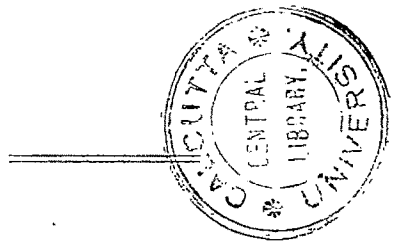
THE ARYAN PATH



Canst thou destroy divine Compassion? Compassion is no attribute. It is the Law of Laws—eternal Harmony, Alaya's Self; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal. The more thou dost become at one with it, thy being melted in its Being, the more thy Soul unites with that which Is, the more thou wilt become Compassion Absolute. Such is the Aryan Path, Path of the Buddhas of perfection.

—*The Voice of the Silence*

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THE ARYAN PATH

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

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THE FORCE OF CREATIVE IDEAS

[**Rodolphe Louis Megroz,** poet, critic and biographer, pins his hopes for the emergence of a sane world from the present welter upon the invincibility of the enduring values and of vital thought. He does well to stress, in this significant article, the individual's responsibility. The dependence of governmental regeneration upon "a noble intelligence in the governed" is too often overlooked in the yearning and the clamour for a better world. A regenerate world is a world of regenerate men.—ED.]

Much of the material world has been wrecked and ruined in our generation and frightful deeds on a scale never before paralleled have borne witness to the truth of Robert Burns's vivid phrase—"Man's inhumanity to man." The vast waste of matter and the deep shame of spirit have become symptoms of human society's maladjustment to eternal laws; but it is most important to remember the implication of that word "inhumanity" and to avoid the sedulously repeated error that all the evils of the world are simply an expression of human nature. This is a morally defeatist attitude which we ought to combat in the cause of true reconstruction, for such ideas encourage inertia or actively wrong tendencies. To say that it is "human nature" to engage in wars today is a patent lie. All but those with exceptionally perverted minds want peace and stability in human affairs. It can be shown how the causes of modern wars lie in muddled thought and feeling due to misdirection of public attention by the propaganda of self-interested groups who are often blinded by cupidity even to their own narrow interests.

Certainly the sages and the creative artists of all ages are better mirrors of the enduring qualities in human nature than the chiefs of politico-economic power groups. One cannot avoid thinking of the perverted mentality of those powerful men who would not hesitate, as they have done before, to destroy again valuable stocks of commodities badly needed

by the peoples of the world. This and other antisocial waste, such as the urgent production of excessive supplies of non-essential goods by competing groups, is all done in the cause of what is falsely named "private enterprise." Such stupidities must be defeated by a stronger and more wide-spread insistence on spiritual values, which necessarily express the fundamental beliefs of man. So long as former errors are not repeated, of disassociating the spiritual from the material welfare of mankind, the battle for a sane world—a more significant battle than any fought with explosives and fire—can be won by this and the coming generation.

Think how the real human values persist even through an epoch of holocaust and degradation. All men desire, or aspire to, similar experiences. These experiences are essentially spiritual, although a human being may only arrive at their fulfilment by beginning with the sensory response to our beautiful external world that is but the veil to a more beautiful reality. Think how the ideas of love, truth, mystery, solitude, adoration, or aspects of non-human nature such as a garden, a mountain, or the sea, transcend the boundaries of national cultures and languages, though each may take on a distinctive local aura. Such ideas are not insubstantial or trivial things but are reflections of realities which nourish human nature as truly as milk nourishes a baby.

The world needs regeneration: it always has. The very hopeful aspect of the situation today is that creative ideas are circulating more rapidly, and that a far greater number of fundamentally well-intentioned people are prepared to harken to the voices of wisdom and to apply lessons that have been learnt in the costly school of experience. Just as the good citizen in a democracy must actively contribute to the moral progress of his community, so no member of a church can claim to be religious if he thinks that he has done his part in the regeneration of society by attending church ceremonies and paying money to the institution which provides the soothing ceremonies.

The free propaganda of ideas makes the poet, and indeed all writers worth their salt, share in the responsibility which, in Europe, was once arrogated to itself alone by the Church of Rome. One day last summer, in my house in London, between two "alerts" sounded for flying bombs I turned on the radio set and by chance heard part of a pre-war play of society manners, *The Last of Mrs. Cheney* by Frederick Lonsdale. It was a sharp contrast with the prevailing mood in the summer of 1944. There was particularly, in the lines I listened to, a reminder that it was fashionable once for smart playwrights to amuse audiences with a flippant and superficial picture of petty immoralities—at least if the immoralities of the chief characters were often far from petty in essence, they were made to

take on a merely amusing aspect, to share in the pettiness of the cardboard figures that passed as the dramatist's or the novelist's characters. In that particular play, "Charles," the young man who is a crook—polite blackmailer and burglar type—calmly tells his drawing-room audience that he took up his "career" because of the dulness of life. And his victim, Lord Hillingdon (in a club-man to club-man sort of conversation) agrees with him that such a course was very understandable. All that portion of society in the Western world which provided the demand for this kind of drama or fiction (and much of it was on a far lower level of triviality and falseness) must have been mentally and emotionally moribund, not of necessity, but through prolonged blindness to the real values of life.

It should not require a world war to bring home to people the value of the simple enduring things, or the inexhaustible excitement and beauty of life when we do not thwart it. But there was, long before the war again broke out, a strong stream of vital ideas coursing through the strained social fabrics of the world, and the character of post-war climax to so much conflict and destruction is going to be the fateful consequence of the mental fight that has gone on ceaselessly all the time. Not only the cloistered poet but also the more accessible fiction writer as well as the philosophical essayist is willy-nilly in this world-wide movement, helping or hindering the spreading light. I can think of no better example of a good novelist who is consciously and artistically something more than the story-teller in this sense than the late L. H. Myers. His group of stories set in sixteenth-century India, *The Near and the Far* (including "The Root and the Flower" and "The Pool of Vishnu") show that he was none-the-less master of the novelist's art by exercising also a noble and intense mind on the problems of human destiny. The means for disseminating ideas are so plentiful and effective today that their influence in even the most secular books must be enhanced.

False ideas also can circulate easily today but that should be a stimulus to those who realise the superior potency of truth. We need, all of us, to go to school again but in a new sense, for after all education is, in respect of the individual, the removal of obstacles to full development, and, in respect of the nation, the improvement of each generation over the preceding one. *In respect of the human race as a whole, the most urgent educational step is to realise the brotherhood of man.* Certainly no League of Nations or other great Council alone can establish peace until the spirit of kindness lives in the intelligence as well as in the universal heart of common men. The morality of every institution is always lower than that of the private individual, and if governments are to be spiritually purged, as they must be to achieve the better world we aim at, the change must spring from

a noble intelligence in the governed.

Merely to state the essential conditions is to stress how far we have to travel yet and how sustained must be our mental fight. Yet we may feel reassured by the wisdom of the ages, which harps on the same unchanging themes. The fundamental truth of all religions is that each soul has a kingly inheritance to the universe. There are no external bounds to the infinity in each one of us; the restrictions holding us back here, we and our neighbours have made; they are, in the things that matter most, removable. The Irish poet-mystic A. E. wrote truly:

> The religion which does not cry out: "I am today verifiable as that water wets or that fire burns. Test me that ye become as gods." Mistrust it.

Any danger of misconstruing this ideal can be removed by remembering Boethius: "He will never go to heaven who is content to go alone."

While it is in moments of spiritual solitude that we may best regain a lost contact with the intuitive conviction of reality, this warning against egoism is never superfluous. The power derived from a lonely apprehension of eternal laws must be employed to unselfish ends if we would not build ourselves a hell with it, and hell is, after all, only a truth seen too late. This can be applied to communities as well as to individuals, though it is the individual who is the foundation of our world, good or bad. Mankind consists of the individual multiplied, and its character is the result of mixing together the qualities of individuals and creating thereby a larger entity with enormous capacity for responding to ideas. If there is deep truth in John Keats's remark in a letter, that this world is "a vale of soul-making," the converse must be equally true, that this world is the creation of the souls in it.

Aristotle defined happiness as an exercise of the soul; certain it is that happiness cannot be conquered by illicit means or retained by an egoist, and as for the application of this to the majestic progress of the human race, we may turn to the Christian Jacob Boehme:—

> Creation was the act of the Father; the incarnation that of the Son; while the end of the world will be brought about through the operation of the Holy Ghost.

Even through a clumsy translation a revealing light shines from this statement of belief in the divine source of all that we can be and know. A divinity to which we must return, not easily but strenuously. Man has always known, dimly if not with the power of the greatest seers, his nature and destiny. Emerson, as he so often does, seized the elusive truth in logical poetry, when he headed an essay on "Character" with this poem:—

> The sun set; but set not his hope:
> Stars rose; his faith was earlier up:
> Fixed on the enormous galaxy,
> Deeper and older seemed his eye;
> And matched his sufferance sublime
> The taciturnity of time.

He spoke, and words more soft than rain
Brought back the Age of Gold again.

Perhaps never has the world of senseless facts grinned so cynically at wisdom as today, but it is equally true that never have men been more ready to externalise the inner light. Humanity will not, whatever happens, forget the lost Eden, but the brave hope of today is that it will more insistently seek out the light that shines ahead of much "sufferance sublime." All peoples have their stories of heaven and hell, and in essentials the stories are all one, the images they contain are shadows of eternal and universal truth.

R. L. MEGROZ

EDUCATION FOR RESPONSIBILITY

Man's threefold responsibility, to his own self, to the society of which he is a member and to humanity as a whole, and the need for a type of education that inculcated in the young the sense of such triple responsibility were stressed by Sir S. Radhakrishnan in his Convocation Address at the Patna University. While the first made necessary such education as would ensure a living and the second such as would bring civic consciousness, the third asked for a sense of spiritual values and direction, above one's own narrow self and the immediacies of social existence.

The tragedy of the contemporary world was the direct result of not one single nation's selfishness or greed but of the spiritual obtuseness of all. Those who believed that when Nazism was uprooted all would be well, were deliberately obscuring the truth from their eyes. Nazism was but a single eruption, pronounced and evident, of a deep-seated malady of the twentieth century. The loss of faith in the spiritual dignity and destiny of man had been cutting at the very roots of human unity and had been responsible for the many manifestations of disruption and disintegration. Sir Sarvepalli asked a very significant question:—

> If we can co-operate in the art of war, if peoples of different races and nations can work together in a fighting partnership, cannot we show the same spirit of co-operation and brotherhood in achieving tasks not less strenuous than those of the war?

Surely, if mankind makes up its mind. But not until petty self-seeking of domineering nations under the camouflage of political new orders is given up. Not until the rights of all suppressed peoples of the world are recognised. In short, not until, in the words of Sir Sarvepalli, the brotherhood in arms develops into a brotherhood in peace. The insistence on holding our own can lead the post-war world nowhere unless the "our" becomes broad enough to encompass within itself the entirety of the human family.

LITERATURE AS A MORAL FORCE

The responsibility of the writer is well brought out here by **Prof. M. D. Altekar,** whose long familiarity with the Poet-Saints of Maharashtra, with their sturdy insistence upon moral values, has well equipped him to discuss this theme.—ED.]

We live in an age in which "Art for Art's Sake" finds favour with a number of people. According to them, all art, including literature, must please, must cause delight. They do not pause, however, to consider what artistic pleasure is. Is it the kind of pleasure that a greedy man experiences when he notices valuable things belonging to others? Is it the kind of pleasure that, in the famous Sanskrit drama *Mricchakatika*, Shakar experiences in looking at Vasantasena, or, in the same drama, Charudatta finds in meeting the same girl? It is not unlikely that these people who continuously talk of "Art for Art's Sake" are not fully aware of modern psychology and æsthetics. We hear it said that art must please, that it should not be confused with a motive, that it is only the inspiration of the artist, and that it is a revelation to the reader or to the spectator or to the listener, etc. This is a view we hear so often, that, by the very process of repetition, we almost come to believe in it without considering its logical consequences.

At the same time, we have been witnessing the amazing phenomenon that almost every form of art is being devoted to the service of propaganda—and propaganda almost always imposes restrictions on expression in all art, and, therefore, in literature because what is called *belles lettres*, such as poetry, the drama and the novel, is art. The newspaper press, barring some honourable exceptions, has become a huge engine of propaganda in the hands of interested people, and the process is made easy by capitalistic adventure in that direction. The screen has been very directly made an instrument of propaganda, and in this way most of the art forms are being more and more utilised for this purpose. Education itself is being made a huge means of propaganda. All this propaganda, which is very akin to various regular tricks of advertisement, means restriction of the freedom of expression. Thus we have come to a pass where literature along with other art forms is produced with the motive of bringing profit and power to certain interested individuals, parties and groups. Under these circumstances, the formula "Art for Art's Sake" strikes one as a happy solution of these various difficulties. That is why the slogan becomes popular, even with people who are sane and cautious, and would ordinarily come to sound conclusions about most questions.

We must, therefore give a little closer attention to this, taking literature as our main theme for discussion, to find out what motives should be behind literature. Motiveless literature, or motiveless art, is an idea that can exist only in a complete vacuum and has no bearing on what may be called practical life. The discussion has become necessary since a portion of literature which some people believe to be not inclined to be favourable to moral good has been undoubtedly disturbing the peace of mind of many, call them orthodox if you will or reactionary even, if you please. Of course the question will be asked: is it the function of literature to wield a moral influence or is it its real function to give pleasure? We have found that literature, apart from giving pleasure, does exert some kind of influence; that is why it is being so widely used for the purposes of propaganda, and if this proposition is accepted, then, when literature does exercise influence, when it is a force and not merely entertaining, it stands to reason that it should be a force in the right direction rather than in the wrong.

Our discussion will yield, possibly, faithful results if we study a little carefully what have been the motives of great writers in all times and climes and what are the particular motives that appear to have influenced several writers of modern times, writers who profess to have been inspired by a new vision. Such a comparative study has become necessary since the last war and the seriousness of the situation has been enhanced by the present war. Values have undergone deep changes in these wars for the simple reason that man has to stand terrible strains and stresses in such times, and what man feels is reflected by poets or writers.

We have seen all these years that most Governments have been using literature and the screen for purposes of propaganda. This use of literature may be praised or condemned according to one's particular views. It is clear, however, that this use cannot be described legitimately as producing literature with a purpose, because that phrase always means and must mean literature with a sound purpose.

Now, the moment ordinary words are used in relation to a conflict among parties, the words lose their ordinary meanings and, in any case, lose their absolute meanings. The word liberty is being continuously used by the Allied Nations with a view to condemning the Axis nations. But the moment India is mentioned in connection with liberty, cautious politicians in Great Britain and in the U. S. A. (and all true politicians are cautious people) become silent or shake their heads and rub their noses. In talking of the Eastern problem or the Far Eastern problem they either forget all about India or they pretend to believe that India has been already granted freedom. So extremists in India get impatient and declare that the word

liberty has no meaning.

The point is that it is in this way that words are misused and it is good to remember that great literary persons all over the world have built up a science of using words very correctly. All literature should have that science as its basis and to follow that science is to aid literature to be a great moral force. Governments and politicians are no authority on literature but unfortunately they try to control it and obstruct it when it goes against them or exposes the mischief that they do. The poet speaks in a language that has to be understood, and there is a certain way to understand it. But the poet does not want to mislead; he is never ambiguous. Only you need to be intelligent and sympathetic. So we should look to what great masters have to say about the whole thing.

The opening stanza in the *Raghuvamsha*, the famous *mahakavya* of Kalidasa, contains a salute to the god Shiva and his consort, the beautiful Parvati. The poet compares the union of Shiva and Parvati to the union between the word and its meaning. Now the union between Shiva and Parvati—you will know all about it if you read the *Kumarasambhava*, another *mahakavya* of Kalidasa's—was the union of knowledge with beauty. Shiva represents knowledge, penance, self-discipline, power. Parvati represents beauty, innocence, a desire to reach greater heights, heights on which one like Shiva resides. The union between the word and its meaning must be, according to Kalidasa, a union between Shiva and Parvati, which means that the two elements that must be the basis of literature in its art forms like the drama, poetry, fiction etc., are beauty and power; and power includes knowledge because knowledge is power.

Literature, to be true literature, must be vital and, though it may be light, even light literature should not be trivial, common and cheap. To use a simile from medicine, literature should be full of vitamins. Vitamins are found in a number of common articles that we eat. So treatment of a common subject by a poet (the term poet is used here in its widest sense) becomes literature if he puts vitality into it and if thereby the vitality of the reader is improved, and such literature is said to exert great moral influence and becomes a great moral force. Do those writers who persistently indulge in themes of free-love and what they call new thought (which often hides only old vulgarities and old vagaries) make their readers better and stronger, less prone to temptation and more capable of resisting temptation? After all, self-control and proper control of egotism are the test of all vitality, and do those new writers teach men and women to pass that test?

That is the crux of the whole matter, and it is no use to talk about the work of instincts and the necessity to follow instincts, as a reply to that or a commentary on it. After all, man's victory over instincts is

the measure of his civilisation. Thus true literature inculcates goodness, soundness, vitality, self-control. As opposed to that, harmful literature injects morbidity into man's mind, and what is injected is generally what is in the mind of the writer.

Sincerity is the greatest possession of an author, and it is sincerity that makes an artist of him. And sincerity flows from the objectivity which is nothing other than what may be called disinterestedness. Objectivity is often opposed to subjectivity, but one may speak or write sincerely about oneself. One may, but, more often than not, one will not, and that is why true art is always, strictly speaking, objective. And when subjectivity is free from the vice of interestedness, it is really an objective outlook applied to one's self. That can be achieved but it is exceedingly rare and difficult of achievement.

Therefore, the rule to be laid down for an author is that he should be objective. If, for instance, Shakespeare had not been disinterested, if he had not been objective, his wonderful pen could not have described such different types of women as Desdemona, Lady Macbeth, Rosalind, Juliet; or such different types of men as Othello, King Lear, Hamlet, the Jew, Macbeth. What some of the writers of later days have overlooked is this supreme significance of disinterestedness or what is popularly known as objectivity, which is in truth sincerity. Opposed to that is not subjectivity but egotism which leads to morbidity and insincerity.

It is thus seen that literature is a moral force. That it is twisted by some and misused by others is no reason why we should reject all literature as propaganda or as a force that weakens the moral fibre. Protest against propaganda is quite legitimate because advertisement is not literature. So also protest against the doctrine that literature should have no motive is legitimate, because all authors who are considered to be great in different languages have not only given pleasure; they also have combined with artistic expression the quality that uplifts the mind and rejects the trivial. This process of uplift is an indirect process and in some cases it is perceived only by the initiated. And the initiated are always few. This process of indirect expression is called *Vyanjana* or suggestion, in Sanskrit poetics. The motive in a fine literary piece is always suggested, scarcely ever directly expressed. The direct expression gives pleasure (that is why literature is an art form) while the suggestion, when you understand it, instructs, uplifts, ennobles, and raises the reader to higher altitudes. This quality of raising the reader to a higher level is an essential of all fine literature and it is the quality that makes it a potent moral force.

This quality of raising, uplifting, ennobling, can be achieved in whatever type of literary composition the writer may adopt. It may be realism or idealism, it may be actual description or imaginary delineation.

You may essay to depict the best in humanity or the worst; this quality does not depend upon the writer's subject but depends upon his manner of writing. At the same time, though the writer may be objective, the quality of objectivity has its limits except in such masters as Kalidasa or Shakespeare of whose personal life we know next to nothing but of whom we know definitely that they do not inspire a wrong thought or encourage a wrong idea. They uphold the worthy and they come instinctively to conclusions which philosophers arrive at after great argument. To take one instance: Shakespeare does not inflict punishment on Iago, the villain in his well-known tragedy, *Othello*. The reader grows more and more angry with the villain as the drama progresses and at the end of the drama this supreme villain escapes scot-free. Shakespeare was a realist and he has depicted what often or even generally happens in life. Wicked people do go unpunished while many an innocent person suffers for no fault of his.

But nowhere do we find that the poet applauds the villainy. He condemns it at all stages and his reader or spectator learns to condemn it and not condone it as some choice modern writers try to do. The modern writer of this type pitches a tent of his own just here. He will try to make wrong look like right and will attribute everything either to environment or to instincts. He forgets usually that explanation may at most point out extenuating circumstances; it can never excuse. This new writer will tell you that the wrong done was not wrong; or that it was inevitable, and that in any case the doer of the wrong could not be held responsible for his action. He will go further and state that there are circumstances in which wrong inevitably happens; therefore you must not look upon it as wrong; it should be considered right. And thus a queer propaganda in aid of the wrong is set into motion and in time it assumes the rôle of a new morality.

All great literature has supported eternal verities which form the basis of all true morality and it is the privilege of all great writers to inculcate sound principles. Hundreds of examples can be culled from the works of great writers to show that they upheld certain ways of conduct and condemned certain others. What they condemned was the wrong principle and what they upheld was the right one. It is a very interesting study in literature to compare the ideas of poets and to find out the unanimity amongst them about certain basic ideas. That is a great subject by itself; at this point we may withdraw from the discussion with a request to all writers of power to see to it that they produce literature that aids the moral and the spiritual forces of the world.

M. D. ALTEKAR

MY FRIEND THE CAMEL

[**Munir Abdallah Moyal** of Jaffa, Palestinian-born descendant of Turkish governors, holds a Ph. D. degree from the University of Aix-Marseilles. He has served as a French cavalry officer and is now correspondent for the Middle East of French North African newspapers. Animals are the mirrors of man in more senses than one, and Dr. Moyal's seeing in the patient camel the symbol of " millions of downtrodden, overworked and underfed human beasts of burden " is thought- and sympathy-provoking.—ED.]

The most philosophical (though the most despised and slandered) animal in the world is the camel. To begin with, he has such a hatred for living that he remains for eleven months in his mother's womb, intuitively aware, no doubt, how miserable is this vale of tears. He looks always phlegmatic and absent-minded. He never loses his temper, even under the worst provocation. In moments of passion, when a stallion would be dangerous, he spends a quarter of an hour upon the she-camel, still with the far-away look in his eyes. His owner must rouse him with a clout of the club. The animal starts then, groans and returns to his eternal meditations until the next stroke.

I must admit that my friend is not particularly good-looking, with his triangular-shaped back, his long snake-like neck ending in such a microscopic head, his awkward and grotesque form similar to a diplodocus. His coat is tawny or buff, with shaggy hair ; to crown all, he has an obnoxious smell, for he is often mangy. No one understands him. No one notices that if a long procession of these huge animals is led by a single camel-boy on donkey-back this noble animal, who looks so passive and obedient, is really free under his heavy burden, free in his servitude as a thinker would be free, even in chains, even in gaol....

Like all misunderstood noble spirits, the camel utters loud protestations now and then against the ugliness of life and the stupidity of men. He indulges in machine-gun-like salvoes of moans and groans so human that they are heart-rending. He asks himself: " Who am I ? Whither am I going ? Why was I ever born ? Why is this pigmy my master ? " Of course no one understands him and a shower of blows is all the reward for this philosophical search for truth and his attempt to find his place and the place of others in this world.

The camel has little interest in worldly goods. He is not fastidious. On the contrary, he dislikes elaborate food such as barley, oats, hay or dates. He prefers the thorny bush, and the drier and the woodier it is the better he likes it. He is fond of the " hâd, " a ball-shaped shrub

growing in the desert, with a bitter taste, salty and aromatic at the same time. He also likes the "diss," a thin-stemmed, leathery, rough plant. He does not disdain boughs, leaves, or even prickly thorns as hard and sharp as nails, such as those of the mimosa and the gum-tree. He picks them with his leathery, pouting lips, which are as muscular and as sensitive as a hand or a trunk. He does not eat all the grasses of the desert. He dislikes some which would be a treat for sheep. Certain plants are poisonous to him. He disdains in summer what he likes in winter. He can submit to protracted fasting but he must have a drink every ten days in winter and every three days in summer. Then he needs a whole cistern for he can swallow a hundred litres at a draught. His hump is a reservoir of energy; he stores his fat in it. When he comes back from the pastures it invades his whole back, but the longer his journey the more it diminishes. It is a kind of manometer showing the pression. In bargaining for a camel, the purchaser first looks at his hump and then at his teeth; the former tells him how much work he can do, the latter his age.

The camel is subject to recurring calamities which he endures with great fortitude. Thus every year he contracts the mange. In this respect this otherwise inconsistent and whimsical creature is as regular as clockwork. He will die of it unless properly treated with àtran, a kind of vegetable tar. He may also die of the bites of the gadfly. When he is wounded, he cannot be treated by ordinary antiseptic methods, for the rankling sore would infect his whole body. His wound must be cauterized with a red-hot iron, but he is a stoic and bears it bravely. When his feet are worn out he does not need a farrier but a cobbler, for they are large, round and spongy, being intended for walking upon soft sand or smooth rocks. Thus they must not be shod in iron but patched with old leather.

My friend is a peculiarly Oriental animal. He cannot live long in stables. To keep fit he needs the wide open spaces of the desert, freedom, scorching heat by day, freezing cold by night, the sun, the wind and the sands. Only Orientals are good camel drivers. Instinctively they know how to treat the camel, how to cure him by non-scientific methods. They know which plants are good for him. They understand exactly how much work he can do. Like all Orientals, the camel is indolent by temperament. He is capable occasionally of excessive and protracted exertion, but he cannot do a fixed amount of work every day all the year round. For six months in the year he must graze, absolutely idle, in the pastures. When the French organised a camel corps to combat the plunderers of the Sahara Desert they regarded the camel as like any European animal, and treated him accordingly, locking him up in stables and feeding him on fodder. The result was a dreadful

hecatomb of camels, for they protested in the only way at their disposal: they died by the thousand! To police the desert the French were obliged to recruit tribesmen of the Sahara, the Chaambas, originating from ancient shepherds and warriors. Each has two service-camels; while one is on duty the other grazes in the pastures. That was the only way to introduce my friend into Occidental military life.

Now I must draw a distinction. My friend is the poor beast of burden, humble and philosophical, forsaken by Allah and by man. He walks slowly, at the rate of three and a half to four kilometres an hour. The Bedouins loathe him; they say that his heart is as black as tar and that he is as mischievous as the devil. They do not understand him. They reserve all their pride and love for his first cousin, the race-camel, a proud and arrogant animal called "hejin" in the Nedj and "mehari" in French North Africa. He is white and well cared for. His performances are grossly exaggerated. (As a general rule, one must take with a a pinch of salt what a fisherman says of his catch, a hunter of his bag, a cavalry officer of his horse, and a Bedouin of his race-camel.) The Bedouins call their meharis "acharis" derived from the word for ten. They mean that their camels can cover ten stretches, that is 250 kilometres, a day. It is only the Oriental imagination which can ascribe to the camel 700 different names and endearments. As far as I know, only one feat of exceptional speed and endurance was ever recorded and controlled: one Hadji Mohammed of Ouargla, a military messenger in the French Sahara, brought a letter to Touggourt (a distance of 170 kilometres) and returned the following evening with a sealed answer. Perhaps a gifted mehari or hejin could duplicate this performance, but afterwards he would be winded for many months or would have to be slaughtered. In the experience of old desert officers the mehari is capable of a daily non-stop speed of 90 kilometres during a long journey, and this only at the rate of sixteen hours out of the twenty-four.

One can easily understand that when observing the camel. His body is like the bison's, heavy, almost of one piece, with nearly all its strength in the fore quarters. His hind quarters are comparatively atrophied and have nothing of the mighty muscle structure of the horse buttocks, so suitable for the sudden contraction of the jump and the gallop. Daddy-Long-Legs also, legs that are too long and frail for his bulk. Therefore as E. F. Gautier, a specialist to whom I am indebted for some of these observations, has observed, the camel's natural walk is in a straight line. Over long distances a mehari can walk an average of six kilometres an hour when hard-pressed; that is almost double the pace of his cousin. At a jog-trot, he can do nine to ten kilometres, but he cannot keep it up more than a few hours. He cannot gallop at

all; the formation of his hind quarters makes it almost impossible. After very hard and protracted training some meharis are taught to start at full gallop, like the horse, but it is easy to see that this pace is not natural. It is a broken, automatic and spasmodic movement, which they cannot maintain for more than a few kilometres.

The camel's fastest pace is the long-trot. It is the pace of the "fantasia," of the mad charge, of desperate flight, or of a messenger dashing to fulfil an urgent mission. To compel the animal to keep this pace, the rider must cultivate a rankling sore on the camel's neck and prick it ceaselessly. E. F. Gautier believes that if the long-trot is so hard on the rider, it is because it is unnatural to the animal. It is so jerky, violent and irregular that the rider is obliged to compress his stomach tightly with a wide girdle in order to bear it. This, I imagine, is the origin of the allegation of "camel-sickness," though this is far less acute than sea-sickness. At a walk or a jog-trot, camel-riding is far more comfortable than horse-riding. Instead of springing on the saddle there is a horizontal movement of swinging backwards and forwards. Upon a camel saddle ("rahla" in Arabic) the rider is seated as on a chair. There are no stirrups; the feet rest upon the neck of the animal. The feet should be bare or covered only with a light leather sole and two straps, one for the big toe and the other for the other four toes. These sandals are called "naoul." Shoes or boots would hurt the neck of the animal after a time. Therefore you cannot use your knees and thighs to keep your equilibrium; it is simply a question of balance. Unlike horsemanship, no training is required to ride a camel.

Once the eternal controversy broke out in a Damascus mess between cavalry and "camelry" officers: which is the swifter, the horse or the camel? Two champions were selected, the best animals from the Syrian desert, an Arab stallion named Pharek and a white hejin called El Bark (Lightning). The track was sandy but firm. For the first twelve kilometres Pharek was ahead, then he began to foam all over and became more and more tired, and for all his eagerness to keep ahead he was obliged to slow down, while Daddy-Long-Legs was still fresh and forging ahead in long strides. This test confirmed the theories of E. F. Gautier that the gallop is not the natural pace of the camel who is more at ease in the trot; and that in the long run his endless legs, almost twice the length of the horse's, give him the advantage.

Such is the camel. In the camel ranks there are proletarians and aristocrats, as in almost all human societies. But, if by chance you meet him, do not believe all that the Bedouins may tell you about him. Do not despise him; try to understand him. You will find that the most useful creatures are often

the most calumniated. You will learn from him a good deal about the Oriental soul, the mystery of millions of downtrodden, overworked and underfed human beasts of burden, who, for all that, are patient, resigned and fatalistic. Without being able to utter a word, they may teach you a great lesson: money is not all; above the God Dollar, there is internal freedom, and the inconscient asceticism of a soul which has nothing to hope for, nothing to lose and nothing to regret.

MUNIR ABDALLAH MOYAL

UNIVERSITIES AND UNEMPLOYMENT

The large amount of unemployment among our university graduates in normal times confirms the evidence of mass misery to the deplorable economic condition of India. Shri C. Rajagopalachari in his Convocation Address at the Nagpur University on the 25th November, reported in *The Hindu*, dealt with this problem among others. He cited the finding of the Sargent Committee that "the activities of our universities have not been duly related to the practical needs of the community as a whole." Is the distinctly bad employment showing due only to that? He quoted the estimate that out of every 100 graduates 20 are unemployed and only 30 have secured employment of a type commensurate with their abilities and with the time and money spent on their education.

These figures, standing alone, might carry the fantastic implication that India was over-educated. A disproportionate number of high-school students do go on to the universities as compared with other countries—1 in 3 in India and less than 1 in 7 in the West. But this means not too many in the universities but far too few in the high schools. Mute testimony to the numerical overweighting of the poorer classes at the expense of the middle classes which are the backbone of a sound economic order. India, Shri Rajagopalachari declared, is the most backward of all civilised nations in university education. He gave the ratios of students in the universities to total population: India, 1 to 2,206; Great Britain, 1 to 837; pre-war Germany, 1 to 690; Russia, 1 to 300; the U. S. A., 1 to 225. Consider the relatively short span of life in India, with its larger percentage of people of university age, and the disproportion becomes all the more glaring.

The cure for the maladjustment between graduates and openings for effective service is therefore not less university education but more education all along the line and, as Shri Rajagopalachari indicated, a radical overhauling of the country's economic structure and adequate national planning into which the university programme fits. Unemployment or unsuitable employment of university graduates is a waste no country can afford and, least of all, impoverished India.

THE MANICHÆANS: THEIR DOCTRINES AND PICTORIAL ARTS

[The approach of **Prof. O. C. Gangoly** to the subject of Mani and his creed is that of the connoisseur. It is not the uniqueness claimed for part of Mani's message that will commend it to the thinker, but the elements of universal truth that it contained and by virtue of which it survived for many centuries. The ancients generally recognised that nothing could be held in human memory without some symbol to preserve it. It is unusual, however, as Professor Gangoly points out, to find the promulgator of a creed himself invoking art to aid its spread, as Mani did. The spread of dogma may be furthered at the outset with the aid of art, but universal symbols will, as Professor Gangoly well brings out, outlast the creedal formulation. More, they must break at last the dogma which distorts the truth that they enshrine.—ED.]

In many cycles of culture, pictorial art is found intimately associated with religious doctrines, but in most cases the pictorial patterns and formulæ develop long after the birth of the doctrines and tenets of religion, and the application to or service of art comes considerably after the religious faith has taken root. Manichæism, or the religion preached by Mani or Manes, is a singular exception in which a new doctrine comes to birth with a ready-made, full-fledged pictorial form to furnish an effective medium for propagation of the new form of faith.

During the early days of the Sassanian Empire, Zoroastrianism, Christianity (with its many Gnostic offshoots), and Judaism were striving for supremacy and in the midst of the ferment, Mani was born in 215 or 216 A. D. to initiate a new form of belief. He lived in a house called "Artang" beautifully and elaborately adorned, which became very famous and lent its name to a book written by Mani, finely written and superbly illuminated. Born not far from modern Baghdad,[1] Mani is said to have begun his career as a religious teacher on Sunday, the 20th March, 240 A. D.—the day of the coronation of Shapur, son of Ardeshir. Urged thereto by the Persian priesthood, Shapur banished him and he remained in exile till he was allowed to return by Shapur's successor Urmuzd who allowed him evangelical freedom and presented him with a place of residence. Nevertheless, during the reign of Bahram I (274-277 A. D.) he is said to have been flayed alive and his body stuffed with straw to have been exposed on one of the gates of Gund-i-Shapur, subsequently known as "the Mani Gate."

The *Shahnamah*, the great Sassanian epic, describes "How Mani, the painter, came to Shapur with

[1] According to the *Shahnamah*, he "came from Chin" (China).

pretence of being a Prophet and was slain."

There came from Chin a man of eloquence
Whose peer in painting earth will not behold,
By which accomplishment he gained his ends.
He was a man of might, by name Mani.
He said: "I prove my mission by my painting,
And am the greatest of evangelists."
Shapur convoked the Arch-Magis and held talk at length about Mani.
They said: "This man—a worshipper of pictures—
Is not the equal of our own high priests."
"Thou worshipper of pictures!
Why layest thou thy daring hand on God—
The Being that created Heaven above,
Created space and time, with light and darkness
Therein, and is supreme of principles?
The nights and days of high, revolving heaven
Are both thy source of safety and mishap." (The *Shahnamah*, § 11, Vol. VI, p. 358)

During its short-lived career, Manichæism appears to have won adherents both in Europe and Asia. Mani travelled extensively, preaching his doctrines, and in the course of his journey he is said to have visited Central Asia, India and China. Some of his doctrines were recorded in texts on parchment with paintings, but almost all of them have been destroyed by his persecutors, Islamic, Christian and Zoroastrian. The district of Tocharistan in Khorasan, in the neighbourhood of Balkh, was for a long time a stronghold of Manichæism. Manichæan ambassadors from here succeeded, as late as the eighth century, in crossing China to the Court of the King of Uighurs and in converting this powerful prince to their religion. At Karakhoja (Chostcho, Turfan, Central Asia), the von Le Coq Archæological Expedition discovered in 1904 a number of Manichæan manuscripts (several of them beautifully illustrated and illuminated) which appear to be the only surviving fragments of the Manichæan religious books.

St. Augustine was a professed Manichæan for a period of nine years (373-382 A. D.). He wrote various works on Manichæism after his conversion to Catholic Christianity, but his exposition of his former faith is very unsatisfactory as he confines himself to vague generalities. The best sources of information regarding the doctrines of Mani are some of the Muhammadan authorities. His tenets are best recorded in a book written in Persian, known as *Shāpūraqān*, said to have been written for King Shapur (Shapor). According to this text:—

Wisdom and deed have always from time to time been brought to mankind by the Messengers of God. So in one age, they have been brought by the Messenger called the Buddha to India, in another by Zaradusht to Persia, in another by Jesus to the West. Thereupon, this revelation has come down, this prophecy in his last age, through

me, Mani, the Messenger of the God of Truth to Babylonia.

Such was the claim put forward by Mani.

The Manichæan system is based upon the idea of the essential and eternal contrast between Good and Evil, between Light and Darkness. But it is not correct to say, as Western writers have frequently said, that Mani identified "good" with spirit and "evil" with matter. Whether he ever attained to the conception of Matter may be doubted; at all events it is clear that he represented evil, or darkness, as something capable of thought and volition. Some Manichæans have held that the mingling of the darkness with the light had taken place "blindly and by accident," not as a result of volition. But this is obviously a later philosophical speculation. In other words, Mani's dualism was of the imaginative, or poetical, not of the philosophical kind. His system may be thus summarized (extracted from the account given in the *Fihrist*):—

Originally the light and the darkness bordered on one another, but were un-mingled, the light being limitless above and the darkness limitless below. The light is identical with God, who is called "the King of the Paradises of Light," but the realm of light includes also an atmosphere and an earth which are co-eternal with the Godhead. Out of the darkness arose Satan, the Primal Devil, who "did not exist from all eternity, although the elements of which he is composed are eternal." At first he wrought havoc in his own domain, and then invaded the Kingdom of Light. "When he saw the flashes of light, he conceived a hatred for them, shuddered, and rejoined his native elements." He made a second attack and the King of the Paradises of Light, in order to repel him, produced a being called the Primal Man, who went forth armed with a fivefold panoply—the breeze, the wind,[1] the light, the water and the fire. Satan, on the other hand, arrayed himself in the smoke, the consuming flame, the darkness, the scorching blast and the cloud. After a long struggle Satan prevailed over the Primal Man. The heavenly powers then intervened and rescued the Primal Man, but the elements which formed his panoply became mingled with the elements of darkness. Out of this confused mass the heavenly powers fashioned the actual world which we inhabit. Not only all animal and vegetable organisms but even objects which we regard as wholly inanimate, such as metals, contain portions of divine light. Hence the distinction which we are accustomed to make between natural and spiritual phenomena does not exist in this system, since it represents all the processes of nature as part of a spiritual contest, *e.g.*, the rain is explained as due to the perspiration of devils. The visible universe is, in fact, a vast and complicated machine devised by God for the purpose of enabling the elements of light to effect their escape. When the light contained in the earth separates itself from the darkness, it ascends in the form of a pillar, called "the pillar of glory," first to the moon, thence to the Sun, and

[1] In Vedic mythology, the Breeze (Vayu) is differentiated from the Wind (Rudra).

thence to the higher regions. This process continues until at length the final separation is brought about by a conflagration, which will last 1458 years. Thereafter the light will be secured for ever against the assaults of the darkness.

The origin and history of mankind, according to this system, is very peculiar. The first human beings Mani called Adam and Eve. Adam, the "first man," *al-insān al awwal* is wholly distinct from the "Primal Man," *al-insān al-qadîm*. Adam and Eve were represented as the offspring of devils, the object of the devils in producing them being to imprison, and so to keep in their own possession, a portion of the elements of light. The heavenly powers, in order to frustrate the purpose of the devils, sent Jesus (regarded as a celestial being) to instruct Adam on the subject of "the Paradises and the gods, Hell and the devils," and in particular to warn him against sensuality.

Mani taught his followers that they were to try to set free the particles of light, which in the process of the formation of the world and of the human race had become entangled with the particles of darkness. This liberation was to be effected by means of fasting, celibacy and prayer. Since the performance of all these religious obligations was impossible for persons engaged in the ordinary avocations, the Manichæans were classified into two distinct divisions. The first comprised those who attempted to follow out all the precepts of Mani, lived lives of celibacy and fasting and withdrew from all worldly affairs; such persons were called the Elect, and formed a hierarchy, at the head of which was the representative of Mani himself. Next came the ordinary Manichæans, who were allowed to marry and take part in the affairs of the world and who were called the Hearers.[1] The Hearers had every Sunday to repeat certain prayers and to give one-tenth of their possessions in alms.[2] They had to support the Elect, who, since they were not allowed to take part in worldly affairs or even to pluck fruit or gather vegetables, were entirely dependent on the Hearers for their food and all other requirements. The main characteristic of the Elect was that they possessed fuller knowledge of religion and *abstained* from certain things which were lawful to the rest of the community. The Elect might not acquire property, "except food for one day, and clothing for one year."

This duty of Abstention was called by the Manichæans "The Three Seals," which St. Augustine more definitely characterises as *Signaculum Oris, Signaculum Manuum*, and *Signaculum Sinus*. The first "seal" imposed restrictions with respect to

[1] This division appears to correspond to the *Sramanas* and *Sravakas* of the Buddhist system.

[2] Manu, the Indian Lawgiver, also recommends that gifts be "one-tenth" (*dasamansa*) of the resources of the donor.

food and speech, the second with respect to outward acts, the third with respect to thoughts and desires. Thus the Manichæan asceticism implied no thought of expiation. The idea that self-inflicted suffering atones for sin was quite foreign to the religion of Mani. The prohibitions that he issued were based on the belief that certain acts, such as the destruction of life and the intercourse of the sexes, are essentially Satanic, and therefore retard the liberation of the light.[1]

As in nearly all Oriental religions, fasting played an important part. Sunday was observed as a fast-day by ordinary Manichæans, Monday by the Elect. There were also monthly and annual fasts.

It is remarkable that among the things most strictly prohibited were idolatry and magic. The Ten Commandments of the Manichæan Church forbade idol worship, lying, covetousness, murder, adultery, theft, the teaching of arts of deception, magic, scepticism in religion, and lukewarmness in behaviour. By some, Manichæism is considered as a kind of Christianized Zoroastrianism, since it appears to reconcile the doctrines of Zoroaster and of Christ. According to others, it is an amalgam of Zoroastrian and Buddhist doctrines.

Whatever elements Mani may have borrowed from other, older Oriental religions, it is clear that the fundamental principles of his system are neither Zoroastrian, Buddhist, nor Babylonian. The relation in which Manichæism stood to Christianity was undoubtedly closer, but to call Manichæism a Christian heresy would be misleading. The aim of the Zoroastrian is to banish evil from the world. The aim of the Manichæan is to extract from the world that which is good. In this respect the Manichæan system has more in common with Buddhism than with Zoroastrianism.

The prayer-formulas of the Manichæans deserve a passing notice:—

> Blessed is our Guide, the Ambassador of Light, blessed are his guardian angels, and adored are his shining hosts.
>
> Adored art thou, O shining one, Mani, our Guide, source of brightness, branch of life, thou great tree which art wholly medicine.
>
> I adore and prostrate myself before all the gods, all the shining angels, all the lights, and all the hosts, who proceed from the Great God.
>
> I prostrate myself and adore the great hosts and the shining gods who by their wisdom have pierced, expelled, and overcome the darkness.
>
> I prostrate myself and adore the father of Majesty, the Great, the Luminous.

It should be noticed that these utterances contain not a single petition, no confession of sin and no reference to the need of pardon. The view that was current was that repentance naturally leads to for-

[1] If we substitute the word *atma* for *light*, we find a parallelism with the Indian system of the *Upanisads*.

giveness, since man is not punished for sinning, but for failing to grieve over sin. But in the Manichæan system there is no room for any Doctrine of Sin.

It is clear that some of the most essential features of Primitive Christianity, in particular the ascetic view of the present world, were thoroughly congenial to Mani. He provided a much more secure dogmatic basis for asceticism than any previous teacher, except perhaps the Buddha. The Manichæan dogma that humanity is of Satanic origin, however shocking to modern sentiment, greatly simplified the problem of human nature and its corruption. In this, as in some other points, Mani displayed a boldness and an originality of conception which entitle him to be regarded as a genius of the first order. To represent his system as a mere patchwork of older beliefs is, therefore, an unfair perversion of facts.

Whatever may have been the merits or the fate of the Manichæan religious faith, the fame of the Manichæan paintings survived for many centuries in the East. According to the testimony of the *Shahnamah*, Mani was a painter of pictures long before he became a preacher of religion. He came with an established reputation in pictorial practices: "His peer in painting earth will not behold." And naturally he used his artistic accomplishments to further the preaching of his religious faith: "I prove my mission by my painting." It is on record that Mani illustrated his writings with coloured pictures. St. Augustine speaks of the magnificent parchment manuscripts of Mani. He is also said to have invented the peculiar alphabet which the Manichæans afterwards employed, a modification of the Syriac characters. Thus Manichæan manuscripts in general were both finely written and illuminated. In course of time, manuscripts emanating from Mani's place of residence, "Artang," became quite proverbial. Thus "The Chieftain of Turan... wrote a letter worthy of Artang, decked with a hundred colours and designs." The Persian poets from Firdausi in the beginning of the eleventh century onwards, though they constantly make reference to Mani, describe him as a painter who produced a wonderful picture-book, and his name came to be proverbially used in describing any skilful artist. Unfortunately, owing to the ruthless persecutions of earlier times, most of the Manichæan paintings have perished. St. Augustine refers to the injunction to burn all Manichæan manuscripts whenever they could be found. So we have very little evidence to judge of the nature and merits of the Manichæan school of painting. There is no doubt that he founded a school—which survived long after his death; the practice of illustrating and illuminating religious books of this faith continued at least up to the eighth century and probably much later. The early phase of Manichæan paintings survives in certain peculiar motifs, and in the stylistic character of a certain class

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of Persian painting of the Sassanian and Islamic schools. Mani's æsthetic relationship or affiliation appears to be with the Chinese pictorial style. He is frequently referred to as an artist from Chin. Thus, another passage in the *Shahnamah* (Vol. V, p. 118) associates his art with China: "Thus awakened look abroad and call the scene Brocade, or painted by Mani in Chin."

Besides the few Manichæan illustrated manuscripts already mentioned, the von Le Coq Expedition found in a ruined city near Turfan in Chinese Turkestan the remains of a great mural painting on the walls of what had been a Manichæan temple. This fresco represents a remarkable group of priests (Electi) headed by a nimbate figure larger than life-size of a man in the costume of a Manichæan priest, which has been identified as the portrait of Mani himself. The style of the draughtsmanship is predominantly Chinese, while the drapery is based on the local usage of the Uighur Turks of Soghdiana. The fragments of manuscripts discovered are distinguished by masterly calligraphy and illuminated with foliated designs of plants in flower—which appear to be related to early Sassanian painting. The site of these finds appears to have been abandoned by its inhabitants about 1036, while the actual execution of the frescoes must have been two centuries earlier.

Further survivals of Manichæan paintings are represented by the miniatures illustrating a manuscript of *al-Athar al-Baquiah* by al-Beruni (University Library, Edinburgh) dated 1307 A. D. These miniatures include representations of the "Temptation of Adam" and the "Baptism of Jesus." The rendering of water and plants in the latter, and of rocks and trees in the former, are so utterly different from the manner of Early Byzantine Christian Art, that they have had to be ascribed to the traditions of Manichæan Painting. As remarked by Sir Thomas Arnold, this style

> utterly lacks any of the features of tradition of Christian Art. The types are Central Asian. Neither Christian nor Muhammadan Art can provide the prototype for these pictures. It seems more than probable that we have here pictures modelled upon the religious tradition of Manichæan Painting.

If the religious doctrines of Mani have entirely perished from the face of the earth, in the land of the origin of Manichæism the name of Mani was long remembered—in the Muhammadan world as that of a great painter. And the remains of the Turfan frescoes undoubtedly demonstrate the high quality of the contribution Mani made to the domain of pictorial art. Dogmas perish but art, with its eternal and universal message, sometimes survives.

O. C. GANGOLY

NEW BOOKS AND OLD

THE BROTHERHOOD OF RELIGIONS*

As the war is coming to a close, our minds and hearts are exercised over the future conditions of life in the post-war world. Far-reaching schemes of reconstruction are already being hammered out in various countries by statesmen, economists and military experts. Every nation wants to reform its institutions in the light of the terrible experiences humanity has been going through during the last five years. But what can external reforms avail in the absence of a real change of heart on the part of individual men ? After all, institutions have to be run by men. And if men are bad, no institution, however perfect, can do any good. On the other hand, if only men are good, even imperfect institutions can go a long way towards bringing about the desired good. So the most urgent reform that we are in need of is that which will make all groups of men feel that they belong to the same family, the family of God, and that their true progress and happiness lie in the cultivation of spiritual values and not of material or biological values. It is the function of the church in every country to devise ways and means of putting these truths into practice and not be satisfied with merely paying lip-homage to them. And the first step in this direction is the recognition of the brotherhood of all religions. The leaders of all religions should put aside their exclusive claims of imaginary superiority and look upon themselves as allies in a common cause, engaged in fighting a common enemy, the brute in man. Especially in a country like India, where the followers of different religions have to live side by side, it is most essential that the principle of brotherhood of religions should be recognised and enforced at every turn. Hence we welcome the publication of the second edition of Madame Sophia Wadia's lectures on the subject. We hope that the very fact that a second edition of these lectures has been called for shows that her eloquent pleadings for unity and brotherhood have touched the heart of the reading public in this country. She asks:—

> What is the whole world suffering from today? Not from gross wickedness but from partially practised brotherliness! There is the brotherhood of the Jews, the brotherhood of the Parsis, the brotherhood of the Muslims, the brotherhood of the Hindus, but each group thus united by brotherhood fights against and becomes most unbrotherly towards all other similar groups likewise united within their own community. Robbers unite to rob, gangsters unite to hold up, politicians unite to make wars, and in the religious sphere rabbis unite, but so do the mobeds of the Parsis and the maulanas of the Muslims.

If the unqualified sovereignty of the national State is the cause of modern wars, the unqualified sense of superiority of each religious group is the cause of fanaticism, intolerance and communal riots. To avoid war it is not enough that we are loyal to the interests of our own country. We should recognise the

* *The Brotherhood of Religions.* By SOPHIA WADIA. Second Edition. (International Book House, Ltd., Bombay. Rs. 3/-)

rights of other countries as well. Similarly, to avoid communal discords it is not enough that we are loyal to our own religion; we should recognise the truth of other religions as well. She says:—

> Man to be loyal to his own religion becomes disloyal to his brother-man. To be loyal to his community and to its customs and prejudices, he becomes narrow, dogmatic and sectarian; to be loyal to his country he goes to shed the blood of his fellows of another country.

All of us are sinners in this respect. Some of us are, however, like law-abiding advertisers. We advertise our gods, as we advertise our goods, in superlative terms, but without running down other people's possessions. But there are others who have no such scruples. To them all is fair in love and war, even if it be a war of religions. The followers of missionary religions are the worst sinners in this respect. They are like those men who say, "Evil, be thou my good." For they consider it their religious duty to denounce other religions as well as to exalt their own. Time was, for instance, when Christian missionaries used to say that theirs was the only true religion and that all other religions were the machinations of the Devil. They do not put it so crudely now. But most of them still believe that Christianity is the most perfect religion on earth and that all other religions are only very imperfect approximations to it. Let me give a concrete instance. I have been reading recently the revised edition of *The World's Living Religions* by R. E. Hume. In this book the author gives a short account of eleven living religions of the world and points out the elements of strength and the elements of weakness in each. According to him, the elements of weakness in Hinduism are "no personal character of moral responsibility in the Supreme Being, no permanent worth or moral ideal for the human individual, no universal moral standard, except social distinctions," and so on and so forth. There are twelve such items in the list. The elements of weakness in Islam, according to him, are "the arbitrariness of its deity, its reliance upon the method of force, its excessive appeals to motives of fear and reward, its belief in fatalism"—and so on and so forth. There are ten such items listed. Christianity alone, it seems, among the religions of the world has no inherent weaknesses of any kind. Its only weaknesses are those of its followers "in certain sections of Christendom." Those are the tendency "to relapse from the founder's lofty ideal of personal fellowship with God, the tendency to shirk the responsibilities which accompany the privileges belonging to children of God" and so on. This list has five items, all referring to "the tendency in certain sections or quarters of Christendom" to fall away from the lofty ideals of Jesus. We are here reminded of his own saying about the mote in other men's eyes and the beam in one's own.

On reading this book, a non-Christian reader, if he is of the same temperament as the author, may be sorely tempted to exclaim: "What! Is Christianity so perfect as all that? Has it no inherent weaknesses like other religions of the world? What about the essentially anthropomorphic nature of the Christian God—a heritage from the vindictive tribal deity of the Old Testament? What about the essentially unscientific cast of "His only begotten Son"? What about the arbitrariness

of the Christian scheme of salvation, which is based on the two theological dogmas of the Founder's atonement and resurrection ? What about the grave omission of kindness to animals from Christian ethics ? What about the obvious paganism of the Christian eucharist ? " These are no doubt offensive questions. They may contain the germs of future strife. A communal riot always starts in the realm of thought, and it will be no wonder if it eventually translates itself into the realm of action.

If this is how the world's living religions are dealt with by a scholar, who is a Professor of the History of Religions and a translator of the Upanishads, we can imagine the fanaticism of an ignorant mob actuated by religious prejudice. It is characteristic of this author that in his list of the strong points of Hinduism he does not include its religious toleration and that in his Bibliography of Hinduism, he includes no works of modern Hindu expositors like Professor Radhakrishnan, but mentions as hand-books of Hinduism such biassed, offensive and out-of-date missionary publications as Farquhar's *A Primer of Hinduism* and *The Crown of Hinduism*. Surely, as a wise man said, to appear to be just without being really just is to be guilty of the greatest injustice.

The World's Living Religions was first published in 1924; and the revised edition of 1938, we are told, is its fourteenth impression. The popularity of the book certainly shows " the tendency in certain sections of Christendom. " Books of this kind—and they are legion—foster those exclusive claims which are the greatest obstacles in the way of the brotherhood of religions, and to which Madame Wadia makes pointed reference :—

> Claims of an exclusive nature are the very life-force which keeps many religions going ; and therefore all such claims, which pit creed against creed, and religion against religion, have to be rejected, not connived at. There is a great deal of hypocrisy, conscious and unconscious hypocrisy, in the matters of religious belief, and the great task of any movement for the brotherhood of religions is to emphasise that such hypocrisy leads to danger and defeats peace and enlightenment.

And she exhorts us to " undertake the comparative study of religions, not for the sake of pushing or glorifying our own pet creed but for the honest purpose of perceiving the Truth underlying every religion. " This is sound advice to all students of comparative religions, and even to Professors of the History of Religions, who are in need of it.

A comparative study of the religions of the world brings home to us, if we are unbiassed in mind, that in every religion there is a core of truth overlaid with untruth of various kinds. This is inevitable, for truth comes to us from God through human channels, and human beings, however great, are subject to the limitations of their environment. Madame Wadia says that there are three stages in the history of any religious movement—(1) that of the Prophet or the Reformer, (2) that of his true disciples who try to systematise his teachings and (3) that of the priests who organise out of the teachings a new religious creed.

And she believes that " the priest of every creed is the enemy of the prophet. "

In one way, this is rather an overstatement of the case, and in another it is an understatement. There are priests and priests. Not every priest is

an enemy of the prophet. Without the honest priest, no prophet's message can continue to live and exert its influence in the world. Institutional religion is as necessary for mystical religion as the body for the soul. If the body without a soul is a corpse, the soul without a body is a ghost. So, to make the priest always the villain of the piece and the prophet the ideal hero is to make an overstatement about the evolution of religion.

Again, no prophet is infallible. He may be far in advance of his age in some things. He may be a messenger of God, but he also belongs to a certain country, nation and age. Therefore his divine message is invariably overlaid with those human limitations. Buddha was a Hindu, Christ was a Jew and Mohammad was an Arab. So their messages are inextricably mixed up with the local Hindu, Jewish and Arabic beliefs and notions. The life-giving seed is thus always covered with some kind of perishable husk. Therefore to say that every prophet's teaching is absolutely true in every detail and that corruption comes only with the appearance of the priest on the scene is to make an understatement about the history of dogma in religion. Very often the bigots in every religion are able to quote the very words of the Founder in defence of their indefensible beliefs and notions. And the very fact that in every growing religion certain aspects of the prophet's teaching are emphasised and developed and certain aspects are slurred over and allowed to fall into desuetude shows that not all aspects are equally true. So the germs of "corruption," if corruption is the proper word, are already there at the very source. They are present in the form of human limitations in the teachings of every prophet.

Therefore there is no point in claiming infallibility for any prophet or any scripture or any religion. And seeing that no religion, whatever its pretensions, has so far succeeded in completely humanising man, the followers of all religions will do well to be a little humble before the great catastrophe which has overtaken humanity and exposed man's unplumbed depths of bestiality and depravity. They will do well to come together, forgetting all their differences, to see whether organised religions banded together in one common brotherhood could do anything to prevent such a catastrophe from recurring and disgracing the history of man.

D. S. SARMA

WESTERN WARTIME THINKING

"GOOD" AND "BAD" FASCISM

The majority of Americans appear still hopefully to believe that this is the best of all possible wars, the war which will thoroughly banish fascism from the earth. From time to time some responsible author feels compelled to shatter some of the illusions which support this naïveté. Michael Straight's book, *Make This the Last War* (See THE ARYAN PATH, March, 1944, p. 98) illustrates this occasional appearance of helpful realism. Straight was principally concerned with outlining the technical difficulties involved in attain-

ing a co-operative world. In *As We Go Marching** John T. Flynn vigorously and somewhat caustically reminds American citizens of the basic economic and philosophic discrepancies which make an immediate solution impossible.

In the first place, says Mr. Flynn, we do not understand fascism. While this "bad symbol" has been attaining the doubtful dignity of a common cuss-word, its reality has been stealthily building strong footholds within the "great American democracy."

Now we are coming around to recognizing "bad fascism" and "good fascism." A bad fascism is a fascist régime which is against us in the war. A good fascist régime is one that is on our side. Or to repeat what I have already said, a bad fascist régime is one that makes war upon its neighbours and persecutes the Jews; a good fascist régime is one that is jumped on by some stronger fascism and does not alter the long-standing attitude of the country toward either Jews or Christians. And from this beginning there are plenty of Americans who have descanted at length upon the magnificent achievements of Mussolini and the better side of the German régime. And so we flirt a little with the idea that perhaps fascism might be set up without these degrading features, that even if there is to be totalitarian government it is to be just a teeny-weeny bit totalitarian and only a teeny bit militarist and imperialist only on the side of God and the democracy.

Mr. Flynn divides his analysis into three parts. Part One considers the economic and philosophic origins of fascism in Italy. Part Two the same with respect to Germany, and Part Three considers the temporary road already constructed in the United States for the probable arrival of a subtle and equally dangerous fascism wearing an ersatz halo called democracy. Two things emerge very clearly from Mr. Flynn's assemblage of facts and figures in respect to Italian and German fascism. First, that the same type of economic dislocation was met in both instances in the same way—by inauguration of a National Socialist régime, economically based upon large-scale government spending and the creation of employment. Both Mussolini and Hitler happened to be militarists, but whether or no they had been formerly dedicated to Mars they would have been strongly led to consider the possibilities of military aggression as an outlet for the stored-up energy of a National Socialist State unable to maintain employment or balance its budget.

Mussolini, having incorporated the principle of state-created purchasing power into his system, turned naturally to the old reliable project of militarism as the easiest means of spending money. It is scarcely necessary to dwell on this since our newspaper files are well supplied with statements of returning American travellers since 1935 telling, some with an accent of approval, how Mussolini has solved the problem of unemployment in Italy by means of expenditures on national defense. Some of our own high officials have found occasion to comment on this fact, contrasting his accomplishment with our own failure to put our people to work.

Of particular and uneasy interest to Americans should be the following:—

It is difficult to believe now that Mussolini ever prattled about democracy. Yet he did. Only two years before he took power he boasted that the Great War was a victory for democracy. Of fascism he said, when he took office, "that a period was begun of mass politics and *unqualified democracy.*" . . . The year before he assumed power he declared fascism was ready to co-operate with the liberal and socialist groups. He urged freedom of speech for the socialists who, he declared, were no longer dangerous to the state and should be permitted to carry on their propaganda.

Adolph Hitler also rose to eminence aided by expression of socialist sentiments and by the enthusiasm of a few

* (Doubleday, Doran and Co., Inc., Garden City, N. Y. $2.00)

sincere, though misguided liberals.

There is a tragic irony in the historical development by which the German Revolution first greatly enhanced the importance, strength, and authority of the German unions, only to land them at the end of this period almost in the position of administrative organs of the state, consequently deprived of their real function of constituting a powerful body of workers to face the power of the entrepreneurs. (From Gustav Stolper's *German Economy*.)

Hitler attempted to convert members of both liberal and militarist-reactionary groups by drawing from each reservoir of sympathy.

" Whoever, " he said in *Mein Kampf*, " is prepared to make the national cause his own to such an extent that he knows no higher ideal than the welfare of the nation, whoever in addition has understood our great national anthem, *Deutschland, Deutschland, uber alles* to mean that nothing in the wide world surpasses this Germany, people and land, land and people—that man is called a socialist. "

And another interesting sidelight is quoted by Flynn :—

As far as I am aware, not a single foreign observer who was resident in Germany between Hitler's rise to power and the outbreak of the second World War has ever suggested that the German nation had any active desire for war. Hitler, who was aware of this mood, assured the nation that he wanted peace and that he was resolved to maintain it. The support of Hitler's foreign policy (up to the seizure of Prague), even outside the ranks of adherents, rested upon a reluctant admiration for a man who seemed to be able to get so much for Germany without involving her in war. He knew how to create the great myth of being the great redeemer who would stop short of war.

(From *Victory Is Not Enough* by Egon Ranshoven-Wertheimer)

German liberals, despite their fairly sophisticated economic knowledge, were not sufficiently educated regarding the quality of those things that make for war. Preoccupied with the need for some form of socialism, they neglected to rid its first apparent manifestation of a spirit of militarist nationalism. Yet socialism, truly portrayed, must always evidence an international content, as it does from the pen of Nehru. As the wheels of false economy kept turning, the militarist's solution became the only practical one.

Militarism becomes an inevitable part of the system since it provides the easiest means of draining great numbers annually from the labour market and of creating a tremendous industry for the production of arms for defense, which industry is supported wholly by government borrowing and spending.

Imperialism becomes an essential element of such a system where that is possible—particularly in the strong states, since the whole fascist system, despite its promises of abundance, necessitates great financial and personal sacrifices, which people cannot be induced to make in the interest of the ordinary objects of civil life and which they will submit to only when they are presented with some national crusade or adventure on the heroic model touching deeply the springs of chauvinistic pride, interest, and feeling.

Mr. Flynn proceeds in an attempt to warn America regarding the smoothness with which present United States policies may be made to fit the fascist pattern.

When fascism comes it will not be in the form of an anti-American movement or pro-Hitler bund, practising disloyalty. Nor will it come in the form of a crusade against war. It will appear rather in the luminous robes of flaming patriotism; it will take some genuinely indigenous shape and colour, and it will spread only because its leaders, who are not yet visible, will know how to locate the great springs of public opinion and desire and the streams of thought that flow from them and will know how to attract to their banners leaders who can command the support of the controlling minorities in American public life. The danger lies not so much in the would-be Führers who may arise, but in the presence in our midst of certain deeply running curr-

ents of hope and appetite and opinion. The war upon fascism must be begun there.

Having laid an excellent factual basis Flynn repeats a justifiable, though embarrassing question: To just what extent has domestic and foreign policy already duplicated the Italo-German example? Have we not moved steadily towards an acceptance of fascism's three practical foundations—government creation of spending and employment, militarism under the guise of national defence, imperialism arrayed in the resplendent garb of a global ideal?

Flynn's main purpose is obviously to illustrate graphically the economic origins of fascism. Although less planned, an equally valuable if not more significant thesis also emerges—*that militarism and fascism are blood brothers*, neither of them being able to draw breath without the other. Fortunately, in the United States socialist-liberalism is thoroughly anti-militarist and imperialist. But the socialist ranks are thin, while opportunists, as was the case in Germany, are always ready to borrow seemingly liberal slogans to consolidate their own power.

Mr. Flynn leaves his readers flailing the air. He has frightened them, and the bogey-man refuses to go back up the chimney, for he has already taken possession of certain portions of the house. Flynn shows that one must be aware of "national socialism." He also demonstrates that the present capitalist economy with its lop-sided division of wealth and power inevitably leads towards the national socialism we must avoid. Flynn has no solution.

My only purpose is to sound a warning against the dark road upon which we have set our feet as we go marching to the salvation of the world and along which every step we now take leads us farther and farther from the things we want and the things that we cherish.

If the roots of fascism are to be successfully exterminated it is necessary to find some point upon which to begin. Mr. Flynn, as one of many able economists, could undoubtedly suggest an economic system which would make ineffective the many forms of fascism. But neither Mr. Flynn nor anyone else can presently transform such a worthy plan from paper to the lives of the American people. The majority, the mob of Ortega y'Gasset, follows a leader because it has not itself developed qualities of leadership. The mass-man cannot tell which economic system and which leader offers fascism and which offers democracy and equality. Economic issues are too complicated to understand, and it is very easy to confuse even eminent international statesmen into acceptance of proposals within which are the loopholes of militarism and imperialism. Militarism and imperialism, however, are not quite so difficult to understand. They are human issues. The fight against fascism can be most effectively focalized in the area which is the most easily understandable—the area involving moral values as well as economic theorems.

Any concentrated effort to clarify the fascist dilemma is positive and helpful. However, Mr. Flynn might perform a further service at some later date by illustrating the thesis that war must be fought *as war, per se*, by *all* men as well as by those who are capable of comprehending the subtleties of a dangerous national economy. In the meantime Americans should be thankful for *As We Go Marching*—and so

should the Italian and German peoples —for Flynn undoubtedly does force one clear vision upon his readers—that the people we call "bad" and ourselves, whom we call "good," are literally in the same maelstrom and that a simple victory of the "good fascism" over the "bad fascism" is a victory in name only.

HERVEY WESCOTT

ON INDIA

I*

The author of this book, Mr. Penderel Moon, is a retired Indian Civil Servant. That circumstance gives his book value as it entitles him to be heard with respect. Mr. Penderel Moon has hung his information on fictitious episodes taken from a number of daily-life incidents as they happened to his two characters, Mr. Greenlane, the young, idealistic new-comer to the Service, and Mr. Lightfoot, the old-timer with few illusions left to him.

Mr. Moon has written much that will surprise and, perhaps, depress many readers. For what these vignettes of the Indian scene, plus his interpretative passages, add up to is this: the Western mind has not and cannot comprehend the East; and that India, under the British Raj or free to go her own political way, has inherent problems that almost defy solution.

Young Greenlane went out to India with the ideal of service, as do some of the finest young men England produces. In the end he leaves the country feeling that he can do no good, but may, on the contrary, be an instrument for harm.

Let us glance, very rapidly, at some of this young idealist's experiences and try to understand just why he quitted. We will take first the administration of justice, which is on the English model. Here, it is astonishing to learn, the whole apparatus which centuries of experience has forged for the safeguarding of the individual against wrongful conviction has become a monstrous machine easily manipulated by the perjurer and the corrupt official.

At first it is not easy to see how this can be so. And it is only by accepting the author's statement that in India perjury is universal and the conviction of the guilty often to be secured only on false evidence, that one sees how utterly unsuited to the country is the English system. Since honourable courts of justice are one of the first prerequisites for any politically decent state, it follows that this taint must stain with the evil of corruption the whole life of the country.

What alternative is there? The author suggests courts with a completely simplified procedure unbound by our rules of evidence, with something on the lines of the English jury system, a panel drawn from men of known high character. "In the existing state of society," says Greenlane, "caprice might well be preferable to the rule of Law. It could hardly be worse."

On the condition of the peasant Mr. Moon is sympathetic and understanding. Here the indictment is not against the British Raj, but against the Indians themselves who tolerate usury so that a man is bled white;

* *Strangers in India.* By PENDEREL MOON. (Faber and Faber, Ltd., London. 7*s.* 6*d.*)

abandon themselves to futile and ridiculous (but ruinous) litigation; and are exploited by their own industrial classes who, in Congress, and outside it, manœuvre and plot for economic and political power. He writes:—

> Indian capitalists are certainly not more enlightened, more public spirited, more scrupulous, and more mindful of the rights and interests of others than their prototypes in Europe. Their influence in India's strongest political Party, Congress, is already great; and the forces which might be ranged against them are at present politically unorganized and helpless.... Ruthless exploitation of the weak by the strong is still the rule in India. The capitalist class will follow this rule.

Today India is passing through the first phase of what is virtually her Industrial Revolution. For war has accelerated the process already in motion, and the relationship of Britain as creditor has been reversed to the tune of £1,000,000,000 of debt.

In England the Industrial Revolution brought the peasants into the workshops, and elementary education and political consciousness followed. May that not happen in India tomorrow when India's millions become politically conscious and are able to read newspapers and political pamphlets?

Will the ancient feuds be settled? Will Muslims enjoy sovereign rights within the geographic framework of the subcontinent? Will there be a return to the mediæval way of life as advocated by Gandhi? Will the Provinces be ruled by benevolent and incorruptive legislatures and administrators? Will the Princes become Solomons overnight?

One of the most interesting chapters in this stimulating little book is the record of a dialogue between the ardent Communist Salig Ram and Mr. Lightfoot. They cannot agree. Even so, there comes into the mind of the reader the thought: Is not the solution perhaps something on the Russian model? Many of the problems, though by no means all, that beset India today, beset Russia yesterday. They then appeared insoluble, with the Czarist system enthroned apparently for ever. And then, overnight, everything changed. The most backward of all States in the world emerged as among the most modern.

But whatever the future of India, Mr. Moon holds that we have no alternative, having pledged our word, but to get out. We have tried; but we have failed. We must go, for, after all, are we not strangers in India?

GEORGE GODWIN

II*

The publishers' advertisement claims that this book is for the benefit of those who have lost their way in the maze of Indian politics. It turns out, however, to be another collection of facts by a doubtless very well-intentioned Englishwoman, who has not only failed to be impressed by her own data which show the maze to be a largely British-designed one, but, what is perhaps more serious, has failed to see that the way out "on British lines" is not marked on any constitutional map of the saner Indian make.

Lady Hartog shares something of Mahatma Gandhi's love of truth, but none of his simple practical directness. "Either," he says with admirable

* *India in Outline*. By LADY HARTOG. (Cambridge University Press, London. 6s.)

brevity, "Englishmen recognise India's independence or they don't." But Lady Hartog's treatment of the same subject is to begin by quoting Queen Victoria's Proclamation of 1858 at length, pass through the tortuous intricacies of half a dozen Anglo-Indian bureaucratic Reforms and Acts, and end with clusters of vague phrases like "may enter on a new relationship based on greater friendship, better collaboration, and truer understanding than ever before,"—idealistic terms which politicians are apt to use when about to embark upon some particularly shady New Order.

The truth which Lady Hartog fails to discover from her collected facts is that the present Western and Gandhian views of politics are incompatible. The West is not yet so enlightened as to make no distinction between politics and religion. Gandhi is great enough to hold this view and live up to it. Some think that this is both his moral triumph and his worldly tragedy. But, however that may be, Lady Hartog is certainly in the less enlightened and more pitiable case of not being able to distinguish between politics and plain lack of imagination.

For instance, she can write with what must seem to many wise Indians shocking complacency :—

> As a result of the great stimulus to machine-industry given by the present war there is little doubt that India is entering on a period of immense industrial development, and no one can foresee what will be the effect on conditions in the post-war world.

But surely it is because Ganchiji does so precisely foresee the horrible effect of machine-industry that he puts up such an urgent *satyagraha* resistance to it ? His politics today are a challenge to an over-mechanised civilisation that has increasingly for a century arrested humanity's spiritual development. He knows that interminable total war, or totalitarian preparation for preventing it, is the prospect of a machine-obsessed world. This world the Mahatma is fighting to keep out of India. "Quit India" for him has a deeper and wider significance than Lady Hartog dreams.

It would be quite touching, if it were not so tragic for Indians, that Lady Hartog can write with pride of the permanence of "the steel frame of the I. C. S." :—

> All through the changes in the constitution of British India in its progress towards responsible self-government the pattern of the administration has not changed. It has been built up during many years and tested in many times of strain and stress, of flood and famine, of earthquake and pestilence, of riots and "civil disobedience," and has stood firm and come successfully through all trials.

Is it possible that Lady Hartog really does not see that it is the very inflexibility of this outwardly imposed administration that Indians so much resent ? The unresponsive rigidity and barrack-like correctness of New Delhi seems to them just as bad, if not worse than the pomp and paralysis of the Old. Perhaps she does not realise this because "the steel frame" is characteristic of her whole *Outline*. The India within is a very limited collection of mostly dead facts which, for all their statistical accuracy, make the reader feel he is being shown round some dry-as-dust museum by a vigilant British curator. Such an atmosphere is, to say the least of it, unhealthy. It paralyses and distorts the living truth.

This book suggests to us more than any other published since the war, that the British mind needs to have the

cobwebs swept off its attitude to India. The whole atmosphere of English-Indian literature is stale with dead facts too often repeated without imagination. We need the fresh air of generous frankness and interpretative vision. Parroting the old facts, mind-cramping circumspection and pretence, are the chief diseases which contemporary British writers on India are apt to catch. We are all more or less ailing. The sooner Englishmen and women stop evading the unpleasant truth that for close on two centuries India has been an occupied country, the sooner will India begin her new life as a free nation, and perhaps feel a growing respect instead of resentment toward those who have compressed her politics, her culture, her whole spiritual way of life, within the frame of their once all too unyielding outline.

DENNIS GRAY STOLL

The Spinners of Silk. By HSIAO CH'IEN. (Geo. Allen and Unwin, Ltd., London. 6s.)

Here is a small but well-presented collection of short stories by a distinguished Chinese writer. I remember that when I was in Canton just for a day, some forty years ago, I reflected sadly that I could never possibly become really acquainted with the unfamiliar human beings who sat in their open shops or whom I passed in those narrow streets. Mr. Hsiao does much to remove this feeling. Writing good clear unaffected English, he wisely chooses themes from contemporary Chinese life, themes which have for us the interest of the unfamiliar and for him the advantage of intimate knowledge. If we read these unpretentious records of little incidents in Chinese daily life we can easily get inside that still enigmatical world.

Mr. Hsiao writes as a realist. There is more kinship between him and Tchekhov than between him and Maupassant. He has also that eye for significant detail which is an outstanding attraction in Chinese poetry. Occasionally he uses words which have associations so definitely Western as for the moment to destroy the Eastern atmosphere which he is spinning. For instance, one schoolboy addresses another with the words "Blast you.... You beastly swot, you." Slang in a translation is always dangerous. On the other hand here is a passage which will give the reader a representative sense of Mr. Hsiao's manner:—

> There was a swarm of ants under the steps. Hwanko bent down and tried to bar their way by spitting all round them. It was very amusing to see the slender legs of the insects caught in his saliva, and the way they rolled over. He watched them, chuckling, and a pair of leather boots came towards him. He lifted his head, and saw above him the stern face of his uncle.

Several of these studies are concerned with the rebuffs which extreme poverty must endure. The poor and disowned women meet their misfortunes with special courage. It is doubtful whether there is a sounder representative of modern China in literature than the author of these unelaborated tales of simple life.

CLIFFORD BAX

The Prodigal Son. By R. H. WARD. (The Religious Drama Society, London. 2*s*.)

In the fifteenth chapter of the Gospel according to Luke, as much as anywhere, may be found the core of Christ's teaching. One uses the humble word "teaching" in necessary dissociation of the founder of the Christian religion from the top-heavy theologizings of the schoolmen of the Middle Ages and the neo-Thomists of our time. Human beings seem to be innately complex; their sin—their "original sin"—is the pride of their complexity: they will not take the straightforward, the serene, the simple way. And Christ embodied all those virtues which we lack: grace, serenity and simplicity. He had the effrontery to believe—and demand—that we should love our neighbour as ourselves, rather than exploit, calumniate, rob or bomb him. He even went further than that, and in his last agony begged God to forgive the mob that mocked him.

Mr. Ward has certainly chosen a pregnant theme in the parable of the prodigal son. Many would complain that the plain unvarnished narrative as recorded by Luke is good enough for them, and by "Luke" they would mean the Jacobean English of the Authorised Version. To reject Mr. Ward's vivid and vigorous dramatization on those grounds (or lack of grounds) would be foolish, for what is the Authorised Version but one version of the original Greek, and what the original Greek but a recollection by a fallible man of words heard in excitement years before? The gospels as we know them are but hints, fragmentary glimpses of a splendour we must recapture for (and live within) ourselves. Art, as Ezra Pound said, is "to make new." Originality, as the East has always known, is a dubious virtue; true art is the endowing with new life of old themes, old patterns. A man must utter his truth in the language of his time.

Because Mr. Ward does this, and because the language of one's time is inseparable from the awareness of one's time, his little play does indeed (as Joseph Conrad and Ford Madox Hueffer once declared every work of art should do) "squeeze the last drop out of its subject." The bare *dramatis personæ* of Jesus's parable become the particularized characters of Western humanist drama—the father in the anguish and joy of parental love; the mother a more cramped figure, but convincing in her worn-down-to-earthness; the son himself, the universal Hamlet-Faust, an instrument for the forces of life to live through; and lastly, the home-keeping brother in the pride of his self-righteousness, commendable, respectable, hard and unforgiving. By way of chorus Mr. Ward has included two Presenters, whose function is to chronicle the progress of outward event and point the development of inward significance. Not that the latter needs pointing; it is there, inherent in the son himself, in his katharsis, his long odyssey towards humility. In his story is particularised the story of us all—Mr. Ward's drama is, once again, a parable:—

> Thus one son mediates to other sons
> This story of a son and of all sons.

And if in its force of dramatic power it owes much to post-Renaissance humanism, in form and inspiration its debt goes much further back.

J. P. HOGAN

Akabarasahi-Sringaradarpana of PADMASUNDARA. Edited by K. MADHAVA KRISHNA SARMA. (Anup Sanskrit Library, Bikaner. Rs. 2/-)

This work, forming the first volume of the Ganga Oriental Series, has a twofold interest. It was written by a Jain pandit at the court of the great Moghul Emperor Akbar, which shows at once the Emperor's love of Sanskrit learning and regard for scholars, regardless of their religious persuasions, and thus serves as a concrete instance of the fact that genuine love for knowledge truly transcends the bounds of caste or creed.

Padmasundara, a versatile scholar, wrote this work at the behest of Akbar about 1560 A. D. Though it contains many references to Humayun and Akbar it cannot be called a historical poem. It is a manual of *Sringararasa*. Out of the four chapters (*Ullasas*) into which the work is divided, the first three and a part of the fourth also deal with the sentiment of Love (*Sringara*) in all its varieties and ramifications. Other sentiments and also the four modes of literary composition in Sanskrit (*Riti*) are treated of in the remaining portion of the fourth chapter.

In Appendix I a lovely little poem on Sringara, the *Sringara-Sanjivini* of Haridevamisra, is edited for the first time. It would have been better had the name of this work also been mentioned on the title-page.

The learned editor had an extremely difficult task in constituting the text of these two interesting works, as he had only one manuscript in each case to work upon. He deserves ample credit for having done his work with great care and insight into the subject, and he has been ably supported by Dr. C. K. Raja who in his Notes has suggested many emendations for the better understanding of the text and provided parallel references to the *Sringaratilaka* of Rudrata which is closely followed by Padmasundara in this work. Appendix II gives readings from a second manuscript, which was discovered too late to be utilized in the constitution of the text.

The Bikaner Durbar deserves congratulations on publishing these two rare works, especially in these times when the atmosphere is surcharged with the smoke and the din of the second world war.

N. A. GORE

Tales of Tokuzan. By W. J. GABB. (The Buddhist Society, 106, Great Russell Street, London, W. C. 1)

In this slim collection of typical tales from Zen scriptures, simple anecdotes from the life of Zen Masters are narrated so as to give to the general reader some idea of their teachings. In fact, each tale is a dramatisation of the actual experiences of Zen Masters in breaking down the intellectual objections of the novices. The ordinary reader will sometimes find the stories peculiar and sometimes even queer. But it is claimed that Zen "has a tongue which speaks direct to the heart." The reader is reminded of the multifaced nature of reality observed or experienced.

A typical illustration is to be found in the monk's question as to what is Truth, answered by the Master saying that it is "an empty flagon, full of flies." The thoughtful reader will surely find enough food for thought if he is sure of his own bearings.

V. M. I.

The Barbers' Trade Union, and Other Stories. By Mulk Raj Anand. (Jonathan Cape, Ltd., London. 7s. 6d.)

Readers of Mulk Raj Anand's novels will have noticed how consistently he has kept to the theme of human agony. His first book of short stories will probably surprise by its abundance of lighter, almost ephemeral themes. However, he makes even the slightest plot burn and shine in a prose that flames with life. He retains his vivid economy of language, his bitter indignation, his skill in ridiculing what he hates, his satirical contempt for sham and hypocrisy. And there are flashes of tender poetry, too, as in his beautifully subtle "The Lost Child," when he moves our sympathies with pathos, and charms with fleeting smiles. But for all his new lightness, sometimes even frivolity of theme, Anand remains essentially a man of sorrows, with a great compassion for the injured and insulted.

It is significant that the best story in this collection, "On the Border," that of a mother witnessing the bombing of a village where her baby is trapped, carries on the original vein of agony closest to the author's heart. The emotional vitality of the writing is perfectly controlled, never choking with the hysteria that tends to overwhelm such a subject. "Lullaby," a little masterpiece in rhythmic prose, also deals with a mother whose child dies on the floor of a jute factory while she is feeding the machine. Deep in his subconscious imagination, one suspects, Anand has a stratum of romantic sentimentalism. But it is never feeble or sickly, always brave and vigorous.

All the stories have a strong anti-septic social flavour, and are prompted by a passionate indignation against human stupidity, occasionally expressed with elephantine naïveté as in "The Maharaja and the Tortoise." Far more effective is the satirically amusing tale of family pride, "A Pair of Mustachios," in which a village aristocrat of a Khan parts with everything he has rather than see the upturned tiger-tips of his moustache imitated by the local grocer.

Anand, for all his brilliant descriptive capacity, reveals a philosophical weakness in his treatment of certain types, which one hopes time and inner growth may remove. In dealing with children, the poor or the oppressed, his perceptions of character are keen and enlightened with human sensibility. But in dealing with adult infants, particularly if they are in the least influential or opulent, his perceptions are relatively crude and blunted. For instance, in "A Kashmir Idyll," we fully appreciate the situation in which a shallow and thick-skinned Nawab chokes himself to death with laughing at the distress of a boatman whose tears he finds merely ridiculous. It shows that Anand has a nice sense of cosmic justice. Yet he allows no hint of human understanding or sympathy to show through his contempt and hatred for the Nawab, whose spiritually pitiable condition he ignores. Surely this is something that the author might ponder, and perhaps find means to correct before it becomes a habit? His is far too fine a mind to let character be distorted in the cruder bends of the Marxian mirror.

Dennis Gray Stoll

ENDS AND SAYINGS

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

The war has made many ideologies fashionable. In an attempt to stigmatise Germany and give to their own protestations an air of righteousness, the Allies are frequently identified with the powers of good fighting Germany the incarnate evil. Similar fallacies prevail in many-sided attempts to diagnose the contemporary malaise. The Christian Church readily asserts that the present devastation, both material and spiritual, is due primarily to the loss of faith in the Christian idea of God. It is interesting that the emphasis is not on the faith in human goodness but on a superhuman God. Combating such anomalous suggestions, John Middleton Murry editorially castigates self-righteous assumptions in *The Adelphi* for October-December 1944. He places all the contemporary disorder at the door of a universal collapse of values which preceded the war well enough to make it inevitable. A wrong diagnosis cannot lead to a right treatment and so when the churches attempt to persuade their votaries that through their revival alone the world can be saved, they are not only not prescribing any efficacious remedy for the present ills but are indirectly perpetuating an exploded secular order that has long misused its opportunities.

What is needed to set right the times now out of joint is not a god but a reign of law, not Christianity but justice. The ever-shifting boundaries of the many European States during the present holocaust, the greed with which stronger powers have been tightening their hold, coupled with the altogether futile if innocuous talk of an idealist reconstruction of Europe, only prove that those whose voice is to be heard in the peace conference are deliberately rejecting the idea of a rule of law and justice in the post-war dispensations. What else, otherwise, can be the implication of the dismemberment of Poland, or the prospective annexation of German territories to her as compensation, or the accomplished pocketing of Baltic States by Russia? Nations like their leaders must outgrow these narrow acquisitive tendencies before they can think of gaining world perspective, essential for any sane planning for the future. More than a bigoted revival of Christianity, therefore, or an overweening resurgence of nationalisms, must come the sense of human fraternity and the need for strict justice that recks of neither race nor religion. Mr. Murry's demand needs to be heeded by the Western powers:—

> Justice is therefore the need, not Christianity. For Christianity, in the form we know it, condones injustice. Until there shall arise a Christianity whose faith in its own God is so real that it has the courage to denounce the outrages on justice which are being committed by the national States, it is the love of Justice alone which may unite men in resistance to totalitarianism. The love of Justice may defend Christianity, Christianity will not defend Justice.

Education is for life and not only for livelihood. But the tragedy all these years, particularly in India, has been that the reverse of this truth has been usually held up as the aim of their study before the school- and college-going youth of the country. Even there, too, the prevalent system has been a flagrant failure, because a large majority of the students, after walking out of the portals of a university, have not been able to live above the minimum margin of economic existence. Gandhiji's scheme of Basic Education, inaugurated six years ago, has attempted, however, to combine life and livelihood in the craft-centred curriculum. In other words, the learners are trained to hitch the wagon of their individual welfare to the star of social service, so that they may receive the transmuting touch of Truth. For, as Gandhiji observed on the occasion of opening the Basic Education Teachers' Training Camp at Sevagram on November 19, 1944, "The quest for Truth is the Alpha and Omega of all education." And in order to qualify oneself for this quest, he added, one should cultivate inner and outer cleanliness. "Cleanliness of the mind and body is the first step in education." He further stressed the necessity for prayer, which opens up a channel for communing with the Supreme Self. "If we enthrone Him in our hearts and keep Him there always we shall know no fear and lay up for ourselves rich treasure in life."

A strong plea against allowing expression to communalism in University appointments was made by Sir Mirza Ismail, Prime Minister of Jaipur, in his Convocation Address at the Agra University on the 18th of November. He insisted on worth as the only legitimate consideration. It would be as disastrous, he declared, to choose on communal principles those whose function was intellectual and moral leadership as to choose one's doctor on considerations of community.

He pointed out the great need in civic and municipal posts for incorruptible and energetic men, self-sacrificing and tolerant, men with breadth of vision, ready to co-operate and with no axe to grind. The Universities must turn out such men, ready to carry out Sir Mirza's injunction to the Agra University graduates, which was to

> go out into the world resolved to serve your country in a spirit of true loyalty and devotion, forgetting the petty differences that divide men, regarding all the people living in this land as your own brothers.

Till recently, one of the most lamentable lacks in the system and syllabus of education in India had been the absence of art and music among the subjects prescribed for study. The result was, therefore, a certain degree of insensitiveness, on the part of the students, to the finer emotions and impulses of life. Rabindranath Tagore was the first person in the field to make the arts an integral part of the curriculum in his school, started at Santiniketan about four decades ago. Since then, more and more the rightness of this measure has been realised by educationists in the country. There is today, therefore, an urgent need of trained teachers. Accordingly, to meet this, so far as music is concerned, a scheme has been set afoot to start a National University of Hindusthani Music. It will be "a standard institution which would provide facilities for study of all existing schools in the Indian

vocal and instrumental music." The proposed institution will be attached to the Benares Hindu University, says a press message, and begin functioning from July 1945. The supply of teachers being thus assured, it is to be sincerely hoped that before long an increasing number of schools and colleges in the country will see to it that the students are afforded opportunities to learn music and thereby have some "food for the soul."

Pandit Iqbal Narain Gurtu, in his Convocation Address at the Benares Hindu University on 26th November, pleaded for recognition of the spiritual unity underlying all religions and of the complementary relationship of East and West. An effective synthesis might not be possible at the moment, but a supreme effort at mutual understanding and respect should be made. Dr. Gurtu freely conceded to the West the beneficent aspect of modern science, the West's heroic struggle for liberty, its noble art and literature, its spirit of sacrifice for higher ideals, its generous response to human suffering. But the East today, he observed, "more than the West, is waiting to be properly comprehended and justly estimated." It will be a calamity for humanity as a whole if "the pride of political conquest and material prosperity" raises a barrier by breeding "a silent contempt for that section of humanity which is considered to be under the tutelage of the West." Dr. Gurtu sees hope in the Eastern nations' learning to assert their right to freedom, but this must be met half-way by the West's sense of moral obligation, for mutual respect to flower.

"Business is business,"—this is the stock-in-trade answer and argument advanced by many a business man, whenever he is confronted with anything that is ethically tainted in his trade. What he forgets, however, is that in holding such a view, and acting upon it, he is but betraying himself inasmuch as he tells the whole world that he prefers silver to his soul. Sir C. D. Deshmukh, Governor of the Reserve Bank of India, therefore, reiterated rightly on the occasion of formally naming the Brihan Maharashtra College of Commerce at Poona, on November 11, 1944:—

> I do feel, however, that all those who are called upon to play any part in business, as in other fields of endeavour in India today, should undertake deep introspection in order to re-assess the values of life, to formulate new ideals of service, fight against greed, corruption, deceit and timidity, wherever they may be found, and try to be worthy of our own splendid spiritual heritage.

Yes, only when every activity of an individual or of a nation is conducted in the key of man's "splendid spiritual heritage," then shall humanity walk in the pathways of peace. This is the reason why every Teacher has insisted, over and again, on life's business—even the business of bread-earning—being ringed round with righteousness. In other words, "Service before self"—to borrow the motto of the Rotarians—should be the ideal of all, from kings to commoners.

The progressive State of Travancore has recently entered up yet one more credit entry in its balance-sheet of benevolent measures. Presiding at a public meeting held in the capital on November 12, 1944, to commemorate the epoch-making reform, initiated some years ago, of admitting the Hari-

jans into the temples, the enlightened Dewan, Sir C. P. Ramaswami Aiyar, announced the abolition of "capital punishment for offences relating to person, as distinct from offences against the State."

Thus, at long last, that relic of barbarism, as one might characterise the heinous institution of capital punishment, has been erased from the statute book. We are glad that Cochin has followed the example of Travancore.

One more step in the direction of promoting cultural contacts and cooperation between countries has been taken lately by the Watumull Foundation of New York, U. S. A. The project provides financially, on the one hand for a number of leading educators in America to come out to Indian Universities "to lecture to them on American history, culture and civilization" and, on the other, for a group of Indian graduates to go to America for studying subjects "that will lead to social betterment and building of the nation," such as agriculture, sanitation, engineering. In all, ten scholarships, tenable for two years in the United States, and one travelling fellowship tenable for one year will be available.

Foundations like the above create true mutual understanding and help pave the way towards peace. We wish there were more of such facilities to enable the different countries to exchange ambassadors, actual and potential, of culture with one another.

Peoples of India by William H. Gilbert, Jr., is No 18 in the War Background Studies of the Smithsonian Institution at Washington. The author presents a vast variety of facts about India and implies some fictions. His objectivity could not be greater if he had written with a British censor at his elbow. That, perhaps, is more or less to be expected in the bulletin of a quasi-governmental body of an allied State. But he seems to look at us through the wrong end of the opera-glass, and something is wrong too with the perspective. Our scenery looms larger than the misery of our masses, our castes than our philosophies, our contribution to the war than our greatly vaster contribution to world culture.

The treatment of Hinduism achieves brevity at the cost of accuracy, making no distinction between the idealistic philosophy of the world's keenest metaphysical minds and the superstitions of the simple villagers. The modern literary renaissance and especially prose developments are ignored. A long paragraph on education, describing the numerous types of schools, ends with the casual mention that in 1931 12 per cent. approximately of the population could read and write. The omission of the word "only" before the figure is eloquent. So is the apparently innocuous and incontrovertible statement that "the Muslims were slower than the Hindus in taking advantage of the offering of European education," with its subtle implication that if the Indians are illiterate it is by choice! And our unbalanced diet is made almost as much of as the widespread poverty which makes any diet at all so crucial a problem for many.

THE ARYAN PATH

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

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THE HOLLYWOOD HALLUCINATION

[**James Harris**, an American lecturer and teacher of dramatic subjects, writes here upon a theme of direct interest to every thoughtful person. The formative power of the cinema is almost incalculable. Mr. Harris rightly places much of the blame for objectionable films upon the people who support them. Cinema-goers must boycott morally objectionable films or share in the responsibility for the great harm they do, especially to the young.—ED.]

The above title, which is also that of a recent book by Parker Tyler, hints through its alluring alliteration at readable pages of analysis and description of the fascinations of the cinema. Hallucinations, as everyone knows, by their inciting yet illusory reality, mislead their victims into serious or comic errors and bring deplorable or amusing effects. The author of the book referred to never disclaims reality for the cinema as a collection of various objects, yet he casts light on the *bewitchments* and deceptions—for good or evil—caused by the pictured glorifications. Mr. Tyler is not greatly concerned about the aspect of the cinema called moral. He is neither worried nor exactly indifferent. "The Hollywood Hallucination" is for him an extremely effective name for the big *phantasmagoria* produced by the cinema and operating on the public.

But this title may suggest a philosophic view in addition to the views of the cinema creators and their public, a view emphasizing the element of morals. This philosophic moralistic view gladly acknowledges the great power in the cinema for good, but is compelled to regret vigorously the perversion of that power by an unnecessary descent into the a-moral or the positively evil. The frank admission must be made at once that any dramatic or narrative presentment of human nature cannot avoid some evil, for evil is logically and actually a necessary part of life. But excess of evil and emphasis on it at the expense of good, may and should be avoided.

In this moralistic view, the special point of the word "hallucination" is that, though theoretically most persons acknowledge the mixed action of good and evil in the cinema, few believe such double action is controllable. Still fewer attempt the control. Among these few there is little co-operation, for the power of evil in the hallucination often seems too huge to be attacked. Such inaction is doubly unwise. Its passivity encourages existing conditions in the hallucination, and weakens the ability of those who at heart wish to gain some relief from the unwholesome delusions operating in both the industry and the art.

As an industry, any thoughtful person knows that the cinema is a vast profitably commercialized befooling machine. It deludes its commercial owners and creators into believing that anything whatever which yields money is thereby justified. It befools the public by inducing the belief that what the Screen shows is, as persistently claimed, "real life." Thus there is a constant interplay between the eager greed of the commercials and the equally eager acceptance of the sensation-hungry public.

No one today denies that the cinema surpasses all other arts in popularity and in effect on its audience—and its audience is world-wide. Its possible benefits are enormous. It may present correct standards of thought and disseminate broad knowledge of human nature and modes of living. It can build character, foster right ideals, emphasize correct principles; and all this in an attractive dramatic form. It may thus become an extremely powerful force for the improvement of mankind. Because of this very great influence, it cannot fairly be viewed as "just a business" or "just an art."

Everybody forgets far too often that there really is a moral issue in arts that portray human life, for the simple reason that men are moral in their nature; moral, because they have the power and are indeed compelled by natural law to act on their own choosing, thereby becoming responsible for the effects of their acts. This moral aspect of men's nature is so fundamental as to settle, at the last, all questions of their destiny—of what becomes of them in the near and the far future. The cinema, therefore, as representing men's lives, cannot evade the moral issues connected with those lives.

Cinema creators and producers have in some measure accepted their inevitable moral responsibility, though they would prefer not to be bothered by it. Desirable moral changes must come. They can come only by intelligent study and courageous efforts to enlarge what public demand there is for improvement and to create a spirit of co-operation between the more moral-minded public and the morally indifferent many-headed complex of writers, actors, producers and owners, all of whom, all the time, have an eye on the box office.

This last fact makes it clear that the final control is with the public itself. If ticket buyers censor the box office, no other censor is needed. Thus the whole process of improvement must spring from the people themselves, to whom that "many-headed complex" also belongs; and the "complex" may in time somewhat soften their indifference to moral-mindedness. For they know well that no art makes so swift an appeal in entertainment, and none so wins the confidence of persons of all classes and conditions, and in however remote places. The cinema has gone everywhere and taken with it all the fruits, bad and good, of present civilization. It is *the* art of the masses. And in this connection it must be remembered that the larger the audience, the less is the power to resist lowering suggestion. Also, at the same time, the flexibility of machinery, the vivid realness of effects, and the uncounted abundance of show-houses, create an intimacy with the boundless audience that again intensifies the accountability of the cinema.

The specific urge of the moralistic observer is in behalf of the young—those who in a few years will be the active workers and makers of human society. The results of the pictures on this particular part of the world-audience can scarcely be measured, either for good or evil. Their eyes and ears are all alert to get fresh impressions; they are hungry for experience, direct or indirect. They hear spoken words as in real life, they seem to see living people, and they make almost no distinction between the actual and the pictures. Their eager uncritical minds accept as real what the pictures show. The appearance of furnishings, of outdoor scenery, impressions of general social customs and of moral behaviour, all are absorbed and adopted with little question. If, therefore, pictures emphasize the baser aspects of life and environment, and make these appeal either through curiosity, enjoyment or horror, they assume a serious moral responsibility. Far too much corruption exists already. Any art or entertainment should try to serve mankind by lessening the corruption and using its privilege of selecting its material with the purpose of lifting its observers into greater nobility. For the very least that may be expected of any art is that its effects on impressionable adults, and especially on children, should not be degrading.

Still another element in the complicated problem is the almost irresistible identification of the actor or actress with the characters they portray. They become bearers of the moral effects, good or bad, of those characters. And the personal attachments for these glorified beings moving on the stage are stronger now than any that history records—alluring as actors and the stage have always been. Besides, these personal attachments and glorifications are constantly being "played up" by the theatre personnel itself, by newspapers and radio. The

theatre, more than any other power of the present day, "sets the style" in everything; for the Hollywood Hallucination is at the peak of its power. Can it for one instant be denied that the personal fascination which actors have for audiences carries a moral responsibility?

Another thing, often overlooked because more subtle, is that the underlying feeling in the minds of the picture makers is important. For instance, if their feeling, even though half unconscious, is indifference to moral quality; or, still more, if their feeling leads the audience to agree that evils are unavoidable, that it is silly to be puritanical about them, or that, after all, they are stimulating and attractive—if these feelings prevail in the makers of pictures, the audiences catch those feelings, adopt and reflect them. Feeling is a living force, transmitting its power unhampered by machinery or other externals. Mind speaks to mind, heart calls to heart. This moral law applies to all dramatic arts. These arts "do not have the duty to *reform*—they have only the duty not to *deform*."

The moral responsibility, however, is always two-edged. It not only cuts all people of the theatre; it cuts just as keenly the unthinking men and women, boys and girls, who carry their fantastic exaggerated foolish idealizations of "stars" to a despoiling of their own common-sense and natural modes of life. For it is too often true that the only "real life" depicted by the cinema is the life of those who create, bask in, and profit by the falsities of the "hallucination." How far can the world afford to imitate such life?

Many efforts have been made by individuals and by committees in the U. S. A. to use these facts in procedures that are regulative. Some have been wise and effective, locally if not generally. Even projects of national scope have been operated with good results. But far too little has been accomplished to be a controlling power in the vast production and vast consumption of motion pictures. Some persons have regarded the objections made by committees and others as of little value. Some have feared a lessening of the artistic quality or of the realism. At times pictures of a decidedly questionable nature have been continued regardless of committee objections; and in some cases pictures strongly objected to by committees have been given a wide and unexcited reception by cinema-goers.

