, we must first make a correction ourselves. If certain renunciations or penances are imposed upon a certain person, or if that person is even killed, it does not necessarily mean that that person is estimated at a low value. It may mean just the opposite, namely, that on account of supernatural powers that person is feared. When, for example, in the Middle Ages, countless " witches " were burned in Europe, this was surely only because special superhuman magical powers, which were feared, were ascribed to them. And it may be the same in the case of the burning of Indian widows. The widow, after all, still represented the old sorceress of the tribe, the woman with supernatural powers, which she once was in the primitive tribes. It is a well-known fact that, in ancient India, the gift of prophecy was ascribed to widows before their cremation, as to the ancient sibyls. And even today, in popular superstition, the widow is accredited with a kind of magic power, which is supposed to bring misfortune. In this connection it will perhaps be of interest that, judging from numerous reports and records, the majority of the witches who were burned in Europe *actually* seem to have been *widows*. The popular idea of a " witch " in Europe, even today, perhaps corresponds most closely to the idea of a rather old widow, not a married woman or a maiden. In the Middle Ages these witches were always also accused of committing " fornication with the devil. " This sexual momentum plays a decisive part in all European witch-trials.

But how is it that this magical power of the widow, which obviously was once regarded as an auspicious power, on which the entire welfare of the tribe depended, was later regarded in an inauspicious and dangerous light, and the widow in India was burned ?

Of all the problems we have touched upon here, this question is the easiest to solve. It is frequently assumed in archæology that, between the period of woman's rule and that of man's rule, there lay, in prehistoric times, a period of bloody conflict, in which both sexes fought each other for supremacy. Many legends suggest this, as, for example, the legends of the battles of the Amazons. If such a struggle really took place between matriarchy and patriarchy, then it certainly falls in line with this struggle, that the magical powers of the widow which, in matriarchy, stood for the welfare of the tribe, were now interpreted as negative magical powers which made it necessary to burn the widow, or at least to impose upon her far-reaching restrictions, both social and relating to cult. Thus in primitive patriarchal society widows were burned in order to prevent radically any return of matriarchal conditions in the group in question. The woman who would have become

head of the group if matriarchy had still been in force, was immediately removed. The burning of widows then became an ever-repeated symbolical act of the final establishment of man's supremacy, and the final destruction of the supremacy of woman. Even at the present day widows in India are addressed ceremoniously by children as " father, " not as " mother. " Thus they are deprived of the attribute of femininity, and the fiction is set up that they are men—a last, very humane relic of their erstwhile physical destruction.

I am well aware that there are quite different interpretations of the burning of widows, which are connected with the Indian doctrine of the migration of souls. All I desire is that, along with the other explanations, this suggestion of mine should also be discussed.

No other culture affords such opportunities for studying ancient primeval conditions of human society as Indian culture does. In its conservatism it preserves relics of old, long-past cultural conditions, which frequently stand in opposition to the newer strata of the social structure. It is like a geological formation in which the separate layers lie unmixed over one another. Hence the contradictions. We find one such contradiction in the treatment of the Indian widow, upon whom far-reaching social limitations are imposed, who formerly was frequently burned, and who, in spite of this, enjoys a position of authority in the family, which, even today, actually often surpasses that of the father of the family. In these observations we have made an attempt at explaining this contradiction.

VILEM HAAS

II

Indian culture has brought together many ethnic strata and modes of living, which often remain unblended in such a manner that it is not easy to interpret the origins and the significance of even universal customs and usages. We find the same custom, belief or ritual interpreted differently by different castes and social strata, while not seldom there are also serious contradictions.

The main principle which should be followed in sifting the factors which underlie different social beliefs and practices may be indicated at the outset. Nothing is more significant in the evolution of Indian culture than the gradual assimilation of the customs, institutions, myths and forms of belief of the autochthonous peoples—the Mundra, Dravidian and other folks into the social system of the Indo-Aryans. Even at the present day various tribes and communities are still being incorporated wholly or in part into the Hindu social organisation which the Indo-Aryan Brahmans have built

up in India. The main reason why caste has lived in India for more than two thousand five hundred years is that it is a pattern of group orientation which permits an upward social movement of ethnic groups as these can absorb the elements of Brahminical culture. Many aboriginal tribes accordingly transform themselves into castes and obtain the recognition of their collective status in the Hindu social hierarchy. This silent process still goes on in the present age unobserved by politicians or religionists in the country.

The rise in status—and in India it is not individuals who ascend the social ladder but entire groups—is indicated by the acceptance of the Brahminical code, with special reference to the cleanliness of food, the intercession of the Brahminical priest in worship and in domestic rituals and the prohibition of widow-remarriage.

As a matter of fact all high and intermediate castes have now accepted the ideal of penance, abstinence and devotion for the widow and the prohibition of widow-remarriage. Vedic society was patriarchal in its organization, and the origins of the custom of *Sati* or self–immolation of the widow on the pyre of her husband can be traced in its origin to the social attitudes of the Indo-Aryan or Vedic religious-proprietary family. In the Vedic family the wife participated in the sacred rites performed by her husband. The position of the wife in the sacrificial ritual, though narrowed by the priest, remained unchallenged for a long period. In the *Ramayana* we read of Ramachandra performing his rites, during the period of the banishment of Sita, by having by his side the golden image of the Queen. The Vedic and Smriti ideal is that a wife completes a husband and is half of his self. This other half is referred to in the *Brihadaranyaka Upanisad*. Here also we come across the noble figure of Maitreyi, one of the two wives of Yajnavalkya, who shares her husband's intellectual pre-eminence. All through the epochs the wife had the place of honour in the household and that honour she had won through her purity, chastity and service.

In the Vedic texts we find reference to the widow as lying beside her dead husband on the pyre and as being summoned to leave him in order to be united with his brother, apparently as a bride. Vedic Scholars are of opinion that it was an old practice that the widow burnt herself with the dead but this practice was modified by the Brahmans of the Vedic age. For the practice is not at all mentioned in the Sutras. The later *Smritis* approve of it, but not without occasional dissent. Here and there in the later romances and historical works it is alluded to, and the custom became wide-spread in Rajputana during the prolonged struggle for independence and for maintenance of the purity of Rajput blood against Mohammedan invaders.

In any case the burning of the widow was an occasional observance

and was normally more or less voluntary. Things might have been different for queens of a royal household where reasons of political expediency strengthened the religious motive in favour of burning. Throughout India's folk literature, in popular songs, tales and ballads, woman's chastity is prized as a virtue of the gods, and since marriage is conceived as a union beyond life, when the husband dies it is her deep eternal love which incites the widow to be reunited with the dead by her self-immolation.

It is a high ideal of conjugal devotion in a religious proprietary family which has indeed prompted the *Sati*. But the *Sati* was by no means a universal usage. In most cases the widow lived in the household with her grown-up sons and daughters-in-law and the Hindu law entitles her to maintenance so long as she remains faithful to her husband's memory. The *Smritis* have laid down this law and also a code of devotion and abstinence for her. She has to undertake fasts and penances and occasional pilgrimages and even the use of a bed and ornaments she must deny herself. In many modern Brahman families in India such devotions are practised by the widows. While a foreigner might look upon these usages as harsh, the Indian widow takes to them in a profound spirit of devotion and asceticism which gives her joy and solace in sorrow and poverty. Nor can a foreigner easily understand the spirit which does not permit a Brahman widow to touch or accept water from her own sons and daughters, not to speak of pollution by touching or accepting water from persons of lower castes. For the widow's whole life is sought to be transformed into a ritual, a consecration to the deity and the memory of her dead husband in which she lives and moves. It is not a question of social opprobrium which guides her dealings. It is not an attitude born of social differentiation between high caste men and low caste men whose touch would pollute her. It is an individual penance which cuts her off even from members of her own household. Not even her favourite child can defile her when she is at worship or in her daily round of duties.

Accordingly it is not magic based on the notion of woman's superiority, derived from a supposed prior stage of matriarchal organisation, which governs this "don't-touch-me-ism" or her inviolability. As a matter of fact, among many Hindu castes the practice of levirate holds good. The widow of a man can be taken in marriage by his brother though a man has no rights over his younger brother's widow. This, again, goes back, like the *Sati*, to Vedic custom and can be consistent only with the patriarchal family.

The Hindu widow, though invested often with divine purity and devotion, has never been associated with magic powers which the witches of the Middle Ages in Europe, for

instance, were popularly believed to possess. She is always loved and revered and not feared or shunned. In Hindu popular superstition the taboo against the widow's participation in domestic observances relates only to the marriage ritual which can be naturally explained by reasons of inauspiciousness in the popular imagination and belief.

The position of the widow in a particular social group indicates its assimilation to the organising Indo-Aryan culture. In the highest groups which have been completely Brahmanised, we have the stress on fidelity of the widow who had been the participator in her husband's domestic rituals when he was living. On his death she devotes herself to a life of penance, worship and service. She enjoys his property during her lifetime subject to continued chastity and to the limitation that she cannot transfer it. She has also her own *Stridhana* which includes her marriage gifts and which on her death falls to her daughters. Here the social and legal consideration shown to her entirely depends upon the acceptance of her obligation to transmit her husband's faith and property unimpaired to the next generation through a chaste and devoted consecration. The next stage of social assimilation is seen in certain intermediate castes which follow the practice for a man to marry his brother's widow. This has also authority in the *Smriti* tradition which recommends the practice of *Niyoga* for providing the widow with a son and heir. Finally those social groups which have not been adequately assimilated to Hinduism remarry their widows. Among the Pasis, Chamars and Ahirs, for instance, in the United Provinces, who practise widow-remarriage, the number of widows per 1000 females is 128, 136 and 148, respectively, as compared with 216, 218 and 182, respectively, for such upper castes as Brahmans, Rajputs and Kayasthas. Widow-remarriage is in fact the rule as we go down to the lower rungs of the Indian social ladder.