Unsuccessful efforts at regulation have been due—more than to any other one cause—to lack of a corresponding interest in a large proportion of the public. The responsibility for protecting the people at the producing mechanical end is heavy, and lies with the producers. But on the people themselves rests the duty of improving their own standards of right living and their judging of what their children should be familiarized with. Also, they must consider what is worth while and constructive, instead of destructive, in

the creations of an art that has the world for its audience. The standards that the public create will produce the art that the public will pay for. The public as holders of the money-bags are always in actual control. This is the situation in essence.

Producers will conform at least measurably. As decent individuals, they have no set intention to corrupt their contemporaries. In America they have already shown themselves open to suggestions of regulatory committees, and they will act again with the public. But the public must work too. They cannot fill the cinemas in idle mood, be swayed by the fascinations of the evils or the virtues, without thereby taking a foremost share in the duty to lessen or destroy the evil. If pictures are not to suggest that low forms of sex relation are the accepted thing, picture-goers must see that they do not attend shows giving this impression. If the cinema is not to present vicious, alluring or horrid scenes of crime and war, its patrons must reject pictures that glorify crime and war. So with all other lines. The public must waken to what they are doing, to what they are storing in the minds of their children and youth. And the public, be it noted, are not just "other people." The public are I myself and You yourself. WE are the heads of this vast concern. Now the deplorable fact is that very many of Us have been thoughtlessly satisfied or indifferent. *Moral indifferentism in the big public is the root of the whole problem of evil picturing*, and of the avid absorption of evil by the young. MORAL INDIFFERENTISM is the thing to attack.

What can YOU and I do about it?

JAMES HARRIS

AYURVEDA

Dr. Jivraj Mehta asked a pertinent question of his audience at the inaugural meeting of the Association of Physicians in India held on November 11, 1944, at Madras—what their attitude was going to be towards their own indigenous system of medicine, Ayurveda. As he observed, he did not desire thereby "to put back the hands of the clock by a thousand years or more." He only pleaded for a proper study of the classics on the subject and made a suggestion that medical graduates might submit theses on their studies in the system for M. D. or Ph. D. examinations. He further advocated that instruction in the science of medicine should be imparted through the mother-tongue in order to make it more effective and accessible to the masses.

OUR BEGGAR PROBLEM

[**Mr. John Barnabas** is the Organising Secretary of the Social Service League and the Poor House at Lucknow. He analyses here a prominent if superficial symptom of India's economic malady. The fundamental cause lies deeper than he suggests and a radical cure calls for far-reaching measures. In the mean-time the painful surface symptoms must be treated, but let us not delude ourselves into regarding beggary as an isolated phenomenon or its cure as a solution of mass misery.—ED.]

In a recent issue of THE ARYAN PATH [June 1944] we considered the different aspects of charity in India and found that neither ancient teaching nor practice approves of the present-day indiscriminate, unorganised charity. One of the evils of the wrong type of charity is the existence of innumerable beggars on our streets. We shall therefore try to analyse this problem and to suggest a way out.

Perhaps India is the only country in the world (except China) where fourteen lakhs of its population wander about the streets in perfect freedom, living on the spontaneous, unorganised charity of individual citizens. Again, it is India alone where the Census Report can consider it fit to list "beggary" and "vagrancy" among the occupations or means of livelihood, though unproductive. In this age of science, it is India alone which, unlike other progressive countries, gives beggary a professional status. Though beggars may be found in other parts of the civilized world, it is here that the public, without the least feeling of disgrace, tolerate persistent, open and methodical begging in public places without let or hindrance. In the West, the beggars beg on the sly—and that too under cover of some petty trade—and the citizen gives alms with a feeling of remorse. In India the beggar begs importunately with the attitude of one demanding his daily wages or with the contentment of one proudly carrying on his parental profession. The citizen, in his turn, doles out his charity with religious unction and the self-satisfaction of doing a good deed. Indeed, public begging is so common in our country largely because, on the one hand, it carries with it no invidious implications while, on the other, it claims to have the support of religion.

How many of us would be proud of our cities if we were to judge them by the standard laid down by A. M. Biswas, the Founder-Superintendent of the Refuge for Beggars at Calcutta: "The status of a place can best be judged by the number of its beggars"? Sufficient unto the day would be the evil thereof if it affected only the beggar. But it leads to physical deterioration, mental incompetency, preventable disease and starvation, and wrecks lives by

forcing them into crime, mental abnormalities, family maladjustments, and social irregularities of every description. As it is vitally inter-related with other social problems like unemployment, intemperance and poverty, its right solution requires the utmost care on the part of social workers and students.

The best way to find a solution is first to understand the different types of beggars that infest our society. Since there is no authentic or accepted classification I would suggest the following groupings based upon my study of the problem in a very practical form: (1) The able-bodied, (2) The child beggar, (3) The physically handicapped, (4) The mentally defective and mentally ill, (5) The sufferers from (*a*) infectious and (*b*) non-infectious disease, (6) The tribal or the hereditary beggar and (7) The religious mendicant. Any observant pedestrian can easily discern these types among the beggars he sees. Without going into detailed descriptions we shall consider the much discussed subject of the causes of beggary.

Theorists have always accused "poverty" as the main cause and left it at that. But to one who has been studying the problem by working among beggars for some years, that answer seems very inadequate. Beggary persists in the form it does because there are people to give alms indiscriminately. At least fifty per cent. of the beggars would find respectable avenues of living if only begging ceased to be the profitable pastime it is today.

Out of 300 beggars whom I interviewed 54 per cent. were handicapped in one way or another by disease, blindness, mental disturbance, old age, dumbness or lameness. But the remaining 46 per cent. were able-bodied. An analysis of the causes of beggary in 130 of these cases revealed poverty as the cause in only 20; constitutional laziness in 27; *wanderlust* or the desire for new experience in 19. In 23 cases beggary had been taken up on being orphaned or widowed; in 27 others, due to family disharmony. In 8 cases the whole family were begging; 3 of the able-bodied individuals were begging to support themselves while on a pilgrimage; 3 others considered beggary as good a profession as any other.

More often than not, the able-bodied, who form the majority, take to beggary for more reasons than one. Though only three of those interviewed answered very frankly that they considered it as good a profession as any other, I am of the opinion that the large majority have this mental background. Beggary in India is not disreputable. Poverty may lead to laziness or laziness may have led to poverty. If beggary were regarded as anything undesirable, an orphan would try to find work or be willing to be looked after by a near relative; a wife with a grouse against her husband would make up and stay at home; a brother would not leave home only because he was denied a small demand; a son would not take to

the streets when the father gave him a beating to make him work properly in the field. Family disorganization would not be as quick and as thoughtless as it is today in the villages if only the streets were not open to them and if the public were not so thoughtless in its charity. Our social customs and wrong religious concepts have conspired to remove all sense of self-respect from the individual and to make him a willing parasite. The fact that more than 50 per cent. of the total population of beggars in India are able-bodied lends force to my contention.

Let us try to understand this majority group from another angle. I would summarise my observations under several heads. (1) The seasonal nature of our agriculture forces many to take the road to the city with great expectations and consequently lands them in pauperism. (2) The uncertain condition of our industries, few as they are, causes many to become unemployed, and makes some unemployable, due to industrial accidents. (3) Then there are those who suffer from personality defects. The vagabond is primarily a psychopathic type. The usual defects in them seem to be feeble-mindedness, constitutional inferiority, emotional instability and ego-centricity. (4) Sometimes a person takes to vagrancy as a result of some crisis in his personal life. It may be family conflict, it may be a feeling of being a misfit in a given community or place, that drives him out of a settled life and he gradually drifts into permanent vagrancy. (5) Lastly there is *wanderlust*—the longing for new experience. This I consider to be one of the most important causes why children take to begging. A child starts with the yearning to see new places, to feel the thrill of new sensations, to encounter new situations, and to know the freedom and exhilaration of being a stranger. It finally leads him to a life of change, danger, instability and social irresponsibility. The only purpose the able-bodied beggar seems to have in life is to offer disproof in his own obtrusive person to that saying of Adam Smith's:—

> As it is ridiculous not to dress, so it is in some measure, not to be employed, like other persons.

The rest of the causes listed above would come under the general category of persons begging because they have no other means of existing. Physical inability caused by disease, a handicap or old age straightway sends persons to swell the beggars' ranks. A glance at the following figures will make us wonder why there are not more beggars than we see on the streets.

According to the 1931 Census Report, there were 24 schools and hospitals for the blind, accommodating 910 of the country's 601,370 blind people. Out of 230,895 deaf-mutes only 882 were in the 23 schools and hospitals provided. There were 98,449 insane; and 19 schools or hospitals with 9,518 inmates. There were 14,000 lepers in schools or hospitals out of the

country's 147,911. These totals of the 1931 Census Report are in the view of experts far less than the real state of affairs. They put the total number of lepers at 1,000,000 and say that for every blind person there are three persons with more or less damaged vision from eye-disease. The number of the insane does not take into account the large number of mentally affected or the feeble-minded. We have also to take into account the victims of venereal disease, tuberculosis and other infectious diseases which make a person unemployable and drive him to beg. While India has the largest proportion of such sufferers it has the least number of institutions for them and hardly any social security scheme.

At least 25 per cent. of the total number of beggars are children. They are the ones, who, if not handled in time, will fill our prisons and the under-world. They are the ones who evoke much sympathy from the public, who toss coins to them, little knowing that every pice that they offer to a child on the street, instead of relieving his misery and want, rivets the chain that binds him to his ugly profession. The beggar child is the most valuable asset to those who have adopted beggary as their profession. Investigations have disclosed many instances of cruelty meted out to these helpless children by adult able-bodied professional beggars. In Bombay it was found that such beggar children were sold, bartered or mortgaged.

But why is all this tolerated? Why does not society rise in revolt against this? Why does not the Government stop all this social waste? The fact that beggary and charity are closely associated in the popular mind with religion makes it difficult to put through measures of control. The common belief is that beggary has the sanction of religion and that individual alms giving is essential for salvation. The poor are always with us, they say, and the beggar is there as a perpetual reminder, to the more fortunate, of the miseries of mankind, a reminder which may have a sobering effect on the natural tendency of the average man to be worldly. Then again, the beggar is there, we are told, by divine sanction to give an opportunity to the privileged to be charitable and store up merit for their own salvation. He undergoes physical damnation for the spiritual benefit of others! If the beggar thus fills a moral necessity in society, why, they ask, should the State try to eliminate beggary and thus deprive others of the opportunity of attaining Nirvana through the giving of alms?

In 1919 a Committee appointed by the Bombay Government concluded:

The opinions collected by us leave no room for doubt that whatever may be the interpretation of the texts of Hindu or Mohammedan sacred literature on the question of begging, there is a consensus of opinion that begging in public streets and places as a

profession is contrary to modern notions of religious sanctity.

Similarly, a special Committee appointed by the Mysore Government in 1943, dealing exhaustively with the subject, concludes that under Hindu Law only an ascetic is allowed to beg. And even he who embraces asceticism must first make provision for the maintenance of his wife and sons. As for Islam, the direct descendants of the Prophet stated "Curse be on him, who, though capable of bearing his burden, throws it on another." Islam also ordains for the Fakir that his "first duty is to earn his livelihood by hard work." Likewise Zoroastrianism does not permit begging: "Man is born to work and prosper, not to rest and rust....Work is the law of life, for the poor and the rich alike."

What then shall we do? It is a welcome sign of the times that the public conscience is being stirred to tackle this social malady. Societies are being set up to tackle the beggar problem systematically. Governments and Municipal Boards are being moved to take action against public begging. Madras, Lucknow, Calcutta and Nagpur have made a beginning by passing legislation and housing beggars in institutions. Bombay, Karachi, Delhi, Indore, Travancore, Gwalior, Baroda, Cochin, Lahore and Cawnpore are all in the process of considering or passing Legislation preventing public begging. But I am afraid the speed with which social legislation is being dealt with in these places is in the mood of one on a week-end holiday.

I am convinced the problem can be tackled, with reasonable success, if only both the public and the authorities make consistent and serious efforts to tackle it. In Lucknow we have got the Government to provide the necessary legislation, and have started a Poor House where beggars are being housed, fed, clothed, taught some vocation and given some education. Children are being reclaimed to society, able-bodied persons are being made to work, the old and decrepit are being nursed and the diseased are being cured. Yet we are far from success, though we are well on the way to it.

The only way of tackling beggary is by legislating the beggar off the street into institutions meant for the different types of beggars. The Central Government should pass a Vagrancy Act making all kinds of begging illegal and punishable with detention in institutions specially meant for beggars. In every town and city of a Province there should be a Receiving Centre. In every Province there should be one central children's home, a labour colony, a leper asylum and a leper hospital, a hospital for those suffering from infectious diseases, all situated in one city, preferably the capital of the Province. The Receiving Centre in each city will also function as an infirmary.

The Charity Organisation Society, to which we referred in our article "Whither Indian Charity?" may well take up as one of its functions

so to organise charity and so to divert it as to enable the immediate tackling of beggary. The social consciousness is gradually awakening in this country. The public must be made to realise that indiscriminate charity given directly to the beggar, far from helping the victim of circumstances to get out of the rut, demoralises him more and more, to the detriment of both the individual and society at large. Why then should we not mobilise India's traditional sense of the presence of God-in-man, in the unfortunate, the downtrodden, and the miserable, for this modernised programme of philanthropy and social welfare? It is then that Western institutionalism and Indian respect for the glory of the human individual, however impoverished or fallen, may combine in varied and expansive channels of social goodwill and service, transforming the ancient religious law of charity and compassion into an efficient code of social morality of the future.

JOHN BARNABAS

EDUCATION IS PEOPLE

Every generation has a slogan which sums up all that it expects of its particular education pattern. At one time it was "Education is for life," later, "Education is for livelihood." Then the ideals of education were made subservient to certain special ends of State or Church. What was often overlooked was, on the one hand, that true education caters for the whole man, and, on the other, that its purpose is to teach the art of living together.

The post-war period may well have as its slogan, "Education is people." For, as Mr. Ordway Tead says editorially in the Annual Education Number of *The Saturday Review of Literature* (September 16, 1944):—

> It is people in a certain kind of conscious, vital, creative relation to each other. It is people with a little more experience with life and with organised areas of knowledge, guiding with specific intent the exploratory experience of the less mature and less aware. It is the explicit effort to widen and deepen the sensitiveness of persons that they may the more wisely and with fuller kindness cope with an obdurate world of man in nature.

To this end, it is essential that education should aim at, first, imparting *general* knowledge, as against "specialist" or sectional, with an eye to the inherent interrelationship of the different branches of study; secondly, substituting as "dynamics to action" a *social* motive for an ego-centric one; thirdly, imbuing the learner with a cosmic spirit of sympathy; and, finally, instructing him, to quote Mr. Tead, in, "a way of understanding, appreciating and using the material environment of a given age." For even the best of projects come to grief if the general level of the people's conscience, culture and conduct is not raised effectively and integrally by the schools.

DE VALERA: EIRE'S MAN OF DESTINY

[**R. M. Fox** is the author of several books on industry and travel and modern Irish history, in addition to being well-known as a literary and dramatic critic. In THE ARYAN PATH for May 1943 he coupled the name of Gandhiji with that of Arthur Griffith as "Prophets of National Self-Reliance." In this sketch of Eamon de Valera he brings out qualities in him also recalling India's great leader.—ED.]

When—in the spacious days before the World War—I travelled on the European Continent I found little knowledge of Ireland and its problems. Yet, when I mentioned Ireland, the invariable verbal reaction was "De Valera!" often from those who could not speak a word of English. The name had penetrated where Ireland was unknown. And then, in a "March of Time" film, I saw the tall, broad-shouldered, dignified figure of the Irish leader move across the screen in a Paris cinema. What is the secret of de Valera's hold on his countrymen, which so often baffles the stranger and even puzzles many of his contemporaries in Ireland? He shares with Gandhi an air of calm self-confidence, a simplicity of manner, a single-mindedness of purpose, that is undeflected by good or ill fortune. This gives him a greater personal ascendancy than any other Irish leader of our time.

No one since Parnell has evoked such a degree of loyalty and affection. Like Parnell he is by no means a consistently great orator. His speeches can be dull. But he always conveys the impression of passionate sincerity. Often he seems to be examining his conscience in public. He subjects everything to a moral as well as an intellectual test and does not rely on mere cleverness alone. In a country where eloquent spellbinders are three a penny, the tone of aloof authority and moral purpose will dominate.

To hear this tall, black-coated, spectacled ex-professor of mathematics talk of the national tradition is to get him in his right setting. For all his militant past he makes a conservative approach. Yet Eire is so undeveloped politically and economically that he is compelled to act as an innovator and a pioneer. He strives to bring about the inevitable changes in a way which will least disturb the detached mood of rural Ireland, always suspicious of the new and the strange.

No wonder the world finds de Valera hard to understand. They have looked upon him as a gunman, a revolutionary—without seeing that he was always warring for a traditional way of national life. The truth is revealed in *Eamon de Valera* by M. J. MacManus (Talbot Press, Dublin. 8*s*. 6*d*.), a careful study of the man against the background of his times. De Valera joined the

Irish Volunteers before the Easter Rising of 1916 and soon became a captain in that force. He commanded a rebel post at Bolands' Mill. One of his students described him at that time as "considerably over six feet in height, a very serious-looking young man in his early thirties, with a long nose and spectacles and a strangely foreign complexion." MacManus completes the picture:—

He wore rough Irish-made homespuns and a deerstalker's cap. A singularly impressive figure he must have been, with his commanding stature, his sombre burning eyes, his harsh strong voice, his foreign look, his homely garb.

As Republican Commandant of Bolands' Mill he escaped execution after the surrender only because of his American birth and he received a life sentence instead. When he came out—the following year, on a general amnesty—he was on the rising Republican wave. Nominated for Clare, he was elected as a standard-bearer for the Sinn Fein movement and was soon recognised as its natural leader. Yet, as he has emphasised again and again, he is neither a "doctrinaire" Republican, nor an "extreme" Republican. In fact he never cared for the label "Republican," though always asserting the claim for National independence.

In America, where de Valera went after escaping from Lincoln Gaol—a key had been smuggled in to him concealed in a cake—he had wordy tussles with the old Fenian leader, John Devoy and his equally powerful ally, Judge Cohalan of the New York Supreme Court. When de Valera launched an appeal for funds to Irish sympathisers in America he wrote of "peasants" and Cohalan objected that the word meant much the same as "peons" in America and had a degrading significance. Characteristically de Valera refused to alter the word, maintaining that "peasant" had a poetic flavour.

Without doubt he would have clashed with these strong personalities on some other issue if not on that, for Cohalan was a stubborn opponent of President Wilson and the League of Nations idea. De Valera never allowed himself to be manœuvred into opposing either Wilson or the idea of the League. Indeed, as MacManus shows in his book, de Valera believed in the setting up of such an assembly, to which Ireland or any other oppressed nation could appeal. This conflict culminated in a stormy meeting at the Park Avenue Hotel in New York, called by the Devoy-Cohalan faction to down de Valera. The Irish leader had been announced to speak in another city hundreds of miles away. But he heard of this meeting and was unexpectedly present. He so turned the tide that his enemies apologised abjectly. This American episode not only underlines his unwavering resolution but also emphasises his belief in democracy as a world faith.

Back in Ireland at the time of the London Treaty of 1921—out of which came Eire's independence—

de Valera had sharp divisions with close colleagues. Differences narrowed down to schoolmaster-like definitions. While de Valera concentrated on exact, literal and dialectical utterances the country drifted into civil war. He played no part in the military strategy of that time but in the political strategy of succeeding years his name looms so large that almost no other name can be recorded. His side was defeated and broken in the civil war and he himself was imprisoned for eleven months, being arrested by the military on an election platform in Ennis, Country Clare, where he was standing as Republican candidate. It was an exciting scene. Shots were fired, troops advanced with fixed bayonets. De Valera refused to go into hiding after the military defeat, saying "There will be no wild geese this time!" This was a reference to the Irish struggles of earlier generations when soldiers fled to the Continent and spent their lives in the service of other lands. His steadfastness bore fruit when, in 1932, he led the side that had been defeated in battle to political victory; and he has held power in Eire ever since. A few weeks ago he stood again in Ennis and his side was triumphant at the polls.

Step by step he has extended the independence of Eire until he is able to declare that if only the boundary question of Northern Ireland could be solved Ireland would have no grievance left. De Valera has pursued a policy of friendliness towards Britain both politically and economically. He has won his biggest victories not by battle but by moral power and by the recognition that the destinies of Ireland and Britain must be closely intertwined. Both nations have much to gain by close trade relations and it is de Valera's argument that Ireland's independence should mean greater friendliness between them.

In the international sphere a thorny question has been Eire's neutrality. Those who have followed de Valera's career will recall his speeches at the Assembly of the League of Nations when he presided over the deliberations of that body. Imperialist aggression has received no sharper reproof than that administered by Mr. de Valera. Because of this, many people have been mystified at Eire's determined stand for neutrality. Very largely this is a matter of perspective, including the forces of geography and history. Eire has that strong traditional bent for isolation that characterises some of the Middle-Western States in America. To the Irish peasant farmer Europe seems as remote as it does to America and a similar sense of detachment is felt, aggravated of course by the comparatively recent struggle for independence and the sense of weakness which a small nation must have in the present world clash. De Valera has certainly interpreted the country's feeling on this matter and has shown his sound political instinct, apart altogether from emotional sympathies which

undoubtedly exist.

One story reveals that saving grace of humour which lightens de Valera's solemnity. When his paper, the *Irish Press* was founded, de Valera interviewed a timid young man on the editorial staff.

"Do you think you could write leading articles?" he asked.

"I'll try," said the young man. "But I'm not politically minded."

"Curiously enough, neither am I," said de Valera smiling.

Such quiet humour is rare in a man who is often regarded as a fanatical zealot. This is another quality which he shares with Gandhi. And although de Valera is one of the shrewdest political leaders in Europe it remains true that his appeal is not primarily political. When you listen to him you forget you are listening to a politician. He stands on the platform carefully examining his conscience. Not until he has finished with himself does he seem to become aware of his audience. And then suddenly he appears to be speaking as the voice of a nation.

R. M. Fox

NATURE CURE

It is increasingly being realised that the modern system of medicine is at best negatively curative but not positively health-building in its effects. For it only attends to, and attempts the elimination of, the symptoms of the disease, instead of tackling the latter at its tap-root. Pills and phials, vaccines and serums are but short-cuts to recovery and, like all other short-cuts, turn out, in the end, to be much longer than they promise. And yet if people resort to them it is because they overlook the fact that the secret of good health consists in their living in close conformity to the laws of Nature. Therefore, the essence of the matter is the dissemination of a knowledge of these laws among the people through lectures in the school and college class rooms and outside, and suitable, simply-written literature. In this connection a reference may be made to *The Life Natural* which has been published every month for the last four years from Ganeshnagar, Pudukkottai, S. I. Rly., by Shri Sarma K. Lakshman, who runs there a Naturopathic sanatorium. In the issue of October 1944, he sounds a timely note of warning against half-baked Naturopaths, who have begun to enter the field without the indispensable equipment of a deep and detailed study of the philosophy of Nature-cure, and as a remedial measure suggests the starting of educational institutions "where the teaching will have a definite bias to the natural way," together with clinics and sanitaria, run on the right lines.

PREVENTION OR PUNISHMENT?

[**Miss Mary Frere,** who writes here on a timely topic, is a novelist, playwright and poet. She pleads for recognition of what history should long since have made amply plain to all—the futility and inconclusiveness of retaliatory measures.

There have been other formulations of man's duties than that of the ten commandments, the re-interpretation of which she urges. And some of these rise definitely higher than the Mosaic law. But what the world today requires is not so much new statements of man's duties as the fulfilment, by nations as by individuals, of duties recognised in theory by all.—ED.]

At the moment there is in the world's thought a determination that those who have perpetrated crimes, both political and social, shall be brought to account. But if this resolution allows only the black picture of past evil to shape its action, it will lead nowhere.

Memory is a bitter pill, but it should not be swallowed as a palliative. The end of a criminal or many criminals is not the end of cruelty. To other potential criminals vanity or greed still will whisper that there are other chances and that all that is needed is greater subtlety and secrecy.

Mercy is no good without justice. That we have learnt from past mistakes. But neither should we deceive ourselves with the belief that punishment is the sole solution. These are both extremes of the same misconception about law. For we have now come to the stage in our history when it is clear that there is a higher law which demands a toll for wrong-doing, and a sense of justice far wiser and wider than our human law; and to infringe this law by any man-made code is only to show that we are unaware of its power.

Men do not make sacrifices and even give their lives that other men may be punished, but rather that there may be no need for punishment in a world that understands that evil breeds the seed of its own destruction.

If a man cannot work out a problem in mathematics he does not need to be punished. He punishes himself by not getting the result desired, and reason tells him that next time he must put the correct rules in operation.

No man can inflict on another man, either through the sanction of a Court or through retaliation, so great a punishment as that which is self-inflicted. War has already shown that. But, should punishment be meted out willy-nilly by any form of human sanction, so subtle is ill-founded logic that the delinquent will have a weapon by means of which he can revert to his former beliefs instead of recognising their falsity. This will most likely justify

further misdeeds. So progress will again be obscured and there will be a repetition of cynicism or barbarism far more terrible.

"Prevention is better than cure" is an old saying. But punishment seems to be no cure. Ordinary crime records have shown that. Therefore prevention is better than punishment. Only a prophet can look across the centuries and foresee what reforms are necessary. But today's ideas become tomorrow's actions. If an idea has the sanction of wisdom, the action that follows will meet the world's need. And prevention is a better idea than punishment, for prevention opens a door, while punishment closes it until vision is shut out. We need to watch the trend of world thought in connection with ourselves, for, like a thief in the night, it can steal in and rob us of our most valuable possession of far-sighted reasoning.

Many of us remember our reactions as children when we were punished. It did not seem to prevent a repetition of the offence. But who knows? If some wise grown-up had pointed out that we were really punishing ourselves our whole outlook on life might have been revolutionised.

The same monster that tempts the child victimises the man. And what is this monster but a growing edifice of destructive beliefs which bring about self-imposed captivity? What are these beliefs? Chief among them is the supposition that one man or one country can obtain dominion over another man or country. The conqueror and the conquered! The structure of home, economic and financial policy has too often been based on this assumption.

The present conflict, which is fundamentally one of ideas, has shown us what a need there is to change the basis of the whole social system; not only in one country but in all those prepared to add their contributions to world equality. One of the most imperative calls is to reinterpret the law. Justice is changeless and immovable and the right of all, but the sacrifices offered for its appeasement are as varied as human opinions. "An eye for an eye, and a tooth for a tooth" was the groundwork of the old Roman law. Yet two centuries after this was proved to be a false premise it is still adhered to and looms large in the public consciousness.

One has to remember, of course, that there are two kinds of sinners; those who are so hardened that they seem to be impervious to punishment and look upon it merely as physical discomfort; and those who are so sickened by sin that they have an urge to break away but can find no alternative, and are even afraid of the alternative. To those in the first category ordinary physical punishment is like snow to ice. To the latter group it presents a barrier between them and any better way of life, a justification for their previous choice, until they are further away from an acceptance of justice than they have ever been. On the

other hand, mercy makes moral cowards of those who are indulging in it when they know quite well that it is going to have the effect of making the delinquent more wily. For it is shirking the issue and giving the devil access to further contracts.

Therefore we must now try to evolve some means which steers between these two blind alleys down which men and nations, both the punishers and the punished, plunge to their moral destruction. This is not easy in a world where individuals are all at different stages of thought, where the human mind is bent on mischief, and where weak wills sway to any wind of good fortune or adversity. But until we do find some kind of solution to this problem by approaching it at an entirely new angle, no other problems, social, civil, religious, economic and political, can hope to be resolved, for they all take their life-blood from the tenets of law—that law which makes for dissension or harmony between man and man in any community—that law which must also be between man and man in an international community, which determines whether his behaviour shall be merely destructive or freely constructive. Surely it all comes back to the beginning. Moses was inspired by wisdom when he established the ten commandments. If they could be re-established by being re-interpreted to cover modern conditions, what a means of prevention they could become to individual and collective crime!

MARY FRERE

LEADERSHIP

What are the traits of leadership? Are these different in the case of boys and girls—the men and women of tomorrow? Raleigh M. Drake, in "A Study of Leadership," contributed to *Character and Personality* for June 1944, has given the results of some experiments made with 106 college girls and 200 boys in respect of the correlation of various traits with leadership. It must be borne in mind, however, as he rightly remarks, that although traits are not to be considered static qualities which in every personality and environmental constellation remain the same, they do frequently represent general habit tendencies and attitudes which are characteristic of individuals in many different situations. The writer has categorised the conclusions arrived at, as follows:—

(*a*) In general there is a high degree of trait consistency in leadership even for dissimilar groups, for leadership depends upon internal personal factors and is not entirely the result of environmental needs or "field forces"; (*b*) In self-confidence, sociability and desire to impose will, girls are consistently higher than boys, all other traits being of about equal importance; (*c*) the most important traits positively related to leadership are originality, aggressiveness, common-sense, cheerfulness, humour, emotional stability, trustworthiness, tact, persistence and desire to excel; and (*d*) the traits negatively correlated with leadership are readiness for anger, conceit, introversion, selfishness, pure-mindedness (?), quick oscillation, occasional extreme depression and excitability.

TRUTH

THE STAGES IN ITS PURSUIT

[The well-known Sanskrit scholar **Rajasewasakta Shri V. Subrahmanya Iyer** brings out well here some fundamental differences in the ancient Eastern and the modern Western approaches to the quest of Truth.—ED.]

O Mother, one man says this ; another says that. Pray, tell me thou, what is " the Truth."—SRI RAMAKRISHNA.

Though everyone seems to feel that the meaning of " Truth " is quite evident, yet the greatest thinkers have pointed out the futility of the attempt to state exactly what it signifies. To quote one of the latest authorities, H. Wildon Carr says :—

It is impossible to think that we do not know what such an ordinary simple notion as that of truth is, yet the attempt to give a definition of its meaning brings quite unexpected difficulties to light, and the widest divergence at the present time...is in regard to the theory of the nature of truth.

Why all men think it to be so simple and yet such widespread disagreement prevails is because of the *almost* universal impression that truth is " what agrees with things that one loves or likes ; or disagrees with things that one hates," in spite of the underlying fallacy. This is well illustrated not only in our everyday life, mysticism and religious faith, but also in scholasticism and academic philosophy. The mystic as well as the religionist holds his truth to be *unquestionable.* He is ready even to sacrifice his very life for its sake. But what of the countless differences of the myriad 'isms, creeds, cults, sects, missions, societies, denominations etc. (or, as the same are known in India, *matams, samajas, sanghas, samitis, siddhantas, sampradayas* and so forth) springing up every day *ad libitum,* according to men's *" tastes, temperaments and intelligence,"* as the ancient truth seekers of India say. Every individual tries to set himself up as the sole authority in finally determining what truth is, which only leads to a multiplication of differences. When, however, one is not able to think deeply, he or she only follows others, actuated probably by the herd instinct. There are also some that rely upon the doctrine that what " works " in practice is truth, even in the world of religion.

Apart from these, there are other kinds of truth such as *logical, legal, ethical, æsthetical, scientific, metaphysical, mathematical* and so forth, representing the several departments of human knowledge. They have each their distinctive characteristics.

Having seen this bewildering multiplicity of truths, thousands of

years ago, the Hindu Truth seekers asked the question: What is the *common* feature of the several truths known to man? Their aim was to get at truth divested of all the differentiating factors, truth *as such* or truth *universal*.

Let us turn next, for a moment, to ordinary life for an illustration. When a number of persons, visiting some land unknown to them before, casually look at a distant ridge at the top of a hill in the midst of a forest, they may form different ideas as to how much of the ridge is covered by the clouds or mist on it, or how much is enveloped by smoke that may have risen from some burning wood in the neighbourhood. As they draw nearer the ridge, their knowledge becomes more and more definite and they have fewer differences. When they all reach the ridge itself and when all disagreements cease, the truth *as such* could be said to be definitely known. If, however, they do not reach the goal and if any of them have defective eyesight or other disadvantages, each is obliged to find satisfaction in what he knows, *which he will naturally consider to be the truth.* And there may be several truths, or some may prefer to remain in doubt. All the same, if everything be normal the nearer they come to the object, the fewer are their differences and the nearer will they come to truth *as such*.

Similarly, the seekers after truth *as such*, or truth *universal*, pass through many stages, each next higher being characterised by fewer differences and the highest having none at all. The intervening steps are marked by various degrees of disagreement and agreement. The last is not, it will be noted, a "stage." It is the goal.

Some distinguished thinkers have held that the goal of differenceless *Truth* is *unknowable* (or unknown). But there are others that ask whether such statements can have any meaning if the term "truth" *as such* be "unknowable," *i. e.*, *meaningless*. Further, it has been pointed out by other equally great thinkers that no effort at attaining the highest truth in any field of knowledge will be fruitful unless this *goal* without differences and beyond the possibility of doubts is constantly kept in view, as is the pole-star by one on the high seas.

The existence of stages or steps leading to Truth *universal* or *ultimate*, or Truth *as such*, has been noticed and they have been grouped under several heads by the thinkers of the past as well as the present. Further, the stages are such that each succeeding one naturally grows out of the preceding, though the time taken for the change varies in different cases. The growth being, therefore, continuous, each succeeding one cannot be demarcated and separated. So each of them bears some characteristics of the preceding as well as of the succeeding stages, which is one of the chief causes of the endless disputations of all men at all the stages, except the goal or truth

ultimate, where no differences are possible.

In the following tabular statement, if only particular heads are referred to, that is because they are recognised by most thinkers, Eastern as well as Western. It must not be thought that the rest of human knowledge, especially the various phases of practical or everyday life, are ignored. *Truth is the concern of all knowledge*, the whole of which it comprehends. These select heads are noted especially because they make the search after truth one of their *main* objects, whatever their conclusions be. In other fields men do not feel the need to think beyond the *satisfaction* they derive. Some reach the *speculative* stage, which they nowadays designate as "Philosophy." But it is also characterised by differences, well-known as "'isms." Evidently then, no "Philosophy" as now understood reaches *Truth universal or ultimate*. And it is no wonder that some thinkers confound philosophy with mysticism.

It may, however, be asked whether, as the Western philosophers say, truth *as such* or truth *pure* is no more than a verbal or conceptual horizon which is never reached. The reply of the ancient Truth seekers of India is that nothing is more *actual* or *real* and more verifiable *universally*, in this world, than this truth *as such*. Here the reader has to bear in mind a fact. To every man only such things appear to be truth *perfect* or truth *final* as relate to the stage at which he is. And "a truth that one does not understand becomes an error." To pursue anything beyond his stage appears to him to be a wild-goose chase. Only he that has reached "Truth" *as such* knows, it is said, at what stages *others* are. But as others cannot understand him he has to talk to everyone else in the language of the stage to which he or she has risen. An old proverb says:—

He that speaketh the truth to the unprepared is a liar in his own despite.

Of all the known stages, as a large majority admit, the most clearly marked and the most important is that of Science. Till this is reached, it is *self*-satisfaction that determines truth. *Self*-interest with reference to this world or the world to come after death, as they think, rules. Scientific pursuit begins by laying the axe to the root of this "self" and also of the wranglings actuated by *one's own "likes and dislikes,"* so characteristic of the speculative truth seekers. But the scientist limits his efforts to the fields of his research. Beyond them, his ego or self asserts itself and is as powerful as in other men, whereas the seeker after Truth *universal* purges himself *clean* of the "poison," as it is said, of the "self" or "ego," inasmuch as truth *universal* comprehends the *whole* of human experience.

How this "truth," the *common* feature of all truths, or truth *as such* or *universal, final* or *perfect*, is to be attained *in this world* has been indicated in a previous article. (THE ARYAN PATH, January 1942) One

fact, however, has to be referred to here. In all departments of knowledge or experience, agreement, generalization, harmony, unification or, more clearly, elimination of differences, in various degrees, is the high-road to Truth.

There is in man a natural urge to combine into groups, which the psychologists call the "herd instinct." But what does it imply further? It means the elimination of the sense of differences, *to a certain extent*. It is also an urge to pursue truth, of which herding is but the external manifestation. Men do not understand it in all its aspects inasmuch as they do not care for anything beyond the satisfaction of their "Emotion and Intellect." They know not that there is something higher, called Reason, which has also to be satisfied. Most men confound "Intellect" with "Reason." If they only dive deeper, they see, as careful thinkers like Bradley, Carr and others have pointed out, that every act of thinking is an effort at knowing the Real, which is not different from an effort at seeking "truth" *as such*, as the ancient Hindu wise men have said.

Generalisations are only steps in the direction of the elimination of factors of difference. Some, like the politicians, artists, social leaders, seek to gain admirers and co-operators by their skilful appeal to emotion and intellect, which make them forget differences, *in certain respects*, for the time being. But ordinarily the most rigorous eliminators are the scientists. *Depersonalization*, which signifies the purging of divergences of view with the object of getting at truth *common*, is a fundamental principle in science. But its sphere, as indicated above, is limited. It does not aim at *complete* elimination, which alone leads to truth *perfect or universal, i. e.*, of the whole of human knowledge.

Of all the stages, that of the mystic appeals to the *largest* number, including many that are distinguished for their intellectual culture. Mysticism is found mixed with other kinds of knowledge at every stage in various degrees, *excepting at the goal*. It gives one complete relief from the worries and the effort inseparable from the several stages. It emphasises the belief that whatever one loves or likes is truth *ultimate*, and that whatever is privately, internally and individually realized is bliss *divine*, and knowledge extraordinary. The mystic above all need not care what becomes of the rest of the world, what differences there are between his and others' views and what sufferings human beings other than himself are subjected to. All that is God's dispensation and each one's own lookout. Above all, mysticism is most consolatory to *all* such men and women as have met with disappointments and misfortunes of so many kinds in life, which often become unbearable. Such people want peace, and that with the least effort. Even those that feel exhaust-

ed in their scientific or philosophical, *i. e.*, speculative, adventures seek refuge in it, *at times*. It has, therefore, been rightly called "Escapism." Lastly, of all the kinds of mystics, the religious mystic commands the highest admiration, because his views are *irrefutable, being of another world*. Often his studied silence or obscurity of language on all matters that are too deep for him passes for the highest wisdom. "I do know of those that are reputed wise for saying nothing," says Shakespeare.

A little thought is enough to show at once the worth of religion or mysticism. In times of peace, plenty and prosperity and of individual or private distress, its trumpet is most loudly blown. But when wide-spread suffering occurs like that entailed by famines, plagues and especially the calamities of wars, earthquakes and the like, which call for common remedies, religious mystics are obliged to confine themselves to caves or temples, mosques, churches and monasteries. Their mesmeric or hypnotic powers are of little avail. Individual satisfaction is no *test* of truth *as such*.

"A Plato dissatisfied is any day superior to a pig satisfied." If, as is held by some, the aim of philosophy be the attainment of truth *universal*, the spheres of truth and philosophy are identical. The stages of the former are as much the stages of the latter.

The difference between one that consciously pursues truth and one that does so unconsciously is known only when one asks oneself the question: "How do I know that what I feel or know, or what I become aware of internally, is *truth?*" Until and unless this question is answered one cannot be a *real truth-seeker*, whatever else one may be in this world. As Robert Browning wrote,

> When the fighting begins within himself
> A man is worth something.

Of what use to the world at large is a knowledge of Truth *pure* and *ultimate* in times like the present, when the entire world of man is subject to the utmost anxiety and suffering? This question is really a most pertinent one. To quote from the *Mahābhārata*:—

> Truth alone can free the world from sorrow and suffering.
>
> The ignoring of *truth* leads to wrath, lust, loss of judgment, doing evil to others, jealousy, malice, pride, envy, slander, incapacity to bear the good of others, greed, unkindness and fear. All these disappear when the knowledge of truth is gained by a survey of the *whole world* or *life*.

One interested in Truth *as such* should ask himself which of the stages in the following table interests him most, and then proceed with the enquiry till he reaches the Goal of Truth *universally verified*.

V. SUBRAHMANYA IYER

STAGES

Basic division. (General)	Basic division. (Hindu)	The stages. (Hindu equivalents)
I *Truth* characterised by *differences* and possibility of contradictions.	I *Matam.* Emphasises personal, private belief and judgment or feeling. Emotion or ego dominates reason and intellect.	1 Tamasa, Rajasa and Sattwika Karmas, Mantras, Yagas, Yajnas, Pujas, Japas (including mental and physical discipline), Muda Bhakti.
		2. *Higher.* Sruti, Smriti, Sutra, Tapas, Upasana.
		3. *Next higher.* Panditvam, including Sastras, Tarka, Samkhya to support Upasana, Bhakti, etc.
		4. *Considered much higher by some.* Yoga of different kinds, Maunam and Dhyana and Para-Bhakti.
		5. *Still higher.* Prakriti and Purusha vicharam. Various Sastras, sectional Tattwas or Truths. *All* schools of thought including Jain, Buddhistic and agnostic or atheistic schools.
II Truth characterised by the entire absence of differences and of all possibility of contradictions.		6. *Highest.* Tattwa vicharam (The goal). Kevala or Paramartha Tattwa. Absence of *all* doubts and differences. Ultimate Truth; within man's reach. Ego eliminated completely and *Absolute* certainty reached. *Peculiar to India.*

CLASSIFIED

The stages. (Western equivalents)	Explanations.
Religion. Beliefs; Actions based upon Scriptures, priests' teaching, worship, ritual, prayer, faith, etc., which imply certain mental and physical disciplines. Sacrifices, Meditation (of mystics).	Satisfaction for hope, fear, sorrow and suffering. Individual or private satisfaction relied upon as "Test" of Truth.
Theology with elements of mysticism and Meditation.	Knowledge based on Authority, Revelation or Scripture in support of belief, faith, creed, prayers, ritual, etc. More intellectual.
Scholasticism.	Argument and Interpretation with the help of Logic, Grammar etc., to *support* belief, revelation, authorities, etc., dogma, further intellectual striving.
Mysticism at its height (with Art in Maturity), Ecstasies, Visions, Intuitions.	*Actual,* individual or private realisations of beliefs (without argument). Escapism. Emotion dominates in all these four stages. "Baulked struggles and strained emotion" move the aspirants most.
Verified knowledge, Sciences; physical, natural, mental, political, ethical, historical, sociological etc. Also speculations and theorizations of other Western culture and Metaphysics. Academic philosophy.	Intellect begins to dominate speculations based on logical and scientific enquiry regarding the value of the four previous steps, beliefs and opinions. Verifications in particular fields of knowledge. Emotion still influences, though to a less extent. Baffled enquiries lead to "Escapism." The West is most distinguished in "compartmental" knowledge; sometimes coupled with Mysticism.
Here enquiries aim at perfect Ultimate or Final Truth or Reality. *The West holds such universal Ultimate Truth to be unattainable.*	Sole *rational* evaluation of all knowledge, life or experience. The meaning of Truth investigated with a view to attaining the Ultimate Truth of *all* existence. This is not attempted in Europe or America, where complete elimination of Ego or emotion is not thought of. Reason above all leads to this.

NEW BOOKS AND OLD

THE FALLACY OF RACE*

This is a brilliantly written and provocative work by an eminent anatomist whose name is associated with the Hahnemann Medical College and Hospital, Philadelphia. The author has declared war on the orthodox anthropological findings. We are permitted to recognize five or six great divisions of mankind—Mongolian, Caucasian, Negro, Australo-Melanesian, and Polynesian—within which there exist many mixed local types. As a geneticist, however, Dr. Ashley Montagu (in common with Professors Hogben, Haddon and Julian Huxley) refuses to accept the conception of "race" ordinarily held, namely,

> the existence in nature of groups of human beings comprised of individuals each of whom possesses a certain aggregate of characters individually and collectively serving to distinguish them from the individuals in all other groups.

As a historical note, he mentions that the term *race* was first introduced into the literature of natural history by Buffon in 1749.

What, then, are the grounds of the geneticist's quarrel with the out-moded anthropologist? They may best be expressed by an enumeration of the factors which arise as conditioning evolutionary change. In Dr. Ashley Montagu's words these are:—

> a. The inherent variability of the genetic materials composing each individual member of the group.
>
> b. Physical change in the action of a gene associated, in a partial manner, with a particular character, that is, gene mutation.

From this point of view, "race" is defined as "merely an expression of the process of genetic change within a definite ecologic area." It is a dynamic, not a static condition, and

> so-called "racial" differences simply represent more or less temporary expressions of variations in the relative frequencies of genes in different parts of the species population.

What are the materials of evolution? The genetic view is that they are "discontinuous packages of chemicals, each of which is independent in its action and may be only partially responsible for the ultimate form of any character." These chemical packets are known technically as genes, and it is with some relief that we find, after we had thought that perhaps the irrevocable last word had been uttered, that in answer to the question of what aggregation of gene likenesses and differences constitutes a "race," or, preferably, an ethnic group, Dr. Ashley Montagu tells us that the answer awaits further research! Who knows but that further research will result in the introduction of other factors into the evolutionary process such as may lead to a modification of the "chemical packages" outlook? In any case, we have come far from the eighties of last century when we find our author asserting that "there is no demonstrable relationship between cultural and intellectual status, and brain size"!

**Man's Most Dangerous Myth: The Fallacy of Race.* By DR. M. F. ASHLEY MONTAGU. (Columbia University Press, New York; Humphrey Milford, Oxford University Press, London. 15s. 6d.)

The demonstration may not have gone far beyond the walls of the laboratory; but, at least, it is on record!

What makes Dr. Ashley Montagu's treatment of his subject of more than ordinary interest is his insistence upon the modern theory that "race is not a biological problem at all," and his removal of the controversy to the realm of social factors. Indeed, he goes so far as to say that "race problems in the world today are essentially caste problems," and the racial difficulties peculiar to America he views as problems created by a caste system. It naturally follows that

> race prejudice is easily generated in our society because our society is socially and economically so organized as to be continually productive of frustrations in the individual; these in turn produce an aggressiveness for which the individual must find expression in some way.

How is such prejudice to be eliminated? Here we are driven to consider psychological factors, and Dr. Ashley Montagu asks society to "assume the task of educating the individual, not so much in the facts of 'race' as in the processes which lead to the development of a completely integrated human being."

One or two observations may be made upon this general survey of the field of racial studies. The fundamental affirmation of this and most other works of a scientific or sociological nature is given in the author's own words: "Man is a domesticated, a self-domesticated animal." Again: "Fundamentally, man is quite an intelligent animal, but he is a victim, alas, of the two-handed engine of his culture which distorts his mind and renders him unintelligent." On this basis, it is useless to cross swords with Dr. Ashley Montagu in his contention that if we, with our present genetic background, had been born and brought up among a group of Australian aborigines, we should have been, culturally, Australian aborigines, though physically we would remain members of our own variety. The question arises, however, is not this expert judgment an over-simplification of the issue? Is the geneticist, for instance, prepared to stake his reputation for scientific acumen on the hazard that the converse of this interesting possibility is also true? If the Australian aborigine were born and brought up among a group of American citizens of the Pilgrim stock of the United States, would he be, culturally, by virtue of physical and ecological factors, a civilized man? Or would not it be truer to say that the Australian aborigine, whilst thus transformed, it may be, into an accomplished *homme d'esprit*, could not but still remain outwardly only an intellectual parrot? Evidence may yet be forthcoming, before the century closes, in support of a polygenetic origin of Man, with all that such a genesis implies, and of a variety of modes of procreation in the process of human evolution before the method familiar to the geneticist today. There are some who even have the temerity to suggest that palingenesis may have its individual and ethnic application in a given life cycle! The emergence of new evolutionary factors may not be excluded if we accept Dr. Ashley Montagu's dictum that "it is not possible to apply the methods of breeders of animals to the case of man."

Students will be grateful to the author for a distinguished and indispensable work. There is a most useful bibliography, and an appendix listing State legislation against mixed marriages in the United States of America.

B. P. HOWELL

"MILTON AMONG THE KABBALISTS" *

In recent years Milton has been something of a bone in a literary dog-fight with Mr. T. S. Eliot, Mr. C. S. Lewis, Mr. F. R. Leavis and Mr. Logan Pearsall Smith as the main contestants. Mr. Eliot's party have even gone so far as to suggest that Milton by his use of general imagery was responsible for demoralising English verse for nearly three centuries. Mr. Lewis on the other hand has leapt to the defence not only of Milton's style but of his Christian orthodoxy. And it is here that Professor Saurat comes into the picture. His book, of which this is a revised edition with an additional section devoted to a fuller account of the doctrines of Robert Fludd and of the Mortalists, by whom he has shown that Milton's thought was much influenced, was first published in English in 1925. His approach to his subject was not in the narrow sense literary nor had he any Protestant or Catholic axe to grind. His aim was to present Milton's philosophy as a whole and to relate it to sources of which most previous critics and commentators, bound within the provincial limits of Protestant theology, had been ignorant. The result may be described in his own words. At the end of the section in which he proves the poet's debt to the *Zohar* and the Kabballah:—

> Milton's original value may thus be diminished, but his historical significance becomes much greater. He is not an isolated thinker lost in seventeenth-century England, without predecessors or parallels. He becomes, at a given moment, the brilliant representative of an antique and complex tradition which continues and widens after him; for the problem becomes larger. "Milton among the Kabbalists"—this is, as it were, a gap blown into the very fortress of English literature, and much may here come in.

Much, indeed, may, and students of *The Secret Doctrine* should be among the first to applaud an investigator who has thus breached one of the loftiest and most revered bastions of the Anglican defences, though it must be admitted that Christian apologists have not been very convincing in their attempts to acquit so sublime and irreducible a nonconformist of heresy. There have been few men with a more colossal ego than Milton. One passion, as Professor Saurat remarks, was dominant in him, the passion for liberty and at bottom that was only the pride of his individual development. This passion, expressed alike in the violence of his polemics as a pamphleteer and in the grandeur of his style as a poet, compelled him to denounce all bonds, whether it was dogmatic orthodoxy, Presbyterianism, the Marriage laws, royalism, republicanism or Cromwellian tyranny. Each in turn was proved wanting because in contradiction with his high idea of himself and of human nature. Because his idea was so high his egotism was never limited to itself. It was egotism raised to the Nth degree. And so when each cause that he had championed failed, he remained, blind, solitary, but not disillusioned. For there was still one reality which he could serve. He could identify himself with God and be not only a very part of, but also the spokesman of the Divinity. In Professor Saurat's words, "Disappointed in all parties on earth,

**Milton: Man and Thinker.* By DENIS SAURAT. (J. M. Dent and Sons, Ltd., London, 15s.)

he will belong only to God's party," and he will confer the same privilege on all men worthy of it, few though he believe them to be. It is in his conception of God as essentially Absolute, non-manifested, unlimited and unknowable and of the Son or God-Creator as Relative and limited that he breaks with Christian theology and links himself not only with the teaching of the Kabbalah, but with the Vedanta and its distinction between the One and Ishvara. Equally significant is his acceptance of the idea of "retraction" to explain the process by which the Absolute Self-sufficient One created matter and infused it with infinite potentiality.

To students of the ancient uncorrupted wisdom these will be the most interesting of Professor Saurat's discoveries. But his book is a complete and rounded study of all Milton's writings and of his character in which pride of intellect co-existed and strove with a fundamentally sensual nature. It was this conflict which dictated his morality, the ruling of desire by reason, as of woman by man. In this he was a Puritan, though of majestic cast, hardly conceiving that reason itself might be pride and negation, as in the "Urizen" of Blake's showing, or that beyond the conflict of reason and passion there might be a creative state in which they served each other as equals. But his morality was always noble within its limits, as his egotism was too unconsciously sublime ever to be narrow. He was in fact a great "original" despite all his borrowings, as Professor Saurat shows.

HUGH I'A. FAUSSET

The Āryā-Śataka of Appaya Dixita. With a Sanskrit Commentary of V. RAGHAVAN; edited by N. A. GORE. (Editor, 12, Vishnu Sadan, 327, Sadashiv, Poona 2. Re. 1/4)

Āryā-Śataka is a composition of a hundred slokas in the Āryā metre written a century and a half ago by Appayya Dixita, the celebrated author of *Kuvalayānanda.* Unlike his other great works, this little poem had not been known to Sanskrit readers until Mr. Gore launched it into world by editing it so cleverly. He had three manuscripts to help him in this laborious task. They presented variant readings but Mr. Gore wisely selected the most suitable of these, as he did the title of the work. One can hardly say that *Āryā-Śataka* is the author's best work but, written in a lucid style, it is an outpouring of the soul of an ardent devotee of Lord Shiva. The simplicity of the language adds to its literary beauty and it will undoubtedly be an acquisition to the ocean of Sanskrit literature. Dr. Raghavan's learned explanatory "Teeka" after each verse simplifies the reading considerably for the average reader with a limited knowledge of Sanskrit. Both Mr. Gore and Dr. Raghavan deserve great credit for their pains in editing the *Āryā-Śataka,* which would otherwise have remained buried in obscurity.

PANDITA KSMABAI ROW

Your Food. By M. R. MASANI. (Published for Tata Sons, Ltd., by Padma Publications Ltd., Bombay. Re. 1/-)

What is eaten determines partially the person's health, holiness and happiness. And, in an agricultural civilisation, because the people lived in conformity with the laws of Nature, there was no "food problem" as such, in the sense either of the physician or that of the pundit of economics.

Today, however, conditions have changed; and the problem in question has become a many-sided subject for study. Mr. Masani, whose book *Our India* is a classic demonstration in the art of packing essential information nicely in a small compass, has now dealt with food in his usual chatty, convincing style. He has covered the whole ground, from the farm to the kitchen, and proved why India is a civilised nation and what could be done to convert it into the A1 class, if only the State would help to raise the people's standard of income. For, as the author observes at the close of his argument:—

> It [the food problem] is bound up with the fight for the abolition of poverty, which is one of the biggest crusades on which we as a nation should launch.

It is too true, alas, that—to vary a well-known saying—no nation has ever marched to prosperity on pinched stomachs.

The charming illustrations by Mr. A. R. Acott have only emphasised the appeal of "scarlet," skeleton facts and figures embodied in Mr. Masani's thesis. The public, however, needs to be told the truth. The present volume, which is the first of the series sponsored by the Tatas "to stimulate interest in some of India's vital problems and to educate public opinion," does this admirably. It is, indeed, a happy augury of the subsequent volumes to which one should look forward eagerly.

G. M.

Guru Tegh Bahadur. By RAJA SIR DALJIT SINGH. (Author, Strawberry Hill, Simla E.)

It is a noble portrait that is painted here. The ninth Guru of the Sikhs taught universal principles—karma, the overcoming of desire, uprightness, aspiration to the Divine in oneself and in all. His teachings, interestingly woven into this story of his life, appeal by their simplicity, their common-sense and their freedom from sectarian bias, and by their sincerity. It was characteristic that he would not prescribe for an ailing boy the giving up of his *gur* after meals before he had himself gone without it for three days. The lofty ethics Guru Tegh Bahadur preached, he lived. The account demonstrates the power of moral and religious non-violent resistance, as Shri Umrao Singh Sher-Gil Majithia brings out in his Introductory Note. Guru Tegh Bahadur's life of contemplation, teaching and self-forgetting service ended with the fearless laying down of his life as a martyr to the Emperor's proselytising zeal. Aurangzeb's fellow-religionists, remembering their great Husain, will not, for communal considerations, withhold their admiration from this seventeenth-century Guru of the Sikhs, who died as bravely for a principle. Moral grandeur levels all distinctions.

E. M. H.

The Teacher's Case for Religious Instruction. By CHARLES T. SMITH. (C. A. Watts and Co., Ltd., London. 6*d.*)

There is proceeding just now in England a trend that few appreciate, and of which even more are unaware. I refer to the drive being made by the Church of England, as by law established, to "put itself over," if that vulgarism is permissible.

In place of a courtly prelate, totally divorced from the life of the common people, we have had an aggressive propagandist as head of this church, and one with a sound appreciation of the salients of the problem confronting the church today.

If the late Archbishop of Canterbury saw that to aim at monopolistic control of doctrine in the schools was the most thoroughgoing method of keeping the Church of England alive, and, along with it, much religious doctrine long since discredited both by knowledge and common-sense, he proved himself a clever politician, but nothing more than that. The author has sound ideas upon the validity of this technique for securing a priestly monopoly, and takes the view that if teachers are to teach religion it should be on the comparative method, in effect, if not avowedly. In other words, he regards the teacher's task as that of instruction rather than edification, and many parents will deem him right in this. The method would cease to be characterized by that sort of sanctimoniousness which makes the school services broadcast daily by the B. B. C. so completely nauseating. It would introduce the objective method and provide instruction in religion in the same way as instruction in biology or any other subject.

Mr. Smith is not by any means merely a destructive critic. On the contrary, he offers a syllabus for the teaching of religion for both preparatory and primary schools. It ranges from the Living Earth—an account of the dawn of religious sentiment, to the birth of worship, magic, priests, kings and gods, the root religions that survive, or of which we have knowledge, to the later prophets and messiahs. His appears to be a very excellent corrective to the superstition pumped into the formative and receptive minds of our children by politically-minded and worldly-wise religious corporations.

Much is wrong with the world today, but if one thing is certain it is that we have to inculcate the truth in the class rooms of the world and not half-truths, or legends in the guise of truth.

All the churches in this matter behave little better than the directorates of the great cartels whom, in more ways than one, they resemble.

This little book should be in the hands of every man and woman who has the onerous duty of forming the minds of the post-war generation. They will not rid themselves of all priestcraft, but they can do much to thwart the monopolistic trend which today defaces what passes in the West for the application of the teaching of Jesus Christ.

GEORGE GODWIN

Curiosities of Psychical Research. By CHARLES J. SEYMOUR. (Rider and Co., London. 8*s.* 6*d.*)

It is refreshing to read in this work by the author of *This Spiritualism* that "facts *are* to be recorded, even facts that one does not particularly like—perhaps those especially." An

admirable maxim, and one which, if it had been followed by spiritualists generally since the phenomena associated with the Fox sisters in the United States in the 40's of last century, might have altered greatly the subsequent history of what has become known as the Spiritualist Movement. Mr. Seymour mentions that his experiences, up to the time of writing his book, had been gained amongst ninety-two mediums, and his judgement is that "the processes behind mediumistic phenomena generally may be more complex and far more wonderful than is within the power of anyone (let us grant on this side of the veil) to conceive." He is not averse to a "physical" theory to account for a large body of well-attested hauntings. He writes :—

> On what we know as "matter," there can be and are recorded impressions of events that have occurred in its presence, and... under suitable conditions, these events can again become dynamic.

The author summarises his beliefs, as a result of much investigation, under four heads: (1) Communication by the dead is, in a great many instances, not what it is thought to be; (2) After death, the individual consciousness, "although it persists as individual sentiency," ceases to have the separative existence that it has here; (3) "No true picture has been or can be given of 'conditions' of life after 'death'"; (4) What has become the spirit-entity of man reincarnates: "Personality does not reincarnate."

It will be seen that Mr. Seymour has written an open-minded work that is bound to arouse healthy discussion. Further study and investigation may lead him to the conclusion which others have reached in similar circumstances, namely, that the whole question of phenomena rests on the correct comprehension of old philosophies. Those philosophies may be found in the *corpus* of thought embodied in such works as *Isis Unveiled* and *The Secret Doctrine*, published in 1877 and 1888, respectively.

B. P. H.

...And One Did Not Come Back: The Story of the Congress Medical Mission to China. By KHWAJA AHMAD ABBAS. (Sound Magazine Publication Department, Sir Phirozeshah Mehta Road, Bombay. Rs. 2/8)

A story of suffering and endurance is here narrated with a vigour almost crude. It is not merely the story of sacrifice and hazard of the five Indian doctors who led the Congress Medical Mission to the remote corners of China. It is the story of China at war, heroic in her resistance to the invaders, determined to a man to give the aggressor his due. Admirable indeed as was the work of the five "warriors without weapons" and tragic as was the loss of one of them, the suffering and the supreme sacrifice of Dr. Kotnis are a symbol of China today. The doctor did not come back. The Chinese, until they have rescued the cause of human freedom, will never come back. And who that has read, in this book as elsewhere, of China, stronger in her determination than in her arms, can doubt that the pall of death and smoke that darkens now that ancient land will lift ere long?

It is a skilled reporter that recounts the tale. What the Mission did for China is as important as how China fights her war. Of both Mr. Abbas's book gives a vivid account.

V. M. INAMDAR

CORRESPONDENCE

"THE STARLIT DOME"

I

As a writer who has been privileged to review Professor Wilson Knight's work over a long period of years, I feel it is impossible to allow Mr. John Stewart Collis's notice of *The Starlit Dome* (THE ARYAN PATH, May 1944, p. 226) to pass without comment, which seems essential in the cause of justice and also in the service of literature.

I note a phrase in Mr. Hugh I'A. Fausset's review of *The Russian Horizon*, in the same issue, which explains why certain types of readers and critics are unable to understand, and therefore to value, Mr. Knight's unique approach to poetry: "The real revolution in the hearts and minds of men has yet to come." It has come in the hearts and minds of a few, an infinite minority, and such individuals are inevitably misunderstood by the majority in whom such a revolutionary change has not taken place. This explains the inadequacy of Mr. Collis's treatment of the book, and, to a considerable extent, his "hostility" to it also. But it is deplorable, in the cause of both justice and literature, that such a judgment should appear of a work which has not only received a rich measure of praise from critics of the highest standing (*e.g.*, the full-page article in *The Times Literary Supplement*, January 3rd, 1942) but is of incalculable value not only in the sphere of literature but of life itself.

DALLAS KENMARE

Lynthurst Hill,
Burnt Green, Worcs.

II

I am always open to correction. My judgment in matters of this kind is quite remarkably sound, but I wouldn't put it past me to slip up now and then. It may have been that Mr. Knight's lack of literary skill made me lose patience and see nothing in *The Starlit Dome* but academicism; moreover, I admit that at times he appeared to be saying badly what Mr. Murry and Mr. Fausset say so brilliantly (*e.g.*, on Keats's "Moneta"). Unfortunately, Miss Dallas Kenmare's letter does not assist me in making a fresh judgment. If the work of Mr. Knight is really "of incalculable value not only in the sphere of literature but of life itself" I feel that Miss Kenmare should have given us some hint as to his message. No use saying—"Can't be done in a few words." If a person has something to say it can always be summed up. If Miss Kenmare will explain herself a bit more and expound Mr. Knight I shall study what she writes with care. Pending something of this sort I must remain somewhat sceptical as to Miss Kenmare's credentials. She should realise that nothing is sillier than to defend an author by saying to one critic that other critics "of the highest standing" (of course), take a more favourable view.

JOHN STEWART COLLIS

Blandford,
Dorset.

ARE THEY TO CRY ETERNALLY?

I

It is admitted by all, that animals are not so many automata without sensation: these poor animals tremble and give forth the very indications of suffering that we do: theirs is the cry of pain: they show the unequivocal signs of pain: they put on the same aspect of fear when a blow threatens: they exhibit the same distortions of agony after a blow has been given: the bruise or the burn or the fracture or a deep incision or a fierce encounter with one of equal or superior strength affects them similarly to ourselves: their blood circulates as ours: they have pulsations in various parts of the body as we have: they fall ill, grow weak with age and finally die just as we do. They possess feelings and instincts. An animal robbed of its little one or the bird whose household has been stolen sends out pathetic cries. These facts are manifest. The only point is the poor animal cannot express in words the intensity of suffering against which it can offer no defence. But there is an eloquence in its silence.

Despite these facts, thousands of animals are killed every day or are injured, sometimes in the name of Religion, sometimes from a humanitarian point of view, most often for feeding mankind.

Many animals are sacrificed to propitiate the gods but whence the sanction for this I cannot see. All the religions without exception teach "Kill not." Hinduism proclaims *Ahimsa Paramodharma*. Buddhism again lays stress on *Ahimsa*. Jains do not use open lights at night lest insects be lured into them and killed. Christ says "Kill not." I am sure Islam also does not favour killing or cruelty.

The reason, I think, for the present state of affairs, is that man has become accustomed to flesh eating, and probably thinks that before he eats, he must offer it to the God of his heart. How could God, who created all beings, revel in seeing some of His own children killing His other creatures to propitiate Him? A cocoanut or a pot of milk offered, and man is saved seeing a creature of God writhing in agony.

Humanitarians consider that instead of witnessing an animal suffering from any incurable disease, it is advisable to have it shot. When an old man suffering from an incurable disease is allowed to drag on and to die a natural death, why not the animal?

Aristotle is reported to have defined man as a social animal. I think the appropriate definition would be "Man is a selfish animal," for he has laws for members of his species and different laws for others. A man who kills another man is punishable with death: but the law tolerates man's killing of animals, equally God's creation. The civilized man abhors cannibalism but he perpetuates the killing of animals by men and using their flesh as food. The sooner this abominable system ceases, the better for all.

Non-vegetarians claim that if animals were allowed to breed, there would not be sufficient food for all. This is far-fetched. There is a controversy going on with regard to over-population, but no man or child would be allowed to be killed.

The other creatures might have been intended by God for the use of man, but it can never have been the intention that they can be killed for man's food or misused for man's pleasure.

Man raises his voice of protest one day or another. What about the dumb animals ? Are they to cry eternally? Cannot our circle of love circumscribe them ? Should not civilized man extend his sympathy and support ?

H. NAGASUBRAHMANYAM

Mazagaon,
Bombay.

II

Among the many ugly scenes that a cruel war has forced on the people of Ceylon the shortage of meat and the consequent disgraceful scramble for it stands foremost in its ghastliness. It is well to remember that there are three million Buddhists in the Island. And it is shocking to note that the majority of those in the beef queues are followers of the Buddha. Yet this is only a sign of the times. Even before the war the Sinhala Buddhists were beef-eaters. The scarcity in this commodity has only presented to the public in all its naked horror—a flesh-eating nation of Buddhists !

Beef is part and parcel of Buddhist life in Ceylon today. No wedding is complete without several dishes of various kinds of meat prepared in the most un-appetizing manner.

So far have the Buddhists in Ceylon degenerated that they now clamour for beef and more beef. The tragedy is that a Buddhist Government has thought it necessary to ration this luxury article of food. This is a blunder. It would have been better to leave the blood-thirsty cannibals to fend for their carrion. Thrice a week you see this horrible spectacle of meat eaters waiting for hours in a beef queue, defying sun and rain—for half a pound of beef !

Be it said to the everlasting credit of the hundreds of thousands of ignorant, illiterate villagers and the much despised "ordinary men" that they are no players in this hideous drama. The villains of the piece are the pampered English-"educated," the haughty England-returned and those "gentlemen" who play cards far into the night, eating meat sandwiches between their games. The dull routine of Kandy town life was recently galvanized into stark horror when they saw sixty students of a leading missionary school in the Island parade the streets with banners proclaiming "We Want Beef." The irony of it was that two members of the staff of that school led those school-boy idiots! That is education in Ceylon today.

We are asked to show our ignorant brothers and sisters the way to a better and fuller life. Do you expect selfish, craving society folk to uplift the masses ? How dare they, under the guise of various sweet-sounding *sabhas* and *samithis* attempt rural reconstruction ? Let the "educated" flesh-eaters of India and Ceylon leave severely alone the illiterate, starving thousands. These may wallow in their misery—but they do not hunger for flesh.

J. C. M.

Rikillagaskada,
Ceylon.

ENDS AND SAYINGS

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

An inspiring prophecy of India's future was made by Shrimati Sarojini Naidu in her Convocation Address at the Viswa Bharati at Santiniketan, which *The Free Press Journal* of 8th January reports. We should again be able, she declared, to offer our gifts to the world, in philosophy and art, in knowledge in its various shapes. But that could only be when we were free, free from the enslavement that has been imposed on us, from racial and religious feuds, from shackles of division that have no reality.

When all the present tumult is over, she declared, "we shall affirm and again prove that the genius of India lies in universality, not in segregation."

Religion should be not a barrier but a bridge between man and man. There is no greater handicap to world or national peace than the "heresy of separateness." Shrimati Sarojini Devi, in her address at Santiniketan on Christmas Day, referred in this connection to the Lord's Prayer. It summed up, she declared, the message of Christianity, and was "the Magna Carta of fellowship," as a few days later she called the Quran "a great Magna Carta of freedom." "Let us never," she urged, "commit the unforgivable sin of dividing humanity."

The need for an ethical approach to the reorientation of economic and political institutions in the post-war world is emphasised in the well-argued and documented presidential address of Prof. Devidas D. Vadekar, before the Ethics and Social Philosophy Section of the Indian Philosophical Conference held at Lucknow late in December. Through all the growth and development of corporate life, from the clan to the community, the society and the nation, certain ethical values are implicit and these have always recognised the right to self-development without infringing upon similar rights of others. This equalitarian recognition and the willing limitation of personal liberty in the interest of corporate welfare have been the foundation of civilised life.

What is true of individuals is true of nations and Professor Vadekar would have this ethical approach implemented in post-war reconstruction. Since economics is but the organisation of resources, and politics the organisation of power, both always properly for collective human welfare, the need for ethical standards in these departments is as urgent as it is in individual lives. One morality for all—for individuals and communities or groupings large or small—means recognition of our common being and existence. Professor Vadekar sees in the progressive development of the sense of a common life, "the sense that we are all humans, for all our differences," the only hope of progressive universal peace and happiness. In other words, he sees the ethical problem for post-war political

policies as that of "a re-affirmation and a re-interpretation of the concept of the state as a *moral* institution." It must have, he stresses, a *double* orientation, as the guardian of the values and liberties of individuals and groups within the nation on the one hand, and "as a willing, co-operating and self-sacrificing constituent of a world community" on the other.

A man must be blind, mad or savage who, having lived through this war or the last war or both, can believe that civilised life will survive a third and that the world is not yet ripe to take the necessary steps to prevent it because the fetish of the sovereign state must be given its bloody offering, the sacrifice of millions of human victims, until the end of time.

Thus Leonard Woolf in his closely reasoned plea for an international authority, political and economic, in the post-war world, in his essay *The International Post-war Settlement*. Dismissing as prompted by capitalist interests, the usual criticism that the idea of collective security and international order is utopian, he avers that there is no alternative but to create such an order backed up by a determined will to work it. The League of Nations failed because it was never seriously worked.

Discussing how such an international authority can function Mr. Woolf squarely faces the danger which irresponsible national sovereignty has meant to the modern world. If war is to be kept out there is no way but for the nations to surrender willingly portions of their economic and political rights to a larger body. International authority cannot materialise without such partial surrender of national rights and it cannot effectively function or prevent relapse unless it is clothed with coercive power against possible offenders, its foundations resting upon political and economic justice for all nations. As such, its judgments will be in terms of international law and in accord with collective welfare. Between governments, co-operation would take the place of competitive hostility and organised law that of diplomacy.

The measure of success which such an international authority can achieve depends upon how intensely the nations want peace for their peoples. If it is true that the drift of world forces has been towards internationalism, the sufferings of two wars in a generation must accelerate its acceptance as a dynamic force in post-war readjustments. But are the Allied Nations morally and spiritually ready for such a reasonable and just approach to the problem?

The Proceedings of the Conference on Africa, convened at New York early last year by the Council on African Affairs, Inc., have just reached us. It was a Conference of Negro and white Americans, with representatives of the peoples of Africa and the British West Indies in attendance. It demanded specifically the abolition in the African colonies of forced labour, racial discrimination in employment and unfair trading practices.

It is worthy of note that the resolutions demanding such bare human equality, in opportunity, effort and achievement, made common cause with the rest of the colonial peoples of the world whose problems are similar. The Conference on Africa repeatedly stressed that the colonial problem was a single problem and demanded treatment in accord with the professed aim of the Allied Nations to establish democracy and peace. How vital to

the Americans as to any other nation the colonial question is, was well stated by Paul Robeson, the Chairman of the Council on African Affairs, in his opening statement. He said that the welfare of the dependent peoples who made up almost half the world's population was something that directly concerned the welfare of others. Neither the attitude of "holding one's own" nor a misleadingly apologetic self-justification could fit in any just scheme of international planning. Rightly was it insisted by Max Yergan in the main address of the Conference that "the future of Africa and of other colonial areas must be worked out on the plane of world-wide international agreements and action." This is as true as the conviction growing upon all thinking minds, and accepted by all save those who consider that their interests would suffer from such acceptance, that the success of the planners of the post-war world in shaping a world of security, peace and democracy will depend in large part on how they deal with the colonial problem.

Prof. S. V. Puntambekar of the Benares Hindu University, presiding at Jaipur over the Indian Political Science Association's session on 2nd January called for a new political theory. It must have primarily a human purpose, decreasing tensions and building understanding of and respect for different ways of life. *The Hindu* reports him as including among the ideals and functions of the world state the promotion of social service and social insurance and the raising of the standard of human life and welfare. A complete international Government would be necessary, with a monopoly of armed force and with leaders of superior type, recruited internationally. This would be incompatible, he warned, with the division of authority among great powers and their retention and augmenting of old conquests and vested interests. Nationalism must be neutralised by taking away from the nation independent political power and self-seeking economic control.

"Our independence," he insisted, "has now become all-pervasive and all-embracing, and it must be so organised."

There are no permanent majorities and minorities in any country unless we apply sociologically false racial and religious interpretations to our history and society.

This challenging statement should help to clear the atmosphere of political thinking. We were all a mixture, Professor Puntambekar declared, of various blends and patterns in beliefs and institutions, racially, religiously, economically, culturally and territorially. The divisions were interpenetrating. Common interests had to be centrally guarded and the special interests of groups locally and functionally secured, but partitioning was not the solution.

It is interesting in this connection to note that on the following day of the Conference Sir Mirza Ismail, Prime Minister of Jaipur, came out strongly for a united, federated India. "As a Muslim," he said, "I would not be a party to the vivisection of India."

The rôle of scientific research in India's industrial and economic progress, and how it could help in raising of standard of living, were chief points stressed in the Presidential Address read by Prof. S. N. Bose on behalf of Sir Shanti Swarup Bhatnagar at the

recent Indian Science Congress at Nagpur. The sciences must co-operate, he urged, in promoting Indian agriculture and industries.

The welfare of mankind should, beyond a doubt, be the first consideration of the scientist, but the potential contribution of science to human welfare goes deeper than material benefits. It is debatable whether applied scientific research has not done for humanity as much harm as it has good. It is a double-edged weapon. Mankind, it would seem, has not yet learned to use it without danger. Applied science has its important rôle, but may not preoccupation with material comforts in a competitive fight for possession of better things deflect the true purpose of scientific inquiry? If science claims to be merely an instrument of human comfort surely it is disowning its greater function of organising and systematising knowledge about reality observed or experienced. Vast fields of human experience remain unexplored and awaiting scientific inquiry. Without denying what applied science has done for man, it is possible to feel that science, in so far as it clarifies for itself its larger objectives, will also avoid the pitfalls of its deliberate and dangerous misuse.

Characterising the type of education India needs as "education for freedom," Sardar K. M. Panikkar in his Presidential Address at the All-India Educational Conference at Cawnpore on 29th December defined it as imparting to all "a sense of social values, and to the more intelligent a social purpose and an urge for service." While on the one hand education had to integrate the "infinitely fragmentised social units" into an ordered social structure, it had on the other to prepare leaders.

As Thomas Paine declared, "Those who expect to reap the blessings of freedom must, like men, undergo the fatigue of supporting it." As Sardar Panikkar put it, the use of freedom was a great responsibility. He declared:—

> Freedom, even if it drops suddenly from heaven, can be retained only by a community that is prepared for it by its education.

He pleaded for a well-organised system of national education that would allow for a wide variety of educational institutions and experiments. The first necessity, however, he emphasised, in any scheme of educational reform, was the improvement of the social and economic condition of the teachers.

Dr. Jivraj Mehta's Presidential Address at the recent All-India Medical Conference at Cawnpore brings out once more the shocking inadequacy of medical relief to India's vast population. He pointed out that of the 45,000 qualified medical practioners over 35,000 practised in the bigger towns which had between them at the most 15 per cent. of the total population. For the country's remaining millions, there was, roughly, 1 doctor for every 30,000. What wonder that, with the general poverty and undernourishment, avoidable and curable disease takes so heavy a toll! Dr. Mehta stressed the importance of precautionary measures and the way the public's co-operation could be secured by spread of proper though elementary knowledge about diseases and the way to counteract them. The problem of adequate medical relief for the Indian masses has long been crying for atten-

tion. The Central Government's Survey and Development Committee is now at work with the assistance, at the Government's request, of medical experts from Australia, the United Kingdom and the U. S. A. It is to be hoped that their findings will be expressed with perfect frankness and their constructive recommendations implemented.

It needs to be recognised that health in any country is the concern of every other. As Dr. Thomas Parran, Surgeon General of the U. S. Public Health Service, said a few months ago, endorsing the proposal for a World Health Organisation :—

> Sick and starving people cannot make peace nor keep peace. If the more fortunate nations cannot work together to assure adequate health services and supplies for all peoples, they cannot hope for the peaceful world we are fighting to win.

Mysticism is a word much used but little understood. Robert Sencourt writes on "What Is Mysticism?" in *The Hibbert Journal* for October 1944. He brings together several illuminating quotations about the mystical experience—

> that sense of the Divine so direct and so immediate that it transcends all work of words, images, reason and deliberate attention.

He mentions that "a Jesuit authority admits that it transcends not only his own Church, but all Christianity." No true mystic is a sectarian. Spiritual progress is gradual and through a series of progressive awakenings, at each of which comes the recognition that certain things which had appeared to be realities are but shadows. Among those shadows are the forms and rites of the various religions. Above them every mystic has to rise. The pseudo-mystics, alas, are many and their accounts, fanciful or fictitious, are stumbling-blocks, not stepping-stones, along the way to truth.

A valuable feature of Mr. Sencourt's article is his bringing out that mysticism does not mean retirement to the wilderness. The mystic returns from his contemplation to his work in the world but "the consciousness retains the sense of the faculties being fixed in a communion of quiet," all under the dominion of a single faculty.

The experience of genuine mystics differs only in degree of realisation. Common to the experience of each is an appreciation of the purposeful rhythm and harmony of Nature's processes. The finding of that rhythm reflected in himself leads later to the recognition of man as the microcosm of the macrocosm, the miniature copy of the universe. The highest peak is reached when the mystic realises the identity of Man-Spirit and God-Spirit, whether he exclaim with the Sufi al-Hallaj, "Thou Art I," with the Christ, "I and my Father are One" or with the Hindu Twice-Born, "I am verily the Supreme Brahman."

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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PHILOSOPHY AND MODERN LIFE

[Speculations of philosophy have been misunderstood and undervalued in modern civilisation. One of the main reasons for its having earned the reproach of being "impractical" lies in the principle here ably expounded by **P. S. Naidu** of the Allahabad University.

The charge of dividing the secular from the sacred, levelled against the religionist, can be and has been levelled only in a little less degree against the philosopher. But few among them live, from day to day, according to truths mentally perceived and accepted by themselves as logicians or ethicists. The difficulty of the individual desiring to live out his philosophy in life is greater for one who is proficient only in Occidental speculations and the views of Kant or Leibniz, Hegel or Spencer; it is a task less difficult, though Herculean still, for a student-devotee of Krishna or Lao-Tze, Buddha or Shankara, Madhva or Ramanuja.

Professor Naidu's essay does not adequately appreciate and value the sincere effort of the earnest man or woman at doing the common task and living the daily round according to doctrines of philosophy intellectually accepted. The number of persons who study philosophy for purposes of application is limited everywhere. In our India the number of lip philosophers, speculators and verbose expounders is comparatively larger. This article, therefore, should prove truly valuable in clarifying the mind of the scoffer at philosophy as also that of the enquirer into its principles.—ED.]

Has Philosophy a *message* to the doubt-distracted and trouble-tossed world of today? Has the Philosopher a true mission in life? Or is the Philosopher a mere parasite, living at the expense of others without making any contribution to the welfare of society? Can the Philosopher justify his existence? These are challenging questions, and cannot be brushed aside easily. The Philosopher cannot afford to beat a retreat in the face of the challenge, and seek a comfortable corner in the

safety of his seclusion. He must come out and face the challenge of modern life or perish. And so it is heartening to every student of philosophy to find that the Indian Philosophical Congress has addressed itself to the task of making philosophy practical and useful to the modern citizen. At the Lucknow Session of the Congress, held in Christmas week, the professors of philosophy, representing practically all the Indian Universities, displayed great keenness in devising plans for reorienting philosophical studies in such a way as to make them socially useful. The demand for utility seems to have received a favourable response from men who are proverbially credited with unconcern for mundane affairs.

It should be noted at the outset that, in the spacious days of yore, the philosopher was not a cynical recluse, nor was philosophy a subject of forbidding aspect to be admired only from a distance. The Philosopher-Rishis of the Upanishadic and Puranic times were respected by kings and rulers. They were always welcome at the Royal Courts, and often they exercised considerable influence over rulers and the ruled. They were the trusted counsellors of kings, and displayed great resourcefulness in dealing with problems of policy and government. And kings themselves were philosophers to whom the brahmins went for instruction in Brahma-Vidya. And in the *aśramas* of the Upanishadic sages the pupils learnt philosophy and the application of philosophy to life. In ancient Greece too we find a similar state of affairs. Socrates, Plato and Aristotle were philosophers and also men who made themselves felt in the life of the state.

But in modern times we find a change in outlook. Though we can still mention the names of Descartes, Leibniz, Berriedale Keith and Bertrand Russell, yet we cannot lose sight of Spinoza, Kant, Bradley and Bergson. The tendency on the whole has been for the philosopher to withdraw himself more and more from mundane affairs. And very soon the withdrawal may be so complete as to result in the esotericism of Philosophy; the nett loss will be on both sides, on the side of the philosopher and on the side of the layman too, perhaps more on the side of the latter. I consider it, therefore, a cheering sign of the times that the Philosophical Congress should have discussed, in the midst of its very crowded programme, the relation between Philosophy and Life, while at the Political Science Conference which met at Jaipur in the first week of the New Year, the opening and welcome addresses should have dealt with the need for building political science and political practice on a solid foundation of metaphysics and ethics. Sir Mirza Ismail in his inaugural address to the latter Conference said:—

Even the most academic associations and conferences are judged today by this (the utilitarian) standard,...for

practical necessity is naturally uppermost in men's minds....Every subject studied in Universities and centres of higher learning should have some bearing on practical life as it has to be led by the people around.

But the true note of the Conference was sounded when he declared:—

If you were political scientists in a sense contrasted with political philosophers you would not be such welcome guests. And we are hoping, though of this we are not quite sure, that you are *moral* philosophers also. At any rate you have clearly adopted as your aim the political enlightenment of the country. I take it that Principal Sondhi represents your general view when he also proclaims, "Every social science should have an aim and purpose beyond itself, and that aim and purpose should be a *moral* and a realisable one. This is converting political science from a sterile into a fertile subject." He thinks it necessary to deny that this means confusing political science with ethics. But why be so defensive? Why not boldly and clearly identify the two?...Political studies must never be allowed in India to risk the loss of their humanity.

Principal J. C. Rollo drove home the lesson to the Conference by his forceful remark, "*Without metaphysics it* [*the study of politics*] *lacks foundation, and without ethics it lacks justification.*"

So, on the whole, while the philosopher is climbing down to get into touch with the practical affairs of life, the practical man and the practical thinker are climbing up to reach the ideal values of existence. Each is moving half-way to meet the other. This is as it should be. And we may remind ourselves of the revolution that has occurred in contemporary science, particularly in mathematical physics, in higher astronomical studies and in submicroscopic biology. The leading scientists in these fields have sought the aid of philosophy in solving the riddles of science. But the question still remains, how is the philosopher going to substantiate his claim for support by society?

Now, let us first ask ourselves why philosophy has lost its hold on society. The Philosophical Congress gave many reasons for the so-called unpopularity of the subject, such as the mistaken identification of philosophy with religion, the belief that the study of philosophy creates a distaste for life in this world, the step-motherly treatment accorded to philosophy by the Provincial and Central Governments and so forth. These are no doubt contributory causes, but there are other and more fundamental reasons why people are not taking kindly to philosophy.

In ancient times life was simple and human organisations were patterned on a simple design. Needs were few and easily satisfied, and man was in constant and living touch with the spiritual fountain-head of life. Religious, moral, æsthetic and intellectual values were the daily concern of the ordinary citizen. In such a congenial environment philosophy flourished and the philosopher waxed strong.

But with the birth of science and technology, and with the discovery of the power hidden in man for controlling nature, man multiplied his needs and human society became much more complex. Man found that he could devise a hundred different means for making life easy, comfortable and enjoyable, and for eliminating physical labour by making the machine work for him. Naturally man became impatient of discipline, self-control and self-denial, and embraced every means for securing sense-enjoyment. And as philosophy preaches self-discipline it is a very inconvenient obstacle to a generation bent on securing the maximum amount of enjoyment. It is this attitude of mind that is responsible in a large measure for the unpopularity of all those intellectual disciplines which tend to emphasise *plain* living and high thinking.

Should the philosopher, then, play to the gallery and cater to the public taste in these matters? Should he transform philosophy into some kind of philosophical technology in order to satisfy the demands of the prevailing fashions in thinking? The answer is plain enough. The philosopher is not to climb down to the low level to which humanity has sunk; nor can he maintain a stolid aloofness, and cut himself away from his brethren. He must lift them up. "Here are men suffering," said a great philosopher, "here are men enslaved by passions, prelates and kings. Surely till all these things are dealt with we have no time for epistemological delicacies." Can any one speak with more fervent zeal than this philosopher? Can any one display greater social zest for improving the lot of mankind? The philosopher then has a great social mission. But how is he going to discharge his duty as a missionary?

Be it noted in the first instance that the discipline of the mind specially associated with philosophy has always been there and is still there. The ability to put yourself in your opponent's position, to see the other man's point of view, and to see it with understanding and tolerance, to have the large-heartedness to recognise the right of the opponent to exist and to share the gifts of nature, to live and let live, in short, to develop the true democratic and humanitarian spirit is the aim of philosophic studies. It is significant that totalitarian countries are intolerant towards philosophy, because philosophy inculcates a spirit which challenges dictatorial arrogance.

Our main problem is still there. How is the philosopher to make himself felt in the present world? It is said that the Universities should make the courses of study in philosophy more practical. Psychology, Æsthetics, the Philosophy of History, Political Philosophy, Sociology and other subjects which may be termed applied Philosophy should figure, it is said, prominently in the syllabus. I am willing to admit the force of this argument to a certain extent. But how does the changed orientation

in philosophical studies help in solving the urgent problems of the day? How will it help in restoring sanity and balance?

Now there is only *one* way in which the philosopher can make himself felt in the modern world; there is only *one* way in which he can fulfil his mission, and that is *to live philosophy*. Real philosophy is not merely to be talked about, but lived; it is not merely a matter of the intellect, but of the heart too. By living the life of philosophy which the philosopher professes, he will be able to bring light into this gloomy world. The intensity of the faith which the philosopher has in the capacity of his well-beloved discipline to solve the practical problems of life must be demonstrated by the life he leads.

That was the secret of the philosopher's success in the days of the Upanishads and the Puranas. The philosopher sages lived the doctrines they preached and taught to their disciples, and the disciples in their turn "caught the infection," and modelled their life on the exalted principles expounded by their teachers. Of a historian, mathematician or scientist, it is *not* demanded that he should live a life based on his teachings. One may be a great scientist or a great historian, but his life may be anything he pleases. But in the case of the philosopher this divorce between his teaching and his life, between theory and practice is not permitted. He must live the Idealism he preaches, the ethical doctrines he teaches and the principles he upholds.

Unfortunately, in modern times, due to the influence of Western modes of thinking and living, the philosopher following the example of teachers of other subjects has made philosophy a matter merely of intellectual discourse, and has often led a life divorced from his philosophical convictions. This state of affairs must go, at least in our country. Let the philosopher *live* philosophy, and then he will find his students unconsciously imbibing the spirit of true philosophy. They will then apply the principles to the practical problems of life and solve them with ease.

Living in terms of philosophy is a hard task, for it demands detachment, renunciation, brahmacharya and sacrifice. But it must be done. And in our country at least the beginning must be made. Only those should be allowed to teach philosophy who live the life of the philosopher, of Vasishta and Suka Deva, of Vyasa and Vivekananda. Only by identifying philosophy with life in his own life can the philosopher create the spirit which will enable his disciples, the students of philosophy, to solve the problems of life for themselves and for those who are outside the pale of philosophy.

P. S. NAIDU

ANCIENT GREECE AND THE NEW WORLD

[**Miss Euphrosyne Sideropoulo,** a Greek born in Asia Minor, was educated at the Universities of Athens and of London, receiving her doctorate from the latter in 1931. For four years she taught Philosophy in Adult Education Colleges in London and for the last five years she has held a responsible war post. She makes out here a strong case for freedom as against regimentation. We agree that fixation, ideational, political or social, is stultifying. But, no more than Nature, can man dispense with a pattern for growth. The unbroken continuity of the historic process bears witness to man's progress being under law. Human advance approaches the harmony and rhythm of Nature's processes in terms of society's acceptance of Universal Brotherhood as the criterion of institutions and the goal of growth.—ED.]

It is natural that in times of crisis we should turn to an examination of the principles which have guided our behaviour. What had been accepted as axiomatic in the past becomes a proposition in need of proof. And, so long as this tendency to check up on our actions does not mean a search for a scapegoat who will bear the blame and leave us in a state of injured self-respect, it is a salutary process. The path of progress is paved with discarded traditions and "self-evident" truths. Again, it is natural that, in the fervour of reaction, we should tend to suspect and discard everything that was previously considered right. New gods have always been welcomed by individuals in despair and by societies in decline; and new religions, especially those with a promise of salvation through atonement, spread quickly among communities weighed down by a feeling of sin which was not of their own doing but harked back to the establishment of principles they had accepted by tradition.

We have instances of this as far back as history will take us. Temporary expedients which brought about the desired end became patterns for individual or social behaviour. If they were not quickly proved to be wrong they became inflexible laws requiring a major catastrophe before they were overthrown. Then came self-searching and a desire for rehabilitation. Old idols, rooted beliefs, were cast aside for new ones. Out of a wealth of possible new directions the one that offered quickest success was adopted. It became a new pattern, a new inflexible law, and the old process began all over again.

The oldest complete record in our possession of the rise and fall of a community, a detailed example of expedient become pattern and then rigid law, is to be found in Ancient Greece. The conquest of Hellas by the Northern invaders and the resulting annihilation of its previous culture left the Greeks in undisputed

mastery of their world. For many centuries no major threat developed against their supremacy. They were free to exercise their ingenuity in the administration of their City States; they gave to the world in one single word the desires, the pursuits and the goal of free humanity—Philosophy, the Love of Wisdom. There was no fear to put them on the defensive; no sense of guilt to start self-searchings. The activities of Greek scholars during the acme of Greece were directed towards the world that surrounded them. Their scientific research was not compelled by necessity. Astronomy, Geometry, Art, the systems of Democritus and Heraclitus, were the pursuits of free men bent upon creation.

But this was not to continue so. A twofold danger threatened Hellas. There was the danger from overseas which checked social progress, and there was the internal danger, the disruption of the social fabric through the extreme individualism which is creativeness flouting all law and order. In their hour of need the Greeks turned for guidance to their successful past. Greek thinkers found that Man was their proper subject for analysis, and tried to establish a formula which would provide, once for all, the perfect leader of a perfect immutable State. Their efforts culminated in the philosophy of Plato, the immutable Form, the Idea, the Eternal Pattern. Prompted by fear of the future, the Platonic Idea was the Greek past made rigid. It was self-contradictory. For the secret of the Greek success was absence of rigidity. Any pattern, any Idea, is contrary to the essence of the human spirit, Creation.

In our times, the idea of the Pattern State crops up whenever outside danger or internal disaffection impedes the creativeness of man. The Greek thinkers and the history of the Greek Cities have offered us an excellent experiment in the impossibility of combining rigidity with creation. Yet the idea of the perfect State recurs in our modern history and its repeated failure in practice does not seem to disillusion its adherents and promoters. In our day, the Platonic Idea is the philosophy of Conservatism. It is the effort to stabilise what has been achieved through free enterprise by putting an end to such enterprise. Conservatism, the attitude of an individual or of a State in fear of progress, naturally harps on the Greek Golden Age, deliberately oblivious of the fact that it was the principle of creative change that brought it about, and fear of change that ruined it. The Greek Lesson is this: Man's essence is Creation in Freedom. No rigid law, no immutable pattern could possibly be found that would aid man in this, his supreme pursuit. Plato proved in his *Republic* that any effort at stabilisation would necessitate the exclusion of the Artist, that is, of Man the Creator, from the perfect State. Regimentation defeated its own ends. The perfect State carried the seeds of self-annihilation.

This does not mean that the philosophy of Plato ought to be scrapped as unsuitable for a world on the threshold of reconstruction. On the contrary, its full study offers an invaluable lesson, but only when taken as the turning-point in the upward progress of a social and political system when fear set in.

Our need today is the same one that faced the Greeks twenty-four centuries ago. It is the need for a social order that will help the full expression of Man the creator. In their hour of danger the Greeks found that the two things, personal freedom and social security, were incompatible. Various political experiments of our day seem to have taken the same line. Yet there is no doubt that the solution is to be had.

Let us then put down our premisses: The essence of Man is Creation in freedom. Social security and absence of fear are essential for the promotion of creativeness. And this is our conclusion: The organisation of the State must aim at providing each of its members maximum freedom to achieve his or her purpose in life.

Now, given good-will, there can be no obstacle to the achievement of this aim for the whole world. As persons, national groups and States, we are faced with the same problems that faced the Greeks of the Golden Age. But material conditions have changed out of all comparison. Science is no longer an artistic pursuit, as it was with Greek scholars, and it can, in our day, provide absolute material security for the whole world. The aeroplane has reduced the five Continents almost to the size of a Greek City State. The material requisites for freedom from Want are to be had in abundance. What is then required? Firstly, care that the State, that is, the organised service for the welfare of the person, does not lose sight of its mission. Secondly—the other end of the stick—care that the freedom of the individual does not react unfavourably on the social structure and thus on the freedom of the other members of the group. Thirdly, the knowledge that too much planning will defeat the end of the planners. Fourthly, and most important, the realisation that no single State, nation or race in the world today can achieve this aim unless in co-operation with each and all the other States, Nations or Races in the world. There is an undercurrent of bitterness in Plato's *Republic*, the realisation that his ideal State could never be achieved. Athens was the centre of the world then, a pin-point of light in a circle, getting dimmer as it reached the circumference, and then the complete darkness of the unknown continents. There would be no world organization. Any plan for federation could be only a defensive grouping of the known world against the unknown.

But not so today. There are no unknown factors in the geographical field. We can judge pretty accurately the psychological and material

potentials of every country and race in the world. It is evident now that any form of co-operation between States or between groups of States with a defensive ulterior motive will be a negative effort and will ultimately defeat its own ends. For it will be based on fear, the destroyer of freedom and creativeness. Fear too must be abolished.

The abolition of want in the world is usually interpreted in terms of material need. There is no doubt that material insecurity is the chief instigator of dissatisfaction and revolt. But it is being increasingly realised that the satisfaction of material needs is only the first step towards the creation of a satisfactory world community. There are other factors that bear upon the fate of peoples. The satisfaction of one need invariably reveals the presence of another unsuspected need. For instance, the satisfaction of the need for food, shelter and clothing makes such things as motor-cars, amusements and refrigerators, previously considered luxuries, an urgent need. The satisfaction of these needs reveals still others. And when the material field has been exhausted, and even long before that, the needs of the spirit demand consideration.

Now, the needs of the spirit are not necessarily all virtues. Love and good-will, the thirst for knowledge, the desire for beauty are all needs of the spirit. But so are love of power, desire for fame, lust for possessions. It may be argued that the first group are the real spiritual needs and that the second are only distorted expressions of the soul, due to circumstances. True. But the fact remains that in our day, as in the past, these spiritual needs have swayed the fates of men and nations. The New World must make a concerted effort to deal with these needs before Fear is conquered. The Greek philosophers, working under the limitations of their day, sought to define the true spiritual needs and to ostracise the others. But this could only be achieved in co-operation with the rest of the world. What was a practical impossibility then, is no longer so today.

The Greeks could think only of devising laws that would outlaw antisocial activities. Their laws were defensive expedients in the face of danger and as such they had no hope of success. The New World must tackle Fear not negatively but through the positive means of education in Democracy, in the Brotherhood of Man. We have today a higher conception of Democracy than the Greeks could ever visualise. At that time freedom could only be the possession of a class of people. The rest had to be full-time machines. Slavery was an institution. War, an unavoidable occurrence. We cannot tell what heights the Greek Experiment would have reached if it had not been stopped by outside factors, whether science would have turned its efforts towards the alleviation of everyday life and thus to the gradual abolition of class differences, necessitated by circumstances. But, however limited, this Greek effort is today an unparalleled example of what can be achieved in freedom, and of what can be lost through fear. Ancient Greece is an example for the New World to take to heart. It is not a pattern to follow.

EUPHROSYNE SIDEROPOULO

TSONG-KHA-PA AND THE WEST

[Many of our readers will recall the stimulating series of " Studies in Shelley," " His Background," " His Poetry " and " His Prose," which **Miss Katherine Merrill** contributed to THE ARYAN PATH in 1939. Her own background is the U. S. A. and the teaching profession. She examines here the spiritual course of European history in broad outline, in the light of the Theosophical teaching that in the East are Men far in advance of average humanity, who watch over and guide the less progressed as far as opportunity permits.—ED.]

Theosophy teaches that at about the Year One of the Christian era, certain large groups of men were about to enter a downward cycle bearing a heavy karmic Nemesis. Yet those same groups of egos, it would appear, were later to have the duty of contributing in a very important way to the higher evolution of humanity. This unseen future duty allotted to those egos by their better Karma was to serve, when the time should come, as a seed-plot of the coming race. In all probability these facts were familiar to the Members of the Lodge of Masters of Wisdom who were in Earth-life at the opening of the era.

Is it not conceivable, therefore, that that Lodge, seeing a possible need of aid to those egos in their struggle to gain spiritual liberty, should have formed a far-reaching plan of assistance ? A plan adjustable to all the motions of free human will, yet firm enough in grand outline to afford some measure of guidance to the development of the West during the next 2,000 years ? Conceivable that the design of the Masters at the opening of the era was to prepare through many centuries for the pioneers of that next race, which was to begin on the American continent, and to guard and instruct them for their future duty ? The plan may well have included, as an integral feature, some revival in the Orient of that high spirituality which had existed during the early Aryan time in India.

Such an undertaking would need to be supported by the appearance at intervals of Great Beings sufficiently evolved and specially fitted to co-operate in this exalted work. Therefore the Planners would be fully justified in looking forward specifically to the birth (historically recognized) in the fourteenth century of Tsong-kha-pa, who would be a reformer and a great Teacher of high Adepts. He would consummate a reform which would affect his native land, but would also be a buttress of the wider reform he would execute in the Christian West. It is openly stated in the teachings of Theosophy that some of his Adepts would go to the Occident to represent the Lodge of Masters and to inculcate their philosophy in the last quarter of

each century from the fourteenth on. This is the seventh century for such an effort. The actual aim of all that preparation would be a large inflow of Light into the darkness of Christian-Jewish materialism. This great illumination of mind and soul, destroying more and more of the previous theological bondage, would make possible such a fresh impartation of the Ancient Wisdom as would be positively necessary for the well-being of the coming higher race.

If in the hidden side of the past there is any actual basis for these theories which permits them to be united, with the outward facts cited, into a hypothesis—in other words, if this effort to pierce into the realm of causes is not mistaken, instructive points of interest may be gained in the contemplation of Western history.

The hypothesis, then, being that the Lodge of Masters had a purpose affecting from the start the entire Christian era, it is seen to be natural that outward evidence of its working should appear but seldom during the early times and should become more and more clear as the fourteenth century approached.

The relation apparent in seven and fourteen recalls the hint of Madame H. P. Blavatsky that our "twentieth century may be the last of its name." Does this mean that such convulsions may occur that the cycle of the Christian era as a measure of time is to end by the twenty-first century? If so, the importance to the world of Tsong-kha-pa's work, for the remainder of the cycle, and for the immediate after time, can hardly be over-estimated.