This is not a social contradiction in Indian culture. For nothing is more characteristic of the Indian caste system than the gradual adoption by the lower and intermediate castes of the mode of living and the social usage of the Brahman who sets the norm for Hindu society. With reference to widowhood the Brahminical norm is based on the sanctity and inviolability of the marital tie which overreaches individual lives. Such a norm, however, is the major factor now responsible for the steady decline of the upper castes, which foretells in some measure racial suicide.

The social issue is so important as to deserve more than passing notice. In Northern India the decline of the upper Hindu castes and the fecundity of the lower Hindu castes are shown below :—

Disparity of National Variation of Advanced and Backward Hindu Castes in the U. P.

	Percentage of Literacy of Males aged 7 years and over	Percentage Variation 1901-1931
Advanced		
1. Brahman	29.3	—4.8
2. Rajput	18.3	—4.9
3. Kayastha	70.2	—9.3
Backward		
1. Chamar	.6	+6.4
2. Pasi	.5	+17.8

The chief cause of the decline of the upper Hindu classes is a low sex ratio, the effects of which are intensified by the multiplication of endogamous divisions and the prohibition of widow-remarriage. As we rise in the Hindu social scale and the caste is further removed from the thoroughbreds of the soil the deficiency of females increases.

	Number of Females per 1000 Males
Advanced	
1. Brahman	882
2. Kayastha	835
3. Rajput	866
Backward	
1. Chamar	957
2. Pasi	957

At the same time the number of widows increases. On the whole about one-fifth of the females in the upper Hindu castes do not bear children. This is indicated below:—

	Married	Single	Widows
Advanced			
1. Brahman	473	311	216
2. Rajput	492	319	189
3. Kayastha	448	370	182
Backward			
1. Chamar	563	301	136
2. Pasi	568	304	128

The deficiency of females is increasing from decade to decade among the upper castes in Northern India. At the same time, the larger proportion of widows among the upper castes, the disparity in age of the married couple, due to the increase of the bride price among many castes, high and low, on account of the economic stress coupled with marriage at a young age, which means more widows—all these factors are responsible for the differential fertility now working against the culturally advanced sections of the Hindu community.

Without the abolition of the time-honoured practice of prohibition of widow-remarriage the upper castes will continue to show a demological decline; while gradually the intermediate and backward Hindu castes as well as the Muslims will swamp them. The practice of widowhood, though representing conformity to the ancient Indo-Aryan religious ideal, has now become dysgenesic. This is, indeed, a glaring instance of an anomaly between biological and cultural evaluation in Hindu society. Hindu society must solve it soon in order to live.

RADHAKAMAL MUKERJEE

PROGRESS THROUGH CATASTROPHE

[The Rev. Leslie J. Belton, B. A., M. SC., is the author of *Creeds in Conflict*, a survey of the important and some little-known religious groups. In the following article he brings out the necessity of man's deliberate action if he wishes to progress. Nature will not, like a fond mother, lead him inevitably to the gates of Paradise. Man's progress depends upon his individual and collective efforts.

"Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom." *The Voice of the Silence.*—ED.]

Can we still believe in progress in spite of the catastrophes which intermittently overwhelm the empire of man? Can belief in progress be sustained in a catastrophic world-order? The spiritual monist has his own answer to this question, an answer that is neatly summarised in these words of the *Bhagavad Gita*: "I am the source of all, from Me everything arises—whoso has insight knows this" (Otto's translation). But the Westerner usually finds this question more disturbing. His outlook on life is less noumenal than that of the Eastern philosopher, more humanistic, more wedded to earth.

Metaphysics is a worthless pursuit, thinks the Westerner, if it be not built on a sound philosophy of history. Unless we can make sense of history—the history of man's tenure of earth—all philosophising is in vain. We must start from where we are: only if *this* life has meaning can we ascribe significance to the Cosmos as a whole. History in itself, *i. e.* movement for movement's sake, is meaningless; movement must be purposive, directed to an end, if it is to have meaning. Thus, broadly conceived, the idea of progress is an attempt to trace purpose in the flux of life from amœba to man.

"Progress," says Dr. Julian Huxley, "is a major fact of past evolution." That is a signal admission. Yet the idea of progress is under a cloud. Progress, it is said, is the delusive dream of the nineteenth century born of the purblind habit of some of its representative thinkers of confounding the perfection of machinery with the perfection of man. Yet if progress is wholly an illusion history loses its meaning and man becomes (as the materialist regards him) a momentary flash in an æonion darkness serving no supreme or distant end. This is the dilemma; and this is why the idea of progress is still a live issue in Western thought in spite of the weighty arguments which are justifiably brought against the nineteenth century conception of it.

Progress in nineteenth-century

Europe was not a theory but a gospel, a surrogate-religion for the evangelical Protestantism whose tenets the more radical thinkers felt bound to reject. its archapostle was Herbert Spencer. Progress was for Spencer a beneficent necessity, a universal law which must continue until perfection is achieved. "Progress," he said, "is not an accident but a necessity—it is a part of nature." No reputable thinker would maintain this view today. If the idea of progress is to be retained it must be freshly interpreted. On this scientists and theologians are agreed, the former because the process of life as biology discloses it offers no evidence of an inevitable purpose moving on towards the perfection of man; the latter because belief in automatic progress confined within the planetary context exalts man at the expense of the Creator-God whose sovereign will alone rules the affairs of life and of man.

Progress then is not inevitable? Is it an illusion, a superstition, a myth? The answer we give to this question largely depends upon how we face the fact of catastrophe. The weakness of the nineteenth-century view of progress was its utopianism, its superficiality, its materialism. Failing to account for the darker side of life, it glossed over the tragedy of life for the sake of a happy ending in man's earthly home. Any view of progress that is likely to commend itself to the twentieth century must take account unflinchingly and frankly of the catastrophic element in life.

The star of inevitable progress was already waning at the end of the nineteenth century but it took a world war to awaken us to the full falsity of Victorian optimism. So overwhelmingly horrific was the war of 1914-1918 that even the most confirmed of inevitabilists had to pause and ask himself whether after all men were marching quite so steadily and surely as his grandfathers had thought towards the promised land. If Utopia were still a possible goal man would have to achieve it for himself; nature would never achieve it for him. Yet, we may ask, why should it require a colossal war to awaken Europeans to the tragic element in life? The tragedy was already there had we eyes to see it. Warfare reproduces in the field of human action a conflict which nature herself abundantly and appallingly exemplifies. To say this is not to justify man's war-making (for man is a self-conscious being faced with choice between good and evil, and war is an evil) but to demonstrate the futility of man's assumption that everything in the garden is lovely in the best of all progressive worlds, until man himself stages a large-scale war. Every war is catastrophic from somebody's point of view whether it be nature's war or man's. Ask the ants who survive the heavy-footed thrust of a human marauder. But what do we mean by catastrophe?

"A duel," says Dr. C. J. Wright in *The Hibbert Journal* (October

1940) " which resulted in the death of one man would not be generally thought to be a ' catastrophe'; but the term is universally acknowledged as appropriate to the present stupendous conflict....The evil must be notable by its magnitude to warrant the use of the word. The imagination is thus impressed by an event unusual in size or, sometimes yet not necessarily, rare in time." Our human judgment in this matter is relative to our own standpoint, and is crudely subjective. Millions of Chinese may be perishing of famine but what is that to a popular English newspaper when it can carry a graphic story of the Nazis maltreating a hundred thousand Jews. China is remote from Fleet Street : Germany is oppressively near. Thus not only the magnitude and rarity but proximity also is a factor in our judgment of catastrophe. The spiritual criterion that we commonly neglect is nobly stated in some words ascribed to Jesus : " And whosoever shall offend *one* of these little ones....it were better that he were cast into the sea." Not magnitude, nor rarity, nor proximity, but what happens to the least of these our brethren is humanity's gain or humanity's loss. " What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine and go after that which is lost, until he find it."

But Nature takes no account of this spiritual ethic ; Nature knows no ethic ; she is blind, non-moral, imperturbably catastrophic. Hers is a predatory regime regardless of values, regardless of man. The inevitabilists seem to have forgotten this in spite of T. H. Huxley's celebrated arraignment of Nature's " immorality. " Nature sacrifices the superior life to the inferior. In his notable Gifford Lectures of 1937-38, Sir Charles Sherrington, O. M., writes : " Naive thought might suppose the scheme of Nature would at least value transcendence in life, *e. g.* a man more than a protozoan speck, or than a parasitic bacillus. But no. Of these latter that thrive by killing the former there are kinds too many even for mention here. There is, for one, that lowly and destructive life, the tubercle bacillus, which martyrs men and animals the habitable globe over." Yes, and there is the malaria parasite which inflicts untold misery on millions of the human race : in India alone it causes the death of about 1,200,000 persons every year. That surely is a castastrophe as appaling as a devastating earthquake (and earthquakes have always provoked men to doubting wonderment), as appalling, if less manifestly spectacular, as a man-made war. Men die of malaria not suddenly but slowly, not in battalions but one by one, the holocaust is the same.

' Catastrophe ', so regarded, is writ in large characters and in small across the face of Nature. It is one of Nature's means of

producing self-conscious life. It follows then that man—who alone on earth apprehends values—is less than his true self, and fails of his highest promise, if he blindly reproduces in the human scene the conflicts of nature. What in Nature is non-moral is immoral in man. It follows, too, that man is in very truth working out his own salvation. In other words, man is taking increasing charge of his own evolution. This is the considered verdict of Dr. Julian Huxley who, in his presidential address to the zoology section of the British Association in 1936, stated in true humanist fashion that "If we wish to work towards a purpose for the future of man, we must formulate that purpose ourselves.....Man must work and plan if he is to achieve further progress for himself and so for life."

We may conclude that the continuance of evolution in self-conscious man may by fittingly described as progress. But man is no mere instrument of Nature; man is self-conscious, and according to the measure and expansiveness of his self-consciousness so is his ability to achieve increasing mastery over the life that is within him and the life that is without. Progress truly conceived is spiritual growth. Man, achieving self-awareness, becomes aware of the Self of selves and therein discovers the source of his significance. Egoism becomes altruism, transforming the world of experience in the light of the spiritual values which his insight perceives.

LESLIE BELTON

For the absolute good is the cause and source of all beauty, just as the sun is the source of all daylight, and it cannot therefore be spoken or written; yet we speak and write of it, in order to start and escort ourselves on the way, and arouse our minds to the vision: like as when one showeth a pilgrim on his way to some shrine that he would visit: for the teaching is only of whither and how to go, the vision itself is the work of him who hath willed to see.

—PLOTINUS

THE EVOLUTION OF INDIAN MYSTICISM

IV. MYSTICISM OUTSIDE INDIA

[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 fourth 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 neither proper nor possible to deal here *in extenso* with the flowering of the mystical consciousness outside India. But I may make a very brief reference to it to provide a background for my exposition of Indian mysticism.

Even so early as in Greek literature we find the dawn of the mystical consciousness in the West. The Socratic Dæmon was a felt inner voice. Socrates used playfully to call himself a mental midwife who helped to bring to birth the higher life in each of his hearers. His great pupil Plato was a true mystic. He insisted on the divine origin and nature of the soul and affirmed that the soul is a citizen of the world of the eternal reality, *i. e.* the world of being as contrasted with our world which is a world of becoming, a world of limitation, a world of evanescence. According to him all true Knowledge is but *reminiscence*. The world of the senses is but a prison of the soul. "The power of knowing reality is already in the soul when the eye of the soul is turned." The soul then realizes absolute Beauty and "knows what the essence of Beauty is"—the fusion of the True and the Good and the Beautiful. To Aristotle God is the "unmoved mover". But it was Plotinus who was the master mystic. He taught in his *Enneads* that God was the deepest reality in Nature and in Man. God (Nous) is beyond all limitation of qualities, and every description of Him must be an everlasting Nay (corresponding to the Advaitic *Neti, Neti*).

Among the Jews, whom we might be prone to judge from our study of the New Testament to be Pharisees and to care more for the letter of the law than for its spirit, we find the mystic efflorescence. Many mystics among the Jewish Rabbis had trodden the path of devotion and sanctity and had attained rapture and ecstasy in all their warmth and fervour and intensity. They felt the call of the finite for the Infinite and the call of the Infinite for the finite. They ascended to the region where the wings of the Law are folded and which is above time and space and thought. It is said of them, as it is said of Indian mystics, that they used to sing and dance charmingly and inspiringly. It was said of a Zaddik that "his foot was light as that of a four-year-old child", and that his voice sang new melodies

which he or other men had never heard. It has been said well:—

"Time crumbles, the limits of Eternity vanish; only the moment remains, and the moment is Eternity. In its indivisible light all that was and that will be appears simple and united.... So these men of Ecstasy wander over the earth, living in the silent distances where God has His exile, companions of the holy omnipresence, and conscious of the pulsations of the heart of the world."

The New Testament is not only a fulfilment and transcendence of the pre-Christian Law, but is also a fulfilment and transcendence of pre-Christian mysticism. St. Paul says: "The fruit of the Spirit is Love.... Love is the fulfilling of the Law." Law and Light and Love are fused into one. St. John says: "Except a man be born again, he cannot see the Kingdom of God."

"He that loveth not knoweth not God; for God is Love." The apostles merely carried forward Jesus's rich and vivid consciousness of God as uttered in the famous declaration "I and my Father are one." They experienced and affirmed mystical communion and union. The very opening sentence in the famous *Confessions* of St. Augustine utters the true mystical note: "Thou hast made us for Thyself and our heart is restless until it rest in Thee." He says further: "By inward goads Thou didst rouse me, that I should be ill at ease until Thou wert manifested to my inward sight;" "I tremble and I burn; I tremble, feeling that I am unlike Him; I burn, feeling that I am like Him." "The two cities have been formed by two loves: the earthly by the love of self, even to the contempt of God; the heavenly by the love of God, even to the contempt of self." He further says finely that "God is the only reality, and we are only real in so far as we are in His order and He in us."

The mystical tradition was carried forward in the Middle Ages. John the Scot, called Erigena, said in the ninth century: "There are as many unveilings of God (Theophanies) as there are saintly souls." According to him evil is a *negation* and is hence outside the knowledge of God. Sin is separation from God, and holiness is union with God. St. Francis restored the joy of religion, the ecstasy of prayer and communion. Mysticism flowered in Germany in Eckhart. His utterances betoken a mind perfectly attuned to God and parallel the great utterances of Indian mysticism:—

"I have a power in my soul which enables me to perceive God; I am certain as that I live that nothing is so near to me as God. He is nearer to me than I am to myself....That person who has renounced all visible creatures and in whom God performs His will completely, that person is both God and man. His body is so completely penetrated with Divine light and with the soul essence which is of God that he can properly be called a Divine man. For this reason, my children, be kind to these men, for they are strangers and aliens in this world.

"The perfect spirit cannot will

anything except what God wills, and that is not slavery but true freedom. There are people who say, if I have God and He is love, I may do what I like. That is a false idea of liberty. When thou wishest a thing contrary to God and His Law thou hast not the love of God in thee.

" The eye with which I see God is the same as that with which He sees me. "

The following utterance of Eckhart rises to the loftiest heights of Hindu Adwaitic mysticism : " All that is in the Godhead is one. Therefore we can say nothing. He is above all names, above all nature. God works ; so doth not the Godhead ".

He calls Godhead, *i. e.* Brahman, the " nameless Nothing " ! God, *i. e. Iswara*, is the personal self-realization of Godhead. Eckhart combined service and renunciation and even preferred the former. He said : " If a man were in rapture such as Paul experienced, and if he knew of a person who needed something of him, I think it would be far better out of love to leave the rapture and serve the needy man. " There were many other great mediæval mystics such as Catherine of Siena who had " the sweetness of serving God not for her own joy, and of serving her neighbour not for her own will or profit but from pure love. " It is not possible to describe all of them here but I may make here a garland of some of the sweetest flowers of their thoughts. Ruysbroek says :—

" We follow the splendour of God on toward the source from which it flows, and there we feel that our spirits are stripped of all things and bathed beyond all thought of rising in the pure and infinite ocean of love This *immersion in love* becomes the habit of our being, and so takes place while we sleep and while we wake, whether we know it or whether we know it not....*It is simply an eternal going forth out of ourselves into a transformed state.*

" The Spirit of God breathes us out toward love and good works, and it breathes us into rest and joy ; and that is eternal life, just as in our mortal life we breathe out the air which is in us and breathe in fresh air. "

He speaks also of " ministering to the world without in love and in mercy while inwardly abiding in simplicity, in stillness, and in utter peace ". Richard Rolle of Hampole was a great English mystic who went through the three mystic stages of purification and illumination and contemplation and rose to the height of supreme ecstatic love. Henry Nicholas was another mystic. He taught in the clearest way the harmony of Law and Love.

" No one is ever released from Law. Those who think that Law is abolished have not the Love of Christ formed in them. The Law is not abolished, it is fulfilled in Love. He that loveth doeth the will. No one ever transcends righteousness, for the entire work of God toward salvation has been making for the fruits of righteousness. "

Thomas à Kempis's *Imitation of Christ* is one of the best books of Christian mysticism and teaches us the splendour of mystical experience

which is, according to him, " shining to saints in perpetual bright clearness ".

It is not possible here to go in detail into modern Western mysticism. But whether we study the mystical experiences which are expressed by the metaphysical poets Shelley or Wordsworth in England or the mystical note which we see in Woolman and Emerson and Whitman in America, we can realize how despite the realistic tendencies of today the mystic mood has persisted throughout, and by it

> The heavy and the weary weight
> Of all this unintelligible world
> Is lightened.

K. S. RAMASWAMI SASTRI

A TRIBUTE TO TAGORE *

It is most appropriate that *The Calcutta Municipal Gazette*, official organ of Bengal's great metropolis, should bring out a Tagore Birthday Special Supplement *de luxe* in honour of the eightieth birth anniversary of Bengal's greatest living son. Especially commendable is the discriminating selection presented out of the almost embarrassing riches of Dr. Tagore's literary output. Out of these we choose the following passages that hold a vital message for the present day :—

For our cities (" organic expressions of culture ") :—Dr. Tagore, deploring their chaotic imitation of Europe, holds up the ideal that " now that India is slowly coming to her own our towns should mirror our national culture and artistic sensibility. "

For India, he urges :—

> that all the elements in our own culture have to be strengthened, not to resist the Western culture, but truly to accept and assimilate it ; to use for our sustenance, not as our burden ; to get mastery over this culture, and not to live on its skirts as the hewers of texts and drawers of book-learning.