The seed of the new race, as the Planners were aware, was to be planted deep in a fresh land; but in their considerations at the opening of the era that land would need little attention. To Europe rather their minds would be turned; because the earliest "seed" settlers of that fresh land, carrying political and social ideals important for the future, would go from Europe.

When, then, in the fulness of time, Tsong-kha-pa turned the torch of his mission upon Europe, what co-operation and what heavy opposition could he see, especially in the earlier part of the cycle from the beginning to his own day?

An attempt to answer this question involves the observation that the present stretch of the Christian era, measured by the unit of seven centuries, may be divided into three groups almost equal; the first beginning with the reign of Augustus Cæsar and running to the establishment of the Frankish kingdom and the coming into Europe of Mohammedanism, about 650; the second going to the time of Tsong-kha-pa, about 1375 of the fourteenth century; and the third the time since then, of which we are now nearly at the close.

The characteristics of these groups are as distinct as the divisions of time. The first was especially the descent, including the perversions

or the destruction of Ancient Wisdom by the self-seeking or ignorant early Christian theologians, followed by the destruction of the old civilization itself through the invasions of northern peoples having entirely different ideas and traditions, who fused with the southern peoples and gradually formed the early modern states. Likewise the first period was characterized by the growth of Christianity into a great power politically.

With all the lamentable destruction, however, of the ancient world in this first period, a complete loss of the learning and wisdom of the past was not permitted. By the Church itself a few steps were taken, for example, the establishment of monasteries to afford fixed habitations, duties and privileges. One of the important obligations of the monks was the copying of books. Through this provision a valuable portion of the ancient material was preserved. The monasteries produced too some notable scholars. There was Bede (673-735), the historian, honoured by the title of "The Venerable." The gentle high character of this monk and the accuracy of his scholarship were educative and refining influences throughout the Middle Ages. There was Boethius, just at the turn of the sixth century (480?-524?), a philosopher in Rome whom Cicero himself could have respected. At the time of Boethius intellectual pursuits were held in low esteem; but his enthusiasm for Greek philosophy led him to translate much of Plato and Aristotle into Latin, thus giving to the whole mediæval age a knowledge not to be had otherwise. Who can measure the light spread abroad by the labours of such scholars!

During the last century of the first period the West was shaken by the new religion and political power started in Arabia by Mohammed (571-632) and rapidly extended into many neighbouring countries. This mingled religious and political influence, however strongly opposed by the Christians, and including however much error, nevertheless brought into Europe from Arabia and later through Spain portions of a finer philosophy and a higher civilization than any in Christendom. The line of this influence is not hard to trace from Arabia to Persia (into which Mohammedanism had swept), and from Persia to India, already an old source of influence on Persia.

Thus, through the good results at first of the monastic system, and a few scholars, also through a new religion carrying unconsciously traces of Eastern Wisdom different from those already known in the West, through these the outflow from the Great Lodge could find distinct channels; and a Theosophist trying to trace through history some of the workings of the Masters perceives that though the "currents" they guide may, from the stand-point of the Kosmos, be only "minor" ones since they do not attempt to turn the course of the great yugas—yet those currents from the stand-point

of men are of the utmost importance. The more one tries to detect some of that moulding of history, the more he becomes aware of lines of light that may have been sent out from the Lodge, centres of influence established, that affected whole peoples and long stretches of time. Supposedly, in this age as in others, the Lodge continuously radiated impulsions toward Spirit. Men receiving unconsciously those impulsions through their own Higher Nature and working as best they saw in the conditions karmically theirs, created or modified forms in which the impulsions could manifest. The student perceives too that the Masters seem to be always alert to use whatever in men's thought is applicable to their purpose, no matter how much evil is manifested also; the important point for them being that vital spiritual movements do actually occur. Hence he sees that some results of the Masters' plan became evident even in this first period.

The second period profited by the ennobling impulses at work in the first. For example, the learning and the humaneness of several Arabian physicians who possessed not only science but also some true philosophy, greatly increased the European confidence in other phases of Arabian culture. Another proof, little recognized, of influence continuing from the first period was the broadening of the educational efforts already made by the Frankish kings and some of the greater monasteries, such as that of York in England, from which early in the second period went Alcuin, a truly learned helper of Charlemagne in his cultural works and Palace School, which benefited both men and women, young and old. The light of Charlemagne's intellectual efforts was never entirely dimmed, but, as time passed, the papacy became a sharp rival of the empire politically.

Through the earlier second period, feudalism, following the pattern of both the empire and the papacy, strongly entrenched itself as a structure social, political, and especially economic, in Southern and Western Europe. Christianizing the peoples in the north and east was a slow and often merciless process, but wherever the Church went feudalism affected somewhat the national or tribal life. Softening yet springing from the almost constant wars, arose the spirit and customs of chivalry. Chivalry probably did no more than the Church to raise the condition of serfs and slaves, but it succeeded in creating ideals for high-born women and men that were in large part beneficial to noble society for many generations.

These social ideals, the religious ideals and the customs of feudalism—the good and the evil in them all—united in the middle of the second period with a strong spirit of adventure and a proselyting zeal. These were fanned by the Church and directed toward the protection of Christians and sacred places in Pal-

estine. Soon they led to the most spectacular happenings of the Middle Ages—the crusades to the Holy Land. Sporadically during several centuries these occurred. So mistaken as to be grotesque from a truly religious and philosophical view-point, the crusade movement, like Mohammedanism, became in a measure a channel for the infusion into Europe of some of the true concepts of the Far East. For the crusaders, passing slowly through some countries filled with Arabian culture, and observing long caravans going or coming on their immense journey through Asia to India or China, beheld with astonishment evidences of civilizations not only richer but far finer than their own. Though most were blinded by the glitter of wealth, some observed with care the great university of Cairo with its many students; some paid homage to the attainments in literature, philosophy and science of the Arabs in the Bagdad Empire; still others inquired into the underlying laws and practical modes of creating for their home-lands such manifold new forms of life.

And the Pilotage of the East, recognizing these vast crusade-pilgrimages as carriers of true ideas and principles, in spite of the lustful materialism in their cargoes of luxury and greed, seems to have exerted its power to bring them into harbourings where their cargoes could be useful, and where especially the spiritual qualities and impulses intermingled in them might find proper unfoldment. Thus there came into being, particularly in Southern France and England, a stirring of doubt and question and outspoken demand for improvement both in social conditions and in churchly teachings. The Church soon condemned the doubters as dangerous heretics, and the feudal lords were quick to protect themselves against revolt among their underlings. But the truth in those ideas from the East was strong enough to shake and crack the rigid structures of theology and of feudalism, thus giving entrance to more and more light. Some of the higher lords and kings who had been crusaders were themselves roused to encourage education, a few of them founding schools and even universities; and they became patrons of arts, sciences and letters and called to their courts men of genius and training. Thus the higher mind of Europe from the eighth to the twelfth century was awakening. It was preparing to comprehend the finer aspects of the past in the remains of Roman and Greek cultures; and it was benefiting too by the scientific, philosophic and æsthetic developments among the Arabians.

May it not also be that during the twelfth and thirteenth centuries karmic conditions made possible the return to Earth-life of a large number of egos who needed experience in working out of the particular evils belonging to that time—over-organization in religion and the correlative over-domination in statecraft? This

would account for the appearance of many heretical opponents of the Church, seeking opportunities for fresh planting of truth; and likewise for the growth of a demand for national and individual independence. This demand, as a step toward liberty of conscience and in daily life, may well have been stimulated by the Observers in the East. Nationalism was especially strong in England, the chief monuments of it being the Magna Charta and various principles and forms of constitutional government, which were gradually adopted in other countries as well.

As for rulers particularly meritorious in the thirteenth century, Louis IX of France stands out in a specially benign light. In him the Planners may have seen some qualities of the far ancient sacred Kings. He showed much practical wisdom in using the new forces of commerce and learning without destroying the older forces of the nobles and the Church; and he joined with these the rising strength of the towns and the universities. This statesmanship was much reinforced by his firm stand for positive justice to all his subjects, even the low recognizing that they were given righteous judgments. He outshone most churchmen in piety and most nobles in fairness and generosity. He thus made France a more united and loyal country than any in Europe. His example was long followed, even in other lands, and it yet remains as a kingly ideal.

Other egos loving justice and liberty, taking incarnation at that time, were mostly in lower conditions, and none of them had conscious familiarity with Eastern Wisdom. Yet they revealed some egoic knowledge of it and they did much to open channels for the great spiritual activity of Tsong-kha-pa and his Adepts. But they always found in the Church and its ecclesiasticism the stiffest organization adverse to such spiritual and individual enlightenment as they sought.

For example, Pope Innocent III, active in the first part of the thirteenth century, was more a danger for the truly spiritual than a helper. Very worldly-wise, he extended greatly the range and influence of his "Holy See," partly through projects apparently unselfish, such as the founding of hospitals, but covertly used to strengthen the supreme domination of the Papacy. With this same purpose he began also the Inquisition which, though at first mild, soon became an instrument of complete power of life and death over any one charged with heresy. Likewise it was he who warred mercilessly, with and without the Inquisition, against the Albigenses and other heretics. And it is known that the Albigenses had benefited spiritually by the crusades and carried some definite knowledge of the Wisdom Religion. Thus the pontificate of Innocent III, though brilliant to the world, was most likely an obstacle and a serious setback to the spiritualizing work of the Lodge of Masters.

Nevertheless, there were also egos,

many of them, who, though placed within "the narrow grooves of bigotry and superstition," were not blinded by prospects of churchly rank and not caught in the intricacies of theological reasoning, but who accepted what they had received karmically and, faithfully following the *ethics* of their religion, demonstrated in genuine practice the brotherhood of man. Of these none was more greatly simple and sincere than Francis of Assisi, whose fire of love stimulated hundreds of other men to follow his example, and roused Clare of Assisi to do the same beautiful work among women. They strove not for their own salvation merely, but to benefit as many of their fellow creatures as they possibly could. Such servants of the Church as these and their many unnamed, unpraised disciples kept true spirituality alive in the organization, in spite of its evils. What they needed to escape from the "narrow grooves" was a profounder philosophy, a greater influx of the Manasic into their noble psychic attainment. The august Papacy as a towering political worldly power was glorying in the kamic only. It was far indeed from the unfeigned religion of those unselfish souls.

In the thirteenth century too occurred revivals of interest in the higher learning, indicating the reappearance of still other egos bringing previous experience in intellectual pursuits. In fact, the intellectual life was proving by its manifold activities an advancing civilization. The finest mediæval literature was created in this period; Spain, Germany, France and England contributing epic forms; Italy, Germany and France the cult of lyric poetry; not to mention the semi-literary, semi-clerical and broadly philosophical output of Dante. An indigenous architecture grew up, exhibited especially in cathedrals and feudal castles, necessitating the perfection of countless handicrafts; and plastic arts made notable beginnings.

Much of the intellectual and spiritual life of the time was centred in the universities. This existed especially in Italy and France. They attracted the best philosophical, scientific and mathematical minds and investigators. They drew many thousands of students and even offered an opportunity for an exchange of teachers and students, thus creating fresh vigorous currents of thought. At first the universities were open to women equally with men. But before any were started in England and Spain, there occurred a romantic love connection between a famous professor, Abelard, and one of his women students at the University of Paris. This resulted in wide-spread opposition to the education of women, and the universities which soon modelled themselves on that of Paris followed its rejection of co-education. There may have been some opposition even before, which used the notorious love affair as a focus and an excuse; but the injury done to all spiritualizing culture in the West was almost

incalculable and was active for centuries, even though in Italy there continued for some time to be many women students and a few women professors.

The importance of women in the culture of the age is shown by the fact that much of the literature of the period was in part addressed to them—in some cases created by them. Yet that literature, viewed philosophically, was largely (even more than now) an aggrandizement of heroes in war; or else it was a blend of Virgin worship (Mother of God worship) with adoration of great chatelaines pinnacled above a long retinue of knights and ladies. These supreme women were supposed to be morally worthy of such supremacy, but frequently they were not; and the formal adoration of them served consciously as a cover for not only strong personal feeling but also for positive immorality and degradation of ideals.

One factor of university life that would seem to have been in special harmony with the Masters' Plan was the forming of groups of students according to the countries from which they came and called "Nations," the original purpose being to help fellow-countrymen. This brotherliness spread out, however, beyond nationality into other kinds of service and gradually into customs and standards that became actually forms of government by students instead of faculty. Democratic ideals were thus in practice, and later those ideals affected even the larger national governments themselves. This same spirit of governing a body of people by its own members found example in the guilds of workmen and the Leagues of merchants.

All these forms of the democratic spirit in the thirteenth century were in the truest sense people's movements, indigenous, not imposed from above. And perhaps their greatest value at that time was that they were essentially opponents of either clerical or royal general domination. For, however weak and low political democracy has or may become, the growth toward individual Self-dependence—and, springing from that, the capacity for true popular self-government, the higher, the more intelligent, always acting as guides—these are part of the Eastern Teaching.

The subjects in the universities included the most essential branches of learning, as well as the latest researches in science and philosophy; and, since many of the lecturers had broken with the standard theology, much liberty of thought existed. Education in the twelfth and thirteenth centuries was not unworthy to be used if desired by the Stimulators in the East to further their plan.

This manifold mental activity being considered, and also the average interval between reincarnations, is it not probable that the last of this second period of the Christian era saw the rebirth of many egos from the time of Pythagoras, about 600 B. C.? The fourteenth century

is the earliest usually included in the term Renaissance, but the thirteenth should also be included. The Renaissance was surely not just a rebirth of learning, as is commonly said, but rather of those egos who had before possessed the learning—who had built early Greece and Rome. Evidently the interests were the same: the arts, the sciences, all the intellectual pursuits of the earlier time (the formative time in the two ancient countries) were eagerly followed in the later, which indeed was another formative time, creative of a bigger Europe than early Greece and Rome had known; and the egos that returned accordingly found the conditions ripe for their further evolution. It seems likely that they were forming the subsoil of the mental fields where in the next century was to begin the work by the Adepts and Tsong-kha-pa.

Thus, though the Masters may have previously kept their enterprises silent and hidden, may they not have executed them with a view to greater action later in the conjoint effort with him? For that Being, declared to be an incarnation of Gautama Buddha, whom They regard as "the man of men," would naturally draw from the Lodge all possible preparations for his coming; the results of the preparations growing more and more evident as his time approached. Hence the thirteenth century became especially a rich seeding and growing period—and indeed a flowering period for seeds sown long before, in intellectual, social, religious and political ideas, customs and institutions; and what flourished in that earlier time continued to affect the age after his birth in 1355. Is it not reasonable, therefore, to regard Tsong-kha-pa's effort as a correspondent esoteric side of that great Manasic expansion during about two centuries termed the Renaissance, for which the previous centuries had richly prepared?

When the time actually came for the Seer to direct his great Movement, his call to Adepts throughout the world may have been the preliminary synthesis of his effort. This was the first of the seven centenary Impulsions. For all those called it must have been a time of instruction, of inner growth and higher initiations, and also of special preparation by study in detail of world conditions for their particular commissions in the next and later centuries.

What of the third period of the era, now largely to be looked back upon? Has it been and will it be worthy of that rich previous preparation? Will it yet learn the needed lessons, or will it continue to cling to its greedy idols of the market-place and its "plaster saints" of the sanctuary? Since the final result must depend on the volition and strivings of men themselves, will the silent, powerful, occult forces operated by Tsong-kha-pa and the Adepts rescue only a nucleus, only a saving remnant? Century after century during the third period,

Adepts have come and used such measure of open speech as men permitted. Have men respected these prophets and seers, so that they could approach that intended unveiling of Wisdom at the close of the period with understanding and acceptance? Or have they reeled on in the drunken blindness of self-satisfied ignorance and bestial disregard, not seeing the purifying Sun of Truth above them? Is the twentieth century indeed to be the last of its name?

But whatever men in the third period may yet do—though humanity in the mass may again refuse the Light,—some few will understand and obey. These few will be the Stones, which through all the past Christian centuries will have been quarried from out the rubble covering them, been shaped by the sharp tools of sorrow and high joy, placed and wedged into their proper openings, cemented there with the blood of sacrifice and the power of Wisdom in the Master-Builders, and thus made into part of the Guardian Wall for Humanity, spanning that era over which, nearly twenty centuries ago "the ominous words, 'the KARMA OF ISRAEL' fatally glowed."

Those few will take even more than their share of what remains of that Karma, and the Wall of Defence that they build will be more and more consciously erected as a shield for the new race. Even though far too many of their fellows fall away, these few will persistently contribute the work from the human side needed for the actual manifestation of the Masters' great plan. For the doctrine they promulgate "must become ultimately triumphant." The plans they make cannot and will not fail; but, through men's own slackness, a smaller number of Builders may be benefited than the Brothers of Compassion wish.

KATHERINE MERRILL

MEDICAL RELIEF IN INDIA

War conditions have added paucity of medicine to the long list of rural wants. Medical relief to the Indian masses needs both men and medicine. While much could be done by diverting medical practitioners from towns to villages, the needs of so vast a population can hardly be solved except by encouraging the indigenous methods of healing. Hakims and Vaids often render effective help in the rural areas, and at charges within the means of many more patients than are the fees of allopaths in general. These methods, moreover, have the added advantage of self-dependence. They do not have to wait for imported medicines. As was pointed out by Dr. H. K. Sen in his Presidential Address at the All-India Pharmaceutical Conference at Bombay late in December, much could be done by extending research in India's vast botanical wealth, to make medicine available to the masses. Incidentally, India's pharmaceutical industry would benefit.

TAGORE'S MESSAGE TO EAST AND WEST

[Tagore the poet-seer speaks in his message of universal sympathy and tolerance which **Mr. Laurence E. Moore** discusses here. But Tagore was more than the apostle of sweetness and light. His was no philosophy of passive acquiescence in wrong and in exploitation. He demanded much of his own countrymen. But he was also the stalwart champion of justice and of his country's freedom.—ED.]

In this storm-rent period of the world's history it is well to turn from the over-contemplation of external circumstances to give ear to those gentle but insistent voices which, in all countries of the world, have been drawing men's attention to the dangers confronting their present way of life. These voices are international, no matter from which country they may come, for they concern themselves only with the principles of life and not of national selfishness. They are the few who in all ages see clearly the major issues facing mankind. They are the poets of humanity who, while living amongst men are yet attuned to the infinite and have kept their spiritual sensibilities alive so that they see below the mere surface of things into the basic facts and causes of life. They are the true guides of mankind, whom mankind spurns only to its own undoing.

Of these voices, in our time one of the greatest has come from the East, through the Indian Poet Rabindranath Tagore. This magnificent soul lived and worked for the good-will of all men through a period darkened by the catastrophe of two major wars in the Western world, which produced their back-wash all over the earth. Widely travelled, a keen and perspicacious observer of humanity, with the intuitive faculty of the poet penetrating always to the core of things, he saw with crystal clarity the way the world was going and sent forth many a heart-felt appeal to men to revise their policies and ways of life before they should utterly destroy themselves and everything they touched with the blasting and withering materialism of their ambitions.

His message, in an essay entitled "The Spirit of Freedom," was never more appropriate than at this moment, to both East and West. This short essay, which is printed in the little volume of his works entitled—"Creative Unity," could with great advantage be committed to memory by men and women the world over who truly desire the peace and progress of all mankind. If the spirit of this essay were to penetrate into the hearts of men all the tangled threads of world problems, so-called, would be unravelled with amazing ease, and sweetness and love would take the place of bitterness and hatred.

The theme of this essay is :—

When freedom is not an inner idea which imparts strength to our activities and breadth to our creations, when it is merely a thing of external circumstances, it is like an open space to one who is blindfolded.

Against this background the Poet sketches a brief but poignant picture; firstly of freedom as it is at present interpreted in the West, and secondly of freedom as it is understood in India. In the West he feels that "freedom as an idea has become feeble and ineffectual." This is due to the fact that, although living under a system which gives them an external semblance of freedom, the Western people are not in reality free because their minds are dominated by the agents of the very system under which they live. Behind this semblance of freedom there lurk selfish, private interests whose power is in the obscurity under which they operate. These interests have recognised the tremendous potential for constructive development inherent in the people which, when turned into avenues of popular welfare, is the greatest blessing of mankind. But, being entirely selfish, they have united in an unwritten conspiracy to deceive the people and keep them in ignorance of the true state of affairs.

This end is achieved with an amazing measure of success through various subtle methods of propaganda, all directed towards putting the free thought of the people into a certain mould, which produces results beneficial to these selfish interests but not to the people. One of these is the newspaper, owned by such interests, through which the most subtle propaganda is daily poured into millions of unsuspecting minds, wide open to opinions and eager to be convinced. Through this avenue it is possible to inject into men, if skilfully handled, the most blatant poisons; political, economic, national. So adeptly is it handled, in fact, that men are convinced they are contributing always to the very best of all systems for their own welfare.

Another method is the radio, over which the most sugar-coated medicine can be distributed, mostly at that time of the day when men wish to relax and be amused, when all their critical barriers are down and almost anything will be accepted if it is presented in a sufficiently attractive garb. The baits offered as inducements towards the acceptance of whatever ideas it is desired to "sell" to the public are various. Sometimes it is the fear of economic distress unless the idea is accepted; at other times it is an appeal to emotional traditions and customs, on the basis that these are the very best in the world, and the extreme form of this is the threat of their being invaded by outside powers, which invariably ends in war. Whatever the method, it is usually based upon a fear complex, the threat of extinction, which is pumped into the people from every angle with a gradually increasing and skilfully modulated tempo until they entirely and unreservedly accept the idea and are prepared to authorise, and them-

selves commit, the most outrageous actions against their own liberty and welfare.

This is the picture that the Poet Tagore sees in the West. The spirit of the machine, turned by unscrupulous interests to the exploitation of men, which

represents the active aspect of inertia which has the appearance of freedom, but not its truth, and therefore gives rise to slavery both within its boundaries and outside.

At the same time, however, while turning wearily from the disturbing spectacle of the West, he is pained to find in his own country just as little of the true spirit of freedom, even though the external circumstances are different. He says:—

He only has freedom who ideally loves freedom himself and is glad to extend it to others. He who cares to have slaves must chain himself to them: he who builds walls to create exclusion for others builds walls across his own freedom: he who distrusts freedom in others loses his moral right to it. Sooner or later he is lured into the meshes of physical and moral servility.

The poet then draws attention to the deep-rooted and often unrealised intolerance of their fellow-men which broods like a dark thunder-cloud over the fair face of India. Oppressive as the sultry weather before a storm, dry, parched and sterile, this attitude of mind and action between fellow countrymen is the death of all progress and makes united action in the cause of mutual development and welfare impossible. The Poet sees no moral or practical justification for the caste system, which must be rooted out of Indian life and its place taken by a spirit of true, co-operative brotherhood, in deed, as well as word. Until India has purged herself of this great abuse against the liberty and dignity of individual men and women, she will never be able to raise the strength to lift herself from the dust of attrition into which it has dragged her. Hear his words:—

Our stupefaction has become so absolute that we do not even realise that this persistent misfortune, dogging our steps for ages, cannot be mere accident of history, removable only by another accident from outside. Unless we have true faith in freedom, knowing it to be creative, manfully taking all its risks, not only do we lose the right to claim freedom in politics, but we also lack the power to maintain it with all our strength.

By uprooting the caste system it is not to be thought that all inequalities in life will also be removed, for this would be contrary to the laws of nature, in which there are high stages and low and all co-operate for the mutual good of the whole. But those who find themselves in the high places have a duty towards those who fill the low, which is to care for and help them and to do everything in their power to assist them to rise higher in the scale of being. While those who fill the low places at present have a duty to those above, to fulfil their rightful obligations in a spirit of faithful, loyal service, counting not primarily the wages of their work, but measuring their success or failure in terms of the satisfactory or poor service which they have rendered. Blessed indeed is that country in which the high and the low have

this true concept of social relationship, for nothing can prevent it from rising to the highest peaks of attainment. Its influence upon the world would be only beneficent and in the minds of all peoples its name would be surrounded with an atmosphere of love.

This is the part that the Poet would have his own country play in the world. A part many times more blessed than one of worldly policy and the acquisition of temporal power, and a part for which this fair country of India is undoubtedly suited by the early history and temperament of its people. The land of the sages, the home of the Buddha, the country to whose people the teaching of "ahimsa" is closer than the marrow to their bones. What land in the world today is better qualified to lead the warring nations back once more into the paths of peace and gentleness, by her enlightened example? India has no cause for shame regarding her political status, which is merely incidental; something imposed upon her from outside. The real tarnish upon her name is the unnatural segregation, the intolerant animosity of her own members. Let her tackle this real cause for shame with vigour and courage, without delay, determined to cut out its abuses from her fair body; then she will find herself freed of other forms of external domination. For no power on earth can suppress a united people in whose hearts the spirit of mutual respect and liberty burns as a flame.

The world is tired, weary and confused and moving inexorably towards catastrophe if the nations persist in their present policies. Man has conquered space on earth, water and in the air. His material achievements have been tremendous. Truly, in this realm nothing is withheld from his grasp. But he no longer has time to rest and enjoy his work as he had in earlier centuries when his achievements were less. The home, the farm, the forge, the loom responded to the creative urge in man and with pride he produced works of rare beauty. With indomitable courage he reared up to the glory of his God wonderful temples and cathedrals. But, overcome by the material possibilities of his new power, drunken with his first taste of this wine, man has run amok, and falling into ever deeper confusion has forgotten his God.

The world sorely needs the inspired and enlightened example of a people who shall unite the wonderful possibilities of the machine with the praise of God so that man, freed increasingly from drudgery, may once more learn how to rest and enjoy his work and give the glory to God. This is the part that the Poet would have his country play in the world today. This is the glorious vocation of India. To lead the nations of the world back into the paths of progress and "ahimsa."

LAURENCE E. MOORE

NEW BOOKS AND OLD

THE RENAISSANCE OF HINDUISM

The Law of Rebirth is ever at work, in individuals as in nations, in ideologies as in institutions; for the Truth Supernal, to preserve its pristine purity and potency, must have in its nature the rhythm of renewal.

But this rhythm is often muffled when life wears a many-sided manifestation. And so it comes to pass that Man and Nature at times walk and work in "visible darkness,"—visible because, as the Christian scriptures say, "the light shineth in darkness." Hence, then, the so-called Dark Ages in human history.

India, like every other country, has had such "Dark Ages" in her long history; that is to say, there were sterile stretches when her indigenous idealism in religion and in the refinements of culture appeared to have lost not a little of its original colour and content. But soon the rhythm of renewal would assert itself and there would sprout up fragrant flowers where formerly there were only vicious and vexatious weeds. It is this process to which the historians have given the name of Renaissance.

Hinduism, the most ancient religion of Hindustan, has had several such periods of radiance, as we may well call the periods of the first flowering of idealism, and renaissance (which is but resurgent radiance), hyphenated by periods of wintry dry deadness. For instance, the Vedic period with its first-hand experience and knowledge of the Supreme was followed by a period of decadence when magic, so to speak, attributed by priests to certain sacrifices, usurped the place of the soul's logic as evolved and expressed in visions of Reality. A renaissance, therefore, was overdue and lo! it was ushered in by the Upanishads. The wavelike movement of rise and decay, which never ceases, then raised up, after another spell of sterility, the second Renaissance in the shape of tendencies, traits and teachings covered by the term "the Epic Age," when the aristocratically individualistic truths of the Upanishads were conveyed to the common people through the epics, the *Ramayana* and the *Mahabharata*. Again a state of coma; then set in, with the establishment of Moslem power, the third Renaissance, with its offshoots in systems of philosophy and poetry in the people's tongue and the practice of devotion. The fourth Renaissance, which is still on, began with the consolidation of British suzerainty in India. It is with the develop-

**Studies in the Renaissance of Hinduism in the Nineteenth and Twentieth Centuries.* By D. S. SARMA, M. A. (Benares Hindu University. Rs 15/- or 21s.)

ment of this particular phase—compassed roughly between 1800 and 1940 A. D.—that Prof. D. S. Sarma has dealt in this voluminous book. As he says :—

> Our aim in the following chapters is to give a short account only of the religious developments by describing the life and work of the great leaders who have made this Renaissance one of the glorious movements in the history of Hinduism.

This "short account" is divided into fourteen chapters which cover a wide range. Out of the 652 pages, barring the Bibliography and its adjuncts, 70 are devoted to a historical introduction, which gives a bird's-eye view of Hinduism in its successive stages of what may be termed for brevity's sake (*a*) Realization of Truth or God, (*b*) Ratiocination about God, (*c*) Ritualism, to visualize God in finite forms, and (*d*) Reorientation of individual as well as corporate life to God. Of the remaining pages 182 are devoted to Gandhiji and Satyagraha, 62 to Rabindranath Tagore; 36 to Sri Aurobindo; 50 to Professor Radhakrishnan, 76 to the two stalwarts of the Ramakrishna Movement, Sri Ramakrishna and Swami Vivekananda; 35 to Annie Besant and the Theosophical Society; 28 to Swami Dayananda and the Arya Samaj; 47 to Justice Ranade and the Prarthana Samaj, and 46 to Ram Mohun Roy and the Brahmo Samaj, while the conclusion takes up 14 pages.

This detailed analysis of the contents and compass of the book has been made advisedly to show what seems to be—at least in the humble opinion of the reviewer—a certain lack of unity or proportion (*not* of proper perspective). The reason for this is obvious: Professor Sarma has written in reality two books, inasmuch as there are two "strings" to his main thesis: the recording of the characteristics and concepts of the principal religious or reformatory movements of the last century and a half and the chronicling of the attributes and life of the representative persons who sponsored or strengthened those movements. There is a preponderant stress on the latter as against the former which one would expect, and not quite unreasonably, to receive the chief emphasis in the treatment of a topic like the Renaissance of Hinduism. Professor Sarma's essay, thus, is an account not only of religious developments but also of "almost all departments of national life." Perhaps the present renaissance, being primarily religious in its spring or seminal source, could not but, like religion itself in India, cover the whole compass of our aspirations, ambitions and activities. Be that as it may, the fact remains that the reader not seldom misses the wood for the trees, so far as his travelling mentally on the broad path of the author's thinking of the central theme is concerned. This could have been avoided possibly by combing out many a detail in the

personal life of the pioneers or the prophets.

There can however, be no two opinions about the Professor's thesis being marked on the whole by a spirit of fair-play in his assessment of the respective religious ideologies and institutions and by fluency of expression, which makes the reading of his book a pleasure. The thought-based, as against experience-based, Theism of the Brahmo Samaj under Ram Mohun Roy, with its stress on social reform; that of the auxiliary Prarthana Samaj under Ranade, with its especial emphasis on economic reform; the militant Hinduism of the Arya Samaj with its cry of "Back to the Vedas" in ideology and education; the revival of interest and instruction in the different faiths of the world inculcated by the Theosophical Movement founded by H. P. Blavatsky (of whose contribution to the reintegration of the ancient Wisdom-Religion one wishes Professor Sarma had told us a little more); the genuine mysticism of Sri Ramakrishna in our modern age of doubt, and its application to the problems and puzzling situations of the day by Swami Vivekananda; the expression of mysticism in philosophical terms by Sri Aurobindo, whose theory of the Supermind is original; the embodiment of that self-same mysticism in the poetry and person of Rabindranath, with his doctrine of the *Jeevandevata*, that is, of an especial personal reflection and radiance of the Universal Soul in one's own soul, that perfects and perfumes with beauty one's imperfections in life and in work; an "all-out" application and apotheosis of the true meaning and message of religion in the personality and programmes of Mahatma Gandhi; and the achievements of Professor Radhakrishnan in the field of felicitous interpretation of Hindu faith and philosophy—all these varied ramifications of his theme have been treated by Professor Sarma with sympathy and skill.

In some of the conclusions recorded at the end of his study, however, Professor Sarma would find himself confronted with controversy. Here are two of his statements, for example:—

(1) Hinduism should become a creedal religion also, as it once was, when it took into its bosom unnumbered hordes of foreign invaders who came from the north-western passes into India.

(2) We cannot absorb Islam or Christianity as we once absorbed Buddhism.

Is this point of view not one which is against the very genius of India's age-long history? Does it not contradict Professor Sarma's own earlier remark on the same page: "Our policy should not be one of absorption but of fraternization?" Or, again, consider his following observation:—

Worship in our religion is bound to be sectarian, but it is not bound to be exclusive.

Does not worship lose all its "worth-ship" if it is sectarian?

In speaking of Hindu society he says "The average level of culture is very low." But if culture means a sense—however dim and awkwardly expressed—of the "power that makes for righteousness" in a person, are the Hindus really low in the cultural scale?

Professor Sarma's strong twofold plea for the imparting of catholic and cosmopolitan religious instruction in our schools and colleges and for the reformation of priestcraft will be no doubt endorsed heartily.

In the end, it may be stated that Professor Sarma's book is a very welcome and valuable companion to Farquhar's *Modern Religious Movements in India* because, to borrow a phrase from Professor Radhakrishnan's General Preface to the Pratap Singh Gaekwad Library of Indian Philosophy and Religion, established at the Benares Hindu University, under whose auspices this work is published, Professor Sarma has approached his subject "with new eyes and greater freedom." The book is at once a résumé and a revaluation of the forces and factors which have been fashioning for nearly five generations the present-day ideals and outlook of Hindu India.

GURDIAL MALLIK

SPIRITUAL MANUMISSION *

Berdyaev is a philosopher in whom, to quote his own words, "the desire to know the world has always been accompanied by the desire to alter it." He is as much a prophet and an evangelist as a philosopher. He has a vision of what he believes to be the creative core of reality. He is possessed by it. It is his message to an age and a civilization which are all at sea because they have lost their creative centre:—

> Man; human personality, is the supreme value, not the community, not collective realities which belong to the object world, such as society, nation, state, civilization, church. That is the personalist scale of values. We shall repeat it over and over again.

This volume is one long-sustained repetition of that truth and is itself a concentrated repetition of what he has written in earlier volumes. Perhaps such a truth cannot be repeated too often, but it makes for monotony and for overstatement. His style, particularly in the earlier chapters, is too much an endless string of compulsive affirmations. Faults in a man's style reflect faults in his philosophy, even through translation, and the too explicit forcefulness of Berdyaev's writing betrays a certain over-active bias in his thought. He writes in one place that man may entirely fail to notice, or recognise, that he is turning even the highest values into instruments of egocentric self-affirmation. "Fanaticism is precisely that sort of egocentric self-affirmation." There is an element of such fanaticism in him. All possession, he adds a little later, "whether it is possession by base passion or by

* *Slavery and Freedom*. By NICOLAS BERDYAEV. (Geoffrey Bles: The Centenary Press, London. 25*s*.)

lofty ideas denotes the loss of the spiritual centre in man." Yet paradoxically it is possible to lose this centre by affirming it too positively. "The search for truth," he writes elsewhere, "is activity not passivity, it is a struggle not a swoon." Essentially it is neither. It is a fine balance of activity and passivity, of accepting the manifold and informing it from the Creative Centre in the One. If this balance is upset, spiritual concentration, as Berdyaev himself admits, "may effect a narrowing of consciousness, it may lead to possession by one single idea."

This is what tends to happen in his thinking. Champion of the uniqueness and supremacy of Spirit over all secondary states, he over-stresses its dynamic quality. For him its vocation is continually to challenge, to fight the world of objects, of matter, of externality. And that truly is its vocation. But it is also to understand that world and through understanding to transform and reconcile it with itself. Personality is not only "effort and conflict" but a quality of being beyond effort and conflict, as the wisest Eastern sages have always taught. Berdyaev, despite his denunciation of the Christian Church as an ossified form of life, has a characteristically Christian or Western bias, and this leads him at times to do violence through overstatement to his own profound understanding.

But, having said all this, I would declare my conviction that this is a book charged with significance, one in which that light from the other world of reality, which the true personality incarnates, breaks through again and again on the world of today, that has alienated itself from the realm of spirit or perverted the spirit to Satanic uses. Man makes himself a slave, as Berdyaev writes, of his partial states. He constructs out of these states a great prison-house of unspeakable tortures, of pretentious authorities, of dulled masses, of internecine conflict, of inert convention. What wonder is it that men forget what they really are, forget that each one of them is rooted in a realm of freedom which neither the natural world nor the distorted world that man has constructed can ever subdue?

Personality is nothing less than the vindication of that freedom, through self-creation. That is Berdyaev's theme, from first to last. His book is a study of man's slavery in the light of a true freedom, which is a true selfhood—slavery to God, to Nature, to Society and Civilization, to Individualism, to the State, to War, to Nationalism, to Money, to material Revolution and Collectivism, to sex and false æstheticism. It is a study, too, of the possibility of man's spiritual liberation from all these and from fear and death, and in the ultimate redemption of time by eternity, from history itself. "There will be no freedom in the world," wrote Hertzen, "until what is religious and political are turned into what is human and simple." That is a simple way of stating what a life in which personality truly reigned would mean and does mean in smaller contexts. Berdyaev's exposition of this profound truth is by no means simple. It is as denunciatory and apocalyptic as it is relentlessly searching. The world is truly brought to judgment in his pages, and none who deny the creative spirit, who debase and betray the divinely human, be they "the gangsters" in

authority or the submissive masses, are spared.

But through all the judgment is a vision of its reversal, of a transcendence of man's nightmare world through man's own consent to the creation of a new world. He writes :—

> Every authentic creative act of man enters into it, every real act of liberation. It is not only the other world, it is this world transfigured. It is the liberation of man from captivity, it is the liberation of the animal world also, for which man is answerable. And it begins now, at this moment. The attainment of spirituality, the will to truth and right, to liberation, is already the beginning of the other world.

In this vision alone may we have hope when the schemes of war-minded politicians for a better world would reduce us to cynicism or despair.

HUGH I'A. FAUSSET

ATLANTIS

I*

In a publisher's note which is printed as a preface to this curious work we are told that it would be unfair to the author and a mistake for the reader "to regard this book as a collection of astral experiences only." In Mr. Dakers's view the real contribution of the work resides in the picture it gives of a past civilization based on what he calls "the co-operative system," the enumeration of the causes that led to disintegration, and the promise held out of a new way of life. The author (presented to us as a young woman in the middle twenties) asseverates :—

> I am neither a scientist nor a student of the occult.... I have written this book, therefore, as an eye-witness from first-hand observation.

She describes herself as "a born psychic," and tells us that she visited Atlantis ("about the centre of the Atlantic Ocean") "by means of psychic projection." No attempt has been made to deal with the historical side of the subject.

In these circumstances it would appear to be supererogatory to offer a review of Miss Vigers's contribution to the growing literature of "astral" experiences. The story is well told (as these things go); but we are left with a façade of a more exalted nature than the "Summerland" pictures made familiar by spiritualistic seers, and thought dies before the settings provided for our edification. We should like to know, of course, more about the grounds for the author's contention that the English are the reborn Atlanteans, or for what reason she believes that the Atlantean "race-type" is in every way superior "to the so-called 'Aryan' sub-race type." The author affords us no help, however, in these important matters. We had thought that it had been suggested long ago that the Atlantean races were many, and lasted in their evolution for millions of years, that the struggle between the later Atlantean and the early Aryan Adepts was allegorized in the *Rāmāyaṇa*, that the earliest Palæolithic men in Europe were of pure Atlantean and Africo-Atlantean stocks and that the ancient Greeks and Romans were descendants of the last race of that island whose

* *Atlantis Rising*. By DAPHNE VIGERS. (Andrew Dakers, Ltd., London. 7*s*. 6*d*.)

sudden disappearance was narrated to Solon by the Egyptian initiates.

Unfortunately, *Atlantis Rising* affords us no opportunity for a comparative study of these "historical" arguments. So we are left with another "psychic story," which, no doubt, will obtain many readers.

B. P. HOWELL

II[1]

Miss Marjorie Livingston brings to this fictional account of the doomed remnant of Atlantis an obvious leaning towards the occult and a facile pen. An atmosphere is skilfully evoked with a wealth of fanciful detail and a sprinkling of conversational archaisms.

The dedication implies psychic antecedents, real or fancied, for the tale. It is more acceptable as a simple work of the imagination. Oddly, the sadistic horrors of Black Magic are more convincingly portrayed in *Island Sonata* than is the pure benignant majesty of White. The latter is not without its alleged representatives. They are indeed the heroes of the plot. But some of them are disappointingly of the earth, earthy. Not such, the intuition whispers, the true Hierophants; nor is the gilded mummery described convincing as a picture of what must have been the awful grandeur of the great forgotten Mysteries.

Scientific evidence, both biological and ethnological, that a great continent once stretched where the Atlantic Ocean rolls, confirms the tradition mentioned by Plato of the sinking, ages before his time, of its last surviving portion, the great Island of Poseidonis. Miss Livingston has sound tradition at her back in seeing the pioneer colonisers of Egypt in those who fled from Plato's "Atlantis."

To those who recognise tradition as often more trustworthy than formal history, such an imaginative reconstruction seems well worth having attempted and, whether the particulars are true or false, the story holds the interest to the last page. But was it necessary to drag in the long discredited and dangerous doctrine of "affinities"?

E. M. H.

POEMS OF JOHN KEATS[2]

The new "Everyman" edition of Keats's poems, though necessarily "produced in complete uniformity with the authorized economy standards," is a handy, good-looking volume, well arranged, though with one omission particularly irritating to the critic, that of line numbers to the longer works. So presentable is the volume that it seems almost ungracious to cavil at two bold claims made by Mr. Bullett in his admirable preface: one, that all the posthumous work is given "with negligible exceptions" and, two, a claim for "textual integrity." It is true that little worthy of Keats's pen has been discarded, but can the thoughtful and characteristic rimed

[1] *Island Sonata*. By MARJORIE LIVINGSTON. (Andrew Dakers, Ltd., London. 9s. 6d.)

[2] *The Poems of John Keats*. Edited with an Introduction by GERALD BULLETT. (Everyman's Library, J. M. Dent and Sons, Ltd., London. 3s.)

letter to Reynolds, with its lovely fruitful hint of "magic casements" and the immortal Urn, be dismissed as negligible? With regard to the text, of which Mr. Charles Lee is co-editor, one or other of accepted versions is largely followed, but not always that presented with such loving care by modern scholarship: Keats's own fluid melodic line is too often broken up by formal punctuation. One might perhaps justify this in a popular edition, arguing that what the poet meant to say must be presented clearly to an average mind, but the general reader with sensitive ear will occasionally be jolted out of tune by a too insistent period or a jerking exclamation-mark grammatically correct, as showing invocation, but poetically untrue. For example, the "Thrush" sonnet beginning

O thou whose face hath felt the Winter's wind,
Whose eye has seen the snow-clouds hung in mist,
And the black elm-tops 'mong the freezing stars,
To thee the Spring will be a harvest-time.
O thou, whose only book has been the light
Of supreme darkness which thou feddest on
Night after night when Phœbus was away,
To thee the Spring shall be a triple morn.

This is rendered by Mr. Bullett and Mr. Lee thus:—

O thou whose face hath felt the Winter's wind,
Whose eye has seen the snow-clouds hung in mist,
And the black elm tops 'mong the freezing stars!
To thee the spring will be a harvest time.
O thou whose only book has been the light
Of supreme darkness, which thou feddest on
Night after night, when Phœbus was away!
To thee the spring shall be a triple morn.

There are two emendations, one, an inspired change of spelling, very much to the point. In that light-hearted piece "Ben Nevis" fat Mrs. Cameron painfully climbing the mountain, sits down to rest and "bate." This is rendered "bait," linking the line vividly with Keats's own parenthesis, "Here the Lady took some more wiskey, and was putting even more to her lips when she dashed it to the ground for the Mountain began to grumble...." The second emendation is to that admittedly difficult twelfth line of the sonnet "To Sleep":—

Save me from curious Conscience that still lords
Its strength for darkness, burrowing like a mole;
Turn the key deftly in the oiled wards,
And seal the hushed Casket of my Soul.

Mr. Bullett would substitute "in" for "for." This, I consider, can be immediately rejected on the score of ungainliness. So careful an artist would never employ "in," with its high, light vowel, in consecutive lines.

A few errors, some probably merely typographical, together with a misprint in line 3 of "Ben Nevis," are a comma after "reed" in line 3 of the "Dream" sonnet, a comma for full stop at line 18 of "The Eve of St. Mark" (though this could be justified), and the dating given for "A Bowl of Sunshine." Also the suggested alternative reading of "hoards" for "lords" in the sonnet "To Sleep" is attributed to Mr. Lee when first honours should go to that great editor, Mr. H. Buxton Forman.

It is particularly good in the most wearisome year of this cruel war arising out of "a fierce miscreed" that the voice of our most richly romantic poet should be heard anew; that there is enough demand for it to be heard in yet another edition. May that edition soon be exhausted, reprinted, and reprinted again and again!

DOROTHY HEWLETT

Common Sense About Yoga. By SWAMI PAVITRANANDA. (Advaita Ashrama, 4, Wellington Lane, Calcutta. Re. 1/-)

This is a simple book on a serious subject. But it deals with the roots of the matter. As such, it will be found as unadorned as Truth and illuminating like it as well. For here it is gazing straight at the sun and not through a crystal bought at the mystery-monger's or the miracle-worker's. The threefold path to union with the Supreme Spirit through devotion (*bhakti-yoga*), detachment (*karma-yoga*), and discrimination (*jnana-yoga*) is described by one who has evidently trodden it and not only looked at it on a map. The large number from abroad, in India owing to the exigencies of the war, will find the book particularly helpful.

G. M.

Tales of Four Friends. By PRAMATHA CHAUDHURI; translated by INDIRA DEVI CHAUDHURANI. (Visva-Bharati Publishing House, 6-3, Dwarkanath Tagore Lane, Calcutta. Re. 1/8)

This is an English translation of *Char-iyari-Katha* by one of the leading *littérateurs* of Bengal, which those not acquainted with that language would enjoy reading. "Woman—thy name is mystery!" Thus the reader would, perhaps, sum up his impressions after listening to the respective tales of the four friends, which they tell with zest under the influence of wine and with that loyalty to truth which is touched with twilight. The mother, "the missus," the maiden—these three aspects of the woman's personality are revealed in a style in which spontaneity is blended with self-restraint. The tales are confessions-cum-comments. The translator deserves congratulations on her achievement.

G. M.

India's Destiny. By CYRIL MODAK, M.A. (Kitab Mahal, 56-A, Zero Road, Allahabad. Rs. 3/8)

Mr. Modak's attack upon Imperialism is well-directed and well-sustained by facts and figures. His pen is pointed and he drives it with a will into the instep of a giant adversary that may or may not feel the prick. He urges freedom vigorously but his chief immediate concern is with national unity, with how it has been undermined—to some extent deliberately by the Imperial Power, he charges—and with how it can be re-established firmly. He marshals exhaustive proofs of Hindu-Muslim concord in past centuries. The book makes its most constructive contribution in pointing out ways to national integration. These include fostering inter-communal impacts, organised propaganda against communalism, bringing home to all their mutual need and interdependence and the need for change, and national celebrations that ignore communal lines.

E. M. H.

Invitation to Immortality. By K. AHMAD ABBAS. (Padma Publications, Bombay. Rs. 2/-)

A film star, a priest, Mr. John Bull and finally Hitler, all keen on securing immortality, approach a scientist who has discovered the means of achieving it. Each has his own argument. If the woman claims to be beauty itself, Mr. John Bull claims to be the bene-

factor of mankind; the priest, the duly authorised agent of God; and Hitler, nothing less than his own arrogant self. The scientist refuses to confer his discovery on any of these but offers it to the poor worker, who rejects his invitation to immortality. It was enough for the worker that he lived in his work and lived for ever. Fantastic but piquant, this little piece conceals implicit but definite criticism of the ideologies that bestride the contemporary world. Exploiters all, of the poor worker, whether in the name of God, State or Empire, they feared the end of their days. But the worker's refusal to live except in his work is an index of his scale of values and an indictment of what the exploiters have made of life for him.

V. M. INAMDAR

Saṅgītaratnākara of Śārṅgadeva. Vol. II, Adhyāyas 2-4. Edited by PANDIT S. SUBRAHMANYA SASTRI. (Adyar Library, Adyar, Madras. Rs. 9/-)

The study of Indian music is essential for a comprehensive knowledge of Indian culture, and therefore the Adyar Library is to be congratulated on including in its celebrated Series standard works on Indian music. It is well that its choice has first fallen upon the most authoritative and famous *Saṅgītaratnākara* of the thirteenth-century Śārṅgadeva, for this work deals at great length with music in all three traditional aspects: vocal and instrumental music and dancing.

Of the two main systems of Indian music of the present day, the North and the South Indian, the former has so far deviated from the ancient texts that it may well be said to have no text-books at all. In recent times, the late Mr. Bhatkhande tried to supply this want by writing several books on the North Indian System. The South Indian system has retained more affinities to the old texts. But it is no wonder that in the process of evolution, it too has outgrown the ancient texts. Still, for a historical study of Indian music the *Saṅgītaratnākara* will certainly claim the first attention of the student by reason of its full and exhaustive treatment of the subject and also because later writers look upon it and quote from it as a great authoritative work.

The first volume of the work, comprising Chapter 1, was reviewed in this journal for January 1944. The present volume contains chapters 2-4 entitled the *Rāgaviveka*, the *Prakīrṇaka* and the *Prabandha*. It is hoped that the remaining portion will appear in due course.

Though there is another edition of the *Saṅgītaratnākara* with the *Kalānidhī* commentary of Kallinātha, the present edition not only includes the *Kalānidhī* but also gives Simhabhūpāla's hitherto unpublished commentary, the *Sudhākara*—and these are the two really important commentaries—on the work out of the seven known. The *Kalānidhī* is more important to a practising musician whereas the *Sudhākara* is more useful for the understanding of the text of the *Saṅgītaratnākara*.

We eagerly look forward to the proposed English translation, as mere knowledge of Sanskrit is not enough to penetrate the technical intricacies of music.

The printing and get-up maintain, in spite of war conditions, the high standard which we associate with publications in the Series.

N. A. GORE

The Burning of the Leaves and Other Poems. By LAURENCE BINYON. (Macmillan and Co., Ltd., London. 2s.)

No sensitive nature can remain unruffled by the tragedy of the present-day world. While some are moved to ironic denunciation others recognise it as but a passing phase and see, beyond the present annihilation, hope for the future. Binyon belonged to the latter group. Naturally there are regret and sorrow for the suffering that man has brought upon himself but both are kept at bay by an almost impulsive belief that "nothing is certain, only the certain spring." Regret and sorrow for the present and hope for an inevitably brighter morrow persist as the main notes of the title poem. They also run as a subdued yet definite undercurrent through all the poems in this slim collection, posthumously published.

Binyon's characteristic love of concrete imagery couched in happily chosen brief phrases yields many memorable lines such as "In spare December's patient nakedness." The publication of the textual variations of the title poem and the first draft of a contemplated sequel to "Winter Sunrise" are valuable indications of the way the late poet worked.

Binyon was a lover of India and her arts. One is justified, surely, in seeing a reflection of that love in the ardent lines :—

Far in the East the sky to glory grew,
And slowly earth rolled onward into light.

V. M. INAMDAR

New Light on Sri Krishna and Gita. Vol. I. By Dr. MOHAN SINGH. (Author, University Oriental College, Lahore. Rs. 7/8 bound; Rs. 5/- unbound)

The Krishna problem is the most fascinating, important and elusive topic in the realm of Indological Studies, and has attracted the attention of sages and savants since long. Diverse are the views expressed by different scholars. The present reviewer has considered the historicity of Krishna elsewhere.

Dr. Mohan Singh, who is at once a mystic and a scholar, however, views "history" from a different point. According to him, "Only when history becomes mythology does its full meaning reveal itself." (*Spiritual Life*, p. 115). Krishna has been regarded as the most perfect incarnation (*purnavatara*). He appears as a Rishi in the Veda, as a teacher in the *Gita*, as a lover in the *Puranas* and as a warrior and a politician *par excellence* in the Epic. Krishna has moulded the lives of millions of Hindus throughout the ages. Dr. Mohan Singh has collected the various concepts about Krishna from the Vedas, the Brahmanas and the Upanishads, the Puranas and the Itihasas and in Astronomy, and has correlated the Vedic passages with the *Mahabharata*. The *New Light*, according to the author, "removes all doubts regarding the Unity of the multi-planal aspects of the Person-Pattern of Sri Krishna." Dr. Mohan Singh presses into service his well-known Correspondential Theory. As usual, his style is so abstruse, cryptic and sutra-like that an explanatory commentary seems called for to help the common reader. The book will amply repay careful perusal, and we eagerly await the second volume.

A. D. PUSALKER

CORRESPONDENCE

THE PROBLEM OF TOMORROW

To win the war and draw up a programme for peace may be quite simple compared with the real problem that awaits the ingenuity of man tomorrow. The supreme aim of every nation at war today is to make not only its own members but also others outside its boundaries hate and despise those nations which are for the present its "enemies." This is the problem that statesmen will have to face tomorrow.

The press, the radio and the cinema have only one supreme duty today. And this duty is to paint the "enemies" in such colours as to make the layman shudder. Details are picked out from the numberless situations that the war presents, and the "enemies" are all painted black with no redeeming features. And the cinema reproduces in revolting detail what the "enemies" are doing. That leaves no room for doubt and question. The layman simply believes and rages.

Also it is drummed into everyone that the way his own nation moves along is the beautiful and only noble path. It is admitted that much more remains to be done. But then, had the "enemies" not interfered with the good work, a perfect heaven would have been built on earth. Therefore it is obvious that, if the good work in which the nation was engaged is to be continued and a heaven created on earth, the "enemies," as obstructors of good, should be made powerless.

Religious precepts are exalted and taken for granted as being the normal pattern of life in all camps except the "enemies'." So the "enemies" must be the very embodiment of evil. Appeals are made to God, and war becomes a holy Crusade. The fact that a nation courageously addresses appeals to God implies that everything that nation does is right. A philosophy is thus developed. Either good must prevail or evil. It is unthinkable that evil should prevail; so the only course is to do away with evil. Thus it is that the determination to annihilate evil as represented by the "enemies" is whipped up.

This determination to give no quarter to the "enemies" is made grimmer by the "enemies'" being held up as mere cowards. The heroism of a single soldier striking terror into the hearts of a whole "enemy" contingent and rounding them up is stressed again and again. The sheepish behaviour of prisoners is emphasised as proving the "enemies'" stupidity. It is certainly beyond man to tolerate stupidity when coupled with bestial behaviour. He cannot rest until such a combination is broken.

The world has now reached such a point that every nation is obsessed with the idea that it can live only if other nations die. Propaganda, designed to keep up morale, has made every nation brim over with consuming hatred for others. It has produced the desire to kill and live happily ever afterwards.

It is a mistake to feel that this problem will cease to exist when the war comes to an end. This latent magazine will start its deadly operations only in

the years after the war. Thus, while political peace will have been brought about somehow, the people will not have been prepared to live in peace. That will be the greatest tragedy.

There is little meaning indeed in fighting for peace and, in so doing, creating such hatred as will vitiate any peaceful atmosphere. Machinery has to be set up to educate people for peace just as they have been educated for war. It may be unfortunate from a military point of view to educate people for peace in the midst of a war. But the truth is: peace lies somewhere between the middle and the end of a war. And it should be grasped at the right moment. Otherwise peace will elude man for ever. In any case it is foolish to let accumulated hatred and contempt play havoc and blast Peace before it is born.

N. V. ESWAR

SWEDENBORG AND REINCARNATION

Our attention has been called to the article "The Value of Reincarnation in Practical Life" in your issue for April 1944, where on page 169 we read: "At the Renaissance, Bruno upheld it [reincarnation]....Swedenborg states it in modified form."

As this gave your readers a misimpression of Swedenborg's teachings, may we ask you to publish our statement that there nowhere appears in his writings any affirmation of the reincarnation theory, but on the contrary he opposes it as an unsound hypothesis, from a scientific standpoint, and quoting Scripture to that effect.

To Swedenborg man enters this world only once, nor does he re-enter it spiritually or physically. After departing this world he lays aside his material form and never resumes it, but continues his life in the spiritual form which is characteristic of his state, whether good or evil. If at the man's decease the evil in him is not confirmed and determined upon, then he has ample opportunity to amend his ways and therein lies his progress.

It has seemed to this writer that the term "reincarnation" is in any event a misnomer or mis-translation for I do not believe that originally the sages of old who promulgated the teaching ever meant it to imply that a man returns to this world with a new and different fleshly body as the word indicates, for such a theory is contrary even to the manifest facts of biology and physiology.

LESLIE MARSHALL

Paterson, New Jersey.

[In accordance with our principle of allowing free expression of opinion in our pages, we publish above in its entirety the letter in which the Rev. Leslie Marshall, the Chairman of the Public Relations Bureau of the Swedenborgian Church in the U. S. A., protests against a statement in the April 1944 ARYAN PATH. The statement in question was quoted by our contributor, Shri P. Nagaraja Rao, from Sir S. Radhakrishnan's *An Idealist View of Life*. We concur in the opinion expressed in the last paragraph if by "a man" be understood the human personality or mask. It is as certainly the teaching of the ancient sages that every normal personality appears but once upon the stage of life as that the Real Man who informs that personality comes many times to birth. The "manifest facts of biology and physiology" have not the slightest bearing on such re-embodiment. From that point of view Voltaire has said the final word: "It is not more surprising to be born twice than once."—ED.]

ENDS AND SAYINGS

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

The story of the saving of French culture when, as Georges Duhamel put it, "civilisation hung by a thread," as told by Henry C. Wolfe in *The Saturday Review of Literature's* Fall Book Number, is a saga of the spirit of man. "French Literature Emerges from the Blackout" is the caption. It might have been the mere triumphant proclamation "Culture Lives!" To read the report of the interview with M. Duhamel, Permanent Secretary of the Académie Française, is to take heart for the future.

France's secret weapon was the cultural resistance of the French underground. Each art and profession had its specialised resistance groups "to defend France and her spiritual heritage." Men risked their lives in bringing out a steady stream of underground publications. "Over the steep banks of Nazi oppression rushed a torrent of new French poetry and prose." *Lettres Françaises* was the weekly organ of the National Committee of Authors, which included MM. Duhamel, Valéry, Malraux and many more. Paul Éluart, Louis Aragon and François Mauriac were prominent contributors. Its founder, Jacques Decour, was shot but others carried on his work. Jean Desvignes and his wife achieved the marvellous with the bringing out of resistance manuscripts by their publishing house, *Éditions de Minuit.* That Desvignes was himself the author of the war novel *Le Silence de la Mer* which was an international success was not known even by Mme. Desvignes until the day of liberation. That the books brought out by this firm under such difficulties should be "typographical gems, exquisite in format" is in itself a triumph of French genius.

The spirit of France, the spirit of human culture, speaks in the phrases quoted from this interview with M. Duhamel. The New Order, as far as the French mentality is concerned, he declared, "represents an eminent form of disorder, since order is justice." He called freedom of the mind the first freedom: "An oppressed man is still a free man if he has at least the right to say and write: 'You are oppressing me.'" M. Duhamel described poetry as "the last refuge of our liberties"; ideas could be conveyed in poetry that would elude the censor's vigilance. "If people stopped thinking for ten years civilization would die." And so the effort of the benign conspirators to foster thought and its expression in literature, in science and in art. We salute them!

The mellow thought of a clear and urbane mind has been appearing anonymously week by week in *The Times Literary Supplement,* under the caption "Menander's Mirror." Only with the recent publication of these essays in book form as *Reflections in a Mirror* has the writer been revealed as Mr. Charles Morgan. Miss Storm Jameson

analyzes in that journal for 9th December the light that his reflections throw on value and on the causes of the contemporary malaise. She agrees that hopes of lasting human betterment through an equalitarian distribution of material comfort are unsatisfying and sterile. Man is profoundly insulted, Mr. Morgan holds, "by those who with the bribes of comfort and pleasure would seduce his integrity." Food and jobs for all, admittedly desirable as means, are contemptible as ends. Miss Jameson is right :—

> The purgatory of unemployment and semi-starvation holds more hope for its inhabitants than the hell of Babbitry.

The satisfaction of material desires may, as she well points out, leave a man the most miserable of creatures, with all the major problems of life and death unsolved.

> A civilization needs security, it needs order: but security is not wholly a material problem, and organization is not order. Order is only order when it is an integral part of freedom.

Mr. Morgan is certain, she writes, that freedom can come only from self-discipline and that "order, a great and necessary good, is not to be imposed from without." A man standing in Westminster Abbey realises that he is

> not a separated man, a vain law unto himself, but a member of a great company, by whose law he is protected and bound. And the law is plain. It is of compassion and justice...but it is a law also of inalienable responsibility.

Very few thinkers have realised or stressed that responsibility, most have confined themselves to the betterment of the political and economic ills of our time, which are but surface symptoms of a far deeper malady—a malady essentially moral. That is why the confession, made editorially in the same issue, that "for the past quarter of a century the thinking of the intelligentsia in our country has been strangely irrelevant to the shape of things to come." That is no less so in other countries, because of topsyturvy values.

We welcome the recently received first two numbers of *Roshni*, quarterly journal of the All-India Women's Conference, bearing the dates of July and November 1944. Its three sections, English, Hindi and Urdu exemplify the breadth of view that hails impartially "Id" and "Divali" as the great national festivals that they should be and that looks beyond the boundaries of India to problems and achievements otherwhere. Shrimati Rajan Nehru, who edits the new journal from New Delhi, is to be warmly congratulated. In her selection of material she has shown vision as well as vital comprehension of the challenge and the opportunities of our times.

Woman's winning of the franchise was only the first step. Its wise exercise demands knowledge. The multiplication of uninformed votes solves no problems and the women's associations in this country, as abroad, have no more serious duty than to educate their members and others, including the inarticulate uneducated millions, in the basic issues and their bearing upon life. Such a journal as *Roshni* has tremendous possibilities for the arousing of women everywhere to a realisation of the problems of the day and of their own responsibilities.

"Better Food" and "Better Health" are mentioned editorially as belonging to the woman's sphere. They do, though not exclusively, but so does every question that affects the well-being of mankind. Woman's place is

in the home, no doubt, but the home in the wider sense is the world.

" Ye suffer from yourselves ! " cried Gautama the Buddha twenty-five hundred years ago. The words are recalled by a ringing challenge to the arm-chair bewailers of their fate, sounded by Shrimati Sarojini Naidu in Madras on January 19th. The meeting, which *The Hindu* reports, was under the auspices of the Women's Indian Association, but the lash fell impartially on Indians of both sexes. Shrimati Sarojini Devi stigmatised mere abuse of Government as " a loud vocal confession of our weakness. " The sincerity of the desire for freedom, she implied, would be tested by overcoming the conditions that made domination possible.

> Every hour we allow ourselves to be dominated by a foreign power, we are the imperialists, not the Government!...Only the weak say, " We cannot unite for the third party is there. " We keep the third party there and we strengthen it.

How, she rightly demanded, was freedom to come if not by our own strength and determination and by " rising above the petty and shameful narrow visions that clog our feet ? "

> Let these small things go ! Let men and women be smitten awake to the shame of slavery and unite, sinking all differences, little or large, so that together they may move forward to the goal.

Hard sayings, these, but true ! The law of action and reaction is a basic law in nature and naught can come to man or nation that each has not earned. But self-made fate is in our power to change—not by abusing the immediate cause of slavery but by striving for freedom.

An issue raised at the recent Bombay session of the Provincial Jamiat-ul-Ulema Conference demands thoughtful consideration. The distinguished savant Maulana Syed Sulaiman Nadvi struck a broad note in his presidential address, which *The Bombay Chronicle* reported. He referred to the many Prophets who before the Prophet Muhammad had brought to the world the word of God. He ascribed the troubles of Europe today to absorption in material things and to the failure of the Christians and the Jews, respectively, to live up to the teachings of Jesus and of Moses.

The Chairman of the Reception Committee, however, made a strong plea for Muslim educational institutions and even deplored Bombay's lack of a Muslim hospital. This plea was followed by the passing of a resolution, among others, which stressed the necessity of protecting Muslim children " from the detrimental influence of the Western system of education " and of starting an Islamic Academy which would impart real Islamic education to the juvenile Muslim population of the city.

Whether or not the influence of education of Western type, if free from missionary animus, is wholly bad does not concern us here. The point that we would make is that educational institutions for any single community are only one degree better than proselytising missionary schools. No one questions the right of parents to have their children instructed in the tenets and traditions of their faith. The report that certain mosques are imparting Islamic instruction can raise no possible objection. But education ought to be for tolerance and breadth. The segre-

gation of the youth of any community during their formative years, the giving of a sectarian stamp to their plastic minds under the guise of educating them is a disservice to the individuals themselves as members of the nation and the human family.

Several distinguished speakers stressed the need for reorganisation of children's education at the Educational Conference convened during the first week of February by the Bombay Women's Association. In her presidential address Shrimati Sarojini Naidu eloquently pleaded the need to restore to the young the lost kingdom of childhood, the joy and wonder of living and growing of which at present they were sadly disinherited. It was in childhood that life's foundations were laid and so it was necessary that the child's mind should have all that could enlarge and enrich it.

Much has been said about the unsuitable nature of modern education and its methods. Education of the young succeeds in such measure as it helps them cultivate and develop the mind and build up the will to bear life's burden with fortitude, and inculcates neighbourly love, interdependence and brotherhood. Education is a preparation for life in all its aspects and in so far as any method develops one single aspect of it to the detriment of others—it has failed. Too often in educational planning, concern to equip youths for earning their livelihood has ignored the fundamental fact that they have to live among and deal with many others. Education should make it plain that the earning of livelihood means something more than the making of money. On their future attitudes and dealings will largely depend the character of corporate life, social and national. Education has to help children to unfold, to bring out and develop their innate goodness and to canalise it in such ways that it may contribute its share to the collective well-being.

The present war has accentuated the cry of the "unfree" for fair play and for freedom. In the U. S. A. the Negro problem has aroused such interest that it has drawn world-wide attention. In *An American Program*—a collection of articles by the late Wendell Willkie on many vital issues, he sums up the Negro problem thus:—

> Not only is the Negro in many parts of the country denied his legal rights in violation of the Constitution, but he is denied the substance of freedom and opportunity in such matters as equal education, equal chance for economic advancement, and his just share of such public services as playgrounds, hospitals and community provisions for health and welfare of all kinds. He is systematically housed in the worst sections of our large cities and for his poor housing frequently charged exorbitant rents. He is traditionally the "last hired" and the "first fired."

The war has helped to make Negroes only more sensitive to their many grievances. They rightly feel that "if they have the right to die with their white fellow-citizens in the protection of liberty, they also have the right to live with them in the enjoyment of liberty." It is inevitable that the existing inequalities in treatment and pay (in defiance of the Service Act which reads, "There shall be no discrimination against any person on account of race or colour") should, as claimed, have affected the morale and efficiency of the U. S. A. armed forces.

It is a pity that, in spite of the Constitution's being so unequivocal in the matter of equal justice to all, the principle remains inoperative. The existence of the Negro problem takes away not a little from the claim of the U. S. A. to be an advocate of freedom for all.

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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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THOUGHTS UPON MALICE

[**W. B. Bashyr Pickard,** a former Colonial administrator in East Africa, author of *Layla or Majnun* and other novels, pleads here for *ahimsa* as one knowing *himsa* at first hand; he was wounded in action on the Western Front in the last war. Peace *is* the great desideratum; the will to peace can be, must be fostered, even in the midst of war. For it is true, as Mr. Pickard writes, that "only by good-will shall humanity emerge."—ED.]

Malice has a double face. She looks before, and she looks after. She is prepared for any eventuality. She is the enemy of the human race. Let me make clear. Malice, although her face is double, has not a single eye. She cannot see facts. Before her eyes is stretched the discoloured medium of hate. Whence it comes about that whoever is the object of her enmity might well despair of any self-justification by word, by deed or thought.

For an instance: let us say a foreign statesman is pursuing a certain policy and acquiring a certain prominence of position, which is distasteful, increasingly distasteful, to another nation.

Now our foreign statesman (whom we may call Gamma) finds opposed to him in the home nation a loud-voiced, stick-at-nothing, malevolent, malicious body of opinion, which would fain deny him any existence upon any human plane of decency or rightful purpose. Do we not hear their cries in chorus of malice? "Gamma will upset the world! Gamma is a bloodthirsty boaster!—a deep and devilish schemer!—ruthless in injustice to all save his own race! He seeks to suppress the common rights of humanity with the mailed fist of might!"

Then, afterwards, what is the next phase of this picture of malice? Gamma, the much-decried enemy of mankind, at a crisis changes his attitude a little, does not, for the moment, ride rough-shod over the rights of suffering, harassed humanity. What now shouts the chorus of malice? "Gamma climbs down!

Gamma plays the coward ! Gamma shrinks from the test and turns tail ! "

Do we not recognize herein that, before the face of malice, there was no rightful act, no rightful word, no rightful thought even, that could have emanated from Gamma at the time of crisis ? Yet Gamma is a human being.

Shall we not, therefore, now realize that malice, ill-will, hatred (for there are many names for this same negative, destructive force) is the essential, relentless enemy of mankind and, in truth, a prolific breeder of pettier, yet no less disastrous, hatreds ?

To view the matter now from the angle of the individual, and to consider personal relations in normal human society and everyday contacts. This desperate, pernicious monster, this malice, still is rampant, discolouring with poisonous breath the clear light of reason, justice and reality.

" A " dislikes " B. " " B " has never harmed " A, " and has no definite intention of doing so. On the contrary, " B " may do a thousand and one normal, harmless or even beneficial acts, either towards " A " or generally. Yet how often do we find some serpent malice befouling the motive, and whispering, " Yes, I know—a sprat to catch a mackerel." " He hasn't got the spirit to refuse ! " " He knows which side his bread's buttered ! " " Oh, it's all done for publicity ! " Or, for contrary actions, another series of questionable motives may be suggested. " It's not like him ! You never find him giving anything away ! " " He'd never say yes, unless he was jolly well paid for it ! " " Hates publicity, does he ? You may depend upon it, there's some reason for that ! Mark my words ! "

But we need not multiply instances. Suffice it to say that malice will have it both ways. The victim of dislike will find the path of normal, decent, righteous action barred to him by a thousand entanglements of misjudged motives. This way lies no hope for humanity, either individual or national.

Since we do not despair of humanity, wherein, then, lies hope ?

The hope for humanity lies in the vitality of good, the indestructibility of good. For what do we behold ? The forces of the universe arrayed in two opposite categories. Upon the one side we have darkness, evil, hatred, destruction, while upon the other we find light, good-will and life.

But it may be said, " Even if this be true, what of the victory ? When two sides are massed against one another and the conflict is met, who shall augur the victory ? What confidence can we have that the good shall ultimately prevail ? "

To which I reply, " From the essence, from the inherent qualities of the opposing forces, it is certain that good shall prevail. It is the function of life to increase, and of death to decrease. In the same way, it is the function of good-will to develop, to construct, to make stable, whereas it is the essentially inherent

quality of bad-will or hatred to diminish benefit, to destroy, to lay waste."

Let us take a practical example: we see the piling up of armaments on this side and on that. Let us be frank with ourselves; let us recognize and openly acknowledge the only fundamental upon which these armaments are based. In essence, it is bad-will; it is hatred. Yes, though it be veiled under the seemly cover of "defence," at root there is hatred. Armaments are for destruction; neither men nor nations destroy what they like or love. If nations pile up armaments, it can only be because they regard one another as actual or potential enemies. Friends are not accustomed to exchange greetings at revolver point; neither will friends think it necessary to wear armour at dinner.

Recognize, then, the truth, that the fundamental of armaments is hatred, that hatred is the way of evil, the way of death, the way of extermination.

But I hear it said, "These armaments are necessary to our very existence. We cannot do without them—no nation could."

To which I reply, "For life, one thing is necessary—good-will. Is it not folly to say mankind can only live by armaments? Can only live by destruction? Is it not nearer the truth to say the life of mankind is being destroyed by armaments? Surely life comes more easily from production, from serenity, from joy, than from devastation, fear, anxiety and sorrow."

It has been said no nation can exist without armaments—has any nation at any time tried? Is there in existence such a thing as a Christian nation? I am vastly inclined to doubt it. For was it not said, "Who smites thee upon one cheek, turn thou the other to him also"? And it was not said, "When anyone *prepares* to smite thee upon one cheek, smite thou him first with thy clenched fist."

So I say, only by good-will shall humanity emerge. Force is elemental violence, is destructive, and its apparent victories have no permanence, whereas gentleness is in very truth mighty, for it subdues the heart.

W. B. Bashyr Pickard

WHEN ISLAM CAME TO IRAN

[**Dr. Irach J. S. Taraporewala** is a distinguished classical scholar, former Principal of the Cama Athornan Institute at Andheri and former Director of the Deccan College Post-Graduate and Research Institute, Poona. He here refutes the common misconception of the attitude with which the Arabs came to Iran and defends the spirit of the early Muslim conquerors. Thereby he makes a not small contribution to mutual good-feeling and respect. Historians generally owe it to good relations between peoples to make sure that past examples of tolerance and of co-operation shall not be overlooked or overshadowed by more spectacular and devastating deeds.—ED.]

The Iranian race has been marked throughout its long history by a certain boldness in religious thought and has stood on the whole for freedom of conscience. When given full play under favourable circumstances the Iranian genius has blossomed forth in wondrous ways, and even when hampered and persecuted the Irani has known how to reconcile this freedom of spirit with the observance of strict orthodoxy. Search for knowledge and search for truth have always been the guiding stars of Iranian intellect. It was on account of this trait that Islam had its most glorious fruition in Iran.

The conditions at the time of the accession of Kawādh (487 A. D.) were very closely similar to those prevailing in France on the eve of the French Revolution, or in Russia at the end of the First World War. The causes in all three lands, though separated so widely both in space and time, were similar and the results too were alike. As Dickens says:—

Crush humanity out of shape once more under similar hammers, and it will twist itself into the same tortured forms. Sow the same seed of rapacious licence and oppression over again and it will yield the same fruit according to its kind.

In Sasanian Iran also, as the result of so many years of oppression and neglect of the masses we get as the inevitable result the doctrines of Mazdak.

It was not so much the mysticism of Mazdak that disturbed the ruling classes but the social ideas that naturally flowed therefrom. Mazdak may in many senses be called the first Bolshevik, and in certain respects he went even beyond them. For he preached not merely common possession of property but also common possession of women. At first it was the gnosis and the mysticism that attracted the people as also the Shāhān-Shāh Kawādh. But the forces that had been gathering underground were far too strong, and soon the movement, originally intended as a reform of religion and a going back to the ideas of Brotherhood and Service, became in the hands of an uncontrolled mob a

violent and dangerous revolution. The most significant point about it was that it spread with the rapidity of a forest conflagration.

On Kawādh's death (531 A. D.) Khusraw, the ablest of his sons, was elected to the throne. He was the greatest of the Sasanians, and indeed one of the greatest among the rulers of mankind. He had already made up his mind as regards the state of Iran. He knew and fully realised the great danger that was threatening Iran with an internal explosion, if the Mazdakites were not checked. As soon as he was firmly seated upon the throne he set about suppressing them relentlessly. But like a true "physician of the State" he had also diagnosed the deeper causes of the disease. He had recognised that the distorted doctrines of Mazdakism were but the outward symptoms of a disease which had its roots deep hidden in the body politic. So while he took drastic steps to root out the symptoms he also set about with equal firmness to pull out the roots as well.

The great founder of the Sasanian Empire had declared "that there can be no power without an army, no army without money, no money without agriculture, no agriculture without justice." Khusraw vividly realised the truth of this. He saw that merely wiping out the Mazdakites would not cure the evil, so he made stern Justice the watchword of his life. With clear vision and with utter singleness of purpose he took up the task of saving Iran, and though in the beginning he seemed very cruel and vindictive, it was soon realised that Iran was about to shake off the disease which was eating out her very vitals. Very early in his reign he got the title of "Adl," the Just. There is the famous story of the Roman ambassador looking at the magnificent garden surrounding the royal palace. It was laid out in a fine geometric pattern, yet in one corner there was a strange want of symmetry. The Roman asked the reason why the garden had been spoilt in this manner. He was told that the adjacent land was the property of an old widow who would not sell it, and that the King would not take it by force. The ambassador exclaimed: "This irregularity is more beautitul than the most perfect symmetry."

Little by little his subjects, even the humblest, realised what this selfless and just ruler meant to them. Prosperity and peace returned to Iran and security and justice as well. Above all there was a return to toleration in matters of religious belief such as Iran had not known since the days of the first two Sasanians. Hindu Pandits were invited from India, and Christian philosophers persecuted in Byzantium were made welcome in Iran. These facts may be cited in proof of the toleration practised by Khusraw. For these inestimable gifts which he brought to Iran, for the peace and good-will he had extended to all his subjects, and above all for the strict

justice he meted out to all—for all these—his grateful subjects endowed Khusraw with the most glorious title a man could earn, the immortal name of *Anushak-Rubāh* (Noshīrwān), "He of the Immortal Soul."

After a glorious reign of forty-seven years Noshīrwān passed away (578 A. D.) leaving a name honoured all over Asia. After the removal of his strong hand the Sasanian Empire fell once again into the old ways. There was a flicker of outward pomp and greatness under Khusraw II (Parvīz, 590-627 A. D.), who was an able man but more mindful of pleasure and luxury than of his imperial duties. The old abuses removed by the strong hand of Noshīrwān came back with even renewed force. And after the death of Khusraw Parvīz there followed a welter of anarchy. Within two years a dozen kings and queens were put upon the imperial throne of Iran and removed. The masses were crushed utterly in this ignoble fighting for selfish power. There was no Mazdak this time to preach a gospel of reform and brotherhood, but a great Prophet had already arisen in another land, in Arabia.

When the Prophet of Islam had begun preaching the new Gospel to the Arabs some Iranians of learning and repute had joined him. Parsi tradition mentions among these one "Dastūr Dinyār," better known in Islamic history as Salmān Fārsī. He became a trusted Companion of the Prophet and among certain sects his name is among the three regarded as the holiest in Islam. The Syrian sect of the Nysayrīs include Salmān in their "mystical Trinity," which they designate with the letters A-M-S (Alī, "the Idea"; Mohammad, "the Name"; and Salmān, "the Gate").[1] This remarkable man formed the first link between Iran and Islam. He is said to have communicated to the Prophet a great deal of the inner teaching of Zarathushtra's faith, and helped to make Islam acceptable to Iran.

The Prophet of Allāh taught about the Fatherhood of God and the Brotherhood of Man, and in early Islam they practised what they preached. Naturally, therefore, the new faith brought new hope and fresh courage to the oppressed masses. The usual story of the Arabs coming down upon Iran with the *Qor'ān* in one hand and the sword in the other is certainly very misleading. The Arabs did come with the *Qor'ān*, and they were eager to find converts, so with it they also brought the message of Brotherhood which had long been forgotten in Iran. What is more, the early Arab rulers of Iran actually practised this brotherhood. The stories of the persecutions of Zoroastrians in Iran *by the Arabs at the time of the conquest* are not true. This does not mean that the Zoroastrians of Iran were never persecuted by the Moslems. The persecutions actually began when the rulers, under the influence

[1] See E. G. BROWNE, *Literary History of Persia*, Vol. I, pp. 203-4.

of narrow-minded bigotry, tried to enforce one particular set of dogmatic beliefs. In these persecutions the non-orthodox Moslems suffered equally with the non-Moslems.

There are, however, several very strong proofs of the early tolerance of the conquered Zoroastrians which can be quoted from history. In the first place the Prophet himself had admitted Zoroastrianism to be a "revealed" religion and so the followers of that faith were to be regarded as "a People of the Book." Secondly, it has been recorded that the Khalīfa Omar, zealous as he was for the spread of Islam, categorically prohibited the forcible conversion of Zoroastrians to Islam, on economic grounds. According to the law of Islam non-Moslems had to pay the poll-tax, and unless there was a sufficient number of such people the expenses of carrying on the administration could not be met. Thirdly, we know that right up to the days of Khalīfa al-Ma'mūn (813-833 A. D.) Zoroastrians existed in large numbers in Iran and beyond the payment of the poll-tax they were not subjected to any special hardship.

As a matter of fact, the most important as well as the longest Pahlavi work on Zoroastrian theology, the *Dīnkart*, was written at that time by Ātūr Farnbag, son of Farukhzāt, at the express desire of al-Ma'mūn himself. This work gives a detailed account of the laws and customs of the Zoroastrians. It also gives fairly detailed summaries of the whole of the twenty-one Nasks, the sacred books of Zoroastrianism. This certainly proves that Zoroastrianism was not dead in Iran, nor were the sacred books destroyed till almost two hundred years after the Arab conquest. Several other important Pahlavi texts were written about the same time or shortly after. Among them we may mention the *Būndahisn*, the *Epistles of Mānāscihr*, the *Zātsparam* and the *Sikand-Gūmānīk-Vijār*. About the last-named "we may be quite sure that it was written long after the Arab conquest of Persia." In this work we find criticism of Islamic beliefs and the author clearly states that "he did not admire the religion that was then in supremacy."[1]

The idea of most people seems to be that the Arab conquest of Iran marks a clear breach in the life and culture of the Iranian race. Nothing can be further from the truth. We must be specially on our guard against the narrow view that the period immediately following the Arab conquest was a blank page in the life of Iran.

It is on the contrary a period of immense and unique interest, of fusion between the old and the new, of transformation of forms and transmigration of ideas, but in no wise of stagnation and death. Politically, it is true, Persia ceased for a while to enjoy a separate national existence,

[1] *Pahlavi Texts*, Part III (Sacred Books of the East, Vol. XXIV), edited by E. W. West, Introduction, pp. xxvi-xxvii, and p. 169.

being merged in that great Muhammadan Empire which stretched from Gibraltar to the Jaxartes, but in the intellectual domain she soon began to assert the supremacy to which the ability and subtlety of her people entitled her. Take from what is generally called Arabian science—from exegesis, tradition, theology, philosophy, medicine, lexicography, history, biography, even Arabic grammar—the work contributed by the Persians, and the best part is gone.[1]

What was changed in Iran was the dominant religion and the outward forms of worship. Conversions to Islam took place in large numbers among the Iranians. Some of these (perhaps a goodly number from among the higher classes) were due to reasons of personal safety or the gaining of some worldly advantage. Among the masses too these might have been the more important reasons for conversion. But we must admit that a good proportion of these conversions was due to inner conviction.[2] They found the ethics of Islam simple yet lofty and applicable to daily life, the ceremonial simpler and more directly appealing to the ordinary man, and above all they found there brotherhood put into practice. Indeed the teachings of Mazdak, not yet forgotten, had prepared the way.

Even as regards territorial conquest, the Battle of Nahāwand (642 A. D.) did not end the resistance of the Iranians to the Arabs. Iranians continued to offer stubborn resistance in certain localities for many years.

The simple and lofty teachings of the *Qor'ān* were strictly followed in the early days, especially under the first four "orthodox" Khalīfas. During that period many of the Companions, who had known the Prophet personally, were yet living and could bear witness to the life of the Master himself in determining many a disputed point of the Scriptures. As the number of these dwindled there grew up a tendency among a certain class of Arabs to adhere more and more strictly to the *letter* of the *Qor'ān*. It was here that the Iranian mind was unable to agree completely. Iranians wanted Islam to be interpreted very differently from the ideas of these orthodox Arabs. Besides this growing and narrow orthodoxy there was also the racial pride of the Arabs, who as conquerors were inclined to look down upon all Iranians, whether Moslems or not, as altogether inferior to themselves. These causes tended to create a very sharp division between the Arab and the Irani within a very few years of the conquest.

The murder of the third Khalīfa 'Othman "destroyed once and for all the semblance of unity which had

[1] BROWNE, *op. cit.*, p. 204. The remainder of this splendid volume is a development of this theme.

[2] There certainly were some conversions by force also, but the authorities did not encourage these. BROWNE (*op. cit.*, p. 206) mentions that "severe punishment was inflicted by Muhammadan authorities on persons whom an indiscreet zeal led to injure or destroy the fire temples."

hitherto existed in Islam,"[1] and clearly marked out the separate destinies of the Arab and the Iranian. The next to be chosen as the Khalīfa was 'Alī. Many high-placed and important personages in the Moslem world were sorely disappointed, but to the Iranian this choice came as the recognition (although a bit tardy) "of his well-founded claims to that high office." The Iranians, recognising different grades of society and also hereditary monarchy, wanted the principle to be extended to the "apostolic succession" to the Prophet also. Because the Prophet had left no son, the succession, to the Iranian mind, should have been vested in his daughter Fātima and her husband 'Alī. Moreover he was a cousin of the Prophet and the best beloved among his disciples. Besides the Iranians were particularly grateful to him for the treatment of Shar-Bānū, a daughter of Yezdagird III, the last Sasanian ruler of Iran, after she had been captured. He had saved her from all molestation and had later given her in marriage to his own son Husayn. Thenceforth both the apostolic succession and the Imperial succession to the crown of Iran were united in the person of Husayn and his line. The Shī'a faction in Islam was started upon the death of 'Alī, and Iran unanimously decided to support the house of 'Alī, because it represented this double claim, both spiritual and temporal. The tragedy of Kerbalā (680 A. D.) made the cleavage complete. From that date Islamic Iran starts on its own path and Iranian genius blossoms forth in new ways to enrich Islamic thought and culture.

The removal of the capital to Damascus by the Omayyads made the task of consolidating the Shī'a faction easier. The movement in favour of the house of 'Abbās had the complete approval of Iran and it was principally with Iranian help that the 'Abbāsīs were installed at Baghdād. This new centre was very close to Madā'in (Ctesiphon) and hence it also had a sort of glory reflected from the glorious past of Iran. With the 'Abbāsīs began "the Golden Age of Islam" in which Iran came back into her rightful heritage in the world of letters and culture. It was the preponderant Iranian influence at Baghdād that ushered in the era of toleration and freedom of belief. This era "reached its culminating point in the splendid reign of al-Ma'mūn whose mother and wife were both Persians and whose ministers, favourites and personal characteristics were Persian also."[2] Appropriately this culminating period of "the Golden Age of Islam" was also the period when the most important works of Zoroastrianism were produced in the Pahlavi language. The *Dīnkart*, the *Būndahisn* and other works of their group were, as already mentioned, composed at this time.

This wonderful outburst of literary

[1] BROWNE, *op. cit.*, p. 217.

[2] *Ibid.*, p. 255.

and philosophical activity really represents the Spirit of Iran freed from Arab domination. The real inspiration during this period came from the Mu'tazila school of thought whose leading idea "is best characterised as the enduring protest of sound human understanding against the tyrannical demands which the orthodox teaching imposed upon it."[1] Man was born free to choose his own path; such was the teaching of the great Zarathushtra himself, and after him of all the teachers of Iran.

IRACH J. S. TARAPOREWALA

PATTERN IN HISTORY

Cosmos or chaos? That is the problem with which Prof. V. Gordon Childe, the archæologist, deals in *The Rationalist Annual*, 1945. His conclusions are on the whole heartening to those disturbed by the substitution by many "exact" scientists of probabilities for laws. If the immutable genera and species of the older biologists have given place to evolutionary theory, if

> the old static order of arrangement was dissolved...by that very fact there was displayed a new sort of order—an historical order—no less rational.

For if, as Professor Childe admits, the laws in the historic process are not so overriding and compulsive as to rule out human initiative, laws there are. He sees them as created by the historical process itself, which "has not to conform to any rigid mathematical order, but yet manifests a growing order which reason can partially comprehend."

He finds in the history of history writing

> persistent efforts to find behind the constant flux...a permanent reality exempt from change, a durable order behind apparent chaos, a transcendent unity above the struggling mob of events.

It is a sound intuition that prompts the search for pattern. Whether in history or in the natural sciences, however, a measure of detachment is necessary and the recognition that only a segment of the process is available to the theorist. "Viewed too close, the pattern disappears." Professor Childe applies this concept reassuringly to the dismal view of those modern physicists who see the running down of the universe as an irreversible process. He suggests that physicists wishing "to embark on the seas of history should submit to the limitations of historical order." He recalls that Lord Kelvin's original formulation of the second law of thermodynamics ran "There is *at present* an universal *tendency* to the dissipation of mechanical energy" (italics Professor Childe's). This does not contradict, as does the *ex cathedra* "irreversible," the ancient Indian doctrine of alternate manifestation and dissolution of the universe. That "light and darkness are the world's eternal ways" has a universal validity within the range of our experience which lends it probability upon the cosmic scale.

[1] Quoted by BROWNE (*op. cit.*, p. 281) from Steiner's *Mu'tazaliten*.

YEATS ON INDIA

[**Dr. Alex Aronson,** author of *Rabindranath through Western Eyes,* and of the recently published *Romain Rolland: The Story of a Conscience,* analyses here the reaction of the Irish poet W. B. Yeats to India. The descent from spiritual attunement to mere æsthetic appreciation ended in the topsyturvy values of Yeats's last years. Yet the attraction was always there. Does anyone whom the real India has touched ever quite forget?—ED.]

Yeats was not the first to discover that poetry is born out of a mystical experience, a kind of supernatural trance where all earthly conflicts are solved and the subconscious itself is transformed into artistic creation. Many before him had experienced a similar spiritual awakening; indeed almost every great poet is confronted, at one time or another, by the truly overwhelming realisation that the life of human beings on earth is in itself hardly at all a significant subject-matter for great poetry, unless it is purified of all extraneous matter, the irrelevancies of a purely "human" existence. Instead of the "all-too-human" of commonplace experiences, there is a new awareness of the "superhuman" level of existence, where the poet becomes one with the all-pervading spirit of the universe.

Many literary critics will not feel happy with such an interpretation of the creative process. They will accuse the poet of indefiniteness and attempt a more "scientific" analysis of the urge for literary expression. But we have to go by what the poet himself tells us. And there is no doubt that, in the case of Yeats, the "superhuman" or "supernatural," in short the non-rational, played an exceedingly important part in his evolution as a writer and a poet. And the fact that, from his childhood onwards, he felt attracted towards things Eastern, and particularly towards India, indeed proves that not only intellectually, but also temperamentally he was drawn towards the subconscious of the human mind. And more than once he found in India what was so sadly lacking in the West: an intuitive approach to life, a religion born of an inner need, a challenge to materialism.

Yeats was a dreamer and more than once he deceived himself into believing in an India of his own creation, the India of the Romantics; indeed, as to so many other European thinkers and poets before him, India was to him a wish-fulfilment rather than a reality. And first and foremost it was an escape, a looking back rather than a looking forward, an India coloured by the nostalgic emotions of a dissatisfied European poet.

Yeats discovered the East when, still an adolescent, he became alienated from science by the "Odic Force" of which he first heard in Sinnett's *Esoteric Buddhism.* From

that time onwards Science became for him "the tree of death" or, as he calls it later, "the religion of the suburbs." Theosophy, Buddhism, the Odic Force and poetry, constituted, for the time being, the essence of Yeats's dreams. He remembers this period of his life with a certain amused irony in his "Reveries over Childhood and Youth."

We spent a good deal of time in the Kildare Street Museum passing our hands over the glass cases, feeling or believing we felt the Odic Force flowing from the big crystals. We also found pins blindfolded and read papers on our discoveries to the Hermetic Society that met near the roof in York Street.

A more mature understanding of things Eastern came with the visit of a "Brahmin philosopher from London" whom Yeats and his friends had invited to spend a few days with them at Dublin.

It was my first meeting with a philosophy that confirmed my vague speculations and seemed at once logical and boundless. Consciousness, he taught, does not merely spread out its surface but has, in vision and in contemplation, another motion, and can change in height and in depth.

Yeats's discovery of India can hardly be called an intellectual and even less an academic achievement. His poetry, indeed his love for all that is primitive and simple and rooted in the soil, quite naturally led him towards India. Already in 1897, in an essay entitled "The Celtic Element," he speaks of the imaginative passions of the "ancient people" who were nearer "to ancient chaos, every man's desire, and had immortal models about them." A few years later, in 1900, in an essay on Shelley, he compares the ministering spirits of Intellectual Beauty with "the Devas of the East, the Elemental spirits of mediæval Europe, and the Sidhe of ancient Ireland," and he regrets that Shelley knew so little about their traditional forms.

Yeats, in his early manhood, was intensely preoccupied with the past, that dim and primeval darkness of ancient times. Indeed he shows all the symptoms of that kind of revivalism which is more concerned with the past than with the future. Even a cursory glance at contemporary poetry made him realise that the future of European literature could hardly be expected to be found in a return to the primitive darkness of ancient times. "There are two ways before literature," he says, "upward into ever-growing subtlety ... or downward, taking the soul with us until all is simplified and solidified again." (1906) This was written six years before Yeats discovered Tagore's English rendering of *Gitanjali*. And it was quite in the nature of things that he found in *Gitanjali* just those elements of poetry which were lacking in the West: the living tradition of the past, a continuity in the life of the people whose roots are deep down in the soil.

It is from this time onwards that we find Yeats definitely turning towards the East for inspiration.

For by means of a rather subtle identification of ancient Ireland, on the one hand, and India, on the other, Yeats looks for a common past and a common soil in both the countries alike. And in moments of deep depression he will cry out: "It may be well if we go to school in Asia, for the distance from life in European art has come from little but difficulty with material." Or, "Only our lyric poetry has kept its Asiatic habit and renewed itself at its own youth, putting off perpetually what has been called its progress in a series of violent revolutions." (1916) Sometimes, indeed, Yeats feels that Europe has outgrown her past, that every seed has borne its fruit; and in the same essay he continues: "...it is now time to copy the East and live deliberately."

In more recent times, his attitude towards India has indeed become more "deliberate"; instead of the imaginative identification of his early life, he will now have recourse to intellectual prognostications which at times hardly bear scrutiny at all. When he borrowed something from India, he would excuse himself by the supposition that India is essentially Irish. In his introduction to the *Mandukya Upanishad* (1935) he praises the belief of certain Indians who seek the divine in sexual union. Louis Macneice in *The Poetry of W. B. Yeats* mentions Yeats's last prose writing "On the Boiler" which reveals the reactionary ideals which he would have liked to see embodied in his nation. "The formation of military families should be encouraged," he writes, "for human violence must be embodied in our institutions." And Ireland also must have a caste system: "The new-formed democratic parliament of India will doubtlessly destroy, if they can, the caste-system that has saved Indian intellect."

These few quotations can hardly do justice to Yeats's attitude towards India. Taken out of their context they may frequently seem misleading, if not contradictory. A poet's approach to a foreign civilization must necessarily imply a valuation; for what are attitudes if not determined by a system of values that are entirely the poet's own? In the case of Yeats we may safely say that many of his values, both literary and cultural in general, were derived from that revivalist movement which he himself helped to create and which was by no means determined by purely literary considerations. In poetry and in politics, in the drama and in religion, the same forces were at work. It was a return to the primeval simplicity of the past, the unsophisticated civilization of the "people." In discovering their own land, they also discovered India. And although they all too frequently generalised on abstract issues and found similarities between Ireland and India which actually never existed at all, although Yeats in his old age came obviously under the influence of reactionary tendencies, there is no doubt that India was to him the fulfilment of many of his dreams, a vision of the final harmony in human life.

A. ARONSON

STEMMING THE TIDE

[**Shri J. M. Ganguli, M. Sc., LL. B.,** writes in a mood that assails every thoughtful man from time to time. A blank negation falls upon the soul and all activity seems purposeless. But "To what end all this striving?" and "What can one man do?" are counsels of illusion. Humanity advances slowly in the mass, but in the individual, the microcosm of the Universal Whole, there lie all powers and potencies in germ. The weaknesses and imperfections are only in the personality; the seeming impotence is only there. Can an unfolding God experience despair if he forget not his divinity? It has been well said that we live in an atmosphere of gloom only because our eyes are downcast and rivetted to the earth, with all its grossly material manifestations. The outside world at the present time is a depressing spectacle indeed. But if, instead of looking out and down we looked within, centred our gaze upon the *inner* man, how quickly should we escape the coils of the great serpent of illusion, how surely rise to our true dignity and strength, to be the earlier ready to help the poor, mad world to sanity!—ED.]

In the *Mahabharata*, in the narration of the battle of Kurukshetra, the analogy of the sea-tides being resisted and thrown back by the coastal sand has been often used to describe how a hero met and received the onslaught of his rival. Sitting on the shore and watching the waves forming and reforming and swelling, out in the sea, under the crimson glow of twilight, watching them creep up and then rush forward with increasing animation to dash against the shore, undamped in their excited spirit and unconcerned at the repeated repulse—one is led to wonder if anything useful results from the resistance and throwing back of the waves by the shore. They come and come, again and yet again, unabated. How ineffective the shore is in changing the tidal tendency! Can such persevering resistance as by the shore reform and change no tendency? Can it do nothing in suppressing the waves and in turning their energy to higher and loftier purpose? Is it for it only to stand helplessly, a silent spectator of the mad fury and wasteful enthusiasm of the unthinking waves?

Such reflections go deeper and bring a feeling of pessimism and despair. How often do we not find such fanatic fury and such unseeing, childish, misdirected enthusiasm around us! There is no stopping that fury and enthusiasm. They go their own way. People affected by them listen to no words of caution or of prudence. Excited instincts drive them. Impulses overwhelm their thoughts and judgment. Pride and vanity cloud their vision. "This is life," they say, as they whirl on after the satisfaction of this or that desire, which, under lack of restraint,

rages strong and wild. "It is inertness to be at a standstill, and not to be moving with the times," they cry. "The days of the great *Rishis*, the days of *Satyayuga*, the days of Buddha's wisdom or Christ's sermons are all long gone. Ideas unfold in a new light; conditions change and assume other complexes; fundamentals are reversed; assessed values and accepted significances get upset, as Time rushes onward."

So they dilate in justification of their up-to-dateness. "Time fleets, and we cannot look back, but must float on in its current, and must keep abreast with things moving and ideals changing." So they express their conviction. However they move; whatever they do; whatever way they may be inclined; they have always arguments in support thereof.

Time does fleet, but in what manner? Does it carry us off with it, bound hand and foot? Or does it only go its own way, by itself, presenting to our view an infinite variety of things revolving in all phases, an endless chain of incidents and happenings with their causes and interrelationship shrouded in mystery, thereby tickling our senses and giving us thoughts, experiences and ideas?

What are we to do? Are we to drift in its current, just like unthinking straws, or should we stand firm, watching movements and passing events and learning to assess true values and significances which bear on our life, conduct and outlook? If we float, our mind and thoughts are preoccupied and excited by the movement and we fail to take the perspective of the receding surroundings and get no time to take a deeper view into things. But if we keep control over ourselves, stand by and observe all around, reflect, judge and decide and move at will and with discretion, our mind is unstrained by rush, unworried by the ebb and flood and undistracted by cross-currents. In an age, however, when fickleness and restlessness have become features of common life and when every mind is turned to change and novelty and to continuous and rapid motion, restraint and steadiness and the taking of well-judged steps would be wild suggestions and would make no impression.

Would things then go on drifting to no purpose, as they seem to do? Would restlessness and mere impulsiveness sweep away the human mind from its moorings, and mere pleasure-hunting thoughtlessness regulate human action? Would ideals and principles which through the ages have elevated the human mind and held it fast to the path of wisdom and purity, in the midst of all temptations, go by the board? Would lofty examples of self-abnegation; of unflinching self-control and discipline; of unshakable faith in a divine purpose in human life and of absorbing devotion to the realization and attainment of that purpose; of unwavering, fanatic pursuit of fixed aims and ideals; of ignoring or overcoming all difficulties and of hardest

sacrifice, even crucifixion if it came in that pursuit, be ridiculed as silly fancy and mental weakness? Would sanctity of altars and of temples, the holiness of Prophetic teachings and the sacredness of the injunctions of the spiritually advanced no longer bring inspiration and mould the life we live?

One after another as the waves come so do such reflections, to leave a sense of lost-ness and indecision. The ineffectiveness of the sandy coast in quieting the watery upheavals only deepens that sense. Is it then worth attempting, ineffectively like the coast, a reform of the trend of things around us, which provoke thinking and often urge us to preach patience, restraint and steadiness?