And for all his contemporaries (It is the cry of a Gulliver in Lilliput that escapes the Poet in his " Freedom for My Motherland " but it can serve as a spur to the Divine in man as well as for a rebuke to his pettiness and inanity.) :—

> Freedom from the insult of dwelling
> in a doll's world
> where movements are started
> through brainless wires,
> repeated through mindless habits,
> where figures wait with patient obedience
> for a master of show,
> to be stirred into
> a moment's mimicry of life.

* The above review-notice was written before the 7th of August, when Dr. Tagore passed away.

NEW BOOKS AND OLD

A NEW ORDER—FROM INDIA *

"*Inter arma silent leges*" is an old adage the truth of which we are realizing with a new poignancy today. Between the crash of flaming towns and of falling nations, the old order is being so ruthlessly battered by friend and foe alike that, if any part of it survives the ordeal, it is doomed to suffer further attrition in the peace that must ensue. It is perhaps inevitable, but unfortunate, that attempts to visualise the shape of things to come have been either halting and inconclusive or inexpert adaptations of enemy propaganda, less to convince or to convert public opinion than to ginger it for the requisite intensity of war-effort.

But looking at the catastrophic course of the war from the stand-point of an Indian, Britain appears to be engaged in fighting a colossal rear-guard action in much more than a military sense. By a policy of masterly evasion, the situation in this country has been so completely transformed as to wipe out the much vaunted gains of a century almost in the twinkling of an eye. The resources of British diplomacy are still adequate for those rounded periods of soothing generalities which may mean anything or nothing, but their power to liberate generous enthusiasm in the minds of hearers seems to be progressively on the decline. On the one hand, there is a general feeling of frustration at the failure of Britain to consummate her "divinely appointed" mission in India; on the other, we are faced with the most formidable challenge to the idea of our unity as a people. The problem of our political destiny has thus assumed a new and baffling complexity which has deprived us of extraneous help and rendered argument futile, opposition suicidal and surrender unmanly.

It seems hopeless, therefore, to expect from the issue of the present war any solution of the Indian problem likely to assure us of our national integrity and peaceful evolution. The cry of "Pakistan", which is darkening counsel all round us, has enabled Britain to withdraw from the scene without withdrawing from the field. But how many of us actually realize that the present war is, in one sense, but the nemesis of another kind of Pakistan which was

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* *A Short Life of Swami Vivekananda*. By Swami Pavitrananda. (Advaita Ashrama, Mayavati, Almora, Himalayas. As. 10)

Sri Sarada Devi: The Holy Mother—Her Life and Conversations. (Sri Ramakrishna Math, Mylapore, Madras. Rs. 3/8)

An Autobiography or *The Story of My Experiments with Truth*. By M. K. Gandhi. (Navajivan Press, Ahmedabad. Rs. 4/-)

The Truth about Gandhi. By M. D. Japheth. (Published by the Author from Mody's Diamond Printing Works, 164 Hornby Road, Fort, Bombay)

Shri Aurobindo and the New Age. By Anilbaran Roy. (John M. Watkins, London. Copies available from Agents in India, Gita Prachar Karyalaya, 108/11, Manohar Pooker Road, Kalighat, Calcutta, and from Sri Aurobindo Library, 12, Kondi Chetty Street, Madras. Re. 1/4)

The Future of India, By Sisirkumar Mitra. (Sri Aurobindo Library, Madras. As. 10)

Views and Reviews. By Sri Aurobindo. (Sri Aurobindo Library, Madras. Re. 1/-)

established in Europe five hundred years ago ? The Reformation, supported by the ideological fervour of the Renaissance, was the first of a long series of fissiparous tendencies which began by destroying the medieval conception of a universal church and state as a delusion and a snare. It was followed by a zest for fragmentation which was commended to its victims under many appealing but deceptive phrases—sovereignty, nationalism, freedom, liberty etc. With individualism strengthened by the materialist gains of science and invention, man began to create God in his own image, not so much to worship Him as to exult in his own new-found power. But in spite of far-reaching and even revolutionary changes, Europe had managed to preserve unimpaired the unity and the indivisibility of her culture, and indeed often to enrich it by contributions transcending geographical or territorial barriers. In every time of crisis, the better mind of Europe has always cast a reverted look at the vanished vision of a single but composite state of Europe, thereby tacitly admitting that Pakistan had been tried and been found wanting.

We, in this country, have little to gain from the prospect of such a federation since, even in its tentative, theoretical shape, there is no place in it for others than Europeans. Our position today is that we stand alone, isolated, immobilised and contemptuously ignored. But, this has led to a much more general appreciation of our own responsibility to define our task and to fulfil it by our unaided exertions.

It has long been our misfortune to be content to wear the cast-off clothes of Europe, and to feel a fatuous pride in our borrowed and useless feathers. The arguments, such as they are, in favour of Pakistan will be found in plenty in the fulminations of Luther —that Philistine of genius as Arnold called him—against the iniquities and atrocities of Rome, and in the course of British history from Henry VIII to Elizabeth. We are thus bidden to go back, and to re-start our national existence from the point where the 'separate nationalities' of Europe began their mutually distrustful and destructive careers.

Although Pakistan is by no means an ineluctable necessity, there is no guarantee that it will not be imposed on us by an intransigent minority which has found in the cry a rallying-point for the jealousies, fears and ambitions of those bitten by power-politics. In such an event, the task of the Indian nationalist will remain precisely the same, for the enemy will have merely changed his front, not his ground. It is sometimes made to appear as if the problem were of a restricted political nature which could be set right by a politic distribution of official plums. But the challenge is really to the constructive genius of our race and to the survival value of our philosophy and our way of life. If we would weather the storm that threatens to pull us up by the roots, we must draw our strength and sustenance from those austere vitalities which have ensured through much greater crises, the organic growth and the continued coherence of our immemorial spiritual heritage.

The character of the present conflict in Europe holds out little hope of such a re-orientation as the world in general has been longing for. The distinction

between *opposing means and ends* is not sufficiently clear or clean-cut. We hear besides far too much of the will to victory, and not enough of the will to peace. The former involves exploitation of things outside us—ships and guns, tanks and planes. Yesterday, it was Germany which had plenty of them ; today or tomorrow, it is to be England with the aid of America. But imagination refuses to visualise the day after when it may well be—Russia ! Europe, like the Bourbons, has forgotten nothing and learnt nothing from her periodic purges. She has always shown a pertinacious and perverse genius for saving the seeds of further conflicts. No other result could have been expected so long as proximate aims usurped the place of ultimate ones. Above all, modern warfare, aided by science and invention, is waged with such deadly totality and at such a fearful tempo that it exhausts not only the material, but also the emotional and spititual reserves of the community as a whole. If this struggle goes on long enough, Europe's abdication of world-leadership—originally achieved through her mastery of means—will be hastened by the growing awareness of the rest of the world of her chronic inaptitude for making an enduring or a just peace. No social order which has to go into the melting-pot every other generation can reasonably be expected to command the loyalty and the devotion of thoughtful men anywhere in the world. In spite of unique opportunities, Europe is going round in a vicious circle with gathering momentum and in a fixed belief that it is inescapable.

The synchronisation of the crises in India and in Europe cannot be dismissed as an accident. It is a circumstance of the most hopeful augury for the future that India's efforts to find her own soul should have reached the culminating point at this juncture. A resurgent India and a chastened Europe are conditions precedent to the establishment of a new order for the whole world. The former must resume her place in the international sphere before she can redeliver, with any chance of obtaining a hearing, her ancient message of the true meaning of victory, which victory is over ourselves, and of peace, which is a continuous process of discovering and expanding a reconciling harmony in all human relations. Once again, after an eclipse of a thousand years, Light is beginning to glimmer from the East, casting its first, exploratory rays along the path of humanity in its onward and upward march. With the old and the New World equally on trial, the world can only survive by calling in the East to redress the balance of the West. The alternative is one more holiday for statesmen, and a more thoroughly futile holocaust of the human family.

This might seem a ludicrously extravagant claim to make for India which now lies so poor that none does her reverence. But in the last fifty years we have had many authentic intimations of a new spirit stirring within her. Her best minds have been seeing farther into the past as well as into the future, and have been at work evolving a new order which, while subserving an immediate temporal and local purpose—the achievement of our political objective—has also a deeper validity and a wider appeal to the whole world. Swami Vivekanand, Mahatma Gandhi

and Sri Aurobindo are the most significant architects of our time who, drawing their inspiration from the common fount of ancient Indian Wisdom, and working in seemingly unrelated spheres, are reaching out towards a new synthesis of life and thought which may be briefly described as *Vedanta in action.*

A great mass of literature has sprung up around each of them. Each has been an explosively original thinker himself, as also the cause of liberating thought in others. Periodic republication of the classics associated with their names or labours serves to remind us of the ever-widening circles of interest radiating from them. Incidentally, it is worthy of note that, while they are all aggressively Hindu, their appeal has been of an international character. Swami Vivekananda was to Sri Ramakrishna Paramahamsa what St. Paul was to Christ. He organised a church out of the mystic fervour of his master, and pressed Western technique into the service of Eastern ideals. He was a complex of many wholes which made him, for a time, the victim of a split personality. As social worker, religious preacher and ardent nationalist, he dreamed of an entente between East and West, based on an exchange of Indian spiritual treasures for the European genius for organisational efficiency. He hoped thereby to achieve equipoise of body, mind and spirit. An abridgement of his Life published by the Advaita Ashrama is at once a model of English prose and an exquisitely balanced and pious tribute to the titanic personality of one of India's greatest sons.

The Swamiji was, however, before his time. He barely managed to disturb the slumbers of a sleeping giant, hampered as he was by the unresolved political situation of the country. Whatever the field of his labour, he came up against our political subjection as against a stone wall. He therefore gradually withdrew into himself, emphasising more and more the ideal of Sannyasa, but yoking it to the unheroic duties of life. Today we find the Mission functioning like a church, with a theology which is for the few and a philosophy of good works which is for the many. In the intellectual field too, it is carrying on work of high importance by testing modern progress in the light of ancient Indian ideals, and vindicating the principles of Sanatana Dharma in terms of the latest scientific thought from the West. But its chief glory has been to rediscover the middle path for the commonalty. Even as regards its dogmatic or theological position, the ascription of avatarhood to the Paramahamsa and of the power of Shakti to the Holy Mother is admittedly in consonance with hoary Indian tradition. And the rationalist who is disinclined to subscribe to such a position must still concede that the mission is generating a great volume of practical idealism for the purposive fulfilment of individual and organised piety.

It was necessary for the Swamiji to precede the Mahatma. For, where the former circumvented the political problem, the latter boldly faced it. Gandhiji resolved the dilemma by making Swaraj a religious issue. This is at once the secret of his tremendous hold on world attention and the cause of the exasperated opposition to him, gathering its strength from mutually incompatible forces. The record of his experiments with Truth has taken rank

with the great autobiographies of the world, and is a testament of the oldest faith reduced to its simplest terms.

Two questions are fundamental to the Indian problem for all time. How are we to achieve our freedom, and how are we to organise our resources once we are free to mould them as we like ? Are our future economy and polity to be but a pale imitation of those of the West, or are they to be conditioned by the nature of our heritage and environment ? Gandhiji alone has given the fullest answer to both these questions. The bed-rock of his ethic and religion is Ahimsa. His claim has been that by steadily enlarging the content of the term, it is possible to make its dynamism cover the entire range of human relations—individual, social and international. A generation of ceaseless and strenuous experiment has, amidst much apparent failure, revealed a reservoir of unsuspected vitality behind his central concept. It is curious, however, that the response to his ideology has come from two irreconcilable extremes. One is the response from the genius of the race to a cult which has triumphantly shaped Indian history in the past. The other is from the over-rationalised and impatient materialists who are not overscrupulous in the choice of means to secure their ends. They are the embittered admirers of the West—anarchists and red-hot revolutionaries who would exploit Gandhism in support of a philosophy which has nothing of the Indian *milieu* about it. Their forward-looking thoughts are wistfully directed to Moscow, Berlin or Rome. Unlike them, Gandhiji is anxious to build on native and seasoned foundations. It was he who made a virtue of necessity, and forged, out of our very helplessness, a weapon of such outstanding suppleness and strength that it is proof against " reeking tube and iron shard. " The sanctions of Gandhiji are forged in the spirit, and are of such potency as even to shake the foundations of empires.

Another consideration that has powerfully reinforced the Mahatma's cult of non-violence is a truly international solicitude for the welfare of the whole world. A free, independent India, without proper inner discipline and bitten by the mad craze of the West for dominion, will inevitably become the most formidable danger to the peace of the world. Given a ruthless *and* national dictatorship for one generation, India can be transformed into such a perfect field of Mars as to make the enslavement of the rest of the world a necessary condition of its own greatness. For a militant and militarised India would do precisely what France or Britain did in the past, or what Japan and Germany are trying to do in the present. She would become the curse of humanity. It is part of our daily prayer that we should be happy in the happiness of others. How can this be possible if we too should make war the chief business of our national being ?

Gandhiji's distrust of machinery is, significantly enough, made an integral part of his political philosophy. We know that trade has preceded as well as followed the flag. But a self-sufficient community, firmly rooted in its Dharma and mindful of its spiritual moorings can never be exploited politically or economically. It is a profound mistake to suppose that the Mahatma wants us to become a nation of faqirs.

Like Swami Vivekananda, he commends Sannyasa in action as a way of asserting the primacy of man over the machine of his own fashioning. Modern civilization has effected a reversal of rôles between them which is disastrously complete. The splendours of the Guptan era, its gracious and enduring additions to art and thought flowered from the roots of Renunciation as it was preached by the Buddha with a severity which was a hundredfold more uncompromising than the Mahatma's. It was an impressive demonstration of the paradox that in losing life, we shall find it in greater fullness and richness. Can we say that what was possible in the primitive conditions of two thousand years ago is an absurd impossibility today ?

The pacifist ideal further promotes social stability by emphasising the sanctity of life—another fundamental idea of our religion. Gandhiji's idea of a peace brigade of believers in Ahimsa, to act as shock-absorbers of mob violence, is the supreme application of self-sacrifice, taking on the character of Yagna for the preservation of the world itself. In this way, the Mahatma believes that what is won by non-violence can also be retained through non-violence.

At the end of the present war, therefore, there is bound to be a more hopeful opening for a much more general acceptance of Gandhism than has yet been witnessed. The bed-rock of the new order, if it is really to be new, can only be non-violence. India offers the only platform for its successful demonstration ; hence the urgency of solving the Indian problem in relation to the world-situation as a whole. Once violence is discredited, a thousand other seemingly knotty issues parasitically clustering round it will automatically disappear for want of breeding ground.

Unlike Gandhiji, who is still the storm-centre of controversy, and Swami Vivekananda who has long since passed beyond it, Sri Aurobindo has only just begun to enter it, not consciously or of set purpose, but indirectly through the evangelic zeal of kindred and eager spirits which are being attracted to him. In spite of a fairly long, chequered and spectacular career, he is still *caviare* to the general public. It is interesting, however, to recall more than one point of contact between Sri Aurobindo and Swami Vivekananda. Both have massive intellects with subtlety as their chief trait. Both have been acute critics of Sankara, and have modernised his metaphysics with an amplitude of illustration and of exegesis unapproached by others. Both have been strongly influenced by the Tantraic cult which has flourished almost exclusively on the soil of Bengal. Both have sought to reconcile the tenets of advaita with the mediating and reconciling power of Shakti—the primordial force behind the universe. Sri Aurobindo has, however, projected a bridge from this world to the super-world, from national politics to a supra-national world-order, from ethics and religion to an all-embracing metaphysics which transcends them. He has gathered himself up in three massive volumes in which he surveys life from its remote beginnings to its ultimate, integral fulfilment. It is a survey which has the luminosity of the sun, if also its blinding brilliance. There are also penumbral areas and abysmal depths where

even the boldest must begin to falter, borne down by the weight of an incomprehension which can only be termed sublime! A grammar of Sri Aurobindo is an urgent need; but the elucidation of his general position bids fair to become the major task of our scholars and thinkers for the next generation or two.

Sri Aurobindo was the first to speak of a new age; he prefigured it even during the course of the last world-war. A realization of the failure of all merely political solutions of an essentially world problem led him to forsake the field of controversy altogether, and to work out the salvation of mankind from above rather than from below. He posits the immediate need for a change of human nature into something more than human. He commends to us a lofty vision "of the integral divinisation of human existence thro' the instrumentality of the supramental gnosis which is the highest creative power of God." He calls the "community of men to live in the greatest life of all, and to found their life on some fully revealed power." Above all, India's leadership in the task of the future is confirmed by her ability in the past to

> maintain her spiritual solidarity and power of assimilation and reaction, expelling all that could not be absorbed, and absorbing all that could not be expelled.

The contrasts between Gandhiji and Sri Aurobindo are more interesting than the points of contact between the latter and the Swamiji. The Mahatma's ethics have a steel-frame rigidity about them; both ethics and religion form but a small part of Aurobindo's vision of an integral life. Gandhiji is the Karmayogin *per excellence*, while Aurobindo follows the path of Jnana-yoga. Gandhiji's God is Truth; Aurobindo's is Satchidananda. Where Gandhiji is a puritan, Aurobindo is a catholic. "Renounce as much as possible," exhorts Gandhi; "Accept all you can," pleads Aurobindo. There is no mystic shadow obscuring the contours of the Mahatma, but Aurobindo habitually dwells in the light that never was on sea or land.

And so, in the new order to be, Gandhism is at the base; the middle reaches are with the order of Sri Ramakrishna, while Sri Aurobindo stands as the apex of the triangle. Inversely they stand, respectively, for faith in the higher intuition of the race, for hope of present relief for the trodden multitude, and for charity that expends itself in unwearied acts of unfaltering benevolence. But the greatest of them all is Charity, for without it the superstructure will collapse like a house of cards. Such is the new order of which our dreamers dream. Can the rest of the world find a better?

P. MAHADEVAN

"A. D. 33." *

"Dying there, Jesus established that his teaching, with its terrible paradoxes and its frightening eccentricities, was not the quaint speculation of a wandering Galilean preacher, but the final statement of the nature of Reality."

Remembering the phrase, "with its terrible paradoxes and frightening eccentricities,"—and remembering, too, that the nature of Reality is unlikely to correspond with the pipe-dreams of sentimentality, self-deception, and fear—we are equipped to examine the statement that the actual forces ranged against Jesus, when he stood before Pilate, were organised religion, imperial law, national patriotism, business ability—represented by Caiaphas, Pilate, Barabbas, Judas. We shall need to be equipped, for the author also contends in this most remarkable essay that these forces are ranged as implacably, today, against the spirit of Christ as they were, in A. D. 33, against the person of Jesus. It is clear, therefore, that Mr. Ross Williamson's indictment is not restricted to any historical setting.