The spirit for action, the enthusiasm for argument, the inspiration to differentiate the good and the beneficial from the bad and the harmful—they all depart; all work and action cease to have further interest. Poor, humble beings—what can we do, when greater men have failed to achieve their aims? How funny the idea to lift a pebble and put it in the path of a rushing current when stronger hands, having moved big boulders to check it, have failed to leave enduring results? Of course the great Rishis, the holy Incarnations, the Prophetic Sages, who have occasionally appeared and given the lead, have spread their *jyoti* (light), have impressed the mass mind and directed a change in the existing foolish tendencies and unhappy movements. Reforms have been effected and have lasted also for a time, but thereafter there has been lapse and wilderness again. Thus it has ever been. Such ups and downs in human tendencies; such climbing up towards heaven and then slipping down in confusion, unrestraint and disorder; such pursuit after bright ideals and holy teachings, followed, after longer or shorter intervals, by irreverence, disregard and self-satisfying wilfulness—these are in the pages of human history.

With what hope, then, shall I rise from the little rock on which I am sitting to fight the tide and turn its energy to another purpose, towards another ideal? How useless and childish all human acts and enthusiasm appear to be! How ineffective! We think and imagine; we conceive schemes of reform and of a new order; we work with enthusiasm to give effect to them; but when we pause and look up despondency comes and a picture of ultimate futility, spreading through the ages, stands coldly before the vision.

Behind that picture there is a Mysterious Purpose, of which we get only an occasional inkling when our mind is serene and meditative, but which in our littleness we cannot comprehend. The great periodic mass reactions brought about by the Inspired and the Blessed in some inscrutable way form parts of that Purpose, even as current tendencies, which culminate in those reactions, serve in some other way the same

Purpose. But with the imperfections in us we cannot penetrate the Supreme Mystery of all this, and the more we reflect the more our mind swings backward and forward and we find ourselves in indecision at the crossroads of action and inaction. The urge to action comes and we move and act, but the thought of futility and of not achieving lasting results brings icy coldness. There is thus no satisfaction, no happiness. How can, indeed, satisfaction and happiness come when there is so much imperfection in us! Therefore it is that wise men have concentrated on first removing by *sadhana* those imperfections before looking for Revelation. We have to do likewise.

J. M. GANGULI

ROBOTS IN SCHOOL AND IN STATE

With differences in degree most educational institutions of our time are, in the name of discipline, authoritarian in their methods. This applies not only to the field of subjects taught but also to the manner of teaching them. How this educational technique of forcible inculcation of ideas in the long run predisposes the future citizen towards a narrow and conservative old order is finely argued by Mr. James Marshall in the November 11th *Saturday Review of Literature*. Rightly does Mr. Marshall claim that it is in the class room that youngsters' attitudes and predilections are formed and developed. No wonder therefore that those whose education has lain in the hands of teachers to whom free discussion and an open mind are unorthodox carry their dictatorial inhibitions into public life. The fixed attitude of the teacher in imposing upon the young his or somebody else's views, without allowing scope for free development of the children's own thinking capacity is the dangerous parent of creedal loyalties. Mr. Marshall asks a pertinent question:—

> How can we hope for peace if nothing is done to break the cycle of authoritarian classrooms turning out every year around the world millions of little robots ready to accept authority on any terms, for any miserable little promise of reward—and millions of little bullies ready to play the authoritarian in home, in school, in industry, in scholarship, or in government?

If we are preparing for democracy and peace, care must be taken that our education prepares our younger generation to understand and to co-operate rather than to fear and to obey. The most impressionable years of childhood must be devoted to bringing to the children an awareness of the potentialities of self-effort and self-reliance, co-operation and interdependence. The combination of opportunities for the development of these qualities with such discipline as may be necessary to keep the children off the wrong track is a difficult task, no doubt, and one which involves first the training of the teacher. But it is eminently worth doing. None who recognise the rôle of education in saving the future, ought to overlook this important aspect of educational methods.

C. F. ANDREWS : AN APPRECIATION

[Charles Freer Andrews did what one man could to atone for the racial arrogance of his countrymen, the colour-pride of his kind. He was a lover of India, he lived in the Indian way, he championed the victims of prejudice and injustice, he helped the poorest of the poor. He believed in human brotherhood and, quite simply and unaffectedly, he practised, in so far as in him lay, true brotherhood to all without distinctions. He was a faithful follower of the Christ he served. **Shri Gurdial Mallik,** who knew him for long years at Santiniketan, writes here of his devoted ministry of reconciliation.—ED.]

Every educated man has read or heard of the Greek philosopher, who used to hold up a lantern in front of the face of every passer-by on the public road in his search for a full-fledged man. He continued this queer (as it appeared to be, to so many) quest for several years. During that long period quite a number of people, who at least were sure of answering to his objective, had asked him if he had succeeded in his efforts and had been answered always, to their deep disappointment, in the negative. To prove to his angry interrogators that he was right in refuting their claims to the title of a *whole* human being, he would make them look into the magic mirror which he always carried with him: And lo! their reflections therein only verified the viewpoint of the philosopher, for these revealed them in contours and colours that were far from a confirmation of their pretensions.

This grand and glorious quest will go on till, in the mass, mankind has reached a high level of humanity. In the meantime, one has to be on the lookout for persons who are *wholly* human, to the depths of their souls, at one end, and to their very finger-tips, at the other. For, truth to tell, it is such beings who are really holy, and sign-posts to the yet higher reaches and ranges of spiritual evolution.

It is, no doubt, obvious that we are all on the way to the consummation of the quest in question. However, it does one's heart good to come across in his life, here and there, a person who is fragrant with the fullness of humanity. C. F. Andrews (the fifth anniversary of whose passing away falls on April 5th) was a friend of the poor, who are always with us to evoke and implement our humanity. He provides a useful study in synthetic humanity.

He was born on February 12, 1871, in Carlisle, in the North of England, in a conventionally Christian family. Seated at the feet of his mother he often heard from her lips the story of the Divine Man—the Whole and Holy Man—Christ. This, now and again, would enthuse him to expectancy, so that he would exclaim at every dawn: "If Christ were to meet me today

on the road!" Once, while he was in a reminiscent mood, he told the writer that on one occasion, while still a boy, he fell seriously ill and the doctors gave up all hopes of his recovery. However, when he opened his eyes after his state of coma had ended, he actually saw a white flower on his bed. He felt it was from Christ, for, on enquiry, he was told that none had put it there. He completed the prescribed school and college courses, the latter at Cambridge. It was here that he met Professor Browne who enlarged his understanding of the crux and core of religion by interesting him in Islamic faith and philosophy, as did Dr. Westcott of Durham by expounding to him the tenets and truths of Hinduism and Buddhism, respectively.

To this expansion of his insight as an orthodox Christian—an expansion which had begun to loosen the strands of the veil on his vision of the *whole* of Truth—were added, later on in life, service of the disinherited and the despised in the slums, of the unjustly condemned coloured people in the colonies, and his intimate and integrating contacts with Swami Shraddhanand of the Gurukula, Hardwar, with Moulvi Zakaulla and Hakim Ajmal Khan of Delhi, with Rabindranath Tagore and Gandhiji—those windows through which shone forth to him the wisdom of the East—"from which comes light."

Thus, a few of the folds of the cloth of church, caste, colour, country, creed, under which lay hid the basic and beatific humanity of C. F. Andrews, were spread out and straightened. He walked away, therefore, from the parish-pump towards the seashore. He filed off the fetters which *bound* his faith to a particular person or to particular postulates and premises. The result was a radiant self, which had, at long last, responded to the radiance of the Supreme Self.

The practice of *perception*, not profession, of this oneness with all, notwithstanding the diversity of maxims of belief and modes of behaviour, made Mr. Andrews a citizen of the Republic of Humanity. Through his ministry of reconciliation—reconciliation between the governor and the governed, between the coloured and the non-coloured, between the Christian and the non-Christian, between the "have's" and the "have-not's"—he girdled the globe with good-will. And if today, in the colonies in particular, there are groups of people who stand up to the protagonists of parochial patriotism there and are able to steal a little of the latter's thunder, it is due to the devoted labours of Mr. Andrews—the humanist—extending over three decades.

The secret of it all is to be traced to Mr. Andrews's having had the courage to outgrow the inhibiting influences of the three or four main makers and moulders of *partial* or parcelled humanity—the church, caste (in its widest sense), the country and the colour bar—and to cul-

tivate that healing "human touch" of which the poet has sung:—

It is the human touch in this world that counts,
The touch of your hand and mine,
That means far more to the fainting heart
Than shelter or bread or wine;
For shelter is gone when the night is over
And bread lasts only a day,
But the touch of the hand and the sound of the voice,
Live in the soul alway.

GURDIAL MALLIK

AN AMERICAN DILEMMA

Sometimes an objective evaluation of a situation by an outsider can awaken those concerned to the conditions and their implications better than can criticism by their relatives and friends. The Carnegie Corporation did well to entrust the study of the Negro problem in the U. S. A. to a distinguished Swedish sociologist, Dr. Gunnar Myrdal. His admirable two-volume study, *An American Dilemma: The Negro Problem and Modern Democracy* shows the antithesis between the present status of the Negro tenth of the population of the United States and the ideals for which that country traditionally stands.

That study has indubitably played its part in the present stirrings of conscience on the treatment of the Negro. Lord Hailey, commenting on Dr. Myrdal's survey in *The Times* of 25th July under the caption "America's Colour Problem" concedes

the growing recognition by the American public that in a conflict which is so largely a war of ideas, their country occupies a somewhat exposed position as a defender of the democratic faith.

This is putting it mildly. But for years, even in the South, there have been voices raised in protest against the damage done not only to the Negroes but also to the whites by the inhibitions placed by custom upon natural human intercourse and the many injustices sanctioned or condoned by law. The recognition has been growing that in putting other men in bonds we circumscribe *our* freedom; in shutting others out we shut ourselves in, in an ever-contracting enclosure that ultimately must crush out of us all that could have developed into something broad and free. The human family is an indissoluble unity. Every attempt at fractionation is therefore bound to fail, but mankind has been unconscionably slow at grasping this first lesson in Nature's primer, as witness untouchability in India no less than the racial arrogance found almost everywhere, though most focalised at present in South Africa and in the Southern U. S. A.

Racial arrogance, like creedal exclusiveness, is an expression of provincialism and the little mind. *South Today*, published from Clayton, Georgia, in the "Deep South" has been for seven years boring from within at the solid wall of prejudice that shuts off whites from Negroes to their common detriment. How, it demands editorially in its Spring-Summer issue, 1944, can an international organisation of all peoples be successful unless all become world-minded?

Can we any longer afford to take our children even through grammar school without giving them knowledge and appreciation of the East?... Surely the greater need today is not to give our children Commando drills strengthening their muscles, hardening their hearts, but to give them ideas on which to stretch their imaginations, exercises in strengthening their identifications with other peoples.

NEW BOOKS AND OLD

A MODERN POET-PHILOSOPHER *

The author has given us a summary of the late Sir Muhammad Iqbal's philosophical views on certain important matters pertaining to religion. He has largely drawn for this purpose on Iqbal's lectures on "Reconstruction of Religious Thought in Islam." He distinguishes the pre-intuitional from the intuitional period in Iqbal's thought. In the former, his thought was pantheistic and so "appealed most to the broken and the tottering society of the Muslims of the time." In the latter, and after his visit to Europe, he emphasised the volitional aspect of life, and held the human ego to be ultimately real. He accepts Islamic realism in all matters. The physical and sensible world is real, because it is perceived, and because it obstructs our will; and so is the ego in all its forms and expressions in animal life. But over and above these empirical realities, there is the supersensible and the transcendent reality of God. This reality can be proved only through a special form of knowledge called Intuition. Mystics alone have this intuition. He himself claimed only the intuition of the Self. God, who is a Person, is to be conceived on the analogy of the human ego, which we may succeed in knowing in certain tense or highly dynamic moments of life.

What Iqbal says about intuition is not very convincing. It is true that intuition can only be understood as an immediate form of experience as opposed to thought and perception. It is also true that it ought to be understood as a cognitive form of experience in which the Real is known. But he goes farther and says that it is a peculiar property of the heart, and not of the mind or the intellect. It is a feeling, in which the subject of experience is submerged. The mystic obliterates himself, and is not other than his own object.

Such a feeling-experience, whatever its value, cannot be *cognitive*. It will be a vague and inchoate feeling of unity, that is all. It will be wrong to say that such an intuition is as objective as our normal experiences. Whatever may be said to the contrary, feeling is subjective. It is not a means of cognising reality. Vedanta accepts intuition; but this intuition is more appropriately intellectual or *bauddhic* than a matter of feeling, and the reality intuited is not objective and external, but in the truest sense the Self or the Atman. This is indeed the character that distinguishes Advait Vedanta from all theistic religions and systems of thought. The highest reality is not external to us, but our very Self. It is the true Person that has shed all limitations of individuality and of egotism. For Iqbal, however, the ego is the highest and the only form of reality. His whole philosophy is the philosophy of ego-hood. Even physical nature is understood by him as essentially dynamic, and so a collection of egoes

* *Metaphysics of Iqbal.* By DR. ISHRAT HASAN. (Sh. Muhammad Ashraf, Kashmiri Bazaar, Lahore. Rs. 3/-)

just like the monads of Leibnitz. The existence of these egoes is permanent and not to be resolved back into God. The existence of God does not involve the obliteration of any self. These selves evolve to greater and greater perfection without losing their individuality. The human ego is the highest so far, but it is not the limit.

Since God is conceived on the pattern of the human ego, he is in a sense an exalted human being. "God as revealed by Intuition is dynamic and highly active in its essence." But he is not an outside God, having external relations to the universe. He is the universe. This definitely points to pantheism. But Iqbal modifies this view through his theory of creation. God has created the world.

> Looked at from outside these acts are spatial things and events. Some of the acts in the course of development have become self-conscious. These are "I" and "you."

Thus the subordinate egos are created, but thenceforward they are immortal and ultimately real. This saves theism. It is however a view which is not very plausible. Something which is the product of an act cannot survive that act. Indeed, if we accept an outside nature to which the act is directed, that nature can, more or less permanently and independently, embody the results of the act. But for God, there is no outside nature which is independent of his act and on which the act may be directed. How can then the products of God's activity have permanent or immortal being? How can the egoes thus created have a real will of their own and freedom to mould their destiny? The author says:—

> The finite egoes are part and parcel of him. Our life is organic to his being. But that does not mean the loss of our ego-hood or freedom....He has of his own accord chosen the finite egoes as participators in his life.

This vacillation between the absolute unity of God and a real plurality of the egoes is most confusing. In Vedantic philosophy, the self is by nature immortal, and not immortal through deeds. He is therefore never created. In fact, ultimately, there is only one real self, and that is the Universal Self.

A question of some interest which arises is, *how* does God create? That he creates through his will may be admitted. But leaving the purpose of creation apart, since all purposes are bound to be finite and human in origin, can the creative act itself be further analysed and understood? The author says in this connection that the perception of God is a living creative activity. "He creates as He knows, and He knows as he creates." This is very significant. It means that God does not *first* create through his will, which is a separate act, and *then* know what he has thus created. If he could do this, the creation would have achieved something real, which could *later* be known. But if he creates as he knows and *vice versa*, knowledge ceases to be awareness of reality in the simple sense. It becomes creative of its object; and the only knowledge which is creative of its object is illusory perception, or knowledge which is not knowledge but imagination masquerading as knowledge. The above view of Iqbal, if it is really held by him, can only be interpreted in the Vedantic way, according to which *all* knowledge of the world is creative of the world *just like illusory perception*. Such knowledge is not real knowledge, but only conception or *kalpna*. The world is an idea

only, not a reality. But to the extent to which it claims reality, to that extent it is illusory and false.

Iqbal's conception of God as *an ego* is anthropomorphic. But he has succeeded to a certain extent in refining the notion. God is the life of the universe. He is the Ultimate Ego which comprehends in itself all beings, all finite egoes. We live and move in God, but remain eternally distinct from him. The Ultimate Ego holds the finite egoes in its own self, without obliterating their existence. It is a view very like the qualified non-dualism or vishishtadvaitism of Sri Ramanuja. In the latter system, however, God does not create but is eternally qualified by *chit* and by *achit*, which constitute his body. He has the differences constituting the world implicit in him, and these he makes explicit at the time of creation. Where a real creation out of nothing is admitted, it is bound on analysis and further reflection to lead to a non-real and illusory world for what is "brought into being" is not really there even at the time when it appears to be there. Will can never create "reality," but only an appearance of reality, which is necessarily illusory in character.

Iqbal's philosophy has distinct trends and practical aspects which distinguish it from Hindoo thought. According to him,

> The more of desires, longings and yearnings, the more we ascend in the scale of life. This creative force of desires is the core of our personality. Higher life does not consist in a state of want of desires.

Hindoo thought on the other hand seeks freedom from empirical existence, and so freedom from its cause, which is desire. Desire originates from Ignorance. The means to freedom then is not will, or prayer or even "Ishq" (love) but right knowledge—*jñyānāt eva tu kaivalyam.*

G. R. MALKANI

SHAW'S "PRIMER OF CITIZENSHIP" *

What is the outstanding characteristic in Bernard Shaw's writing on political and social themes? What is the quality that sets him apart? It lies in this: that he actually sees the object in front of him. He brings a clear eye and a legal mind to bear upon any given institution, finds out what its function is, then looks round and discovers that no one else, whether statesman or citizen, knows that function or understands the situation. Take a minor example from the book under review. One day, hearing that a dressing-room for a municipal football ground had been provided, he strolled in one Sunday morning to look at it. He arrived in time to hear the attendant abusing a player for giving him no tip. The chap had no money. Then he had no right to use the dressing-room, said the attendant. And this was the general opinion of all present, Shaw found. "This was the remarkable part of the business," he continues :—

> Nobody present except myself had any conception of communal institutions. No doubt some of the footballers who had tipped or were about to tip the custodian, though

* *Everybody's Political What's What.* By BERNARD SHAW. (Constable and Co., Ltd., London. 10s.)

they were poor enough themselves, were quite willing to pay a trifle for the exclusion of the absolutely penniless; but neither they nor the custodian himself saw anything dishonest or antisocial in the transaction. No doubt if a police constable had refused to allow them to walk through a main street of their city unless they tipped him, they would have been scandalized, because they were unused to such demands and thought of a street, however well lighted, paved, swept, and policed, as a gratuity of nature, like sunlight or rain water; but they had always paid someone for a dressing-room, and therefore regarded the grafter-custodian as quite in order.

Such has always been Shaw's approach. In matters large and small, ranging from a municipal dressing-room to the complicated functions of the State, he looks to see what actually is being done, and finds that people do not know what they are doing. Bertrand Russell can do this when he has a mind to; but Shaw does it on a far greater scale. That is why, with all his faults, he stands alone and has the right to say—"Heroic aspirations, devoted services, dauntless bravery, unsparing bloodshed are worse than useless when the combatants know neither what is wrong nor how to set it right."

Shaw's approach is again displayed in this book in many places. But there is danger in his method, and the Olympian attitude which he takes up towards the war is not effective, for the reader does not get the impression that he troubles to acquaint himself with contemporary facts. He claims to be equally sorry for both sides, to extend his pity to friend and foe alike. Such an attitude is not only legitimate, but could be an inspiration to others. All governments have been responsible for the growth of Nazism. That is so, and because it is so, we are fools and knaves. But that does not make Nazism other than what it is—a terrible thing, a dreadful, damnable thing, beside which indiscriminate bombing is as nothing, as nothing! Shaw does not see this. He does not feel the evil. And why? Because feeling springs from knowledge. And nowadays Shaw is too self-satisfied to acquaint himself with the facts. It is quite clear that at this stage of his life he never studies, he never ponders, he never listens. Hence his remarks about Hitler, again and again and again throughout the book, are utterly maddening. He regards him as quite a good chap, certainly no worse than any one else, and to be compared with Napoleon as a soldier and Lincoln as a statesman. This is so outrageously untrue as to make one lose all confidence in Shaw's easy assumptions profusely thrown out all the time. In any case what confidence does he ever inspire nowadays in his historical references present or past? Any example will do. "In ancient Rome the Antonine emperors chose their successors, with much better results than under succession by heredity." A statement directly contrary to the assembled facts and the explicit opinion of Edward Gibbon.

Continually throughout the book there are wonderful touches of autobiography, brought in to illustrate a point. At the end he says he would much rather write a play than toil at this book. We are left wishing once again that he would write his autobiography. We will never see it. He genuinely feels called upon to write this kind of book instead. Such is the mixture of humility and pride in his make-up. Immensely proud of his success and

always touching on it, yet he does not care enough to write his life. Even if written today, at this late age, it would be the most entertaining and most readable book written since the year one. When he chooses to let memory call up scenes and people from the past, his Comedic Genius is superb, quite unsurpassed. I have always longed for him to write that book—the fact that biographies of him have been written is quite irrelevant—but I'm sure he never will.

JOHN STEWART COLLIS

Queen Mary College: An Adventure in Education. By GEORGE GODWIN. (Queen Mary College and the Acorn Press, London. 10s. 6*d*.)

Some of the interrelated consequences of the Industrial Revolution were the disappearance of the class of skilled craftsmen and the extremes of brutish poverty and complacent opulence devoid of social conscience. The first half of this book describes a series of efforts to ameliorate these conditions in London's forgotten East End of the nineteenth century: the Philosophical Institute, an attempt to introduce to East Enders the humanising influences of music, literature, art and science; the dual enterprise of the People's Palace of recreational activities, and a technical school training boys and youths for the skilled trades and industries, both developments from the former; Queen Mary College, once East London College, a development out of the old technical school.

The second half of the book reviews the amenities and activities in the arts, sciences and engineering of Queen Mary College, now a School of London University, and in possession of a Royal Charter, but still enabling a poorer class than other colleges to acquire a university education.

It is Godwin's task to give a factual history and survey, and to do honour to such men as Beaumont, one of the more enlightened few among the opulent, who conceived the Philosophical Institute; as Hatton, late Principal, to whose imagination and will were due much of the later development; to the unfailing beneficence of the Drapers' Company. He does not assess the achievement foremost in the task of any centre of learning: the inspiration of that change in the hearts and minds of men which must precede lasting improvement in social conditions.

A postscript by Major General Sir Frederick Maurice, successor to Hatton, tells the story of Queen Mary College during the present conflict.

AN EX-STUDENT

ANCIENT INDIAN WARFARE *

In the current crisis of world history, as the inmost values shiver to pieces and civilization seems but a painted mask blown off the face of Reality by the War blast, it is of much interest to look back across the ages and examine the nature of warfare in the early dawn of our cultural life. Ancient India with all its wealth of wisdom was often a scene of fierce conflict. The author of the volume under review has made a detailed exposition of the "art" (must we use this word in relation to war?) and "science" of war in India from the earliest times to the close of the Vijayanagar epoch.

The physical aspects of warfare—the weapons, the composition of the army, the strategic patterns—as also the ways and instruments of diplomacy, absorb the bulk of the volume. Professor Dikshitar writes with clarity and force. His material is well arranged. Oddly, however, he has not a flicker of doubt that "the ancient Indians conquered the air" and fought aerial battles, employing flying cars, flying horses and the like. He is content with the "evidence" that the sky vehicles have been elaborately described in ancient Indian literature (in fact, the descriptions are very far from elaborate) and that such machines are no longer a stuff of fancy today. Strange logic, this. It may be pointed out that we shall not deepen the glory of Ancient India by burdening her with fanciful achievements; it is enough that the intellectuals of old bent their best energies to the search for Illumination, rather than to the conquest of the air for warlike ends and the discovery of poison bombs (*mohanastra*).

The author's main contribution to his theme has been effected in the first two chapters, "The Psychological Background of War" and "The Laws of War." He makes the point that the spirit of the ancient ages was not conducive to peace and that war was regarded by the State as a duty "which tended towards the common good." An entire caste, the Ksatriyas, were set apart for the purpose of war, with the result that warlike mentality, war preparedness, was fostered and peace despised. Significantly however, the Ksatriyas were assigned a social rank inferior to that of the caste that looked to the intellectual and spiritual needs of the community. Further, since war was the business of the military caste alone,

> it did not eat into the vitals of the social structure, as it does today. Society pursued the arts of peace, trade and commerce unaffected by the wars.... A kingdom conquered and a kingdom vanquished meant no disturbance to the agelong civil administration.

The post-Vedic epoch produced the warrior's code, *Dharmayuddha*, as opposed to the baser form of *Kutayuddha* in which Rakshasas, and no men of honour, indulged. *Niti*, ethical principle, carried as much weight on the field of battle as *saurya*, valour. The code of conduct enjoined that the warrior should fight only his equal in power and skill, and cease fighting when his opponent was disabled. A weak, wounded or disarmed enemy was not to be attacked, and one who offered surrender was

* *War in Ancient India.* By V. R. RAMCHANDRA DIKSHITAR. (Macmillan and Co., Ltd., Madras. Rs. 15/-)

not to be killed but taken prisoner and treated with mercy. The wounded opponent must be given proper medical care. Poisoned or barbed arrows should not be used. Peaceful citizens must not be molested.

Megasthenes wrote:—

> Whereas among other nations it is useful in warfare to ravage the soil and reduce it to waste, among the Indians, the tillers of the soil, even when battle is raging in the neighbourhood, are undisturbed by any sense of danger from the combatants....The warriors never ravage an enemy's land with fire.

The author concludes: "Abolition of war is a delusion and a snare. It is beyond the pale of practical politics. War is a law of human existence. It cannot be eradicated, but it may be ennobled." And he proceeds in the same breath: "Let us resolve on the renunciation of war." One fails to see how one can renounce war if it is a law of human existence. And, as for ennobling war, it is useful to remember that war today, by virtue of certain technical developments, must necessarily be totalitarian. Victory hinges on the power of industrial production. The civil population, the home front, is an essential part of the picture, and no ennobling process could place this target beyond the range of ruthless attack.

BHABANI BHATTACHARYA

The Kingdom of the Mind. By ALBERT MANSBRIDGE. (J. M. Dent and Sons, Ltd., London. 12*s.* 6*d.*)

Dr. Albert Mansbridge, a selection from whose essays and addresses with a short account of his career has been recently published in this book, has worked indefatigably for many years in the cause of secondary and adult education. "Good citizenship and the higher products of civilization both depend on the things of the spirit and imagination which were in the greatest danger of being lost in a mechanical and material world," Dr. G. M. Trevelyan writes in his Foreword, and then with a slight effect of reconsideration adds: "The danger is even greater than when Mansbridge started out on his astonishing campaign. But the danger would be greater still but for the remarkable degree of success that has attended his efforts." That last sentence, however, is not susceptible of proof unless it can be shown that a percentage at least of those who have made their protest in one form or another against the horrors of modern war, were specifically influenced by Mansbridge's teaching; and we cannot help feeling that the editor, Mr. Leonard Clark, was ill-advised to open his introduction by quoting the words of Sir Christopher Wren's Memorial in St. Paul's Cathedral. "*Si monumentum requiris, circumspice.*" But if we look around us at the present moment we must be led to the inevitable conclusion that all the efforts of the educationists have so far been spent in vain. Is it not conceivably possible that if the basis of all teaching from the child's earliest years, in Europe and throughout the world had rested upon the one clear doctrine of the brotherhood of man without respect to race, creed or colour, all the vileness and miseries of our present condition would have been impossible? To substitute Biblical English for that inscription, say "By their fruits ye shall know them," and then let us ask ourselves whether or not the educationists of the past are justified of their seeding.

J. D. BERESFORD

HOPKINS: A STUDY IN CONFLICT *

Twenty-five years ago, when Robert Bridges first edited Hopkins's poems, the subtitle of Dr. Gardner's book would have caused surprise. No one then, in the amazement of first grappling with his verse, would have questioned the idiosyncrasy. But few would have recognised the tradition. It is different today. But not the least service Dr. Gardner has done to Hopkins and his future readers in this admirable book is to show how deeply rooted in the past were some of the poet's most startling innovations, how even his "sprung rhythm" existed not only in Welsh poetry and in Langland and Skelton, but in Shakespeare and Milton, and how his imagery, diction and syntax had close affinities, too, with Chaucer and Spenser and above all with the "metaphysical" poets. In an undergraduate essay on the subject of "Health and Decay in Art," Hopkins wrote,

> Perfection is dangerous because it is deceptive. Art slips back while bearing, in its distribution of tone, or harmony, the look of high civilisation, towards barbarism. Recovery must be by a breaking up, a violence.

Never perhaps was that more true than in Hopkins's lifetime when Victorian art and life, despite a show of order and prosperity, were already dying of spiritual lethargy. Hopkins, as his letters show, was vividly conscious of this, and it was one of the causes of the extreme tension under which he lived, but not the primary one. That was in himself, both as a Jesuit and a man, in the conflict between the poet and the priest—the one eager for self-expression, the other dedicated to self-effacement—which Dr. Gardner sensitively traces. Throughout his adult life he had to maintain a precarious poise, not only between two vocations, each of them spiritually intense, but between the self-affirming and self-denying impulses of his being. The tension generated by this conflict was exceedingly high and from it sprang a poetry as original, as ecstatic, as palpable and finely sensed, within its own limits, as any in our English tongue. From it, too, came the stark desolation which speaks so unforgettably in his last sonnets.

But those readers who complain that the stress of his verse is over-great, or at least too continuously pitched at an extreme, have some reason for their complaint, though Dr. Gardner will hardly admit this. A too sharp focus can be as much a defect in art as vagueness, and there are times when it is not so much the indolence of Hopkins's reader as a lack of the balancing qualities of rest and reverie in the poet which provokes the feeling that he is overstraining the language and the medium of his expression. But this was a defect, if defect it was, of supreme and unique qualities. And for all who would fully enjoy these, but who are in any way baulked by technical difficulties, Dr. Gardner's book will be invaluable.

No such detailed annotation of the poems has previously appeared. Hopkins's great ode, "The Wreck of the Deutschland" is examined stanza by

* *Gerard Manley Hopkins (1844-1889): A Study of Poetic Idiosyncrasy in Relation to Poetic Tradition.* By W. H. GARDNER, with a Foreword by Gerard Hopkins. (Martin Secker and Warburg, Ltd., London. 25s.)

stanza in the light of his own directions for scansion, and the study of his sonnets is equally thorough and comprehensive. Of biography there is not a great deal, and two chapters are devoted to the past reactions of critics and reviewers and to Hopkins's influence on modern poetry. But it is in his sympathetic and exhaustive elucidation of the texture of the verse that Dr. Gardner excels.

HUGH I'A. FAUSSET

"REGENERATION OF GENERATION" *

It is difficult to convey within the space of a review the very precise nuances of Mr. Murry's thought as enunciated in this book.

I once quoted against him Keats's "O for a life of sensations rather than of thoughts!" and he replied: "Yes, but we must learn to understand as well." Therein you have the key to this book and to those that preceded it. Murry is a man who has felt deeply and now must understand profoundly.

In *Europe in Travail,* he now reminds us, he suggested that "the main cause of the present demoniac orgy of destruction and death is the complete failure of our machine-society to abolish mass-unemployment except by the temporary and insane expedient of production for war." So, says the intellectual (the "conceptual thinker": a man of good-will, as likely as not), we must solve the unemployment problem. Thus another fetish, another chimera, is born: the unemployment problem. But listen to Murry four years after *Europe in Travail*:—

> Industrial full-employment is a perverted ideal which has taken hold of men's minds simply because industrial society has shown itself impotent to abolish mass-unemployment in time of peace. It solves the problem of unemployment by war and the preparation for war. Full employment by war is necessarily industrial full-employment. But to conclude from this that full-employment in peace must be industrial full-employment is a signal example of the contemporary incapacity to look beyond the giant symptoms to the real causes of our distress. Total war, with its necessary concomitant of industrial full-employment, is an extreme condition of disease. To suppose that industrial full-employment, without war, is a state of health is insane.

That is an example of creative, organic thinking, of thinking that *follows from* experience—in Murry's case, the experience of founding an agricultural community, an attempt to build a "cell of good living" in the midst of irresponsible anarchy.

But a community of individuals—nay, the individual himself, must be realised, must be made crystal-clear. What is this "me"?

> ...there is a certain delicacy, a certain tenderness, a certain spontaneity, of human behaviour, which is human and gentle and true. Something strives incessantly and instinctively towards this quality in themselves; something in themselves is instantly responsive to this quality in others. But a kind of fear often gets in the way. They are afraid to trust themselves, or others, or life, lest the fine point of the soul be blunted, or intolerably hurt. The moment comes when the fear of being what they are is suddenly removed from them. That is Rebirth.

Which tells us, not merely what we are, but what we must strive to become.

* *Adam and Eve: An Essay towards a New and Better Society.* By JOHN MIDDLETON MURRY. (Andrew Dakers, Ltd., London. 10*s.* 6*d.*)

But we do not "become" in a vacuum. "Real life is meeting." And "meeting" is "loving"; and "loving," for most men, is loving one particular woman; for most women, loving one particular man.

This, then, is what *Adam and Eve* is about: the "regeneration of generation." Not merely the rebirth of the individual, the "me," but the rebirth of physical love itself. It is a difficult book to read; an impossible one to describe. For, as always, Murry demands that we should experience for ourselves, not take him on trust. And if we lag behind him, even those of us whose experience lies in the same direction as his own, it is because such an experience as that which he describes is rather something to be *celebrated* than understood. "We had the experience, but missed the meaning." The only sensible criticism one could make of this true and beautiful book is that Murry errs a little the other way; one fears now and then that he is in danger of losing the experience in passionate pursuit of its meaning. But that is a minor quibble; in point of fact, the Heart's lucidity is never lost sight of.

By and large, it is a happy book in spite of the débâcle which prompted it. The threads of many of Murry's earlier themes—Jesus, Keats, Lawrence, Blake—are woven into a sort of fugue: a mature statement of ripeness and wisdom which should at least clear the ground for the unhappy young (to whom the book is largely addressed) to experience their own rebirth.

J. P. HOGAN

The Sutra of Wei Lang (or Hui Neng). Translated from the Chinese by WONG MOU-LAM; ed. by CHRISTMAS HUMPHREYS. (Published for the Buddhist Society, London, by Luzac and Co., London.)

This book contains lectures, questions and answers by an exalted soul who, some twelve hundred years ago, devoted his life to propagating the Law and expounding the Truth. Adding nothing of his own invention, he has honestly repeated the truths given to the world by his great predecessor, Gautama Buddha. Dealing with Prajna or spiritual discernment, he has laid great emphasis on control of the mind, on detaching the mind from vain desires of the objective world and on turning the mental energy to the subjective world to ideate on the higher principles of life. He has equally discouraged leaving the mind blank and indulging in external rituals in the name of Religion. Asked whether building temples had any permanent value, he replied that permanent good could come alone from building up the temple of God within. He has laid equal emphasis upon the moral side of life, for ethics and philosophy are indispensable accompaniments of a noble mind.

Of literary flavour and fragrance the book has none, yet its intrinsic value is undeniable. Those who have come to recognise all as eternal pilgrims towards the realization of wisdom, will derive some inspiration from its perusal.

Like every exponent of truth, Wei Lang came and went, leaving his message behind and a band of earnest disciples to carry on his work. The word "Orthodoxy" on p. 57 is rather hard to accept as a true rendering of Wei Lang's meaning, for it fits in ill with the liberal philosophy taught throughout the book.

ASHIKALLY KHALIQ

Gandhi. By CARL HEATH. (Geo. Allen and Unwin, Ltd., London. 2s.)

In the undignified haste of the Tory-Communist coalition to denounce Mahatma Gandhi as a dangerous and formidable enemy of Britain, and at the same time to depreciate him as a "spent force" in Indian affairs, we saw the beginning of the contrariness that has characterised the mind of the Red Queen for several painfully tragi-comic years. There may be some subtle intellectual idiosyncrasy in Alice-through-the-Looking-Glass statesmen and journalists that prevents them from appreciating the plain logic of an Indian saint who cannot find it consistent with balanced reason and conscience to hold two conflicting premises at the same time and contend that both are right. There may be some genuine intellectual difference here; or there may be some underlying moral factor in history which causes the Alice-through-the-Looking-Glass people to lull logic to sleep with the narcotic of a conveniently bad memory.

Carl Heath has all Alice's capacity for keeping his mind on the sane side of the Looking-Glass. His brief and cogent study, *Gandhi*, "the character and the virtue of a great Indian, a world-famed leader of men," will be appreciated by all who are not blind to the necessity for a soul-searching restatement of moral, political and historical values.

It is heartening to find such clarity of judgement in the mind of a contemporary European Christian. Lost in the complex evasions of the Church and the contrariness of the India Office, the average British Christian's well-intentioned but uninformed opinions on Gandhi are all too easily crystallised into conventional nonsense and small-talk. The Mahatma's stubborn adherence to truth and the way of redemptive suffering (incidentally, a way as essentially Hindu as Christian) is grotesquely misconstrued to "prove" him a pacifist enemy of Britain and a secret friend of Japan. Carl Heath repeats and enlarges upon Field-Marshal Smuts's verdict on this accusation: "Sheer nonsense!"

He brings to his task of defending Gandhi that enlightened historical perspective in which alone it is just and sensible to regard a saint:—

> All through the long history of mankind the world has been kept from ultimate tragedy and despair by prophetic and symbolic men. Their great and creative function is to see in vision the coming new day whilst the spiritual sleep of the many is still unbroken; and to acclaim the new life whilst others still perceive naught save the darkness....
>
> The war is around us in all its fury and destructiveness, and none can say what kind of Western Christendom or what Orient will emerge. But even the greatest wars come and go and are forgotten. Great ideas cannot be lost or destroyed though their realization wait on time. *India will be free*, and in her freedom she will not forget that strange little man, the mahatma or great soul, that "opened up the path of freedom" for his country.

Such is the verdict on Gandhi of this brave and aware book. Doubtless it will be read with incredulity and horror in some high places of the Red Queen. But to many others, who believe in a saner world for humanity than the Wonderland of Power Politics, the argument of the book will bring to mind Bernard Shaw's salutary historical verdict on Europe: "We teach history from the lives of our scoundrels: when will we begin to learn it from the lives of our saints?"

DENNIS GRAY STOLL

Meaning and Purpose. By KENNETH WALKER. (Jonathan Cape, Ltd., London. *7s. 6d.*)

The twentieth century ethos has been one of increasing cynicism and indifference in relation to all the things that matter, combined with an ignorant acceptance of the fruits of inventive genius as necessary to our physical salvation. It is adequate comment upon the spirit of the age and the irresponsibility of some of our intellectuals that the broadcasting from England of the findings of what has been called the Brains Trust is so often looked upon by the listening public as a "comic turn." We have entered upon the era of the "magazine mind" —everything in turn and nothing for long! The democratization of science and religion has its place in the educational sphere; but no longer do we witness the "classical age" in any department of human thought, for there are no unchallenged assumptions. The agony and toil will be worth while if it be realized that there are no permanent resting-places for the human mind in its evolutionary processes.

Mr. Kenneth Walker's essay is bound, therefore, to stimulate enquiry. He dedicates it to "those members of the younger generation who, at present engaged in war, will soon turn from the work of world-destruction to the infinitely more difficult work of world-construction," without asking too closely if the former task is in any way a fit preparation for the latter. He has borrowed freely from contemporary thinkers in his survey of existing philosophical theories. He is an unsparing critic of unadulterated Darwinism, fanatical Freudianism, the worship of Race and the so-called religion of Humanism. His attitude towards religion is defined by "the conviction of the existence of a spiritual reality behind all appearances and the recognition of an urgent necessity to live to the utmost of our ability in harmony with it." He believes that there is a method of apprehending truth "other than through the special senses and the reason," and he quotes with approval Sankara: "All forms contain an element of untruth, and reality is beyond them." In discussion of the existence of a special faculty of apprehension, Mr. Walker seems to prefer the term *bodhi* as describing this instrument of direct cognition.

It is significant that such a book as *Meaning and Purpose* should be written and published at this time. It is in the avenue of thought to which Bergson, Eddington, Whitehead, Frederic Wood Jones, and Macneile Dixon belong. Mr. Walker expressed his indebtedness to all these, and to the list may be added René Guénon:—

> Guénon attributes the present chaos in the Western world to its having lost all connexion with "traditional knowledge" (*The Crisis of the Modern World*). By these words he implies such knowledge, often handed down orally, as is contained in the Vedas, the Tao, and in esoteric forms of Christianity and Mohammedanism. He is of the opinion that nothing but a renewed contact with these traditional and higher systems of thought will avert the disaster towards which the Western world is now drifting.

Mr. Walker has written an important and attractive essay which it may be hoped will be read widely by the younger generation to whom it is dedicated, and will introduce the older generation to a resurgent ideal, in the growing attention being paid to the possibility of a synthesis of knowledge.

B. P. HOWELL

Git Manjari: An Anthology of Old Rajasthani Bardic Songs. (Sadul Oriental Series, Dedicatory Volume. Anup Sanskrit Library, Bikaner.)

The Anup Sanskrit Library at Bikaner, one of the largest manuscript libraries in India, has been doing valuable work in bringing to light rare old manuscripts. For the publication of Sanskrit manuscripts it started some time ago the Ganga Oriental Series. Now for corresponding service to other indigenous-language manuscripts, mainly Rajasthani and Hindi, this Sadul Oriental Series, named after the reigning Maharaja, has been started. The importance of such an undertaking hardly needs emphasis. Rajasthani, as is well known, is a storehouse of folk-tales, legends, ballads and romance, and the reader will doubtless expect much from the series. This volume brings together forty-two old bardic songs in Rajasthani, elucidated for the ordinary reader by short introductory comments. In keeping with the martial tradition of the people the songs mostly centre around heroism in battle. While many eulogise the strength in arms of the former rulers of Bikaner there are a few which sing of their large-hearted patronage to literature and the arts. It is peculiar that, unlike the ordinary folk-song, these *Charana-gitas* are not to be sung but recited in a stately, vigorous and masculine manner, as befits the high-sounding account they give of daring and adventure. While their sidelights on history make the publication of these pieces valuable one cannot but feel that songs that throw more light on the common life of the people would have added to the attractiveness of the publication.

V. M. I.

The Deliverance. By SARAT CHANDRA CHATTOPADHYAYA. Translated from the original Bengali by DILIP KUMAR ROY, revised by Sri Aurobindo, with a Preface by Rabindranath Tagore. (Nalanda Publications, N. M. Tripathi Ltd., Bombay 2. Rs. 3/4)

Shri Sarat Chandra, who passed away in 1938, had an extraordinary insight into the values and working of our social system, his own sympathies being invariably with the submerged and the suppressed. The novelette under review is accordingly a picture, at once moving and meticulously faithful, of life in a joint family in Bengal. Behind and below the clash and cross-currents of varied interests and activities of the members of that miniature federation, there is the steadfastly flowing stream of affection in which every one bathes and finds deliverance from possessiveness, pettiness, pain and preoccupation. The law of the *materfamilias*, be she the mother or her attorney, the eldest daughter-in-law, who is now tyrannical, now tender, finds its eventual fulfilment, thus, in love. It is this characteristic which, to quote from the poet's Preface, endows "the trifles in people's personality with living significance." And therein lies the virtue of the joint-family system, despite its several patent defects in the present day. To the non-Indian and non-Bengali-knowing reader *The Deliverance* will be, indeed, a welcome passport and a peep into the heart of our veiled womankind. A meed of praise is due to the scholarly translator, as is a word of commendation to the publishers.

G. M.

Folk-Songs of the Maikal Hills. By VERRIER ELWIN and SHAMRAO HIVALE. (The Oxford University Press, Bombay. Rs. 15/-)

Folk-songs are the first-fruits of the self-realization of the sons of the soil. Through their love for the earth and their labour in its service the latter grow into *rapport* with life. For them, therefore, whatever enters into the panorama, pageant or procession of their existence is a suitable subject for song and dance. Thus before long the ploughman, by some mysterious process, becomes the poet whose harp bursts forth into manifold music.

In the folk-songs of the nations there is an authentic history of the primary passions, pursuits, pleasures and preoccupations of man in all their colourfulness. And because till a few decades ago we had neglected them we had forgotten the truth that life is a romance. A study of the folk-songs of a people, therefore, is not only a reminder of this truth but also a basis for a reorientation of our attitude to communities who are supposed to dwell beyond the precincts of so-called modern civilization and culture, with all their fineries, fads, follies and futilities.

The authors of this book have been for years earnest students and servants of the life and literature of the aboriginal population—Baiga and Gond, Agaria and Dhoba, Pardhan and Bharia—who have inhabited for centuries the Maikal Hills in Central India. They have already to their credit a number of volumes on the subject. Their approach has been all-sided and not segmentary like that, say, of a botanist or a biologist.

The present selection of songs is a sumptuous assortment of Karma, Rina and Sua, Saila and Dadaria songs, songs of love and marriage, cradle, mourning, craft and labour songs, songs of cowherds and of social and political festivals and Dadara and snake-bite songs, together with an epic of the Pardhan people. The gamut includes gay as well as grave, but the more dynamic note is gay, for is not joy, as the Masters of old said, the major motif of life? Let us now hear a few snatches of some of the folk-songs, sung in diverse moods and to varied melodies. (The principal ones among the latter have been illustrated with notations.):—

(A girl, going to her husband's house for the first time refers picturesquely to the maturing of her youth):—

I cannot bear this sorrow
I am the very life of my mother and father
The cloth that used to be over my shoulder
It is over my head now
That is what I will take to my husband's house.

(Here is a Riddle Song, about the sun, revealing the wit and wisdom of the peasant):—

To Kajliban I go
To Brindaban I go
Trusting in God
The sky is my mother and father
The earth is my camping-ground
A flower blossoms
Without branch or leaves.

(A Love Song):—

Let me remain with you
For love my tears flow
The house is no more a house
The forest is no longer forest
Every hill becomes a mountain
Without you by me
Take me with you
For love my tears flow.

(A Political Song):—

Liquor, you turn us into kings,
What matter if the world ignores us?

...one bottle makes a Gond a Governor
What matter if the Congress ignores us?

(A Festival Song):—

O brother, think of God
In the dawn remember him
The moon has a little light
But the sun burns like fire....
Put no trust in the body
In the dawn remember God.

Such then, is the feast of philosophy and fun, to which the children of humanity have been sitting down daily for ages, despite life's grim struggles and sorrows.

India will ever remain grateful, indeed, to Dr. Elwin and Shri Hivale for having rescued a treasury of pure songs, and a pattern of unsophisticated, indigenous, original feeling and thinking, which stood in danger of being buried in the limitless limbo of oblivion.

G. M.

Hero or Fool? A Study of Milton's Satan. By G. ROSTREVOR HAMILTON. (P. E. N. Books, George Allen and Unwin, Ltd., London. 2*s.*)

In this very able essay Mr. Rostrevor Hamilton seeks to answer arguments by both Mr. Charles Williams and Mr. C. S. Lewis, the one of whom has, it seems, called Milton's Satan idiotic, the other, absurd and nonsensical. Mr. Hamilton's own conclusion, on re-examination of *Paradise Lost,* is that Satan is a hero, but a "darkened and perverted" one; a tragic figure, who has fallen prey to illusion and error. Mr. Hamilton's approach may be said to be that of humanity redeemed by poetic imagination; Mr. Williams's and Mr. Lewis's is Christian in the orthodox sense. So, no doubt, was Milton's, but he again was redeemed by poetic imagination; the conflict in him between poet and moralist is patent.

What very clearly arises, however, from this slender controversy concerning the nature of Milton's Satan, is in fact the contemporary conflict between humanity and the church. The Christian spirit is a free spirit. Dogma is inevitably at enmity with it. For those churchmen in whom the intellect is supreme, the dualism of good and evil can never be resolved; they exclude the imaginative spirit which alone is capable of bringing about this synthesis and stilling the conflict at the point where only being, a state neither good nor evil, but surviving both, remains.

Happily for us, Milton was a great enough poet repeatedly to rise above the temptation to dualism into which his passion for dogmatic Christian morality too often led him; and his Satan, though not his Omnipotent, is a poetic creation almost consistently unspoiled by that temptation. It is Satan, rather than God, whom the spirit of poetry has touched, bringing him to a point at which the human understanding can deal with him—on the imaginative ground where he appears as a tragic figure, and in our own likeness.

Here, it would seem, the poetic imagination is serving a characteristically creative purpose. Descending into the hell which we have allowed ourselves to share with Satan, the poetic imagination declares its identity with love and reconcilement, and sets about redeeming not only us, but Satan too.

Mr. Hamilton's essay is criticism of the first order, an able retort to Mr. Williams and Mr. Lewis, arising from a surer insight into *Paradise Lost* and admirably raising fundamental issues.

R. H. WARD

India and China. By S. RADHAKRISHNAN. (Hind Kitabs, Hornby Road, Bombay. Rs. 6/-); *Education, Politics and War.* By S. RADHAKRISHNAN. (The International Book Service, Poona 4. Rs. 5/-)

Sir S. Radhakrishnan is an accredited ambassador of culture. He belongs to a country—to quote words he once uttered in reference to his Motherland—"whose spiritual heights rest on a basis that embraces all humanity" and where "men love reason, shun darkness, turn towards light, praise virtue, despise meanness, hate vulgarity, kindle sheer beauty" and have minds "sensitive, hearts generous, spirits free."

These two publications, expressions of his vision of what constitutes the core and crux of Sino-Indian culture, are tonic draughts. The first volume comprises Sir Sarvepalli's addresses delivered in China during May 1944, when he visited that war-torn country at the invitation of its Government. They deal with China and India in a general way, but more specifically with the ideals of Chinese education and religion. The lecture on "War and World Security," however, covers a wider ground. The second volume consists of a selection of his public speeches and press statements made in India during 1937-1944, touching upon some of the most vital problems that confront the country today. Thus, the one lifts the veil off the soul of China, the other off that of India. In a sense, therefore, they are complementary.

It is difficult to make any representative extracts from the books; these have to be read over and again whenever one's thought-temperature is low. None-the-less, a few of the sentences which will ever haunt the reader may be quoted here at random. From *Education, Politics and War*:—

> We cannot sit on a powder magazine and smoke a pipe of peace....If your education does not help you to live well, if it does not teach you to get on with others, it has failed of its function....We have to rebuild the city in the soul, which has been so disastrously invaded by the false gods of pride and power and undermined by selfishness and stupidity. ...Prosperity without justice is like a house built on sand....Let us hold fast to the anchor of spirit however much the winds may change and the tides ebb and flow.... Communal prejudice is not instinctive but it is a cultivated attitude.

And from *India and China*:—

> [The Chinese] do no theorize but respond to the concrete realities of the situation.... [The Chinese] culture has great respect for personality....[The religious communities] do not use their religions as weapons of political warfare [and the] fatherland of Chinese Communists is China and not the Soviet Union.

Sir S. Radhakrishnan's "Lecture Programme in and around Chungking," given in Appendix I to *India and China* has as its first item: "May 7th, 1944, 7-30 p.m. Met the 'Living Buddha' from Tibet." This is quite tantalizing and one wishes the distinguished savant had said something on the subject. By-the-by, during his sojourn in China as a cultural ambassador from India, should he not have interpreted his own country to the people there at greater length rather than only interpret China to the Chinese, as he did in most of his addresses?

G. M.

ENDS AND SAYINGS

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

"Women's Rôle in Civic Life" was the theme of Shri U. M. Mirchandani, I. C. S., Municipal Commissioner of Bombay, addressing the annual conference of the Bombay Presidency Women's Council at Bombay on February 23rd. Woman's civic rôle begins in the home but should not end there. Catering to the wants of the few is not enough when the conditions in which the many live are as shocking as Shri Mirchandani's figures showed. Ignorance, squalor, overcrowding, disease, challenge dallying women. The prevailing misery is intimately connected with the indifference and selfish indulgence of the trustees of wealth and their neglect of duty, which has been well defined as "that which *is due* to Humanity, to our fellow-men, neighbours, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves."

If all women fulfilled their civic duties there would be no civic problems, as Shri Mirchandani said. But a goody-goody wish to do good, he made plain, was not enough. There must be an overpowering will to do, knowledge of the problem and cultivation of the means to apply that knowledge, which he might have correlated illuminatingly with compassion, wisdom, sacrifice—the three main channels for expression of the innate divinity in man (or woman).

Shri Mirchandani favoured a Civic Institute, not the least of whose rôles would be educational. He did well to marvel that woman's achievement should be so small compared with her incalculable power.

Women can give life, can train and teach, can control and sustain in difficulty, can amuse and entertain; they can preserve our culture and tradition—and they can also destroy.

Destruction does not necessarily take the form of spectacular ruin. To fail to preserve is to destroy.

The problem of post-war mass education for India was ably discussed by Mr. Syed Nurullah, Principal of the Secondary Teachers' Training College, Bombay, before the annual conference of the Bombay Presidency Women's Council on 22nd February 1945, under the presidency of Shrimati Kamala Dongerkery. Universal primary education for children and literacy for adults is the need. Mr. Nurullah emphasised equality of opportunity for all without exception. But how could we bring about these admittedly desirable ends? The Sargent scheme, endorsed though it was by many Indians, was based on the experience of countries widely different from ours. It set a long-term goal of forty years, when no one knew how long the breathing period would be before another war would be upon us, or major changes in the economic structure of the country would occur. It called for an expenditure out of all proportion to our present

resources. It provided eight years of compulsory schooling, whereas Mr. Nurullah held that seven years, as in the Wardha scheme, would be enough.

He favoured taking as educational model a country so like our own as Russia, which had accomplished marvels between 1925 and 1939. We should take the financial capacity of India into account, he urged, and start with what we have, not with what we might later have. He would set ten or fifteen years for the goal and have a detailed plan of cost and achievement that could be checked from year to year. It may be granted that a sufficient number of highly qualified teachers are not available but he pointed out that commissions, in time of peace hard to qualify for, were freely given in war time. "We are engaged in war, a war against ignorance." Teachers less highly trained must be accepted and training shortened till the war with ignorance is won.

One other point he made with which we heartily concur: that Indians have depended too much on experts from abroad. Educational leaders in this country, familiar with the ancient Indian as well as with the modern educational ideals should come together to work out an Indian plan for the education of the Indian people.

The special Cow Number of *Kalyana Kalpataru* (January 1945) brings together a number of valuable articles. Much nonsense is talked about Hindu "cow-worship" by outsiders who do not understand that the cow is reverenced as the symbol of a metaphysical ideal. The Dawn of Creation is represented in the Vedas by a cow, which symbolises creative nature, the physical and spiritual generation of all things. Simple gratitude, however, should dictate appreciation of this gentlest, most beneficent of creatures. On the subject of the cow's importance, as on how much besides, the truth was with the ancients.

Nowhere is the cow more necessary than in India, where milk could admirably supplement the vegetarian diet of so many, and where the bullock is indispensable for tillage. The present country-wide cattle shortage is fraught with danger to national health and even to economic prosperity. India was once famous for her cattle wealth. In recent years India's per capita consumption of milk or milk products was estimated at 7 oz. as compared with 35 oz. in the U. S. A. We averaged 1 milk-producer to 7 people; most European countries had 1 cow to 3 or 4. Many who do not share the Indian's veneration for the cow deplore as folly the maintaining of so many cattle of inferior grade. But it is real folly to send young, healthy milch animals to slaughter, as is being done to meet the augmented demand for meat. Killing the goose that lays the golden eggs is proverbial unwisdom. The Central Government's recent recommendations for restricting cattle slaughter have not been made a day too soon.

The problem is many-sided. Indian cows are poor milk-producers, averaging less than one-fifth as much per producing cow as cows in Canada, England and the U. S. A., less than one-twelfth the Danish pre-war average! Better breeding is one solution but more cattle feed is also a *sine qua non*. It is reliably estimated that Indian cattle are on half rations or less. Alas, whichever way we turn in amel-

iorative planning the poverty of the Indian masses stands like a wall across the path of advance!

The Editors of *The Rationalist Annual*, 1945, hoped for too much if they thought to pin down Mr. Bernard Shaw to a specific credo under the title "What Is My Religious Faith?" "The popular imagination," he complains, "works only in extremes: soot or whitewash, Right or Left, white or black. I am neither white nor black, but a classical grey."

All the world knows what Mr. Shaw does *not* believe in. He has flaunted with salutary effect his disbeliefs, religious and scientific, ridiculing impartially creedal pretensions and medical superstitions. This article approaches the core of Mr. Shaw's conviction by a series of disavowals. He specifically disclaims belief in Jehovah, repudiating by implication the Personal God idea. He indicts "Science with a capital S, the new substitute for religion," for its claim to exemption from humane considerations, its establishment of "vivisection as the only way to truth and knowledge," its "mischievous inoculations," its reckless flourishing of "childish amateur statistics." He refuses to call himself either Rationalist or Materialist.

He sets himself down, finally, with a bow to Bergson *en passant*, as a "Creative Evolutionist."

> I was and still am a Vitalist to whom vitality, though the hardest of hard facts, is a complete mystery.

He makes it clear that he does not regard the vital force as a mechanical one.

Mr. Shaw's religious faith, as far as he defines it, seems not incompatible with the "silent worship of abstract or *noumenal* Nature [as] the only divine manifestation," which has been called "the one ennobling religion of Humanity." For what is a non-mechanical concept of the vital force but belief in what has been described as "matter in its invisibility as the omnipresent, omnipotent Proteus with its unceasing motion which is its life, and which nature draws from herself since she is the great whole outside of which nothing can exist"?

Shri Bharatan Kumarappa's observations on India's industrialisation at the "Kasturba Day" celebration at Madras, reported in *The Hindu* of 15th February, will be welcomed by all who plan her economic future with due relevance to conditions obtaining. Whatever else industrialisation may mean it will certainly involve a huge outlay on heavy machinery, the dislocation of manual labour with resulting intensification of unemployment, the overcrowding of city slums and the concurrent gradual disintegration of villages. And the competition to which large-scale industrialisation leads has been a potent underlying cause of war. Shri Kumarappa's reiteration of a self-sufficient rural economy as an important aspect of Gandhiji's constructive programme for freedom contains more than has been conceded to it. It is a plan based on self-reliance and co-operation in the villages. And India is a land of villages. Shri Kumarappa said that

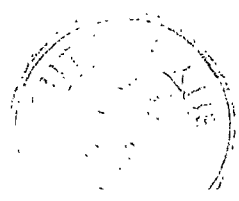
> India had 400 millions to feed and clothe, with no outside market for her industrial products.... Some way other than the way of machinery must be the most economic way of employing all of them.

The partisans of industrialisation betray enslavement to Western notions

of progress and are lured by the glamour of material success. More than that, the promoters of large-scale industries assume erroneously that steps to satisfy artificially stimulated demand will raise the standard of average Indian living. The first concern must be not with how to provide each with a motor-car but with how none shall go without the common, necessary things of life. If industrialisation does bring material success at all, it is success for the few, bearing within it the seeds of disharmony and unbalance in the social body. Rural planning with emphasis on self-sufficiency will not only save large expenditures in purchasing trouble, but will ensure the basis of a more nearly equalitarian and co-operative communal life where work is judged by its essential utility. That is the tradition which the Indian villages have inherited and industrialisation can only mean final extinction of that tradition of co-operative living.

An ingenious attempt by Prof. Harvey C. Lehman of the Ohio University at Athens, Ohio, to determine statistically "Man's Most Creative Years" appears in *The Scientific Monthly* for November. The technique of determining the average age for quality of output in any given field was to choose a number of outstanding works or achievements and to set down the age of the producer in each case. To determine quantity of output at different age levels the age of production of a larger sample of less distinguished works by the same individual (or, in some fields, by others also) was ascertained. The results in eleven fields —geology, psychology, grand operas, short stories, hymn poems, hymn tunes, education, economics and political science, mathematics, chemistry and invention—are separately graphed. The necessarily arbitrary basis of sampling and the difficulty, if not the impossibility, of equating output in different fields on a quality basis make the conclusions tentative. And at best they are averages, undependable as guides to individual performance, but the results seem to justify a few generalisations. One is that "output of the very highest merit tends to fall off at an earlier age level than does output of lesser merit." But the years for highest quality production in no field stop before the age of 53, while in psychology as in educational theory and practice they go beyond 75 and in hymn poems up to 85. Quantity production of less distinguished quality goes beyond 85 in several fields. In economics and political science the peak of quantity production is reached after the age of 85.

The quality production showing is especially significant in the light of the ancient division of man's life into 10 periods of 7 years each, the first 5 on the ascending, the second 5 on the descending arc, with the apex of his powers at 35. In almost every field surveyed the qualitative peak is between 30 and 40 years. The only exception, for reasons undetermined, is chemistry, where the corresponding peak is nearer 25 than 30 years.



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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STANDARDS OF LIVING

During this month the devotees of Gautama, the Enlightened One, will observe the thrice sacred festival connected with the Great Reformer and Philanthropist. Born a prince, Gautama gave up his crown and took to the begging bowl—an event which has not only a moral but also an economic significance. While he wandered with that bowl, begging his food, he fed—and continues to feed—millions of hungry minds.

We are hearing these days of famine spreading in Europe and increasing in Asia. In most reconstruction plans first place is given to economic considerations and, when the raising of the standard of living is mentioned, multiplying the wants of the consumer is implied. The masses must be taught to consume more to meet overproduction; and production must increase to give employment to all. This foundation (which has already proven too weak and worthless to uphold the Temple of Culture reared on it) is the exact reverse of that which the Buddha preached and promulgated. "Raise your standard of life," He said, "by rising above sensuous existence; by inclining, not towards myriads of gadgets, but towards true ideas, peace and strength are born."

It is sometimes not realised that even the intimate followers of the Buddha numbered thousands; that the Sangha was a very large organisation and that the number of householders who practised His economic principles was even larger. Diminishing the wants of physical life, while increasing the resources of the mind-soul, people prospered; in some three centuries, Buddha's practical philosophy became manifest in the splendid empire of Asoka.

Modern civilisation has been growing weak and weaker in the Will-to-do-Right, hypnotised by so-called principles of the young "science" of Economics. Will not some minds among the "leaders" of the world catch the inspiration from the Science of Life which Buddha taught—from His profound wisdom about the standards of living?

THE CULTURAL AND SOCIAL STATUS OF INDIAN WOMEN IN VEDIC AND MEDIÆVAL TIMES

[**Pandita Kshamabai Row** is a modern Sanskrit poet of distinction, the author of *Shankar-Jivan-Akyanan*, a biography of her father in Sanskrit verse, of *Satyagraha-Gita* and of *Uttara-Satyagraha-Gita* which won her honours recently. Here she takes up a subject of great interest to all who recognise the treatment accorded women as an index to the culture of a people or an age. This essay was prepared as a lecture which was given at Bombay on 12th March 1945, under the auspices of the P. E. N. All-India Centre.—ED.]

We are going to traverse a vast expanse of several thousand years in search of the cultural and social status of Aryan women during the Vedic and the mediæval ages. The first period dates back as far as 1500 B.C., *i. e.*, about 3445 years, and the second, as far back as 500 B.C., that is, to 2445 years before the present time.

During the Vedic Period the Aryan woman enjoyed a life of the greatest liberty—liberty of thought and liberty of action. And, in spite of her great freedom, she is said to have brought as much credit to herself as to the society she lived in. That was the epoch of the Vedas and the Upanishadas. They served as model scriptures for moulding the moral backbone of society and thus formed its cultural background. During this almost prehistoric period, every opportunity was given to the Aryan woman for her cultural development. At every function, religious, social or educational, she took a leading part along with men and, being free from the shackles of the rigid customs which were introduced later, she was held in the greatest esteem. That was the epoch when the Aryans, fired with martial spirit, put life and soul into warfare. That was why it was every woman's greatest ambition to be blessed with a son who would be a hero one day. In the *Rigveda* we read the following verse:

Brhad vadema vidadhe suvirah;
Tathā cha Brhaspate suprajā vīravanto vayam syām patayorayīnām.

It means: "O Lord of Learning, bless us with heroic progeny and great wealth!" From this and other hymns in the *Rigveda* it is obvious what great importance both men and women gave to a male offspring, and to valour. It is also evident that a woman was not considered inferior to man in thought, deed or character. Young men and women met frequently without the slightest restraint on their movements. So also, on festive occasions such as weddings, musical entertainments and other public functions, woman was man's co-organiser and she lec-

tured before large audiences. This great advancement in the cultural progress might have been the result of co-education. Love marriages took place frequently, girls choosing their partners in life without the intervention of their parents or guardians. Some hymns from the *Rigveda* clearly indicate that girls married at a mature age. Until a girl had finished her education and achieved mastery over one of the sixty-four arts, she was not considered eligible for wedlock. The foremost of the sixty-four arts were singing, dancing, painting, acting, sewing, embroidery, house decoration, skill in making one's toilet, gardening and cooking. Instruction in schools and other institutions was imparted only in Sanskrit, which was the mother-tongue. Girls were initiated with the sacred thread and were made to study the Vedas as assiduously as boys.

Thus, with this great opportunity of acquiring knowledge of higher subjects, women proved themselves equal to men in every branch of culture. Some women achieved proficiency as preceptors, others, as great teachers, while a few, engrossed in the Vedanta and other philosophical studies, embraced spinsterhood for life. These were known as *Brahmavādinī*. Some others composed Vedic hymns as brilliantly as men and were known as *Mantradraṣṭrī*. The most famous women amongst them were Ghosā, Viśvavārā, Lopāmudrā, Godhā, Apalā, Romesha and Śaśvatī. Similarly amongst the Brahmavādinī the most illustrious were Súlabhā, Vadavā, Prāthiteyī, Maitreyī, Gārgī and Kāśakrtsnī and others. Sulabhā was known to hold priceless wordy warfares with the great philosopher Janaka, and Maitreyī, discarding beautiful clothes and jewellery, so dear to a feminine heart, became a Yoginī in search of Nirvāna. The talented Gārgi composed beautiful and subtle hymns relating to the most abstruse principles of philosophy. The greatest of ancient philosophers, Yājnavalkya, used to be dumb with amazement at Gārgi's genius. Kāśakṛtsnī, after mastering Pūrvamīmāmsā, attained great fame by her most abstruse work and deserved to be included among the greatest of Mīmāmsakas. This great work *Kāśakṛtsnī*, called after her own name, was very widely read by women who were also known as Kāśakṛtsna. The memory of these learned women is kept fresh even to the present time by Brahmanas while reciting daily the Brahmayajña-tarpaṇa.

That was the period of home life and the fact that the woman was called man's better half was not merely a compliment to her; she was really considered indispensable to her husband in all sacred rituals. This is confirmed by a verse in the *Śatapatha Brāhmana*:—

Ardho ha va eva atmano yajjāyā.

That is, "A wife is her husband's half." Thus, in all the most important religious performances of *Yajña* the wife's presence was essential to a

man. No *Yajña* was complete without the wife repeating Vedic hymns by the side of her husband. A bachelor had no right to perform a *Yajña*. The wife, sitting by the side of her husband, offered oblations to the sacred fire morning and evening. Sometimes, without expecting men's help, she performed *Sītāyajña* during the harvest time. Besides these, she performed other Vedic rituals as well.

The first and most important duty a girl was taught by her parents or guardians was correct hospitality to guests. A girl had an equal right of inheritance in her father's property with her brothers. Like married girls, unmarried girls also received a share in their father's heritage.

Amongst the higher classes, such as Brahmanas, Kshatriyas and Vaishyas, mixed marriages took place frequently, and although a marriage between any of these classes with a Shudra woman was not prohibited, such unions were extremely rare. Girls being married at a mature age, there were hardly any child widows. A widow's giving birth to a child was sanctioned by the Shastras. This was known as the *niyoga* custom. Thus the Vedic age is rightly called the epoch of independence.

Now let us turn to the period between 500 B. C. and the end of the ninth century A. D., which in India is known as the mediæval age. During this epoch, the Aryans enjoyed peaceful times after the strenuous martial period of the previous centuries, owing to which the Aryans had had a close connection with various other Asiatic countries and their sphere of activities had extended considerably. On account of intermarriages with other nationalities many new problems presented themselves to the leaders of society. In the religious, cultural and social fields of their activities new customs came in and therefore many new laws had to be enacted to regulate the conduct of the people.

The initiation of girls with the sacred thread and the consequent course of studies continued for some centuries. Many women, as in the Vedic times, getting regular instructions in the Vedas and the Upanishads, distinguished themselves as before, but gradually a change crept in. The system of co-education having been dispensed with, no separate schools for girls were started. Boys were sent to great Rishis for their education, but the parents did not think it wise to send girls out of their homes for education, with the result that the opportunities of imparting higher education to girls became fewer and fewer. As there were not sufficient institutions for girls, most of them were educated at home by their father or some other relative. Girls from the higher classes, having better facilities, received the best education. Many women of the time distinguished themselves in the ethical and philosophical sciences.

During that period there was a wave of new religious doctrines such as Jainism and Buddhism. Some

women, embracing either of these new faiths, took a leading part in propounding their principles and doctrines. Women of the highest society, however, clung fast to the Vedic form of religion. This is authenticated by various incidents in the *Ramayana* and the *Mahabharata*. For instance, before Rama set out into exile, he went to bid farewell to his mother, Kaushalya. She was at the time offering oblations to the sacrificial fire and reciting the Vedic mantras. This is indicated by the following verse from the *Ramayana:*

Sā kṣoumavasanā hṛṣṭā nityavrata-parāyaṇā
Agnim juhoti sma tadā mantravat-kṛtamaṅgalā.

"She [Kaushalya] intent on carrying out her daily vow, and clad in white silken garments, was offering oblations to the sacred fire and reciting mantras."

Similarly there is another incident about Maruti, the great monkey ally of Rama. Having at first failed in his long and strenuous search for Sita, he said to himself: "She must be by the river-side, performing her evening *sandhyā*." And with this decision, he approached the river and found Sita there, engrossed in the evening *sandhyā*. This shows that the Aryan women never neglected their Vedic form of worship, even in their greatest adversity.

During this epoch both Jainism and Buddhism, being at the height of their glory, wrought drastic changes in the social status of Aryan women. A great many of them embraced Jainism with intense fervour. Others made a deep study of the Jain Sastras and preached their tenets with ardent faith. As women were not allowed in the Buddhist Viharas, some spent their life in meditation. The great Buddhist work *Theri Gatha* is said to have been compiled by fifty women. Of these, thirty-two were spinsters and eighteen, married women. The rise of Jainism had both good and bad effects on the Aryan women. Both these religions, specially Buddhism, extended great freedom to them but, renunciation being the chief principle of both, contempt for woman became deep-rooted in man's mind. Their missionaries declared her a "thorn, death and hell." Even Gautama proclaimed everywhere: "Woman is deceptive. Close your eyes and do not look at her." Woman was considered a great obstacle in the path of spiritual pursuits and without renouncing her there was no hope of Eternal Bliss. Such being his advice to those who sought Nirvana, woman was denounced more and more.

Vedic lore being absent from Jainism, the Vedic religion stood on the brink of extinction. In order to ward off onslaughts from these two religions, some learned Aryans tried to protect the Vedic religion by various means such as establishing a simple and sacred form of sacrifice and other rituals. And subsequently, Dharmasutras and śritis were composed to regulate the various social and religious functions connected

with the Vedic form of worship. And although these new works were at first meant only for the higher classes, in course of time they established their sway throughout India. During this epoch, Brahmanas, Kshatriyas and Vaishyas intermarried. Marriages between any of these classes and Shudras and even the servant class were frequent.

Owing to the intermingling of Shudra women with Aryan families, the traditional Vedic culture of women was declining rapidly. These uncultured Shudra women not knowing how to recite the Vedic mantras, it became impossible for men to perform a *Yajña* jointly with their wives. Consequently, there was a lapse of these Vedic rituals; and, as women were denied the sacred thread, great masters of Dharma-shastras seriously set about depriving them of their birthright of the study of the Shastras and of performing a *Yajña*. Thus, gradually their social and religious privileges became fewer and fewer. And, before the end of the third century B. C., woman was completely deprived of the right of studying the Vedas or of performing the rituals of *Yajña*. All this was the result of her first being deprived of the sacred thread. With the cessation of her Vedic education, the facilities for even her general education vanished rapidly and in course of time woman remained almost uneducated. She had by now not only lost the place of honour she had once held, but was considered on the same footing as a Shudra. This is exemplified in one of the introductory verses in the *Mahabharata*:—

Strīsūdradwijabandhūnām trayī na srutigocharā,
Iti bhāratamākhyānam kṛpayā muninā kṛtam.

That is, since women, Shudras and wicked Brahmanas were not entitled to hear the Śritis, the great Muni Vyasa was gracious enough to compose the *Mahabharata*.

About that time, in order to give sufficient chance to girls to have at least a primary education, the marriage age of girls seemed about to be postponed but, as the study of the Vedas had been denied to them, it was thought useless to delay their marriage. So not only was the marriage age not postponed but the custom of early marriage was introduced instead. During the fourth century B. C. some of the great writers of Shastras decided that a girl should be married within three years of puberty. Later, in the third century B. C., it was decided that the marriage age should be within three months of that event and in course of time, according to the Śritis, a girl had to be married even before this change came into her tender life. Thus the custom of child marriage, being sanctioned by the Shastras, became a permanent institution. Marriage was considered woman's one and only goal in life. "Woman has nothing to do with the Shastras or the sacred mantras nor has she a right to officiate at a ritual," was what Manu the Law-giver declared. And in order to

prevent her from entering the Buddhist Viharas, the custom of child marriage was firmly rooted in the then existing society. This refers particularly to Brahmans who by then had established an ascendency over the other Aryan castes. Girls of these other castes, however, were married at a mature age and this custom survived a long time with them, as in the cases of princesses and Kshatriya girls. One gathers this from the various heroines in Sanskrit literature. Love marriage, which later took the form of *swayamvara*, came into vogue and, being recognised by the Smritis, was included amongst the eight forms of marriage. As it was approved of by all the four castes, gāndharva or love marriage was sanctioned by the Shastras.

During this epoch, although woman's education was in decline, girls from a few families receiving education at home distinguished themselves in literature and other intellectual pursuits. That some women of the highest society were learned is evident from Vatsayana's *Kamashastra*. Similarly, wives of princes and ministers, and even courtesans, distinguished themselves and some women shone out as poetesses. Amongst these was the famous Vijayankā. Ubhaya Bharati, the wife of Mandanamisra, achieved extraordinary success in literature, Mimansa and Vedanta. The Kshatriya wife of the poet Rājasekhara was a poetess. Some women, distinguishing themselves in medicine and astronomy, wrote important books on these subjects; others made a most diligent study of various arts, such as vocal and instrumental music, dancing and house decoration. And once again women began to command respect both in their homes and in society. They took part in the social and religious life of the time; some served in religious Maths, others in temples. Sometimes they joined their male friends on picnics, at festivals, and even in dramatic performances. Women of the highest society took part in social sports held in the public parks. Some women led an independent life, a few working in palaces as maids. Others, according to Megasthenes, served as kings' bodyguards. The poet Bana, in his *Harśacharitam*, tells us also of women taking to independent careers as torch-bearers and handmaids to princesses.

From the end of the twelfth century, women had to face many restrictions at social and religious functions. During this period, on account of the invasion of Mahmad Ghazani and others, there were again drastic changes in Aryan Society and women's love for Sanskrit was gradually vanishing; and along with that her education was again rapidly going down. Before the end of this century, known as the period of bondage, with the exception of a few Rajput women and Jain widows who could read religious books, there was hardly one woman in a hundred who could be called educated. Their ignorance made them blindly super-

stitious and slaves to custom and finally dragged them to a degraded position. There were other causes, also, which led to their degradation. Child marriage, already mentioned, was one of them. It had taken a firm footing in the Aryan Society. Vyasa, Parāshara and other writers of Śritis and Smritis advocated marriages of girls of eight and nine, and before the beginning of the eleventh century child marriage was recognised everywhere. This custom being followed by the higher classes, it spread like an epidemic amongst the lower classes. With the custom of child marriage, the number of child widows increased; widow remarriage was not sanctioned by the Shastras. From that time onwards a new hell of widowhood was created for the Aryan woman. Amongst most of the evils of widowhood which are only too well-known to us, was the custom of Sutee, and although not sanctioned by the Shastras it was kept up for centuries on account of the ignorance of women who were often encouraged by their menfolk; but fortunately this sad custom, along with most of the other evils disappeared with the passage of time.

Then, after a few centuries of complete darkness, a new era dawned for the Indian woman—the era of her re-entry into the temple of learning. In the middle of the nineteenth century a few learned men in various provinces opened schools for girls and before the end of the century Pandita Ramabai, Toru Dutt and others distinguished themselves as women of letters.

In the present times Indian universities produce girl graduates by the hundred every year but alas, very few of them are really interested in the old Sanskrit culture. If those who have not to think of their livelihood would only realise what a treasure of literature Sanskrit can offer them on any subject except modern scientific discoveries, they would find a lifelong field for research in various branches of learning, including the sixty-four arts. If there were more women Sanskritists, India's glory would be as great as it was in the Vedic times.

KSHAMABAI ROW

INDIAN CULTURE AND THE DRAFT HINDU CODE

[In accordance with our practice, whenever possible, of letting our readers hear both sides of a controversial question, we bring together here the conservative and the progressive points of view on the Draft Hindu Code now under consideration in India. **Rao Bahadur Sardar Madhavarao Vinayak Kibe** of Indore is sure that the proposed codification of Hindu Law will spell the breakdown of traditional Hindu culture. **A. B. Gajendragadkar,** Professor of Sanskrit at Elphinstone College of the Bombay University, on the contrary, welcomes the proposed legislation as promising to remove the great discrepancies now existing in Hindu law as applying to different parts of British India and incidentally redressing not a few injustices.

The Draft Hindu Code proposes to codify for the first time those sections of Hindu Law with which the Central Legislature is competent to deal. Hindu Law rests primarily upon the sacred texts as interpreted by the Courts. There has been agitation for more than a decade, by various organisations, for a general revision and codification of Hindu Law and for a higher legal status for women. The Draft Hindu Code is the work of the Hindu Law Committee appointed by the Government in January 1941.

For the benefit especially of our foreign readers we may outline a few main items of the Draft Hindu Code. Briefly, it provides, for all Hindus in British India, a common law of intestate succession. It removes the sex disqualification, giving a woman half the share her brother gets in their father's property and twice his share in their mother's. It gives a woman, moreover, the same rights over her property, however acquired, which a man has over his. The Code in addition makes monogamy the law, as it is already the general practice, removes caste restrictions on marriages, allows either a civil or a sacramental marriage and for the first time permits divorce under certain circumstances, while not making it easy. All must welcome the greater confidence in womankind and the will to even-handed justice which the Draft Code bespeaks. There is no question, however, that the changes contemplated by it are both fundamental and far-reaching. It is in the interest of all that their import should be evaluated thoughtfully in advance and the inevitable consequences of such legislation weighed.—ED.]

I.—BY RAO BAHADUR SARDAR M. V. KIBE

In almost all the Indian States the culture, tradition and manners of the Hindus are preserved almost unaltered. Under the influence of the compact with the paramountcy of a Western Power, some of the base things, which had soiled the surface of the culture, have been

obliterated, but the structure of Hindu society is mainly preserved. The expression "Oriental splendour" is applicable to happenings in the Indian States only. The best in the Oriental culture can be found only in them.

The Draft Hindu Code prepared for the Central Assembly is the greatest conceivable attack on Hindu culture. It will not only affect the subjects of the territories over which it is intended to prevail, but it will also govern subjects of the Indian States. Its authors and protagonists are ignoring this patent fact.

Hindu Law is not a law made by any legislature. It has no political or state boundaries. It is a personal Law. It has been evolved. Any revolutionary change in it is bound to dislocate society and undermine culture. Like the Mohammedan Law, Hindu Law is a traditional Law governing the lives, property and culture of the persons and families of the people. The latter has no single authoritative book; the former is based on the Koran and the old traditions. Although it too has been modified by legislatures in some respects, no fundamental departure has been allowed. The culture of the Mussulmans, to whatever nationality any follower of Mohammed may belong, has been uniform, outward changes in matters like dress and the growing of hair on the face being overlooked.

There being no one single book on which the Hindu Law is based, changes have been easier to make in it. The British Ruler proceeded boldly to interfere in it. But, as in the abolition of Sati, it was shown that the practice abrogated was opposed to the Vedic text. The greatest agitation was raised against the Age-of-Consent Bill. The opposition maintained that it was a direct interference in the custom of the people, which would affect the Hindu culture and was opposed to the injunction of the Smritis. Although the apprehensions of the opposition as regards the culture have proved well-founded, yet the supporters of the measure succeeded in showing that the injunctions in the Smritis were not uniform and that the practice as disclosed in the Vedas did not favour the consummation of marriages at an early age. The Sarda Act enacted later had no such support, yet it did not raise a storm so strong as before.

The framers of the Hindu Code have been at pains to show that the changes in the law which they propose to effect have the sanction of texts prevalent before, or even now, in one or another part of the country. The introduction of uniformity is their main aim and their potent claim in favour of the changes.

It is a question whether this uniformity is desirable, in view of the long-standing differences in the cultures in the Eastern and Western parts of India. But the more important question is whether it is possible, under the present political jurisdictions of India, to have one uniform law. As has been pointed

out, Hindu Law is not territorial but personal and yet the application of it may be and is different in different jurisdictions. To demonstrate by a glaring instance, the adoption of a daughter's son has been declared by the Privy Council to be illegal, but it is allowed in Indian States. Here territorial and personal application of the law combines. Courts in British India do not disallow a daughter's son adopted in an Indian State from claiming property situated in British India. Perhaps the question has not been tested or, more probably, it is covered by the doctrine of *factum valet*.

But will the law of inheritance which the Code now seeks to change prevail in Indian States? It seems not. Apart from its merits or demerits, to make it effective the framers of the Hindu Code have made such fundamental changes as would not only affect the culture of the Hindus but would completely annihilate it. Besides, instead of making the law universally applicable in India, it will create islands throughout the country. Even taking inheritance, at present there are two broad schools, those of Western India and Eastern India, known as the Bombay (including Gujarat and Southern India) and Bengal respectively. No political or administrative divisions or jurisdictions come in its way. This will not be the case for the Hindu Code as envisaged in the Draft, because it will be legislation by a Government, paramount though it may be.

The Code begins with a definition of the Hindu, which in the present weakened state of the Hindu culture and in view of its inherent weaknesses is bound to destroy what remains of it. The definition lays down that any child brought up in the Hindu culture shall be Hindu. It is obvious that this will be without any regard for the parentage. The Code allows both Anulom marriage, which is held to be legal by some High Courts, and the Pratilom form of marriage which has stood condemned for centuries. Nothing is surer to destroy the Hindu culture than this legislation. This, along with the definition, will be a deathblow to culture and religion, supported by the authorities hitherto, from the Vedas downwards.

The proposed enactment that the Gotra of a girl shall not change on her marriage, which is laid down to justify giving her a share from her father's property, shows the mentality of the framers in playing ducks and drakes with the fundamentals of the Hindu Law. If they wished to be logical they should have proposed that there would be no change in the Gotra of a boy on his adoption into another family. Had they done so, it would have meant the end of the custom of adoption.

Perhaps the greatest distinguishing fact between the Mitakshara and the Dayabhaga schools was that the former laid restrictions on the disposal of the ancestral property, while the latter allowed freedom to

the head-man in that matter. This distinction has affected the lives of the people in these two different parts of India, which are governed by the two above-mentioned schools or systems of law or their off-shoots, such as Mayukha under Mitakshara; to abolish the difference for the sake of uniformity will be a violent change and such an attempt has previously led to difficulties. Since the subjects under the respective jurisdictions of the Central and Provincial Legislatures are defined and are separate, difficulty has already arisen with regard to enactments on the succession to property made by the Central Legislature, which can only legislate for property of a particular sort. The law does not govern agricultural property. When this is so for British India, where such a consequential complication can be remedied by enactments in Provincial Legislatures, what about the States? No such remedy exists in the case of Indian States, except the distant eventuality of all the hundreds of States enacting the same law.

The subjects of Indian States, the rulers of which have not interfered in the Hindu Law, will be governed by it and not by this Code. But the subjects of States have close relations, links and properties in both the States and British India. What will happen to them is a question which can better be imagined than described.

The State of Baroda has a Code governing the Hindus but it has not made such a violent change as the abolition of the joint-family system. It has no doubt legalised Sagotra or Sapravara marriages, but although the prohibition regarding them has the support of some texts, yet it is clear that that prohibition is based more on superstitions and sentiments than on any scientific truth. What Pravaras are has never been convincingly explained, while the fact that the Gotra has nothing to do with lineal descent, is clear from the fact that a person from one Gotra can be adopted in a new one. Any eugenic complications are safely guarded against by the rule approved by Yajñavalkya, to avoid marriage within seven generations in the father's and five in the mother's line.

Justifiable changes have been effected in the Hindu law, as by the Right Hon. Dr. M. R. Jayakar's Gains of Learning Act or Dr. Deshmukh's Acts, but even though they do not prevail in Indian States, they do not cause such complications as would this Hindu Code. Above all, they do not violently or drastically affect the Hindu culture.

Similar changes have been made in the Mohammedan Law too, but no Government would dare to change the fundamentals of Mohammedan law and culture as this Act proposes to do with regard to the law and culture of the Hindus. If a Code is required, Sir Hari Singh Gaur's book could be utilised, as it is by the Courts even in Indian States.

The Draft Hindu Code—because it cannot bring in any uniformity, even if, for the sake of argument, it

were conceded to be desirable; and especially because it will destroy the Hindu culture—should not be proceeded with and should be resisted by those wishing to preserve their culture.

M. V. KIBE

II.—BY A. B. GAJENDRAGADKAR

The draft of the Hindu Code, prepared by the Hindu Law Committee under the distinguished chairmanship of Sir B. N. Rao, has been circulated to elicit public opinion. All right-thinking people will extend to it a cordial welcome.

The reason why the Draft Hindu Code deserves support is that it represents a commendable and, to a great extent, successful attempt to conform to the true spirit of Hindu Law, *viz.*, development and progress suitable to the changing times. Students of ancient Sanskrit literature on Dharmaśāstra, such as the Smṛtis, the Sūtras and especially the commentaries on these and the Nibandhas, know that the true spirit of Hindu Law consists in its adaptability to changed circumstances. The History of Dharmaśāstra literature tells us that Hindu Law has all along been changed and developed so as to suit the requirements of the new order. This is clear from the fact that, though Hindu Law is supposed to be based on the same Smṛtis and Sūtras, different schools such as the Mitākṣarā School and the Dāyabhāga or Bengal School together with their sub-schools have arisen with regard to it. Different social conditions prevailed in different parts of the country. Distinguished jurists living in those different parts clearly saw that the ancient texts required to be interpreted in a particular manner so as to conform to prevailing conditions. They therefore wrote commentaries on the ancient texts, or semi-independent treatises, embodying therein the required changes in the ancient law. These works became authoritative within particular territorial limits and gave rise to the two main Schools and their subdivisions.

Further, the very fact that we have more than one Smṛti and Sūtra, holding many a time conflicting views, shows that the later writers must have composed their works either to supplement or to modify the previous rules, so as to make them accord with changed conditions. All this shows that modification, development and progress, such as are necessitated by changing and changed conditions, form the very essence of Hindu Law. It is therefore a mistake to suppose that Hindu Law is static and that it is sacrilege to try to modify it. Such an idea proceeds from ignorance and is belied by the whole history of Sanskrit Dharmaśāstra literature.

The present-day Hindu Law is more case-made than Smṛti- or Sūtra-made. It is only on rare occasions

that the interpretation of ancient texts forms the subject of discussion in law courts. What usually happens is that cases are decided, not on the authority of ancient texts, but on that of previous judicial decisions. For almost all the topics of Hindu Law have, some time or other, become the subjects of judicial decisions and are found discussed in the various law reports. Under these circumstances the ingenuity of lawyers consists in distinguishing one previous decision from another and in showing how one previous decision or another is or is not applicable to the case in hand. All this results in making the law static and bars its further development and progress, which are so necessary with the advance of time. It is precisely because case-made Hindu Law has a tendency to become static that the necessity has arisen of formulating a Hindu Code, embodying all the changes that modern conditions have made desirable.

There are two other reasons why a new Hindu Code has become necessary. First, case-made Hindu Law has almost superseded the ancient Smṛtis, Sūtras and Nibandhas. This is not realized by orthodox people who swear by the ancient texts. The most authoritative Smṛtikāra of modern days is the Privy Council. But this Smṛtikāra has no initiative in legislation. He rests content with pronouncing judgements on points that are brought before him. He is therefore of no use in the matter of the development and progress of Hindu Law. Different High Courts represent subordinate Smṛtikāras of modern times. On many points the decisions of Indian High Courts are conflicting, like the rules in ancient Smṛtis and Sūtras. Therefore in order to secure unanimity of rules on many topics of Hindu Law a new Code is necessary.

Secondly, leaders of Hindu society have long realized that reform in Hindu Law has become peremptory in more branches than one. They therefore try to bring it about by piecemeal legislation. Not being experts in law, these enthusiastic reformers are unable to diagnose correctly the far-reaching consequences of their legislation. The result is that sometimes great confusion is caused in the existing law by such well-meant but ill-framed legislation. The Hindu Women's Rights to Property Act is a case in point. It has introduced revolutionary changes in the law of succession and coparcenary. Lawyers assert that this Act is likely to give rise to many complicated problems and cite it as an example where enthusiasm has outrun discretion. A Hindu Code framed by experts has thus become necessary in order to avoid the possibility of such imperfect legislation at the hands of laymen.

The Draft Hindu Code has evoked opposition in several quarters and the Committee has been received with black flags in some places. This need not cause surprise or discouragement to well-wishers of

Hindu society. Two things deserve note in this connection. First, Hindu society is by temperament conservative and generally opposed to all change in existing conditions. The cry "Religion or Culture in danger," raised albeit honestly by ignorant, narrow-minded reactionaries, easily appeals to rightist elements thereof. Numerous changes have been introduced in the ancient Hindu Law by Acts of Legislatures. But one can recall no occasion on which the particular Act did not excite opposition from the conservative sections of Hindu society.

To take a few notable illustrations. When in the thirties of the last century Lord William Bentinck abolished the inhuman custom of Satī, it is recorded that sections of Hindus opposed the measure on the ground that it interfered with a sacred, time-honoured, traditional custom. When the Hindu Widows' Remarriage Act was passed in 1856, it met with opposition on the ground that widow-remarriage was against the Smṛtis and that the Act amounted to unjustifiable interference with the Hindu religion. The same futile cry of "Religion in danger" met the Child Marriage Restraint Act of 1928. When again the Hindu Gains of Learning Act of 1930 was enacted, reactionaries confidently predicted that it would sound the death-knell of the joint-family system. Even now a bill in the Legislative Assembly, which seeks to legalize marriages between persons belonging to the same Gotra, is meeting with the familiar cry of "Religion and culture in danger!" It will thus be seen that measures, which were regarded and have proved to be beneficial, had excited opposition when they were first introduced. The Draft Hindu Code is no exception to this general practice of Hindu society.

Another characteristic of Hindu society is that it readily becomes reconciled to and adopts changes which it first had opposed. I very well remember when the Child Marriage Restraint Act, popularly known as the Sarda Act, was on the anvil, some Sanātanists had actually threatened Satyāgraha. What an idea, to marry one's children at a tender age as a protest against the Act! But when the Act was actually passed, nothing happened. Orthodox Hindu society will accept reforms which are forced upon it. It will not rise to the occasion and welcome changes which time has made necessary. I have no doubt that, when the Hindu Code becomes law, the same unthinking people who are now opposing it, will come forward and say that the changes introduced by it are after all not against the spirit of Hindu Dharmaśāstra.

Another objection to the Hindu Code is that, whereas at present different schools prevail in different provinces of India, the new Code would be uniform for all Provinces, which is considered to be far from desirable. Here one has to observe that the only justification for the authority of different schools in

different provinces has been the prevalence of different conditions therein. With the spread of Western education and civilization India is fast becoming uniform. The unification of the land under the supreme authority of the British Crown has given India a new idea of unity, an idea that from the Himālayas to Cape Comorin and from Karachi to Calcutta she is one indivisible nation, an idea she never had had during her long history of five thousand years. It is therefore quite in the fitness of things that one uniform Code should be framed to become applicable to all Hindus in the country.

But what about the Indian States? It is contended that the Indian States have preserved the ancient Hindu culture intact and that if the new Hindu Code were made applicable to them, this culture would be destroyed.

There are several inaccuracies in this contention. First, the proposed Hindu Code is not intended to apply to subjects of Indian States. They therefore need entertain no fear of their culture being destroyed by it. Secondly, the statement that Indian States are the repositories of ancient Hindu culture would not be admitted by many. In fact, if some of the happenings which are peculiar to the Indian States are to be regarded as symbols of Hindu culture, the earlier this culture is destroyed, the better for Hindu society. Thirdly, some States like Baroda already possess their Hindu Code, which in some respects goes further than the proposed Hindu Code of British India. Therefore, the pretence that the Indian States have preserved Hindu culture intact does not hold water. And lastly, culture, which in easy terms means a special mental attitude of society, can never remain intact or unchanged. Culture must change and develop with the advance of the times. Culture which is regarded as remaining intact or unchanged is no culture at all.

It is a strange irony of fate that subjects of the Indian States should come forward to oppose the proposed Hindu Code, which really has nothing to do with them. Political leaders often wish that Lord Dalhousie had painted the whole of India red at one bold stroke. That would have effectively served the cause of India's unification. For everybody realizes what a terrible drag the Indian States are on India's political progress. When one sees opposition from Indian States, such as has appeared in the case of the Hindu Code, one cannot but join in the wish of political leaders.

It is not my intention to go into the details of the Draft Hindu Code. In my opinion it does not go far enough. This is perhaps because the shrewd framers thereof, anticipating opposition, have exercised great caution.

It is not possible that this Draft Hindu Code will come for consideration before the present Legislative Assembly. Let me hope that when at the end of the war a new Legislature is formed, it will accord to this Code a favourable reception and help to make it a law.

A. B. GAJENDRAGADKAR

RACISM AND WORLD UNITY

[The distinguished critic and essayist **R. L. Megroz** makes out here a strong case against racism, of which the colour bar is one expression. Dr. Cecil Roth, as long ago as October 1934, exposed in our pages the fallacy of claims to racial purity, calling history and logic to witness to so considerable a degree of admixture of blood in past generations that "there can be no German in whose veins Jewish blood does not run, and few Jews who are absolutely free from any Gentile admixture." The identity of our physical origin can admittedly make no appeal to the human heart, but proving it to the reason is a necessary step. But racism is only the most conspicuous at the moment of the many walls misguided men have built to hedge themselves in, to shut all others out. Ingrowing nationalism, exclusive creeds, caste barriers and rigid social or economic strata all create and foster divisiveness; the world's urgent need is Unity.—ED.]

Among the problems which all the peoples of the world are vitally concerned with none can be more important than the antagonisms caused by racial quarrels. There is irony in the fact that the consensus of scientific knowledge strips the old conception of "races" of all reality. Sufficient is known to provide the fullest evidence in support of the belief that there is only one race, local variations being due to a more than average prevalence of certain marked characteristics. The significance of such local variations consists only in certain physical and mental traits due to environment and culture. Moreover, in any one group with such characteristics as, say, the people of Northern Europe, there are as wide differences between individuals among them as there are between them and the people of another group, let us say the people of Northern India. The scientific knowledge of the nature of human species, however, has not yet made much headway against old prejudices, nor, it is to be feared, has the realisation of the evil thing these can become when exploited by a fantasy-ridden people like the Germans, who biologically are almost as mixed as any nation on earth.

The pernicious nonsense published about the mythical "Nordics" as the super-race was already being compiled by propagandists long before the second world war was started by the insane Hitler and his associates. Houston Stewart Chamberlain was at it in 1910 (*The Foundations of the Nineteenth Century*). And although there has been a chorus of condemnation of the Nazi revival of the German race propaganda, plenty of people in the West, especially in Britain and the United States, cling illogically to various forms of the same prejudice.

This year (1944) two enlightened books by American authors have

been published which reveal how serious the problem remains. *Race and Rumours of Race* by Dr. Howard W. Odum tells the lamentable story of the increase of racial tension during the war, especially between the Negroes and the Whites in the United States. *Man's Most Dangerous Myth: The Fallacy of Race*[1] by M. F. Ashley Montagu includes this theme and surveys the racial question over a wide field; and he stresses, as his title indicates, the known facts that rob the term "race" of its former meaning.

Biologists and anthropologists are beginning to study more carefully the results of "mixed" unions, such as between White and Brown or Black people, and the evidence so far flatly contradicts popular notions that the offspring of such unions are degenerate. What is observed is that seedy individuals of low economic status often form such unions, simply because, as in South Africa, there is a violent social antagonism and those who form such unions are usually already social outcasts. It is noteworthy that in Brazil there has been, over a prolonged period, a constant and big-scale mixture of white and coloured people without friction and without ill effects. When we are looking for explanations of these different situations we might do worse than take the line followed in an excellent little pamphlet, *What About Race?*, published in London for the Workers' Education Association. It is No. 2 of a useful series for popular education called "Topics for Discussion." Here are two of the Questions and Answers in the pamphlet:—

What are the reasons for the colour bar?

Chiefly political and economic. In New Zealand, where the native Maoris are too few to compete seriously with the whites or to form a large pool of cheap labour as in Africa, there is intermarriage and equality. The same is true, more or less, of the Red Indians in the United States. The colour bar against Negroes is far stricter in the Southern States of the U. S. A., where they are more numerous, than in the North, where they are few.

Can mental differences be measured?

According to some "Intelligence Tests" the white races come out top. But as they were devised by and for white people and assume the background and mental habits of the white man, this result is not surprising.

It might be added also that there have been too many intellectually brilliant coloured scientists and artists for any such generalisation to hold water. The differences in level of development and direction of ability are entirely due to environment and training, to "culture" in fact and not to "race." Thus it is that the serious differences between peoples are more often to be found in the form of national cultures than in the physical characteristics, and where it is not so, as in the United States, it is because one group has a different economic status and

[1] Reviewed in THE ARYAN PATH for February 1945.—ED.

culture, as different as a separate nation.

Now differences, as such, are all to the good, for world unity does not mean that we should seek uniformity in all things. This is one of the important points made much of by Mr. Ashley Montagu in the book I have mentioned. While showing that cross-breeding is biologically sound he does not put this as something to be deliberately aimed at, and says :—

It has often been argued that racial enmities between men will disappear only when all physical "racial" differences between them have been obliterated. This is a fallacious argument for the simple reason that the real source of "racial" hostilities is not physical but cultural.

It really ought not to be necessary to harp on such incontrovertible truths today, but unfortunately a lot more educational propaganda is needed, not merely among the supposedly stupid "masses" but among their rulers and many "educated" people. If any further kind of proof were needed of the irrelevance of "race" to the ruinous antagonisms that have disturbed the world, let anybody consider the bitter hostilities in Europe between the warring peoples where racial characteristics are inextricably mixed not only between the nations but inside the nations.

Let me conclude by quoting from an admirable little book published in London in 1942—*Race and Racism*, by Ruth Benedict, an American anthropologist of distinction :—

The racist cries are raised not because those who raise them have any claim to being pure races, but because they do not; in other words, because today several ethnic groups occupy one city or one state, or states that share in one civilization are engaged in nationalistic wars. Hence comes the paradox that has been so often pointed out: that it is the most mongrel peoples of the world who raise the war-cry of racial purity.

R. L. MEGROZ

MACHINES

The machine saves labour and creates problems. It does both too swiftly for man to grasp their final significance. It breeds leisure without solving the problem of how to use it best. It disturbs the balance between work and idleness. It upsets centuries-old ways of life. A report that in liberated Ukraine a woman was honoured for having harvested two hundred and sixty acres in five days with a Combine Harvester moves Mr. John Stewart Collis to reflection in *Time and Tide* of 30th December. The machine, the culmination of human effort to do things easily and swiftly can save time, but for what ? And it destroys the joy of creative work. It promises to create a "Leisure State" for people "mentally unfit to be idle." Mr. Collis finds the Combine Harvester

from a utilitarian point of view... absolutely splendid. But a utilitarian point of view by itself is a fatuous view. If we are capable of serious thought, that is thought in terms of humanity, of human needs, of human psychology, of human happiness, we cannot fail to see that the Combine is excellent only for the employers of labour, for a few labourers and for Vera Panchonko who harvests two hundred and sixty acres in five days.