Before examining this indictment in detail, let us remind ourselves of one fact. It was the 'good' who crucified Christ. It was not the prophets, the artists, the harlots, the cranks, the castaways. *It was the respectable vested interests of the established order which collaborated to crucify this son of God.*

This fact would seem to have implications—and Mr. Ross Williamson is certainly convinced that it has. His essay is a logical and a passionate marshalling of those implications.

Space considerations make it possible only to refer to the sections, in Part One, entitled Caiaphas, Pilate, Barabbas, Judas. The first shows that the case for Caiaphas is that of organised religion, at its best, and that the guilt for the murder of Jesus belongs "to men who firmly believed that morality and the worship of the true God would be swept from the earth if his teaching were accepted."

The Pilate section shows that, as ever, law is concerned with preserving the rights and privileges of the established order and if—in order to preserve those rights and privileges—it be necessary to condemn an innocent man, it were better to commit this crime than risk insurrection and catastrophic Change. For law, despite trumpeted denials, is concerned with the preservation of the status quo, not with the safeguarding of individual rights.

Barabbas was a patriot....He led an unsuccessful insurrection, was captured and sentenced to death...So, to the followers of Barabbas, the cry of revolt against Rome was the substitution of imaginary wrongs for real wrong. They wanted to rescue Jerusalem from foreign dominance; Jesus, from native corruption. And there can be no doubt as to which policy, then and now, has the greater appeal to the majority. Jesus's ideal of personal and national purification is altogether too high. The pain of putting one's house in order is seldom preferred to the pleasure of blaming the disorder on someone else, and, in consequence, Barabbas is chosen daily.

In view of the fact that Judas was chosen by Jesus as an apostle ("I know whom I have chosen") Mr. Ross Williamson's statement that Judas "was only an ordinary business man" seems somewhat facile, but the main

* "A. D. 33" Hugh Ross Williamson (Collins) 2/6 net.

theme of his original essay is not affected by this issue—and it is with the main theme that this review is concerned. In any event, one thing is definite: Mammon was certainly one of the forces ranged against Jesus when he stood before Pilate. Who represented Mammon in the flesh is relatively unimportant.

The Second Part of Mr. Ross Williamson's essay is organically related to the first, for it shows how remote from Jesus's actual teaching are the sentimentalities which have been superimposed on that teaching. For instance, in no recorded saying does Jesus speak of the " love " of God for mankind. Jesus never gave any *general* admonition that men should love each other. He flouted the claims of his family. He cared nothing for 'national honour'. He prayed not for the world.

The patriotic, the 'good', the conventional, the commercial, the self-righteous profess allegiance to the perverted teaching of Jesus but, instinctively, they abhor his actual teaching because it conflicts at all points with their comfortable little codes. His justiee is not their ' justice '.

It was the feckless prodigal son, the charming wastrel, not his staid respectable elder brother who was chosen to demonstrate the meaning of paternal love.

His mercy is not their ' mercy '. His love is not their ' love '. His prayers are not their prayers. His kingdom is not their kingdom. Every standard on which the world insists—then and now—was reversed by him. The "meek and mild" Jesus is a myth—and a lying one.

You serpents, you offspring of vipers, how can you escape the damnation of hell ?

And because his teaching was wholly "other" than those rationalizations of herd instinct which christen themselves morality—because his teaching consists of " terrible paradoxes and frightening eccentricities "—men were, and are, afraid of it. And, being afraid, they have " sanctified in Christ's name practically everything on which he turned his back. "

So it has been throughout history. The penalty for the acceptance of Jesus's standards has been—and still is—ostracism, imprisonment and death. And if to-day the Church started to preach Jesus—instead of, as it does, a combination of Caiaphas and Pilate and Barabbas and Judas, which it labels 'Christianity'—it would be immediately suppressed by the authorities as a dangerous revolutionary organisation compared with which such a body as the Third International was but a children's game.

We live in an age in which everything is in issue, and we shall not evade the greatest issue of all—a final reckoning with this man Jesus. Either, like his own family, we must dismiss him as a madman—which would involve no conflict with Common Sense—or we must accept his challenge and attempt to make his actual teaching flesh.

Let us have done with self-deception. Let us cease to assume that we should have been found—not with the herd ranged against Jesus when he stood before Pilate—but by the side of the loneliest figure in history, facing the Roman Procurator.

We live in the Day of Judgment. And judgment has been passed on a 'Christianity' which consists of little more than twisting the parish pump—and the national pump—into the shape of a Cross.

CLAUDE HOUGHTON

The Unity of India. By JAWAHARLAL NEHRU. (Lindsay Drummond. 12*s.* 6*d.* or Rs. 5/-)

Every great national movement has had its political philosopher to coordinate varied and often conflicting currents of thought and provide a reasoned basis for what others held emotionally. The emotion is never absent from Nehru's thinking, but one reason for his hold on India has been that he has stood outside the nationalist or communal stream, as well as breast-deep in its waters. Muslims know he is not anti-Muslim, Englishmen that he is not anti-British. No man in our midst has followed our politics more closely, and he has noted all that has happened in China, the United States, Spain, Czechoslovakia, Italy, Germany, Russia, enduring in his own person the impact of

> Desperate tides of the whole world's great anguish
> Forced through the channels of a single heart.

This book collects his scattered writings up to his arrest in the autumn of 1940. It abounds in personal revelation, in acute political and ethical judgments, in moving emotional passages, in first rate English prose. I should like to go on record somewhere as holding that Nehru is among the half-dozen finest living masters of our tongue (whoever the other five may be), and I have no doubt that posterity will pick him out as among the noblest and most remarkable and many-sided men of our age. If you read this book you will be wiser on a variety of Indian questions: a common language, basic education, poverty, science and planning, youth hostels in Kashmir. You will learn also how we appeared to a man of another race yet of our own thoughts and idioms, in that time of vacillation and abandonment of other nations which is now compendiously known as just "Munich"—when we entered that valley of weakness and others' contempt from which we now climb and fight our way with such sorrow. Most moving and in some ways most distressing of all the chapters in this book is Nehru's defence (or refusal to defend himself) at his trial. I have no doubt that this defence will be read by posterity; I regret very deeply that it has not been read by my own people, whom it concerns more than any other.

> I stand before you, Sir, as an individual being tried for certain offences against the State. You are a symbol of that State. But I am something more than an individual also; I, too, am a symbol at the present moment, a symbol of Indian nationalism, resolved to break away from the British Empire and achieve the independence of India. It is not me that you are seeking to judge and condemn, but rather the hundreds of millions of the people of India, and that is a large task even for a proud Empire. Perhaps it may be that, though I am standing before you on trial, it is the British Empire itself that is on its trial before the bar of the world.

EDWARD THOMPSON

Rainer Maria Rilke. by E. M. BUTLER. (Cambridge University Press. 21s.)

No modern poet, unless it be Hölderlin, has been so certainly recognised to be great as Rilke. On the continent much already has been written about him and in recent years, both in England and America, some of his greatest poetry and a little of his prose have been translated. Miss Butler's book, however, is the first to provide in English a detailed study both of his life and work. As such it is extremely welcome and in execution it is masterly. Rilke was so continuously fertile a correspondent that there are few periods of his life which his letters do not reveal, and no poet enjoyed the intimacy of so many sensitive and accomplished women, several of whom have published their memories of him. Miss Butler has explored all the material available, including first-hand information from Rilke's friends, and she has been equally thorough as a critic. Her book is as shrewd as it is scholarly, richly informing and almost alarmingly assured. She has traced the external pattern of Rilke's life and some of his more obvious psychological characteristics and dilemmas with outstanding ability. But on the deeper levels of understanding she is curiously insensitive, and with a subject so exquisitely sensitive and spiritually attuned as Rilke this is a serious defect. Admittedly the seraphic in him may have been adored to the point of idolatry by some of his friends and this may call for a critical corrective. But Miss Butler goes beyond this. In one place she remarks of Kassner, one of Rilke's friends, that his reminiscences 'are tinged with something like respectful spite. In this case Rilke seems to have met with concealed antipathy and instinctive recoil.' And this antipathy and recoil are frequently felt in her own treatment not only of certain elements in his character which she explains too facilely, but also of the meaning of the profoundest themes of his poetry. Every true artist and every true mystic discovers with Rilke that

> there's an old hostility
> between our human life and a great work.

In him this conflict was life-long and his efforts to resolve it are reflected in certain themes which recur again and again in his poetry and above all in the meaning which he gave to death. In his personal life, too, it appeared as an acute struggle between the more elementary human demands and the deeper spiritual ones. In living out this conflict as creatively as he could, Rilke, judged by ordinary practical standards, may seem to have evaded certain human responsibilities and even sacrificed people now and then to the needs of his genius. Yet there can be few men who gave with such unremitting sympathy out of the spiritual riches of his being. Miss Butler, however, so clearly resents the manner in which he obeyed the commands of his genius that she neither appreciates truly the suffering he endured with such agonising but fertile awareness nor recognises how triumphantly he transformed the morbid elements in his nature, upon which she rather gleefully fastens, into a vision of human needs beyond the reach of the insensitively healthy-minded and of profound significance for the sick world of today.

HUGH I'A. FAUSSET

Maulana Abdul Kalam Azad By MAHADEV DESAI, with a Foreword by Mahatma Gandhi. (George Allen and Unwin, Ltd., London. Cloth 6*s*., Paper 3*s*. 6*d*.)

This book is perhaps less a biographical memoir of the man whose name it bears than a historical sketch of the period covered by his active life. Nevertheless, it is a very valuable book, if only because it clarifies for the Western mind striving to understand the Indian situation the reality of the conflict between Mussalmans and Hindus and the effect of that internal conflict upon the external one between the Indian nation and the British Raj. Amritzar did much to unite those opposed factions against the common enemy; it might have been thought by the average observer of the great days of non-violent struggle which followed a little later that the internal conflict was resolved for good. More recently, however, the breach has opened again and is now, largely owing to the disruptive influence of Mr. Jinnah, as wide as it has ever been. While this is so, the opportunity of honourably regaining her liberty which the European War (if it may still be so called) offers to India is an opportunity lost. *Divide et impera* has, generally speaking, been the policy of Britain; at present the dividing is being very successfully done by the people of India on behalf of their oppressors, and the ruling becomes a matter of course.

Mr. Desai's book makes very plain, by showing them against the background of this internal conflict, the depth of vision of such reconciling personalities as Abul Kalam Azad and Gandhi, leaders of somewhat different points of view yet men of a common mind. The Maulana is much less known in the West than the Mahatma; his career, active and fruitful though it has been, has lacked the essential drama of Gandhi's. Mr. Desai does us a service, therefore, in making us more closely acquainted with him. The book has an admirable impartiality where the Hindu-Muslim question is concerned; it is obviously about a man whom its author admires and is at all times sincere and above the superficialities of journalism. We get from it a very definite impression of a brilliant scholar, an astute politician and an uncompromising servant of the truth always willing to make personal sacrifices for that truth and always strong enough to refuse the misuse of either spiritual or temporal power. It is perhaps not very important to know that the favourite European poet of the President of the Indian National Congress is Byron (whose championship of Greek liberty is liable to be more of a recommendation, in the eyes of any but an English reader, than his poetry), but the depth of the Maulana's understanding where religion is concerned is of very considerable importance. This fact alone, this perfectly clear conception of the unity of all religions and of the oneness of God and of his truth, makes it plain that this is a man whom divided India needs: he becomes one of the voices of India's conscience.

Some readers will find the chapters dealing with the Maulana's commentary on the Qurân not the least interesting or revealing of his personality. They will regret, too, that this commentary is not available here; Mr. Desai's quotations are sufficient indication of its worth.

R. H. WARD

The War Speeches of William Pitt. Selected by R. COUPLAND. (Humphrey Milford, Oxford University Press. 5*s*)

The third edition of this volume appears at an auspicious moment. Willian Pitt the Younger lived through a crisis of history, a crisis also of ideas, emotions. A like crisis has once more perverted the affairs of Europe. Civilization groans at the snapping-point. Idealism becomes a cloak to hide sins and greeds. Men and nations are asked to die that their brethren might live. It is a painful, fascinating study to compare past revolutionary tides with their later resurgence.

Significantly, the work under review contains a brief Foreword by Mr. Winston Churchill. Then follows a 40-page Introduction, an outline of the bitter years, 1793-1815. Armed with this background knowledge the reader will enjoy the calm, unhurried war speeches of Britain's youngest Prime Minister. The speeches have been cut, and interspersed with notes, comments. An excellent work of reference, when one remembers that the speeches of great statesmen are the raw material of history; and more, that the Younger Pitt (even if his words were unflushed by oratory, unlike Fox's, unlike Burke's, with more facts than fire, incarnated in himself the spirit of national resistance against the imperialism of Napoleon Buonaparte. From the dust-heap of the tired old system of semi-feudalism a vivid, vital, new order had arisen in France. A ruthless Dictator had thrust his hurricane armies to sweep the Middle Ages out of Europe. Napoleon was a phantom of power. Under his breath the continent rocked. " All the ills and curses which can afflict mankind, " announced Napoleon, " come from London. " And he gathered his legions at Boulogne. Then it was Pitt who rallied British patriotism to fight the conqueror of Europe

> for our very existence as a nation, for our very name as Englishmen, for everything dear and valuable to man on this side of the grave.

A point of special interest to India. Pitt informed the House of Commons in his speech of February 3, 1800, that the French revolutionaries had sent " messengers of Jacobinism " to India

> for the purpose of inculcating war in those distant regions on Jacobin principles, and of forming Jacobin clubs, which they actually succeeded in establishing, and which in most respects resembled the European model.... (these) were required to swear hatred to tyranny, love of liberty, and the destruction of all kings and sovereigns—except the good and faithful ally of the French Republic, Citizen Tipoo.

Little is known of the spread of these Jacobin ideas in India except that Tipoo, Sultan of Mysore, became an ardent Republican, adding ' Citizen ' to his name. Would not research in French sources, especially State papers, cast light on this obscure, intriguing subject ?

BHABANI BHATTACHARYA

ENDS AND SAYINGS

"_____ends of verse
And sayings of philosophers."
HUDIBRAS

One of the most important organizations working for the real emancipation of India, fettered by political and social chains, is Harijan Sevak Sangh, with its headquarters at Kingsway, Delhi and its branches in numerous places. We have before us the recently issued report of its activities for three years—October 1937 to September 1940. It also contains a summary of eight reports from provincial branches of the Sangh. The reading of these reports may be considered dull by many, but those who have at heart the real good of India will find in them not only useful pieces of instruction, not only some thought-provoking and thanks-invoking deeds, but also a few pages of romantic interest, *e. g.*, about the temple-entry movement. Indians are weak, say their political opponents, in organizing great institutions and in carrying them forward with sustained work. Once again this report gives the lie to that calumny. Created by Gandhiji, who inspires the responsible labourers of the movement, chief of whom is its general secretary Shri A. V. Thakkar, the whole Sangh is a monumental expression of pure Swa-raj and pure Swa-deshi. While its chief work on the religious plane is to wipe out the sin of untouchability which darkens Hinduism, and on the social plane to educate the caste-Hindus to shed their prejudice so degrading to themselves and the Harijans to raise themselves to clean living, its real contribution is a positive one—inculcating the right spirit of Brotherhood among all Indians. Great work is being done but " we have much more to do in future "; " the work in provinces requires consolidation and extension. There is demand for more centres of work everywhere. But our desire for extension and consolidation of work is damped by the precarious finances of the Sangh and its branches." Appeal is made to caste Hindus to " contribute their mite towards the sacred cause "; it is not, however, the duty of Hindus only, but of Muslims and Jains and Sikhs and Parsis and Christians also, including the British in India, for, who among all these can claim entire freedom from actions which have increased depression on the Harijans, economically and socially and therefore, in the true sense, religiously ? Some thirty centres of light derive guidance and help from Delhi and more such centres can be created and sustained if the love for the poor were awakened in the breasts of the rich. But not only is money needed; intelligent helpers are wanted—those who are prepared to throw in their lot with the Harijans, for which self-transformation in themselves must take place. A grand piece of work is being done and we cannot but salute those who are carrying it forward.

His Highness the Maharaja of Mysore, Chancellor of the University, delivered

an eloquent address at the Silver Jubilee celebration of the University. He touched upon a problem of education which confronts East and West alike; that of the unemployment of the educated. Indeed, the matter is most serious and no educationalist today can suggest an adequate remedy. *The Hindu*, in its editorial devoted to the Mysore University Silver Jubilee, declares that in India the problem is even more serious in that no matter how many industrialized, specialized and varied courses were offered to students, this did not increase the demand for specialized and industrial workers.

> No measure of educational reform, however radical or carefully framed, can be really successful unless the basis of economic life in the country is greatly broadened and its texture considerably strengthened.

We sometimes wonder whether in our anxiety to improve we do not put the cart before the horse! Should we mould our life to fit the educational policy we have adopted or should we change that policy to fit the demands of our present life conditions? The trouble lies in the attitude we have towards education. We do not want education for its own sake, for what it can bring us of culture and for how far it can "keep alive and dominant the spiritual values of life," to quote His Highness the Maharaja, but we simply want education in order to find a job! When the basic principle is wrong, the results are bound to be wrong also. We should be educated in order to live better but not primarily to earn our livelihood. Education should not make misfits of us—unable to secure a fair job—unfit to practise a simple trade or to till the land. Edmond Holmes once wrote on a Utopian school directed by a certain Egeria:

> There is a Shakespeare in every cottage in Utopia; but the advocates of a repressive and restrictive education for the "lower orders" need not be alarmed at this, for the Utopians, who have found the secret of true happiness, are freer than most villagers from social discontent. Nor are Egeria's ex-pupils less efficient as labourers or domestic servants because they are interested in good literature, in Nature-study, in acting, or because they can still dance the Morris Dances and sing the Folk Songs which they learned in school.

Culture through crafts still seems the best plan. It was that of Ancient India and that of the guilds of the Middle Ages. Shoemaker philosophers are too scarce today!

If the true aim of education is to "make men of us", as Professor Diwanchand Sharma said when addressing the annual social gathering of the Nagpur College, if we aim at learning how to "walk upon the earth, self-reliant, free, full of initiative and capable of good to all", then the other pressing educational problems confronting us would be disposed of almost automatically. Turn to woman's education. Shri J. C. Kumarappa in a recent lecture to the Mylapore Ladies' Club said:

> the present system of education does not help to draw out all that is best in Indian women.

We might add that it does not bring out what is best in either man or woman anywhere. He went on to say:

> On the economic side, women might be regarded as creating the demand, but the present system of education in all countries caters only to the supply side. Women should evolve a system suited to them through experiments.