If this is true in the West it is a thousand times truer in India, with its under-employed and underfed millions.

NEW BOOKS AND OLD

A TELLING BRIEF FOR BROTHERHOOD *

[The seventeen articles and speeches of Pearl S. Buck brought together in this small volume carry on her valuable service to mutual understanding and respect among the peoples of the world. In accordance with our policy of presenting side by side whenever possible the Eastern and the Western points of view, we bring together here two reviews of the work, by a British and an Indian writer—**J. P. Hogan** and **Cyril Modak**. We allow free expression to our contributors, even when their views run counter to our own. The striking contrast between the reactions of these two reviewers will have served a useful purpose if it sends the reader to the book itself to form his own opinion.—ED.]

I

One may as well let Mrs. Buck speak for herself:—

> In the midst of the war there is beginning to grow something new in the hearts of the peoples of all nations. The peoples are impatient for the war to be ended because they feel something new is ahead, an experience which they are eager to begin. What it is none knows, for the stirring of rebirth is not yet a knowledge so much as it is an instinct.

How, one may ask, has Mrs. Buck access to the hearts of the peoples of all nations? And surely, if there is such a unity (not to say a terrifying uniformity) in these billions and trillions of hearts, the war itself is something of an anachronism? Surely, for that matter, if such solidarity of heart is manifest, then life itself is redundant? For what is life but tension, and taking and giving, and the manifold *differences* between individuals? I am I, and thou art thou; and we manage to go on living at all only because I, being different from thee, can give thee something which thou hast not; and thou, being different from me, canst give me something which I have not. To hell, then, with this cheap solidarity of the American dream, which has no basis in fact, and would mean death to humankind if it had.

What has some basis in fact is what we observe for ourselves and what we know in our own hearts. The average soldier or civilian, for instance, craves only for a return to the *status quo*, to the lighted streets of 1939, to security of a kind within his own home and in his familiar surroundings. He is not stirred by the glimpse of "something new" ahead, and would not desire it if he were. As for the thinking, the aware, the conscious soldier and civilian, they, poor devils, dread the future. They have no reason to believe that "the peace" will be other than retributive; and they have every reason to believe that, compared with 1945, the Versailles Treaty of 1919 will seem an essay in justice and loving-kindness. They know that Poland, for whom the war was ostensibly begun, is as much in jeopardy as in 1939; they see a Polish government in London and another Polish government in Warsaw—and draw their own conclusions. Meanwhile, the military are not blind to the "immense possibilities" of the

* *What America Means to Me.* By PEARL S. BUCK. (Methuen and Co., Ltd., London. 6s.)

flying bomb and the jet-propelled rocket "in future warfare." From all this, multiplied a hundredfold, they might justifiably conclude that the unthinking man's craving for the comparative security of 1939 is a dream and Mrs. Buck's "rebirth" an imbecility. But let Mrs. Buck continue:—

> Victory for the peoples in this war is necessary, for the peoples must be free or the rebirth will not come.

But how can "the peoples" have victory? If Britain wins and Germany loses, does that mean that 45 million John Smith's "win" and 80 million Hans Schmidt's "lose"? What rubbish! The British government wins; the German government loses; but all the John's and all the Hans's are where they were before (if they survive at all, and if they are not maimed in body as well as spirit). But even if victory for "the peoples" were possible, how could they all be victorious together—Chinese and Japanese, Russians and Americans and British and Germans? "The peoples must be free." Free of what? Free from what? Free for what?

I have not yet reached the end of Mrs. Buck's first paragraph, and I have still notes enough in front of me to fill an issue of THE ARYAN PATH with destructive criticism such as the foregoing. Let me conclude then by saying briefly that this book purports to deal with political and social problems of primary importance and immense magnitude, and that Mrs. Buck with her large-hearted American idealism constantly rushes into private sanctuaries where an angel would fear to tread, that she attempts to build international skyscrapers on foundations as insubstantial and unrealistic as those I have cited, that idealistic fantasies are even more remunerative in American journalism than in European, and that her book is, at bottom, simply a collection of articles which have appeared in popular magazines. She is, primarily, a best-selling novelist, and when such begin to let fly about world affairs, past experience tells us what to expect.

Nevertheless, Mrs. Buck claims to have spent the first half of her life in China. All the more shame to her then that she should be able to visualize so complacently the wretched brave new world of the future:—

> We know that swifter ships and more ships than ever before will be daily, hourly, crossing the seas. We know that in the skies the great airplanes will be speeding from people to people....

And so on. What a prospect! The ocean littered with world-touring American journalists; the very heavens locust-ridden with planes bearing American millionaires to Paris for the week-end! And what a pity that when Mrs. Buck was in China she didn't take the trouble to read a book some thousands of years old, the *Tao-teh-ching* by Lao-Tzu (who probably didn't get paid for writing it). Therein she would have read:—

> Without going out of the door
> One can know the whole world;
> Without peeping out of the window
> One can see the Tao of heaven.
> The further one travels
> The less one knows.
> Therefore the Sage knows everything without travelling;
> He names everything without seeing it;
> He accomplishes everything without doing it.

An American woman reading the *Tao* in a room alone brings East and West together more effectively than a library full of books like Mrs. Buck's.

J. P. HOGAN

II

The title is liable to be misunderstood. The book is not the intoxicated chatter of a chauvinist. It parades none of the arrogance of "Right or wrong—my country!" Pearl Buck is certainly proud to be an American but she is proud of that American tradition which is characterized by forthrightness, friendliness and a passionate love of liberty and equality. And such a tradition is worth being proud of. Indeed, only when Americans are really proud of this tradition rather than of the fabulous wealth of America or of the lesser things in American life, will the American nation rise to its full stature in the eyes of the world. For then America will stand up, undaunted by the frowns of kith and kin, to demand that the next peace shall ensure world-friendship, not colonialism; forthrightness, not diplomatic duplicity; and liberty for all, not domination by a few.

She speaks from the depths of her heart, and what she has the courage to say, and the gift to say so well, must find a responsive throb in the hearts of all sincere men and women the world over. She does not preach. She does not sit in the scorner's seat. But she constantly tries to put herself in the position of the aggrieved party, Negroes, Indians, Chinese and so forth, to feel what they feel, to voice their unspoken thoughts and their unuttered ambitions. That she often succeeds is the true measure of her greatness, and her greatness must be embarrassing for many who are dwarfed by the weight of Empire.

Her thesis is simple, as simple as American spelling! "Any new birth comes from a co-operative process, a fertilizing and a fostering." The Renaissance of the Middle Ages was the result of the action of the East. The Renaissance of this scientific age was the result of the action of the West. The Renaissance that must take place at the end of this global war must be the result of interaction between East and West. And if this new birth is to be encouraged, East and West must freely understand each other, for real understanding removes fear, and when the one is not afraid of the other there will be mutual reciprocity and collaboration. Happy partnership is the only guarantee for freedom and justice and equality.

Maybe you have heard some of the stories about our boys in India. The one I like best is that one which some one tells about having seen a bunch of them out rickshaw-riding and having seen some of them take a rickshaw coolie and put him in his own rickshaw while they pulled him, just for fun.

When the White man becomes human enough to see that the Brown or the Black or the Yellow man is his equal and deserves to be put into the rickshaw for a while and be pulled along instead of being forced to do all the pulling, then, in sober truth, the millennium would have begun. Peace would reign with the sceptre of love and spread plenty on the smiling earth.

But with the jarring discord of Imperialist jargon sounding in our ears, with the deafening din of war and the strident cries of race-supremacy rending the air, what chance is there for Pearl Buck's voice to be heard? Her idealism is redolent of the fresh flowers of springtime. Her faith is the shining blade of a valiant crusader. All honour to her! But will her words carry conviction to those who hold the reins of

power and are allowed to hold these reins because they have sworn to protect, by fair means or foul, the vested interests of their moneyocracy?

Be that as it may. Pearl Buck in her chapter on India has made ample amends for the wrong done to India by the scandalous pen of that un-American woman Katherine Mayo. And we rejoice that this world, torn with hate and greed and violence, has at least one woman who can boldly raise her voice on behalf of the disinherited of East and West. Indeed, if she could not be an Indian we are glad she is an American, glad and even proud! For did Columbus not believe he had found India when he landed on American shores?

CYRIL MODAK

POLITICAL ECONOMY: A THEOCRATIC VIEW *

This small book is particularly valuable now when global war has made it important that the fundamental problems of political philosophy should be clarified. The author is a brilliant thinker who expresses himself with dignity and clarity without being dogmatic or bitter. His classical books *The Degrees of Knowledge* and *True Humanism* explain his philosophy in detail, but in this brief essay he outlines his conception of the rights of human persons without going deeply into questions regarding the forms of political government. He believes that the monarchical and the aristocratic régimes are normally stages on the road to a mixed, basically republican régime, which should preserve the qualities of vigour and unity of a nation. He condemns the false philosophy of life which deified human free-will, and evolved a godless man whose sense of human values made him work only to accumulate wealth in the hope of enjoying material goods. He also condemns unequivocally totalitarianism in all its forms and lays down that

a single human soul is of more worth than the whole universe of bodies and material goods.... Society exists for each person and is subordinate thereto.

Political society is intended to develop conditions of life in common which, while insuring first of all the welfare, vigour and peace of the whole, would help each person in a positive manner progressively to conquer this freedom of expansion and autonomy, which consists above all in the flowering of moral and rational life and of those ("immanent") interior activities which are the intellectual and moral virtues.

The true philosophy of the rights of a human person is, according to Maritain, based upon the idea of natural law. This law which lays down our most fundamental duties, and by virtue of which every law is binding, is the very law which assigns to us our fundamental rights. It is because we are enmeshed in the universal order, in the laws and regulations of the cosmos and of the immense family of created natures, and because of the privilege of sharing in spiritual nature, that we possess rights *vis-à-vis* other men and all the assemblage of creatures.

This conception of natural law, as distinguished either from the law of

* *The Rights of Man and Natural Law.* By JACQUES MARITAIN. (Geoffrey Bles, Ltd., London. 5s.)

nations or the common law, is an important characteristic of the philosophy of Maritain. He seems to think that every time that a human person or a group of human persons rise higher in the scale of performance of their duties, they rise also in their own rights, dignity and status. It is the conviction of the author that natural law requires that whatever it leaves undetermined shall subsequently be determined, either as a right or a duty existing for all men by reason of a given condition of fact, or as a right or a duty existing for certain men by reason of the human regulations proper to the community of which they are a part. There is a dynamism which impels the unwritten natural law to flower forth into human law, and to render the latter ever more perfect and just, and thus the rights of the human person take political and social form in the community.

The philosophy of Maritain should appeal to many, though some may demur to his conception of a vitally Christian society or of the superiority of the Catholic Church. Very few would be prepared to accept Maritain's claims for the Catholic Church on the ground that "it insists upon the principle that truth must have precedence over error and that the true religion when it is known should be aided in its spiritual mission in preference to religions whose message is more or less faltering and in which error is mingled with truth." He does not claim for the "true" religion the favours of an absolutist power or the assistance of the soldiery, but he pleads for a theocratic conception based on the spiritual mission of the Church, and insists on religious orders to co-operate with the social-service and educational agencies of the civil community.

Yet, freedom of religion is of greater importance than the conception of truth in the spiritual sphere. In this respect the ideal of a universal religion which sees varying degrees of truth and spiritual strength in all religious systems, and which is supported by various systems of Indian philosophy and also by Theosophy, should appeal to a great thinker like Maritain. Spiritual values based on the natural law and moral behaviour, would certainly lead to the recognition of religion as the force within the State without giving preference to one sect or one religion. It is only spiritual values that can prevent the carnage of wars in godless civilizations. But the limitations of religion as a force in political life must be fully recognised, even as the brilliant author, in respect of economic life and the rights of working persons, asserts that "the idea of the economic State is a monstrosity," and insists that "economic and vocational groups must be considered as the organs of the civil community, not as the organs of the State."

At a time when peace programmes and postwar planning schemes are in great vogue and when the United Nations stand pledged to freedom of speech, freedom of religion, freedom from want and freedom from fear, Maritain's programme of the "rights of man" is stimulating and inspiring. He mentions the rights of human persons as such, the rights of the civil person, of the social person and, more particularly, of the working person. Evidently the form of Government is of no importance if the minimum

rights are guaranteed; and it is no small consolation that the State is expected to provide "free of charge, depending upon the possibilities of the community, the elementary goods both material and spiritual, of civilisation." Maritain summarises his political philosophy in the following sentences:—

> The common good flowing back over individuals; political authority leading free men towards this common good; intrinsic morality of the common good and of political life. Personalist, communal, and pluralist inspiration of the social civilization; organic link between civil society and religion, without religious compulsion or clericalism, in other words, a truly, not decoratively, Christian society. Law and justice; civic friendship and the equality which it implies, as essential principles of the structure, life and peace of society. A common task inspired by the ideal of liberty and fraternity, tending, as its ultimate goal, towards the establishment of a *brotherly city* wherein the human being will be freed from servitude and misery.

The book provides a sound political background and will be appreciated by thinkers, administrators and laymen interested in the planning of a better world.

P. G. SHAH

ECLECTIC PHILOSOPHY AND THE ANCIENT WISDOM *

The problem of the unification of systems of philosophy into an eclectic scheme has always been associated in the Western world with Neo-Platonism, and is not unconnected with what Professor Gilbert Murray calls, in his *Five Stages of Greek Religion*, "the Pagan reaction of Julian's time, in its final struggle against Christianity." Historically, it is traced to the development of eclecticism in Alexandria in the third century A. D. under the inspiring influence of Ammonius Saccas, whose mystery name of Theodidaktos is evidence of the contemporary belief that he had divine wisdom revealed to him in dreams and visions, as did Jacob Boehme in his day. This Alexandrian tradition is important in that an attempt was made to reconcile also Buddhistic, Vedantic and Magian systems of thought and belief with the extant Greek philosophies. The chief aim of the founders of this School became one of the three objects of the nineteenth-century Theosophical Movement, namely, "to reconcile all religions, sects and nations under a common system of ethics, based on eternal verities." The Ancient Wisdom, in the sense which the term possesses in Mr. Furze Morrish's useful digest, and which preceded Alexandrian theosophy by long ages, reached our modern world of thought in the writings of Madame H. P. Blavatsky, and seems destined to survive every other religion and philosophy. It is from this point of view, perhaps, that many observers look upon the theory of fellowship through religion (as may be seen, for instance, in the programmes of World Congresses of Faiths) as a doubtful proposition, unless it be realized that there is a deeper Wisdom than can be found in sectarian faiths. None-the-less, irenical contact between exponents of different systems, which,

* *Outline of Metaphysics.* By FURZE MORRISH. (Rider and Co., London. 15*s*.)

in themselves, are fundamentally antagonistic because exclusive, may alleviate friction, and, to that degree, serve a purpose that may lead to understanding and toleration.

Mr. Furze Morrish is concerned, however, with a more specific objective than mere eclecticism. He is after an "academic basis for occult metaphysics," and he defines the task as one which will "(a) render the principles of occultism intelligible to a growing number of educated and cultured western minds," and "(b) co-ordinate those principles with the accepted standards of modern scientific and academic study." Even though we may report progress in the years that have elapsed since the heyday of nineteenth-century materialism, when Professor Tyndall relegated metaphysics to the domain of poetry and fiction, it will be conceded that Mr. Furze Morrish has an ambitious project in his mind. In his endeavour to elucidate an academic basis, he devotes Part II of his work to a history and classification of the occult and theosophical background of his *Outline*. All becomes grist to his metaphysical mill! His bibliography ranges from Mme. Blavatsky *via* the Adyar school of theosophical activity, represented by Mrs. Besant, Bishop Leadbeater and others, to the "Astro-Metaphysics" (horrid word!) of Alan Leo and Max Heindel, with intellectual giants like Swami Vivekananda and Dr. Carl Jung thrown in for full measure! His territory is vast, and he is bound to interest many readers in East and West; but some will question the whole basis of his edifice, with its contrasting architectural styles, and attach but little significance to his "occult" correspondences and diagrams, when these are viewed in the light of a common inheritance of truths which were, and still are, hidden from profanation under an adequate and ancient symbology.

What (it may be asked) have the principles of occultism to do with "educated and cultured Western minds," who appear to be perfectly satisfied with their own "universe of discourse"? Is it not a thankless, if not an impossible, task to co-ordinate those principles "with the accepted standards of modern scientific and academic study"? In his *Outline*, Mr. Furze Morrish mentions two Eastern Teachers, whose names have been associated with the work of Mme. Blavatsky. Shall we go, then, to those Teachers for answers to these questions?

In a communication received by the late Mr. A. P. Sinnett at Simla on October 19, 1880, we find the dictum

> that occult science has its own methods of research as fixed and arbitrary as the methods of its antithesis, physical science, are in their way.... He who would cross the boundary of the unseen world can no more prescribe how he will proceed than the traveller who tries to penetrate to the inner subterranean recesses of L'Hassa—the blessed—could show the way to his guide. The mysteries never were, never can be, put within the reach of the general public; not, at least, until that longed-for day when our religious philosophy becomes universal.

In another letter of two years later received by Mr. A. O. Hume the statement is made: "Our laws are as immutable as those of Nature, and they were known to man and eternity before this strutting gamecock, modern science, was hatched."

Innumerable quotations to the same effect might be cited. Indeed, a large part of Mme. Blavatsky's writings con-

stitutes a survey of nineteenth-century religious and scientific thought in the light of Esotericism—a *corpus* of knowledge *sui generis*, though founded upon experimentation throughout untold ages, and capable of verification by those who are "prepared to pay the price." Is academic thought in these days, any more than it was in the last century, willing to pay that price? Is it even prepared to retrace its steps from the prostitution of scientific knowledge to destructive ends, or to assist in terminating the dichotomy of science and ethics?

Another question of general importance is related to Mr. Furze Morrish's "Occult and Theosophical Background." Is there any common ground for the Theosophy of Mme. Blavatsky and, let us say, the "revelations" of Mrs. Besant and Bishop Leadbeater? To avoid any charge of bias, it may be advisable to bring forward the late Mrs. Besant as a witness in support of the view that an eclectic Theosophy of this nature is misconceived. In a magazine founded by Mme. Blavatsky in London, an article appeared in October 1891 (after Mme. Blavatsky's death) on "Theosophy and Christianity." It was written by Mrs. Besant, and in it she said:—

> Our only knowledge of the Wisdom Religion at the present time comes to us from the Messenger of its Custodians, H. P. Blavatsky. ...Her message remains for us the test of Theosophy everywhere....She always encouraged independent thought and criticism, and never resented differences of opinion, but she never wavered in the distinct proclamation "The Secret Doctrine *is*" so-and-so.

Controversy over details in this *Outline* may be left to individual readers; but only a superficial view will be able to conclude that Mr. Furze Morrish achieves his object. He has codified information of a metaphysical nature; but the soul of his labour is missing, for the scattered principles have no unifying basis in similarity of aim, purpose and teaching. As for Occultism, in any true sense of the word, there is here but *magni nominis umbra*. For the earnest student, the experience of a pioneer who forced her way into what Mme. Blavatsky called "the well-nigh impenetrable jungle of the virgin forests of the Land of the Occult" is there for his guidance and inspiration, and no room is left for ambiguity as to the nature of the perilous journey. For those who are influenced by "the accepted standards of modern scientific and academic study," notice has been given that if they should wish to slake their thirst for wisdom at the well to which the readers of this *Outline* are invited, they would be justified in coming as "pupil to master," and sensible in travelling free of the impedimenta too often acquired in the modern search for knowledge—preconceived notions, and the intellectual vanity that is so ready to believe that experimental science is a monopoly of Western minds and dates from the grant of a Charter to the Royal Society in the seventeenth century. Yet are we left with this verity and this assurance: Universal Brotherhood is not an idle dream, but a fact in the larger plan of Nature, visible and invisible, and, the door of the true Mysteries "is always opened to the right man who knocks."

B. P. HOWELL

Old Man in New World. By OLAF STAPLEDON. (George Allen and Unwin, Ltd., London. 2s.)

This is another "peep into the future." The Old Man in question was born during World War I and is now nearly eighty—so the date is roughly 1995. Not so very far ahead. He is travelling to London by aeroplane to attend a great official celebration of nations who are now, one and all, in the greatest amity. He falls into conversation with the young pilot, and we learn the complexion of modern life and the story of its birth. It seems that they are now all getting on grand. The Young Man is a representative of the New Educational Policy which has been working for about twenty years.

During their conversation we learn what happened after War II. We won it, but we lost the peace again. America had the power and the money to rule over Europe and to bolster up the capitalist system. War III was due to start, the chief protagonists being Russia and America, when something happened. The propaganda "never really caught on, on either side" and "at the critical moment an extraordinary popular clamour broke out on both sides. A new hope in comradeship was born. Everyone downed tools and was ready to die for this new hope. They suffered imprisonment and death until the soldiers mutinied. The result was a whole-scale revolution in America and a change of heart in Russia.

How was this accomplished? Who supplied the ideal driving power, and who the organisation? The latter came from ex-airmen and oppressed workers who joined together as professional revolutionaries; while the necessary passion, heat and light were supplied by the *agnostic mystics*. They were the key architects of the New Jerusalem. The gospel which they taught "broke the spell of disillusion and spread like fire from heart to heart." And afterwards, by taking over the New Educational Policy, they "managed to open the eyes of the young" to the fact that men are in truth "instruments for the fulfilling of the spirit," with the result that the pilot who makes these remarks is now a representative of "the first undamaged generation and the first clear-sighted generation." And it is made clear that, wise in all things, he has already made the perfect marriage at the age of twenty-one.

They arrive in London and the Old Man witnesses the celebrations, which are in the form of a general parade of all nations in amity and unity—the kind of show which in Utopias is always found agreeable but in real life is secretly laughed at. The author, evidently feeling this, tells us that the proceedings were enlivened by a daring innovation. It seems that as the procession advanced it was accompanied by officially recognised clowns who, straggling on the outskirts, made fun of the parade, mimicking the gait and the expressions of the too earnest leaders. This innovation reaches its climax at the end when the President is making his speech to the applauding multitude. The Fool interrupts him and is allowed to address the meeting himself. "Happy, happy beings!" he cries. "But death dogs you. Conquerors of a world, but of a sand-grain among the stars! We are mere sparks that flash and die. ...After us our planet will spin for eons, and nothing

will remember us. Then why, why, why are we here?" After a suitable pause he says that we are here because we are the instruments of the Unseen that makes music with us through our loving, our creating and our thinking. Then the President sums up, and after thunders of applause there is a general dispersal.

It is quite a pleasant little fable. Very sound to lay emphasis upon the necessity of a whole-scale educational *policy*. The idea of the agnostic mystics is also good, however unfortunate the adjective, and undeveloped their theme. But the adolescent remarks of the fool are hard to bear.

JOHN STEWART COLLIS

Islamic Culture. By ASAF A. A. FYZEE. (International Book House, Ltd., Bombay. Re. 1/4)

This small volume is informed by a mellow tolerance that largely compensates in breadth for what the hypercritical might miss in depth. Principal Fyzee means here by Islamic Culture "the highest intellectual level or standard produced during some period of Islamic domination." It has always been the product of many minds, of various nationalities and creeds.

It is a fascinating story that he tells, a story that should be familiar, but is not, to every modern, heirs as all are to the great culture of Islam, which kept the torch alight during the night of Europe.

Mr. Fyzee sees the chief characteristics of Islamic Culture as the spirit of inquiry, the ideal of brotherhood, the sanctity of religion. Its achievements are too numerous to name.

It would be too much to ask of a book of the size of this to give the reader more. Several suggestions may be made, however, against the day when Mr. Fyzee amplifies his thesis in a full-length study. His cursory mention of the mystical side of Islam is tantalising. One hopes that he will bring out later the striking affinities of Sufism with mysticism otherwhere and otherwhen. One misses Dara Shikoh in the treatment of Mughal India. And Mr. Fyzee warns against underestimating the Indian contribution to Islamic culture. But has he paid full credit to India when he traces the "Arabic" numerals to this country, concedes that Mughal architecture is a synthesis of Indian and Islamic elements and that India has produced great theologians and a major language of Islam?

Mr. Fyzee writes that Islam obtained its chief legacy from Greece, and of the debt of Islamic culture to the Neoplatonists. But whence had Plato, whence had Plotinus and the other Neoplatonists, their doctrines? Pythagoras, whom Plato followed, brought to Greece the teachings of India. And Plotinus himself had visited India. When the Grecian and Neoplatonic teachings are thus traced back to India the latter's contribution to Islamic culture is seen as very great indeed.

PH. D.

The Life of Muhammad. By SUFI MUTIUR RAHMAN BENGALEE. (Moslem Sunrise Press, Chicago. $2.00)

The Life of Muhammad, as the founder of a great religion, undoubtedly requires interpretation in every age and yet I wonder if it is necessary to have such a large number of biographies from different points of view. The author of this book, for instance, says that biographies by Western authors, their scholarship and diligent research notwithstanding, are characterised by prejudice and bias. The real Muhammad is not known to the Western world, and he desires to write a book without prejudice and without bias. This reminds me, if I am not mistaken, of an opinion of Chesterton that a man without prejudice is an odious and colourless creature. The Western people might retort that the author is so prejudiced in favour of the Prophet that he sees nothing but good in the least of his actions.

The truth appears to be that it is impossible to write any book in an absolutely unprejudiced manner. Biographies of the Prophet can be divided, generally speaking, into those written by Muslims and those written by non-Muslims. In each of these classes, there is a variety of books depending upon the scholarly attainments and the literary accomplishments of different writers. And whenever a new biography of the Prophet appears, I, as an old diehard, am sorry that Ameer Ali is not alive to summarise in the space of some 200 pages his excellent work, *The Spirit of Islam*, which, in the opinion of many, is the finest biography of the Prophet for the general reader written by a Muslim.

The author is a Muslim Missionary and is the Editor of the only Muslim paper in the United States, *The Moslem Sunrise*. He has obviously written for American readers. The book is divided into seven chapters, the most valuable of which are on the character of Muhammad and his saying and doings. It will be found useful by American readers, although it is doubtful whether it would be much used in India. There is no attempt at transliteration, and to mention a matter of detail, the letter *q* is always followed by an unnecessary *u* producing the following queer results: Zurquani (p. 16 n.); Aquaba (p. 66); Nuquool (p. 93); Quayunqua (p. 113).

The book is a devout offering by a follower of the Qadiani sect to his leader and will perhaps lead to his spiritual exaltation. For the ordinary reader in India, it is impossible to say that it constitutes any important addition to the existing literature.

A. A. A. FYZEE

Struggling Heights. By H. D. SETHNA. (Karnatak Publishing House, Bombay 2. Re. 1/4)

Here is a score of poems, vibrant with the emotional intensity and intuition of genuine vision. If one may borrow from the poet's own phraseology to express the reader's response, Mr. Sethna's winged words are

A multitude of beauty
All compressed
Into one darkness, a sanctuary
Of deep vision
Where forms lay down
Their vesture.
All their day-renown
Is silenced
Into a blissful meditation.

For the poet has seen beyond the façade of things. To him his country

is the great mother in whose eye there shines "a titanic light that wakens the whole race," who is "of a proud courage and power to be free," in whose sorrow is lit up "the ancient beauty of Calvary," and for the sake of whose freedom "life has made a tryst with death." The Himalayas to him are the ancient seers who sing in silence.

Climbing the heights in the company of the poet, one has a vivid feeling of oneself having turned awhile a pilgrim to the shrine of the stars.

G. M.

Cyclone and Other Stories. By R. K. NARAYAN. (Indian Thought Publications, Mysore. Re. 1/8)

Between narrating a story and constructing it, the literary form traces an extensive arch with a vast variety of colours and effects. While, in the first, incidents flow in swift seeming inconsequence, in the second, the plot shows a marked logical coherence. If an easy casualness marks the first method, an artful deliberateness characterises the other. In neither case is verisimilitude sacrificed. Thus in this collection of eighteen short stories Shri Narayan covers the whole range between the extremes of the arch. Stories like "An Accident," "Iswaran," "A Hero" and "The Regal" on the one hand and "Such Perfection," "The Doctor's Word" and "The Roman Image" on the other seem to mark the two ends. Others are seen at various stages, proving how almost every bit of human experience has its own story value.

It is with this infinite range, variety and value of human experience that Shri Narayan seems concerned. He does not wrestle with great problems or make his stories media for platitudes. The endless patterns of human feelings and emotions, the immense variety of their fleeting lights and shades is enough grist for these eminently readable stories. The gaiety and garrulousness of some of them is as enjoyable as the grip and tension of some others is almost unendurable.

The stories deserve a more dignified cover and a better get-up.

V. M. INAMDAR

Paranormal Cognition. By LAURENCE J. BENDIT, M.A., M.D., D.P.M. (Faber and Faber, Ltd., London. 5s.)

Modern research into paranormal cognition, extra-sensory perception, the "Psi function"—all names for the activity of the psychic senses—often approaches some part of the Theosophical teachings. Yet the recognition of an existing science of occultism would prevent much fumbling over old ground, much confusion of words, and would afford safeguards against dangers not always realised. Dr. Bendit makes several excellent points—the distinction between the controlled use of the Psi function, and its instinctive, unregulated use, as in mediums and hysteriacs, causing disintegration of the personality; the fact that sense perception, physical or psychic, does not give understanding, and that the non-identification of oneself with impressions received through the psychic senses weakens their affective power. Dr. Bendit's theme is that man started from the plane of omniscience, and has to narrow his perception to a minimum before he can, as an individualised entity, broaden out again to omniscience. Sense perception, physical or psychic, will not give this. "Some day... perceptive cognition will subordinate to the higher function of the mind illumined from above."

W. E. W.

If This Were True. By J. D. BERESFORD. (Hutchinson and Co., Ltd., London. 8*s.* 6*d.*)

Mr. Beresford's novels invariably make us think—and hope—and sigh again. He doesn't write to entertain us, but rather to sting us into attempting a revaluation of values. The world is out of joint, and the cry is wrung from our hearts: "To what end?" Organized religion has failed us; science has abandoned the seeming certitudes of the nineteenth century and is increasingly dyed with mysticism; and the mere agnostic is fast becoming a bloodless anachronism. If matter and energy are ultimately interchangeable —what if they too are but emanations of a more basic force, say spiritual force? Were the "miracles" attributed to Jesus no more than cock-and-bull stories? What if they were, on the other hand, strictly true—what if they should be possible even in our own terror-haunted and frenzied times? The authentic Indian Yogi rests in the Spirit, lives by It and rules by It—and what is possible for one person ought to be possible for others as well. If only we could return to Christ—Christ undefiled by organized religion—all would be well. Love would reign in our midst, and discords would cease, and Beauty and Truth would become the daily impulse and law of our terrestrial life. Disease would be eliminated, desire would grow desireless, and—why not?—death itself would be checkmated. And we would all be like little children and enter the Kingdom of Heaven—and the Kingdom would be *here*, on *this* "bank and shoal of time"! Like Mr. Beresford's hero, Lewis Arkwright, we too stumble upon Christ in a vacuum—in the pages of this extraordinary novel!—and like him we are precipitately hurried farther and farther; and, as we touch the core of the "miracle," we almost accept it for the nonce. And we sadly close the book—and think—and sigh—and exclaim with the author, half-audibly:—"If this were true!..."

K. R. SRINIVASA IYENGAR

Constipation and Dyspepsia. By SARMA K. LAKSHMAN. (Re. 1/8/- or 4*s.*); *The Natural Cure of Eye Defects.* By L. KAMASVARA SARMA. (Rs. 2/- or 5*s.*). (The Nature-Cure Publishing House, Pudukkottai, S. I. Ry.)

Nature is our foster-mother, but because so often we treat her as if she were our step-mother, the rhythm of our mutual relationship is broken and our body-mind suffers. Hence, physical disease and mental dis-ease. Most of the manifold physiological maladies of the modern age are rooted, therefore, in unnatural living. As Shri Sarma K. Lakshman truly says:—

> Disease is like a single incarnating soul or ego, having innumerable incarnations, and in each incarnation it has a different name and form, but every time it arises from the same cause. That cause is abnormality of the body-substance due to encumbering foreign matter.

Constipation is one of the curses and consequences of the present-day civilization and the parent of a brood of bodily disorders. It can be cured radically only in the natural way, through right living with its stress on "tranquil toil" and "righteous diet."

Crutches for the eyes, or glasses, are another bane of our mechanistic, medicine-minded age. Their increasing use is again due to unnatural living. Here too,

> the natural way is the only rational way, because it alone is based on the truth, that the body is an indivisible organic whole, and needs to be treated as such.

The authors are not mere theoreticians, they have prescribed practical curative treatment of the "fashionable" diseases under consideration, based on lifelong study and learnt from experience—that greatest of all teachers! And the treatment is easy and not so expensive as in several other systems.

G. M.

An Introduction to Philosophy. By W. A. SINCLAIR. (Oxford University Press, London. 5s.)

Mr. Sinclair performs very well indeed the task of "introducing" philosophy to the uninitiated. He does not attempt to summarize the wisdom (or folly) of the hierarchy from Aristotle to Whitehead as a less tactful mentor might have done: instead, he merely plants the seed of inquiry in the reader's mind and gives it the chance to grow through ten chapters. "If we start seriously trying to understand the world," he says, "we find ourselves having to try first to understand what we are doing when we understand." He insists from the start that the philosophic basis of all valuable inquiry is the continual and rigorous questioning of our "underlying assumptions," those often rickety foundations on which we struggle to erect the structure of our living; and he insists, too, on our recognizing the prime importance of this business of "the nature of knowing." He devotes two chapters to "The Traditional Explanation of Perception," travelling by way of Descartes and Locke to Berkeley's *reductio ad absurdum;* and after a perhaps rather academic tribute to the significance underlying Berkeley's contribution, turns to "Finding a Better Alternative," beginning with a contemporary interpretation of Kant in terms of "selecting" and "grouping" and establishing a reliable basis for further inquiry in a stimulating chapter, "What Is Truth?"

Here one's interest quickens as Mr. Sinclair's orbit touches our own. The word "integration" crops up; and for the first time in his life one reader at least suddenly realized that the professional philosopher moves towards the same goal as the mystic or the metaphysician. In these closing chapters we get the sense of having been here before, of having got back to where we started from by a circuitous and, it must be admitted, somewhat tortuous route.

> To increase our knowledge is not to place something where there was nothing before. To increase our knowledge is to alter for the better our ways of "selecting" and "grouping;" to notice what we did not notice before; and to notice it in ways which are new to us, and probably strange.
>
> The difference between the educated and the uneducated is not only that the educated are aware of, and respond to, more of the complex reality about us than the uneducated....[It] is that the educated see what they experience as fitting together systematically into a pattern which, while adequate, is reasonably simple and coherent, whereas the uneducated do not. The views of the uneducated on one subject remain uncorrelated with their views on others, thereby bringing confusion into their judgments and decisions on practical affairs, without their having any notion of this incoherence.

So it seems that what we have been concerned with all these years is—philosophy. The word seems almost archaic these days—or rather, the path of Descartes, Berkeley and that ilk seems a little overgrown with unnecessary nettles. We remember the words on the dial of Baudelaire's fingerless clock, "It is later than you think," and hurry back to Kierkegaard, Berdyaev, or whoever happened to hold our attention before Mr. Sinclair so quietly came into our room.

J. P. HOGAN

SHORT NOTICES

For Ever. By DALLAS KENMARE. (Burrow's Press Ltd., Cheltenham.) Feeling as intense, even in retrospect, as its expression is delicate informs the dramatic monologues which make up this latest collection of Miss Dallas Kenmare's poems. They are pulse-quickening soliloquies of six women of history and of legend—sometimes truer than history—women who loved; and suffered.

Strangely, the title poem, beautiful in its imagery, suggestive in its postulation of a reincarnated Héloïse, subtly misses the complete convincingness of even the slighter "Laura" and "Ophelia." The transcendent transports of "Beata Beatrix" definitely lack reality.

Human love, now yearning, now tempestuous, is shown here dominated by the far horizons on which love's casements open, horizons high above which looms the mountain mass of Mystery impenetrable by the finite mind. "The richer life which love reveals" by the voice of the spirit is exalted above the urgency of body, heart and mind. "There is no death for a love whose home is beyond the stars." The poems all reach out for something beyond immediacy. Perhaps Miss Kenmare's truest intuition is that put into words remembered by the musing Héloïse :—

> You would have spared me sorrow, and in sparing would have denied me life.

For individual love at its noblest is still an *égoïsme à deux.* Only suffering can universalise it in the all-embracing Compassion which is the crown of love. From these chastened musings on flown ecstasies one turns to Shelley's lines in *Julian and Maddalo* :—

> There is one road
> To peace and that is truth, which follow ye !
> Love sometimes leads astray to misery.

C. D.

Commonwealth of Tomorrow. By H. GOETZ. (Indian Periodicals, Ltd., 8, Nawab Yusuf Road, Allahabad. Rs. 3/-) Dr. Goetz brings a synthetic and reasoned historical perspective to his interpretation of contemporary world developments. Commonwealth is neither his blue print nor his prescription. It is, in the light of historical experience, the only immediate possibility. Politics has not in practice responded creatively to the changing dimensions of life, a failure which has rendered possible the attempt to perpetuate outmoded political doctrines and has finally resulted in conflict. Aggressive nationalism must yield place to cultural regionalism and zones of influence. The European nations must federate, not only among themselves, but also with South-East Asia and the North African Colonies. The world, although not yet ready for universal union, has now to step beyond the outworn concepts of nationalism and empire. That is the least necessary for safety and the most within the possibility of present achievement.

The distinguished author argues with world history at his finger tips. Wary of utopian dreams, he envisages here a possible prospect, necessary and safe. A realistic approach to the problems of the future that is bound to repay thoughtful reading, serving as a reminder to the idealist and, if so taken, as a friendly suggestion to the imperialist. Sir R. P. Masani introduces the author and the book in a very interesting foreword. V. M. I.

Srimad Bhagavatam : The Wisdom of God. Translated by SWAMI PRABHAVANANDA (Sri Ramakrishna Math, Mylapore, Madras. Rs. 3/8) This is the Indian edition of Swami Prabhavananda's translucent rendering of part of the *Srimad Bhagavatam,* ancient Indian scripture *par excellence* of *Bhakti* or devotion. The American edition, brought out by Messrs. G. P. Putnam's Sons, New York, was reviewed in THE ARYAN PATH in August 1944. This Indian edition is beautifully got up, and its frontispiece with the Eternal Flutist surrounded by the kine, dumbly adoring him "with tear-dimmed eyes," is even more attractive than the frontispiece by Suzanne Miller in the American edition. Our congratulations to the publishers! E. M. H.

Shrimad Bhagawad Gita, with a Commentary by SHRIPAD DAMODAR SATWALEKAR. Trans. by VAMAN NARAYAN GODBOLE. (Swadhyaya Mandal, Aundh, Dist. Satara. Re. 1/-) Notwithstanding the existence of countless commentaries on the *Gita* one may welcome an attempt like this to expound the cardinal message of the *Gita* as directly concerned with the realization of the "Purusharthas" (Dharma, Artha, Kama and Moksha) an aspect on which sufficient emphasis had not been laid, even by classic commentators like Sankara, Ramanuja and Madhva. The author calls Dhritarashtra an Imperialist and says the *Gita* could correctly be understood only in the light of Sanjaya's preaching to the Pandavas at his direction a sermon on peace and non-violence. He sees Arjuna's despondency as the reflex of this preaching. It is difficult to admit this argument. Careful perusal of Chapter 22 of the Udyoga-Parva (to which attention is drawn) proves that, far from being an insincere imperialist intent on creating in a Machiavellian manner psychological depression in the Pandavas, the old blind Dhritarashtra was trembling at the prospect of the inevitable destruction of his sons and clan. There is nothing especially novel about the *Gita's* dealing with the spiritual transformation of Nara into Narayana, the *Gita's* message being equality and equanimity or the identity of teachings of the Vedas, the Upanishads and the *Gita*—though the full-fledged doctrines contained in the *Gita* are not to be found actually in their metaphysical maturity in the Vedas. The author is to be congratulated on his interpretation.—M. A. RUCKMINI

Europe : A New Picture. By JOANNA SCOTT. (Rider and Co., London. 21s.) This work will be of interest to students of modern philosophies and sciences; but, apart from a fanciful interpretation of the individual functioning of the chief European nations, based upon researches of the late Dr. Eugen Kolisko, it has no relationship to historical or ethnological studies. We are told that Dr. Kolisko found "in the study of the twelve senses a key to the recognition of the characteristics of the different countries, which led him to find the connection between the peoples of Europe and the forces of the stars." The seven additional senses to those generally accepted are those of Life, Movement, Balance, Warmth, Speech, Thought and Ego. The whole book, in fact, is written in the light of the Anthroposophy of the late Dr. Rudolf Steiner, one-time General Secretary of the German Section of the Adyar Theosophical Society, whose personal "occult" communications

and instructions led to his rift with Mrs. Besant.

The point of view of the author may perhaps best be expressed, in this brief review, by her statement that the destiny of Europe was "to raise human thinking to its perfection." After that, it will not astonish the reader to find that, according to her chapter on "Seeds for a New World," she believes it was through Steiner's researches that the subject of reincarnation "was brought within reach of the reason, and, specially within the sphere of practical observation."

All this is far removed from the thought that the Wisdom Religion is the inheritance of all the nations the world over, and it is difficult to see what useful purpose is served by the publication of these speculations in the consideration of European problems today. The Karma of "the fighting and trading West" is manifold in its operations!—B. P. HOWELL

Malnutrition. By NORAH CURTIS and CYRIL GILBEY. (Humphrey Milford, Oxford University Press, London. 2s.)

This small booklet is full of information supported by facts and figures about the Quaker relief work in Austria after the first World War and in Spain after the civil strife. It brings out some points which need to be borne in mind, particularly when relief on an unprecedented scale will be called for both in and outside the theatres of war. Experience has proved how difficult is the task of restoring normal economic life after the severe wartime dislocations, how the problems of peace are more difficult than the problems of war. Urgent relief of distress due to famine is comparatively easy but malnutrition is harder to fight. Overcoming it involves a slow process of recovery in which the stabilising of indigenous economy and production are more important than external relief ensured from without. Relief achieves its object better when it helps the distressed to help themselves than when it keeps them dependent on charity. These and many questions arising in the practical handling of relief operations are here presented and will prove of immense value to all who may be called upon to do similar work after the present war.—V. M. I.

We have recently received three publications of the Pakistan National Movement: *The Millat of Islam and the Menace of "Indianism," The Millat & the Mission,* both by Choudhary Rahmat Ali, and *The Founder of Pakistan* by Khan A. Ahmad. These three booklets constitute not so much argument in favour of a separate Muslim State as bitter diatribes against non-Muslims who, it is alleged, are determined to crush and enslave the Muslim population of India. No wonder, therefore, that the authors regard Indian unity as a mischievous myth. It is futile to cross swords with those that argue more with fanaticism than with logic. It is arguing in the face of history to maintain, as the authors do, after so many centuries, that Muslims are not Indians! Can we be led anywhere except to cultural chaos and political frustration by failure to realise our common culture, unity and hopes?

PH. D.

ENDS AND SAYINGS

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

The inauguration of the Hindustani Culture Society at Allahabad on 25th March under the lead of Dr. Bhagavan Das, Sir Tej Bahadur Sapru and others will be sincerely greeted by all. The venture is vastly significant in that the promoters have adopted the right approach to the problem that faces the country. The political and economic problems of the country will solve themselves once the central fact of cultural unity is allowed to function. The need of the hour is therefore to perceive the rift which Indian cultural life today is developing and to adopt the right means of reconsolidating the age-old unity to which centuries of India's history testify. As the Society's statement of objects points out, " the rude shock of Western culture broke up this unity of medieval Indian life " and unleashed ideologies which today have brought about a conflict of opposing forces—" impulses of self-assertion and self-indulgence " on the one hand and " interests of fellowship and counsels of reason " on the other. The New Social Order in India can have no significance without a resolution of this essential conflict. The power which she needs can come only from a revivification of that unity. Rightly do the promoters of the Society believe that history, experience of affairs, and common sense teach us that power is generated only through good fellowship, social coherence, agreement on the fundamental values and ends of life. Where men's minds are united by identity of aims, their hearts throb in unison, and arms are strong; on the contrary, where men do not agree on essential principles, and there is confusion in their counsels and conflict in the conceptions of life, the blood-stream runs sluggishly through the body-politic and the muscles of society lose their vital tension.

It is the power of this unity which the Hindustani Culture Society attempts to bring to present-day India by promoting an awareness of the fundamental values and the purpose of life, of the possibilities of altruism, of the unity of religions, of the reconciliation of the individual's and the nation's needs. Political in its demand for power, economic in its fight against mass poverty, social in its attempts at communal harmony and moral in its inculcation of the ideal of self-identification with the country's interests, the Society's task is as comprehensive as it is complex. With the right recognition of the historical processes of amalgamation and assimilation of the varied strands in India's long cultural history the Society envisages the emergence of a new cultural synthesis, a new and united way of life and outlook. Only in such emergence can India hope for harmony within and power without.

Sir Tej Bahadur Sapru is the President of the Society and the Vice-Presidents are Dr. Bhagavan Das and Dr. Abdul Haque. Nothing could be more convincing of the *bona fides* of the

move than the fact that four out of the seven other members of the Governing Body are distinguished Muslims.

The passage by the New York State Legislature of the Ives Anti-Discrimination Bill, making "economic discrimination, on account of race or religion, against any element of this State's nearly 14 million people an illegal and punishable act" is an important step in the right direction. It is reported that ten other States are following the lead in the matter.

The Negro problem has long been a sore spot in American democratic life. The persistence with which the American population has tried to keep the Negro in his place—a place economically submerged and socially ostracised—can have nothing to justify it. Wholly unreasonable prejudice has been responsible for the denial in practice of the human equality which the Negro enjoys in law. That should be an indication of the inadequacy of any legislation unaccompanied by strict and impartial enforcement. New York State promises this. But even benevolent legislation cannot ignore the fact that prejudices die hard and have to be fought through a slow process of proper education. The future citizens have to be kept free from notions of superiority or inferiority, economic or racial. The Negroes in America have a highly creditable record of achievement against odds. A recent example bordering on the spectacular is the widely admitted and most hopeful success which the young Negro conductor Dean Dixon has achieved with his orchestra of young men and women of both races. Mr. Dixon, a Master of Arts of Columbia University, who has served as guest conductor of the National Broadcasting Company's symphony orchestra, as also of the New York Philharmonic Symphony, won an enthusiastic reception from the press for his mixed orchestra's debut concert at Carnegie Hall. He is convinced, however, that "the Negro artist will achieve his future only as the Negro achieves his full stature as a citizen and a participant in the social and economic life of the nation."

Not merely antiquarian interest attaches to an assessment of the extent of ancient India's cultural influence on outside countries. Sir Richard Winstedt's scholarly contribution to the *Journal of the Royal Asiatic Society of Great Britain and Ireland* (Parts 3 and 4, 1944) lifts the veil from ancient cultural influences that flowed from India to the Malay world. The contacts reach back to the early centuries of the Christian era. Sumatra and Malaya furnished the nearest ports for the Indian maritime activities which brought more than merchandise. Third-century inscriptions in Annam and other evidence leading perhaps even farther back, the Saiva inscriptions in Cambodia, relics of the two schools of Buddhism, and many more bits of testimony rescue from oblivion a glorious chapter in India's ancient history. Islam came to Malaysia about the twelfth century and the freshness of the early influence was gradually lost before the white shadows crept across the South Seas. But it would, Sir Richard writes, be little exaggeration to say that the Malayan races

till the nineteenth century owed everything to India: religions, a political system, mediæval astrology and medicine, literature, arts and crafts.

We welcome the inauguration late in February, under the inspiring lead of Shri D. V. Gundappa, of the Gokhale Institute of Public Affairs in Bangalore City. At a time when in our country public life is vitiated by ideological conflicts, party loyalties and creedal and communal sympathies, it is well that more and more institutions should come into being with the express object of helping the public to make a dispassionate study of public questions. This non-communal and non-partisan association will undertake the education of the public in " the free, well-informed and conscientious exercise of democratic citizenship. " While the need for study and research is recognised, definite emphasis is placed on the practical effectiveness of the Institute in facilitating collaboration between students of public affairs. As Shri Gundappa explained in his inaugural address, the Institute will be

> a study-room for intelligent citizenship, an exchange-house of thought and information for men and women of public spirit, and an unofficial secretariat for all good and worthy popular causes.

The Institute has already started work in right earnest. Its publication, *All-India Union*, by Shri Gundappa in answer to the questionnaire of the (Sapru) Conciliation Committee provides a thought-provoking approach.

The Foundation Day of the Madras Sanskrit College, the Ayurvedic College and the Venkataramana Dispensary was celebrated at Madras on 15th March. Mr. Justice Patanjali Sastri emphasised in his presidential address the worth of institutions which attempted the preservation of ancient India's cultural values enshrined in the Sanskrit language. Recalling that those institutions had been founded to help Sanskritic studies to come into their own and prevent the gradual alienation of the younger generation from India's heritage, Mr. Justice Sastri brought out that

> today more than ever the world stands in need of the message of our civilisation and culture, which has its roots in Sanskrit literature and learning, a culture and civilisation which give us a colour and an individuality among the peoples of the world.

The solidarity of man and freedom from greed as the most important of all freedoms, he urged, formed the crux of the ancient message. He did not believe in a lasting peace until these twin principles were firmly grasped and built into international relations. But the gulf between ideals and life is wide.

The disfavour into which Sanskritic studies have fallen in India, alas, of all countries, is unfortunate, but none but the Indians themselves can be held responsible for that. Indians owe it to themselves and to the outside world not merely to revive the study of the ancient message—in which direction so much has been done in recent years—but to put the message into practice and demonstrate its significance. The Westerner as well as the modern Indian intellectual can justly demand a demonstration of what has too often been merely facilely enunciated. If we think the pattern of ancient Indian cultural life has significance for the modern world it can be better communicated to it by ourselves exemplifying its dynamic possibilities than by merely echoing the ancient texts. The modern world has a right to demand of the would-be physician that he heal himself.

Shri K. G. Mashruwala's message to the Students' Congress, Bangalore, in connection with the Summer Literacy Drive which it had organised, reiterates some fundamentals of rural uplift work. It is too often readily assumed that the villages have all to learn and nothing to teach. It is a mistake, Shri

Mashruwala reminds us, to approach the illiterate with "the notion that those who cannot read and write are wholly ignorant, or necessarily more ignorant than the literate or the well-read one." The reminder is salutary that what books contain is at best "the token coins and currency notes of knowledge and not the knowledge itself." Those who are not provided with the key which literacy offers may often know a good deal about "several matters, including even literature" which can be profitably learnt by the literate. He may be more at home in his world than we are in ours.

He knows the nature around him better, his powers of observation are often keener, and his hands, fingers and other limbs of action are more developed, better trained and more under his control than those of many amongst us.

And incidentally, the ethical standards of the illiterate villagers *en masse* compare very favourably with those of the sophisticated city-dwellers. To go to the villagers therefore, "as seekers of knowledge as much as its distributors," does not involve a pose but the recognition, indispensable to effective village work, that the superiority is not all on one side.

More than fifty American authorities on child welfare recently testified before the U. S. Senate's Subcommittee on Wartime Health and Education. Most agreed that no single factor could be held responsible for child delinquency nor could a single form of control eliminate it. The Subcommittee was considering the formation of a national commission for children and young people, subsequently recommended in its report, which rightly indicates prevention as the soundest approach to delinquency. This programme of prevention starts in the home, which should provide the right environment, physical, mental and moral, for the unfoldment of innate capacities. But the community has a responsibility as well, to furnish education, recreation etc. A twist imparted to the child's unfoldment creates the problem child. "That which is good for children generally is also good for the prevention of delinquency." The proposed new Commission would co-ordinate the work for children already being carried on by several official agencies, including the Children's Bureau, the U. S. Office of Education etc. We are glad that the U. S. A. recognises the vast importance of "its greatest human asset," its school-age children. But when will India's children in their neglected millions come into their own?

A recent proposal which will be widely welcomed is that of the National Education Association in the U. S. A. to sponsor a post-war educational conference to discuss how teachers in all countries can co-operate in promoting the conditions necessary for lasting peace. Educators from all over the world are to be invited to participate. Among the subjects to be canvassed are the possibilities for international relationships and co-operation between members of the teaching profession in different countries.

Modern India, with her last-century Western educational model and her overwhelming majority of illiterates might be expected to have more to learn from a conference on educational methods than to contribute to it. But India's fundamental tradition of the unity of the human family as of all life could powerfully supplement the ideological basis for the will to peace. Modern education is essentially analytical, centrifugal, emphasising differences, when the hope of lasting peace depends in no small part on synthesis and on the tracing of similarities and resemblances in ever-widening groups. Whatever educational programme can be worked out which will promote mutual understanding and sympathy, whether study of foreign literature, customs, faiths or art, or interchange of teachers and of students between countries, is to be welcomed as a step toward synthesis and recognition of the brotherhood of man.

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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INDIAN CHRONOLOGY

A PLEA FOR REALISM

[Three hundred learned papers published in the last thirty years is the record of **Shri P. K. Gode**, M. A., the Curator of the Bhandarkar Oriental Research Institute at Poona, a record of which any scholar might justly be proud. In this article he has eschewed technicalities. It is based, he writes, on an "experience of twenty-seven years in solving the riddles of chronology so far as possible within the limitations imposed by the sources of study." His approach is all that modern scholarship could require and will doubtless commend itself to Orientalists generally. But sometimes we wonder if many among them would not achieve better results by freeing themselves from the cramping influence of Biblical chronology.—ED.]

Humanity frets and fumes against limitations of every kind. There is a yearning in the human breast to get over the limitations of the personality and the environment which fetters it. Life is worth living on account of this inner yearning which is the very root of human effort. Human effort, however, requires some thinking and as soon as we begin to think two most potent factors face us, *viz.*, *time* and *space*. The Yogis of India entertained an ambition to get over time and space by attaining the eight *Siddhis* but the poor historian of modern times who has specialized in determining the time and place of every historical event or person is left in the lurch. His *Karmayoga* in the field of historical research, which requires a patient search for new facts, new sources, new interpretations, saps all his energy and if he succeeds in solving at least a few riddles of history to the satisfaction of his fellow-workers he receives an added impetus for further research in the fields chalked out by him.

This laborious *Karmayoga* of historical research does not, however, attract the average student or professor who wants to achieve greatness in a single day by writing

brilliant articles on such topics as the age of the Veda, the date of the *Mahābhārata*, the date of the *Bhagavad-Gītā*, the dates of Kālidāsa, *Mṛcchakatika* etc., the dates of the several Purāṇas and similar mixed puddings of Indian antiquity. The mountain of hypothetical dates, a veritable glacier created by our brilliant writers, has done more harm than good to the cause of Indian history, as observed rightly by veteran scholars like Winternitz and others. The great American Sanskrit scholar Whitney was prophetic when he said, "All dates given in Indian literary history are pins set up to be bowled down again." This remark of Whitney's, recorded fifty-six years ago, is true to this day in respect of all the early dates referred to above.

Chronology is rightly looked upon as the very backbone of history, while *geography* is its eye. Accuracy in determining the time and place of a historical event or person inspires confidence but mere arguments do not prove a historical fact. All research worth the name in the historical field must connect the past with the present or, if this is not possible in a given case, it must accurately lay bare sufficient data by exploring a historical field within two definite chronological limits with a view to helping further investigation in the field by subsequent explorers. Recording data bearing on the problem under investigation and pointing out its significance is useful but writing page after page without discovering or recording any new fact does harm to the problem as it clouds the issues instead of clearing them. Mere inferences should be stated as such and even deductions from facts discovered should be cautiously made without leaving the moorings of facts.

The habit of fact-finding is more useful than the popular art of book-writing or brilliant presentation. There should be no mysticism in fact-finding or even in the presentation of facts. Evidence should be recorded without garbling and inferences therefrom should be presented in a clear-cut manner without adding too much polish or brilliance. The object of the investigator of facts should be the presentation of the facts discovered in their proper historical perspective with a view to helping brother investigators. Every research student will bear me out when I say that cautious research within reasonable limits warranted by specific data has not much to fear as it is never wide of the mark, though one may not always succeed in hitting the bull's-eye. The real test of a research article lies in its quote-worthiness in the eyes of subsequent workers in the field.

In the foregoing paragraphs I have briefly indicated what I may call the *realism* in historical research of which chronology is the greatest lever and one which, if stout and strong, has infinite potentialities. A beginner in chronology should ply his axe on some knotty problems for which some reliable data can be

gathered from sources still untapped. In our enthusiasm to determine the age of the Veda we neglect sources of history such as the numerous manuscripts in our libraries and the large number of inscriptions and archæological finds pertaining to the different epochs of history, not to say the valuable documents of the modern period of Indian history, all of which need systematic investigation and exploration. A close study of this enormous material even in part, if carried out under the guidance of competent teachers, is sure to develop a realistic outlook which is badly needed at the present stage of research in Indology.

The correlation of data from literary sources with the data from epigraphic and archæological sources is of paramount importance to the future of all research in Indology on scientific lines. Hundreds of research students can easily engage their minds in the study of this vast material that awaits exploitation in a cautious manner. Discoveries in research generally come from untapped sources. First-rate discoveries made by an investigator on the strength of new and unknown sources extend the bounds of our knowledge in a given field of history. While studying new historical sources we must in the first instance determine their chronology and then use them for historical reconstruction. Datable allusions or facts, when arranged in chronological order, make reliable history within their limitations. The investigator of historical facts must be a chronologist and not a novelist. The process of historical reconstruction worth the name is essentially an inductive process which builds up the edifice brick by brick with the cohesive cement of logic based on carefully selected facts.

If a research article contains only arguments, possibilities, mere semblances of facts, merely brilliant phrases and epigrams, merely controversial and at times vituperative matter, it is absolute nonsense and possesses no research value as it lacks in the element of realism, which is the very soul of research. Such articles are generally made to order and possess no reference value whatsoever. The process of exploration in a historical field is a very slow process and unless our portfolio is full of data gathered on several problems of history and chronology we cannot write any research article worth the name.

Though intuition is the guiding spirit in research it cannot function without reason, which analyses and selects the data to be used. The investigator has no conscious control over the facts collected or their infinite bearings on history and chronology. All research is an organic growth and when one problem is cleared up and solved, it gives rise to other problems or their aspects, which, if not noted down, disappear from one's mental horizon. We must, therefore, work without a break on a given problem and, while attempting to clarify it, note down

without fail all suggestions regarding allied problems. These suggestions have many creative possibilities in the different fields of research but they will require further factual exploration and verification by either the investigator himself or his brother workers in these fields.

Historical research, to be accurate and exhaustive, requires the solution of all problems connected with the field of investigation, in a realistic manner. The investigator, unlike the journalist, must keep all his cards on the table when he writes a research article and must not try to appear more learned and informative than he is actually with respect to the data presented in his article. He should not create traps for other investigators, as this habit is dangerous to research and at times it entraps the investigator himself. If honesty pays in the long run in business matters, there is greater need of it in research matters which demand for their final triumph an intellectual integrity of a superior type commanding respect from brother investigators whose admiration and regard for one's accomplished work is the *sine qua non* of research. Perfect integrity in research creates confidence in the investigator and in his colleagues and on this confidence depends the future of research in all branches of knowledge.

Many of the problems connected with the early Indian chronology are beset with difficulties and without the discovery of new material bearing on these problems they must remain insoluble. The early Indian texts like the *Vedas*, the *Āranyakas*, the *Upaniṣads* and the like are floating isles in the ocean of eternity whose exact location in our chronological conspectus of ancient India has provided much sport to Indologists and their allies. The average lover of Indian antiquities, though he is enthusiastic in his search for truth in the beginning of his career, later develops a sense of weariness and vacuity after reading a ton of inconclusive writings and he is completely disillusioned after wasting much of his time and energy in this direction. If he begins his career with a study of later periods of Indian history he is not so much disillusioned, as there is some *terra firma* to stand upon in these fields.

I am of opinion that we should study all early literature, not with a view to determining its chronology or history but with a view to getting acquainted with its rich cultural, philosophical and religious contents, which have moulded Indian life and thought through centuries before and after the Christian era. These contents have a definite place in the history of Indian culture and thought, even though their exact chronology cannot be determined by scholarly ingenuity or patriotic endeavour of modern historians. It is better to suspend judgment on the chronology of these early texts, especially with regard to such of them as have not been even critically edited. Even when we want to study these texts from the cultural point of view we

require critical editions of them as the first requisite for such a study.

It is for this purpose that the Bhandarkar Oriental Research Institute, Poona, has been working on its Critical Edition of the *Mahābhārata* for the last twenty-six years, because it firmly believes in textual criticism as a preliminary to all interpretative criticism of the text of the Great Epic. It is only for this purpose that Dr. V. S. Sukthankar, the father of Indian textual criticism, worked as the General Editor of the *Mahābhārata* and met his sad end in 1943 after having spent seventeen years without a break on this monumental edition, to the exclusion of other studies. During his work on the *Mahābhārata* Dr. Sukthankar used to receive many queries about the chronology of the *Mahābhārata*, but he told his correspondents to wait till his critical edition was completed. There was much wisdom and foresight in this attitude of Dr. Sukthankar towards the chronology of the Great Epic—as future generations of scholars can easily realize.

It is easy to postulate hypothetical dates for all Brahmanical literature prior to 500 B. C. or so, because in this field one is not afraid of meeting an opponent with any deadly weapon to demolish these dates. Let it, however, be borne in mind by all such enthusiasts that the burden of proving these dates lies on their authors and not on their opponents. These enthusiasts, however, are likely to ask why, in a field where many kites are flying already a few more of different colours should not be sent up, flying high or low according to the mental calibre of each enthusiast. This attitude towards the problems of early chronology is, to say the least, unscientific. I have often seen in the pages of numerous Oriental journals, as also in the private talk of scholars, that when the subject of an article or a talk pertains to early chronology many scholars come forward with counter-suggestions. On the other hand, when a scholar publishes an article on the chronology of later authors, with substantial evidence or with a little array of facts, nobody cares to study this evidence as it entails some cost of time and energy to do so. This state of affairs is due to the sense of security which everyone feels in writing about or criticising early chronology. But there is always the danger of being contradicted by opponents with stronger evidence if one writes a bogus article pertaining to later chronology without a substratum of facts gathered after intensive study of the problem.

The foregoing remarks on the necessity of developing a realistic outlook in our study of Indian chronology and history are based on my own experience of more than twenty-five years in handling problems of literary chronology and publishing the results of my investigation in the form of numerous research papers in several Oriental journals. At the beginning of my research career I remember to have read the remark of a fellow-scholar

with respect to Indian chronology that *Indian chronology is based on doubts and thrives on perplexities.* For more than twenty-five years I have struggled hard and continuously to remove these doubts and reduce these perplexities, to the best of my abilities and resources, without abandoning my realistic approach to the problems studied or the solutions offered to the scholarly world. I have reason to believe, on the strength of the use made of my articles by brother investigators, that the method adopted by me throughout my studies is quite trustworthy. In fact, many of the results of my investigation have been surprisingly corroborated by other scholars from independent contemporary sources of history and chronology. I am convinced that it is safer to wade through known territories of investigation to unknown fields than take a leap in the Brazilian jungle of early chronology on the wings of one's imagination, historical or other, and then be lost to the world for good.

Stern accuracy in inquiry, bold imagination in expounding and filling up, these are the two pinions on which *history* soars—or flutters and wabbles. —*Carlyle*

P. K. GODE

MOHENJO-DARO ENGINEERS

Mr. A. Khaleeli's advice in his address on April 22nd to the Association of Mysore Engineers, Madras, which *The Hindu* reports, was not only wholesome but necessary. While recognising the important rôle which engineering would play in post-war India, he invited the engineers' attention to the study of ancient India's contributions to the science. Great ancient highways and irrigation projects, beautiful temples, mosques and historic monuments bore witness to their ancestors' remarkable activities in this direction. The excavations at Mohenjo-Daro had revealed unsuspected achievements that, he said, "would put the sanitary engineers of today to shame." Little was known of the authors of those schemes and constructions or of how they were carried out, and a study of ancient engineering practice, apart from its academic research value, might indeed "start new lines of thought on engineering science."

It is a salutary corrective to modern pride in our assumed pre-eminence in the arts and the sciences to have to admit, as one writer has put it, that

> we are totally unable, we will not say to build anything like the monuments of Egypt, Hindustan, or Assyria, but even to rediscover the least of the ancient "*lost* arts."

EDUCATION FOR WORLD CITIZENSHIP

[**Rajasevasakta Prof. A. R. Wadia,** former Director of Public Instruction in Mysore State, here brings the view-point of the seasoned educationist of liberal mind to the consideration of a problem of primary importance to world peace. The children are our hope and we must see that they grow up free from our cramping moulds, the narrow prejudices that distort the vision and compress the hearts of the majority of men and women at the present day.—ED.]

No philosophical classic has proved to be more sweeping in its range or more provoking in its suggestiveness than Plato's *Republic*. And nothing in it has been more enduring than his emphasis on education as *the* instrument of progress. He believed in heredity, but his remarks on the subject were more suggestive than scientific, and succeeding generations were wise in appreciating his philosophy of education as the most potent means of moulding man both in his body and his mind. In the nineteenth century the Biometrical School of Karl Pearson emphasised the greater importance of heredity than of environment, but the history of Europe and America has shown during the last few decades how compulsory education has brought up a generation keen and alert, with zest for knowledge and the better life.

Russia in particular shows how even in most backward societies and with unpromising material a system of education steadfastly pursued can make heroes out of ordinary mortals and cultured patriotic citizens out of boors. It has revived our faith, if it had ever waned, that education can transform men and women into the desired patterns. The question of importance today is the ideal that we want our young men and women to imbibe. Twenty years of Fascism and Nazism have shown how Fascists and Nazis can be manufactured. Twenty years of communistic régime in Russia have shown how men and women can be made, if not to shed altogether, at least to modify, their acquisitive instinct. So the old faith is strengthened that education can be a powerful instrument for good, and it will be a sorry reflection on our generation if we cannot harness it for the good of mankind at large.

The history of humanity shows how families welded together in tribal organisations ultimately grew into nations. In the last century the nation appeared to be the most important political concept, and the policies of statesmen revolved round it. Economic and political exploitation appeared to be quite legitimate means of keeping down weaker peoples, and war the divine instrument to keep down rival nations of more or less equal cultural importance. In these circumstances educational systems were dominated by the national ideal. *My nation, right*

or wrong, replaced the normal rules of morality in international affairs. And we have seen the result in the short space of twenty-five years in the two most devastating wars the world has seen. Modern science has figured as the Caliban of our generation, magnificent in its inventiveness, ruthless in its powers of destruction. The tragedy of our generation is that we have not grown morally as we have grown intellectually, our heart has not been keeping pace with our head. And the result? The answer cannot be put more pointedly than in the words of a German mother ten years ago. It was in Berlin. A friend of mine with the usual family instinct of an Indian asked a lady of his acquaintance how many children she had, and she answered: "Why should I have children? I don't want them to be just cannon fodder." What a gruesome condemnation of our civilisation!

In human history wars have been waged for various reasons. Hungry hordes have warred on well-fed neighbours, and fanatics have resorted to the sword to convert the world to their own pattern of religion. But mostly wars have been the result of greed, naked and unashamed, for land or wealth or commercial supremacy. They have been resorted to all the more easily if the victims of an attack have happened to be weak and ill-armed and too honest and simple to resist the wiles of the so-called civilised. This is an argument for so arranging humanity as to make backwardness and weakness things of the past, but to achieve this happy end the so-called advanced peoples of the earth, with their diabolical means of destruction, need to undergo a training of their hearts as much of their heads, for every great human reform, whether pure monotheism or abolition of slavery, equality of the sexes or the education of the backward, has been made possible only by a change of heart. And if equality of the races is to be achieved, that too will require a change of heart, and this can be brought about only by a well-planned system of education.

Nationalism is the most pronounced disease in our body politic because it has been fostered by the current systems of education. We blame Mussolini and Hitler for the chauvinistic education for which they made themselves responsible. But the evil in their case is only magnified; it is by no means absent in other countries, especially countries like England and France that go in for empires and so inevitably for power politics. An average Englishman, with the reticence inborn in the nation, may not boast of his greatness, but in his heart of hearts he is conscious of his superiority to all others and especially the coloured peoples, as his social behaviour in India and elsewhere abundantly proves. Even the democratic American has his consciousness of God's own country and of his colour superiority to the very Negroes through whose labour the economic prosper-

ity of the white American has been to a considerable extent built up. The French are the least colour-conscious among the great powers, but even they cannot forget the glory that was Napoleon or their possessions which contribute to their material greatness. *Deutschland über alles* expresses the quintessence of German hauteur and racial bumptiousness.

In this atmosphere of extreme nationalism the concept of world citizenship is apt to be brushed aside as an idle dream of idealists. But the dreams of yesterday have often proved to be the realities of today, and there is no reason that a world shaken by continuous wars of nations may not settle down to a peace in which each nation may be treated as an equal and allowed to lead its own life and contribute to the general good. The idea is not altogether chimerical when we remember how peoples from the ends of the earth have found a new home in the U.S.A. where they have shed their past associations and patriotisms and agreed to merge themselves in the new community. Similarly the Russia of today, constituting a sixth of the world, aims at being a union of nations, different from one another and yet willing to have a common economic and political organisation and a common patriotism. Even the British Commonwealth of Nations may be cited as an example, though not a perfect one so long as the coloured portions of the Commonwealth are placed on an inferior plane.

There are means of developing the consciousness of world citizenship, which it is for the educationists to exploit for all they are worth. They may be classified roughly under five heads :—

(1) The teaching of history must undergo a radical transformation. In theory it is supposed to be a bare statement of facts. In actual fact it is suffused with an unhealthy amount of emotion. The individual ego becomes expanded into a national *we*. We did this and we did that. This tendency in itself may not be absolutely bad, but when made to stand out in isolated grandeur, it not merely tends to develop a glorified love of one's own country, but leads to despising other countries. Usually we start with teaching the history of our own country. It would be far more logical to begin with the history of mankind in its broadest outlines: tribes and city states and country states ; the greatness of old civilisations, again in barest outline, and the towering personalities they produced ; then on to modern history and the part played therein by the Europe of today. When with this background of world history the stage has been prepared, a more intensive study of the history of one's own country can well begin : its great men and women, its struggles, its triumphs and its failures, its cultural achievements in literature, art, science and philosophy. Such a procedure minimises the risk of painting one's own country

much too large, as in old Chinese maps where China occupied the major portion and the fringes round about accounted for all the other peoples of the earth. What the peace-loving Chinese did on paper the militant Europeans have tried to achieve in fact, unmindful of the agony of simple peoples.

In the teaching of history, wars have claimed far too much space, and have resulted in a bellicose psychology. The conquerors loom too large, and we forget that the Napoleon of *Code Napoléon* was much greater than the Napoleon of Jena and Austerlitz and the tragic hero of Waterloo. We learn too much of the Mysore Wars of Hyder and Tippu and too little of their statesmanship, which made the Mysore of those days great in the arts of peace. We magnify kings and minimise the common men whose industry has made kings and nobles possible. The model for history writing was set by J. R. Green when he produced his noble *History of the English People.*

(2) Literature is another great means. We may be proud of our own men of letters, but great literature knows no national bounds, and great thoughts are too precious not to be made a part of the whole human inheritance. In our studies we emphasise too much this or that particular literature. It would transform the insular Englishman, if he could know something not merely of Goethe and Dante and Tolstoy and Victor Hugo but also of Confucius and Buddha, of Kalidasa and Firdusi. Then the student would learn the vastness of the literary firmament and its richness. The man who knows about Kalidasa is not likely to look upon Indians as "niggers" or as "brownies." International sympathy can be developed through the genuine internationalism of literature. Why should our text-books have lessons culled from only one country or only one literature, even though that country and that literature be ours? It is a sign of narrow-mindedness to focus all our attention on *our* literature and *our* history. Nowhere is Rudyard Kipling more pertinent than when he says: "And what should they know of England who only England know?"

(3) Religion, which is meant to unite, has succeeded most in dividing mankind. Though we have improved, we have not completely outlived Swift's biting observation: "We have just enough religion to make us hate, but not enough to make us love one another." It is difficult, if not impossible, for a professional priest to be anything but a narrow-minded fanatic, though there are honourable exceptions, but it should be possible for a man of culture to by-pass the priests altogether and go direct to the fountain-heads of religious wisdom. He may find something that needs to be discarded as antiquated and superstitious, but he will find a good deal that has the fragrance of religion at its best. The man who admires the struggles of Zarathustra to establish

the religion of Ahura Mazda can appreciate the struggle of the Jewish prophets to bring back the stiff-necked among their people to the ways of righteousness. The man who can understand the significance of the tragedy of Calvary can understand what made Buddha turn his back on pomp and power.

There is a certain breadth and depth in the prophets, which the puny-minded priests can never get at. Thus they miss the message of religion. In their hands it becomes a mass of rituals and pilgrimages, a huge commerce in souls. The unity of God and of Religion is lost and men find that hell is nearer than the kingdom of God. There is already a revulsion of feeling against the religion of the priests. As the light of knowledge spreads men will automatically drift further and further away from them, and the day will come when something within them will lead them to the pure treasures of the Gathas and of the New Testament and of the *Koran*, of the Upanishads and of the *Gita*. And men from the ends of the earth will find that they are after the same God and the same righteousness that makes for world citizenship.

(4) *Prima facie* the gentler side of human nature knows no greater enemy than the scientist who has made human warfare a veritable hell on earth. But scientists have worked also for the relief of human suffering and bringing colour and light even to the humblest homes, while through the cinema and the radio they have relieved the drabness of life and brought cheer even to the loneliest. Science has contributed too to the growth of the idea of world citizenship. Not merely has it spanned vast distances and made our world a very small unit in the stellar universe and thereby shaken the sense of aloofness that marked humanity when travel in a bullock cart or on horseback gave a sense of the vastness of space.

It has done something more. It has destroyed the illusion of blue blood with its prosaic classification of human blood. Our modern blood banks keep no account of the blood collected any more than our banks keep account of where particular currency notes have come from. Or take again the bold discovery of the Russian doctors who collected the corneas from corpses on the battle fields and transplanted them on the living and made them see again. Not merely can an American today live through the blood of a Chinaman, but he can also see through the cornea of a dead German or Russian. We used to fancy not so long ago that at least our body belonged to us only, but it does not. It can become part and parcel of another body. Does that not give proof of that basic unity of life which runs through the whole universe and which the Upanishads proclaimed with such clarity many centuries ago? With the work of Sir Jagadish Bose the continuity of plant life with human life was established. And now the Western scientists have

proved the oneness of human blood and limbs in all humanity. The discovery is fraught with tremendous possibilities for the future.

It is for the educationists of the world to develop a new outlook and it is for the haughty white or yellow statesmen to realise that the brown and the yellow and the black do not represent alien stocks, still less definitely inferior stocks, but that they are all children of one family, scattered in the past and kept away from one another, but now the radio and the aeroplane have made them neighbours in a literal sense. Who can deny this when a Chinaman can hear the living voice of his brother in America and when an American can breakfast in New York, lunch in London and get back to dinner with his wife and children in Chicago?

(5) Most human prejudices are the result of ignorance, and ignorance breeds the conceit of individual or racial superiority. While the various considerations advanced above may be trusted to do their work, the finishing touch can be given by a greater and wiser use of the cinema than in the past. Cinemas have been exploiting the human fondness for thrills, sex, adventure and all that goes under the name of a good story. But it should be possible to introduce the lives of people in one part of the world to people in another, and the selection should not be of the merely spectacular type, where the worst customs of a people are exhibited to bring out their inferiority. Both understanding sympathy and wise imagination should be brought to bear on selecting scenes to bring out the best in each people.

But far better than the cinema is travel itself, if only one can afford it. Lin Yutang notes with biting sarcasm how Europeans have lived in China for years and yet known nothing of China, for they would go only from house to office and from office to club, in rickshaws or cars. And in India too the vast majority of the British bureaucracy may live for thirty years and more and never cross the threshold of an Indian home, other than the home of an official or a Westernised Indian. Unfortunately persons with the sympathy and vision of a Pearl Buck are rare; men may have eyes and yet see not, have ears and hear not, for the doors of their hearts are closed against the drama of human life in an environment different from their own.

It would not be a bad idea for each government to award scholarships for foreign travel to men and women who could see alien life and interpret it sympathetically. It would not be a bad idea if batches of clever children or youths could be taken to different countries where their contact with the young and old would breed understanding and sympathy.

Human civilisation has come to that point when we can see the utter bankruptcy of a purely nationalist outlook. No nation can afford to see its healthiest and clever-

est slaughtered in their millions twice in the short space of twenty-five years. After all, mothers do not face death and tire themselves out to bring up their children only to hear of their being shot on some battle field or to have them return to their loving arms as human wrecks with lost limbs or eyes or shattered nerves. The logic of life drives us to recognise the need of a world order where men and women can live in peace, and the world is big enough and fertile enough to let them so live. In the days of the Stoic philosopher who proclaimed himself a citizen of the world, it was only a proud boast. Today we are living in conditions where world citizenship can be much more than a dream, an aspiration ripe to be realised.

A. R. WADIA

PLATO ON EDUCATION

Those planners for the future who have learned through the bitter experience of two wars that education of the young is the corner-stone of civilised life will find not a few inspiring ideas in Sir Walter Moberly's presidential address to the Classical Association at St. Albans. (The Oxford University Press.) Sir Walter analysed Plato's conception of education and its significance for the times. Accepting education as the most important of national activities, Plato emphasised general education for life as more important than technical education, but that the former must be backed by a coherent philosophy of life. Education was the responsibility of the community, which must also provide for the intensive training of a select few for leadership.

Probably no aspect of educational purpose needs to be more stressed today than what Plato regarded as the primary object of all education, *viz.*, "education in human excellence which makes a man long and crave to become a perfect citizen, able rightly to rule and to obey." Not less important is Plato's conviction that education extends beyond the class room to the control of the entire environment so as to facilitate the proper unfoldment of the young.

Sir Walter's attempt to supplement the Platonic concept of right education, however, with "Christian insights which were necessarily unavailable to Plato" will not commend itself to many. These "Christian insights" include "faith in the living God" [of theology?], with its admitted corollary that all does not depend on man, cutting at the root of self-effort. "The Christian assertion of human sinfulness," Sir Walter suggests, is valuable in that it puts men on their guard against dictators' intentions. It does them a disservice, however, that far outweighs that benefit. It closes in man's face the door to progression and perfection. Sir Walter's final implication that recognition of the unique value of each individual is a Christian contribution would not survive the open-minded study of pre-Christian texts.

REGENERATION AND TRANSFORMATION

A NOTE ON DOSTOIEVSKY

[In Dostoievsky the **Rev. R. S. Thomas,** young Welsh writer and cleric, does well to recognise " a modern prophet of the first rank. " Dostoievsky was indeed a fearless apostle of the living Word of Truth, with the rare combination of courage, sympathy and literary skill required to lay a healing hand upon the hideous moral ulcers of our time. The world today needs Dostoievsky's message.—ED.]

It seems that, in accordance with mankind's unfailing perverseness, a sufficient number of years has now elapsed since Dostoievsky's death for it to be quite within the bounds of decency to recognize him as a modern prophet of the first rank. No one, even in these enlightened days, can complain that he is out of date; he satisfies even the most rabid Freudian. Consequently what he had to say should be of primary importance at the present time.

Like many another genius Dostoievsky was, of course, ahead of his times as a thinker, so that the solutions which he offered were for those who were destined to pass through a crisis, rather than for those who were nearer to him in time. The loss of faith in God and in himself; revolutions and wars, and all other attempts to solve his problems from the outside, were all necessary stages in man's historical development before he could be in a position to appreciate the truth of the advice, the solutions, which Dostoievsky had to put forward, for these were essentially attempts to remedy the evil from within.

It is possible to be beyond help, or to appear to be so, in two ways; the first condition arises out of an inner attitude, the second is brought about by external circumstances. The first position defeats even a saviour of mankind, the second gives him his chance. I would suggest that Western man, nearer to Dostoievsky's time, was in the first category, but that now, at this present stage in the world's history, he is in the second. I mean that he has sunk so low that he may have to listen to the only advice that can save him, the only prophecy that can prove true for each and every individual, regardless of class, country or creed. In an age when nine-tenths of the literature is escapist, meretricious or otherwise shallow, it is doubly satisfying to read and possess a book which has all the authority and profundity of truth. To read *Crime and Punishment* is to pass through a profound spiritual experience, which cannot fail to leave an indelible impression, not so much on the mind, as in the heart. Other books have been claimed as Dostoievsky's masterpieces, and this is not the place

to enter the cockpit of literary criticism, but those of us who can read a language such as Russian only in translation must be forgiven for feeling that the main reason for the translation of Dostoievsky's works was that we might hear what he had to say, that is, that we might receive his message; and on that premise there is no clearer and more impressive one than *Crime and Punishment*. It is a long book, as of one who would speak slowly, deliberately and with many reiterations, in order that the importance of what he had to say should not be lost.

What, then, are the messages contained therein? There are two primarily, and they are not original in the sense of being new; they merely, from that stand-point, bear witness to the truth already discovered and preached by other sages before him, such as Jesus and Saint Paul. But they are made to appear original and memorable by the only means which a literary genius can use, by being clothed in the form of a parable, a story; a story about human personality, which demonstrates with unforgettable beauty the possibility of its reintegration and its transfiguration. The whole book is a dramatic and moving commentary on two Biblical texts, one in the Gospels: "Except a man be born again, he cannot see the kingdom of God." And one in the first epistle to the Corinthians: "This mortal must put on immortality."

At the risk of being too summary, too concise with so weighty a theme, so richly embroidered a tale, I would say that *Crime and Punishment* is a story about two states of being, two conditions of personality, and their eventual synthesis and fusion in the sacrament of male and female union. In Raskolnikoff we have the human personality degraded, dejected, outcast and bewildered; and in Sonia we have it transfigured. The latter beckons to the former; the degraded through regeneration reaches upward to union with the transfigured. The presiding presence over, and the result of, that union is Love. Yes, the story is a love story, the love of a woman for a man, but not as we of this generation have become accustomed to regard it.

Let us now consider the two main contentions of this story; the necessity of regeneration and the possibility of transfiguration. The one, of course, depends on the other; without the consciousness of the latter, the former cannot exist. What possible need or feeling for regeneration can there be in a personality that has lost its vision, its consciousness of Deity? Is not one of the greatest hindrances to world peace and brotherhood today the wilful persistence of national pride, and the monotonous search, by means of propaganda, for a scapegoat as an alternative to the humble acknowledgment of sin? It is not too much to say that there is no hope for civilization in our time, as long as each country is determined to shelve the blame, labelling as British or Ger-

man what are fundamentally sins of the blood, common to all; and striving to remedy economically problems that are primarily sociological. I venture to hope, however, or at least to pray, that if the peace conference is postponed long enough, the presence of Chinese delegates, of Dostoievsky's own countrymen, and of other, by then enlightened, people will force a recognition and a confession of mutual guilt for the world's condition. Without that willingness to acknowledge mutual degradation, all talk of a new world after the war is a wicked and an idle dream. Without confession and a definite belief in each nation's share in the general disgrace, how can there be such a thing as regeneration ?

The same thing is true in speaking of transfiguration. The primitive world knew roughly two ways of transfiguration, namely battle and cult, both of which were essentially escapist rather than transfigurative. The modern world has degraded both. If the world is to be transfigured, it must see modern war and cult for what they are, namely, debased forms of escapism, and must cast them aside, substituting in their place the old teaching of reverence, reverence for the Creator and for the created.

But we have allowed ourselves to generalize on what is primarily a particular problem. The above must come about in the world's own ponderous time, whose speed is the speed not of its simplest, but of its most material members. But for the individual time is precious. The cry is no different from what it has ever been: " Behold, now is the accepted time; now is the day of salvation ! " Now, now, the eternal, infinite now ! Countries move slowly, they can afford to wait, but for the individual soul tomorrow may be too late. " Tomorrow and tomorrow and tomorrow," cried Shakespeare.

Tomorrow !—Why, Tomorrow I may be
Myself, with Yesterday's Sev'n thousand Years !

laughed Khayyam scornfully. While Berdyaev declares more prosaically, but none-the-less truly, none-the-less appositely :—

It may be said that means are more important to a person than ends, for they show more clearly what his spirit is.

Yes, it is now that the individual must choose, now, that he must create himself. Heaven, hell, annihilation, eternity are all of them here at his very elbow in this mortal life. What other meaning can our mortality have ? Is not the diagnosis of the contemporary individual just this ? To be mortal is to know all that is lowest, most agonizing, most destructive; why not, then, grasp what treasure he can from the wreck to lull the horror and sweeten our short flight above the abyss ?

This is entirely to miss the point, to imitate the " Eat, drink and be merry, " of the pagans without their virtues. To be mortal may mean our knowing the lowest, but it is also the condition of knowing the highest. One wonders whether the capacity for extreme suffering is not the only

possibility of knowing extreme joy, of transfiguration, or else why the Incarnation? Is it not another of those strange paradoxes, which seem to be an essential part of life? He that would find his life must lose it. If you wish to rise to the greatest heights, you must first experience and conquer the lowest depths to which it is possible for you to fall. The world has advanced from innocency to self-consciousness and the depths of sin; it has before it the glorious possibility of regeneration and transfiguration, the entry into the state beyond good and evil. But what may take many eras, must in the case of the individual be accomplished within the span of threescore years and ten. We must travel like Blake from childhood through maturity to consummation. The world cannot pause, much less return to days of innocency; neither can we. It is another paradox of a more disagreeable kind that our modern young people, who seem so anxious to grow up, are really those who are most incapable of growing up. The refusal to grow up in the full, profound sense of the term, the harking back to childhood with its imagined happiness, is another form of escapism. We must grow up, we must be mortal, before we can even wish to put on immortality; and as long as we refuse to admit our fallen state, or as long as we admit it only tacitly by striving to escape, so long will we remain ignorant of that larger, transcendent life, which is the glory of a mortal, and which cannot be experienced, which cannot be even glimpsed, except through mortality. In his finest poem Wordsworth too realized this; what else can his closing lines to the "Ode on Immortality" mean:—

> Thanks to the human heart by
> which we live,
> Thanks to its tenderness,
> its joys and fears,
> To me the meanest flower that blows
> can give
> Thoughts that do often lie too deep
> for tears.

Listen also to the closing words of *Crime and Punishment*:—

> They did not know that a new life is not given for nothing; that it has to be paid dearly for, and only acquired by much patience and suffering and great future efforts.

Consider now the real glory of any human deed or action that savours of the eternal; does it not spring from a sense of that person's being lifted into some larger sphere, on to some higher plane, of being in a word transfigured, as Christ was transfigured on the Mount, so that we saw the halo, felt the stillness of those strange heights? Immortality, eternity is at hand; do we realize the paradox that those who appear the meanest are nearest the glory? They appear small only in contrast to their destiny. What else did Christ mean: "The publicans and the harlots go into the kingdom before you." What else did the Messianic prophecy mean: "He is despised and rejected of men, a man of sorrows and acquainted with grief." Dostoievsky

understood; he made his hero a murderer, his heroine a prostitute.

Take heart, then, O mortal. It is in contrast to the glory which surrounds you, transcends you, that you appear small, helpless, insignificant. Have you never lighted a candle in your little room at night and seen your great shadow on the wall behind you? What did you whisper in wonder and awe to yourself? "Is it I? Is that really I?" Even so can Love blaze through our feeble actions, our puny lives, lifting them out of the material world to write them large on the walls of eternity.

R. S. THOMAS

INDIAN TAMAS

There were pointed lessons for modern India in the Convocation Address which Sir C. R. Reddy, Vice-Chancellor of the Andhra University, delivered on 14th April at the Tata Institute of Social Sciences, Bombay. While recognising the evil of power pursued as an end in itself he rightly declared that powerlessness was not the remedy. The earth promised as the inheritance of the meek, he rather cynically said, was usually "some feet below the surface of the earth." Power was a condition of good.

We Indians have failed to achieve enough power for conserving and promoting the good of our country and of the world.

Sir C. R. Reddy by no means considered the case of India hopeless. He pointed to the glorious part which women had come out of purdah and "tribalism" to play in the National struggle. And, in the changed attitude of the higher castes towards the untouchables, he saw the result of "the Gandhian spiritual dynamite" which had "blasted the hard rock of conservatism." And yet, does not his charge remain broadly true that ours is "a society in which inertia has overcome the capacity to dynamic change with the times"? Why not face facts? Who can deny that the average modern Indian moves fettered by the ball and chain of lethargy? There are splendid exceptions but they only shine the brighter against the dark background. In the days of India's glory spiritual dynamism was matched by objective achievement. "Science and spirituality," as the speaker said, "are not mutually antagonistic." The two are naturally complementary. Modern Indians are in too many cases dreaming of *Sattwa* and exemplifying *Tamas*, another name for which is indolence—mental, moral, physical—and still another name for which is laziness. There are two kinds of peace and calm—harmonious motion, as in a smoothly running motor, and the static inertia of the stone. Let us not mistake one for the another!

INDIA AND BRITAIN

[**Miss Elizabeth Cross** needs no introduction to our readers. Her work as an educationist in England is well recognized. In the article which follows she raises certain questions to glimpse a pattern in the web of Indian politics. To satisfy her and her kind in Britain we have procured answers from a balanced thinker and statesman **Shri T. R. Venkatarama Sastri, C. I. E.,** who was at one time Advocate General of the Madras Government, and who is the President of the Indian National Liberal Federation (a small but influential political group) for the current year.—ED.]

SOME QUESTIONS ABOUT INDIA

The average English person knows so little about India ; we very rarely see any news except in the more serious weeklies, unless some startling tragedy occurs (such as the famine, or another major disaster). All the same we wonder, and we feel vaguely uneasy.

India is, to us all, a mystery, and a mystery that we turn from with an uncomfortable feeling of guilt. Guilt is almost too strong a word, for although those of us with a social conscience feel that "something should be done" yet at the same time we feel confused and can't imagine what that something should be.

We have a confusing number of ideas concerning India. Many of us have had relations that have worked in India, and our childhood contained memories of amazing treasures that were brought back. We saw beaten silverware decorated with strange Gods, we admired great bales of embroidered stuffs, Grandmother had shawls so fine and soft they could be pulled through a wedding-ring. The tales were confused too. Seemingly the people of India were great and proud and immensely rich. They lived in fairy palaces and had great power, far, far greater than any Lord in England. Yet, at the same time, some of the people lived in sad poverty and we had to subscribe our Saturday pennies to help send them hospitals so that the little children should not go blind. Yes, India, to a child, was indeed a mystery and there was no satisfactory answer when you said, "Grandpa, why did the Prince give you that silver tea-set ? Why didn't he give the money to the hospital ? " There was no answer given, and there are still so many of these awkward questions that need answers.

The majority of us meet so few Indians, and when we do we are foolishly shy and hesitate to ask what may seem tactless questions. These questions may seem foolish and elementary, but I venture to ask them now in the hope that I may see some answers later that

will help us all to understand. These questions, too, by their very simplicity may show how ignorant we are and what puzzles us most.

First of all, and I think this worries us most of all, we wonder about the Caste system (or our idea of it, perhaps). We have got hold of the idea that there are many Castes in India, just as we have so many classes, but that there is something definitely cruel and dangerous about this. We have heard of the Untouchables and the idea shocks us considerably. Many people are anxious for England to get out of India, to hand back what we consider ill-gotten gains, to allow an ancient, civilised people to govern themselves. But, and it is a big "but," we would feel, quite sincerely, guilty if any harm came of this handing back. We feel uneasily responsible for India. Even the least informed of us sense the fact that we have benefited from our early exploitation and that we can't just retire gracefully and leave the people to make the best of things. This may seem utterly and entirely unreasonable to the Indian people themselves. In fact, it sounds insulting, but there it is. We, the ordinary people, feel for the masses of Indians, the peasants, the workers. We have an idea that they will be more exploited without us than with us. We fear your religious differences, we are afraid that many will be persecuted. Perhaps we are quite wrong in our impression, but there it is.

Another idea that we have is that you have so huge a gulf between what we term the "educated" class and the peasants. We have, perhaps, met some Indian students and, so far as we can see, they are like our own students. In them we see highly civilised people, and when we read about the research work, or the literary work of people of this kind we say, "Yes, of course, these people should be able to attend to their own affairs." Then, sooner or later, we hear tales or we read accounts of the amazingly primitive system of agriculture practised in India. We also read of the high birth rate and the high rate of infant mortality; in fact, we have presented to us a picture of feudal times with a depressed peasantry living serf-like lives, breeding and dying thoughtlessly and hopelessly. Frankly, this picture shocks us. We don't, by any means, approve of our own mechanical civilisation which appears to be disappearing by reason of its hopelessly low birth rate, but we do wish for a happy mean. We are horrified to learn that so many of India's population live below the rate of proper nutrition and that semi-famine appears to be unavoidable. We are horrified because we don't believe such a thing ought to be. We believe that every effort must be made to increase food production and, if necessary, to control the growth of the population. We cannot see any virtue in allowing babies to be born merely to die in infancy. The main

point, however, which strikes us, is that there doesn't appear to be any earnest effort on the part of the educated to make things better for the masses.

Of course many may answer the above questions (or call them criticisms) by pointing out our own shameful record of the unemployed and our other social evils. We have many social injustices yet to remedy, but we may plead that we are, gradually, improving. It may be that there are vast strides being made in India, but if so we don't hear about them. All we hear, from time to time, are the alarming tales of suffering and more tales of delay and seeming indifference.

Perhaps we shall never be able to understand. Possibly our philosophies are so different that India's spiritual outlook will never be reconciled with our emphasis on the practical aspects of this earthly existence. At present our puzzled gaze is fixed on Gandhi who seems to be able to combine the spiritual with the practical (witness his schemes for bettering the peasant population).

ELIZABETH CROSS

ANSWERS

1. In each country there are injustices to remedy. No country is perfect and none can confidently challenge the scrutiny of critical fault-finders. Nations, like individuals, are very much alive to others' faults and not so to their own. Each lives in the midst of known faults and is too accustomed to them to realise how they would strike a stranger. Dharma gets a chance, and ultimately comes into its own, only because we take it up in dealing with others.

2. As good people realise that they cannot fully understand other peoples or their institutions, which are the result of their history in peculiar physical and social conditions, they hesitate, in their best moods, to pronounce a final judgment of condemnation. But even as self-interest blinds us to our own faults, so it makes us find faults where there are none or exaggerate them where they exist, when they might serve our purposes.

3. The Greek historians found great virtues among our people here. They had no interest in over-praising us or underestimating us. Even the early British administrators had good words to say of us, Indians. But we are now committing the unpardonable sin of asking for our freedom; and our faults and inadequacies have to be studied with the most minute care to justify the denial of freedom or its very qualified admission.

4. Miss Cross is in the very midst of a propaganda campaign. That she retains any faith in a man like Gandhi—if she does so retain—shows her goodness. Does she find it really so difficult to answer her own

simple questions ? That her grandfather and grandmother got rich and valuable presents like fine shawls, or tea-sets, or silverware, has in it nothing so very profound or difficult to understand. Is it not worth while to cultivate a foreign dominator whose smile may lift you up and whose frown may throw you down and crush you ? Incidentally it may suggest to far-seeing thinkers, how demoralising domination is, corrupting alike to the ruler and the ruled. Indians maintained their character with the Greeks who were their equals but lost it with the British dominators.

5. If you hear of India only when you hear of famines or other tragedies, it is worth reminding yourself that they are tragedies happening while yet the country is in the control of an all-knowing, benignant Government whose far-away head in London may dismiss the tragedy with the reflection that India has many superfluous millions and may advantageously shed a few.

6. When the hat goes round in far-away England for collecting pennies for the uplift of the heathen, it requires no great effort of imagination to realise that it is the beggars' usual way of exhibiting sores, false or true, to evoke the givers' sympathy and in this particular case the beggars have the advantage of exhibiting, in a very sensitive country, other people's sores than their own. I know of at least one European beggar who collected her passage money to India with the theme of the great need of Christian succour to benighted Indians.

7. The caste system had its admirers among the early British administrators. It served a good purpose in its day. Perhaps its day is done. I am witnessing every hour of the day numerous acts which under strict caste rules would be very, very improper. Where such rules have been found intolerable in modern conditions they have yielded. Where any features still remain no one feels them intolerable. And they are slowly softening now. Without entering upon its origin or its rationale, I will only say that if caste was not an unmixed blessing, it was not an unmixed curse either, but in so far as it had the potentiality of the present friction, it had an unrecognized defect from the beginning. The system may urge in extenuation that no device for meeting a present undeniable need can ever be free of unanticipated possibilities of evil. Is not Science benevolent and beneficent ? Has it not to defend itself now against the charge of responsibility for the present-day atrocities ?

8. For millennia our social organisation worked and was even accepted as having beneficent aspects. One cannot conjure it away in a few years.

9. The really important point for Miss Cross is that she worries about us and also feels uneasy at the ancient doings of her ancestors in this land only because her countrymen *now* rule over us. "It sounds

insulting but there it is" and "We may be quite wrong but there it is" are statements in which there is a subtle compromise with evil which requires careful reflection and subjugation. That comes out of propaganda for selfish purposes. At its root is a false feeling of self-righteousness of which good men and women should beware. There would be religious persecution, if the British left now, she says she is told. Is there any in the Indian States, one may ask? But who knows? Even that may be claimed as a blessing of the British Raj in the rest of India.

10. Miss Cross intends well. So she should consider whether, to her uneasy sense of responsibility, the high birth rate, the high rate of infant mortality, the amazingly primitive agriculture, and the disparities of a diverse population could only suggest the recipe of yet more British rule after a century and a half of it. Do not these pleas dinned into her ears against Britain's gracefully retiring from India too obviously derive from a desire for the continued enjoyment of the benefits of empire? If even so perfect a country as Britain can only plead that she has grave problems of her own with which she is grappling, should not other countries be allowed to grapple with their own? Some day all tutelage must end, even though it may seem grievous to guardians that wards should attain age and claim their own.

11. As for us, we have received the blessing of British Raj and along with it the further blessing of not being able easily to extricate ourselves from it. Is not coming under foreign domination in itself a serious fault inexcusable at any time and for all time?

T. R. VENKATARAMA SASTRI

THREE BASES FOR EDUCATION

Shri M. N. Shitole's scheme of basic education which he outlines in his *Shikshana Siddhanta* (Hindi) should commend itself to the consideration of all educationists who would plan the people's instruction with relevance to prevalent conditions. While combining the best points of the Wardha and the Sargent plans (though his scheme preceded the latter), Shri Shitole takes a firm stand on three basic considerations: that education means all-round and harmonious development of the taught; that, while knowledge of different subjects must be insured, instruction should directly aim at inducing broad cultural awareness; and that in the system of teaching, the teacher should not be a mere purveyor of information but a regular mental and moral guardian of the candidate. Wary of lop-sided emphasis on this or that aspect of education, Shri Shitole's scheme, properly implemented, promises to the illiterates of the land the minimum necessary to everyone as an incentive to self-development and growth.

NEW BOOKS AND OLD

THE LETTERS OF MAX PLOWMAN *

Max Plowman—or, to give him his right English baptismal name, Mark Plowman—was a singularly distinctive figure in the British scene: distinctive, but not conspicuous. For he sedulously avoided the spotlight. I have known no one of comparable gifts who was comparable with him in self-effacement. He took a positive delight in playing second fiddle. He wrote but few books, and the most successful of these—the unvarnished account of his experiences in the last war: *A Subaltern on the Somme*—was published anonymously. The same self-effacement was characteristic of his attitude to his friends. *They* were the marvels, the nonpareils. *His* function was to lavish himself upon them in utter self-forgetfulness. Few men have ever loved their friends so well; and few have been so quick to discover and to make friends. Naturally, for few experiences are more delightful than to be discovered as a nonpareil.

So his literary achievement is largely posthumous: in the essays he did not trouble to collect, and now in his letters to those friends of his whom he patiently coaxed into achievement or caressed into self-acceptance, perhaps into self-satisfaction. He was not (I think) one of the great letter-writers in the accepted sense: one who pours forth magic felicities of style, and dips a flowing pen into an inkwell which is a pool of vision. He had not that incessant instantaneous sensitiveness to what Coleridge called "the goings-on" of the letter-writer's world, or the accompanying gift of sheer natural style, which lifts letter-writing into a high and peculiar art of literature. There is, of course, a high degree of self-forgetfulness necessary to that art; but it is the self-forgetfulness of the pure artist. No one has ever excelled in this kind of letter-writing who had not the true literary genius—"the vision and the faculty divine"—whether it be Mme. de Sévigné, Charles Lamb, Keats or Katherine Mansfield. Max Plowman's self-forgetfulness was not that of the literary artist, but of the self-forgetful friend, intent upon his unending task of encouraging, inspiring, appreciating those he loved, or sharing his discoveries with them.

But a gift of friendship carried to this pitch of perfection is the greatest of all spiritual achievements. Its implications are infinite. And in Max Plowman's letters we can watch it growing to its perfection, through the three phases which he knew so well: the rapture of Innocence, the suffering of Experience and the joy of Imagination. Max Plowman became a master of imaginative friendship. I can conceive of no nobler title. Neither could he. The most faithful service a friend can do his memory is to try to explain from the substance of his own letters something of what imaginative friendship meant for him.

For him friendship was all-important, all-embracing. That is manifest. At the very end of his life he said, in

* *Bridge into the Future: Letters of Max Plowman.* (Andrew Dakers, Ltd., London. 25s.)

final explanation of the faith to which he had completely devoted his last laborious years, "Pacifism is friendship." The volume of his letters is a unique record of a life lived as a manifestation of friendship, in the spontaneous service of friendship—an immortal witness to what friendship can be: á demonstration of its power and beauty (and perhaps also of its limitations) in act.

"In act" is the operative phrase. It links Max Plowman's friendship immediately with his conception of the Imagination, from which it is inseparable. "Imagination," he wrote, "is dynamic disinterestedness." Dynamic disinterestedness is friendship, he would equally have said. And that activity is the purpose of life. In so far as we have learned that this is the purpose of life, and are obedient to it, have we learned to live. "Life is life," he wrote, "just in so far as human beings are the means to the enfranchisement of one another in love and friendship." In what sense are human beings enfranchised by one another in love and friendship? "Service to those who have real meaning for us is delight. Friendship exists only when we know a friend beyond the realm where approval and disapproval have meaning." Friendship is thus a relation in which the participants are beyond each other's judgment. Each delights in the other's being, and so they are mutually liberated from the muddy vesture of decáy which the censure, whether for good or ill, of abstract morality puts upon them. Just in so far as this mutual liberation takes place, human life becomes truly human, and is the vehicle of a power which regenerates the world.

For this is the means by which the divine love becomes operative.

> It is impossible truly to love anybody without loving God. Then this love should be the opportunity for the recognition of God and the worship of Him in them. Only as we do so can friendship be really sustained in all its essential holiness. Only so is marriage sanctified. And there must not be—to my mind—any otherness about love for Christ and love for our fellows. Christ and God in every man are one—the Divine Humanity—the essential person. And it is that recognition, and that alone, it seems to me, which has power to save the world.

Saving the world is regenerating the world, as this mutual recognition of the essential person—God manifest in His creatures—passes like a subtle, consuming, refining and revealing flame through the mass of humanity. Again he writes: "How can people expect to be good friends if they don't love God? They simply must eat one another. And broken friendships are records of people who didn't like being eaten, or got tired of eating." In those vivid and homely words he expresses his abhorrence of the false friendship which is merely an indulgence or a gratification of the Ego. Friendship can endure only if it is completely purged of possessiveness: its activity is to allow and assist the essential person to unfold itself in the beloved—to be a medium for the radiance of the spiritual sunlight—of affection, trust and faith—whereby the other grows into the grace of his own identity.

Obviously, in all this the word love could be substituted for the word friendship. There is no difference between them. William Blake, whose doctrine was second nature to Max Plowman, spoke again and again of "love and friendship." The difference, in ordinary language, is that love is more often used of the relation be-

tween a man and a woman who are bodily united, or between parents and children; friendship, of the relation in which there is no physical bond. But Max Plowman was perfectly clear that the essence of the relation is the same. Marriage, he said, is sanctified only if man and wife worship the God manifest in one another. He puts the same truth more forcibly: "The fact of mating, unillumined by the Imagination, is, *rightly*, positively repulsive. Seen in the Imagination it is the consummation of joy—the birthplace of the Lamb of God." Clearly, the physical union of a man and a woman, who worship the visible God in one another, is a spiritual communion of the highest. But it is not clear whether he meant more than this—whether he meant that the physical mating of a man and a woman who have not reached this loving awareness of each other's identity, and may never reach it, can nevertheless be regenerated by the Imagination of others. This seems to be implied in his frequent insistence on the significance of the fact that "all life begins in love." He dwells on this. He speaks of the necessity of "a dying into life and *rising again* to walk in newness of life—a faith based on the knowledge that as love only could have set the wheels in motion, so at the end all will be resolved in that which gave it birth." For "you cannot have a unique and individual soul born into the world without a couple of loving parents concerned only with one another. Animals may be bred of pure sex-hunger, but individual consciousness is requisite for the production of human beings—and works of art." Again,

> Love alone gives cloud and flower beauty, worthwhileness or truth. How then shall the life of man be regarded apart from love? It's just silly....Though the whole human (and more than human) race is propagated and lives by desire, when you come to the consideration of truth, this, if you please, this desire, is the one thing to be discarded as negligible. It's just fantastically stupid.

Now, is there not an element of confusion here? Desire and love are not the same. Between them is a difference of kind, not of degree. For desire is essentially possessive; and it is transmuted into love only when the possessive essence is purged away. Then only the act of mating becomes an act of worship of the visible God in the man and woman. "Only so is marriage sanctified." That corresponds exactly with his later words: "The thought of love as purely and exclusively a sexual act makes me physically sick; and it's because the sex-hygienists use the word in that sense that they revolt me." But the fact remains that the word is thus used and the act thus performed. In this sense sexual love was conceived by many Fathers of the Christian Church; and in this sense the marriage service of the English Prayer Book speaks of marriage as "ordained to avoid fornication." Are we to conclude that from such unsanctified matings "unique and individual souls" are not born? There is a real ambiguity here, such that we cannot tell whether in the words: "Animals may be bred of pure sex-hunger, but individual consciousness is requisite for the production of human beings—and works of art," some human beings are being relegated from birth to the class of animals.

One may be sure that was not Max's intention. It is alien to the true quality of his thought. Probably he used the word Desire in the comprehensive sense of the all-pervading urge towards life—

Spinoza's *via existendi*, or Lucretius' benign Venus: *hominum divumque voluptas*. But, even so, the ambiguity remains. Max certainly would not have accepted the materialism of Lucretius or the pantheism of Spinoza. The love that is at the beginning of all life is not the same as the love which is the consummation of human living. Sometimes it is; but far more often it is not. What is the connection between the universal desire and the love into which it has to be transmuted?

Historically, a connection was made by the romantic conception of "falling in love," whereby human mating is conceived as a mutual act of spiritual recognition which is consummated in physical union. The distinction between the love-marriage and other kinds is established in language. But, if the love-marriage is recognised as the ideal, it is certainly not the norm. The marriage of convenience, or interest, for sexual possession or for the procreation of children is much more prevalent. Max would no doubt have said that the love-marriage, in which there is an interpenetration of spiritual and physical in the act of falling in love, ought to be universal, and that it should gradually flower into a complete physical spiritual union. But the fact was otherwise. The obstacle to this permeation and transmutation of desire by love was "the rigidity of insensibility."

> Blake is always talking about "fibres of love." Life is tenderness with those fibres. They stretch from the lightest smile to the depths of procreation....The rigidity of insensibility—that's what we're up against.
>
> I think our sex-relations are under a curse of rigidity. We don't know practically all the gradations of love. Most people know nothing. The rest know the rules of the game. There aren't any rules ultimately: and we ought to know everything by experience. Sex is a long slow process of initiation —a voyage of discovery between two people, and absolutely the only chart for the journey is mutual feeling.

Truly and beautifully said. But what of the millions of marriages under the curse of rigidity—where generation has not been regenerated by Imagination. By some sleight of mind they are left out. And this omission is not merely, as it might be, an appearance created by the casual expression of letter-writing. It hovers like an unlaid ghost over such a considered expression of his faith as *The Right to Live*:—

> Henceforward test life in the light of your own birth....You were born of love. Love is your birthright. Know then, that except by love you cannot truly live at all, and that life with one insistent cry from the cradle to the grave, ay and beyond, does but call for that active co-operation of your spirit which is the conscious manifestation of love. There in no other life.

That was written in 1917, part of an essay which, twenty-two years later, in 1939, he considered as "at least worth more than all I have written before or since." And at the same time he reaffirmed the central thesis.

> Does birth confer the right to live?
>
> No, there is no such right inherent in birth: birth is merely the means that provides the opportunity for life. Life is a gift which we receive at the hands of....Of whom? Whole philosophies hang upon the answer to it.
>
> At the hands of our parents is the most obvious answer. True enough; but in their separate individualities they have no power to transmit life. So back we come to the basic truth that life is the offspring of love, and to the corollary, no love, no life. And thus it becomes simple and rational to say that God is love.

But *is* it either simple or rational to say on those grounds that God is love? On those grounds it is equally simple and rational to say that God is desire, or the urge to existence, or the life-

force. It is the *kind* of love that makes all the difference. The love that is the mutual worship of the God manifest in the essential person is one thing; the love that is manifest in the animal desire of mating is another. Which of these loves is God ?

To say, "Both," is to say nothing. To say that the former is human, the latter animal is to say hardly more. To come nearer to the truth we must call in aid Blake's words: "God only acts and is in existing beings or men," and his profound distinction between the Sexual Threefold and the Human Fourfold. Man is, for this thought, as it were the means by which animal desire is—that is, can be and ought to be—transmuted into Human Love, by the power of Imagination. For that purpose, or with that potentiality, Man came into the world: to be the vehicle of the Imagination whereby—to use Max's words—the fact of mating is seen as "the consummation of joy, the birthplace of the Lamb of God."

It is this Imagination which redeems the birth of a child who is born of sheer animal desire. It is not the Imagination of its parents, who have none. It is the Imagination of those who see that it makes essentially no difference to the child's potentiality of becoming itself a vehicle of Imagination. At birth he is, as Keats says, "an atom of perception, which knows and sees and is pure." Twice blessed, no doubt, are those children who are born of the commingling of imaginative love: of conscious Imagination in act in the consummation of joy. But the Imagination redeems all birth.

These two forms of Imagination—the Imagination which is active in fully conscious human beings, shaping their acts and their lives, and the Imagination which is active only in man's thought, comprehending and redeeming all creation as it were from without, are not separate; they are one. The unity of the active and the contemplative Imagination is the unity of the fulfilled human being in whom they abide. He both enacts the life of Imagination in his own human relations, and is the living point whence the Imagination, as consciousness—understanding, forgiveness, and joy—is radiated through creation. In the Christian idiom, the Imagination is Christ "reconciling the world to himself," by act and thought. The contemplative Imagination could not comprehend and redeem all creation if creation itself were not the work of Imagination: the beauty and the truth are veritably there. But in the works of the active Imagination, the work of creation is carried on: Imagination re-enters, as it were in a second act of creation, the world of Generation and the growth of Time. The implicit harmony which the contemplative Imagination discerns in the universe becomes explicit, by the active Imagination, in the lives of its servants. They co-operate with God, they are His fellow co-workers, not His subjects: "no longer servants, but friends."

Such a friend of God, such a vehicle of the Imagination in act, Max Plowman pre-eminently was. The implicit harmony became explicit in his life. Yet for a time in one crucial point he misesteemed the powers of the active Imagination; or, as he would have said, put his power of active Imagination to a test at which it failed through his own insufficiency. I do not believe that the active Imagination was ever

deficient in him. If it failed at the test, it was because success was impossible; profoundly impossible, because success would have destroyed the Imagination itself.

Just as there is ambiguity in his conception of Birth, so there is ambiguity in his conception of Death. The actual birth of children is relatively seldom the fruit of disinterested love. It ought to be, but it is not. If the birth of every child is a manifestation of the Divine Love, as it is, it is of the Divine Love operative through mortal instruments which ignore or deny it. Moreover, if birth is a manifestation of the Divine Love, so equally is Death. The Life that comes between is simply the opportunity for the Divine Love to be recognised and obeyed: the opportunity for man to know it and co-operate with it. Can he co-operate with it by seeking to overcome physical death?

Why should he attempt it? When the Divine Love becomes conscious of itself in a human Imagination, it is self-evident that what comes between Birth and Death is only an episode: a descent from and a return to Eternity "which is ever-present to the wise." What is important is not that mortals should cease to die, but that they should cease to fear Death: and the fear of Death will be cast out if they achieve Imagination.

The spiritual conquest of Death is probably the highest good attainable by man; the physical conquest of Death is unimaginable, and (I believe) contrary to Imagination. But between these two is a debatable realm, wherein the power of Love may be invoked to help in overcoming bodily disease. I know little about it, but I believe it is accepted that where disease is mainly psychological in origin and has not proceeded far in the organic derangement of the body, the removal of psychological conflict does conduce to physical recovery. In such a case it is evident that the attainment of Imagination by the patient himself will have a curative effect. But whether the Imagination of another, in the form of Love, can directly mediate health to a sick person, it is impossible to say. To deny it categorically would be to go beyond the evidence: to assert it categorically is equally to go beyond the evidence. And a very important part of the evidence is contained in Max Plowman's letters. He came to believe, with an extraordinary intensity of conviction, that through the power of the active Imagination, he could directly mediate health to sick persons whom he loved. He made the attempt three times, and failed in all.

At first, and bitterly, he believed that the cause of failure lay in the fault of others; gradually he came to believe that the fault lay in himself. "The essential redeeming love in me wasn't enough—as ever, it seems." But no imaginative reader of his letters will accept that verdict. There was no deficiency of love in Max Plowman. Where he failed, none could hope to succeed; and, I am convinced, none have really succeeded. Love is spiritually, not physically, regenerative. Its triumph is to conquer not Death —which would be to annihilate Life— but the fear of Death.

For a period of his life Max Plowman desired that Love should, and believed that Love could, do more than this. He was disappointed. It was necessary that he should be disappointed. Yet it was at this period of his life (and, I believe, for these pages) that he wrote

one of the noblest and truest justifications of death that have ever been written. Anyhow, it belongs to the world where there are no comparatives: the world of Eternity.

The one who contained the whole meaning and expression of life, died. And we died too—died in an agony of despair—died fighting all the way, from support to support, pleading with fate for pity and with life for a single concession. Till there was nothing to defend: not a recess that pain had not ravaged, not a cranny of possession that death had not ransacked.[1]

And still there is nothing.

And yet there is everything. For out of the whirlwind there came a still small voice, and it said: "For the possession of one thing you would gladly have lost the world. You have lost the treasure of your heart. You held it in fear, and your love was bound. See, I have taken away the fear and freed the love." And then we saw what death had power over and what he could not touch.

All that is of self death takes away. All that would bind another to its delight; even by the finest cords of love, death snaps. Death rolls up the whole world of our existence and bowls it into vacancy. And we are left stark.

But gradually, and right out of the heart of pain, another world opens, a very still, very silent world, without time and space, but a world of such intense reality that it makes the old world look like a bubble floating in the sunshine, mirroring everything in beauty, but having the impermanence of a bubble and being as fragile to the touch. On that day we know that the new world contains the old and is to the old as the earth to the bubble We discover that it is a world of being where all things exist eternally without shadow of doubt, or need of substance. It is a world where merely to think is to be full of action; where merely to desire is to fulfil the heart; where to remember is to return, and to anticipate is to realise.

J. MIDDLETON MURRY

RETURN TO HUSBANDRY *

I have been wondering what the Eastern readers of this Journal will make of the book under review. What interest have they in our agriculture, what knowledge of our dilemma? In spite of Gandhi who, with the whole force of his mighty spirit, set himself against the industrialisation of India, wishing to keep out every machine with the single exception of Madame Singer's sewing-machine, many Easterners appear more enamoured of modernisation than the English are.

Our situation is simply this. We were once, as all countries were, an agricultural country. At that time there were a series of communities called villages between which there was very little communication. They were knit together in such a beautiful way that life must have been good and real therein—for nothing tells the tale so clearly as architecture. Today there is no lack of communication between them but there is no community in them. Nor anywhere else. There is a far larger population in the nation, but the majority live away from the country in towns which are as ugly as the villages are beautiful.

How has this come about? Because the English possess a double genius.

[1] Max Plowman contributed many thoughtful reviews to our pages and a number of articles besides the series "What Does Death Mean to You?" from which Mr. J. Middleton Murry quotes. The other articles are—"The Scientific Method," "Ripeness Is All," "Sleeping and Waking" and "The Difficult Path to Peace."—ED.

* *The Natural Order.: Essays in the Return to Husbandry.* By Fourteen Writers, edited by H. J. MASSINGHAM. (J. M. Dent and Sons, Ltd., London. 7*s.* 6*d.*)

They *have* a genius and a longing for rural life, which is sad, for their genius for invention and mechanics has destroyed their rural life and disharmonised the whole nation. Their genius for industrialisation was so great that in their excitement they forgot all about their agriculture and their countryside, and they did not feel hungry, since farmers from other countries offered them food in exchange for the new goods. Everything comes to a bad end at last, and now the situation is so complicated that only easy prophets think it can be solved. Industrialism is no longer exciting or even economically sound as a long policy. But the towns are there, the factories are there and the people are there. The result is extreme disharmony, as no one can really see the way out. The spiritual effect is bad—there is no more irreligious country in the world than England today. There is decency, morality and much talk about religion, but no religious feeling, no religious belief and no religious action. If some old lady in a village is an exception to this, she is spoken of apologetically. "She is very religious," they say, though often in a kindly tone, showing readiness to overlook it.

How cure this situation? By a return to husbandry, says Mr. Massingham, who contributes to and edits this volume in which thirteen others approach the subject from various angles. By a return to husbandry. I do not myself understand this answer. I do not see how you can turn an industrial country back into an agricultural one. If it were put forward that the thing to do is to destroy the factories, burn down the towns, and shoot the extra people, then that could be recognised as a solution—a big problem tackled in a big way. But our easy prophets don't say that—though it is what they secretly would like to do. They simply say: Return to husbandry.

On a much less ambitious level the cry of Return to Husbandry is essential. When it means simply return to good farming, to reverence for Nature's laws, especially her Rule of Return, and to a self-sufficient economy, then, while it will not solve the whole problem or save the whole nation, it will solve some of the problem and save some of the nation, and at least provide a basis of existence for the rest. To this end this book is rich in practical suggestion and the inculcation of valid values. Some of the essays in it are incompetent and some silly; but at least ten are good, and all reveal how deep is the longing for a life of basic reality, and how strong the rural tradition within the people of England.

JOHN STEWART COLLIS

[The above review and the essays upon which it is based ought to be read and pondered by the enthusiasts who see industrialisation as the royal road out of India's present difficulties. There is a lesson for them in so many thoughtful Englishmen's surveying the results of industrialisation in their country, pointing to its evils and seeing the best future hope in a return to husbandry. Should not we pause before committing India irrevocably to a plan so many warn has proved no less potential for evil than for good? Mischief is easier to avoid than to undo. Shall we not rather explore the possibilities of bettering conditions while retaining the predominantly agricultural character of India's economy?—ED.]

"...WORDS WITHOUT KNOWLEDGE" *

This is a small book but the author's ambition is unbounded. He aspires to put on record his judgment on India in the domains of politics, literature, music, medicine, journalism, the cinema and religion. One would think this to be beyond the capacity of one individual. But this is an instance of "where angels fear to tread..." And nowhere has the author claimed to be an angel.

The reader will be struck with the author's protestation that this book is not "British propaganda." This has to be tested. It may be noted that this book was written when Britain was fighting for her very existence and needed every able-bodied man in the fighting or productive services. Yet during this critical period the author was allowed a passage to India in order to undertake a tour of "many thousands of miles, on foot, by car, by bullock-cart, by aeroplane." It would appear therefore that he was under the protection of some powerful patron and his denial of official support is not proved.

In order to judge of the soundness of this book it is necessary to consider what qualifications Beverley Nichols possesses to entitle him to be a judge of India, self-appointed or otherwise. To those who suggested to him that one year's stay in India was not long enough, he replied that "a trained reporter would probably see more in a single railway journey than the amateur would see in a year of residence." This may be true, but every page of this book proclaims the fact that to be a trained reporter is not enough. For in no single instance has the author shown any real understanding of that which he has condemned so loudly. Vulgarity, prejudice and sensationalism run amok and reveal the nature of the author's mind but have no value whatever as a verdict on India. He claims, as a journalist, to "study the hearts of men." He certainly has not touched the heart of anything he saw in India and has not the capacity to do so. One day, in Calcutta, a starving woman sat beneath his window when he was about to have his tea. He sent her some money and with it some walnut cake and a jug of tea, neither of which did she touch. This gift was no doubt well-intentioned but what does it show? Does it show insight and understanding? Or does it show a Westerner unable to go beyond the limitations of his own habits and standards? This inability to see into the heart of things is manifested on larger and larger scales throughout this book.

The author has a great deal to say, for instance, regarding the Hindu caste system. As a trained reporter he found it full of evils. To any man of insight it must be obvious that such an ancient and fundamental part of the social structure of a people can have arisen only in response to a definite need and can continue only while that need remains. The caste system is the equivalent of the trade guilds of the West, but it is something more besides. Throughout the centuries it has been the one great means of national preservation. How does Western civilization protect itself? By the sword and by the extermination of the weak.

* *Verdict on India.* By BEVERLEY NICHOLS. (Jonathan Cape, Ltd., London. 12s. 6d.)

This is not India's way. The Aryan invasion of India did not entail the extermination of the aboriginals, and the caste system founded at that time remains to this day to absorb and protect and preserve. The caste system stands for civilization giving highest place not to might but to learning and culture. But what of the evils seen by Beverley Nichols ? The one great evil which has arisen out of the caste system is privilege. In the West the privileged are the wealthy. In India the privileged are the highest castes. So the problem is the same in both cases and in East and West alike is heard the cry: "Privilege must go!"

The chief thing that worried Beverley Nichols in India was the fact that "Hinduism still dominates the modern scene." He therefore devotes one whole chapter to a criticism of the Hindu religion. He says it is a criticism but the reader is once more forced to wonder how any man can criticise, to any effect, that which he in no way understands. Now the ancient Rishis of Vedic times discovered a great secret. This secret has not been lost in the mists of time. It stands today as the very key-note of modern Hinduism. Unfortunately this secret was not revealed to Beverley Nichols when he came to India. In fact it was carefully hidden from him that the Rishis had ever existed, and he was left to make the strange statement that Hinduism "has no historical basis whatsoever." The secret discovered by the Rishis is that knowledge of God is only to be found within the hearts of men. Hinduism looks life squarely in the face; there is no doubt about that. The problems of evil, sin and suffering—which the West is debating even now and trying to reconcile with its conception of an all-merciful God—these problems are solved in Hinduism. Nature is cruel as well as kind, ugly as well as beautiful, diabolical as well as divine. All this the Rishis knew, yet unafraid they still proclaimed, "Knowledge of God is only to be found within the hearts of men." He who would understand Hinduism must understand this first for, without this understanding, criticism means chaos. And it is chaos, absolute chaos, that we find in this chapter of Beverley Nichols's book. We find Christ compared with Ganesh, we find "teeming millions" bowing at the feet of idols, we find caste and other social institutions which have admittedly done harm as well as good, mistakenly identified with religion. But of real Hinduism there is not a trace.

Thus this is a book of criticism based not on understanding but on vulgarity, prejudice and sensationalism. During his stay in India the author travelled widely. But what did he see? He did not visit Wardha or Santiniketan; he has never heard of Indian scientists like Sir C. V. Raman or Sir P. C. Ray. Instead he met lepers and syphilitics, murderers, elderly nautch girls and homo-sexuals. What the author says of Hindu journalism may here be quoted as an apt description of his own book:—

> Lying is carried to a fine art; there is the lie direct and the lie indirect, the lie of commission and of omission, the lie of suggestion, imputation, and insinuation.

G. K. Chesterton was right:—

> The modern world is an immense and tumultuous ocean, full of monstrous and living things...and across the top of it is spread a thin, a very thin, sheet of ice, of wicked wealth and of lying journalism.

IRENE R. RAY

A PHILOSOPHER OF THE SPIRIT *

Mr. Morgan's volume is, except for one essay, made up of articles he originally contributed to *The Times Literary Supplement* under the pseudonym "Menander." These papers, begun in October 1942, when the outlook for England was black, and continued through years during which the gleams of light arrived only fitfully and slowly, represented the effort of a writer distinguished alike as critic, novelist and playwright to disengage his mind from the immediate pressure of events, and to reaffirm the values which transcend the conflict of nations and the ravages of war. Mr. Morgan asked himself, and wished his readers to ask themselves, not only "What is worth dying for?" but "What is worth living for—and in what order?" That is the key-note of the first essay in the book, which is entitled, "In Search of Values," and that is the quest which is pursued to the last page, with its plea for the disentanglement of man from the forest of "unrelated knowledge," and a casting back to "the first principles of judgment."

Not that these "reflections" in the mirror of a mind at once tranquil and sensitive are predominantly abstract. Mr. Morgan is too keen an enjoyer of life in all its aspects ever to become an abstract philosopher. His mirror shows us many facets of literature, Pascal, Hardy and Emily Brontë; Turgenev and Tolstoy; Baudelaire, Valéry and Blok. It yields flashes from the genius of foreign nations—the spirit and civilization of France, *Italia Irredenta*, the idea of Europe. It has something to reflect of politics, in the higher sense of that term, as the science of human happiness and freedom in society; it is held up affectionately and reverently to the common joys and sorrows of the common man; and it does not disdain *la douceur de vivre*, the minor delights of good living, whether the beauty of St. James's Park, with its lake and pelicans and distant dome, or the stately pleasure of cricket at Lords in days when there were Junes without war, or the memory of girl companions binding up their locks with "that matchless gesture of head and hand, that flow of hair across their fingers," in preparation for long-ago games of rounders. Mr. Morgan is indeed one of those for whom "the visible world exists," but always as the vehicle of the Spirit.

To readers of this magazine it is the philosophy underlying his appreciation of the colours and forms of life that will specially appeal. That philosophy is not a system or a doctrine, but an angle of approach to life with its mysteries, and about his approach Mr. Morgan is fearlessly explicit. He is one of those for whom the *invisible* world also exists, for whom the human adventure is the adventure of a soul, not merely of a body or a group of organisms bound in an ant-like community of biological needs. To him a nation is "an Idea"; Europe is "a condition of thought"; and "the truth of a country is in its art, not in its polemics." His incisive condemnation of what he terms "the stale vanguard" of pre-war critics, who denied the worth of

**Reflections in a Mirror.* By CHARLES MORGAN. (Macmillan and Co., Ltd., London. 8*s.* 6*d.*)

the human individual, making man no more than "a member of a group, a class, a party," is pronounced "because they were timid of vision, because they did not dare to imagine," and he believes (may he be right!) that "whoever will say fearlessly that materialism is sick unto death" has "his audience to-day among the young of England and America."

The effect of Mr. Morgan's teaching is a great sense of liberation. His fearless individualism armours us equally as we face the buffetings of the most horrible of all wars, against the despairing delusion that all that was good in the past of Europe and of civilized humanity as a whole will be destroyed by bomb and bluster, and against the uncritical illusion that the future can contain nothing but what is worthy of worship. The free man will neither be ashamed to treasure the values that the past has handed down to us, nor afraid to criticize what may be cheap and false in utopian blueprints of the future.

Wisdom did not perish when the library at Alexandria was destroyed, Hellenism did not die when Athens fell, and it is unreasonable to suggest that those who survive the present historical episode will find themselves miraculously exempt from the embarrassments, and deprived of the glories of our history and character.

A thinker can hardly face the cataclysm of the hour with such fortitude and sober hope if he has placed his heart in the keeping of perishable treasure-houses. In that impressive meditation entitled "The Abbey" (the publishers do not exaggerate in calling it "an essay which became famous on its first appearance") Mr. Morgan quotes and endorses from Henry James a list of the values in the pursuit of which the English race has formed its character. They include, "the fascination of faith, the acceptance of life, the respect for its mysteries...the seriousness above all, of the great human passion." These, Mr. Morgan pungently observes, are not "among the rewards now offered by materialists to the inhabitants of their new world." His recall to them is singularly timely. What is at stake in our day is not the truth of this or that religious doctrine —important as that may be—it is the validity of the religious consciousness as a whole. Is man the bearer of values derived from a Spirit beyond the bare phenomena of sense, and is his drama played out before a back-cloth that is the veil of a transcendent majesty? In his own way, undogmatic, unassuming, and with a beauty of language that is itself an attestation of the higher capacities of the human soul, this fine critic and great artist suggests the answer to the problem. That makes his book the first-fruits of a spiritual renewal.

D. L. MURRAY

Mystic Tales of Lama Taranatha. Translated by BHUPENDRANATH DATTA. (Ramakrishna Vedanta Mutt, Calcutta. Rs. 4/-)

A great deal in the history of the relation between Buddhism and Hinduism remains to be clarified by research. The prominence in both, however, of the practice of *Mantra, Tantra* and *Yoga*, all varieties of esoteric discipline for the obtainment of specific supernormal powers, is striking. It necessitates the conclusion that, despite mutual philosophical opposition, the two schools had,

in self-preservation, to absorb occult practices presumably from a common stock of uninterrupted tradition. Such will be the reflection of all who may care to peruse the *Mystic Tales of Lama Taranatha* done into English for the first time from Prof. A. Gruenwedel's German rendering of the Tibetan original. In seven sections entitled "Inspiration," tales are told of Buddhistic Siddhas who had not merely attained spiritual realisation and acquired supernormal powers, but helped their fellow-men to save themselves from the ills of finite existence. Practice of Yoga, obtainment of Siddhis, working of miracles, vanquishment of Brahmins and conversion of members of the laity and royalty to the Buddhistic Order constitute the essentials of the different tales told.

Instances are not wanting, further, which show that, in the times to which the Lama's tales relate, caste rules and regulations had reached a state of considerable relaxation. A Brahmana living with the daughter of a fletcher, another Brahmin taking a Chandala-woman as his spiritual companion, and similar alliances have been recorded.

There is evidently no limit to miracles which would not admit of scientific demonstration or verification. Nor would there seem to be any limit to the extraordinary power of the Grace of the Guru which can absolve one from the consequences of deadly sins.

Only a patient and dispassionate psychological analysis can reveal the *raison d'être* of the mystic practices in a scheme of moral, metaphysical and spiritual values. As it is, some of the workers of the miracles have been able to overawe or intimidate their fellow-men. The entire Yoga discipline still remains to be scientifically investigated. Not even the outermost fringes have yet been touched by modern researchers. Dr. Datta deserves to be complimented on his valuable work on an uncanny and recondite aspect of Buddhistic culture. A few typographical errors like the one on page 78, line 9, are left uncorrected in the list of "Corrections."

R. NAGA RAJA SARMA

Mysteries of the Mind. By P. S. NAIDU, M.A. (Central Book Depot, Allahabad. Rs. 2/4)

This is a collection of articles intended principally for the layman, though breaking some new ground perhaps in its sections on applied psychology.

The book will repay perusal not for its engaging mental titbits but for its thoughtful suggestions as to the dangers of the competitive spirit so sedulously cultivated in the West, the impossibility of overcoming desire by gratifying it and the psychological origin of the "civilised diseases" of "brain-fag," insomnia, etc.

Shri P. S. Naidu, Lecturer in Philosophy at the Allahabad University, is an ardent admirer of Freud, McDougall and Binet. He has accepted with enthusiasm psycho-analysis, all-powerful instincts and propensities, intelligence tests *et id genus omne*. But he finds himself also drawn, and even more strongly perhaps, to the traditional psychology which is a legacy of ancient India. He seems to have persuaded himself that the findings of ancient and modern psychology are reconcilable but more than once he falls into apparent inconsistency. For example, he says in his Prefatory Note that "it

is only within the last few decades that strictly scientific methods of investigation have been applied to the study of psychological phenomena." Yet elsewhere, in conceding to India's ancient Rishis "complete knowledge of the workings of the human as well as of the animal mind," he writes:—

> Every fact unearthed by the Western scientist after laborious experimentation had already been recorded by the rishis. These facts are presented not merely as intuitive visions, but with empirical evidence too.

But if all the knowledge which the moderns have, the ancients possessed, and much besides, relating to the supernormal consciousness, and how to rise above impulses to self-control, above desires to renunciation, why succumb to the lure of modern theorists? Why not go direct to the original?

E. M. H.

Romain Rolland: The Story of a Conscience. By ALEX ARONSON. (Padma Publications Ltd., Bombay 1. Rs. 5/8)

As the clouds in the West steadily melt, the need for stouter hearts and more independent minds, like the heart and mind of Romain Rolland, becomes ever greater. In his recent death, the progressive forces in general and India in particular suffered an irreparable loss. Rolland was a great friend of India and interpreted her to the outside world so correctly that even Gandhiji was surprised that he, living in a different atmosphere, could do it so faithfully.

Dr. Aronson's well-written and well-documented book is not a biography; nor is it literary criticism; it is the story of the evolution of Romain Rolland as a thinker and as a writer, the story of his age.

Romain Rolland was an exponent of the unfettered individual conscience, with a moral basis. He believed in the joy born out of self-inflicted suffering which called for sacrifice of everything save the spirit—with the "stream of faith" as its fountain-head.

Till a very late age, he believed in the mysticism of action and creation; like his precursors, Beethoven, Michelangelo, Tolstoy and others, he lived in a "little church" built on the peak of a mountain and only from time to time did he come down to the plains to wage the battle of freedom.

This book traces the change in Rolland's outlook, from abstract speculation in intellectual aloofness, to concrete political reality. During World War I, he stood "above the battle" and later he turned down Lenin's invitation to accompany him to Russia at the time of the Revolution; nevertheless, these became turning-points in his life; they brought about a readjustment in his scale of values.

Romain Rolland's was a disillusioned life; its tragedy consisted in trying to bring about harmony between the individual conscience and the collective awareness of the masses, between the thinkers and those who could act, between the élite and the *hoi polloi*. He was never a traditionalist; it was in his old age that he bade "good-bye to the past," although he could not completely break away from it. In 1931, when he was over sixty-five, his emphasis shifted so that in 1933 we find him immersed in politics—he accepted the honorary Presidentship of the International Anti-Fascist Committee. This does not mean that he abdicated his judgment; he believed that he could still be free even within a revolution.

In this excellent little book, Dr. Aronson has shown the successive milestones on Rolland's mental road. He has shown how his outlook was only logical in the age and circumstances in which Rolland lived. Dr. Aronson, like his subject, is a hero-worshipper.

MADAN GOPAL

ENDS AND SAYINGS

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

Dr. Zakir Hussain, Vice-Chancellor of the Jamia Millia Islamia at Delhi, visited Bombay in connection with the Silver Jubilee of that National Muslim University, the work of whose various institutions was the subject of an exhibition late in April. While in the city he made several speeches, *e. g.*, in connection with Iqbal Week, over one important function of which he presided, and one before the Progressive Group, Bombay, in which he pleaded for the democratisation of education in India. In the course of the latter he gave an arresting definition of education. Rightly insisting that literacy was only a skill and not education, he defined the latter as "the individualised revivification of objective culture."

> Education is not mere addition from outside. It is not just putting information into an otherwise empty head....It is not writing on a *tabula rasa*. It is the cultivation and development of what is already present in the mind. The education of a mind is essentially a process of revivifying in it the latent values enshrined in goods of culture.

A very interesting definition, and we consider it a valid one, whatever it may mean to non-believers in reincarnation of the human Mind-Soul.

We heartily concur with Dr. Zakir Hussain, too, upon the urgency of adult education lest, as he put it, the rank weeds of adult ignorance and illiteracy "smother the growth of the delicate plants of democratic institutions."

Pleading for a critical and constructive attitude towards India's cultural heritage rooted in Sanskrit learning, Shri S. V. Ramamurti, inaugurating the Kuppuswami Sastri Research Institute at Madras on 22nd April, analysed the basic implications of the Indian view of life and stressed their importance for the modern world. The unity of all life and disinterested action were basic concepts of Indian thought and nothing else could resolve the dichotomy that faced the world. But India had first to revitalise the basis of her culture and be a leader in her own way of life rather than a camp-follower of an alien mode. This could be only through a reorientation of values in the light of modern conditions and Western methods.

The East and the West had a co-operative responsibility. India's *forte* lay in the region of mind and spirit, Europe's in the region of matter. India had plenty of self-forgetfulness, which the West needed, and lacked energy, which the West had in abundant measure. The crisis of the modern world had shown that the reconciliation of the inner and outer life was not merely of philosophical interest but went to the root of harmonious living. *The Hindu* quotes Shri Ramamurti as asking :—

> How can there be one world in the affairs of men, unless there can be one world in the hearts of men? For four thousand years,

India has been seeking the one world in the hearts of men.

Shrimati Kamaladevi in her inaugural address at the Rural Workers' Training Camp, Pohri, Gwalior, on 24th April, painted a most depressing economic picture. There can be no gainsaying that conditions are shocking. The statistics of the pressure of the population on the land, of absentee landlordism, of the uneconomic holding systems and of unprofitable methods of cultivation, are more than enough to explain the poor nutrition and health conditions in the lakhs of villages. Confronted with basic evils so overwhelming, many a rural work trainee must feel he is being provided with bucket and mop and asked to dry up the sea.

A radical change in economic structure is required, no doubt of that. But much can be done meantime within the existing structure, because man is not only an economic being. The villagers have other than economic needs, important as these are. The cities have drained the villages of many of their elements of initiative and enterprise and the supersession of village autonomy must share the responsibility for the listlessness that is complained of in the villagers. But village life, so close to the beauties of nature, ought not to be drab!

Shrimati Kamaladevi ended on a hopeful note—"a striving for a fuller, richer and more abundant rural life," through the introduction of social and cultural amenities—clubs, study circles, libraries, dramatic groups. The rural workers must not only teach the villagers how to work in the subsidiary industries with which machines will not compete, but also how to co-operate purposefully and—almost as important—how to play.

One of the most important points made by Dr. Paul J. Braisted in *Cultural Cooperation: Keynote of the Coming Age* (Pamphlet No. 8, The Edward W. Hazen Foundation, Haddam, Connecticut), is that genuine good-will, so necessary to lasting peace, is widely different from paternalism and benevolence, which he brands as destructive forces. These arise from contrasting achievements or status; and both, rooted in pride and self-centredness, foster and perpetuate the sense of separateness, encouraging dependence and a sense of inferiority on the one side and self-righteousness on the other. They obscure the larger truth that all people, in varying degrees, stand in need of improvement. Both, Dr. Braisted declares, must disappear if men are to work together for the common good. He goes so far as to call the sheer arrogance of paternalism at its most vicious not only "a most fruitful source of bitterness among the less favoured peoples of the world" but also

a more effective drawback to their advancement than the ravages of piracy or the harshness of cruelty. Suffering tends to breed resistance but paternalism kills the desire for advancement and stultifies efforts....It tends to infect all colonial administration.

The "fatherly" control that guards its own special privilege is tainted with hypocrisy, however unconscious. Dr. Braisted recognises that colonial administration has sometimes manifested genuine concern for native populations but, he pertinently asks, how often is such concern

focussed upon their advancement, ultimately but definitely, to equal status? How frequently is it a kindly interest in improving their life in the present inferior status...?

This failing, paternalism, "pervasive and insidious," is, Dr. Braisted rightly holds, "an enemy of all who seek a more peaceful world.

Dr. W. D. Lamont examines "Politics and Culture" in *Philosophy* for April 1945 in an article pregnant with suggestion for India, though this country is not mentioned.

Whether closer international organisation holds a threat to distinctive cultures is a timely question. Dr. Lamont concedes the importance of cultural or non-utilitarian values to social solidarity. Common ideals and sentiments are essential to effective common action and those are most easily developed on the basis of the familiar culture pattern. But Governments that have attempted, in the interest of unity, to impose a certain form of culture, even a certain language, upon all under their rule, have amply proved the likelihood of quite the opposite effect.

Not everything which has the dignity of tradition is worth maintaining indefinitely. Sentimental values attaching to outgrown institutions may constitute a drag upon progress. But their gradual transformation or sloughing off must come from the individuals or the group concerned, and from no outside force. Yet, as Dr. Lamont points out, "an organism cannot live very long without drawing from its environment" that which it can assimilate and transmute. Contact admittedly does modify the forms of social life but "a people's culture is often deeply enriched through external influence." The bourgeoning of the indigenous linguistic cultures of India, fecundated in the last centuries by contact with European literature and thought, must spring to every cultured Indian's mind as a confirmation of this truth. Dr. Lamont sees the business of government as

not to provide a specific form of culture which it seals with its approval and enforces by its might, but to provide the basic conditions in which a society can produce a living, dynamic culture appropriate to its character and historical circumstances.

Prominent among those basic conditions are the order and security which a sound government, national or international, insures.

Encourage voluntary organisations along lines of divergent interests, he urges. Loyalty to the small group is little likely to weaken loyalty to the larger society. In fact, the more small groups there are on different lines the more will be the overlapping and the more far-spreading the network of sympathetic ties.

Dr. Lamont correctly denies value to difference *per se* as much as to uniformity in itself.

Whether cultures are to become uniform or remain different is a secondary matter. What is really important is that cultures should be as rich as possible and satisfy (so far as may be) our aspirations towards the good life.

Cannot the many nations of the world and, on the smaller scale, the many cultural groups in India, accepting that ideal, develop their distinctive cultures side by side in friendly emulation of the best in all, knitting brotherly hands together for the common effort to create a juster, fairer world?

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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THOREAU AT WALDEN

4th JULY 1845

[Events of deep intellectual and spiritual significance appear small to men of affairs. It is an aspect of Maya. A century ago Thoreau, the pioneer of Civil Disobedience in the U. S. A., celebrated Independence Day by commencing to live his hermit life at Walden, of which **Mr. Hugh Harris** writes.

The article refers to Thoreau's love for the *Bhagavad-Gita* and the influence the book wielded over his mind. In his excellent biography of Thoreau, the man "who believed in doing what he wanted," Henry Seidel Canby has a true thought to offer on this point:—

'The wise man...seeketh for that which is homogeneous to his own nature.' This is the dominant idea which Thoreau took from the 'Bhagavad-Gita.' His sardonic humour, his passion for nature as an experience, his indignation with the stupidities of the state—all these would have been heresies in the eyes of a pundit. The Yankee did not become an Oriental. He took the idea he needed, became a twice-born Yankee, but remained a Yankee still. And because he was a Yankee, he put his idea to work on the great problem of the restless American race, the problem of the choice of a career. The guidance of the 'Bhagavad-Gita' came after his resolve to go to Walden pond, but Walden provided a solution in exact accord with the principles of the great book, and of this Thoreau was well aware.

This month is doubly appropriate for the appearance of this article—Thoreau was born on 12th July 1817.—ED.]

Twenty miles from Boston in the State of Massachusetts, U. S. A., is the picturesque and historic village of Concord. It is celebrated as the place where hostilities started in the American War of Independence. In literature it is even more famous as the home of Emerson, Hawthorne, Thoreau and other writers of the Transcendentalist movement. The influence of their ideas radiated from this New England centre throughout the world, but they in their turn had been inspired by currents of thought that reached them from Europe and Asia. The

year 1845 marks a focal point in this interaction of spiritual forces. Then it was that Thoreau began his experiment at Walden. Now, by way of tribute a century later, I should like to recall its particular significance in the history of India's association with the West.

Henry David Thoreau was born at Concord in 1817, the son of a local pencil-maker. A formative influence in the shaping of his character was his close friendship with Emerson, in whose house he lived from 1841 to 1843. Emerson had abandoned the profession of a clergyman, and was seeking for a wider philosophy of life than that afforded by his Puritan environment. The teachings of India and the Orient greatly contributed to Emerson's spiritual development. Examples of his indebtedness are his essay on "The Over-Soul" and his poem "Brahma." His friend Thoreau, like the other Transcendentalists grouped around Emerson, shared his interest in Eastern ideas as conducive towards a saner and truer outlook on the world.*

In March 1845, on the shore of a small lake in the Walden woods, over a mile away from Concord, Thoreau began to erect a hut. He quickly built and furnished it unaided at a cost of twenty-eight dollars. On July 4, 1845—to celebrate Independence Day after his own fashion—he went into occupation, and there he lived alone for two years and two months. While in this retreat he never remained in merely selfish seclusion; he constantly went into Concord, he never locked his door and his visitors were many. His object was to find spiritual refreshment by direct contact with Nature, away from the industrialism and machinery of Western civilisation. He desired to assert the innate dignity of the human soul against the materialistic claims of modern society.

Throughout his life Thoreau kept personal Journals of extraordinary interest. During his sojourn at Walden he edited his records of a voyage that he and his brother had taken six years previously in a boat of their own making. These were afterwards published under the title of *A Week on the Concord and Merrimack Rivers*. The Journals that he wrote while at Walden went to make his even more famous book, *Walden; or Life in the Woods*. I propose to give some quotations from both these works, as evidence of their outstanding worth and in the hope that readers will be induced to peruse these delightful volumes at first-hand.

Thoreau contemplated Nature with a wise passiveness that owed

* Incidently Amos Bronson Alcott's name should be mentioned as that of another friend whose mind was moulded very considerably by the *Gita*. In his interesting *Sheltering Tree*, H. H. Hoeltje mentions: "But most profoundly interesting of all was his reading in Oriental literature, especially the *Bhagavad-Gita*. This poetry and philosophy of the Orient seemed to him superior to if not transcending greatly all other literatures. It was intellectual, serenely pure, and spiritually sane."— ED.

much to the Indian teachers whose works he studied in his retreat. He writes in *Walden*:—

Sometimes, in a summer morning, having taken my accustomed bath, I sat in my sunny doorway from sunrise till noon, rapt in a reverie, amidst the pines and hickories and sumachs in undisturbed solitude and stillness, whilst the birds sang around or flitted noiseless through the house, until by the sun falling in at my west window, or the noise of some traveller's wagon on the distant highway, I was reminded of the lapse of time. I grew in those seasons like corn in the night, and they were far better than work of the hands would have been. They were not time subtracted from my life, but so much over and above my usual allowance. I realised what the Orientals mean by contemplation and the forsaking of works.

Here is another passage from the same book, which reveals a community of spirit that overleaps the boundaries of place and time:—

In the morning I bathe my intellect in the stupendous and cosmogonal philosophy of the *Bhagavad-Gita*, since whose composition years of the gods have elapsed, and in comparison with which our modern world and its literature seem puny and trivial; and I doubt if that philosophy is not to be referred to a previous state of existence, so remote is its sublimity from our conceptions. I lay down the book and go to my well for water, and lo! there I meet the servant of the Brahmin, priest of Brahma and Vishnu and Indra, who still sits in his temple on the Ganges reading the Vedas, or dwells at the root of a tree with his crust and water-jug. I meet his servant come to draw water for his master, and our buckets, as it were, grate together in the same well. The pure Walden water is mingled with the sacred water of the Ganges. With favouring winds it is wafted past the site of the fabulous islands of Atlantis and the Hesperids, makes the periplus of Hanno, and floating by Ternate and Tidore and the mouth of the Persian Gulf, melts in the tropic gales of the Indian seas, and is landed in ports of which Alexander only heard the names.

Both *Walden* and *A Week* are full of references to, and quotations from, the sacred books of India. In *A Week* a third part of the chapter entitled "Monday" is devoted to a sympathetic exposition of Hindu thought. In particular he praises the *Bhagavad-Gita* and refers to the noble efforts of Warren Hastings which had led to its translation by Charles Wilkins. After quoting passages from this translation, Thoreau proceeds:—

It deserves to be read with reverence even by Yankees, as a part of the sacred writings of a devout people; and the intelligent Hebrew will rejoice to find in it a moral grandeur and sublimity akin to those of his own Scriptures....*Ex oriente lux* may still be the motto of scholars, for the Western world has not yet derived from the East all the light which it is destined to receive thence.

Thoreau relates that he also greatly enjoyed the *Dharma Sastra* (Laws of Manu) in the translation of William Jones. It had proved an ideal book for reading on his boating

expedition:—

It makes such an impression on us over night as to awaken us before dawn, and its influence lingers around us like a fragrance late into the day. It conveys a new gloss to the meadows and the depths of the wood. Its spirit, like a more subtle ether, sweeps along with the prevailing winds of a country, and the very locusts and crickets of a summer day are but later or earlier glosses on the *Dharma Sastra* of the Hindus, a continuation of the sacred code. As we have said, there is an orientalism in the most restless pioneer, and the farthest west is but the farthest east.

The entertaining fables of the *Hitopadesa*, translated by Charles Wilkins, also much appealed to Thoreau because of their "playful wisdom."

Such were among the books which Thoreau read at Walden, and which in his writings there he recommended to his contemporaries. Oriental literature was at that time little known in Europe and America, and Thoreau made the following suggestion:—

It would be worthy of the age to print together the collected Scriptures and Sacred Writings of the several nations, the Chinese, the Hindus, the Persians, the Hebrews, and others, as the Scripture of mankind....Such a juxtaposition and comparison might help to liberalize the faith of man. This is a work which Time will surely edit, reserved to crown the labours of the printing press. This would be the Bible, or Book of Books, which let the missionaries carry to the uttermost parts of the earth.

A century ago, this must have seemed a quite fantastic proposal, but Providence was already promoting its accomplishment. That very year, a young unknown student in Paris—Max Müller—conceived the ambition of publishing a text and translation of the *Rig-Veda*. "It was in 1845," he tells us in his preface, "when attending the lectures of Eugène Burnouf, that my thoughts became fixed on an edition of the *Rig-Veda*." Max Müller came to England, settled down at Oxford, and struggled with his task for thirty years, contending against poverty, neglect and detraction in a manner truly heroic. Subsequently, he edited "The Sacred Books of the East," translated by various scholars, in fifty volumes, and published by the Oxford University Press. This great work enabled the Western world to have a first-hand account of the Hindu, Zoroastrian, Buddhist, Muslim and Chinese scriptures. So did Thoreau's dream come true.

In his *Walden* (at the close of the chapter entitled "The Village") Thoreau describes with fine feeling an episode which occurred during his sojourn in the woods. One summer afternoon in 1845, while walking from his hermitage to the village cobbler's to fetch a shoe, he was arrested and put into jail, because he refused to pay his poll tax. His refusal was intended as a protest against the country's maintenance of the institution of Negro slavery. He spent but one night in jail, the tax, much to his disgust,

being paid by one of his aunts. How delightful is his conclusion of the matter: "I obtained my mended shoe, and returned to the woods in season to get my dinner of huckleberries on Fair-Haven Hill."

Thoreau's account of this episode was afterwards elaborated in his famous essay *On the Duty of Civil Disobedience*. This essay came, in 1907, into the hands of Mahatma Gandhi. It greatly influenced his adoption in South Africa, and subsequent transference to India, of the policy of *Satyagraha*.

At Walden, Thoreau came to know beasts, birds and fishes with an even more extraordinary intimacy than did St. Francis of Assisi. He returned to his native village refreshed and invigorated to play a man's part among his fellows. In 1859, he was the first American to make public utterance in defence of John Brown, after the arrest of the abolitionist hero. He spoke in the vestry at Concord, against the protests of his townsmen, having to ring the bell with his own hand, and to open the door with the key which the frightened vestry-man had dared neither to give nor to refuse him and so had left where he would find it. Such was the flame that was kindled from Walden.

HUGH HARRIS

VILLAGE HEALTH

Indian Village Health by Dr. J. N. Norman-Walker is an informative small book published by the Oxford University Press for the Indian Village Welfare Association, now in its second edition. Written from the public-health standpoint it is designed primarily for officials and others interested in village improvement, but the latter group should include all men of good-will. The Appendix contains practical plans.

Avoiding technicalities, it deals with the causes of the more dangerous epidemics which from time to time scourge India, and with preventive measures and control. The author shares the views of medical orthodoxy but it should be obvious to the most ardent immunologist that the practical preventive measures he outlines, if taken, will suffice—and none will be the losers but the serum interests. Those measures involve improved sanitation. It may be possible to play on superstition to bring about reforms. The Mosaic code smuggled in sanitation in ritualistic practices. Dr. Norman Walker tells of the quick control of louse-spread relapsing fever in one infected area when the people "were persuaded that the gods would remove the epidemic if all would shave and burn their hair as a sacrifice." Educational propaganda is more consonant with human dignity and human progress. But as Dr. Norman-Walker truly writes,

> work on village sanitation, the control of epidemics and education will be vitiated unless the villager is put in a position to increase and improve his diet.

Which brings us back—as most analyses do bring us back—to the basic need of a remodelling of India's economic structure.

PH. D.

RELATION BETWEEN MATTER AND MIND

[We bring together here the views, upon a much debated problem of more than theoretical interest, of an American educationist, **Mr. William H. Roberts,** and of **Shri P. Nagaraja Rao** of the Benares Hindu University, translator into English of *Vādā Valī* and author of *Schools of Vedānta.* Our readers' attention is invited to the appended Note by **A Student of Theosophy.**—ED.]

I.—COMPONENTS: A WESTERN THEORY

Of Humpty-Dumpty the legend runs that after his accident the forces of an entire kingdom proved unequal to the task of reassembling him. How long the effort was continued is not, so far as I am aware, a matter of record. For various reasons that I hope will become apparent in what follows, I feel that the narrative ought to be continued in some such strain as this:—

A wise man fed him to a hen,
And soon he sat on his wall again.

All this really does have a bearing upon the very important question of the meanings of "matter" and "spirit" and the relation of "mind" to "body." The world—that is, the world philosophers talk about—suffered a calamity very like Humpty-Dumpty's, when Descartes split it into "matter" and "spirit." Of subsequent events it is neither legend nor whimsy but sober history—and history, it has become apparent in our own day, is frequently anything but sober—that the intellectual forces of many kingdoms and republics have been labouring in vain for about three hundred years to bring the two portions together.

Descartes did his work so thoroughly that the task seems hopeless. Who was it that first perpetrated the witticism: "What is mind?" "No matter." "What is matter?" "Never mind." Better than many a long philosophical treatise the jingle makes it plain that the problem of matter and spirit or of mind and body arose in the first place and continues to torment us, because we have accepted definitions of "matter" and "spirit" or of "body" and "mind" that render them mutually exclusive. What definitions sunder so drastically at the beginning of discourse, no logical ingenuity can subsequently reunite. We need some philosophical counterpart of the hen in the continuation of the legend to fit the fragments once more into a functioning whole.

We must acknowledge, moreover, that the attempts to bring body and mind or matter and spirit together have been only half-hearted. They have not really been attempts at synthesis. Instead they have sought to suppress one term or the other. Depending upon the term retained, we have been offered systems of

materialism or idealism. Philosophers have gravely assured us that mind is only a particular structure or activity of matter. Other philosophers have just as solemnly insisted that matter is only a peculiar constellation of ideas. In the kingdom to which Humpty-Dumpty belonged, the philosophers probably divided into schools upon the question whether the yolk of an egg was really the white in some disguise, or the white was really the yolk somehow misunderstood.

A curious irony intrudes itself into the discussion at every turn. If mind is only matter, or matter is only mind, both "mind" and "matter" must mean exactly the same thing; and neither can mean any mind or matter with which we are at present acquainted. If we insist upon cramming all the diversity of matter and mind—and that means the entire universe—into a single conceptual carry-all or suit-case, it is a matter of very little importance which term we select for a label. Whatever the word may be, it must *mean* everything in the carry-all.

Words, like suit-cases, it is true, may be stretched to accommodate the new meanings. But, as is true of suit-cases again, there are limits beyond which they cannot stretch and retain their original significance. "Matter" and "mind" have always stood in contrast. That contrast has been a large part of their meaning. If we enlarge, or expand, or enrich our understanding of "matter" until it can include "mind," it must be plain that we shall end with a very different "matter" from that with which we started—*so* different that we cannot fairly call it "matter" any more. In the interests of clear and honest thinking we ought to replace it with some other term. Perhaps the hyphenated "matter-mind" may serve. If we begin at the other end and try to conceive of a mind such that its "ideas" can possess the properties of "matter" or "things," we can no longer retain the mind with which at present we are acquainted. We shall be driven to devise some such term as "mind-matter." Obviously there is nothing to choose between "mind-matter" and "matter-mind."

To make this reasoning more concrete, let us suppose that we are all convinced idealists. Berkeley's arguments have carried complete conviction. We have decided that there are no "things." There are only constellations of ideas. This new insight seems an almost overwhelming illumination. Then one night, just as we are about to hold a meeting, one of our number stumbles over a chair in the dark hallway. We rush, of course, to assist him. As soon as the pain has in some measure subsided, we sit down together to discuss the occurrence, as good idealist philosophers ought. It soon becomes apparent that our colleague has been so unfortunate as to have a painful difference of opinion with God! He collided, it

is plain, with a divine idea! As soon as we turn on the light, we share the divine idea.

Such considerations lead us to observe that there are at least two kinds of ideas. Some are plainly enough "only" ideas. Others exhibit all the inertia, resistance, coercive power, and "general cussedness" of "things." They are so exactly like "things" that they are certain to deceive any but the very elect. If we resolutely persist in our endeavour to distinguish between the two kinds of ideas, we discern all the characteristics of "matter" reasserting themselves. Some of our ideas, at least, are very definitely material.

The materialist, however, is no better off. Large aggregates of matter, much like ourselves in general appearance and behaviour, buy life insurance, work long hours in laboratories, preach gospels of Behaviourism, Socialism, or Eugenics that will save a lost and suffering world, and sometimes even sacrifice themselves in most unbiological fashion for ideal causes. A strange madness seems now and then to seize upon matter. That which before seemed movable only by some form of *con*cussion is strangely agitated by rational *dis*cussion. In short, it acts just as we would expect it to act if it were "spiritual."

One attempt at compromise I think we are justified in regarding as no more than philosophical curiosity. Philosophers give it the forbidding name of *Epiphenomenalism*. Consciousness is acknowledged as an interesting fact of a kind fundamentally different from anything material. Conscious experiences may be described with great zest and detail. But it is asserted that they are determined at every stage by purely physical or chemical processes. For scientific purposes they are as superfluous as the smell that follows an automobile. They neither drive nor steer the mechanism. But surely we must either deny the reality of conscious states or processes altogether or acknowledge them as genuinely causal factors. Bradley has shown us, it seems to me, that *Epiphenomenalism* is perhaps the one theory of mind-body relationship that can be definitely refuted.

To "explain" an event is to describe its relationships to other events in some larger process. A particularly gratifying state of affairs obtains logical reasoning from known characteristics of the process or system. The event, we say then, is implied in the process or follows necessarily from it.

Materialism, then, confronts a dilemma. If we mean by "matter" any material substances with which we are at present acquainted, it is plain that any properties of which we are at present aware are wholly inadequate to "explain" conscious experiences. It is impossible to deduce from anything we know about carbon, nitrogen, or oxygen, or electrons and protons, any actual behaviour or experiences of ourselves or our acquaintances.

On the other hand, let us assume that some day we shall be able to deduce human experiences and behaviour from what we shall then know about electrons—or such elemental entities as may then be in fashion. Again we confront the parable of the suit-case. If we are able to take anything out of the suit-case, it is because we have previously put just that into it. In the fire mist of primordial nebulæ, in the structure of electrons, in the structureless ether, in Space-Time, or in whatever may then be serving for the last term in men's quest for origins, we shall have to make provision for human thinking, play, love, hate, and worship. "Matter" we may say once more will be very different then from anything we know at present. It will be at least as "psychical" as it will be "material."

Either materialism or idealism, it may be worth while to point out, is readily reversible into its opposite. Handcuffs that link a prisoner to a policeman link the policeman no less securely to the prisoner. The leaf is as necessary to the root as the root is to the leaf. Any argument that spiritual activity is only an incandescence of "matter" can be reversed to prove that matter is only frozen or congealed "spirit." Hegel long ago showed us that an effect determined its cause as truly as the cause determined its effect.

Is it possible that Descartes' error lay in mistaking adjectives for nouns and transforming qualities into substances? Is it possible that "matter" and "spirit" may both be fictions—at least as Descartes defined them—while "material" and "spiritual" may yet be serviceable, indeed indispensable, adjectives denoting contrasting qualities that it is important to distinguish within a complex that includes both? "Matter" and "spirit," if we view them so, would have for our thought of reality as a whole somewhat the same significance that the meridians of longitude and the parallels of latitude have for our thought of the earth. Better yet, we may compare them to the perpendicular axes in analytical geometry, that amazing product of Descartes' genius. They may, that is, supply a frame of reference for the location, description and control of the real events with which we have to deal.

Unlike the lines of longitude and latitude, however, "matter" and "spirit" are not imposed upon things and events in a fashion wholly arbitrary. They are rather *limits*, more or less clearly to be discerned in the processes with which we have to deal. No "spirit" of which we have any experience is ever "pure." Matter, we may suspect, is never "mere." The most "spiritual" activity must make some tracing upon "matter" if we are ever to perceive it at all. And ever since Leibniz it has been philosophically respectable to regard the simplest material processes as rudimentary spirituality. There are important differences, though, between the

thinking of a philosopher, the pain of a toothache and the weight of a stone. Reflection upon such differences leads us very naturally to conceive of limits—in the one direction, of pure thought or consciousness and, in the other, of mere filling of space. Events suggest the limits they never actually reach, very much as any hyperbola defines the asymptotes that it forever approaches but can never actually touch.

If we think of "matter" and "spirit," then, as ideal axes constituting together a frame of reference for the description of the universe within which we live and move, we may speak of the material and the spiritual (or mental) *components* of the events or processes we may wish to discuss. A number of advantages result. Some of them seem important.

We are free, it follows at once, to describe *either* the mental or the neurological process in any sequence of experiences with which we may be concerned. Which we may choose, will depend upon the purpose of our investigation or discourse. In idle revery it seems as though consciousness might well be merely attendant upon the play of nervous impulses through the brain along the lines of least physical resistance. In reflective thinking, or in the moments of artistic creation or mystical experience, we seem to see physical or chemical processes subordinated to logical, æsthetic, or religious meanings. That neurological processes are in action throughout such experiences, no one would wish to deny. But it must be obvious that the most detailed description conceivable of such processes would fall short of describing the experiences. To describe them or to make the sequences intelligible we are compelled to employ "mentalistic" terms.

It becomes clear, in the *second* place, why we can give either a behaviouristic or a mentalistic explanation of experience or behaviour, why neither account can be complete, and why neither need exclude the other. A process that is neither wholly spiritual nor wholly material, that is, not exactly parallel to either axis, must yield projections at every instant upon both axes. These changing projections will each supply a continuous and consistent narrative that can be studied in as great detail as any one may wish.

In the *third* place, we see the rationality of utilizing both physiological and the more distinctly psychological means for the control of experience or behaviour. Psychiatrists, of course, have long made use of both methods for the treatment of mental disorders. Physicians who are not psychiatrists are coming increasingly to recognize that serious physical ailments, particularly gastro-intestinal difficulties and many of the allergies, may develop from severe mental conflict and may resist the best of medical treatment until the conflict is resolved. We hear again and again the insistence that it is imperative to treat "the

whole man," if one wishes to effect a basic cure. That means that we must work with both the material and the spiritual components of his behaviour and experience, whether the disorder we wish to remedy be physical or mental.

The old insoluble problem of interaction, *fourthly*, seems to have been wholly unnecessary and indeed false. The *components* that I have urged we should substitute for the substances, are not two entities essentially independent. They are distinctions *made by* a contemplating mind *for* particular purposes *within* a complex that is no more altered by *such mental analysis than the surface of our earth is altered by* the lines of latitude and longitude on our maps. Components of a process are not brought together only occasionally and in purely external relationships. They interpenetrate continually. Neither can ever be found by itself—in complete "purity" or "mereness." Yet they can be distinguished as we can distinguish length and breadth in a rectangle; and each qualifies and enlarges the other at every point.

If we think of "matter" and "spirit," *fifthly*, not as two distinct substances but as ideal limits suggested by the characters of observed events and serviceable for the description and control of these events, our emotional attitude toward "matter" is likely to undergo a profound change. We shall lose all fear of attempts to link material, especially physiological, processes with the activities we have been accustomed to call "spiritual." On the other hand, we shall be convinced of the futility of all "reductionist" theories, those strange arguments that would lead us to believe that mind is *nothing but* body, and consciousness is *only* movement. Physiological—or, more generally, material—explanations of experience and behaviour, we shall see, are plainly the tracing of the projections of those processes upon an axis selected for the purpose of providing just that sort of explanation. There can be no objection to such undertakings. No intelligent person will underrate either their intrinsic interest or their practical value. Confusion and harm can result only if such projections are offered as complete descriptions, or as the only descriptions that have legitimate value or scientific interest.

Finally, and this may be the most important of all, we may be led to reflect that our world may have more dimensions than the two we have been considering. It may even be that some very different frame of reference may prove both more illuminating and practically more serviceable. The exploration of new dimensions of being, and experimentation with alternative frames of reference, ought to keep metaphysicians happily busy for many years to come.

WILLIAM H. ROBERTS

II.—A HINDU VIEW

Almost all the systems of philosophy in East and West have in some form or other faced the time-honoured problem of the relation between Mind and Matter; on the nature of their solution depended their philosophical labels. In India the different philosophical systems, significantly called *Darśanas*, originated under the pressure of practical needs, arising from the presence of moral and physical evils in life. Aware of the imperfections of life, their formulaters sought to attain a state free from pain and finitude. They are not merely views of life, but also ways of life.

This is the distinguishing feature of Indian philosophical thought, as becomes clear where we contrast it with the prime motive of most philosophical systems of the West. To Western thinkers philosophical systems are exercises of the intellectual faculty. They do not want to taint the pursuit of Truth with theological, ethical and religious considerations; they want to pursue Truth for its own sake. F. H. Bradley states that philosophy "seeks to gain possession of Reality, but only in an ideal form."[1] J. S. Mackenzie observes that the mission of philosophy terminates in the quest rather than any actions that may follow it.[2] In a celebrated passage in his autobiography R. G. Collingwood describes the typical European ideal for the philosopher:—

> The Oxford philosophers were proud to have excogitated a philosophy so pure from the sordid taint of utility, that they could lay their hands on their heart and say it was of no use at all—philosophy so scientific that no one whose life was not a life of pure research could appreciate it and so abstruse that only a whole-time student and a clever man at that could understand it. They were quite resigned to the contempt of the fools and the amateurs.

Indian philosophical systems did not believe in Truth for Truth's sake, or art for art's sake. Everything was for the sake of the termination of misery and the realisation of spiritual experience. This pragmatic outlook in the plenary sense of the term was the motive force of all the Indian systems.[3] Every problem was seen against this background.

The realisation aimed at by all the Indian systems was in some form or other the true nature of one's own self. This is overlaid by factors and materials that do not belong to it. Hence the confusion of *saṁsāra*. The Not-Self is not clearly distinguished from the Self. That is why the Self feels all the misery. The

[1] *Essays on Truth and Reality*, p. 12.

[2] *Ultimate Values*, p. 26.

[3] "The Indian Conception of Values." By M. HIRIYANNA. (*Annals of the Bhandarkar Oriental Research Institute*, Vol. XIX, Part 1938, pp. 10-24)
See also his Presidential Address before the Indian Philosophical Congress, 1939, on "The Message of Indian Philosophy." (*Philosophical Quarterly*, Vol. 16, pp. 14-28)

different systems of Indian philosophy represent different stages in the solution of the relation between the Not-Self and the Self. The same is expressed in metaphysical language as the problem of the relation between Mind and Matter, and in psychological language as the relation between Body and Mind.

The common-sense view accepts the dualism between the Not-Self, *i. e.*, Matter, or the external world of objects, and Self, or the Spirit of man. This dualism is man's first reflective finding. The Nyāya, the Vaiśeṣika, the Sāṅkhya, the Yoga and the Mīmāṁsā systems and the theistic schools of Vedānta, of Ramanuja, Madhva etc., hold the view that the Not-Self or Matter or the external inert world is in sharp contrast to the Self. They posit eternality and beginninglessness for both the Self and the Not-Self. Theistic systems have erected a supra-personal God as the director of both Matter and Minds, which are described as dependent substances. The Nyāya school held such a view. But it did not posit, like Descartes, a moment-to-moment interference of God for securing the interaction of body and mind.

The realistic systems of Indian philosophy have posited an interaction between Matter and Mind as natural. This they were able to do because they endowed Mind with the capacity to use Matter for furthering its interests. The dualism between Matter and Mind was not rigid. One was subordinate to the other, though not created by the other. Both are uncreated, but one, *i. e.*, Matter, has the capacity to serve the Mind as its instruments. Both the categories (*tattvas*) *cit* and *acit* (Mind and Matter) are dependent on Iśvara. The dualistic and theistic systems bridge the gulf between Mind and Matter, by making Matter the supreme instrument and medium for the religious life and service to humanity.

Other systems, like the Sāṅkhya, the Vaiśeṣika and the Mīmāṁsā, do not abolish dualism, but exhort the individual to mark off the Self from the Not-Self and not to be beguiled by the blandishments of Nature. The Sāṅkhyan Puruṣa realises that he has nothing in common with the workings of Prakṛti, and that he is purely a witness. All that he witnesses is external to him and belongs to Matter, which he is not. This realisation ends misery and grief.[1]

The Sāṅkhyan dualism of Spirit and Matter may not appear a very profound solution to the upholders of philosophic unity like Śaṅkara. None-the-less its dualism has certain merits which are absent from Western concepts.

To the Sāṅkhyan, Prakṛti or Matter is a continuous and unitary entity. Its evolution affords experience and finally release to the Puruṣa. Interaction between Matter and Puruṣa is

[1] Ishvara Krishna's *Sankhya Karika* exhorts us to seek the way of terminating the threefold ills of life.

impossible here, but still the system posits the presence of the Puruṣa as indispensable to the evolution of Prakṛti. It also makes a bold attempt to explain the interaction of Puruṣa and Prakṛti without contact, with the help of examples from nature.[1] These examples are not satisfactory, but still they are not without speculative interest. In Sāṅkhya we have the boldest attempt to retain dualism, along with atheism, and on top of it all to explain a contactless interaction between Mind and Matter on a naturalistic basis. The most impressive attempt is made here to combine a scientific explanation with a dualistic metaphysics.

But a complete and thorough solution of the problem is given by Śaṅkara and the Advaita thinkers who preceded and succeeded him. They considered dualism of Matter and Mind only a theory of the first glance and not the product of considered philosophical thought. It is a philosophical half-way house and not a completed journey.

In the history of philosophic thought the distinction between subject and object had come to stay as a permanent feature. Some thinkers of East and West have retained the dualism and declared that the subject cannot be explained intelligibly in terms of the object. They have also held that the objective world of matter cannot in any way taint the subject. In their anxiety to secure the purity of the Self, they left the dualism as insurmountable, though of course they did assert the superiority of the Self over the Not-Self. Some solipsistic Advaita thinkers, in their craze for logical consistency, denied the reality of the objective world and reduced it to an illusion and thus did not accept dualism at all. Such an attempt amounts to explaining away the problem, not explaining it.

Śaṅkara took his stand on the apparent dualism of Mind and Matter, subject and object, but he never accepted this distinction as insurmountable. By his authentic religious experience and on the strength of the testimony of other seers, with a powerful and convincing dialectic, he points to a state of consciousness which is beyond the subject-object distinction, and the Matter and Mind dualism. In that state of consciousness or experience the distinctions do not stand out but are synthesised. The fundamental intuition at which Descartes arrived, after the searching application of the principle of doubt—*Cogito, ergo sum* (I think, therefore I exist)—is not for Śaṅkara completely satisfactory. Descartes identifies the Self with only one aspect of experience, *i. e.*, the experiencer. Thinking is existence for him. But Śaṅkara identifies the Self not with one aspect or other of experience but with experience as a whole. The subject-object distinctions arise where the experience is lived through. These are distinctions in it and not of it.

[1] *Ibid.*, v. 57.

If such a position is not accepted we cannot in any logical manner transcend the dualism between Matter and Mind, or between the Self and the Not-Self. The Self can know the external world because there is some kind of unity between the Self and that world. As Prof. S. Radhakrishnan observes, "Reality and existence are not to be set against each other as metaphysical contraries."[1] The monistic vision of the Upaniṣadic seers of India has been a progressive analysis of experience in the light of the supreme spiritual experience.

In the *Taittirīya Upaniṣad* there is the illuminating dialogue between the sage Varuṇa and his son Bhṛgu. Bhṛgu after great intellectual effort wants to know the Supreme. Varuṇa tells him that Brahman "is that from whence these beings are born, that by which when born they live, and that into which they enter at their death; try to know that. This is Brahman."[2] Bhṛgu progressively identifies Brahman with matter (*annam*), life (*prāṇa*), mind (*manas*), self-consciousness (*vigñāna*) and lastly understands it as *ānanda, i.e.*, bliss.

The fact that everything that is, is an aspect of Brahman is not an intellectual construction for the Hindu mind but an intuitive realisation. Till the moment of that realisation the distinction serves the purpose of the Spirit. The distinction is not unreal or illusory, nor has it an independent reality of its own. It is used by the Spirit for its progress. The external world, Matter (*annam*) is the food of the Spirit. The world of Matter is transformed by the spiritual experience of man, and not cancelled. The Upaniṣadic statement *sarvam khalvidam Brahma* (All this is Brahman) is the true monistic vision which reconciles the dualism.

Prior to this experience the dualism is real. Its relative reality is not denied. But the sharp distinction between the two is surmounted by positing the unity of purpose and making Matter or body or the external world an instrument for the Soul in its pilgrimage to perfection. The world is not so much denied as used up. Viewed from this angle, the sharp distinction between Matter and Mind vanishes and their interaction becomes intelligible. Indian philosophical systems begin with the view that Nature is external to man and pass on to the view that Nature or the external world is dominated by Spirit. If that domination is possible Nature cannot be alien to spirit. It must be of the nature of Spirit and identical with it. It is this truth that makes us no banished strangers in this universe but akin to the Spirit. This is the basis of the charter of Hinduism: "That thou art" (*Tat tvam asi*).

P. NAGARAJA RAO

[1] *Eastern Religions and Western Thought*, p. 31.
[2] *Taittiriya Upanishad*, III. 1.

III.—A NOTE ON THE ABOVE

The relation between Matter and Mind or Spirit (both the above papers use the last two terms interchangeably) is one in which the layman as well as the philosopher should feel interest. In recognising that "Spirit" and "Matter" may not be independent realities but components of that which includes both, Mr. Roberts draws measurably close to the Advaitic view expounded by Shri Nagaraja Rao. But Spirit and Matter are more than intimately related components of "a complex that includes both." Their fundamental *identity* was a basic concept of Indian philosophy from time immemorial, as is well brought out by Madame H. P. Blavatsky's modern restatement of the ancient Teachings, which resolves convincingly the apparent duality.

Spirit and Matter are the two States of the ONE, which is neither Spirit nor Matter, both being the absolute life, latent....Spirit is the first differentiation of (and in) SPACE; and Matter the first differentiation of Spirit.

To "Spirit," she writes, is to be referred "every manifestation of consciousness, reflective or direct" (and also of the "unconscious purposiveness" of Western philosophy) as evidenced in "the Vital Principle and Nature's submission to the majestic sequence of immutable law." "Matter," simply put, is "the aggregate of objects of possible perception," physical or supersensual, for there may be forms of matter more tenuous than those which the instruments of science can discover, wedded to other forms of energy than those which modern science knows.

Spirit and Matter however, are not independent realities but "the two primeval aspects of the One and Secondless," the two poles of the same homogeneous substance, the root-principle of the universe, one pole of that infinite Ocean of Light being "pure *Spirit* lost in the absoluteness of Non-Being, and the other, the *matter* in which it condenses, crystallizing into a more and more gross type as it descends into manifestation." "Matter is Spirit, and *vice versâ*."

The caduceus of Mercury figures suggestively the relation between Spirit and Matter. Its rod conveys the same idea as the trunk of the Hindu Asvattha (the tree of Life and Being), which at every new period of manifestation grows from "the two dark wings of the Swan...of Life."

The two Serpents, the ever-living and its illusion (Spirit and matter) whose two heads grow from the one head between the wings, descend along the trunk, interlocked in close embrace. The two tails join on earth (the manifested Universe) into one, and this is the great illusion.

Edison more than fifty years ago expressed a fundamental concept of the Eastern teaching when he declared:—

I do not believe that matter is inert, acted upon by an outside force. To me it seems that every atom is possessed

by a certain amount of primitive intelligence.

There is no Matter without Spirit, no Spirit without Matter, in the manifested world. As Madame Blavatsky puts the ancient teaching, "It is only through some molecular aggregation or fabric that Spirit wells up in a stream of individual or subconscious subjectivity." In cosmos, in the evolutionary process, the operations of Spirit and Matter, like the centripetal and centrifugal forces, produce harmony and preserve equilibrium.

The whole of antiquity was imbued with that philosophy which teaches the involution of spirit into matter, the progressive, downward cyclic descent, or active, self-conscious evolution.

The evolutionary cycle, in other words, represents "a descent of Spirit into Matter, equivalent to an ascent in physical evolution; a re-ascent from the depths of materiality towards its *status quo ante*, with a corresponding dissipation of concrete form and substance up to...what Science calls 'the zero-point,' and beyond."

Spirit and Matter are equilibrised in Man, who is their creature and a manifestation of them in his periodical appearances in a physical body —their son, in one sense, as is the manifested Universe itself. The Mind of man, the emanation of the very essence of pure divine Intelligence, is at this stage of the evolutionary cycle the link between Matter and Spirit in him, as cosmic energy is the link between Matter and Spirit in Nature. Man, as the manifested Deity in both its aspects, spiritual and material, good and evil, "is himself the separator of the ONE into various contrasted aspects," the apparent contrast arising only partly from the various degrees of differentiation of the latter and partly from the grades of consciousness attained by man himself.

From the stand-point of the human thinker, therefore, Matter may be described as "the sequence of our own states of consciousness," and Spirit as "an idea of psychic intuition."

A STUDENT OF THEOSOPHY

A complete science of metaphysics and a complete philosophy of science are not yet even conceived of as possible; hence the ancient wisdom by its very vastness has escaped recognition in modern times.—W. Q. JUDGE

NATIONALISM AND INTERNATIONALISM

[**Dr. Hermann Goetz** writes here with his customary perspicacity of a conflict of ideologies of recurrent intensity but perennial pertinence. The thoughtful reader will find in this article by our esteemed contributor a valuable clue to the contemporary maze.—ED.]

Our time is torn between nationalism and internationalism. Both are accused of being the very roots and causes of the present bloody world catastrophe, both are preached as the dispensation destined to save mankind from a repetition of the same cataclysm. Through the whole last century nationalism had been accepted as a healthy sign of social progress, the correlate, in the field of international relations, of growing economic and cultural self-assertion and of democracy. Today it has become an orthodoxy on the defence, demanding terrible sacrifices for its ideals and not less bloody victims for its interests. But today it is also denounced in the name of humanity and cultural progress. The proletarians accuse nationalism as an instrument of middle-class capitalistic exploitation. The middle classes deride internationalism as the mentality of slaves without personality, crushed by the social and cultural domination of self-assertive, nation-conscious foreign rulers. And yet it is today just amongst the most highly cultured persons, philosophers, scholars, artists, that we find the most prominent opponents of nationalism, in the very name of culture and the dignity of man which nationalism claims to defend.

Helpless victims whose convictions nobody had ever cared to know have fallen and are falling by the hundreds of thousands. Jobbers and cheats are, as always, fishing in the troubled waters. But so many genuine martyrs have likewise laid down their lives everywhere, honestly convinced of their own ideal, whether nationalism or internationalism, and of the disastrous consequences of a victory of the opposite ideal, that we are not justified merely in dismissing them as fools or fanatics. Too many of them have been able to examine and to judge, at least within the limits of our traditional standards of knowledge and outlook. It is, thus, evident that the nationalism defended by honest nationalists is not the same as that denounced by internationalists, and that the internationalism praised by proletarians and cultured individuals is not the same as that hated by nationalists. Even more! The two types of internationalism are not identical. The proletarian would condemn that of the latter as bourgeois, and the scholar and artist will probably find that of the proletarian too similar

to certain aspects of that nationalism which he hates. Indeed, proletarian internationalism can change into nationalism, as we see at present in Soviet Russia, and the political anti-nationalism of the highly cultured can go hand in hand with a pathetic love for the cultural traditions of his mother-country.

Thus, it seems that nationalism and internationalism are not absolute ideals but attitudes bound to certain social standards: Proletarian mass internationalism, middle-class nationalism, the internationalism of highly cultured individuals. Are they not rather phenomena connected with certain cultural levels? For what has been said of proletarian internationalism is likewise true of primitive society. It has its patriotism, but a patriotism restricted to the village or the district, beyond which it remains unorganised or can be united by any fascinating military or religious leader without the least regard to ethnic or cultural principles. And, on the other hand, these political phenomena have their counterparts in the religious field. The primitive will accept the demons and godlings of other villages and tribes; even if he refuses them acknowledgment within the domain of his hereditary protectors, he will venerate them whenever he enters their domain or meets their worshippers at a fair or on other common ground. The higher civilizations, however, develop exclusive religions growing more and more intolerant. But again the saints and mystics tend to see the common Divine ground in all creeds, and old civilizations amalgamate the warring churches of the past into a tolerant syncretism. Indeed, it is not a problem of cultural type, but of general human age and maturity. Children, if not spoiled or frightened, mix freely and are easily united for collective action, in spite of individual small egoisms. Grown-up youth becomes assertive and conquering; manhood tends to become dominating and exclusive. But mellow, mature age can again be kind and tolerant.

These parallels are not merely accidental. They are bound together by common experiences, needs and expectations, and dissidents from these stages are forced to accommodate themselves or to join other, more congenial societies if they cannot rise to the rôle of leaders towards a new social level.

The child and the primitive man are preoccupied with the fundamental necessities of life. Their egoism is restricted to their immediate needs, the toys of the child, the farm and village of the peasant, the homes and the comradeship of the factory workers. Beyond that, all men are brethren, all have common interests and expectations. Beyond that, there is a great unexplored material and intellectual world to be discovered and won. A world rather of dreams, imperceptibly changing into the supernatural, into the symbols of a very old, poetic and deep wisdom. The primitive nationalism

will never grow beyond the family, the village, the industrial community. Whenever the primitive accepts the nationalism of the middle-class type, it is by translating it into his own terms. This is possible as long as nationalism is a healthy growth. But when nationalism grows hectic and dogmatic, the simple man can no more assimilate all those strange theories of nation, race and "culture" which are beyond his outlook. He sees the sacrifices demanded by a ruling class which he does not understand, he sees the victims, whom he regards as his brethren. He feels himself the exploited fool, grumbles, rebels. Thus if a leader arises appealing to his dreams, personifying his symbols, he will rise, without regard to race or nation, in the name of that dream and that ideal, and develop tremendous energies, destructive as well as constructive. From the view-point of mass psychology, there is no difference between the Cimmerian hordes of Gog and Magog, the Scythians, Huns and Hephtalites, the armies of Abu Bakr and Omar, the Almoravides and the Mahdi, Jenghiz Khan and Bolshevism. All of them have the same international enthusiasm, collectivistic spirit and overwhelming energy. But all these movements, overrunning and assimilating the old-established nationalities, after some time themselves became and become new nations or even imperialist states, with a new ruling and leisured caste.

This internationalism has nothing of the characteristics which nationalism fears and despises. And even when it turns nationalist, it has nothing of the exclusiveness and xenophobia of the latter. The foreigner is received as another convert, and assimilated into the growing community. Only when the new nationalism itself begins to grow old, when its first international phase has already become a no-more-understood legend, do xenophobia and exclusiveness creep in, as in, *e.g.*, the Mayflower aristocracy and the Ku-Klux-Klan in the U.S.A.

The internationalism hated by the nationalists is of a different type. It is the internationalism neither of the proletarian nor of the highly cultured, but of the broken and the subjected. It is purely negative, not a belief in a brotherhood of mankind, or a comradeship of proletarians or tribesmen, but a negation of all human bonds beyond the narrowest family circle: Every man for himself, and the devil take the hindmost! It leads to unscrupulous egoism, shameless exploitation of the weak and toadyism before the mighty. It sticks to its own national traditions not in love or understanding but by sheer inertia or desire for social differentiation. It surrenders at the earliest opportunity before the civilization of the ruling class, not from understanding or appreciation, but in the hope of rising into the ruling caste, or at least of being tolerated by it as the link between masters and slaves. It is the social disease of all

colonies, subject nations and countries under foreign cultural domination. Thus it had been in the Assyrian, Israelite, Phœnician and Roman Empires, in sixteenth-century France, seventeenth- and eighteenth-century Germany and in the Spanish viceregal provinces in America. Thus it still is in the Near and Middle East or India, in China under the Japanese and was in the Quisling classes of Nazi-occupied Europe. Thus it has been the scourge of small nations surviving as such links between the rulers and the ruled, making many of them vain and overbearing, and thus attracting public hatred on the whole community, whether Jews, Armenians, Greeks, Copts, Maronites, Parsis, Jains, Brahmins, Anglo-Indians, colonial Chinese, Creoles and others.

The natural reaction against it is a vehement nationalism. But it is not the strong, healthy nationalism of growing peoples. That always is tolerant, broad-minded and very assimilative. Though it can occasionally develop xenophobia, this is never more than a temporary phenomenon born from a crisis not of the nation, but of some class, *e.g.*, the poor whites in the Southern States of the U.S.A., or in the South African Union. But as the healthy nation grows, it can reabsorb those restive groups. It is too strong, its vitality and hopes cannot be endangered, it rather needs more and more human and cultural material to build up its dream of a world of tomorrow, in the same way as healthy young men want to learn, make friends, share their experiences, never fearing that their sparkling energy would be the poorer by inspiration received from or given to others, or by successes shared with friends. Egypt in her glorious days of the eighteenth and nineteenth dynasties absorbed innumerable Syrian, Cretan and Libyan "fashions" (including the "Indian" sun cult of Akhnaton). The Persian rulers of the Achæmenian Empire assimilated Egyptian symbolism, Babylonian script, art, astrology and even Greek influences. The Roman imperialists adopted Greek civilization, Egyptian and Asiatic cults, Syrian philosophy, Indian mysticism. The Scythian Kushanas took over Greek and Indian art, Greek, Buddhist and Iranian religion. Gupta and Pallava-Chola civilization in India have been enriched by innumerable, yet completely assimilated foreign influences. The Ottoman Turks absorbed Iranian and Byzantine civilization. The England of Shakespeare received the strongest French, Italian, Spanish and Flemish population influx and cultural inspiration. Today the U. S. A. and the U. S. S. R. take over whatever they can from a declining Europe. And all of them were or are on the way not towards denationalization, but towards their most splendid heyday in history.

But it is different where nationalism is on the defensive because it is hemmed in either by foreign domination or by an international

development clashing with its traditions, an increase of economic, political, military and scientific demands with which it can no more compete. Then nationalism becomes exclusive, dogmatic, xenophobian, intolerant. There is no open road towards the future and, therefore, no national development towards it, elastically adjusting itself to the perpetually changing conditions of life. There is an ideal; but the ideal lies far away in the past, a picture of gone glory to be restored in a conscious and diligent "Renaissance." The heirs of this glorious past feel themselves the elect of the Lord, a higher race endowed with spiritual virtues raising them over their apparently more successful neighbours or conquerors. Nay, the very misfortunes of the Elect are regarded as a vindication of their superiority and a sign of their final victory. Thus, the past shapes the future. Religion becomes the monopoly of a priestly or literate hierarchy. The documents and traditions of that past are carefully collected, restored or adapted to new needs. The careful fostering of manners and customs, especially with regard to food restrictions and dress, is carried to ridiculous lengths. Where new techniques, methods or forms of organization are accepted, it is only for the purpose of using them as instruments of this "Renaissance."

All the late phases of human civilizations offer ample examples of this dying cultural nationalism, generally in a succession of renaissances losing more and more the contact with their glorious models in the past until finally they are so far decomposed that their best traditions enter into a new, fertile synthesis with another civilization, or are swallowed up by some new revolutionary start.

For politically this late nationalism is a failure, living by sufferance in the still unassimilated vacuum between the rising powers of the future, or going down in horrible catastrophes where a reckless heroic fanaticism tries in vain to make good for the lack of assimilative and constructive strength. For an exclusive nationalism renders assimilation and genuine growth in harmony with the needs of the times impossible; ideals shaped by the past are incompatible with adjustment to a modern, larger-dimensioned world. Egyptians, Assyrians, Jews, Byzantines, etc. have been classical examples in the past; Ireland, Nazi Germany and Shintoist Japan are such in our own days. The self-destruction of modern Germany and Japan is but a repetition of the similar self-destruction of the Jewish nation, ending in the destruction of Jerusalem by the Roman Emperors.

The religious counterpart is the aging churches, petrified in mighty hierarchies and imposing sanctuaries with strong vested interests, a dogma buried under laborious rituals and theologies whose deeper sense only the Elect can interpret, intellectually exclusive, intolerant.

It is age, but not mature ripeness.

It is the age of the broken and the petrified, of those bitter old men hating God and the world, who after a successful life are no more able and willing to adjust themselves, who obstinately try to impose with a cruel tyranny their waning authority, their queer habits and ideas, petrifacts of an already forgotten past, until they die forgotten, or end in some catastrophe, to the relief of their fellow creatures.

Yet the wisdom of mature old age is different. It, too, has found its form. But this form is not merely a petrifact of superannuated time-bound customs and ideas. It has grown from the accidental to the essential, from the fashions of the day to the eternity of God. Even where it sticks to dear old forms, it does so in the consciousness that they offer only one possible way of self-expression amongst the immense wealth of creation. It enjoys this wealth, it offers its kind fatherly, motherly, support to those many struggling life efforts around it. It knows that the eternal value of all those efforts lies not in their accidental, often foolish aims, but in the creative instinct, the divine urge connecting man with his Creator. It has grown from the individual to the cosmic life. This maturity of the individuality has its religious counterpart in the saint mystic who, though tending to be loyal to the religion into which he is born, knows behind the tine-bound forms and tradition the deeper cosmic urge, the absolute Divine vision. This maturity has its political counterpart in the minority of cultured internationalists who turn against the hectic excesses of a dying nationalism.

Like the proletarians, like the philosopher and the saint, they are driven into opposition by the injustice and the immorality which are the products of a dying nationalism. For whatever reforms a nation inspired by the past will in a temporary effort attempt, it falls back into stagnation, spiritual, political, social, economic inequality, priest and scribe rule, dictatorship, slavery of the masses. The poor, excluded from the wisdom of the guardians of the past, but burdened with all the duties, will no more understand why they should bear all this. They become immune against propaganda and go over to another healthy nationalism or revolt in the name of a hope-inspiring mass internationalism, germ of a new nation.

But the cultured understand, they know not merely the tradition handed down from a glorious past, they are in communion with the living spirit behind it. They know that this tradition is only one possible form of cultural self-expression and they realize that this form has become a caricature of its original, a dead shell killing the living spirit. They know that neither individual nor national culture is an ideal as such but a bar to the general effort towards absolute perfection, erected by the inherited individual or collec-

tive shortcomings (necessary correlates of virtues). They know that for this very reason all conscious aspirations towards an individual or national culture are condemned to failure and must be sacrificed, whereas all aspirations to the highest perfection as such develop personality, individual as well as national. An aspiration towards general perfection, however, cannot know individual or national prejudices; it must accept all the many existing forms as parallel efforts, with the same rights, though with a thousand different accents of quality. Thus they are tolerant and understanding. A healthy national development, creative and assimilative, they will accept as a natural, though a less conscious expression of their ideals. A cramped dying nationalism must needs drive them into opposition. As national reformers they always fail. But it is they who mitigate the horrors of nationalist or ecclesiastic intolerance; it is they who save the remnants of a chastised people, it is they who hand down the really valuable heritage of culture, it is they who again build bridges over estrangement and hatred, it is they who lead mankind from cynicism and arrogance, ossified traditions and fanaticism back to simplicity, justice and the living faith in God and man. Christ was crucified because he refused to be the leader of a dying nationalism, in order to preach the kingdom of Divine love to all men of good-will.

Thus nationalism is the normal form of political life, but this form changes its content periodically. For the conditions of a healthy growth of mankind change with every invention which alters man's control over his surroundings, and man himself changes for the better or the worse as a hard life breaks or steels him, or as an easy life develops or effeminates him. Thus all the existing forms of nationalism earlier or later come in conflict with the changing conditions of life. Creative and assimilating, they become exclusive, xenophobian and conservative, and finally die. Then they are assimilated into new developments, rising new nationalist or internationalist proletarian movements. Internationalism is the exception, but a necessary link between old and new national traditions. Proletarian internationalism is the intermediate amalgamation stage between the low cultural levels of primitives and of proletarian outcasts of dying civilizations on the one hand and a new nationalism with a future on the other. Cultured internationalism is the link between the warring nations and civilizations, transmitting the cultural heritage of mankind, but it is also a forlorn hope, the most noble, but also the most tragic of all political ideals.

H. GOETZ

NEW BOOKS AND OLD

THE SEER OF PONDICHERRY *

Sri Aurobindo's personality is for most people filled with awe and mystery. This is enhanced by the fact that he is not seeable by anyone except once in a few months when he gives his *darshan* to a select number of people. Who is this mystery man? What does he do? What is his origin? What were his early life and history? What were the influences that have gone to the shaping of his thought and activity? What are his achievements? What is it that is distinctive of them? What is his place in Indian politics? These and other questions which arise in the minds of most of us are answered clearly and well in this book.

One of the merits of the author—and to my mind what should be an indispensable qualification of any one who sets out to portray the life and work of another—is that he is an ardent admirer of Sri Aurobindo. It is love which begets understanding, and our author brings plenty of it to bear on his subject. Therefore one feels that he can be trusted in what he has to say about Sri Aurobindo.

What is striking in the life placed before us in this book is the entirely Western influence under which it was brought during early childhood and youth, and as against this the altogether Indian turn which it took later. One has known of plenty of Yogis, but none like unto this one. Brought up in a Westernised home by a father who, like many of the last century, was greatly fascinated by the culture of the West, sent to a European Convent in Darjeeling as a child of five and then to England for fourteen years, from seven to twenty-one years of age, young Aurobindo started life in India fully versed in Greek, Latin, French, German and English, with an intimate knowledge of England and its culture, but a stranger to the thought and life of his own country. It is exhilarating, however, to see the Indian nature of Sri Aurobindo gradually rising over his Western accretions and asserting itself. It would make a most instructive psychological study to trace the factors responsible for this complete change over from being a young Cambridge graduate, a product of the best English home, school and university life, writing Greek, Latin and English verse like any gifted English undergraduate, and then, in striking contrast to all this, his taking to Yoga, Indian Philosophy and retirement from association with his fellow-men like the rishis of old. The author has not interested himself in this question, nor perhaps could he with the material available to him. It is only if Sri Aurobindo himself discloses to us in an autobiography how this change came about in his life that we shall fully know the facts. But as it is unlikely that Sri Aurobindo will hereafter find time for writing his own life, it would be well for his biographers to try to collect this information as best they can, for it is of the greatest

* *Sri Aurobindo.* By K. R. SRINIVASA IYENGAR. (Arya Publishing House, Calcutta, Rs. 8/-)

importance to Educational Psychology.

The author, being a Professor of English, writes with great knowledge and appreciation of the excellence of Sri Aurobindo's poetry. His partiality for this side of Sri Aurobindo's contribution is evident throughout the book which is scattered from beginning to end with verses from Sri Aurobindo. Dr. Iyengar is in his element when analysing the technique of Sri Aurobindo's poetry, and pointing out the charm of his craftsmanship and his affinity in this respect with the great poets of Europe. He devotes three chapters to surveying in detail the poems of Sri Aurobindo written between 1893 and 1908 after he returned to India and during the greater part of which period he was Vice-Principal of Baroda College. During this period, Sri Aurobindo had learnt Bengali and Sanskrit, as well as Marathi and Gujerati, had mastered the Indian classics and had begun to write poems on Indian classical themes and to produce English translations of great Indian masterpieces, giving them a unique flavour of his own. The author points out how in all this Sri Aurobindo displays a remarkable command over English sound values and a beautiful precision in language as well as originality in using his material to express his own thoughts and experiences.

Not merely so, but it would seem that the Indian classics, like the Upanishads and the *Gita*, as well as in modern times the teachings of Ramakrishna and Vivekananda had a revolutionary effect on Sri Aurobindo. He turned to Yoga and Philosophy to which he had had an aversion in his college days at Cambridge. Here again, however, he was not content with merely taking over bodily what he found but gave it a new interpretation and meaning. Perhaps owing to his fourteen-year stay in England during the most impressionable period of his life, he disliked any negative philosophy, which taught fleeing from the world and seeking salvation for oneself in solitude and retirement. During the period of its decline, Hinduism tended precisely to such an end. As against this, Sri Aurobindo, in line with Ramakrishna and Vivekananda, preaches an activist gospel—a call to live the Divine Life amongst fellow-men and to strive to establish the Kingdom of God here and now. He goes further still and teaches that it will not do merely to attain God for oneself but that, to put it crudely, we must bring Him down to earth so that all men may live the Life Divine. Men should transcend their human limitations and grow into the fulness of the Godhead. Even their terrestrial life should assume a Divine character. We must not escape from life to reach God but transmute this worldly existence till it becomes a temple of the Deity. Sri Aurobindo's philosophy is therefore positive. It does not prescribe a series of negations and denials, but is a philosophy of affirmation and of hope.

Further in Sankaracharya's philosophy, Maya or Ignorance is employed as a principle to explain the appearance of the multiplicity of the world as over against the unity or non-duality of Reality. But then, Maya or Ignorance, when thus distinguished from Reality as its opposite, becomes itself an insolvable problem, a thing which refuses to be explained in relation to the One without a second. Sri Aurobindo cuts the Gordian knot by

regarding Ignorance as no such rigid principle, beginningless and capable of creating the unreal world. For him ignorance is but a name for imperfect knowledge. The supreme is "Truth-consciousness, creative of a true universe, but with mind acting in that universe as an imperfect consciousness, ignorant, partly knowing, partly not knowing." Reality is a whole spiral of consciousness. At the bottom consciousness exists in a very imperfect form. At the top it exists in the form of knowledge. So Ignorance is not an ultimate. It represents the descent of consciousness, and thus arises on the way and will also disappear on the way when consciousness reascends. It is thus neither beginningless Maya nor Original Sin, to be dreaded and despaired of. As Ignorance is thus only a stage in the descent and ascent of consciousness, it will be and can be outgrown. It is but a preparation, a strategic retreat that facilitates the fulfilment of the Divine purpose. It is not a curse but an opportunity and a challenge for putting forth effort and achieving knowledge.

Reality, according to Sri Aurobindo, is a spiritual evolution from matter to Life, from life to mind, from mind to supermind, from supermind to Sat-Chit-Ananda. This growth cannot be effected by aspiring man alone; his endeavour to forge ahead in the evolutionary scale must be met halfway by a corresponding descent of consciousness, which takes possession of him and achieves a new integration of his whole nature.