We wish that Shri J. C. Kumarappa had expanded this idea which seems to us like a very useful seed. Not only is the unemployment problem greatly affected by the modern system of women's education, but the whole social fabric is coloured somewhat darkly by it. The ancients, not only in India but in Greece also, made some very definite distinctions in the bringing up of boys and girls. Of course there were common features. Old sagas were sung for both sexes. Both were able to derive benefit from ideas and objects of beauty with which arts and architecture were concerned and women were able to join in the evening story-telling without neglecting their household duties, without becoming blue-stockings, and without wondering on which side of the economic scale they happened to be. They were educated to live rightly in terms of human and spiritual values instead of being educated to get on in the world and "get the best of the other fellow". Let us concentrate on women "supplying" what is biggest in them and "demanding" what is highest in others.

It is a wise policy for important leaders and influential organizations in any part of the world to discuss the future plans, when Hitlerism is destroyed and the war comes to a close. Absence of any authoritative pronouncement on the part of Great Britain as to what she will do when she has won the war acts as a grave deterrent to her speedy victory.

We welcome, therefore,—though it hails from U. S. A.—the Preliminary Report of the Commission to study the Organization of Peace established by the International Conciliation of the Carnegie Endowment of New York immediately after the outbreak of the war in Europe. Mr. Nicholas Murray Butler states in a Preface that the Report

> is not intended as a blueprint for world order; it is rather an interim statement of fundamental principles and general objectives adopted by the Commission to serve as a guide for its farther work.

The papers presented represent the views of the authors "rather than of the entire Commission"; but published under such influential auspices these papers derive special importance and the Commission cannot altogether disclaim its responsibility for the thoughts presented in them. It is therefore unfortunate that one of the papers dealing with an important aspect of world-peace takes a very narrow view detrimental to the future harmonious growth of the race as a whole. We refer to the paper entitled "The World of Religion" by William Pierson Merrill. A one-sided view is taken of the influence of various creeds on world-peace in comparison to that of Christianity. The writer opines that

> a new era may be dated from the great Missionary Conference of the Protestant Churches, at Edinburgh in 1910, from which eventually came the "International Missionary Council", and an impulse to other world movements.

Leaving this large claim alone as a foolish exaggeration, let us quote what Mr. Merrill has to say about faiths other than the Protestantism of Christendom.

> Of course such a review as this should take in more than Christianity. It should include Judaism, Buddhism, Mohammedanism, and other religious movements. But, as a matter of fact, the international influence of these has been slight. Several of the most intelligent and reliable members

of the Madras Conference, in 1938, have pointed out, since their return, the tendency of Oriental religions to become more aggressively national or racial in this day of assertive nationalism. This is particularly true of Hinduism in India, and Shintoism in Japan, and, in somewhat less degree, of Mohammedanism in the East. New emphasis has been given them, as the national spirit has risen. In parts of China, controlled by Japan, there is said to be a marked and deliberate revival of Confucianism as a national faith. We have seen how Nazi Germany has endeavoured to make German Christianity definitely nationalistic, and even to supplant it by a "German" religion.

Over against such trends we see a marked progress in Christianity toward a realization of its true nature as a world fellowship, a universal religious movement. In a very true sense this is a return to the original faith of Jesus and Paul,—the faith of the New Testament.

Every thoughtful non-missionary will see the weakness of this view; every knowing and judicious Oriental will feel sad at its smirkness. International peace will not come to our world through religion, if by religion is meant Protestant Churchianity. It will not fulfil the hope of Mr. Merrill himself:

Our present world needs, in order to achieve a right and permanent organization of peace, some force to lift races and groups above nationalism, a superloyalty; and this must take form, not only in ideals, but in an actual brotherhood of men, based on common faith, hope, and generosity.

We would appeal to the Carnegie Endowment for International Peace to arrange that questions of moral and intellectual co-operation are further discussed from a truly cosmopolitan basis; that this Preliminary Report be circulated for opinion and discussion among non-Christian leaders. It will find that there are rabid sectarians, patronizing sectarians, other types of sectarians in Oriental countries as there are in Christendom. It will also find that such sectarians irrespective of the colour of their skin are not friends of the real Peace Movement; but more—it will discover that in every country of the world, there are those, however few, who love peace, who believe in Universal Brotherhood, and who therefore do not rely on any creed however high-sounding or any book however much held to be holy. The International Conciliation must endeavour to conciliate the whole world, not only a part of it; and true conciliation cannot take place save and except by rejection of sectarianism and by acceptance of principles which are universal and impersonal.

A group of over seventy Bengal intellectuals—editors, writers, professors, lawyers and scientists—headed by the famous and loved Acharya P. C. Ray have issued a manifesto sending good wishes to the Soviet Union. A number of these intellectuals are critical of the Soviet system; others are even against the Marxian theory. All are nevertheless frank admirers of the headway made by the Soviet Union against such tremendous odds as the intervention against it of almost all the great and small Powers, and the desperate condition of the country after the Czarist regime, a war and a revolution. Dr. Rabindranath Tagore, after his visit to Russia, was enthusiastic about the Soviet achievements. The intellectuals at the end of their manifesto refer to something which should touch all Indians deeply. They said:

We in India, cannot forget how, in one great gesture after the revolution, the Soviets renounced all 'priorities and capitulations' 'concessions' and privileges which the Czar-

ist Government had enjoyed in Asiatic countries along with the other great powers.

For anyone believing in real internationalism and the brotherhood of man it is naturally impossible to accept the conception of the superiority of one race over another, or the right of any nation to dominate another. If this concept of brotherhood alone were to become wide-spread as a result of the Soviet efforts, their experiment would have been worth while in spite of other failures and defects.

The Mayo Clinic has been carrying investigations on the properties of vitamin B_1. It seems that a lack of this vitamin causes depression, despair, mental weakness and a feeling of inferiority. When the B_1 deficiency has been gradual and has lasted for a long time it resists treatment so that no recovery is possible. If it has lasted but a few months the patient may recover within a short time. It is a well known fact that Nazis are making full use of the latest knowledge of nutrition in order to keep their army in the very best physical condition. Now it is rumoured that in order to subjugate conquered countries more easily they are deliberately withdrawing vitamin B_1 from their diet. This vitamin B_1, or thiamin, is found mostly in meat, peas, beans and specially in whole grain wheat.

When we say that scientific knowledge has gone too far ahead of man's inner moral development, we generally think of explosives, poison-gas, airplanes and submarines. But here we may have the example of medical science, apparently able to do only good to mankind, being used for destruction of the most subtle and diabolical kind. Ancient tortures were after all only physical. If deliberate thiamin starvation is being practised by the Nazis it may indeed be Hitler's Secret Weapon!

It is only when cruelty and suffering touch us personally that we suddenly wake up to facts. Europeans could only say "tut-tut" when reading of the war in China, in Abyssinia, even in Spain. Europe woke up only when bombs began to fall and then, for many countries, it was too late. Similarly how many people eat meat, wear furs and feathers, sponsor vivisection if only tacitly and yet would let out a wild shriek of protest if one were to strike, oh! ever so mildly, their lap-dog or pet kitten. If pain and death are inflicted in the name of God or religion, all humane feelings seem to be automatically switched off. Greece and Egypt sacrificed sheep and calves. Jews sacrifice hens at the feast of Yum Kippur. Christians and Mohammedans have killed and persecuted the heathens and unbelievers. India too, alas! has erred and sinned in this respect and does so even now. Only lately rigorous imprisonment for three months was sentenced to Pandit Ramchandra Sharma for " obstructing animal sacrifice. " It is incredible that such a thing should still be practised and allowed in the country where the Buddha taught love and compassion towards all life and where non-violence is even now preached and practised by hundreds of people. Animal sacrifices make a leprous patch on the body of Hinduism.

What is good and what is bad? The problem of evil is one that presents itself to all rational, thinking beings

and has puzzled man since the dawn of humanity. It is perhaps more vitally pressing today because individual opinions are clashing with political obligations and ideologies. Shri C. V. Srinivasa Murty in an article—" Moral and Political Rights " (*Journal of the Mysore Univeristy*, March 1941 just to hand)—through which flows an ardent aspiration to freedom, gives a philosophically satisfying solution to the problem of ethics and the relation of the individual to the State. The very existence of moral value necessitates the

> presence of interacting self-conscious individuals....Moral value strictly so called is an emergent from the interaction of self-conscious individuals with a will and purpose.

This implies that Nature is neither good nor bad and that our line of conduct cannot be imposed on us from outside. It presupposes evolution and progress. And, in fact, Srinivasa Murty goes on to say :

> Every individual is purposive in nature. He is always seeking to realise the highest good, the intrinsic moral value. Right is a power possessed by individuals to realise the good. ....The defect of absolutism lies in regarding the highest good as something static, as something expressed in the institution of the state once and for all. Neither the state nor the individual is to be regarded as the final interpreter of the true nature of the good. The good must emerge through interaction and integration of moral agents. Moral life is a process, not a product, since the good itself is in process of actualisation.

The individual is raised to a responsible position far from the "original sin" theory when we admit that "there is an imperative urge in every self-conscious individual to do the right and avoid the wrong." He is no longer an automaton obeying the laws of a dogmatic religion. But he is also liberated from the dogmatism of the state since absolutism has been proved an impossibility by the admission of progress.

> If by deliberation on the basis of all the facts, the individual comes to have a knowledge that he will be producing more moral value in the world, he has not merely a right but a duty to disobey the state. But this right is validated and moral value actually emerges by the individual's altercation with the state. The individual is under a moral obligation to obey the good and enjoys his freedom in doing it. He is not under an obligation to obey the state irrespective of its goodness or badness. Rights of the individual and the duties of the state and *vice versa* are to be regarded as the two aspects of the instrinsic Good of human life which is in the process of actualisation.