> The two movements... are the two ends of a single consciousness whose motions, now separated from each other, must join if the life power is to have its more and more perfect action and fulfilment, or the transformation for which we hope. (*The Riddle of the World*, p. 16)

But a mere transformation of an individual here or an individual there is not enough.

> The individual change will have a permanent and cosmic significance only if the individual becomes a centre and a sign for the establishment of the supramental Consciousness-Force as an overtly operative power in the terrestrial workings of Nature, in the same way in which thinking mind has been established through the human evolution as an overtly operative power in Life and matter. This would mean the appearance in the evolution of a gnostic being or Purusha and a gnostic Prakriti, a gnostic Nature. (*The Life Divine*, II. 1021)

When this will be, we cannot tell. But Sri Aurobindo hopes that the date of the supramental descent is not far off.

This in short is the dynamic philosophy of hope which Sri Aurobindo has to offer to the world, and which our author ably expounds.

At a time when the world is full of darkness and confusion, Sri Aurobindo speaks like one who knows and has seen the Light and the Truth, not like one who is feebly groping with the aid of the mere intellect. And yet it is not all mysticism and poetry, for he shows the road to Ramrajya, the new Heaven and the new Earth and describes in detail the stages through which we have to pass. He is a Seer and Prophet of our new age.

Having said this, we have not said all. For Sri Aurobindo, besides being a poet, a philosopher and a prophet, took an active part in politics for a period of about four years, from 1906 to 1910. His politics was of the extreme type which had little use for moderatism and the making of petitions on bended knee. He was not a

votary of non-violence, nor was he a red revolutionary engaged in secret conspiracies and in the throwing of bombs. His views were expressed pungently in his journals, at first the *Bandemataram*, and later the *Karma-yogin*, and the *Dharma*. The very titles of these last indicate the religious tendency which was gaining ascendancy over his mind, and finally drew him away from politics altogether, and made him bury himself in retirement in Pondicherry over things of the spirit.

Such in outline are the main aspects of Sri Aurobindo's life and work that our author puts before us. A criticism that suggests itself is, Is Sri Aurobindo justified in living thus in seclusion when his fellow-men are in dire distress and need his help and guidance? Tagore said, and truly, that God is not to be found in the quiet of the sanctuary or by the counting of beads. He is where men toil and bear the heat and the burden of the day. Gandhiji, believing likewise, is wearing himself out in service of his fellow-men, especially the poor and the down-trodden. When called to action by his friends, Sri Aurobindo replied that the true basis of work and life is the spiritual, a new consciousness to be developed only by Yoga. This being so, it was necessary to know how this consciousness could be brought down, mobilised, organized and turned upon life, how our present instruments—intellect, mind, life, body—can be made true and perfect channels for this great transformation. Till he had obtained mastery of this secret, he said, he was determined not to work in the external field of men and affairs. He would build only on a perfect foundation. This he stated several years ago. Since then, the sands of Time have fallen fast. Sri Aurobindo is already past seventy-two years of age and is still in retirement. One wonders when hereafter he will be able to plunge into the world of action to guide his fellow-men.

Moreover, one inclines to doubt if ideas hatched in solitude will be of much use in everyday life. Ordinarily thoughts relating to action spring up and develop in the course of battling with ever-changing problems. Each step taken brings up new situations which require fresh handling. As Gandhiji, the man of action, in the words of John Henry Newman, often proclaims, "I do not ask to see the distant scene. One step enough for me." One step successfully taken guides us to the next. If, on the other hand, we wish to see the whole way before we launch on it, it is not unlikely, as seems to be the case with Sri Aurobindo, that we shall never reach our goal. Sri Aurobindo himself in his younger days detested running away from life and indulging in solitary meditation. He preached a dynamic gospel of active service of fellow-men. And yet his own life has been that of a recluse.

Thought and quiet we certainly need, as against the modern tendency to rush madly into action, but not thought entirely divorced from action. Sri Aurobindo also, it is true, meant his thought to be but a preparation for action, a laying of the foundation for the edifice of action he hoped to build. That no one can quarrel with. But of what use is it to lay the foundation so deep and strong that there is no time to build on it? The foundation surely is not an end in itself. When then is the action to come? Yes, when? What has Sri Aurobindo achieved for his

fellow-men in the realm of practical life? The wolves are devouring the sheep; can the shepherd still say, Tarry yet a while? The crying need is for a prophet who, fighting against all obstacles, will lead his people into the Promised Land, not one who will merely sit on the mountain top and enjoy a distant view of it. No doubt Sri Aurobindo knows what he is about and believes that he is doing the very best possible. Nevertheless ordinary men who are eager for results in the world of affairs cannot be blamed if they are a little impatient with his all-too-great absorption in solitary thought. Thought is all right in its place. But too much of it is paralysing. Hence it is perhaps that no movement, not one, for improving the lot of men or for national regeneration, has gone forth from Pondicherry.

Prolific in literary output, but barren of practical service, Pondicherry, the home of Sri Aurobindo's Ashram, seems much like a fig-tree which is covered with an over-abundance of leaves but which bears no fruit. Even if we exempt Sri Aurobindo himself, because of his age, from the test, it is only when the members of the Pondicherry Ashram go out into the world to inaugurate a new era among men that we shall be in a position to assess the true worth of Sri Aurobindo's life and teachings. For by their fruits we shall know them. But so far there is no sign of any such eventuality. Nor can we expect it when the Master himself has not given the lead.

The author has done his task well. He writes with clarity and distinction, touches on all aspects of his subject, and holds the interest of the reader throughout. The book is well worth reading both for its matter and for its manner. It contains a few pictures of Sri Aurobindo and the Pondicherry Ashram. The printing and the get-up leave nothing to be desired.

BHARATAN KUMARAPPA

CONSCIOUSNESS *

This book, originally written by Mr. Saksena as a thesis for the degree of Doctor of Philosophy of the University of London, is a competent and comprehensive survey of the entire field. He has raised many important issues which are discussed in Indian Philosophy and he has kept the book free from confusion with Western thought. The whole atmosphere of the book is Indian. It is only in the last chapter, where he has summarised his views, that he has very briefly contrasted Indian with European thought on the subject. This chapter is in a way the best chapter of the book. It is more direct; and it does not, like the other chapters, lead us through a catalogue of views of different authors and different schools. This appears to us to be a defect of the book. In the effort to make the treatment exhaustive, the another has failed to keep up interest in his presentation. Most of the discussions will be readily intelligible only to those who have already first-hand acquaintance with

* *Nature of Consciousness in Hindu Philosophy.* By S. K. SAKSENA. (Nand Kishore and Brothers, Benares. Rs. 7/8)

the originals, and not to outsiders who make their first acquaintance with the subject in this book. Some of the forms of expression too are unusual, if not also, as it appears to us, inaccurate. There is a good deal of overlapping of ideas in the different chapters, and the general presentation leaves much room for improvement.

The author is quite faithful in his exposition of the views of different philosophers, and his evaluation of those views is in general correct, almost orthodox. His stand-point is that of the monistic system of Advaitism. But some of his views in this connection will not be acceptable, as it seems to us, to those who have made a special study of that system. His notion of the self-revealing character of consciousness or "*svaprakāśatva*" is not quite correct. He thinks that "all cognitions are self-cognised as soon as and when they arise." Again he says, "To be self-revealed is not at all to be revealed as an object,...but is an action by itself and unique." This view will not be generally endorsed. The author confuses, time and again, the notion of "*aparokṣa*" or immediate intuition with the notion of "*svaprakāśa.*" He says, "Self-luminosity of consciousness means immediacy of consciousness." Again, "The absolute consciousness is immediately intuited because it is self-luminous. It is called '*Brahmānubhava.*'"

The author thinks that transcendental consciousness cannot be known directly, but only through the method of *adhyaropa* or false superimposition. This is not correct. False superimposition is not a method of knowledge. It is just a fact, the fact of ignorance and error, that has veiled the truth from us. This error can only be dissipated through discrimination or "*neti, neti,*" which thus alone can lead us to the knowledge of the truth.

Mr. Saksena is vacillating and uncertain about the philosophic strength of the Advaitic position which he generally seeks to defend. The principle of Maya, according to him, is "just either a convenience of absolutism, or an indication only of the unsatisfactoriness of the dualistic hypothesis."

Avidya does not solve the difficulty, strongly suggesting that the difficulty is logically insoluble, and is a necessary feature of the limitation and the finitude of our minds.

If this is true, and we have recourse finally to the limitation of our understanding, then any system is as good as any other, provided it is internally self-consistent. If the riddle remains essentially insoluble, and merely changes its form, we are left with the irrational statements of different system-builders and their claims to mystic intuition. This, in our opinion, is a misunderstanding of the true Advaitic position, and of the fundamental notion of Maya. Maya is not a name for an insoluble and ultimate mystery, but for the complete solution of that mystery. The author, in his concluding remarks, lays emphasis upon "*sādhana*" or some kind of spiritual discipline, and considers intellectual grasp of reality as merely a stepping-stone to it. In our opinion, it is just the other way. The thinking process, with a view to the knowledge of Brahman, begins when the *sādhana* or the purification of the mind has ended. The intellect is our only means of knowledge, and when it has reached the truth, it has become intuitive.

The concept of consciousness is the central concept of Indian thought, and Mr. Saksena has certainly done some useful spade-work in making available in English the views of different authors and different schools in a reasonably connected and readable form.

G. R. MALKANI

Folk-Tales of Mahakoshal. By VERRIER ELWIN. (Oxford University Press, Indian Branch, Bombay. Rs. 15/-)

The true significance of Verrier Elwin's works derives from the make-up of his own personality. He is a superb ethnologist, who has mastered the technique of the study of man as a social creature set in the ancient frame-work of his customs and traditions and environmental reactions. Verrier Elwin is as superb an artist, who understands man as an imaginative being, fetterless, beating illumined wings. Happily, the scientist in Elwin is never at cross-purposes with the visionary, for in the vase of his mind truth blends with beauty and beauty becomes one with truth. No wonder that he who has given us *The Agaria* has also created for us *Phulmat of the Hills.* An intense human sympathy lights up all his writing, and it is not hard to understand how, by virtue of this gift, he, a Westerner, could dedicate himself for over a decade to the backwaters of Indian life, gripped by an urge to learn, and no desire to teach and reform, missionary-fashion.

The present volume is the first of several which will assemble in English translation specimens of the type of literature that exists in the minds and on the lips of the aboriginal tribes of Middle India, having been handed on by word of mouth from generation to generation. These 150 tales of varied pattern, collected by Elwin during his long residence in the Maikal Hills and Bastar State and in the course of his lengthy tours in the wilder hills and forests, reveal the eternal story-teller in the dimly known Gond and Maria and Pradhan and many others, even though they are not always of autobiographical interest or interpretative value. In this collection they have been arranged in twenty-six separate groups, according to their dominant motifs, such as "The Quest for Love and Treasure," "Kings and Battles," "Domestic Tales," "Romantic Tales." The stories are delightful phantasy. Some are escapist. The English rendering is simple, clear, radiant. The translator has set himself the ideal of self-elimination, for thus alone could he be true to the original and avoid the pitfall of introducing new concepts and fancies unrelated to the thought of the people. "I have tried to treat all the stories as if I were translating poetry, that there should be no extra words, no fresh images, no alien ideas."

And he does not assign himself even for a moment the rôle of a heavy-browed censor and omit "the rough, coarse, indecent humour which so vividly characterises the speech and thought of the villager." A number of the stories will, in fact, startle all readers and shock many of them. The collection of folk-tales has long been regarded in India as a suitable pastime for the clergy and for English ladies. This has meant inevitably that the stories recorded are only those fit for clerical or lady-like ears. Many previous collectors of Indian folk-tales have admitted that they pruned off whatever seemed improper and objectionable and unfit for "ears polite." *Folk-Tales of Mahakoshal,* it must be stressed, records a lot of material that would be considered improper. It is no book for a prude.

Two features add greatly to the value of the work; an Introduction, outlining the history of the collection of Indian folklore; and a Bibliography, which, I believe, is the most comprehensive list of its kind.

BHABANI BHATTACHARYA

The Mind of Mahatma Gandhi. Compiled by R. K. PRABHU and U. R. RAO. (Humphrey Milford, Oxford University Press, Indian Branch, Bombay. Rs. 3/-)

When Gandhiji described his autobiography as the story of his experiments with truth he was not indulging in rhetoric. He was making a plain statement of fact. The title sums up his life and work. A pursuit of truth through life, a striving for perfection of moral conduct, more through living the life than through thinking or preaching about it, are basic facts which mark out both the goal and the striving. None who knows Gandhiji can doubt therefore that striving for moral perfection as pursuit of truth is not an intellectual process divorced from practice but that it is the more difficult process of slow inward realisation. Thus it is that truth to him is a matter not of intellectual acceptance but of inward proof and conviction. Again, truth to him is not a fixed but a dynamic and evolving concept which develops with enlarging mental and spiritual horizons. When his critics charge him with inconsistencies and evade understanding his life and work by conveniently regarding him as an enigma, they do not realise the wide-as-the-world foundation of his philosophy. By no means does he claim that he has realised the truth nor is he unaware of the limitations that beset the quest. It is this recognition which makes compromise the basic feature of his striving. Life has to be accepted but has to be boldly fought through towards the goal. In this Gandhiji represents the quintessence of Indian culture.

Prophets would not be prophets if they were not born in a world unprepared for their message. Gandhiji's non-violence, however much sneered at as an idealist's dream, has not merely the sanction of sages like Buddha and Christ but has the support of humanity's basic desire for peace. His non-violence is not a prescription for the times. It is a step in the spiritual progress of humanity. Its rejection is humanity's own death warrant. It removes the conflict from the physical to the spiritual plane.

It would be presumptuous to attempt summing up Gandhiji's teachings in a short review. Not even a book would be enough as the editors of this beautiful volume have rightly recognised. His writings on diverse subjects, here collated, cannot fail to inspire the conviction that his slightest utterance harks back to fundamentals of life's meaning and purpose. That probably is the first step in understanding the great man in our midst. The compilers have rendered a distinct service to the country and the world in placing in their hands what can appropriately be called a modern Upanishad.

V. M. I.

Mohammad and Teachings of Quran. By JOHN DAVENPORT, edited by MOHAMMAD AMIN. (Re. 1/8). *Some Moral and Religious Teachings of Al-Ghazzali.* By SYED NAWAB ALI. (Rs. 2/-) (Shaikh Muhammad Ashraf, Kashmiri Bazar, Lahore.)

Mohammad and Teachings of Quran is a handy abridgment by Mr. Mohammad Amin, in the author's own words, of the life of the Holy Prophet of Islam, written and published in 1869 by Mr. John Davenport, an English gentleman who later embraced Islam, and of his two other books, *Koran* and *The Beauties of the Koran.* (By-the-by, the name of the "abridger" on the jacket as author is misleading.) This work consists of four parts: a short, unvarnished sketch of the Prophet, the original writer's interpretation of the message of the *Quran* in the light of his own understanding, some salient extracts from that sacred book and a sheaf of opinions on the latter ranging from Napoleon Bonaparte's to that of George Bernard Shaw. (The last part was unnecessary, on the principle that "good wine needs no bush.") The beauty of the book, however, lies in its freedom from the fanatical frenzy of a new convert. As such, it has an appeal for followers of other faiths than Islam. Two of the Prophet's sayings may be quoted here as they are apposite for the times through which we are passing:—

> To God belongeth both the East and West, therefore whithersoever you turn yourselves to pray, there is God, for He is the omnipresent, the omniscient.
>
> The world is supported by four things only: the learning of the wise and justice of the great, the prayers of the good and the valour of the brave.

Al-Ghazzali, who lived in the eleventh century, did for a detailed exposition of the doctrines of Islam what Origen compassed in respect of Christianity. He found "in the moral and the religious experience, a more immediate avenue to real knowledge." He is credited with having written more than sixty books, of which three occupy till this day a high position: *Maqasid ul Falasafa* (Aim of the Philosophers), *Tahafat ul Falasafa* (Refutation of the Philosophers) and *Ihya-al-Ulum-id-Din* (Renovation of the Science of Religion). *Some Moral and Religious Teachings of Al-Ghazzali* is based mostly on the last of these, being made up of select passages pertaining to the Nature of Man, Human Freedom and Responsibility, Pride and Vanity, Friendship and Sincerity, the Nature of Love and Man's Highest Happiness, the Unity of God, Love of God and its Signs, and Joyous Submission to His Will. Towards the close there are a few extracts from his *Minhaj-ul-'Abidin* (The Path of the Devout).

In his analysis of the above attributes and accomplishments or aims of Man, Al-Ghazzali shows unmistakably his skill as a "physician of the heart." Hence it sounds as fresh as the survey of many a modern psychologist in the field of human behaviour. For example, here are seven causes of pride: (*a*) Knowledge, (*b*) devotion, (*c*) pedigree, (*d*) beauty, (*e*) strength, (*f*) wealth, and (*g*) kith and kin. His approach is always

> the lifting of the veil from before the eyes of the heart, so as to see the mysterious relation between man and his Maker and to be filled with a sense of awe and reverence in the presence of an omniscient holy Being who pervades the universe.

G. M.

Invisible Anatomy. By E. GRAHAM HOWE. (Faber and Faber, Ltd., London. 10s. 6*d.*)

This is a curious book. Its author's purpose, it is clear, is to perform a service to the many (one in nine, according to a pre-war survey made by the Tavistock Clinic) who are sufferers from nervous instability or some type of that wide range of disorders rooted in emotional disturbance which are lumped together by medical psychology under the heading *Hysteria.*

Hysteria is a Protean disease; and this is a Protean book. Instead of doing as Freud (whom he does not altogether approve) did in his *Studies of Hysteria,* that is, present his clinical material in a straightforward manner, Dr. Howe has decided on a method which one feels can only have the result of wrapping up in mystical form what would be better said quite simply.

It is not possible to consider his treatment, with its references to rhythms and so forth and its strange and confusing diagrams, without thinking of how other medical writers have handled the same sort of material. For example, the late Dr. Stekel, who produced a whole series of books designed to help the sufferer from these emotional disorders and never with any resort to the strange word-conjuring which Dr. Howe employs.

Dr. Howe is best when presenting his case histories, because case histories are the stuff of life and consequently interesting. But here he has not very much to illuminate the reader's mind and, inevitably, one thinks of the sort of brilliant interpretation which the late Professor Adler was wont to make. (*Vide* his interpretation in the Case of Madame X.)

That the author has a rich personality and is imbued with a desire to help the many who suffer in these ways is clear; and this attractiveness comes to the reader through the curious presentation of his theme, one that will leave many a seeker after help and enlightenment in the dark as to the author's meaning.

One could wish that when next Dr. Howe sits down to write he would discard his Oriental flavouring, his trite diagrams, and come to the point with more directness. For his diagrams do not always illustrate his meaning or even fairly give pictorial presentation to the ideas it is their object to clarify.

The greatest essential truths of our psychic being are amenable to simple literary expression, indeed, clarity of statement provides for the writer who lapses into obscurity a test for the assessment of his ideas. Obscurity may be a cloak for the absence of lucid thinking.

After reading these pages it is not possible to put any label on this psychiatrist, and only inferentially can one form an opinion as to where he stands. He tells us he goes some part only of the way with Freud. It would be interesting to know in whose company he does travel. Or does he travel alone? Or is his a psychological Coat of Many Colours?

A curious book, marred, for all the author's basic humanity, by a quite unnecessary obscurity of presentation.

GEORGE GODWIN

Some Problems of Historical Linguistics in Indo-Aryan. By S. M. KATRE. (The University of Bombay. Rs. 2/4)

This book comprises the Wilson Philological Lectures delivered by Dr. Katre during 1940-41 under the auspices of the University of Bombay. The lecturer has selected the topics of the verbal bases and the nominal stem-formation in Indo-Aryan for specific treatment. To the former he has devoted two of his six lectures and in justification of his choice of subject the lecturer states that "...these (verbal bases) alone provide for us today well-assembled and properly sifted material for a historical approach to linguistics." By discussing the subject of nominal stem-formation in a scientific manner Dr. Katre has rendered valuable service to its study, for this subject had not been given due attention by scholars previously.

In his introductory lecture Dr. Katre emphasizes the necessity of studying Linguistics in its historical aspect. The importance of this fresh approach has been ably demonstrated by the learned lecturer with the help of some concrete examples. Thus he rightly rejects the derivation suggested by Paul Thieme of Sk. pūjā-<*pṛñcā—, since it presupposes certain phonetic changes which are far ahead of time and thus militate against the principles of Historical Linguistics.

In the concluding lecture we are introduced by Dr. Katre to the study of a novel branch of Linguistics which he styles "Synonymics." This science —which will unfold to us, when properly studied, the development of vocabulary, the geographical and temporal currency of a given word and the changes introduced in its significance— is of singular importance to India where the current languages have been deeply affected by mutual borrowings.

In giving expression to his desiderata Dr. Katre has pointed out the necessity of bringing out various types of critical publications and it is to be hoped that competent scholars and Institutions will pay serious attention to the fulfilling of this need, for the lack of such works constitutes the difficulties which the lecturer himself must have felt in the pursuit of his research.

M. A. MEHENDALE

Song of the Gipsymaiden. Translated by MANJERI S. ISVARAN. (Shakti Karyalayam, Madras. Re. 1/-)

The lady and the Gipsy maiden of this old Tamil song here rendered sensitively into English are symbols. Who else could be the nameless visitor, ageless and deathless, from the Land of No Desires, "remote to the vision of the disputing dualists," but "the imperishable essence of the Mind"— the ray of the eternal Divine? And who else could be the lady but the spirit of human hope and faith, willing and aspiring? Of the Unmanifested One and the manifested many the Gipsy maiden sings with a simplicity that is characteristic of India's literature of the unlettered, which frequently conceals behind a thin veil of allegory or symbolism an understanding often lost to the educated in their traffic in sophisticated phrases.

V. M. I.

CORRESPONDENCE

CHILDREN'S "HOMES"

All who have the well-being of children at heart, all who truly desire to improve the condition of these boys and girls in Homes, Institutions, Residential Homes etc., should read Lady Allen of Hurtwood's *Whose Children?* recently published at 1s. by Simpkin Marshall, Ltd., London, and then...see what steps can be taken to remedy the evil.

I have had personally some experience of these homes, and can vouch for the truth of such statements as the following:—

1. ...children under five years who are kept sitting still in rows. They have nothing to handle and there is no conversation.... The Matron has said "We like them to be quiet."

2. ...going for walks in outsize prams with the toddlers running alongside. *They were the most dismal and backward set of infants I have ever seen.* They wailed, and never smiled, or showed interest in anything. Their noses ran, and they were fat and lethargic. They compared very unfavourably with the children of a *very* poor family I also used to visit, who were cold, dirty, and undernourished, but whose feckless parents were fond of each other and their ever increasing litter. *Those* children were thoroughly alive and friendly and interested....

3. In a Home for children of three years not one of the children could talk. The matron said "They do not need to talk, everything is done for them."

4. It was a common thing for boys to be dressed in girls' knickers when they wet their beds.

5. At bath time the children were treated like so many little bundles—scrubbed thoroughly in water and handed over to be dried by a second person, then over to a third and so to bed....It is impossible for a child to have any sustained attention or conversation, let alone affection, from the grown-up.

6. ...when I approached a child to adjust hair or collar, the child raised his arms over his face and crouched as if expecting a blow.

Lady Allen's survey covers children in Homes, Institutions, and Residential Schools. All of it makes tragic reading. The evil has been shown, and now it requires men and women of courage and vision to supply the remedy and effect the cure.

The great difficulty will be to overcome official smugness, self-complacency, inertia and red tape. The larger the administrative body the more self-deluded it appears to be. It looks at costly buildings, good food, adequate clothes, and fails to see the soul-rot underneath.

We would urge all to read this short but poignant pamphlet, and having read...to ACT.

C. B.

[The brochure of which our correspondent writes above should give the Indian enthusiasts for Western models in the social service field, as in every other, much food for thought. It may be freely granted that not every children's institution in the West can possibly deserve the condemnation so richly merited by those to which the *critiques* quoted from that booklet apply. The fact remains, however, that even an ideal Home with a capital "H" can never take the place in a child's life of the warm sympathy and

human interest provided even by a home far from ideal. The Western craze for "efficiency" overreaches itself when division of labour is carried to the fantastic length of having a poor human mite scrubbed by one attendant, rubbed down by another and bundled off to bed by a third! Human beings are individuals and to treat children as one would parts in an assembling plant is an affront to human dignity. Under such treatment and without the individual affection which children need as flowers need the sun, how expect that they will develop normally?

The best social workers in the modern West do have the ideal of individual attention—in children's institutions of the cottage type—though by "hireling shepherds." But organised charity at its best can never obviate the need for genuine neighbourly sympathy and help—for personal interest in the welfare of those who suffer and efforts to relieve that suffering.

India has been an apt pupil. We doubt if anything in the West can excel in physical bleakness some of the children's Homes already instituted here by well-intentioned individuals. The child waifs must be rescued from the streets, but Homes on the Western model are not the solution. The findings of Lady Allen of Hurtwood deserve earnest consideration by Indian social workers and by all concerned with children's welfare.—ED.]

HISTORY

The responsibility of those who write and teach history is a corollary to the value of historical studies which is brought out in the English *Historical Association Publication No. 131*. Thucydides observed over two millenniums ago that history repeats itself; a knowledge of the course of past events can help in the solution of present problems. The sense of a continuing pattern, of "a vision of mankind on the march," to which Mr. D. C. Somervell points in this brochure, is another of the great gifts of history. Another still is the inspiration value of great lives, barely mentioned in this symposium, not surprisingly, because our historians in general seem to attach less weight to the examples of the truly great than to the conquests of an Alexander or a Napoleon.

"Wars Are Won in History Books" proclaims Prof. Henry Steel Commager of Columbia University in *Magazine Digest* for December 1944. They are also made there, largely, and sometimes lost there too. For history can be abused for nursing ancient grudges, whether the factual record is accurate or not. There can be no doubt of the historian's need for accuracy. But even true statements can be wrongly used. Old wrongs may have to be recorded if the truth be told, but the tone of the account and its treatment in the class room may determine its effect. We need to recognise our own shortcomings as nations or as men and to dwell more on the redeeming features of those who have sinned against us, whether in our fancy or in reality. The hereditary feud is only the more foolish and potentially disastrous for being on the international scale; and brooding over grievances is no less dangerous to mental health for nations than for individuals.

ENDS AND SAYINGS

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

In ancient days, when spiritual vision penetrated beneath the shell of matter to its living soul, the preoccupation of our great ancestors with cosmic ultimates did not make for inability to cope with practical affairs. This is witnessed by the socio-economic system that has survived, unaffected by dynastic change, through millenniums, while civilisations all around this country rose and fell. It is witnessed also by the triumphs in architecture, in engineering and in art that have come down to us. But underlying these, sustaining them, has ever lain the synthesising genius of the philosophy that has come down to us undimmed.

And India does not lack among her living sons those capable of handing on the torch. Among the modern Indians who have followed the traditional Indian bent to metaphysics, none is more justly distinguished for clear and cogent thinking than Prof. M. Hiriyanna of Mysore. Some of his most striking work has been in the form of essays, several of which, in addition to thoughtful review articles, he has contributed to THE ARYAN PATH. Outstanding among them are "Types of Indian Thought" (September 1934), "Karma and Free-Will" (January 1935) and "Art Experience" (January 1941).

Professor Hiriyanna's *chef d'œuvre*, *Outlines of Indian Philosophy*, was hailed by the late Max Plowman, who reviewed it in our pages in April 1933, as "a work of humane learning and religious insight." Reflection on India's "age-long record of spiritual achievement" won from him the tribute with which he closed that review article, that "it is India's highest title to the world's regard today that she is still the living witness to the inalienable unity of philosophy and religion."

Professor Hiriyanna was recently named Chairman of the Research Committee of the new Kuppuswami Sastri Research Institute at Madras. We are gratified to learn also of the move to honour him with a Presentation Volume, for which several scholarly papers have already been contributed. Sir S. Radhakrishnan, a fellow savant of distinction, heads the Committee, which has our cordial good wishes for its highly commendable project.

Few of our living scholars have made a more constructive contribution to the appreciation of India's past culture than has the widely known Professor Radha Kumud Mookerji, who for over twenty years has headed the Department of History of the Lucknow University. Dr. Mookerji is the author of many books, classics in their field, which deal with both the secular and the intellectual activities of ancient India.

Not the least of his well-authenticated claims for credit too long withheld from our great ancestors, concerns the democratic ideal, that proud crown-

jewel of the modern age. He has claimed—and proved from the *Rig-Veda* itself,—oldest of all known records —that the entire ancient polity was consistently in terms of definite democratic ideals, from the self-governing village communities, which have for ages constituted the backbone of Indian culture, up to the checks which the concept of Dharma placed upon the King's authority.

The sumptuous 500-page first part of the Presentation Volume, *Bharata-Kaumudi*, (The Indian Press, Allahabad), Studies in Indology in Dr. Mookerji's honour, and the recent institution at the Lucknow University of a Lectureship in his name prove that the sentiment of gratitude for scholarly achievement is not among the vices of our modern India.

Shri J. C. Kumarappa writes in the opening (April-June) issue of *India and World Affairs* (Calcutta) on the importance of the village in the country's economic structure. He brings out that modern planning, product-based, accepting money, not as means, but as an end, jettisons human and ethical values which the earlier indigenous economic system safeguarded.

Directly or indirectly, planning today is indeed inspired by the profit motive while the earlier rural economic system was basically functional. Society was divided into classes based upon certain social obligations whose discharge was compensated by satisfaction of economic needs. The village lived as one joint family where each member worked according to his ability and aptitude and received according to his needs. It was a compact economic unit whose functional social planning guaranteed real enjoyment of much more than the four freedoms. Indian rural economy, reared on cultural values, on co-operation in every branch of activity, made for plain living and high thinking.

Production-centred planning, as Shri Kumarappa makes plain, aims at stimulation of artificial demand and a false higher standard of living without reference to basic values governing peaceful life. Shri Kumarappa enunciates a basic truth that must underlie all social and economic planning when he says:—

> In the measure in which man departs from the ways of nature he generates violence. Education of the young must be calculated to teach them this need for our conforming with nature.

It must bring out the best in them and allot them a function which will serve nature. They must be taught through crafts and activities which will bring them into direct contact with the Great Mother.

That no workable economic plan for India can leave the lakhs of villages out of the picture goes without saying. Shri Kumarappa insists on making the villages the centre of the plan, with large-scale industries operating only to supplement the artisan's work. Is it not worth attempting, as he urges, to resuscitate the villages, to revitalise their old systems, which ensured not only economic stability but also social peace and well-being?

"The Battle of the Educators" in the U. S. A. is vividly reported in *The Saturday Review of Literature* for 3rd February by President Harry D. Gideonse of Brooklyn College. The traditionalists insist that the best that has been thought and written (in Judæa

and the West) must form the core of education. The progressives put the emphasis on subjects that they claim can best relate the student to the modern world. It is encouraging that the need for clarifying educational objectives is felt and that these include:—

To use intelligently and with a sense of workmanship some of the principal tools and techniques of the arts and sciences.

To live with others, with imaginative sympathy and understanding and to work with them co-operatively and justly.

We share President Gideonse's relief that the academic nihilists, who were extolling power above moral values in pre-war pronouncements, write thus no more. He defends education against the indictment of Walter Lippmann, who has traced the moral callousness and derelictions of our times to "an academic system in which the study of moral wisdom has been abandoned." Education truly cannot be held solely responsible for the present moral chaos, but President Gideonse agrees that more than an intellectual education is necessary.

To know *in general* is as easy as Aristotle indicated; but to know the *when*, the *wherefore*, the *whereunto*, and the *how much*—this, as Aristotle concluded, is the final test of a wise man.

We cannot meet the challenge of the post-war years with "an empty shell of democratic verbiage that covers a moral vacuum."

Mr. Henry Seidel Canby suggests editorially, commenting on President Gideonse's article in the following issue of *The Saturday Review of Literature*, that the controversy is one of procedures rather than of theories. All, he believes, will agree that the cultural inheritance must be perpetuated and that "this core of inherited beauty and wisdom" must be vitally related to the "environmental climate of the modern age." He points, however, to the difficulty in getting teachers "of such calibre that a core education is really taught...fully developed and fully educated men and women with a capacity for leadership."

"Menander's Mirror" also has some reflections on "Master and Pupil" in *The Times Literary Supplement* of 31st March. A real schoolmaster is "teaching people to think for themselves and to express themselves," caring more for "education, in the word's true and individualistic sense, than for instruction." He stands before a class but his concern must be "with the private mind; he must uncover the explosive mixture and drop his spark into it."

All that is best in the system of the great English universities, it declares, springs from the "faculty of looking always 'inside the pupil himself,' of drawing him out, of enabling his particular talent and so, in the true sense, of educating him." This is harder for humbler schoolmasters to practise. Hindering factors named are large classes, "the habit of adjusting the speed of the convoy to that of the slowest ship" and "the bleak pressure of utilitarianism." Regimentation is another, including compulsory games.

True education so defined will, it believes, be harder still in the future, and even in the universities themselves. We must, it warns, combat those tendencies that threaten in the coming world to "raise up between master and pupil barriers that neither has the spirit to penetrate."

THE ARYAN PATH

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

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THE AMERICAN DREAM

[The dream of which **Paul E. Johnson** of the Boston University School of Theology writes here is of a true democracy with equal liberty and opportunity for all. The dream lives still, although the North American Republic, founded with such high hopes a century and a half ago, has fallen short of its great opportunity to give a demonstration of Brotherhood *in actu*. But Mr. Johnson does well to recognise the vision or the dream as not American alone. It is and it will always be, as it has ever been, the dream of all men of good-will.—ED.]

This day, April 14, 1945, is a day of national mourning. As I write these lines, the American people pause to contemplate the death of Franklin D. Roosevelt. Newspapers and radio stations devote entire attention to this event. Schools, stores, courts and libraries have closed; dinners, entertainments, athletic and social events have been cancelled. Memorial services are being held everywhere, in churches, public buildings and factories. Bells toll, flags are at half-mast, moments of silence are observed.

Many have opposed him politically, most Americans have disagreed with him on one issue or another. But all unite this day to share sorrow and appreciation. This is more than a formal tribute to the thirty-first President of the United States. There is a deeper sense of personal loss and national crisis. For Roosevelt had identified himself with the American dream. He had devoted his energies to the common man and given his life for the freedom of all. He had tried to raise standards of living, to dignify labour, to defend the oppressed, to share and co-operate with other nations. Would these aims be carried on?

The American dream for three centuries has been democracy for all. For this came the pilgrims to a new world, to achieve a freedom not granted in the old world. This dream was written into such early colonial documents as the Mayflower

Compact of 1620 "to enacte, constitute and frame such just and equall lawes....as shall be thought most meete and convenient for ye generall good"; and the Charter of Rhode Island in 1663 "to secure... the free exercise and enjoyment of all their civil and religious rights... that all and every person and persons may...at all times hereafter, freely and fully have and enjoy" them. It was written into the Declaration of Independence in 1776:—

We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed.

Yet freedom and equality are not easy to find or achieve. In spite of solemn covenants, charters and declarations, the road to universal freedom and equality is long and difficult. Neither the early colonists nor present-day Americans have completed their quest for equal freedom. Georgia was a colony of prisoners. Virginia women were imported on contract to marry; indentured servants in other colonies were bound to work off the price of passage. Negroes were captured and brought as slaves. The Declaration of Independence has been an ideal, not an accomplished or a completed fact. Where have men ever been entirely free or perfectly equal? The Declaration is one of intention and purpose to create a society where all shall become free with equal opportunities.

Toward this democratic purpose notable progress has been made. Separate colonies have composed differences and united in a constitutional government by consent. Laws are made and administered by elected representatives, the rights and responsibilities of citizens have been defined and defended by courts of justice. Education has been provided for all, standards of living have been raised, freedom to work and contract has been improved, public health and social security have been sought, freedom to worship has been granted, freedom of speech and assembly have been enlarged. And yet there are glaring inequalities in most of these matters as between the most privileged and the least privileged. These contradictions distress and discourage, delay and deny the American dream.

E. Stanley Jones[1] calls these contradictions the seven hesitations of democracy. In the face of progress toward democracy throughout American history, there have been faltering hesitations to carry the American dream into complete reality. He lists these as follows:—

1. Whether to take in the territories beyond the original colonies on the basis of equality or make them subordinate.

[1] *The Christ of the American Road*. By E. STANLEY JONES. (Abingdon-Cokesbury Press, New York. 1944), pp. 66-89.

2. Whether half of the population—women—should have equal rights.

3. Whether democracy should be extended to the children.

4. Whether labourers should enjoy economic democracy.

5. Whether to extend equality to those of another colour.

6. Whether democracy belongs equally to those in America of Asiatic origin.

7. Whether democratic privileges should be extended equally to all peoples beyond our own borders.

He points out that each of these hesitations comes to focus upon the word "all," in our Declaration of Independence. Are "all men created free and equal"? This is a question of faith, and many in every nation seem to doubt it. The facts of inequality are so evident, and the desire to have more and get ahead of others so prevalent, that it is hard to believe in democracy for *all*. Democracy is desirable for some, especially for ourselves whoever we may be, but is it good for all? *The hesitation is fatal, for if democracy is denied any one, it is not democracy.*

The first hesitation was overcome, and the new territories were eventually brought into full statehood and equality with the original thirteen colonies. Alaska, Cuba, Hawaii and the Philippines are current issues, and the recent legislation to free the Philippines is a victory for democracy. The rights of women and children are advancing in democracy by public schools, public health and women's suffrage. But child labour and unequal vocational opportunities for women are hold-backs. Labour has made great progress through union organization but contests with property owners continue. The anti-labour policy of the capitalist-controlled press is a handicap.

The denial of equal opportunities to Negroes and Orientals is one of the sorest points in American democracy. Lincoln's Emancipation Proclamation followed by Constitutional Amendments removed the evils of slavery, but the Civil War and other coercive measures have not healed hostilities or prejudices. Segregation of the Negro in housing and the Japanese-American in war relocation, unequal educational, political, economic and social advantages, and exclusion of Asiatics from citizenship are tragic denials of democracy. Negro children repeat the oath of allegiance "One nation indivisible, with liberty and justice for all," but add under their breath "for all but me." Patience, strained to the breaking point, flames forth here and there in violence and riot.

Yet, in spite of hesitations, the opportunities of minorities are surely, though not always steadily, enlarging. The Fair Employment Practices Commission has brought the influence of the Federal Government to better economic opportunities for the Negro. New York and other States are also working toward fair employment practices. Labour unions are demanding equal rights for Negroes. The newspapers do not report how many riots are averted

by volunteer interracial committees in numerous communities South and North who are creating democratic fellowship and good-will. Japanese-Americans are now released from camps and friendly citizens are helping in the difficult task of resettlement in local communities all over the nation. Chinese are now admitted to citizenship, and many enlightened citizens are demanding repeal of other Asiatic exclusion.

The final hesitation is in extending democracy to all peoples beyond every border. Woodrow Wilson pronounced this as the American purpose during the first World War (April 2, 1917):—

> The world must be made safe for democracy. Its peace must be planted upon the tested foundations of political liberty. We have no selfish ends to serve. We desire no conquest, no dominion....We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been made secure as the faith and freedom of nations can make them. ...A steadfast concert of peace can never be maintained except by a partnership of democratic nations.

We faltered sadly from this world democracy by a reaction of isolationism, declining the League of Nations, the International Court of Justice, checking immigration, raising tariffs and boycotts, and drifting blindly into a more destructive war. Our failures and follies are grievous and many, even as other nations' and idealists', who have taken short-cuts and come far short in deeds of words and professions. Bitterly have we paid for our failures in democracy for all people everywhere. Truly, the wages of sin and selfishness, pride and folly, are death for the innocent as also the guilty.

Have we learned our lesson that democracy to work at all must work for all? It is too early to predict how much we have learned or how far these lessons will guide us. But we do respond to the Four Freedoms as the inalienable right of all peoples. We do see that the Atlantic Charter is meaningless if it applies only to the Atlantic. We glimpse the futility of democracy at home if it is wedded to imperialism, conquest or oppression abroad. We question the Dumbarton Oaks proposals not because they go too far, but because they do not go far enough toward democratic co-operation among nations.

On the eve of the San Francisco Conference, there is in America a spirit of hope mingled with determination to carry on from democracy limited to democracy unlimited. We plead for a World Bill of Rights, a democratic opportunity for subject peoples, an equal voice for small nations, and a limitation of national sovereignty to give adequate authority to a World Organization for Peace and Justice.

The dream haunts us yet. Step by step we follow on to complete the unfinished task of equal freedom and opportunity. And the dream is not American alone, for as we understand each other better we discover

it is the Dream of Man. All men, women and children in every land and age have wearied of oppression, have dreamed in hope or despair of a better world, a society with freedom for each and equal opportunity for all. From every nation and culture we come together with separate dreams of democracy to unite in one great devotion to make that dream come true for all.

There is more to this than we realize. The Dream of Man is also the Dream of God. For man is not alone in his agelong struggle against oppression, toward freedom. Man might otherwise fail, except he has in God the Supreme Ally, who suffers with us, and leads us on from defeat to victory. Now and then we lose sight of God, because he works so silently and steadily. Then we shout that armies and navies, power of numbers and might of mechanized armament will win the day. But when the shouting and the tumult die, we see how unstable is all dust, and empire that builds on the dust of material power. Empires rise and fall, day after day, with no release from oppression or permanent progress toward freedom.

The real issues are of the Spirit. In this all religions agree. And, as psychological, social and political sciences grow mature, they will be more apt to agree also that without a change of attitude, without a truer desire to extend freedom to all, our labours are in vain. Hostility and prejudice, pride and selfishness, are spiritual attitudes of persons to persons. Until we convert the spiritual attitudes to good-will and mutual understanding, unselfish and brotherly co-operation, no other efforts can hope to bring peace and democracy. Democracy begins at home, in a deeper desire to share our best with all. It does not end until it reaches the farthest person on this planet in the spirit of wanting others to have the best that we enjoy. Democracy is therefore a spiritual achievement. It is the mutual faith and love of God and man, each for all.

PAUL E. JOHNSON

THE QUEST

Where dost thou seek me, O mortal? I am ever by thy side,
Not in holy seats of worship wilt thou find that I reside,
Not in temples famed for grandeur, nor in mosques with lofty domes,
Nor in churches, nor in hamlets, nor e'en in cities or pious homes,
Nor in the deep sacred rivers—holy bathes of pilgrimage,
Nor on the mighty peaked Himalayas—seats of many a venerable sage,
Nor in forests, glades or valleys wilt thou come face to face with me,
Nor if thou thy lifetime wander in a fervent search for me,
Nor in peaceful sylvan grottos, nor in niches built for me,
Nor with all thy knowledge of sciences can thou solve my mystery,
Nor if thou decades hast laboured in deep study of scriptures old,
Dost thou hope with all thy wisdom my elusive form to hold?
Yet, if thou have faith, O mortal, to thee shall I the truth reveal,
Search within thy heart, O mortal, and lift the veils which me from thee conceal.

"ANUP"

THE REVIVAL OF VILLAGE INDUSTRIES

THE WORK OF THE A. I. V. I. A.

[Many recognise industrialisation as an evil, but consider it inevitable for India under existing world conditions. But is it really inevitable? The fact that highly industrialised States are not free from sordid conditions of life, since in them the Good, the True and the Beautiful struggle for their very existence and poverty flourishes and not prosperity, contentment or happiness —is not that fact alone a clear warning to India?

That those who have set their faces against industrialisation for India are not visionaries but practical men with practicable plans will be apparent from the following article. **Prof. R. V. Rao, M. A.,** who heads the Economics Department at the Dharmendra Sinhji College at Rajkot, Kathiawar, describes the aims and the constructive work of the All-India Village Industries Association. The truest help is helping individuals to help themselves. However modest the Association's achievement so far may seem, compared with the vastness of the problem, its effort is on sound lines. The longest journey begins with a step, and that the A. I. V. I. A. has taken—in the right direction. Inter-dependence has been the key-note of village economy down the centuries. The revival of village industries on an effective scale means the recovery of that ideal in practice, which is perhaps even more important for our country and the world than the tangible benefits which such a revival holds in store for India's impoverished millions.—ED.]

It is well known that India is predominantly a land of villages and that the bulk of the population is to be found in villages with agriculture as their mainstay. Any scheme of uplift must be directed towards the poverty-stricken, half-fed people who inhabit them. In the past, Indian villages had rich industries which are still unsurpassed in craftsmanship. But they are swiftly dying. It was with the object of helping the villagers to add to their income by taking to profitable cottage industries that the All-India Village Industries Association was started. In this contribution, an attempt will be made to give an account of this work, which is not insignificant.

The word "village" had come to connote everything contemptible: ignorance, disease, dirt, huts not fit for habitation, starvation, industries unscientifically carried on, grim poverty etc. Since all civilisation and culture have their roots in village life, how did this downfall of the villages come about? Should we accept the present state as it is or do we need to change it? If the latter, we have to consider what brought about this change. These are some of the questions that have

begun to trouble thinking minds.

For several years past, the Indian National Congress has taken up village reorganisation and reconstruction as one of the main items in its constructive programme and when Gandhiji took up the lead of the Congress, he brought into the forefront the idea of a non-violent society where the well-being of the country is measured by the well-being of the masses. Hence it was that at the Forty-eighth Session of the Indian National Congress, held on 14th December 1934, the All-India Village Industries Association was formed in pursuance of a resolution sponsored by Gandhiji, and Shri J. C. Kumarappa was requested to build up the organisation. It was to be a self-supporting, industrial and non-political organisation working under the advice and guidance of Gandhiji, having for its object "village organisation and reconstruction," including the revival, encouragement and improvement of village industries and the moral and physical development of the villagers of India. It may be mentioned that, till then, there was no central organisation for the resuscitation of village industries and the all-round development of Indian village life.

During the last few centuries, village industries have decayed. Food crops in recent years gave place to money crops. To satisfy our economic needs we had to depend on imports from abroad. The middleman has become the bane of production and distribution. A survey of the villages shows that economic uplift of the villagers lies in devising ways and means for the increase of occupations and industries so that their income may be greater. We have thus to "open avenues of gainful occupations for all."

Maganwadi, where the headquarters of the All-India Village Industries Association are located, is a few minutes' walk from the Wardha Station. The extensive sites are the gift of the late Jamnalal Bajaj.

There is a misapprehension that the idea behind the All-India Village Industries Association is to "go back" and stem the tide of progress. But this is not the case. What the Association is striving for is decentralisation of production and thus avoiding the evils of capitalism. There was a time when its activities were viewed with suspicion by the Government. When the Association was launched there was no ground prepared for it. There were a number of industries in a decaying or a dying state. There was a crying need for research, training, the opening of new markets, the creating of good-will of consumers etc. During these seven years the Association has succeeded in making the people "village-conscious" and has developed their economic thinking along the lines of the decentralisation of industries by fixing minimum wages, organising exhibitions and giving training in village industries.

When "village industries" were mentioned, people used to take

a patronising attitude, considering village work as merely philanthropic. During these seven years, the Association has shown how village industries stand on their own merits.

A visit to Maganwadi clearly shows how we can help the resuscitation of village industries. The Association started work with an immediate programme for village sanitation and hygiene and an improved diet for the villager. Accordingly, it included in its programme the popularisation of hand-pounded rice, hand-ground flour, pure ghani oil, and village-made gur. It has produced for domestic use paddy and flour chakkis which are in great demand in various parts of the country.

The Association naturally is supporting such industries as are of wide application, require little capital outlay, and are capable of being tackled by each village without outside help. The material necessary is practically universal; little or no capital is required and the necessary skill can be acquired in a few days' training.

A visitor to the Gram Udyog Bhawan (Village Industries Court) will be struck by the valuable work done there. It has several sections devoted to industries such as paddy husking, flour grinding, oil pressing, gur making, bee keeping, paper making, and soap making out of indigenous materials. Besides these, tanning and leather work, dairying, horn work, button making, coir spinning etc., are going on in several centres in India under the auspices of the Association.

A few passing remarks may be made about the various industries. It is admitted that the deficiency in the nutritive value of polished rice is the cause of several diseases. In addition, it has been calculated that if people give up milled rice and take to consuming hand-pounded rice, the output can be increased in addition to providing employment to several lakhs of people. When the bran and pericarp are removed, in the process of milling, rice loses at least 10% of its weight. In these days of scarcity of food-stuffs, it is important to realise the need for using hand-pounded rice. What applies to paddy husking in rice-growing tracts equally applies to flour grinding in wheat-growing tracts. With the Maganwadi flour chakki of eighteen-inch diameter, one can grind with ease five pounds of flour in an hour.

Similarly there are millions of palm trees in India and, if they are utilised for making gur, several crores' worth of gur can be produced. Each tree yields in the season gur worth about Rs. 5/-. It is, therefore, a sound economic proposition that efforts should be made at making gur from palm juice.

India is the largest producer of oil seeds in the world, yet a large quantity of oil seeds is either exported or pressed in oil mills. Consequently, the village oil man has lost employment and oil cake, a nutritive article of feed for the cattle, is also lost. Indeed Mahatma-

ji has been insisting upon self-sufficiency in production, if the villagers are to be prosperous. Ghani oil is said to be nutritive and efforts should, therefore, be made at preventing exports. Surplus or stale oil can be used in making soap, paints, varnishes and also for lighting.

On account of the kerosene shortage, we have been forced for lighting to look to other devices than kerosene lamps. The Association has therefore taken up the problem and succeeded in evolving a lamp, the "Magan Dipa" as it is called, for burning vegetable oils. These lamps are in great demand.

The bee-keeping section clearly demonstrates how this industry requires little outlay, running expense and space, and how valuable it is as a subsidiary to agriculture.

A visit to the paper-making section shows how paper can be made from all kinds of village waste, such as old palmyra thatching, rags, waste paper, jute waste, bamboos, waste straw, plantain stalks etc. It is a simple industry needing little equipment, and little technical skill. At a time when paper imports are stopped, we should do well to develop the industry. Like Khadi in dress, hand-made paper in stationery has become a symbol of nationalism. The Association is trying its best to improve the quality of paper so that hand-made paper can sell on its merits and not on sentimental grounds. Further, as Gandhiji says, hand-made paper is artistic. In fact, when Gandhiji once visited the paper department, he observed that even though hand-made paper might not be able to compete economically with mill paper, yet it could sell on its merits since it showed the artistic capacity of village life. Even here the Association wishes to bring modern scientific knowledge and skill to bear on the industry in order to make it more efficient so that people can get profitable employment. That is why the Association recently decided to make use of machinery in the production of pulp. To quote Shri J. C. Kumarappa: "To increase efficiency, we shall do all in our power to utilise mechanical aids which will not lend themselves to the exploitation of others."

The buildings of the Gram Udyog Bhawan are all simple, being constructed of bamboo and mud. They represent typical village life. They can be easily kept in condition.

The training-school for village workers conducted by the All-India Village Industries Association is the first of its kind in India. Besides giving training in the various industries, students receive instruction in Gandhiji's Teachings, in the principles underlying the All-India Village Industries Association, in health, hygiene, sanitation and book-keeping. Considering the vastness of the area to be served, the difficulties of language and the nature of work to be done, there is great need for each province to have its own training-school.

The Association has members, agents, affiliated institutions, certified shops, and recognised producing centres throughout India to spread the message of the All-India Village Industries Association and to carry on the work in accordance with its programme. As it was found to be difficult to organise the Association's work in the provinces from Wardha, it has been decided to have provincial organisations which are expected to be functioning shortly. To disseminate the results of the work done, publications on special subjects and industries are undertaken, along with a periodical, *Gram Udyog Patrika.*

On the whole, during these nine years, the Association has succeeded in making the people understand that the economic welfare of the nation depends upon the villager. No discerning critic can say that the work so far done is insignificant, though it might have touched only the fringe of the problem. We require a band of workers imbued with missionary zeal, to carry the message of the All-India Village Industries Association to the villagers. Gandhiji is always practical in his plans and the All-India Village Industries Association is the concrete result of one such plan.

To sum up, then, the object of the All-India Village Industries Association is not at all to go back but to improve the lot of the villagers by decentralised production and to teach them to make a worthy use of their idle time. It works with a far-reaching economic philosophy which aims at establishing a new economic order where man will not exploit his fellow-man. It is, in fact, Gandhiji's attempt to uproot imperialism, war and violence by establishing a new economic order where exploitation is unknown. True to the heritage of India, Gandhiji is showing to the war-ridden world the economic forms of non-violence and peace. It is hoped that the public will co-operate in the work of the All-India Village Industries Association in its attempt to bring about the prosperity of India, the land of villages. In the economic life of India, village industries are bound to play an important part. They will exist as long as India lives in villages. These industries cannot fail to remind us of the times when they were the marvels of the world. They have lived all these long years and if given some attention, they can still meet our demand.

R. V. Rao

POST-ISLAMIC RELIGIONS OF THE NEAR EAST

[**Dr. Munir Abdallah Moyal** of Jaffa writes here of an absorbing subject little known outside of the Near East. Our readers' attention is invited to the appended note.—ED.]

The post-Islamic religions of the Near East are like sensitive plates upon which were super-impressed, one after another, the cult of Mithra and the Jewish, Christian and Moslem religions, split into scores of heresies and blended with Neoplatonic doctrines; but the predominant influences seem to be Brahminical. They are like branches of Brahminism stripped, rolled by the stream of history and washed upon the shores of the Mediterranean Sea, but they are still recognizable.

For understanding a man, a nation and a religion, one must observe the country which gave birth to them and witnessed their growing up. The symbol of the post-Islamic religions is the barren, naked mountain: Lebanon and Hauran for the Druzes, Anti-Lebanon for the Ismailiehs, the Ansarieh mass of mountains for the Nosairis and the lofty Sinjar for the Yezedis or "Devil-Worshippers." All conquered or non-conformist communities have taken to the mountains. Life is very hard there; there is no rich land to be wrested from its cultivators, no gold to be plundered, so the conquerors occupy one or two vantage-points and, after a more or less protracted period of persecution, leave the wretched to their wretchedness. Highlanders are often very religious-minded and, having little intercourse with other people, they have retired within themselves and have a great propensity for mysticism. In the mountains after one valley comes another; after one peak comes another; it seems endless, the more so in that they are often shrouded in clouds and fog. These common features will make us understand better the common characteristics of these religions: they are all secret and admit converts with difficulty, if at all, their secrecy being born of persecutions and of the natural taciturnity of highlanders. Like the different valleys and peaks these religions have several degrees of initiation. (Terrible punishments are in store for the initiated who reveal these secrets.) The final teachings are shrouded in clouds and mist and only when one has reached the top of the range is one able to see all the mountains. It is only when the initiate has passed through all the degrees that he is able to understand the whole religion.

All the post-Islamic religions have two common bases:—

(1) The belief, under one form or another, in the Hidden Imam who is

bound to reappear sooner or later and to establish the Golden Age. We must examine the course of history for understanding that. The Caliph Ali, nephew and son-in-law of Mahomet, was murdered by Moawia and his second son Hosein, by Moawia's Yezid successor. The upholders of the legitimate succession opposed without success the Ommeyyads (the dynasty founded by Moawia) and their successors the Abbassids. These legitimists (self-styled the Shi'ites or the partisans) saw disappear with their hopes successively several branches of the Prophet's offspring by Ali and Mahomet's daughter Fatima. From that took birth the belief (*raj'a*) in the return of the Hidden Imam, beyond any doubt inspired by the Jewish and Christian belief in the Messiah. This belief in the Hidden Imam, Mousa, Ismael or Zeid according to the different sects, impressed its seal upon the post-Islamic religions. The persecutions produced their mentality and their ways of secret societies and caused their fragmentation. It is the Kali-Yuga of the orthodox Brahmins.

The several sects deviated from Islam to such an extent that its dogmas are hardly recognizable. According to the Shi'ites, the godly light of Adam was transmitted to the Prophets, then to Mahomet's father and to Ali's, then to their offspring and to their descendants born of Fatima. So the Hidden Imam cannot possibly sin. At no moment of his life could he have committed a single offence against the Law. He is infallible in the government of men. Popular beliefs go even farther: the Imam can work miracles, he has no shadow, being a pure soul of light and a pure emanation of deity. So every founder of a post-Islamic religion taught that he was actually the Hidden Imam returned (such is the case of the sixth Fatimite Caliph Hakkem, the founder of the Druze religion and, in our days, of Koursheed the living god of the Nosairis) or was inspired by the Hidden Imam. (Mirza Ali Mahommad, founder of the Babists and his disciple Baha Oullah, founder of the Bahaists are in this case.)

(2) When one studies these religions he observes that their founder had been deeply impressed by the Brahminical doctrines and had studied in India under the guidance of some holy pandit. So the Persian mystic Hamsa, prophet to Hakkem, had taken a typical Brahmin name. The individual soul is symbolically named by the Brahmins *hamsa* (swan). This word *hamsa* contains the syllables which compose the word *saham*, which means the non-separated soul (*Sah am*—I am this). Hamsa, the apparent meaning of which is the Swan, means therefore the contrary of *saham*, *i. e.*, the separated soul.

So, beyond the multitude of symbols and fables which lull the non-initiated, the one who has reached the top of every religion seeks the primordial Atman, the neutral principle which one can describe at all

only by saying "Not this, not this." But for all that, it can be found, for it is in ourselves. To reach this reality the initiated strives to kill in himself all desire, all movement, in order to find himself, the first Brahma who sleeps in a dreamless sleep. So when the initiate has reached this point he is liberated, he will not be reborn; but it is very seldom that one reaches this degree, after thousands of lives, so the initiated Druze and Nosairi ask in their prayers never to come back upon this earth. This strikingly recalls a passage of the *Svetasvatara-Upanishad* (1-6):—

In this wheel of Brahma where all things find their lives and rest, turns and returns the Swan (individual soul) as long as it deems itself different from Him who had turned the wheel. But as soon as it acknowledges its unity with this One, it reaches the peace of immortality.

The ordinary initiates who have not reached such a degree are left to believe in the existence of a Paradise or a Gehenna similar to Mahomet's or to the temporary ones of Siva and Vishnu. But in the superior degrees, reached by severe self-discipline, by exacting gymnastics of the mind and the body tending to concentration and to the overcoming of the laws of matter, these terms are understood quite otherwise. The term Paradise applies to the soul which has reached perfection and the conception of the absolute unity of God (otherwise the First Brahma), the goal of all perfection. Gehenna simply means remoteness from God, revolt against His emanation, the Real Imam. This state of the soul takes the name of *meskh* (metamorphosis) and the same word applies to the sojourn upon earth of the revolting and ignorant soul.

Such doctrines would hardly be understood by the vulgar who do not pass beyond the first or second degree of initiation. For passing all the degrees one must know the whole of human knowledge. Only a handful of very superior spirits can possibly reach these supreme states, *vairagya* or the death in oneself of all desires and the *krita buddhi*, the real intelligence which considers all things *sub specie æternitatis*.

No soul is doomed to eternal Gehenna; each comes back on earth in successive incarnations until it will acknowledge the Imam of the epoch and learn theological science under his guidance. Evil equals ignorance, considered as the absence of good as a corollary to the law of emanation, according to which certain things are more or less remote from their principles. This evil must disappear some day since at a certain epoch the whole creation is bound to reach its supreme goal, which consists in rising to the nature of the "Universal Reason" and being absorbed in it. "Evil is only deprivation of good, as darkness is deprivation of light." (*Fragments Relatifs à l'Étude des Ismaïliens et de Leur Religion.* By S. Guyard)

The Nosairis acknowledge seven states of transmigrating souls and

name the three first states: *waskh*, *tachchcet* and *cachchache*. As the Nosairi sacred book *Al-Madjmou* gives no explanation of these states, deemed useless for the initiated, we do not know the actual meaning of these three words. The four other states are *naskh* or the passage of the soul into an animal of the same temper, for instance, the soul of a courageous man going into a lion's body or the soul of a coward into a hare's, *raskh* or the passage of the soul into a plant and *faskh*, its passage into inorganic matter. After having been thus purified the soul passes anew into a man and after his death under this form, is changed into a star in the sky. If a man has sinned his soul will be reborn as a Christian, a Sunnite Muslim (the Shi'ite is considered more or less akin because of the common belief in a Hidden Imam) or a Jew, until the sinner has done penance. The Heathen are changed into animals serving and feeding men.

For the Druzes the soul may be debased if it has not resisted the lust of the body or it may be exalted by its union with the "Universal Intelligence." When this union is perfect it makes a true *mouahhed* or unitarian.

On reincarnation the Druzes' sacred books profess the Mithraic dogma of anabasis and catabasis. Catabasis is the *taghire-el-souar* or *meskh*. The soul, through bodily desires and the weight of worldly thoughts, may forget the eternal light and descend lower and lower, in gradual oblivion of the dogmas of the true religion. It is then embodied again and again in bodies more and more dominated by matter. The Druzes refute the Nosairi doctrine of human incarnation in animal form on the ground that it would not be just for a soul to be punished so, for animals would have no remembrance of what they had done in a former human form.

In anabasis a contrary direction is taken until the soul, having reached the height of religious knowledge, has no more need to pass through further bodies. It is gathered then into the bosom of the Imam until the moment when he will reappear resplendent with glory.

Some Cabbalists, such as Solomon Luria and Hayyim Vittal, believe in metempsychosis. According to them, all souls, even the most pious, must pass through bodies in order to be purified, were it only for the first sin of Adam—the *Cabbala* also admitting original sin. Luria saw souls everywhere, even in the rivers, trees and stones, like the Japanese Buddhists.

The Druzes profess that their number must always remain fixed through all eternity. But in the course of history this warlike nation has witnessed great losses of warriors not compensated by a corresponding number of births, so they hold that the supernumerary souls have flown to the Himalayan mountains (another dim recollection of what they owe to the Brahminical religion) and founded there a new race of yellow

Druzes. When the time comes these yellow Druzes will come and help their white brethren conquer the world.

In the Yezedi doctrine we find the same law of reincarnation but the soul does not always ascend, it may also retrograde. The spirit of the wicked is embodied in a dog or in another animal but after a certain period of ordeals it may return into a human form. No Gehenna with eternal chastisements exists; it would be inconsistent with divine justice and clemency. According to one of their popular legends Gehenna was actually created before Adam but our common ancestor gave birth to a son named Ibricq-Sa'outa. During six years this man suffered unbearable sufferings and filled a vessel to the brim with his tears of agony; then "he poured it over the fire of Gehenna and the fire was quenched and mankind will never suffer from it."

So all the post-Islamic religions believe in the law of Karma, effects produced by our deeds, and that, according to these deeds, take place reincarnations under such or another form for such or another destiny. These religions are far more comforting than the monotheistic ones, for they offer to mankind far greater scope for hope, as does the Brahminic religion from which they derive in part.

MUNIR ABDALLAH MOYAL

A NOTE ON THE ABOVE

It is a very interesting, if a necessarily partial, comparative statement which Dr. Munir Abdallah Moyal presents above. The secrecy in which these peoples of the Near East are shown to preserve their real tenets amply explains the variation between different accounts of their doctrines. The uninitiated even among the Druzes themselves, it is said, have never seen their sacred writings. What the public knows, therefore, of the profoundly mystical beliefs of the Druzes of Lebanon, "the Sufis of Syria," is little, and that little largely misleading. Few have been the outsiders privileged to be admitted to their mysteries; many those deceived by the apparent frankness with which the Druzes meet the curious inquirer. They are said to repudiate as an insult the designation "Druze," calling themselves the "Disciples of H'amsa" or "El-Hamma,"—the teacher who came from Central Asia and appeared among them in the tenth or eleventh century. Dr. Moyal accepts the majority view in assigning the founding of the Druze religion to Caliph Hakkem. The Druzes themselves, according to H. P. Blavatsky, who had studied them intimately and enjoyed their confidence in an unusual degree, call H'amsa their founder, identifying him with Hemsa, the Prophet Mahomet's uncle. He, they say,

tired of the world and its deceitful temptations, simulated death at the battle of Dhod, A. D. 625, and retired to the fastnesses of a great mountain in Central Asia where he became a saint. He *never* died in spirit.

Several centuries later he is believed to have appeared in another body to found the brotherhood.

The Yezedis are known as "devil worshippers." Some of their rites, which travellers have described, are "black art" practices designed, it is said, to propitiate the evil forces, whose power they dread. But their "Muluk-Taoos," it has been explained, the Deity whom they worship under the form of a peacock, is not the devil but the symbol of "the hundred-eyed Wisdom" and of occult knowledge. Travellers have borne witness to the strict morality of the Yezedis as well as of the Druzes.

It is an intriguing speculation what the connection is, if any, between the Nosairis whose tenets Dr. Moyal also discusses above and the Nazarenes, otherwise known as Mendæans or Sabians. (Pliny called the inhabitants of the part of Syria where the Nosairis live "Nazerini," and the names are certainly suspiciously similar.) The Nazarenes are said to derive their traditions from the remotest Chaldeo-Akkadian theurgy.

Dr. Moyal's article brings out the remarkable similarities between these several faiths. But it seems unnecessary to ascribe that similarity to a common Brahminical influence. The doctrines of which the beliefs of these sects are reflections, however wavering or distorted perhaps in some respects, were once universally held. They were not the peculiar appanage of Hinduism but the inheritance of all the nations the world over. With the Druzes, for example, the deific principle is the essence of Life, the All, and as impersonal as the Parabrahm of the Vedantins or the Nirvana state of the Buddhists, ever invisible, all-pervading and incomprehensible, to be known but through occasional incarnations of a portion of the divine impersonal and abstract wisdom in a human form. It is noteworthy that "Hamsa," like "Christos" is a term used also for the divine and higher soul of man, the *Nous* of Plato. The Druze beliefs, moreover, have been shown strikingly similar to the tenets of the Lamaists of Tibet. There are those who see in the Druzes' practical mysticism one of the last survivals of the Wisdom-Religion of remote antiquity.

A STUDENT OF THEOSOPHY

EDWARD CARPENTER:
A CENTENARY TRIBUTE

[**Mr. Hugh Harris,** educationist and journalist and author of *The Greek, the Barbarian and the Slave,* writes here of a bridge-builder in a figurative but very real sense; of Edward Carpenter, whose individual efforts have contributed significantly to democracy, to human brotherhood and especially to better mutual understanding between East and West.—ED.]

On the Sussex coast, within easy access of London, is the pleasant seaside resort of Brighton. It was here that on August 29, 1844, Edward Carpenter was born in a family of wealth and social influence. In his parents' home at Brighton the boy was brought up in an atmosphere of ease and comfort. But he early revolted against the narrow conventions and artificialities of Victorian society. One of the liberating influences that helped to extend his horizon was his discovery of the poetry of Shelley—another native of Sussex who renounced home and worldly position in his search for the ideal. His vision was also enlarged by spiritual communion with Nature on the Downs outside the town. He wrote his earliest poems among those open grassy slopes strewn with " that sweet yellow lotus or bird's-foot trefoil, which runs all over the world, in Siberia and Alps and Himalayas the same, one of the commonest and friendliest of all the flowers that grow. " When he moved among the elegant promenaders on the fashionable esplanade, his thoughts turned more and more to the poor and the lonely who dwelt throughout the earth.

At the age of twenty Carpenter went from Brighton to Cambridge University, where he had a distinguished academic career. He became a Fellow and lecturer of his College and a priest and curate of the Church of England. But he felt ever-increasing dissatisfaction with an environment that seemed to him remote from the life of the masses. After much spiritual conflict, he resigned his Orders and Fellowship, and left Cambridge in 1874.

For the next few years Carpenter devoted himself to lecturing for the newly-established University Extension Movement, sharing his knowledge with the inhabitants of the industrial towns of Northern England. Then he found final contentment by closer association with Nature and the working masses. At Millthorpe in Derbyshire, he combined the open-air manual work of a market-gardener with the literary activities of a social reformer. For over forty years—until his death in 1929—he published books and pamphlets (many of them translated into foreign languages) which carried his message far and wide. Some indication of

the significance of his teaching may be gathered from the following quotation from a congratulatory letter sent to him on his seventieth birthday:—

Your books, with no aid but that of their own originality and power, have found their way among all classes of people in our own and many other lands, and they have everywhere brought with them a message of fellowship and gladness. At a time when society is confused and overburdened with its own restlessness and artificiality, your writings have called us back to the vital facts of Nature, to the need of simplicity and calmness; of just dealing between man and man; of free and equal citizenship; of love, beauty, and humanity in our daily life.

The most famous of Carpenter's books, the one which contains the essence of his teaching, is his volume of poems in free verse entitled *Towards Democracy*. Perhaps his most notable prose work is *Civilization: Its Cause and Cure*, a chapter of which on "Modern Science" was published in Russian with a preface by Leo Tolstoy. His autobiography, *My Days and Dreams*, is a fascinating account of his spiritual pilgrimage. Carpenter wrote with insight and authority on a great variety of questions, including art and music, religion and socialism, sex and marriage, animal welfare, prison reform, and many other subjects. As it is impossible to give expositions of all these in a short article, I propose to select for mention here a brief account of Carpenter's work as an interpreter between the Orient and the Occident.

Carpenter's interest in Eastern thought was first aroused by a fellow-student at Cambridge University, P. Arunachalam of Colombo. After taking his degree, Arunachalam returned to Ceylon (where he eventually became a member of the Legislative Council), but the two friends met occasionally in after years and they maintained a lifelong correspondence.

At College the young men had many long and intimate discussions about the philosophy of the East. Some years later, about 1880, Carpenter received from his friend a translation of the *Bhagavad-Gita*, which was then little known in England. The reading of this book induced Carpenter to write his masterpiece.

It gave me a key-note. All at once I found myself in touch with a mood of exaltation and inspiration—a kind of super-consciousness—which passed all that I had experienced before, and which immediately harmonized all my other feelings, giving to them their place, their meaning and their outlet in expression. So it was that *Towards Democracy* came to birth....The *Bhagavad-Gita* gave me the needed cue, and concatenated my work to the Eastern tradition.

In 1890 Carpenter accepted an invitation from his Tamil friend to visit Ceylon and meet a saintly representative of the ancient Wisdom-Religion of India, the Gnani Ramaswamy. For nearly two months he sat at the feet of the Guru, and he also travelled widely over Ceylon

and India. His impressions were published in a notable book *From Adam's Peak to Elephanta*, and part of this work was later reissued separately as *A Visit to a Gnani, or Wise Man of the East.* In his autobiography, Carpenter drew a striking comparison between this Eastern journey and a pilgrimage that he had previously made to Walt Whitman in America:—

One could almost feel this Gnani to be one of the old Vedic race of two thousand or three thousand years back. In this man it was of absorbing interest to feel one came in contact with the root-thought of all existence—the intense *consciousness* (not conviction merely) of the oneness of all life—the germinal idea which in one form or another has spread from nation to nation, and become the soul and impulse of religion after religion. However one might differ from him in points of detail, in matters of modern science or of politics, one felt that he, and his predecessors three thousand years ago, had seized the central stronghold, and were possessors of an outlook and of intuitions which the modern might truly envy. After seeing Whitman, the amazing representative of the same spirit in all its luminous modern unfolding, this visit to the Eastern Sage was like going back to the pure lucid intensely transparent source of some mighty and turbulent stream. It was a returning from West to East, and a completing of the circle of the Earth.

The impression made on Carpenter by this visit was never forgotten. Thirty years later, in his *Pagan and Christian Creeds* he again referred to the conviction which had then seized him that East and West were both destined to make their own distinctive—and complementary—contributions to the World-Religion of the future. He included in this book two lectures on "The Teaching of the Upanishads" (later reprinted separately under that title). These lectures were the substance of talks that he gave to popular audiences in London and elsewhere. They were couched in simple language, free from Sanskrit and the usual "jargon of the Schools," and their favourable reception convinced him that the heart of democracy was naturally responsive to spiritual truth. Carpenter's subjects were "Rest" and "The Nature of the Self," and I should like to quote a passage from the former lecture:—

As civilisation travelled Westward external activity and the pace of life increased—less and less time was left for meditation and repose—till with the rise of Western Europe and America, the dominant note of life seems to have simply become one of feverish and ceaseless activity—of activity merely for the sake of activity, without any clear idea of its own purpose or object. Such a prospect does not at first seem very hopeful; but on second thoughts we see that we are not forced to draw any very pessimistic conclusion from it. The direction of human evolution need not remain always the same. The movement, in fact, of civilisation from East to West has now clearly completed itself. The globe has been circled, and we cannot go any *farther* to the West without coming to the East again. It

is a commonplace to say that our psychology, our philosophy and our religious sense are already taking on an Eastern colour; nor is it difficult to imagine that with the end of the present dispensation a new era may perfectly naturally arrive in which the St. Vitus' dance of money-making and ambition will cease to be the chief end of existence.

In 1927, at the age of eighty-three, Carpenter published his last work, *Light from the East: Being Letters on Gnanam, the Divine Knowledge.* This contained extracts from the correspondence of his deceased friend, P. Arunachalam, together with several essays and articles by Carpenter on cognate subjects. The book discusses the idea of "cosmic consciousness," and reveals an intense desire for a *rapprochement* between Eastern and Western thought.

The centenary of Carpenter's birth has recently called forth several notable tributes to his life's work and teaching. A proposal has now been made by some of his friends and admirers for a public commemoration. It is hoped to fix a suitably inscribed plaque on the house in Brighton where he was born and grew up, and to have this plaque ready for unveiling next August, on the 101st anniversary of his birth.

I am writing this article in Brighton for dispatch to Bombay; it may seem at first a far cry between these two places. But Brighton and district already have visible connections with India. Brighton's famous Royal Pavilion, with its many Oriental characteristics, served as a hospital for Indian soldiers in the war of thirty years ago, and a gateway that is the gift of India commemorates this association. Moreover, on the neighbouring Downs stands a Chattri of white Indian marble, "erected (as the inscription states) on the site of the funeral pyre where the Hindus and Sikhs who died in hospital at Brighton passed through the fire." This beautiful memorial (with its trilingual inscriptions in English, Hindi and Urdu) marks the place where the traditional and symbolic funeral rites were conducted to the low chanting of Vedic hymns. It was on these self-same hills, endued with Nature's eternal loveliness, that Edward Carpenter felt the first promptings within his soul of the Spirit of the Universe. Here began that illumination which was to guide him to deliver his message of world-wide fellowship. Visitors from the Orient should not feel altogether strangers in this Sussex region, and it is hoped that representatives of India and other Eastern lands will participate in the forthcoming commemoration.

HUGH HARRIS

NEW BOOKS AND OLD

TELEPATHY *

The belief that thoughts come into our minds from other minds, irrespective of distance, and that there seems to be good ground for believing that, in favourable circumstances, such thoughts may be knowingly transferred from one to another, has long been accepted as so inherent a probability that for very many years the Society for Psychical Research has tried to devise various means, such as "cross-correspondences" to exclude any telepathic explanation of Spirit messages. It is, moreover, a commonplace in the experience of most people that some such transference of ideas is constantly taking place in ordinary life, if only in such small matters as the receiving, sometimes after a long interval of silence, a letter from an acquaintance to whom one has, apparently by chance, written at the same time. And science, working in its own laborious way, has in the course of the last few years been endeavouring to demonstrate the reality of this phenomenon by series of patient experiments.

One of the most interesting of these was carried out by Dr. J. B. Rhine who, after a long series of tests in the guessing of unseen cards of a special pattern devised by himself, has shown in his published results that the number of right guesses consistently exceeds that which could be attributed to chance. Mr. G. N. M. Tyrrell and Dr. Hettinger have contributed evidence to the same effect; and now Mr. Whately Carington in his recently published book, *Telepathy*, has carried the investigation one step further, by taking the fact of the phenomenon as sufficiently proved, and attempting to formulate a theory to account for it. The basis of this, so far as his own tests are concerned, rests upon the need for some common association, labelled by him a "K-idea," present in the minds of the experimenter and his subject. This might be provided by giving the subject a photograph of the room in which the experimenter was working, and he suggests that these K-ideas might also prove, in earlier cases, to have been simply the thought of the experiment itself. This general theory of "association" might certainly be elaborated by further tests, but it seems to me that more conclusive results might now be attained by coming out of the laboratory and applying the theory to familiar instances.

It might, for example, be used to explain what we speak of as *rapport* between two persons, since that in itself could be attributable to the fact that the two people concerned had so many thoughts in common as to furnish an abundance of "K-ideas." It does not, however, explain the astounding powers sometimes exhibited by mediums in trance, of reading, if we exclude the spiritualistic hypothesis, the mind of the sitter. I have had one such experience, myself, in which any suspicion of fraud was out of the question. The

* *Telepathy: An Outline of Its Facts, Theory, and Implications.* By WHATELY CARINGTON. (Methuen and Co., Ltd., London. 12*s.* 6*d.*)

medium and I were complete strangers to each other, and she had not even been told my name, but she gave me, *inter alia*, some strikingly unusual details about my father who had at that time been dead for thirty years. We must, therefore, if such instances as these are to be included, look very much further than Mr. Carington's association principle if we are seeking any inclusive explanation for the phenomena of telepathy.

A further basis for this research is to be found in Mr. Carington's provisional assumption of the personality as dependent upon what he calls psychon systems. These he suggests are composed mainly of "sensa," that is to say, the ideas conveyed to each individual through the stimuli of the physical senses. I very much doubt, however, whether that "mainly" can be justified. It is, for instance, necessary to posit in the first place, some kind of characteristic nucleus (to avoid all the words which have become familiar in this connexion), proper to each human personality, a nucleus that is ultimately responsible for the selection and interpretation of the sensa. That our author is working in the right direction is shown, nevertheless, by his rejection of the physical brain either as the repository of memory or the seat of consciousness. Indeed, in the latter relation he has used his theory of "psychon systems" as an attempted explanation of consciousness; and I infer from this and from certain other evidence that he might be prepared to grant that mind is the sole reality and that all the appearances of the physical world are a form of illusion.

He has not in the work under notice gone very far into the conception of the collective unconscious, though I, personally, believe that many of the apparent mysteries of telepathy are most easily explicable on this hypothesis. This, very briefly, depends on the assumption that each of us is able, according to natural tendency—developed or checked by environment, personal inclination and manner of life—to draw from this universal content the kind of material that he or she is ready or seeking to receive. Thus a Jacob Boehme or a Swedenborg receives impressions of some aspect, not necessarily correct in every detail, of what we may call, for convenience, the spirit world; while an Einstein or a Leonardo da Vinci can draw from the same source the kind of material that could never be arrived at solely by human reason. All inspiration, in short, derives from the capacity of the individual to tap some aspect of omnipresent mind, the repository of all wisdom, the One of which the many present their partial and characteristic reflections.

Although it is not strictly relevant to the subject of this article, I would like to add a postscript in enthusiastic approval of Mr. Carington's suggestions with relation to the treatment of Germany after the war. He writes:—

> In my submission we should take active steps to replace the psychical monstrosity that is the contemporary German Mind by a new and different synthesis as definitely orientated towards good as this towards evil. But we cannot bring about such a substitution merely by preaching at Germans or even by setting them a good example, though it could only do good to try. The new synthesis must grow from within, not be imposed from without. This means that we should take active steps—and I believe no positive action could be more important or worth while—to focus German thought on the achievements

in which they can take legitimate pride, instead of on performances of which, as sanity returns, they will presumably be miserably ashamed. I should like to see, after the war, a definite propaganda "drive" on the largest scale—but not too crude—extolling the truly great contributions that German mathematicians and musicians, bacteriologists and poets, chemists and philosophers—have made to the enlightenment of mankind. When the names of Gauss and Beethoven, Koch and Schiller, Kirchoff and (even) Hegel strike a responsive chord in the German heart, as now the detestable Frederick, the unscrupulous Bismarck, the maniacal Hitler and the obscene Goering; when round these honoured names there has been built up a system of great and ennobling thoughts, as there has of base and degrading round those others; when Germans say "We are a Great People, how can we best serve ?" instead of "We are the Chosen Herrenvolk, what shall we next grab ?"—then the German menace will be dead.

To do that may seem at the moment a distant ideal, but I am convinced of its intrinsic truth and of its practicability if—unhappily a doubtful contingent—the potential makers of the new world would be prepared to undertake the task in the right spirit.

J. D. BERESFORD

[The labours of Psychical Researchers would become less arduous and their progress quicker if the well-established doctrines of the ancient Soul-Scientists were given the serious thought they deserve. H. P. Blavatsky has written much in *Isis Unveiled* (1877) about the power of human thought on human minds and on sub-human intelligences. In her *Key to Theosophy* (1889) she wrote:—

> The time is not far distant when the World of Science will be forced to acknowledge that there exists as much interaction between one mind and another, no matter at what distance, as between one body and another in closest contact. When two minds are sympathetically related and the instruments through which they function are tuned to respond magnetically and electrically to one another, there is nothing which will prevent the transmission of thoughts from one to the other, at will; for since the mind is not of a tangible nature, that distance can divide it from the subject of its contemplation, it follows that the only difference that can exist between two minds is a difference of STATE. So if this latter hindrance is overcome, where is the "miracle" of *thought transference*, at whatever distance ?

Again, the Theosophical teaching about the Astral Light needs to be understood, if all the phenomena connected with telepathy are to be satisfactorily comprehended.—ED.]

DESCARTES *

This collection of five Essays by Jacques Maritain on the philosophy of Descartes is rather a treatise on the spirit of Cartesianism, than an exposition of the philosophy of Descartes as a whole. It is lucid and non-technical and will be useful to the advanced student of Descartes. It throws fresh light on some aspects of his philosophy which are not evident either in the *Discourse on Method* or *The Meditations*.

What is the problem with which the book is concerned ? "To-day reason can work usefully at the general reform everyone feels so neceessary only if it first of all cures itself of the Cartesian

* *The Dream of Descartes: Together with Some Other Essays.* By JACQUES MARITAIN, translated by MABELLE L. ANDISON. (Philosophical Library, New York. $3.00)

errors." What are the Cartesian errors then? Descartes was himself a reformer of reason. He rejected the reason of the syllogism and turned to the "instinctive reason" of the common man "when he looks within himself." This "looking within oneself" might have produced a great and profound metaphysics, like that of the Upaniṣads, had Descartes carried it to its logical conclusion, but the direction of his mind lay elsewhere. Descartes "looked within," and he was satisfied with the "intuition" which yielded only the "clear and distinct ideas" which formed the foundations of Science. The unity of Science was Descartes' dream, and the method of discovering that unity also came to him in a dream. (Hence the title of Professor Maritain's book.)

When the mind looks within, in the Cartesian sense, it discovers "clear and distinct ideas" whose logical connection is very easy to follow because they are all deductively connected. Linking self-evident elements by self-evident perception, the mind will thus arrive at the universal knowledge, the *Scientia Mirabilis*, which is the Cartesian dream of the Unity of Science. With this dream are associated two things: "Universal mathematicism" and "the principles of modern idealism." But it seems to me that the former has swallowed up the latter, so that the principles of modern idealism, as found in Descartes, have become secondary to his Naturalism and "universal mathematicism."

Like the *Sāmkhya* system in Indian Philosophy, the Cartesian philosophy has in it a brilliant theory of Naturalism, a mechanistic explanation of the universe (although there is, in Descartes, no theory of evolution as in the *Sāmkhya*). Descartes discovered the *Cogito*, and like Anaxagoras he was the discoverer of a great principle; but, also like Anaxagoras, he failed to make it the central principle of reality. The Upaniṣadic thinkers "looked within" and discovered the identity of the *Atman* and *Brahman*, but Descartes was content to use his *cogito* as only a means to his ontological argument. Descartes discovered a great principle in his *cogito*, but he could not see the universe as spiritual, as the Upaniṣadic seers saw it. The author says:—

> Man becomes spiritualised only by joining with a spiritual and eternal living one. There is only one spiritual life which does not mislead—that which the Holy Spirit bestows. Rationalism is the death of spirituality.

So Descartes (on account of his scientific rationalism) could not discover, or at least could not discover fully, either the nature of the self or the nature of God. He built up a metaphysics in his *Meditations* but subordinated it to his Physics. (Descartes wrote to his friend Mersenne, on January 28th, 1641: "And I must say between ourselves, that these six Meditations contain the whole foundation of my Physics.")

> The Philosophy of Descartes came into the world with the appearance of Christian and geometric heroism, of measuring the earth and finding God in the Soul.

It measured the earth, but did not find God in the soul!

N. A. NIKAM

RACE PREJUDICE AND THE WHITE MAN'S EDUCATION *

Nowadays one can talk about serious and controversial subjects with a fair amount of freedom, and a reasonable chance of not being physically assaulted or (what is worse) given a bad name as a pernicious sort of person. This is especially true of England, though one could make some reservations about the application of indirect and often surreptitious influence against individuals who speak out too loudly or too intelligently against opinions and practices which those in power favour and encourage. In so far as this applies to the exercise of British rule over other peoples it is no worse, though sometimes more subtle, than elsewhere. And as for the comparative freedom of opinion at home in Britain (freedom if you will that is circumscribed by the tone of prevailing propaganda) all critics of British governments should take care to give due credit for what might almost be regarded as an example to the rest of the world.

One is led to think along these lines by considering some of the difficulties inherent in the problem of race prejudice, and particularly of what is referred to as "the colour question." And many people, one hopes, will at least be led to consider this most controversial matter open-mindedly in the direction of school education, than which perhaps there is no aspect more important, by the first report that has been published by the League of Coloured Peoples. Moreover it is published in England. The reader will realise the point of the opening remarks here when it is said that this report, "Race Relations and the Schools," has been compiled by English educationists and teachers. They might have launched out into some well-merited criticisms of race prejudice and victimisation in other countries, but, though their investigations often refer to India and Africa, and other parts of the British Empire, the object pursued is to suggest how to eliminate one source of the evil, the teaching of false and prejudiced views in English schools.

An important part of the work of investigation was devoted to a review of fairly common History and Geography books used in schools. In some way or other the books have been officially approved for general use. The outstanding fact was that Coloured Peoples received scarcely any treatment at all, and when they were mentioned as being part of the population of some country, that was merely incidental to information about the rôles of European administrators, politicians, statesmen, soldiers, settlers and missionaries. And the subject of race relations, which one would expect to be regarded as rather important in the teaching of history about the British Empire, was found to be virtually ignored.

On this soil of ignorance there has been freely scattered the seed of old prejudices. While the lack of any proper treatment of facts about Coloured Peoples might be largely excused in books that intended only to tell British history, what remains serious is the

* *Race Relations and the Schools:* A Survey of the Colour Question in Some Aspects of English Education, with a Number of Proposals and Suggestions. Foreword by G. P. Gooch. (The League of Coloured Peoples, 19, Old Queen Street, London, S. W. 1.)

evident distortion of view in such references as there are to these matters. Leaving aside the huge problem of India, Britain is a "trustee" for sixty-five million Colonial People, and, as the Report says, "the British public and electorate have thereby accepted serious educational and ethical obligations." Unfortunately, when this responsibility of the citizen at home is emphasised, it is often in a form not far removed from plain jingoism, in which only the deeds and gifts of the white man are represented as praiseworthy. One of the most valuable suggestions in the Report to counteract this pernicious propaganda is that more attention should be paid to anthropology, the scientific study of other peoples' customs and characteristics.

Among the examples quoted from school books, and all of them are sadly typical, there is perhaps most irony in this one:—

> Henceforth the country (India) was to be run on English lines, and the bad and barbarous habits of the superstitious natives were to be corrected by the high standards of Christian morality.

This kind of complacent stupidity has certainly been the general rule, but every reader not brought up in Britain should know that more balanced views are allowed to be taught, and there is no great difficulty in finding passages in other books to match this one from a Senior Course History book:—

> Before William I landed in England the rulers of different parts of India were rich and powerful. Its metal works and buildings were gorgeous, its philosophers and religious leaders had gone far in the search of God. India has its own inheritance which Englishmen have often failed to understand. It is not one, but many, its peoples speak different languages and follow different religions....
>
> But now a great many Indians feel that their country is grown up and they naturally want to manage their own affairs... another difficulty is that Englishmen and Indians often do not understand each other.

The most zealous spokesmen for the Coloured Peoples must always try to remember that, so far as England is concerned, ignorance and the inertia of habits of thought count for far more than ill-will or deliberate self-interest in maintaining race prejudice. Books without anti-colour bias can be used freely in English schools, but they often unintentionally offend, like the other kind, merely from custom. A word like "native" has come to be offensive by association with old prejudices, even though it is correct enough philologically, as perhaps was realised by the Indian student at Sandhurst (the famous English military academy). He was asked by a visitor: "How many natives are there at the academy?" "Three hundred," he replied, "and two Indians."

The suggestions made in the Report for Authors, Reviewers and Publishers therefore include replacing the term "native" by proper nouns and adjectives. On occasion when a term is required to denote a person who has not been brought up in Western civilized conditions, the suggestions include "preliterate." Sometimes merely "non-European" would serve. "Indigenous" or even "aboriginal" or "inhabitants of" are harmless. It goes without saying that terms less excusable than "native" need to be expurgated. These include "Nigger," "Chink," "Blacks." When the authors say, however, that it is surprising to find the word "Nigger" still in Nursery Books, they perhaps overlook the quality of innocence we have referred to that is in the use of habitual language. There is no race prejudice behind the word in the rhyme

of "Ten Little Nigger Boys," and though we must certainly try to drop all words that white people themselves have made offensive by their use of them, the champion of the Coloured People needs to keep some sense of proportion lest he spoil his own good case. Many years ago the present writer had an essay returned from a journal owned by the Christian Science movement, with an apologetic letter from the Editor asking for the deletion of all reference to "the pipe and the bowl" because it was against their policy to encourage drinking or smoking. The offending words came in the quotation of the old nursery rhyme about "Old King Cole." Needless to say the astonished author did not feel that he would have encouraged drinking and smoking by quoting this nursery rhyme (his subject was the poetic use of language in nursery rhymes).

Of more serious import is the suggestion that the word "race" should not be used except with scientific caution. Usually "nation" or "people" or "culture" is really meant, so that there is no need for a word which is so much misused. Many of the references to "race" in histories and geographies at present are both ludicrous and harmful. In an admirable Supplement to the Report, Mr. K. L. Little, of the University Museum of Archæology and Anthropology at Cambridge, discusses this aspect in relation to the "Colour Bar" in Britain. Two paragraphs in particular are so pertinent and objective in tone that they are as applicable to any other country's educational system as to England's. Mr. Little is thinking more especially of the Englishman's attitude to the Negro as an example of the general attitude to "Coloured People" as "strangers" in our society. He says:—

> Social, as well as ethical, behaviour amongst a group of people is usually reinforced by the possession, on the part of the group concerned, of similar characteristics of skin colour, physiognomy, language, customs and ideas, and is based, in many cases, on a framework of intermingling family relationships with their mutual and reciprocal obligations. In general, Coloured People are "strange" to English people, mainly because they possess a darker skin colour, somewhat different physiognomy and, less appreciably, somewhat different ways of speaking English. Their "strangeness" in this respect is enhanced also through the fact that, except in the larger cities and seaport towns, a Coloured man is seen rather rarely.
>
> In most human societies, treatment of the stranger is different from treatment of a member of the "local" group. Attitudes towards "strangers" tend, in fact, to be more suspicious, and behaviour less ethical. This is mainly because relations with the stranger tend to lack the moral and social sanctions which apply within the local group and because there is lacking, also, the ties and social obligations which exist in the latter case.

There is of course also the part played in popular literature which reflects and enhances such attitudes. As Mr. Little observes, some writers make the African Continent appear almost literally to swarm with snakes, crocodiles, lions and leopards, ju-ju, fetish and black magic. Popular literature is of course merely an extension in effect of school-book teaching, and calls for the same kind of correction.

Race prejudice in general depends on other important factors, of which economic rivalries and inequalities have been recognised in much modern literature on the subject. Another factor is the rivalry of religious groups or churches which throughout human history have always encouraged the division of mankind while preaching brotherhood. Mr. Little says something

that bears on this indirectly by referring to the unwittingly harmful effect of the teaching of missionaries. He quotes from an investigator of the racial prejudices of Welsh school children who concluded that

> if it is desirable that children should not be taught to hate alien people, it is hardly more desirable that they should learn to feel for them that pity which verges on contempt. It is unfortunate that in some instances, at least, children should learn to look upon the objects of missionary work as "ignorant" and "uncivilised" people, who "ought to be pitied."

We have a long way to go in the educational field alone, in achieving world unity that is organic and creative, but at least there comes evidence from many quarters today of wise effort and honest publicity.

R. L. MEGROZ

[Both the above review and the book of which it treats deal largely in negatives and the problem of race relations and race prejudice urgently demands a positive approach. It is quite possible to school a people to avoid offence and to maintain an attitude of tolerance so long as all goes well and the groups tolerated keep their distance and their "place." But that is not enough. And as long as the equation of differences with inferiority persists, so long such "tolerance" but adds hypocrisy to conceit.

It is not alone or even chiefly for the sake of its victims that race prejudice must be overcome. Cultural, no less than individual, growth demands a constant widening of the circle of interest and of sympathy. The only cure for the ingrowing cliquism from which modern civilisation is sick almost unto death is the recognition of the fundamental unity of the human family. Only when that is grasped can the members of less favoured groups be recognised as men and women like oneself, regardless of their garments' hue, all fellow pilgrims on the evolutionary path.

Non-European speakers in the schools, which the book suggests, may help. Honouring the great of other races is another way to foster genuine appreciation. Still another is going to the roots of their culture, sympathetic study of their great books or achievements or of their legendary lore. The interdependence of peoples economically is easy to perceive; their cultural interdependence is as real. Only when that is recognised and universal brotherhood accepted by the heart as well as by the head can there be true appreciation of variety, on which the richness of the pattern rests.—ED.]

"THE PERENNIAL PHILOSOPHY" *

One more translation of the *Gita* and, done partly in prose, partly in verse, it may prove attractive to some. The marked feature of the volume, however, is the interesting introduction by Aldous Huxley. To begin with, Mr. Huxley regards the *Gita* as one exposition of "the Perennial Philosophy." The name is attractive, though the idea it conveys is not new. It was introduced to modern civilisation, stressed and popularized by H. P.

* *Bhagavad-Gita*, translated by SWAMI PRABHAVANANDA and CHRISTOPHER ISHERWOOD. (Sri Ramakrishna Math, Mylapore, Madras. Rs. 2/4)

Blavatsky. In 1877, in her *Isis Unveiled*, she began to impart this teaching and it has been repeated in Theosophical literature ever since. Mr. Huxley writes that the Perennial Philosophy

has found expression, now partial, now complete, now in this form, now in that, again and again. In Vedanta and Hebrew prophecy, in the Tao Teh King and the Platonic dialogues, in the Gospel according to St. John and Mahayana theology, in Plotinus and the Areopagite, among the Persian Sufis and the Christian mystics of the Middle Ages and the Renaissance.

Does not this sound but an echo of the following written some seventy years ago?

And now we will try to give a clear insight into one of the chief objects of this work. What we desire to prove is, that underlying every ancient popular religion was the same ancient wisdom-doctrine, one and identical, professed and practised by the initiates of every country, who alone were aware of its existence and importance. (*Isis Unveiled*, II. 98-99)

Theosophy was the name given to this "Wisdom-Doctrine" which Mr. Huxley renames Perennial Philosophy and of which Madame Blavatsky wrote in her *Key to Theosophy*:—

The WISDOM-RELIGION was ever one, and being the last word of possible human knowledge, was, therefore, carefully preserved. It preceded by long ages the Alexandrian Theosophists, reached the modern, and will survive every other religion and philosophy.

Sanatana-Dharma (Eternal Religion), *Bodhi-Dharma* (Wisdom-Religion), *Brahma-Vidya* (Divine Knowledge), *Theo-sophia* or Divine Wisdom and other names have been used, to which Mr. Huxley's Perennial Philosophy is but a happy addition. In her *Theosophical Glossary* Madame Blavatsky defined Theosophia thus:—

Wisdom-religion, or "Divine Wisdom." The substratum and basis of all the world-religions and philosophies, taught and practised by a few elect ever since man became a thinking being. In its practical bearing, Theosophy is purely *divine ethics*; the definitions in dictionaries are pure nonsense, based on religious prejudice and ignorance of the true spirit of the early Rosicrucians and mediæval philosophers who called themselves Theosophists.

Another idea put forward by Mr. Huxley also is a partial echo of Blavatskyan Wisdom. Quoting Dr. Coomaraswamy he regards the *Bhagavad-Gita*, "a compendium of the whole Vedic doctrine," as "one of the clearest and most comprehensive summaries of the Perennial Philosophy ever to have been made. Hence its enduring value, not only for Indians, but for all mankind." Mr. Huxley's view is that the Perennial Philosophy was first committed to writing some 2500 years ago. What kind of writing? Sanskrit? Putting aside this very recent date assigned to this "writing" we might logically ask, how was knowledge transmitted prior to those 2500 years? What about the language of the people who built the Mohenjo-Daro civilisation? In 1934 was published *The Script of Harappa and Mohenjo-daro and Its Connection with Other Scripts* by G. R. Hunter, who has continued his investigations on the early Indus Valley script. Then, what about the Egyptian hieroglyphic language? How old does Mr. Huxley compute *The Book of the Dead* to be? It is reported by no less an authority than Wallis Budge to have been in use at least from 4500 B. C. Does it belong to the Perennial Philosophy?

Perhaps it will help Mr. Huxley and other earnest minds to probe a little deeper by reflecting upon the following statements of H. P. Blavatsky:—

We can assert, with entire plausibility, that there is not one of all these sects—

Kabalism, Judaism, and our present Christianity included—but sprung from the two main branches of that one mother-trunk, the once universal religion, which antedated the Vedic ages—we speak of that prehistoric Buddhism which merged later into Brahmanism. The religion which the primitive teaching of the early few apostles most resembled —a religion preached by Jesus himself—is the elder of these two, Buddhism.

—(*Isis Unveiled*, II. 123)

When we use the term *Buddhists*, we do not mean to imply by it either the exoteric Buddhism instituted by the followers of Gautama-Buddha, nor the modern Buddhistic religion, but the secret philosophy of Sakyamuni, which in its essence is certainly identical with the ancient wisdom-religion of the sanctuary, the pre-Vedic Brahmanism.

(*Isis Unveiled*, II. 142)

We repeat again, *Buddhism is but the primitive source of Brahmanism*....Gautama-Buddha's philosophy was that taught from the beginning of time in the impenetrable secrecy of the inner sanctuaries of the pagodas. We need not be surprised, therefore, to find again, in all the fundamental dogmas of the Gnostics, the metaphysical tenets of both Brahmanism and Buddhism.

(*Isis Unveiled*, II. 169)

This Primitive Buddhism, better termed, as H. P. Blavatsky later explained, Primitive Bodhism, is Mr. Huxley's Perennial Philosophy. Of this she writes in her other monumental book, *The Secret Doctrine*:—

Whither can we turn to trace these theosophic ideas to their very root—better than to old Indian wisdom? We say it again: archaic Occultism would remain incomprehensible to all, if it were rendered otherwise than through the more familiar channels of Buddhism and Hinduism. For the former is the emanation of the latter; and both are children of one mother—ancient *Lemuro-Atlantean Wisdom*.

One more point. Mr. Huxley repeats another important idea which, in a score of articles, Madame Blavatsky has reiterated. She predicted the carnage which is now upon humanity if the ideas of Theosophy were not made the foundation of their lives by a sufficient number of men and women. Writes Mr. Huxley in words highly reminiscent of another Theosophical writer of the nineteenth century, W. Q. Judge:—

There will never be enduring peace unless and until human beings come to accept a philosophy of life more adequate to the cosmic and psychological facts than the insane idolatries of nationalism and the advertising man's apocalyptic faith in Progress towards a mechanized New Jerusalem. All the elements of this philosophy are present, as we have seen, in the traditional religions. But in existing circumstances there is not the slightest chance that any of the traditional religions will obtain universal acceptance. Europeans and Americans will see no reason for being converted to Hinduism, say, or Buddhism. And the people of Asia can hardly be expected to renounce their own traditions for the Christianity professed, often sincerely, by the imperialists who, for four hundred years and more, have been systematically attacking, exploiting and oppressing, and are now trying to finish off the work of destruction by "educating" them. But happily there is the Highest Common Factor of all religions, the Perennial Philosophy which has always and everywhere been the metaphysical system of the prophets, saints and sages. It is perfectly possible for people to remain good Christians, Hindus, Buddhists or Moslems and yet to be united in full agreement on the basic doctrines of the Perennial Philosophy.

O.

The Future of India. By PENDEREL MOON. (Pilot Press, London. 5s.)

It is doubtful whether any reader of the book will escape moments of intense disturbance. At page 56 the present reviewer was stirred with misgivings for Mr. Moon's India. There the appalling prediction was, blatant in

black and white :—

> For better or for worse India will be converted to the aims and the ways of the West. Gandhi's mantle will fall on no Elisha. The outlook of the peasant will change and is changing. He will respond to the siren voices of his own leaders calling him to enrich himself.

Moon accepts this future complacently, almost fatalistically, without hope of anything finer. Is he so sure that Mother India is incapable of a nobler emancipation than facile imitation of the West? Surely it is possible that, once free, she will reassert her dignity as a nation with a soul and mind of her own? Admittedly there is the danger that she may become a second Japan, like the stained-glass window that William Morris described as a "bad copy of a damned photograph!" However that may be, we beg Moon's leave to doubt whether "the ways of the West" are a target worth hitting. Perhaps the peasants of the old East are wiser than he thinks.

If there is much in this book that sadly rankles, there is also much that is politically enlightening. For instance, on the Hindu-Muslim question the author advises his British countrymen with uncommon shrewdness.

The volume is illustrated with sixteen pages of really typical photographs, which is a great relief from the comfortable pretending of the more orthodox planning publications on "What Britain has done and will do for her Indian Empire."

DENNIS GRAY STOLL

Three Mystic Poets. BY A. C. BOSE. (School and College Bookstall, Kolhapur. Rs. 5/-)

Here is a study of W. B. Yeats, A. E. and Tagore whose poetry is shot through with a mysticism which has only one common feature, a feeling of nearness to the invisible. But the invisible, like the visible, is many-sided and it has its dark as well as its light aspect. The impelling force behind the poetry of the three is not the crystalline spiritual, but is tinged by the world of the Psyche, of Nature-spirits, gods and angels.

The mystic experience of the poet is not that of the philosopher, nor that of the ascetic; these are supplementing aspects and no one should demand to hear from the poet what the philosopher sees or the ascetic cognizes. The mysticism of these poets belongs to a particular category and it will not do to look for philosophic detachment or ascetic precision in their verse.

The immediate sources of their respective mystic intimations are different though similar, and fortunately historically definable. Our author takes pains to trace the influence of the *Gita* and the *Upanishads* on all of them and of the Theosophy of H. P. Blavatsky and W. Q. Judge on the two Irish bards. Good use has been made by Dr. Bose of *The Irish Theosophist;* the old volumes are replete with the writings of both, especially of A. E. If Dr. Bose had augmented his knowledge of the history of the Theosophical Movement of H. P. Blavatsky, his book would have gained in depth; for such a study would have revealed the abiding source of the inspiration of A. E.—the writings of H. P. Blavatsky and especially of W. Q. Judge.

Much has been written about the three poets but these three essays put together unify their messages and reveal the working of the One Light which breaks into three primary colours—the royal red of Yeats, the majestic and arching blue of A. E. and the golden sheen of Tagore. We congratulate Dr. Bose on his fine achievement.

O.

Problems of the Peace. By WILSON HARRIS. (Cambridge University Press. 3*s.* 6*d.*)

Mr. Harris in his Foreword declares his purpose in writing this lucid little book as "simply to indicate as a basis for public and private argument some of the problems with which a Peace Conference must inevitably concern itself when it meets." He begins by elucidating the respective natures of Armistice and Peace Conference, and even goes to some pains to select what he deems to be a suitable place for the latter to be held. Having got these preliminaries out of his system, he is then free to get down to such knotty problems as the task which faces the Peace Conference, the business of frontiers, reparations, minority states, the possibilities of a new League of Nations and even the question of bringing "war criminals" to justice.

All this is admirable as far as it goes. The trouble is that it doesn't go very far. Although manifestly written in the summer of 1944 it seems to have been conceived at some date nearer 1934. Otherwise, how can the question of "frontiers" be real in an age which has known the bombing of London and Rotterdam and Berlin and Dresden, not to mention the advent of flying bomb and rocket? Consider too, not merely the dreadful content, but the very idiom of a sentence like the following:—

> The picture of a Germany resolved to dominate Europe at any cost in bloodshed and brutality and starvation must be perpetually before the eyes of the peacemakers, not to stimulate them to projects of revenge, but lest, in face of the penalties which Germany's crimes compel them to impose on her, they give way to an ill-considered leniency at the expense of Germany's victims. The task must be approached in a spirit of stern justice, and the sternness is as essential as the justice—in the immediate post-war period in particular.

How does Mr. Harris reconcile this high-falutin humbug with the only realistic sentence in his book, viz:—

> But the one thing a Europe enslaved for five years will want beyond all others is freedom; if a liberated State is to be controlled at all it must be by its own Government, not by alien Great Powers, whose tutelage, while no doubt more acceptable than Hitler's, may not be so much more acceptable than they think.

Surely, of all the European States, Germany herself has been most enslaved?—enslaved, too, not for five years but for twelve. And is it generosity on my part or memory which makes me think that an avowed Allied aim in 1939 was the liberation of Germany from the Nazi tyranny? Those days, evidently, are over; and there is to be liberation for the goose and "stern justice" for the gander. "Stern justice" indeed!

The young and middle-aged of half the world are regimented while the men of Mr. Harris's class and generation play chess in the clubs of Pall Mall and the Victoria Embankment. For Mr. Harris Europe is a chess-board and the nations the pawns and pieces. I don't believe it has ever occurred to him that there is no such thing as "Germany," but that there are only lots of Hanses and Elsas, each one a separate ego, unique in his or her own personality; and I don't believe that the political consciousness, as such, can ever even formulate real problems, let alone discuss or solve them. Mr. Harris's logic and realism are like the logic and realism of a child's make-believe world: one size larger than life.

J. P. HOGAN

Our Beggar Problem: How to Tackle It. Edited by DR. J. M. KUMARAPPA. (Padma Publications, Ltd., Bombay 1. Rs. 10/-)

This is a short compendium of the various aspects of the problem as it exists in other countries, and brings out the special difficulties in tackling it in India. The eleven chapters are written by as many specialists in the line and well-known public workers who have tried to solve the problem as far as possible. But, human nature being what it is, we find from a study of their experiences that much has to be done and the general public has to be educated specially on this topic. Donors, seeking the limelight, it is pointed out, support causes which bring a halo to their names. These are not interested in maintaining efficient relief services. Added to this, India is the only country in which fourteen lakhs of the population wander about the streets in perfect freedom.

Indeed, public begging is so common in our country largely because, on the one hand, it carries with it no invidious implications while, on the other, it claims to have the support of religion.

If the Zoroastrian maxim, "Man is born to work and prosper, not to rest and rust.... Work is the law of life," is inculcated from infancy under the post-war reconstruction scheme, then perhaps we may hope to solve the problem to a large extent. But before that some of the very instructive ideas given in the book may be adopted, such as the social security scheme etc., and then we may hope to be quickly rid of the beggar pest in the cities. The various statistical and census reports of the provinces and areas under study should enable students of psychology and sociology to understand the problem scientifically and to solve it to the best of their ability; the various attempts at legislation on the problem have also been given to afford legislators a comparative view. Thus this is a book useful to men of all tastes and spheres who are interested in the topic, and we strongly recommend it as a handbook to the social worker, the legislator and the heads of religious institutions.

M. A. JANAKI

The Great Mystics. By GEORGE GODWIN. (The Thinker's Library, No. 106, C. A. Watts & Co., Ltd., London. *2s. 6d.*)

Even those of Mr. Godwin's readers who initially agree with him that mysticism may be dismissed as abnormality, invariably manifesting purely hysteric symptoms, will be inclined to feel, by about his third chapter, that he himself is a shade too hysterical to be convincing; some of them, by the time they reach the end of his book, will inevitably have been converted to the equally extreme view that mysticism is normality invariably manifesting symptoms of the purest saintliness. Such, under the law of inverse effort, is the fate of the propagandist who protests too much—if, indeed, his weapons do not turn in his hands: and Mr. Godwin considers the case of Saul of Tarsus, giving the while, without the least indication of a sense of humour, a beautiful exhibition of high kicks against the pricks.

But surely the real criticism of this book lies in the fact that its case

against mysticism is out of date. It is some time since Leuba "exposed" mysticism, and Freud stated that he had no interest in religion. Arguments from Freudian psychology have long since proved, in the minds of more perceptive psychologists able to synthesize materialistic and spiritual viewpoints, as unconvincing on the one hand as the rubbishy sentimentalities centering on such persons as Thérèse of Lisieux on the other.

Where any matter so admittedly subjective as mysticism is concerned, an individual who has undergone no degree of mystical experience lacks qualifications to discuss it; a wise editor would hardly appoint to his staff as dramatic critic a man who had never seen a play. That Mr. Godwin may not always lack qualification is indicated by the sympathy with which, while so far conceding nothing to mysticism as such, he writes of William Blake. Meanwhile, however, one may respectfully suggest to Mr. Godwin that he read Havelock Ellis, whom he clearly reveres, on St. Francis of Assisi, and that he then compare what he reads with what he has himself been impudent enough to write of St. Francis.

R. H. WARD

SHORT NOTICES

I Cannot Die. By *Krishan Chander.* Translated into English by K. A. ABBAS. (Kutub Publishers, 242, Shukrawar, Poona 2. Rs. 2/4) The tragic story of Bengal's famine disaster is here recounted from three points of view: of the foreign Consular observer who remains unconvinced about the existence of famine and attributes the deaths to "a strange and terrible disease"; of the wealthy and pleasure-seeking Indian who would dance and drink and make love and arrange charity balls to feel that he was doing something for the starving; of the actual sufferer. He dies challenging the callousness of those that could have saved the agony of thousands. A musician leaves his loved wife dead on the roadside to wander with their dying child until it dies and he himself succumbs to starvation, his *sitar* in one hand and, in the other, his dead child's wooden toy. It is an agonising story told with a devastatingly ironical effect. Surely, as the dead man warned, he will haunt the living worse than his story does. It is a story full of the fascination of horror, a story that one reads with breathlessness and pain and fears to read again, lest he should weep for that which man has made of man.

V. M. INAMDAR

India's Answer to the West. By CYRIL MODAK. (Kitab Mahal, Allahabad. Rs. 2/-) This dialogue is not an answer to foreign propagandists. It has a much more positive significance. It is more an assertion than a refutation: an assertion of the basic Indian attitude to almost everything of importance in the modern struggle for existence. Mr. Modak sums up this attitude and clarifies what India stands for and strives after. It is a positive and dynamic attitude towards life, refusing to be enslaved by the Western confusion of ends and means, refusing to be tricked into success or expediency at

the cost of moral idealism and therefore willing to pay in suffering for a noble ideal. The potentialities of human welfare in the world's acceptance of this attitude, obvious beyond a doubt, constitute India's answer to the West. A less ready understanding of the Indian attitude by the two foreign interlocutors might have stung Mr. Modak to a more remarkable brilliance but even as it stands the book argues India's case as few others do.

V. M. INAMDAR

Reason and Religion (*A Dialogic Discussion*). By SOHRAB A. KALYAN. (Popular Book Depot, Lamington Road, Bombay. Rs. 2/4) "Reason and Religiosity" would have been an apter title. For it is the Theologian that is routed. "Freethinker" has by rote the arguments of the last-century scientific materialists. He banishes the personal God of theology to set up Mechanism on the vacant throne. He apotheosises reason while admitting inspiration. He rightly decries blind faith, but only to reveal a fatuous belief in modern science. "The conclusions of exact sciences have never been found false"! He recognises the immutability and the eternity of nature's laws but in repudiating Karma denies them operation in the moral field. He preaches evolution but denies design and closes the door to individual advance by claiming death ends all. He deals a blow at Reincarnation as misunderstood by him. He denies any community of teaching or of ethics among the world's religions—an untenable stand! And he denies Free-Will when his whole book is an expression of it. But agnosticism and even atheism as the repudiation of a personal God are half-way houses. And Mr. Kalyan has moved on, but where he has taken the wrong turning is in assuming truth to be concerned entirely with the objective world. The dialogue is seasoned with fine quotations; we would commend one to the author's deeper thought :—

> Leave then the Cross as ye have left carved gods,
> But guard the fire within.

E. M. H.

Selected Writings and Speeches of MAULANA MOHAMED ALI. Compiled and edited by AFZAL IQBAL. (Shaik Muhammad Ashraf, Kashmiri Bazaar, Lahore. Rs. 10/-) Here is a book which every Indian should, and every politically conscious Muslim must, read. These are historical documents which, while flood-lighting the first three decades of this century, provide a proper perspective for an assessment of what Muslim leadership has done—or not done—to continue the work of the Ali brothers. The man who thought of suicide when the Bulgarians threatened Constantinople was no less a lover of Islam than many a self-styled Muslim leader of today, but when it was a question of India's independence the man who put the Muslim League on its feet advocated communal compromise, holding that, when the stake was the nation's freedom, if the two major communities could not achieve such compromise they deserved to be in slavery. His sound practical approach to communal harmony is seen in his first contribution to his own *Comrade*, in which he urges that

> a concordat like that of Canada is not beyond the bounds of practicality. It may not be a love-marriage, born of romance and poetry. But a *marriage de convenance*, honourably contracted and honourably maintained, is not to be despised.

These writings will reveal the many aspects of a great personality but none seem more evident than Maulana Mohamed Ali's love of justice and fair-play and the fact that he was literally a "fighter" for freedom. V. M. I.

CORRESPONDENCE

PHILOSOPHY AND MODERN LIFE

In the March number of THE ARYAN PATH Prof. P. S. Naidu has contributed a thoughtful article entitled "Philosophy and Modern Life." According to him philosophy has to be practical: "Real philosophy is not merely to be talked about, but lived." But how? That is an intriguing question and one that he has not answered.

To my mind the solution is easy if we consider philosophers to be social reformers. Their chief concern is to analyse things that matter and not the things that are treated in books. In fact they must start intellectual associations and clubs where they may discuss things that matter in real life and then they can think of their general application to life.

Mere talk, however, will not do. But certainly I do not agree when he says that living in terms of philosophy is a hard task. All difficulty will vanish if we start with modest things, and ultimately we can rise to the heights of philosophy.

One thing more: philosophy can be made pleasing and instructive in things that matter if teachers of philosophy communicate their thoughts in a popular fashion. They are not asked to come down in their thoughts, but certainly we have every right to ask them to talk according to our intelligence.

B. S. MATHUR

D. A. V. College,
Cawnpore.

EDUCATIONAL FILMS

Motion pictures in general, with commendable exceptions, have not yet risen within a measurable distance of their educational opportunity. We particularly welcome, therefore, the promising experiment being made at Bombay with instructive films. Information Films of India and the Motion Picture Association of India are cooperating with the local Headmasters' Association in offering at a centrally located cinema a series of weekly short shows of educational value, to which students are admitted for a nominal fee. The showings, which are being given on sixteen Sunday mornings, were inaugurated on July 1st by Sir B. J. Wadia, Vice-Chancellor of the University of Bombay.

Besides the President's and other speeches, the first programme included "Our Heritage," a film on Indian architecture, "Tree of Wealth," a film about the cocoanut and its uses, a recent broadcast by H. E. the Viceroy to the Indian people and "The Valley of the Tennessee," a documentary film of the U. S. Office of War Information about a remarkable and widely beneficial reconstruction project in the United States.

The motion picture interests' object, according to the spokesman for Information Films of India, Mr. H. C. Hassim, their Public Relations Officer, is to create interest among teachers and students. Interest in entertainment films requires no fostering—sometimes the contrary! But interest in films of solid educational worth will, we hope, be quickened by these showings. For the most beneficent results, however, it will be necessary for the organisers to resist the temptation to exploit the opportunity by interlarding political propaganda and special pleading, as for the serum interests.

ENDS AND SAYINGS

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

Science may provide "bountiful goods"; it may, as also claimed by Mr. John D. Ratcliff, compiler of the *Science Year Book of 1945*, "provide security," though that remains to be proved, but definitely it is not "the one force that can set man free."

Sir Alfred Ewing warned us thirteen years ago, in his Presidential Address before the British Association for the Advancement of Science, that man was ethically unprepared for the powers with which science had endowed him. "The command of Nature," he said, "has been put into his hands before he knows how to command himself."

Fear of the potencies of science if unchecked has grown with the recent turning of its energies so largely towards destruction. The common man will need more than the reassurance offered by Mr. Ratcliff that

> Science is not to be feared. It is the dark thoughts in the minds of men that are a danger.

It is true that the danger lies primarily in the dark thoughts of men, but a man with dark thoughts is less of a menace without a bomb than with one.

Any power can be turned to good or evil use but, when to evil, it is quibbling not to call the power itself, so misdirected, evil in that use. Desirable as increased knowledge is, the great need of the day is less the advancement of science than a curb on the broadcasting of dangerous discoveries, and the refusal of scientists to prostitute their services to destructive ends.

Some of the ideas presented by Shri Bharatan Kumarappa in his addresses on "Villagism" to the Rural Work trainees at Pohri, Gwalior, on May 11th and 12th (*The Rural India*, June 1945), serve as a catalyst to contemporary thinking, precipitating irrelevancies and leaving the issues as pellucid as crystal.

> We must be clear in our minds as to what exactly we want to work for—mere material prosperity or human development.

Socialism aims at making available to all, the comforts which Capitalism reserves for the few, and represents therefore an advance. Its will to even-handed justice is an expression of the recognition, however shadowy, of human brotherhood. But even among Socialists, as Shri Kumarappa points out, "the question of whether an abundance of goods is necessary for human well-being is never so much as raised."

Another false assumption which Shri Kumarappa attacks is that labour saving is an unmitigated good. He calls history to witness that for nations to shirk work and leave it to slaves or to colonial races has been to take the high-road to their ruin. And he does not neglect to make the application to the individual, particularly pertinent in Westernised urban India, with its false standards of gentility in regard to work.

Shri Kumarappa makes out a strong case against large-scale production for India, excepting such key industries as provide machinery, raw materials and fuel for small industries, public utilities etc. He shows how producing enormous quantities drives others into unemployment; how competition for distant markets leads to strife; how factory routine deprives the worker of opportunities such as cottage production offers for the development of intelligence, initiative and the artistic sense.

The importance of the mother's role in moulding the character and outlook of her child makes it true that, as the Sargent Report recognises, "in any modern community it is even more important for the mothers to be educated than the fathers." The need for women's education is especially stressed by Shrimati Hansa Mehta in the recently published pamphlet, *Post-War Educational Reconstruction*, which contains her address delivered on the 13th of October last at Kolhapur. With a figure of 2 per cent. for literacy of Indian women, as against 22 per cent. for men, the urgency of measures for women's education requires no argument. Any plan for educational reconstruction requires a vast number of qualified teachers to carry it out. "One good teacher," Shrimati Hansa Mehta truly declares, "is worth all the best curricula on paper." The Sargent Report holds that all teachers in Pre-Primary schools must be women and recommends that at least three-fifths of the teachers in junior schools and half of those in senior Basic schools ought to be women. With universal Basic education in full swing, this will mean, Shrimati Hansa Mehta points out, 720,000 women teachers in junior and 300,000 in senior Basic schools, to say nothing of the Pre-Primary schools' requirements. And there were only 40,000 girls in the upper sections of high schools when that fairly recent report was framed! But educational reconstruction, as the writer emphasises in her introduction, can only be a part of a general plan of national reconstruction. Poverty, prejudice, child marriage and, in parts of the country, purdah, are obstacles that must be overcome before girls' education can come fully into its own.

In *Human Values*, an outspoken pamphlet, Mr. Jehangir B. Petit of Bombay challenges "The Art of Bribery and the Sale of Titles." Titles went well with swords and lace cuffs and knee-breeches. They are anachronistic today, though we have no quarrel with the English that alone among democracies they cling to faded trappings of a waning order.

Titles, however, play upon a common human weakness—vanity, amusing in a strutting child but less so in his elders. And in a subject country they are open to more serious objection. In honouring a Jagadis Chandra Bose or a Tagore any government would honour itself. But titles there have been and are, that to the commoner proclaim inscrutable the ways of kings. When an Indian who has acted in favour of the ruling power at his country's expense is knighted, suspicion is pardonable, however unjust in certain cases. If a causal connection exists in fact, the mark of "honour" is a badge of shame. Honour is, like nobility, innate or self-achieved. It

cannot be bestowed, though honours can, it is alleged, sometimes be bought, and honour sold.

The conviction of Dr. G. Arbour Stephens of Swansea, Wales, that world peace depends on peace in India, "the centre of the world," has led him to emphasise repeatedly the need to enable India's young to have adequate nutrition in the form of milk or milk products. He supplemented a challenging article in *The Medical World* of 23rd February with a later-published letter on the subject. The development of air transport will make the India of the future the central air junction of the Eastern hemisphere, which, Dr. Stephens argues, gives Indian health a key importance. If the present lack of nutritive standards in the feeding of the Indian child is allowed to continue, the air-junction may well prove the distribution centre of disease.

That milk for the Indian masses is a luxury article is a too-well-known fact. Dr. Stephens knows it from personal observation. His sympathy for the underfed Indian children has led him to stress the need for action but the major efforts must be made here. It is a question which is closely connected with the chronic rural poverty and has therefore to be planned for and solved in the reorganising of the country's resources in the post-war period.

"The Platonic Academy" of Florence, founded in the early fifteenth century by Cosimo dei Medici and developed by his grandson "Lorenzo the Magnificent" is written of most interestingly by Prof. Herbert L. Stewart of Dalhousie University, Nova Scotia, in the April *Hibbert Journal*. While not a formal institution, it played a significant part in the Renaissance as a rallying centre for exchange of thought among those quickened by the same new interest in the Greek texts. It aimed as much at cultural enrichment as at religious adjustment. It owed its origin, however, largely to the suggestion that a study of Plato might bring out the unity which underlies religious differences and so help heal the split in Christendom. The ultimate aim was "to find a religious principle somehow harmonising the world's philosophies."

They made no mistake in turning for that to Plato, so rich in mystical suggestiveness and in insistence on a real unity beneath the contradictions of formal expression. If they sometimes set the literary charm of the *Dialogues* above "the speculative depth" of their thought it was not by deliberate choice but through absence of philosophic insight. And, as Professor Stewart writes, not a few later "keen 'Hellenists' issuing beautiful editions of the *Dialogues*...have suffered under a like disability"! The Florentines at least did catch an

> occasional glimpse, genuine though soon forgotten, of the great principle of the science of religions; that not through coincidences in dialectical formulæ—however surprisingly numerous one may discover these to be—but through sympathy on a level deeper than dialectic is unification to be found.

The world's religions *are* the same in origin and essence, rooted as they all are in the unchanging Truth, but there is not one that is free from superstition and corruption. Any movement to uncover their common source, whether in mediæval or in modern

times, deserves the sympathy of all who set truth above dogma, ethics above creed.

The well-known Italian thinker, Signor Benedetto Croce, in a closely argued dissertation, "Considerations on the Moral Problem of Our Day" in the April *Horizon*, traces the recent history of economic thought. He brings out how the Marxist historical materialism and its ideological offspring have negated human and spiritual values thus rendering possible the present collapse of moral values. Communism, Fascism or Nazism represents in one or another form the denial of spiritual values or their subordination to economic and social ends. "The supreme moral concept of liberty was overturned...by the fantastic universal economic Determinism which contorted intellectual thought." This insistent emphasis on economics pushed more and more into the background the moral values which in the final analysis should be the solvents for economic conflicts. Rightly does Croce oppose determinism as any effective guide to life when he declares:—

> The problem, the only problem in practice, is to act justly, which means morally in concrete cases, in other words, to establish and promote the greatest degree of liberty or human creativeness possible in given conditions. Any other form of justice which may claim to establish itself through the exclusive adoption in all situations of one or other of the opposing economic schemes is Utopian.

One may not accept his assumption, however, that "there is no other justice existing in the world but that which operates in reference to each individual case." Evidence is voluminous that the concept of justice is deducible from the operation of the invariable laws of nature that govern all existence.

Croce rightly believes that the way out of the present *impasse* is not through "barren and coercive political assemblies" or through "planned political restorations of old gospels" but only through "the consciousness of man's mission and duty, the one force which, if he so wills it, never fails man...." And in what else can man's mission consist but in rehabilitating the discredited human and spiritual values and making them the basis for the future?

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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WHAT PRICE RACIAL HATE?

[Few themes are of more pressing urgency than that discussed here by **Paul Eldridge,** author of *My First 2000 Years* and *One Man Show.* Absolute equality among human beings, except in ultimate potentialities, there can never be. Mental and moral differences are real, however temporary. But these distinctions do not follow racial lines or any other of the superficial lines of cleavage set up, to man's undoing, between man and man. Even-handed justice has to recognise *all* men as brothers and act accordingly. And that means, in redressing ancient wrongs, avoiding new injustices to other groups, which would but sow the seeds of bitterness and future strife. If Gentiles, for example, recognise and treat the Jews as brothers, the latter will require no sanctuary on territories which would have to be taken away from others to be given to them! What is true of Jews is equally true of Negroes in the U.S.A. If the next great world-strife is to be avoided the principle of *Universal* Brotherhood must be applied *in actu* and not receive only lip-service.—ED.]

By what bizarre impertinence does one man claim mastery over another? Is he born by different means? Does he breathe, feed, sleep differently? Has he discovered the elixir of eternal youth and eternal escape from pain? Can he avoid death?

By what strange aberration from logic does he proclaim that the pigmentation of his skin gives him the right to trample upon those whose skins are variously tinted, or whose noses or lips or eyes are differently shaped?

By what colossal hypocrisy does he interpret the Fatherhood of God and the Brotherhood of Man, which he proclaims from all his altars, to mean that only *his* faith, only *his* dogmas, only *his* prayers are acceptable to the Divine Spirit, and that therefore he has the right to destroy all other temples and to trample upon all other worshippers?

What race, what nation, has received the mandate from Nature to announce itself the superior nation, the superior race? And by what monstrous philology has it

come to interpret superiority not as privilege to serve, but as freedom to crush?

Nature is the eternal democrat. She mocks and confounds and despises the snob. The sun enters the pariah's hut and squats alongside of him. The rain washes all faces, of all colours, those shrunken with hunger and those plethoric with satiety. The wind reddens all noses, the disdainful and the pinched, and whistles into all ears. In the bowels of the Earth all flesh turns to water and all bones are ground and mingled together, and empires sleep tier upon tier in their common shroud of dust.

What fool trumpets his vanity? What nation is great without being humble?

At the core of man is the clamorous urge for happiness—the integration of his emotions and thoughts—the weaving of his multitudinous disparate threads into a meaningful pattern. As with a man, so with a nation. Indeed, the happiness of the one is contingent upon the happiness of the other. In a happy nation the individual cannot escape its radiation, as he cannot escape the radiation of the sun. It penetrates him whatever his personal condition may be. It warms him and soothes him and brings him a message of hope. It lends dignity to his sorrows, for happiness is not merely exultation but understanding and sharing and partaking.

In an unhappy nation, the happiness of the individual is a mere *tour de force*, a gesture of bravado, a fling of defiance. Withal, it is as fragile and ephemeral as a leaf which challenges the winds in late autumn. Sooner or later it is engulfed by the unhappiness of the multitude.

The happiness of a tyrant, who like some vile vampire feeds upon the unhappiness of his nation, feeds upon poisoned carrion and dies of it.

Like peace, like truth, like justice, happiness must be indivisible or it will have neither validity nor permanence.

In the days when nations could raise stone walls and lower iron gates, happiness could, for a period at least, be localized. But even then, the truncated world demanded reunion and hammered and rapped until the iron of the gates bent and fell and the stone of the walls crumbled into dusty heaps.

But the Earth no longer has any boundaries save the horizon. Seas are leisurely back-roads and, in the air, sound has become the tortoise in the race with man's winged things. The Earth is so sensitised by the myriad wires wound around it and woven into it that, touch any spot, however lightly, and all of it vibrates in response instantaneously.

As nations merge into nations physically, they also merge morally, and the happiness or the unhappiness of one determines the happiness or the unhappiness of the others. What infantile Cain of a nation can kill another now and shout "Am I my brother's keeper?" What infantile

Goliath of a nation now can challenge mockingly the others ? A thousand Davids are ready to hurl their stones ! Neighbours must smell each other's cooking. The wise and good invite one another to their tables ; the fools and the wicked shut their windows—and stifle.

A motionless body becomes paralyzed ; a motionless soul evaporates in malodorous fumes. The chief ingredient of happiness is motion—motion with an aim, a forward motion, a motion which shakes the dust and the dregs and replenishes itself constantly with fresher things. This motion has a name—progress.

The highway is not always asphalted, nor has it always milestones to indicate the distance traversed, nor always arrows to point to the right direction. But so long as ramparts are not built about it and barricades do not rise in front of it, the caravan can wend its way—now faster, now slower, now joyously, now painfully, now in the refulgent light of day, now in the heavy darkness of night.

But man, man's cruelest foe, does raise barricades and does build ramparts, and the motion which should be a forward motion, which should be the motion of progress, becomes a circular motion, maze into maze, a motion, which finally, in blind rage, in maniacal desperation, terminates in war. For war is the other name, the true name, of the blocking of the road of progress.

Many are the ramparts and many the barricades, but none so formidable as those of race and hate of race. They are thick and high and studded with broken glass and sharp nails and wires which burn and kill. And slow and bloody indeed is the passage of the caravan of progress encountering them.

How long shall man be his own torturer ? How many cataracts of blood must he watch rush into the river of time, how much devastation and carnage must he witness, before he accepts the law inexorable that evil flows back to swell its source and that injustice is the gibbet from which the judges swing ?

America brought a handful of frightened blacks from Africa and made them slaves. Not all the pompous chatter of all her pious pundits could erase the wrong which, like all wrongs, evil flowers of the jungle, grew luxuriantly, and the day came when America, rent in two, waged a horrible war, and the blood and the fire purified her for a while. But now, the same blacks—millions in number—once again are treated as inferior beings, badgered and dishonoured and segregated like unclean animals.

Unless America proclaims, not by futile sounds out of idle mouths, but by deep feeling in the heart and deep understanding in the mind, the absolute equality of all human beings —unless she says, and upon her honour means it, " What difference does it make that a man's skin is black or white or brown ? Each man shall be judged by himself alone, his own worth and his own demerits "—and unless she acts upon that affirma-

tion swiftly and unequivocally, it is as certain as the eternal pulsation of the seas that America shall once again wade in her own blood and be scorched by flames !

For centuries Great Britain has enslaved India—a continent—where languages were born and religions found root and blossom; where splendour and glory dazzled and art and wisdom thrived. Unless Great Britain renounces forever the ignominious slogan "the white man's burden," by which she seeks to prove that India is incapable of ruling herself; unless she ceases to promulgate the evil lie that "East is East and West is West, and never the twain shall meet," by which she salves her conscience for the dissensions she causes and the injustices, her own shores shall surely be ravaged by dissensions and injustices, for they are as contagious as and spread like cholera and the bubonic plague.

And unless most of the nations of the Western world, small and great, cease to hound and torment another ancient people because it cherishes its own faith and will not forget its magnificent and tragic history; and unless the gates to its home in Palestine are thrown open, the scourge of war shall again whip the Earth—perhaps even before the débris of the present war has been cleared and the stench of the holocaust has disappeared. For they who ride upon scapegoats ride into the fire.

And so with every injustice and every tyranny perpetrated by race against race anywhere upon the globe. Pyramidal is the cost of hate.

Man—*qua* man—lives less by bread than by morality, and in proportion to his adherence to morality, he progresses and is happy. Inevitable as the laws of nature are the laws of morality, and as implacable. Indeed, they are identical, viewed from different angles. And as the first law of nature is that there are no favourites—no master tree and no slave shrub, no master beast and no slave insect, no hierarchy of flesh and fin and feather—but that each one is perfect unto itself, so the first law of morality is that there are no higher or lower races among men, that the differences between them are trivial and superficial, and that indeed, there is but one race—the *human* race.

In the earliest recorded documents one already catches glimpses of this groping toward the universality of man. Even while man still devoured man, tribes made alliances with other tribes, and as they pledged eternal fidelity by drinking of one another's blood, they unconsciously proclaimed that all blood flowed from one vast heart and was living food for all veins.

With each step forward man became more and more aware of this phenomenon and prophets and philosophers and poets from all corners of the earth expounded and exhorted and sang the mystic oneness of all men of all races.

In modern times, science with her cold and impartial eye looked

through the lens and watched the phials, and brought the ultimate and inalterable verdict: "All men are created equal and no race is the master race."

After long and terrifying ages of famine and plague and ignorance more perilous than plague, man, saved from annihilation by a fluke, has acquired at last the means whereby he can fill permanently his bins and reservoirs and kill the germs that once decimated humanity, while ignorance, relentlessly pursued by knowledge, flees from one domain to another in futile hope of respite.

Now the highway of progress has no dead end. Now it traverses the entire globe from horizon to horizon. Now each milestone is a monument to inventions and discoveries beyond all the dreams and the visions of the centuries.

But man sits on the curbstone and weeps. He curses all the inventions and all the discoveries, for what have they been to him but demons of destruction and murder? What have they brought him but famine and plague?

Still, by some incredible miracle, man is about to have one more chance—but the very last. Now it is between life and death. Will he allow his morbid vanity to block his path again, to drive him into the maze which has no exit? Will he once more permit the cancer of hate—colour against colour—race against race—religion against religion—to flourish and devour the Earth? That is the burning question! Politics, economics, war, peace, security—all hinge upon it. Race hatred is both the dynamite and the flame. Here the tyrant feeds on pasture ever fresh; here the frustrated failure finds rank and significance; here the disgruntled discovers the balm of consolation. The devil's manna this, offering, to those who partake of it, whatever taste they desire. And all who taste of it, go mad.

What price racial hate?

PAUL ELDRIDGE

WEAPONLESS WAR

THE TECHNIQUE OF SATYAGRAHA

[Many of our readers will remember **Srimati Lila Ray's** illuminating analysis in our October 1944 issue of what is implicit in Gandhiji's spinning-wheel. She writes here on a subject of even wider and more timeless implications.—ED.]

If the idea of countering evil with good, violence with gentleness, cruelty with harmlessness, is as old as human thought, Satyagraha, or the technique of its application to conflicts on a large scale, is new. Tolstoy, Thoreau, Ruskin and Marx himself are chief among the modern thinkers who have contributed to it. The ideals of the nineteenth century find in it their logical conclusion and the practical atmosphere of the twentieth has made possible its ripening into a successful method of resolving our difficulties through the agency of the best in us instead of the worst. Satyagraha, though considered by some to be medieval in its implications, could not have been given practical form in an age less concerned with the economic welfare of mankind. It is the product of the same tendency in human affairs that has given us modern nursery education, preventive medicine and prison reform.

Mahatma Gandhi declares that Satyagraha embodies a general principle capable of universal application. It has been codified in the Ten Commandments, in the Golden Rule, in the teachings of Buddha, Mahavira and many others. Marcus Aurelius has called it benevolence:—

> Consider that benevolence is invincible, if it be genuine, and not an affected smile or acting a part. For what will the most violent man do to thee, if thou continuest to be of a benevolent disposition towards him, and if, as opportunity offers, thou...show him with gentle tact and by general principles that...even bees do not as he does, nor any animals which are formed by nature to be gregarious.

Further he writes: "The wrong-doer has done thee no harm, for he has not made thy ruling faculty worse than it was before." And he adds that the best way of avenging oneself is not to become like the wrong-doer. Did the Roman Emperor learn these things from the civil resisters who practised Satyagraha in his own reign, the Christian martyrs?

It is now, though it has not always been, the accepted behaviour in and out of the drawing-room. A time was when a man was obliged to fight any other of his rank and sex he happened to meet on the road and so was compelled to go about clad in heavy armour. Life-blood

has been habitually spilt at the drop of a glove. A sword could be hung by a hair over the head of a guest. That such days are happily past confirms our faith in human progress and gives us hope of a future when the barbarities of national behaviour also will have succumbed to the reasonableness of more gentle manners.

Satyagraha means simply being considerate. It begins not with the aggressive assertion of one's own rights, whether national or individual, but with the correct and generous recognition of the rights of one's neighbours. Not to recognise the legitimate aspirations of any section of the human race is storing up tribulation and terror for our children. To acknowledge Satyagraha as the law of association is to acknowledge the law of life, for human beings cannot live in utter isolation from each other. It follows, there can be no unjust rights. The opponent is not to be regarded as an enemy any more than an opponent at the bridge table or on the playground. He is merely a friend who is compelled to act in accordance with his perceptions, as we all are, no matter how restricted these may be for the time being. Every care is taken to give him opportunity and encouragement in the direction of just and right action. Incitement to do wrong through provocative speech or behaviour is avoided. Impeccable courtesy in speech and manner and thought can provide a basis of unity for apparently the most irreconcilable stand-points, a basis for the trust that begets trust. Without it successful negotiation is impossible and, in the technique of Satyagraha, negotiation preferably precedes action. It must not be the fault of the satyagrahi or non-violent soldier if the stage of negotiation is never reached. A sincere desire to negotiate and a readiness to agree with the opponent, if only to agree to disagree, are an indispensable part of his equipment. For in Satyagraha conversion born of persuasion replaces coercion and if the conversion is to be voluntary, as it must be to be genuine, frequent personal contacts are helpful.

The ideal of modern medical practice is the eradication of disease through the provision of an environment unfavourable to its incidence and spread. The ideal of Satyagraha is the eradication of violence through the provision of a moral atmosphere inimical to its use. For, even as the best doctors, educationists, psychologists and prison superintendents have long since realised that to use force as a method of settling anything invariably does the opposite and have accordingly altered their approach to the problems in their particular fields, so the satyagrahis are striving to alter the means by which political, social and national differences have hitherto been kept perpetually in ferment and to create an atmosphere in which real and lasting settlements are possible, settlements that will furnish irrefutable evidence that man can

act and has once more acted nobly and justly. The failure of the coercive method in these four spheres has never been more obvious to sensitive observers than it is today. It hardly needs underlining. Writes Professor Whitehead in his *Science and the Modern World*:—

> In the history of the world, the prize has not gone to those species which specialised in methods of violence or even in defensive armour....There is something in the ready use of force which defeats its own object. Its main defect is that it bars co-operation.

That is why it is easier to conquer than to rule for, as Laski says, violence and freedom are contradictory terms. The unconditional surrender of the vanquished solves nothing unless his freedom be restored to him. Without freedom there can be no co-operation and without co-operation nothing but despotism. All war being civil war, it both can and should be conducted civilly. Satyagraha never closes the door on co-operation; its spirit and technique are directed solely to the preservation of the social bond in the hearts of men whereby they live and which violence shatters. There is and can be no compulsion. The satyagrahi co-operates with his opponent in an effort to help him overcome his difficulties. And in the non-violent ranks discipline as well as enlistment is purely voluntary. Gandhi has repeatedly declared that the only authority he has over his men is moral.

The analogy between violence and disease can be profitably pursued further. For violence is but the overt symptom of a deep-seated ailment, ill-will. Ill-will is born of frustration and the consequent sense of inner failure, no matter how heavily overlaid with psychological alibis. The ordinary man is satisfied when his basic needs are satisfied. To list them is not to be platitudinous even after some thirty centuries of manhood. They are four: sufficient food, sufficient clothing, a healthy habitation and engaging in productive labour. A well-fed, well-clothed, well-housed person engaged in labour that satisfies his inherent need to be productive, labour that developes instead of destroying his skill, is not likely to harbour a grudge against the world, his times, his society or his fellowmen. The antidote for ill-will is good-will and good-will to be universal and genuine must be based upon the satisfaction of these four fundamental needs. It is the anti-infective vitamin which protects against an outbreak of violence. There is a far larger amount of good-will in circulation than is generally supposed, for men are naturally good-natured and friendly. Want and injustice throw their tempers out of gear. Mahatma Gandhi only asks us to cash in on this good-will for the squaring of our differences and the alleviation of injustices. With its conscious cultivation intolerance of all kinds will diminish, national competitiveness be brought under control, racial and class discrimina-

tion disappear. It can make democracy workable and go a long way to securing to men the economic conditions that will stabilize it. Satyagraha presupposes the possibility of organising the forces of good-will for the benefit and protection of all people of all races, creeds, classes and colours. Gandhi does not doubt that

> if it is possible to train millions in the black art of violence which is the law of the beast, it is more possible to train them in the white art of non-violence which is the law of regenerate man.

Freedom of worship, social equality, economic democracy, the last symbolised by the spinning-wheel which alone can make practicable the harnessing of good-will permanently in the social service of mankind, and non-violent non-co-operation constitute the programme of Satyagraha. It is a very mild one. Only the fourth item has anything to do with politics or involves any conflict with authority. Essentially it consists in the voluntary withdrawal of the social sanction which alone can give legitimacy to the acts of an existing administration. Yet political Satyagraha is impossible without the first three, for its technique begins and ends with constructive work in just these three fields. It is here the satyagrahi receives his training and finds the opportunity to acquire the requisite measure of discipline. Constructive work, inclusive of personal productive manual labour, is to the satyagrahi what his laboratory is to the scientist. Through it, he prepares not only himself but the people, imparting to them the knowledge of Satyagraha necessary for successful non-violent action and helping them to develope the moral stamina that will enable them cheerfully to endure the suffering and the sacrifice which will ultimately win them their rights. To it he retires after any temporary set-back, to gather new strength. It is his answer to the obstinacy of his opponent. This work never ceases, being carried on without relaxation, whatever the prevailing political weather.

Four stages can be distinguished in the technique of Satyagraha. The first, constructive work, underlies and sustains all the others. The second is the framing of specific demands. The exigencies of each new set of circumstances may be said to dictate these. Mahatma Gandhi has, however, consistently followed certain principles in their selection. The demands represent the minimum acceptable to the satyagrahis, thus precluding the possibility of bargaining or compromise. This also simplifies the issue. The issue must be kept perfectly clear in order to render ineffective any attempt by the opponent to obscure it or to side-track the attention of the people. In the eight non-violent campaigns which Mahatma Gandhi has conducted, it has invariably been the case that, with the protraction of the movement, the original demands, far from being

lowered, have been enhanced. Thus in South Africa the movement began with the declared object of securing the repeal of the Transvaal Act 2 of 1907. When it ended, this Act had been repealed, its threatened extension to other parts of South Africa prevented, the oppressive £3 poll-tax on Indians removed and the system of providing labour by indentured immigration from India abolished. Indian marriages, which up till then had been refused the sanction of South African law, were henceforth to receive full legal status, the vested rights of Indians were assured protection and maintenance, and the principle of legal racial equality had been vindicated. All this took only eight years.

The demands settled, the struggle enters upon its third phase, that of public agitation and propaganda. It is the phase of mass meetings, tours, conferences, representations, deputations, protests, test cases, negotiations. It is vocal, whereas the preceding phases have been silent, and concentrates upon the creation of a strong, intelligent and critical public opinion.

The fourth and last phase is non-violent non-co-operation, culminating in civil disobedience. If the preparation has been thorough enough this stage need never be reached. Preparation alone can suffice to bring about a settlement. Such was the case in the Viramgam customs-barrier dispute. Civil disobedience is only resorted to when all other *civil* means consistent with self-respect have failed. In this the utmost patience is imperative. The satyagrahi never desires a conflict. It is forced upon him by the imposition of insult or injury by the opponent. It therefore has a defensive character. "It will be contrary to every canon of satyagraha," writes Gandhi, "to launch upon the extreme step until every other is exhausted. Such haste will itself constitute violence."

These four stages are not sharply differentiated and may be to some extent concurrent. Details are tentative and there is no stereotyped procedure. Civil disobedience may on occasion be suspended. Gandhi has never hesitated to suspend it when outbreaks of popular violence were threatened and disciplined control of the movement was placed in jeopardy. Herein lies the mysteriousness of Gandhi, his unpredictableness and his alleged inconsistency. As a relentless and tireless experimenter he has been compelled to change tactics again and again. His mistakes he admits with a courage rare in human history.

"Ahimsa is a science," writes Gandhi. "The word failure has no place in the vocabulary of science. Failure to obtain the expected result is often the precursor to further discoveries." And again he declares, "There can be no defeat or demoralisation in Satyagraha. People who are truthful, non-violent and brave do not cease to be so if their leaders fail to fulfil their expectations." They do without leaders or elect others. Apparent failure—and let

it be noted that seven of Gandhi's eight campaigns have been completely successful and the eighth is by no means over—implies some flaw in the manner of application of the non-violent principle, not defeat. The satyagrahi sets himself to discover and repair that flaw. For has not Patanjali written, "With the perfecting of *ahimsa*, all enmity ceases"?

Satyagraha, being new in the history of the world, has much leeway to make up if it is to substitute right for might in the administration of the world's affairs. Each new test reveals greater and more far-reaching powers. The people of India are slowly and painfully learning how to use those powers. Their revolutionary properties have yet to be fully realised. Gandhi invites all to join him in his research. "I have not worked out the science of Satyagraha in its entirety," he writes. "I am still groping. You can join me in my quest if it appeals to you and you feel the call."

LILA RAY

SOIL KNOWLEDGE

A Conservation Laboratory project sponsored by the Ohio Division of Conservation and Natural Resources, the State Department of Education and the Ohio State University is worth emulating in a predominantly agricultural country like India. The object is to provide practical knowledge of conditions that affect the soil and of ways of putting it to maximum use. During the six-week course students are allotted plots of land and study in detail soil condition and quality and such influential factors as vegetation and weather, so that the possibilities of improvement may be assessed. The student is enabled to acquire experience "that can be turned to direct use in the locality where he works." Not the least contribution of the course is the complete ecological picture drawn, "the relationship of life to life, of natural processes to the welfare of man."

If the average yield of Indian agricultural labour is nothing to compare with levels reached elsewhere, part of the reason is to be sought precisely in the comparative neglect of the possibilities of soil improvement and workers' common unwillingness to adopt improved agricultural methods. Many factors govern the Indian situation, not the least important of which are the peasant's ignorance and poverty. But here as in many other respects he has to be educated to make the best of his land. The American example may prove a good model.

THE FOOD OF LIFE

[**Dr. Josiah Oldfield,** now Earnshaw-Cooper Lecturer in Dietetics to the Lady Margaret Fruitarian Hospital at Sittingbourne, Kent, with which his active connection dates back to 1903, has to his credit many years of ardent service of humanitarian causes. The founder of the Society for the Abolition of Capital Punishment was awarded by the Oxford University the degree of Doctor in Civil Law for his thesis on Capital Punishment. He raised and commanded a Casualty Clearing Station and ambulance in the last war until invalided out with the permanent rank of Lieutenant-Colonel. And he has published many books on diet reform, on which he writes here.—ED.]

Life on this planet is connected with two processes: the first is called Reproduction, which is necessary for the Continuation of Life, and the second Evolution, which is necessary for the Improvement of Life.

The human body is made up physically from what is eaten and drunk, and upon the constitution of the human body depends, to a considerable extent, its fitness for utilisation by the spiritual entities which are dominant in Evolution.

Those, then, who would teach of "the Pathway" of human life must be prepared to advise upon foods and upon drinks, in that the sustenance of the body is essential for the perfect functioning of its organs.

The human body, differing from the body of all other animals, has the need, not only to develop in beauty of form and adaptation for its needs, but also in fitness for the reception of that spiritual guest which constitutes the essence of the Human.

The important problem, therefore, is to learn what are the Cosmic Laws with regard to the nutrition of the body. Herein we have to consider two problems; the first is the materialistic growth and sustenance of the physical body; the second is those ethical laws which determine the source from which the sustenance may be obtained.

Roughly speaking, the great problem is: Should a Human be fed on the food of a Tiger, or fed upon the sustenance of an Angel?

It has been laid down by all religions and by historical observation, that the Tiger represents a class of animal which lives by killing, by devouring the flesh, by drinking the blood and by preying upon defenceless and innocent creatures round it.

The diet of the Angel type is represented by the foods called "Manna," or "Nectar" or "Ambrosia"; or "the Fruit of the Trees of the Garden of Life." This food is obtained direct from the hands of Mother Nature, and is sometimes spoken of as "the Bloodless Feast."

The great problem, then, to decide is whether it is better for the human race to live on the first type, or on

the second type. All other distinctions are of minor importance.

One of the best ways of learning is by observing the teaching of Mother Nature to her young ones, when they first come into the world, and before they are affected by the habits and customs of their environment.

Roughly speaking, the cub of the tiger, or the kitten of a domesticated cat, will select a living victim which it will put to death with delight; in its dying agonies it will find pleasure; in breaking it up and tearing it limb from limb it will manifest a frenzy of ecstasy, and in the eating of the blood and the flesh it will manifest supreme satisfaction.

If, on the other hand, we take a human child, which has the opportunity of choice, we shall find that children will not be attracted to killing and tearing up and eating the creatures round them. They will not be attracted by the smell of blood or be put into ecstasies of delight by the cries and the groans and the agonies of the victim being put to death.

The human child will go and gather green corn from the harvest field, or rub out the ripe grain into its hands, or pick and eat fresh shoots and dig up sweet roots or gather the delightful salads and vegetables of the garden. Above all, the ecstatic sight, smell and taste of sweet juicy fruits will call imperiously to sight and smell and taste of every Human Child. The human child will also co-operate with the gentle mother cow in the sharing and production of milk, butter and cheese, and, with the busy insect, it will help to gather honey from a thousand flowers.

Cosmic Law, therefore, still, after millions of years wherein various tribes have been compelled to live on flesh foods, still retains its primitive obedience to instinctive Law and claims that its food should be obtained from the kindly fruits of the Earth.

It should never be forgotten that by the Laws of the Universe, everything which is of benefit to the race tends to be reproduced, and the original stock modified in harmony with the improved goals.

Had it, therefore, been better for the human race to develop towards carnivorism, we should have found, as a result of millions of years of flesh eating, that amongst those races who adopted the flesh-eating habit, an anatomical and physiological change towards the constitution of the carnivoræ would have developed, but this has not taken place.

To me, this is the most important basis for deciding what is the range of foods that is beneficial to the race of men.

If we come to the second great problem of Ethics, we have first of all to recognise that if there is one great Creator, *Ethics and Science must go hand in hand.* That which is scientifically sound must be ethically right; and what Ethics lays down as

correct, must be found to be in harmony with Scientific Law.

Again we ask, is the human child by instinct a lover of cruelty? Do its parents encourage the love of cruelty as something which will develop its character towards higher and better things?

The answer is definitely "No."

Even if a mother herself eats lamb, she will try to teach her child to think only of the little plaything in the fields as something to be treated kindly and petted and cared for.

Mothers and fathers always have to hide the cruelty side of their own habits, until they have taught their children to copy these habits, so that the children then will have become so addicted to the taste of flesh as to be as self-indulgent and hypocritical as their parents, and so will overlook the method by which their acquired tastes are satisfied.

The tiger and the cat teach and encourage their young to develop *the habit of cruelty*. The human professedly teaches its young *the habit of Gentleness and Kindliness* to everything which can suffer.

The Law of the Cosmos, therefore, is apparently not only "Thou shalt not eat flesh," but also, "Thou shalt not kill or torture anything that can suffer."

Material science reminds us that the human animal is not provided with teeth or jaws suitable for catching and tearing the escaping victim; that the human scent sense is not adapted for following the trail of the prey with its nose to the ground; that the maxillary articulation in the human provides for round and round mastication. Man has not that fixed jaw which goes up and down to hold and to tear a struggling victim and its flesh. The human hands are not fitted with claws, nor do the organs of reproduction follow in sequence the laws of the carnivores.

A carnivorous animal has its digestive organs adapted for the bolting of flesh food but a human who copies this method of feeding soon begins to show signs of maldigestion.

From the evolutionary point of view, the human has followed along the road which the anthropoid explored. By lifting its face to the sky to search for fruit, it has not only learned to go on two legs instead of remaining four-footed, but it has transferred the chief organ from smelling out its prey on the ground, to looking up to see its food patterned against the heaven above.

The apposition of the finger and thumb belongs to man alone. Whereas claws are the finest weapons of the carnivore, the sensitive finger tips and the flexible hands enabled man steadily to go on and on in the upward scale of Evolution.

The Tiger cannot develop upwards towards Heaven. The Man should not retrogress downward towards following its victim to its earthly den.

Human stereoscopic vision too goes hand-in-hand with the apposition of the finger and thumb.

It is quite true that one acre of land cultivated with fruits and

vegetables will grow as much nutriment as twenty-three acres of land laid down for pasture for the provision of the flesh of the herbivores for human food.

This, however, does not appeal to me greatly, because if it were true that the eating of flesh was on *the higher line of Evolution* of man, then I would argue that it is better for a small number of men to live upon an extravagantly expensive dietary obtained by using large areas of pasture-land, than to have a teeming population living upon intensive cultivation of the soil.

Physiology, however, emphasises that the organs of digestion and of excretion of the human animal are specially fitted for obtaining the greatest amount of evenly-developed energy with a minimum of poisonous excretion, from a concentrated diet of grains and pulses and fruits and nuts. Man, therefore, need not spend all his life, like a cow, eating grass from morning to night in order to get enough to eat, nor like a tiger surfeited with protein, alternating between excitable activity and somnolent idleness.

All history and all inspired tradition has tried to teach the human race that the goal of the future Heaven for man is what is called a "Paradise" or "Garden."

It is only here and there that we find occasional aberrations, where human ethics have gone astray, and where they have set men to visualise a Valhalla with its gorging feasts, following bloody fights and battles; unending successions of excitement and exhaustion; and Heaven as a place of slaughtering, feasting, drunkenness, fighting, lust and cruelty.

The main trend of human Evolution has always been towards a higher and gentler future, and the basis of all such progress lies in the development of Compassion and Amity to overcome Cruelty and Enmity.

I have no hesitation, therefore, in saying that the point of view of Ethics and Science alike is that "The future is with the Fruitarian." That it is the Tiger and the Jackal in the human that will die out, and that it is the Angel in the Human that will develop and live.

The world has become conscious that there can be no slaughterhouses in the angelic realm of the future.

Every man and every woman, therefore, who wishes to enter on the Pathway that leads to this land, must commence by accepting "the Diet of the Garden and of the Orchard."

A "Fruitarian," says the dictionary, "is a man who lives on fruit." "Fruit," says the dictionary; "is everything the earth produces suitable for the sustenance of man." "Fruit" therefore, includes all roots and vegetables; all grains and pulses; all plant and bush and tree fruits; all nuts and young growing shoots; the sweet sap of trees like the birch, and of reeds like the sugar-cane.

It also covers, with a kindred extension, the "fruits" of animal labours, like the milk, butter, cream, ghee and cheese, from the co-operation of cows, goats, buffaloes, camels, etc., and the delicate results of the toil of bees in gathering nectar from a million scented treasure houses, and in joining with man to store the resulting honey into granaries of honeycombs for their joint use.

JOSIAH OLDFIELD

SOME ASPECTS OF ÆSTHETIC CRITICISM

[**Shri N. C. Mehta, I. C. S. (Retired)** lectured at Bombay on 18th June 1945 under the auspices of the P. E. N. All-India Centre on this subject of importance not only to the modern artist but also to the public with which he finds himself today so largely at cross-purposes. The distinguished author of *Studies in Indian Painting*, a classic in its field, brings out in this somewhat condensed report of his lecture that the ideals of antiquity have very much to teach the moderns about art, as about so much besides!—ED.]

What is it exactly that people are looking for in a piece of art, particularly in a country like India, where the life of the people is dominated by the religious impulse? Take a wonderful Dancing Shiva. Was it intended to be an æsthetic masterpiece? The man who wrought it was not in the least interested in putting out an æsthetic masterpiece. He was primarily interested in fashioning some reflection of Divinity. It was meant, like any icon of any religion, as an aid to spiritual development. It was not a question of the expression of individual idiosyncrasy. The "æsthetic motive" was, in fact, completely absent in all the masterpieces that have come to us from ancient art. Only a few names have come to us where their achievements were outstanding. The great temples of Abu are supposed to have been made by Shobhan, a rare architect. The names of some of the people who worked on the Taj have also come down, but that is exceptional. Yet the artist got a place of immortality, even the humblest artisan. If he had fashioned an image of the Deity, it commanded the homage of the mightiest. The artist, though he did not call himself an artist, had his place in the scheme of things.

The definition of art in the Indian scriptures was comprehensive. In this country we have never confined the arts only to music, painting, dancing and sculpture. We have extended our list of arts to some sixty-four items. Anything, in fact, which can integrate purpose and excellence can claim the title to art.

In every urban centre today beauty is a refugee in the museum cases. Where then does art live? The art is in places less sophisticated than the urban centres of factories and slums and what we choose to call civilisation. Art, in all traditional societies and wherever the country is not completely urbanised, still lives in the villages, in the homes of the people. Art is not something apart from life. It is actually lived. The temples are places where the people still go. Art for art's sake means nothing except the display of individual eccentricity, of no importance whatever to the community. It is only the power of interpreting the fundamental and elemental corporate life and corporate needs that has any significance.

Has then the modern movement no value? Life is many-sided. There is an element of entertainment and it is here that the æsthetician comes forward, ticks off the various objects of art, is happy to show you the differences of style, as if the style were anything but an accident! The main ideas remain unchanged for centuries. That does not affect individual style. No one suggests developing music in accordance with automobiles, aeroplanes, radios etc. That does not prevent the artists from improvising within certain limits and expressing themselves in accordance with the mood and the time in a variety of ways. But art must be intelligible if it is not to be a merely personal accomplishment. The world at large requires something in the language which it has understood. Is the modern artist using such a language?

We quarrel about the Bengal School or the Bombay School or the Cubists or the Surrealists. Suppose I build a temple, installing an image of the Buddha. It will not require any commentary whatever in any part of the world as to what school it belongs to. The fundamental meaning will never be lost. And that is fundamental for a piece of art in any line. Judgment must be on the basis of the universal qualities of artistic excellence. The only standard of judgment is the excellence of the object itself, just as you judge a rose not by comparison with an oak but by the perfection of its own development. Similarly you judge a piece of art because the whole function and utility have been integrated well or otherwise. It is a rare coincidence where the idea and the workmanship—the function and the significance—are found in a unity, and there you have a deathless monument. The sādhanā or the capacity of the artist helps determine the artistic value of the production. Art is always an embodiment of a preconceived idea.

Scholars are sometimes even greater ignoramuses than the public. Scholarship is much easier than understanding. For centuries in this country scholars have talked about what constituted beauty. One of these writers, Hemachandra, in the twelfth century, said that a poem was meant, among other things, for *ananda* (bliss), and he defined *ananda* as cognate to the realisation of Brahma Itself.

Plato said that art was for the bodies and the souls of citizens. The modern art, which produces the æsthetic impulse as a reaction, seems to be confined to physical reactions, because, in the kind of society in which we live, the soul seems to be slumbering and this art, the art of the temple, the art of the icon, does not seem to speak unless that soul is first roused from its slumber, a slumber not of philosophic calm but of ignorance. Art, for its proper understanding, depends upon knowledge, and beauty is the concept of the philosopher.

Art, I repeat, is simply the embodiment of a preconceived idea in some

material form. How far has the artist succeeded in what he is trying to do ? In the great days of art in India and China the fashioning of objects was the same language that the poets were singing. We have been guilty of committing blunders in judging mediæval poetry. Take Mira, perhaps the greatest of women poets. Suppose she were to hear that modern India was thrilled by the lovely words and music of her poetry. She would be shocked. She was not writing beautiful poetry. She was singing in praise of the Divinity so that anyone hearing her songs would think of the Divinity. Similarly Tulsidas, Surdas and others. Kalidas, Shelley and Wordsworth were a breed of lesser men than these.

Art furnishes the ladder for ascent to the life of the spirit. Roger Fry thinks that sheer perfection of workmanship is a hindrance in arriving at that frame of mind which would immediately grasp the Deity. One of the first and greatest writers of ancient India, Ashwaghosha, writes in *Saundaranada* that the aim of his book is the liberation of the soul, but, seeing that the world is wrapped up in the senses and that people will not look at things which are not coated with some delectable matter —like the honey of no medicinal value which the physician prescribes to be taken with his mixture—he has couched his message in poetry. He hopes, however, his readers will not lose themselves in similes, metaphors and verbal conceits. Such was the traditional art.

Any who have seen the great masterpieces of Mogul portraiture or of Western art are naturally in ecstasies as to the quality of line, the texture, the sheer symmetry of the setting. Yet the moment the royal patron was gone, such art lost its roots. An art depending upon the patronage of the few has no roots in the soil of the country. The potter is humble and modest. He turns out objects which will be recognised by the collectors as art a few hundred years later. His wares are not cluttering valuable space because he produces for a market, to meet exactly the demand of his people. The humble art of the potter is not something apart from life. If a piece of art is merely self-expression, the expression of individual eccentricity, then it may have a place in a particular individual's life but it has no particular significance from the point of view of the country.

Old cultures like those of India and China have understood this, so they have never bothered about the particular method of presenting ideas. " How fragmentary ! " people say. " There is no perspective. " " Buddha on a lotus leaf ! What a lunatic of an artist ! Depicting more than a hundred pounds of human weight upon a fragile lotus leaf ! " But the man who conceived this was talking to a man who had not read books on art but who instinctively felt the message of the great master. The artist was using

a language which the people understood.

We decorate our homes with bric-à-brac and a few curios and paintings which we buy to patronise some friendly artist—that is something altogether different. We have ceased to know one another and therefore ceased to participate in the life of the people; therefore our understanding of art has disappeared.

Take the Ajanta paintings. The world has accepted the view that they are worth looking at and they are, if you only try to understand the mood in which they were painted. They have been copied several times, yet the most significant picture on the Ajanta walls was missed by all the copyists because they started to copy the wall and stopped when they came to the end of it. But just around the corner is the climax of the art of Ajanta, when the great Buddha returns to his home, when his wife sends young Rahula to claim his inheritance and he, the son of the great Founder of the Sangha, is invested with the yellow robe and the heavens rain flowers. Art requires, as Christian theology puts it, " the eye of the heart. "

The thing needed is the awakening of the soul. It is with this in view that you have that story of the Japanese screen shown you as presenting masterpieces of birds. The birds are not there; they were so good that they have flown away !

It is true that from one point of view the artist is amoral. He is not there to question whether a particular object that he is asked to paint has any ethical significance. But Tolstoy, with rare vision, said that art must be good and good in the ethical sense. The craftsman as a craftsman has no morals but he has a responsibility as a citizen and you and I know that at times that individual responsibility has to be exercised.

Traditionally in Indian art every poem in Sanskrit began with a prayer. Every dance recital or every musical concert must begin with an invocation. From beginning to end it was art dedicated to the Deity. And if you understand Indian art—and that is equally true of mediæval Christian art—you will understand the difference between the art of today and that of traditional societies. Therefore the artist was asked to purify himself before he began his work of art. The poet's accomplishment depended upon the intensity with which he dedicated his endeavours to the Divinity.

Our artists at present are not remotely interested in the temples as worshippers, let alone as builders, because no one planning to build a temple would go anywhere near our artists. Piety is not to be found in their coterie, only mere versatility. I suggest that the whole reason why there is frustration on the part of the artists is that they have forgotten the purpose of their activities. It is time therefore that we revised our values. By having a higher standard of life you do not increase the intensity of living and it is only when

life is led intensively that poetry and beauty come into their own, when ideas take wings and are embodied in words.

What is the function of art ? It must be a support of contemplation. Art is a serious activity, something quite different from mere entertainment. Goethe said, any serious art first produces a repellent reaction. A great artistic piece disturbs you. It requires a certain degree of seriousness and seriousness is not a characteristic of our artists. But if you want to produce great music, great sculpture, seriousness is indispensable. Great sculpture is practically dead the world over because it belongs only to great architectural monuments. Take the history of architectural development, both Western and Eastern. It was only when the religious movement was intense that great sculpture was produced. It ceased in India after the sixteenth century. The Nataraja, the Dancing Shivas, developed not out of an æsthetic urge but out of an intensity of devotion meant to take the observer to much fuller realisation than was otherwise possible. If art is to be made alive that spirit has to be revived.

Art consists in raising the vision from the empirical to the ideal. The ultimate values of life are always there. It is just a question of recognising ourselves. Every Indian scholar in discussing the question of beauty presupposes the man as reader who has some æsthetic sense in himself. *Rasa*, the sentiment, the power to respond, must be there, and the power to respond comes the moment the man is attuned to a note of immortality. But the soul has to awaken. We must hear the voices and echoes within ourselves before they can be made manifest to us.

N. C. MEHTA

BARODA MUSEUM

The view that we are moving towards a universal art is heartening. Dr. Hermann Goetz in his beautiful first issue of the *Bulletin of the Baroda State Museum and Picture Gallery* traces the modern efflorescence to new inspirations from non-European art. Not "the nation-bound prototypes of the East," but their basic principles. It is no more an imitation of the art that was than a graft, drawing its life from a strange tree trunk, is an imitation, in leaf or flower, of the pattern of its host. Dr. Goetz sees hopefully the present crisis as the travail of a coming cultural union of mankind.

ON THE SANSKRIT POET MĀGHA*

[Time winnows the literary harvest. Most of that which very long survives must have some elements of greatness if not the touch of true sublimity which is the only guarantee of sempiternity. The literary jewels of old India are only less scintillant than her jewels of philosophy, and both shine often in a single setting. **Shri H. G. Narahari,** who holds a research fellowship in Sanskrit at the Madras University, here vouches for the Sanskrit poem *Śiśupālavadha* of the seventh-century Māgha that it holds elements of inspiration as well as of allurement.—ED.]

Learned estimation in this country accords to the poet Māgha quite a high place among his *confrères*. His is a name to be reckoned among the four great *mahākavis* in Sanskrit literature. The other three in this famous fraternity are Kālidāsa, Bhāravi and Daṇḍin. If Kālidāsa is known for his happy similes, Bhāravi for elevated thought, and Daṇḍin for felicity in expression, in Māgha, says a popular verse, we can find all these qualities subsisting together in blissful harmony. For a higher tribute than this no Indian poet can perhaps ever aspire.

Yet, what indeed is it that we know of so great a poet? That he is the author of the poem *Śiśupālavadha*, that his father was Dattaka Sarvāśraya, and that his grandfather, Suprabhadeva, was Minister (*sarvādhikāri*) to a King Varmalākhya or Varmalāta, practically exhausts all the definite information regarding his personality.

Medieval tradition is, however, sufficiently garrulous in this respect, and claims a more intimate knowledge regarding the author and his life. Thus the *Prabhāvakacarita* of Prabhācandra would add that our poet was, while a boy, a friend of King Bhoja. A more elaborate story is narrated by another but slightly later Jaina chronicle, the *Prabandhacintāmaṇi* of Merutunga (A. D. 1304). We are told here that Māgha came of a wealthy family and that he was very richly provided for by his father. He was also a good scholar and his epic poem *Śiśupālavadha* had evoked the admiration of all the learned men of the day. His greatness as scholar and man had brought him the friendship of King Bhoja of Dhārā whose palace he had visited and who had returned his visit. Māgha was, no doubt, as rich as the King, perhaps even richer; but, through his luxurious living and liberal gifts, he soon found that he had lost all his wealth. He sought the patronage of his friend, King Bhoja; and, though help came, it was rendered futile by his wife's

* This article is based on an address delivered before the Samskrta Academy, Madras, on 11th February 1945 on the occasion of the Sri Magha Kavi Day.

charitable disposition. The poet, as a result, died in poverty; and, at the time of his death, he grieved not so much for his indigence as for his inability to lend his aid to the needy.

Slightly varied is the account given in the *Bhojaprabandha* of Ballālasena (*c.* the sixteenth century, A.D.) which, however, adds no details of value.

Too much importance need not be attached to any of these stories. The theory on which all their themes mainly hinge is that Māgha was a contemporary of King Bhoja of Dhārā who lived in the eleventh century A. D. But if any credence at all is due to another story, to the legend in the *Prabhāvakacarita* already noticed, which makes Māgha a cousin of the Jaina ascetic Siddharṣi who composed the *Upamitabhavaprapañcakathā* in A. D. 906, there should be little doubt that this supposition is unfounded. Fortunately for us, far more reliable evidence than this legend can give is available, and there need be no doubt that Māgha is far earlier than King Bhoja. We have unmistakable proof that Ānandavardhana (*c.* 850 A. D.) and Vāmana (*c.* 800 A. D.) knew Māgha, for both cite verses from the *Śiśupālavadha*. In *Śiśupālavadha* II. 112 the reference is, in all probability, to the commentary on the *Kāśikā*, the *Nyāsa* of Jinendrabuddhi (*c.* 700 A. D.), for the date so deduced for Māgha is stultified by no other piece of real evidence. There is also nothing against the view that King Varmalāta, mentioned in an inscription from Rajputāṇa, dated A. D. 625, may be the same as the patron of the grandfather of our poet. Māgha may thus be considered to have lived somewhere between 650 and 700 A.D.

Concerning the works of the poet, all that we know about is the *Śiśupālavadha*. The *Aucityavicāracarcā* of Kṣemendra and the *Subhāṣitāvalī* of Vallabhadeva speak, however, of a few verses of Māgha which cannot be traced to this poem. This circumstance renders likely the supposition that Māgha must have composed more than one work, though the *Śiśupālavadha* is all that is left of him.

In twenty cantos this splendid poem of rare excellence narrates the epic incident of how Śrī Kṛṣṇa slew his kinsman Śiśupāla, and the various circumstances that led to it. Māgha, no doubt, owes his subject-matter to the *Mahābhārata*, but he has treated it as only a poet would do. The story affords ample occasions to the poet when he can indulge in the trade all his own, and Māgha is seen to lose no opportunity whatsoever when he can display his skill. The long rival speeches and the elaborate description of the sacrifice found in the *Mahābhārata* are both happily shortened in the *Śiśupālavadha*. The poem gives a fine picture of Dvārakā and the sea around it, of the loveliness of the mountain Raivataka and the river Yamunā, and an enthralling description of the beauty of the dawn.

Here is also a ravishing portrait of the glow of sunset and the beauty of the rising moon. In short, into the bland narrative of the Epic the poetic genius of Māgha has transfused a charm and a dignity. It is no longer a dry story, dull and insipid, but a fine piece of poetry, inspiring and alluring.

Māgha is really a master of description. His verses[1] in praise of the beauty of the Raivataka mountain show the keenness of his poetic sense. The setting sun, the evening twilight and the rising moon stir the most original and refreshing fancies in the mind of the poet.[2] The description[3] of the women crowding eagerly to catch a sight of Śrī Kṛṣṇa entering Indraprastha is certain to draw acclamation even from those familiar with Aśvaghoṣa or Kālidāsa. Some of the battle-scenes[4] are quite scintillating. There is often[5] a distinct and very successful aim at suiting sound and sense. In the speeches of his heroes,[6] Māgha shows his capacity to be simple yet stately; but in quoting moral sentiments[7] he can be simplicity itself. The poet uses figures freely and these are usually very happy. His alliterations have "point and effect." In the language he wields he is a great adept, and he has a rare command over grammar. It is perhaps this that is responsible for the popular saying that the first nine cantos of the *Śiśupālavadha* exhaust the entire vocabulary of the Sanskrit language (*navasargagate māghe navaśabdo na vidyate*). In the science of metrics, Māgha seems to be very profound. In a single Canto (IV) of his poem he uses as many as twenty-three different metres.

Claims are put forth on behalf of a number of writers that their works are closely related to the *Śiśupālavadha* of Māgha. Among the authors so adduced are Bhāravi, Bāṇa, Subandhu, Haricandra (author of the *Dharmaśarmābhyudaya*) and Ratnākara (author of the *Haravijaya*). But nowhere does the claim appear as reasonable as in the case of Bhāravi, whose *Kirātārjunīya* appears to have been before Māgha when he composed his *Śiśupālavadha*. Numerous passages can be pointed out where Māgha seems to be zealously devoted to improvising on Bhāravi's theme. But to imagine on this score that our poet did this and no more, would be to commit a great blunder. It would be to ignore the solid fact that Māgha is "a poet of the very first order, who combines a vivid imagination with an acute observation of life." We can only look upon him as "the rival of Bhāravi, at least of Bhāravi's fame as the then most admired poet."

Besides merely vying with Bhāra-

[1] *Sisupalavadha*, IV. 1, 4-9.
[2] *Ibid.*, IX. 1, 7, 10, 18, 25 and 26.
[3] *Ibid.*, XIII. 31.
[4] *Ibid.*, XVIII. 80; XX. 5.
[5] *Ibid.*, I. 47.
[6] *Ibid.*, XV. 14.
[7] *Ibid.*, II. 32, 86.

vi for fame, Māgha may well also have had still another end in view when he composed his poem. He might have felt the need of a poem wherein the glory of Viṣṇu is celebrated and might have thought of writing one himself, even as Bhāravi had sung the praises of Śiva. It is probably in full appreciation of this effort on the part of Māgha that there is current the enigmatic verse:

muraripadacinta cet tada maghe ratim kuru |
muraripadacinta cet tada maghe ratim kuru ||

While one-half of this verse clearly speaks of the importance of Māgha's work to the Vaiṣṇava, the other half is intended as a very great compliment to his scholarship. He is classified with Murāri, the great but very difficult poet. We are told here that the *Śiśupālavadha* of our poet is a stepping-stone to all those who would aspire to understand the work of the celebrated Murāri.

In the bright heaven of Classical Sanskrit literature, Māgha is a luminary whose brilliance is of the first magnitude. He is one of the greatest poets we have ever had, one who should be the pride not only of Gujarat, to which province he seems to belong, but to the whole of this country. Not only is he a poet of very rare ability and imagination, he is also a great scholar, well-versed in many branches of learning. His scholarship in Sāṅkhya, Yoga and Mīmāṁsā, in Buddhism and in the difficult science of grammar, is of the front rank. In the fine arts like music and dancing, and in the recondite lore of horses and elephants, his knowledge is no less commendable. In the intricacies of the science of politics he is an acknowledged past-master. With the details of the science of erotics Māgha shows great intimacy, and is usually found fault with for his enthusiastic demonstration of his knowledge in this respect. Our tastes have no doubt changed with the times; but it is probable that, at the time the poet lived, these were considered no excesses, or that there was full faith then in the Virgilian dictum: *homo sum, humani nihil a me alienum puto.* The other charge made against Māgha is his fondness for verbal gymnastics. The verse (XVI. 2) in the *Śiśupālavadha*, which is only the clever speech of Śiśupāla's envoy, meaning defiance as well as submission, is made ambiguous quite intentionally. So also the other verse (XIX. 3) each of whose quarters contains a single consonant, is intended to make us understand the poet's command over the language. It is sheer intellectual cowardice to condemn Māgha for it. If at all he has erred here, his only crime is his marvellous scholarship. So sober a critic as Dr. Barnett is ready to concede that Māgha "has wielded an enormous influence in Sanskrit literature, and he must be read by all who desire to know what the language is capable of."[1] True it is that the universal appeal which is Kālidāsa's is not for our poet; but he may content himself with the following the learned can give him, a following which, however poor in quantity, is at any rate rich in quality.

H. G. NARAHARI

[1] *Journal of the Royal Asiatic Society*, 1927, p. 348.

NEW BOOKS AND OLD

ANDHRA LITERARY HISTORY *

This is the fourth volume published in the series of P. E. N. Books on the Indian Literatures planned and edited by Madame Sophia Wadia and it may be considered sufficient praise if one hazards the opinion that this volume maintains the standard set by its predecessors. The author has undertaken a difficult task, that of surveying the history of a literature over a period of ten centuries or more. Not content with this Dr. Raju has attempted something more : as Sir C. R. Reddy points out in the Introduction ; the book is wider in scope than the work of Chenchiah and Bhujanga Rao published in The Heritage of India Series, for it is " a treatise on the Andhra contribution to the culture of India. "

The main part of the work is made up of two sections,—One on " Old Andhra Literature " from its beginnings to 1875 and the other on " New Andhra Literature " from about 1875 to the present day. The former gives an interesting account of the *Mahābhārata* poets, the *Rāmāyaṇa* poets, the *Prabandha* poets and the *Śatakas*. Some controversial issues are introduced in the first three chapters regarding the nature of the *Rāmāyaṇa* and the *Mahābhārata* as epics and the literary value of the Purāṇas. One may not agree with the critical position taken up by Dr. Raju in his Foreword (pp. xvii to xxii). Did the heroes of the *Mahābhārata* act according to some formal ethical ideal and did they get it from the Vedas ? Is the kernel of the *Mahābhārata* to be found in minstrels' songs or elsewhere ? Is the growth of an epic in accordance with some original aims ? These are controversial questions which would require considerable space for discussion and they are merely incidental in a volume professing to survey the development of Telugu literature. Here the reader is mainly interested in the parallelism and linking together of narrative, didactic and lyrical poetry with occasional references to the development of these types of poetry in other Indian or foreign languages.

The second part of the work, on " New Andhra Literature, " will perhaps be of greater interest to the ordinary reader because of the problems of modern life discussed in this literature as also of the personality of the writers who are familiar figures in the intellectual life of South India. If one has any criticism to offer of this section it is this, that Dr. Raju has attempted too much for a short survey, that some pages appear almost like catalogues bristling with the names of comparatively insignificant writers and their works. The professional student of literature would prefer to focus his attention on the more important authors and indulge in a detailed criticism of the works which are likely to stand the test of time. But one can sympathise with Dr. Raju's effort to be extensive rather than intensive and it will be extremely ungenerous to suggest that

* *Telugu Literature.* By P. T. RAJU. (Published for the P. E. N. All-India Centre by the International Book House, Ltd., Ash Lane, Fort, Bombay. Rs. 2/8)

he has avoided probing into the vital problems of literature—of lyrical poetry and drama, of the novel and the short story. One would have liked to have more of this but one must remember the limits imposed upon a history of this type and be content with what one has received rather than complain of the lack of what one might have had.

Of the Anthology which forms the concluding part of the volume one can only say that the English translations fail to give an adequate idea of the beauties of the original works.

N. K. SIDHANTA

A MYSTIC OF ISLAM *

Dr. Margaret Smith has added a notable new volume to her series of studies in the mysticism of Islam. Progressing from her earliest monograph on Rābi'a, the woman-saint, she has successively investigated the rise of Ṣūfism in its Eastern Christian background, and the particular contribution to the evolution of a mystical system in Islam made by al-Muḥāsibī of Baghdad. Perhaps the most important single fact emerging from her last-named study was her discovery of the extent to which the greatest of Arab mystical theologians, Abū Ḥāmid al-Ghazālī, drew upon the writings of his Baghdādī forerunner; it was therefore peculiarly fitting that Dr. Smith should have chosen as her next field of research the heroic figure of al-Ghazālī himself; and, in doing so, she has produced the most useful book that has so far appeared in English on this classic mystic.

Of course, al-Ghazālī was much more than a mystic; he was a foremost theologian, a philosopher of eminence, and a fundamental Shāfi'ī lawyer. To have covered all these sides of the man would have meant a far wider study, a much larger book, and perhaps less of solid value in the end; Dr. Smith did well to limit herself to the most important, the mystical part of al-Ghazālī's system. It would nevertheless have been an advantage to give a little more stress to these other aspects, in order to demonstrate more clearly the full stature of this sublime figure; while the opportunity might have been taken to furnish a complete bibliography of al-Ghazālī.

The book is in two parts: the first deals with the man himself, and makes a fascinating biography and character-sketch; the second examines the origins, scope and influence of his mystical teaching. While the study is valuable to the specialist in Islamic culture, it may be read with enjoyment and profit by the amateur and newcomer to this field of interest, for al-Ghazālī's system is largely identical with orthodox Islam, and to describe it is to give a picture broadly true of the religion in general, particularly of course in its spiritual aspect.

The printing and general get-up are most creditable for a wartime book, though the proofs might have been read more meticulously. The following list of corrections, not exhaustive, may be useful for the next edition:—

* *Al-Ghazali, the Mystic.* By MARGARET SMITH, M.A., D.LITT. (Luzac and Co., London. 21s.)

p. 13 For Mazardarān read Māzandarān.
p. 16 For Kitāb al-Mankhūl read Kitāb al-Manḥul.
p. 19 For madrassa read madrasa.
p. 26 For 'Umayyads read Umayyads.
p. 37 For Muẓaffer al-Abiwardī read Muẓaffar al-Abīwardī.
For Isma'īl read Ismā'īl.
p. 60 For Maẓaffar read Muẓaffar.
p. 61 For Barkiyāruk read Barkiyārūk.
p. 62 For 'Abd al-Qarīm read 'Abd al-Karīm.
p. 65 For Abu'l-Naẓaffar read Abu'l-Muẓaffar.
p. 86 For Da'ūd read Dā'ūd.
p. 87 For Qur'ān read Qur'ān.
p. 107 For al-lawāma read al-lawwāma.
p. 108 For al-ā'lā read al-a'lā.
p. 141 For al-nafs al-nāṭnafs read al-nafs al-ṇāṭiqa.
p. 141 For al-muṭma'inna read al-muṭma'inna.
p. 143 For al-Ālihiyya read al-ilāhiyya.
p. 167 For al-Sādiqūn read al-Ṣādiqūn.
p. 168 For al-'ubudiyya read al-'ubūdiyya.
p. 173 For al-saḥū read al-ṣaḥw.
p. 199 For Falāsafa read Falāsifa.
For Qur'ān read Qur'ān.
For al-Dalāl read al-Ḍalāl.
For al-Sa'ada read al-Sa'āda.
For Abu'l-Walid read Abu'l-Walid.
For wa'l-Zandaqa read wa'l-Zandaqa.
For Abu'l-Faraj read Abu'l-Faraj.
p. 200 For esoterisism read esotericism.
For al-Iḥyā b'Īghlāt read al-Aḥyā bi-Aghlāṭ.

A. J. ARBERRY

THE WAR OF FRANKENSTEINS *

It was several years before the present war that Mr. Garet Garrett produced his arresting study *Ouraboros; or the Mechanical Extension of Mankind.* His new book carries the story of scientific technology a stage further, to the phase of total, world-wide war in which machines fight machines on land and in the sea and the air. But this, he suggests, is not only the culmination but the close of the Machine Age; for just now, when machines are proliferating and evolving in all shapes and sizes over the whole world, as fast and furiously as the reptiles once did in an age before Man existed, their supremacy is threatened by a higher development. The scientific technology to which they owe their existence, having solved almost every conceivable problem of mechanics, is exploring with increasing success the possibilities of synthetic chemistry, especially those transmutations of one substance into another which provide industry both with new materials for fabrication and new sources of available energy. The changes likely to ensue from this development will not, of course, abolish machines; but they are practically certain to alter the purposes for which machines are used and to change the

* *A Time is Born.* By GARET GARRETT, with an Introduction by Dorothy L. Sayers. (Basil Blackwell, Oxford. 7*s.* 6*d.*)

whole pattern of economic forces which have hitherto determined their evolution and multiplication.

The Machine Age is thus passing over into the Alchemical; and what every human being will be most concerned to know about the transformation is whether it gives a better hope of peace between the peoples. Consideration of this question is the main theme of Mr. Garrett's essay, which is admirably thought out, well-informed and very forcibly written, and his answer is in the affirmative.

There is no longer any intelligent doubt that the Age of Machines, which opened up the whole world to swift transport and communication and made close neighbours of all nations, did so in such a manner as to set their vital interests more in opposition than in harmony. The reason for this can be most easily grasped by the well-worn device—which Mr. Garrett employs with special skill—of considering Man's machines as if they were a new race of beings, more powerful if less autonomous than himself, which his activities have brought into being. The machines can produce other machines, tools and articles for human use at high speed in unlimited quantities, but they require to be fed. The food they require is of two kinds—materials, such as fibres, hides, metals, etc., and also food for the multitudes of human beings needed to groom and tend them and to bring their progeny to birth. Thus the industrial areas—the great breeding-grounds of the machines—require constant and growing quantities of supplies from the non-industrialised areas where people still live as farmers, foresters, hunters and miners. We have thus a sort of "Malthusian problem" of the machines, as their fecundity threatens to exhaust their means of subsistence, and they begin to fight one another. The effect upon national politics is to make each separate nation eagerly ambitious to live more by machine industry and less by primary production, since the former way of life confers greater military power and—under existing competitive conditions, though not in the long run—it promises access to greater wealth. The present phase of excessive militarism is a scramble of the nations to place themselves in the "higher" category of States which export technofactures and import primary products: the "lower" category is of those whose balance of trade is of the opposite kind.

Mr. Garrett's belief, that the new age of scientific discovery will reduce this incentive to aggression, is based upon the rapid development of processes for producing the materials of industry locally, and dispensing with supplies from distant parts of the world. We have seen this startlingly exemplified in the synthetic production of nitrates, of rubber and of motor fuels. It is possible that the resources of Science, if fully exploited with that end in view, could very greatly diminish the need for imported materials, and to that extent could lessen the competition for foreign markets. But technical science can do much less—perhaps very little—in this way to reduce the competition for imported food; and food becomes an even more vital problem than materials in those nations which neglect agriculture to over-develop technofacture. In one respect synthetic chemistry is likely to increase the demands of technofacture upon agriculture, for some of the chemical substances it will require are of vegetable origin, and could only be supplied by the special cropping of very large areas of land.

Another hopeful factor, of which this writer says less, is that the extension of technics to every part of the world would seem fairly certain, sooner or later, to reduce the competitive advantage of technofacture over primary production. When there are as many peoples eager to exchange machine products for rural products as there are producers of the latter, will an hour's work at a machine be better paid than an hour's work on the land? If once the economic incentive to technofacture becomes seriously discredited, the prospects for human happiness will be enormously improved. But the illusion is still current over almost all the world that technology holds the secrets of wealth and wisdom for mankind. Actually it can add nothing to the latter, and to the former its contributions are strictly limited and conditional, as the wise have never ceased to say. But this exaggerated esteem in which modern man holds the products of technofacture is the superstition of a whole human epoch, and will not quickly be exorcised.

On this subject Mr. Garrett is one of the wise; every serious student of world affairs may read him with profit; for he has the knowledge and judgment for his task, and a fine and well-disciplined imagination.

PHILIP MAIRET

Lidice. (Published for the Czechoslovak P. E. N. By George Allen and Unwin, Ltd., London. 5*s.*)

This book consists of tributes, by members of the International P. E. N., to Lidice—the village in Czechoslovakia destroyed by the Germans in revenge for the assassination of Heydrich.

The late President Roosevelt said that you cannot legislate enthusiasm, and it is equally true that inspired utterance is not necessarily induced by a given theme. It is inevitable, therefore, that certain of the contributions in this book represent a striving towards emotion, rather than its spontaneous expression.

There are, however, two very notable exceptions, and it may not be coincidence that each is concerned with the theme of Lidice at one remove.

The first is Mr. Richard Church's poem *The Englishman*. Here is authentic emotion. This poem has a pulse which sets the reader's throbbing. A few lines reveal its quality:—

> ...And still the glutted tiger has not done.
> 'Tis you he scents, your children and your wife,
> The treasure of your island. If,
> If he should break the bastion, tread the sea,
> And desecrate you as he unhallows
> With slavery, with death, despair and weeping,
> Those who are near you, a wave-width away,
> Will you be taken sleeping?

The second exception is Miss Storm Jameson's story *The Last Night*. Not only is it remarkably effective as a story, it is also an illuminating study of German psychology. Now, inevitably, much has been written about the Germans during the war, but most of it is either polluted by propaganda, or attempts to reach the centre of the problem from the circumference. Miss Storm Jameson is concerned with the centre.

The setting is a German outpost in Czechoslovakia at the time when German troops were being withdrawn into Germany. The members of this outpost, who have tortured or shot a number of Czech hostages, now find themselves more and more menaced by Czech patriots who, eventually, overwhelm and destroy them.

Essentially, this story is a study of an S.S. lieutenant, a sadist, and a German colonel, who, having surrendered his individuality wholly to the military machine which he serves, executes the will of that machine with automatic anonymity. It would be difficult to say which is the more terrifying—the S.S. lieutenant or the colonel.

This remarkable story, and Mr. Richard Church's most moving poem, are the unforgettable contributions in this collection.

CLAUDE HOUGHTON

CHRISTIANITY IN ITS CONTEXT *

This booklet is a reprint of three articles on Esoteric Christianity originally published by Madame Blavatsky in her magazine, *Lucifer*. The series was never completed. The underlying thesis of the articles is that the origin of all religions is to be found in a few primeval truths, not one of which can be explained apart from all the others, that these truths were originally written in a universal mystery-language and that the discovery of this secret wisdom is the key to the understanding of the spirit of religion in general and of any particular religion.

By a critical and scholarly examination of the origins of terms like *Chrestos* and *Christos* she shows that Christianity is no exception to this principle and that it can be understood only in the context of the Mystery religions in which it arose. "Many were the good and holy men in antiquity who bore the surname or title of Chrestos before Jesus of Nazareth...was born."

She points out the common origin of many of the ideas which Christian orthodoxy has come to claim as exclusively its own. Thus Horus of Egypt was "the anointed son of the father," anointed with "oil that was taken from the wood of the Tree of Life." Again the soul of Horus was represented as rising from the dead and ascending to heaven. "Everywhere, in India as in Egypt, in Chaldea as in Greece, all these legends were built upon one and the same primitive type." In the demonstration of this kinship between the different religions and the recognition in every religion of a separate ray of the One Sun of Truth lies the main contribution of Theosophy and the only solution of the conflict of religions.

Writing at a time when Christian orthodoxy was most rabid, when it sought to denounce and suppress all free enquiry, Madame Blavatsky vigorously defends Theosophy against the charge of hatred of Christianity. The articles were mainly intended as a plea for the recognition of the essence of Christian teaching which she found in its esoteric wisdom and not in the worship of the dead-letter of the Bible. This is in line with the Johannine Christ's exhortation: "It is the spirit that giveth life; the flesh profiteth nothing." "Christianity can never hope to be understood," she confidently asserts, "until every trace of dogmatism is swept away from it, and the dead letter sacrificed to the eternal spirit of Truth, which is Horus, which is Crishna, which is Buddha, as much as it is the Gnostic Christos and the true Christ of Paul." And she has uttered a solemn warning: "The churches will have to part with their cherished dogmas, or the 20th century will witness the downfall and ruin of all Christendom, and with it, belief even in a Christos as pure Spirit." But the churches seem in no mood to heed such a warning or to let the devotee stand fast in "the freedom with which Christ has set us free." (St. Paul)

S. K. GEORGE

* *The Esoteric Character of the Gospels: A Study in Occultism.* By H. P. BLAVATSKY. (International Book House Ltd., Bombay. As. 12).

THE WIELDERS OF POWER *

The Chinese are said to have a proverb which proclaims that " a great man is a public misfortune. " The modern version of this is Lord Acton's much-quoted assertion: " All power corrupts and absolute power corrupts absolutely. " To the ninetenth century this would have sounded unintelligible. There was a general agreement with Carlyle when he undertook to prove in *Heroes and Hero-Worship* that the history of mankind was the history of the doings of great men and when both he and Goethe, according to Crabb Robinson who knew them both, " respected power in all its forms. " Since then attempts have been made to show that the prominent movers in public affairs are " the products of their age, " that they are puppets under the control of destiny, and that if they had not happened along at a particular moment, others would have appeared and would have done precisely what they did. In a very interesting, thoughtful book this problem of the interaction between men and tendencies is examined by Sidney Hook, an American student of Marxism and other philosophies, who appears to be worried by the difficulties in the way of combining Socialism with Democracy and towards the end drops the hero theme in order to discuss earnestly this other problem.

It is, however, the major *motif* of his book which will attract most readers. He divides the men and women who play leading parts in the world into those who " make events " and those who are merely " eventful, " who, that is to say, are influenced by and do not influence events through " the outstanding capacities of their intelligence, will and character. " Those who do exhibit these capacities he calls heroes or great men. Usually those terms are applied to rulers, statesmen or commanders in war. Mr. Hook says a democracy should honour its teachers more than any of those—" whether they be prophets, scientists, poets, jurists or philosophers. " It is most unlikely that this will ever come to pass. For, as Mr. Hook notices, rulers have at their disposal methods of publicity which keep them in the public eye. Theodore Roosevelt once told me that any man who could get his portrait into every home in America could be elected President. A German Foreign Minister (Kiderlen-Waechter) early in this century declared that he could make the public believe any nonsense if he had control of all the newspapers for a few weeks. Hitler proved this to be true. Rulers thus are able to impose themselves on nations more easily than ever before, though it is doubtful whether they have, as Mr. Hook asserts, more power. But it is, as he urges, most necessary to watch them closely and curb whatever power they do possess. To admire and respect any one who exercises a large amount of it (which is what most people do) must lead to disaster. The Chinese and Lord Acton were right in the main. Mr. Hook on the whole agrees with them.

HAMILTON FYFE

* *The Hero in History.* By SIDNEY HOOK. (Martin Secker and Warburg, Ltd., London. 8*s.* 6*d.*)

A UNIQUE DOCUMENT *

Those who care for historical research cannot afford to neglect any source of historical reconstruction. There was a time in the history of Indology when literary sources of history were neglected by professional historians. The historians of the present generation, however, have developed a more scientific outlook in the evaluation of historical sources. Historical Kavyas have accordingly been receiving greater attention at the hands of historians than in the past few decades. The *Acyutarāyābhyudaya* of Rājanātha Diṇḍima is a historical Kavya describing the early life, career and achievements of the Emperor Acyutarāya of Vijayanagar (A. D. 1529-1542). The first six cantos were published at Srirangam in 1907. The present edition completes this work in print.

The value of this poem as a historical document is unique. The statements made by Rājanātha stand on a higher level of accuracy than even the recorded testimony of Western travellers. The author being the poet-laureate of the Emperor, his work betrays the intimate connection of the poet with his patron, whose life he has accurately recounted in the poem.

There was an intimate connection between the Diṇḍima family and the reigning house of Vijayanagar for several generations. Vijayanagara, the capital of Acyutarāya, is called Vidyāpura by Rājanātha. Only once is the name Vijayanagara used. In his learned Introduction the Editor deals with such topics as the value of the poem, the ancestry of the author, Narasa Nayak and his predecessors, Vīranarasiṁha and Kṛṣṇadevarāya, Acyuta and his coronation, Sellapa, Rājanātha as a poet, the date of the poem etc. According to the Editor the poem was composed between A. D. 1536 and 1542.

The present edition has been based on ten MSS., from Madras, Santiniketan, Mysore, Trivandrum, Tanjore and Adyar. The Editor has given a special Note on these MSS. (pp. 35-38 of the Introduction). The Editor has spared no pains to extract from the poem all the historical matter that can be drawn from it, as observed by Rao Bahadur Aiyangar in his scholarly Foreword.

> In completing a valuable *mahakavya* of the Silver Age of Sanskrit learning in the Dakhan and South India, and in editing it with the apparatus of modern scholarship, he has laid students of both Sanskrit and History under a great debt....Work of the kind will be a prelude for an adequate survey of the achievements, and the services to culture and scholarship of the great rulers of South India, whose enlightened patronage has started the debate as to whether the correct name of their capital is not the City of Learning (Vidyanagara) rather than the City of Victory (Vijayanagara.)

We fully agree with this tribute of the veteran Rao Bahadur to the work of the learned Editor of this excellently printed volume and congratulate the authorities of the Adyar Library on this valuable addition to their illustrious series of Sanskrit publications.

P. K. GODE

* *Acyutarayabhyudaya* of RAJANATHA DINDIMA. (Sargas 7 to 12). Edited by A. N. KRISHNA AIYANGAR, M.A., L.T., with a Foreword by PROF. RAO BAHADUR K. V. RANGASWAMI AIYANGAR, M. A. (Adyar Library Series, No. 49, Adyar, Madras. Rs. 3/8)

The Big Heart. By MULK RAJ ANAND. (Hutchinson International Authors Ltd., London. 8*s.* 6*d.*)

Mr. Anand is recognised as being supreme among contemporary Indian novelists as an interpreter of the life of his own people to Western readers. In his latest book he grapples with a theme which is of world-wide moment, but which in India has only just begun to unfold its as yet unreconciled alternatives. It is the theme of Man and the Machine. Of Billimaran, the street in the centre of Amritsar which is the scene of his story, he writes,

> With one head it looks towards the ancient market, where the beautiful copper, brass, silver and bronze utensils made in the lane are sold by dealers...with the other it wriggles out towards the new Ironmongers' Bazar, where screws and bolts and nails and locks are sold and which merges into the Booksellers' mart, the cigarette shops and the post office replete with the spirit of modern times.

Between these two poles of the ancient and modern world lies the ancient brotherhood of the coppersmiths deprived of a livelihood by the shortage of metal and by the coming of a factory in which machines have displaced their craft. For most of them this means that they can neither earn a wage by piecework nor find employment in the factory. Their tragedy is that of the English craftsman at the end of the eighteenth century, but they are the victims not only of the greed of their own countrymen, acting as employers and dealers, but also of British imperialism. Such a theme might well have produced a propagandist novel. But Mr. Anand has created something much more real. Descended from the coppersmiths' brotherhood himself he knows intimately what is at stake and he creates characters who impersonate livingly the different possible attitudes to what is in reality a dire struggle for the body and soul of humanity. At the centre of the story is the warm-hearted impulsive Ananta, a giant in strength but immature in spirit who has faith in a new age of brotherhood in which the machine will be controlled and the workers combine to end exploitation. Second only in importance to him is Purun Singh Bhagat, the poet, wiser than Ananta, yet admiring the instinctive necessity of his acts. There is Janki, too; Ananta's mistress, stricken with tuberculosis and guarding her sensitiveness within a shell of self-protection. And there are a dozen lesser characters all of whom contribute something to that sense of being immersed in the feverish, sublime, petty, desperate, light-headed, suffering stream of Indian life which Mr. Anand so remarkably produces. For his mind is a thoroughfare for all thoughts and kinds of persons, not a select party. All creeds from Vedantic wisdom to Communism have their say. The defects and virtues of West and East, of British and Indian, the putrescence of famine-stricken bodies, the compassionate calm of liberated spirits, jostle together as the tale unfolds to its tragic climax and ends with its message of atoning human wisdom as the poet comforts poor Janki in her loss and they set out together "to live a simple and more truthful life with other people."

HUGH I'A. FAUSSET

The Man India Loved. By J. S. HOYLAND. (Lutterworth Press, London. 4*s.* 6*d.*)

This little book sets out to reveal C. F. Andrews as seen through the eyes of representative individuals in a comprehensive cross-section of Indian society: punkah-puller and coolie, student and trade union leader, Moslem and Moplah, and so on. There are twenty-five such glimpses, and in each the "tall white man" turns out to be C. F. Andrews, and in each he is revealed as the friend of the poor and the oppressed, the diseased and the outcast. But we knew that C. F. Andrews was a good man, an uncanonized saint; what we wanted was a solid biography or a searching inquiry into the seed and flowering and fruition of the phenomenon of goodness in this sceptical Freudian age.

Mr. Hoyland tells us rather less than we had already surmised, and he tells it by a repetitive sentimental trick. Thereby, out of the goodness of his own heart, he unwittingly does C. F. Andrews a disservice; for a book like this will inevitably provoke the superficial cerebrators, the bogus intellectuals, into attempting to "debunk" and belittle C. F. Andrews. "Without contraries there is no progression," said William Blake; and it certainly does seem fatal to leave in the hands of the already-converted the subtle problem of the nature of a good man's goodness. Better by far the fierce mental fight manifested in the pages of Oskar Kraus's book on Schweitzer; for therein we do see a progression and a victory, we do know that something is happening to Mr. Kraus as he writes his book and that Schweitzer is becoming real to us as he may not have been before. In comparison, Mr. Hoyland's little book is confectionery—pleasant, innocuous but not nourishing.

J. P. HOGAN

I Lied to Live: A Year as a German Family Slave. By ALEXANDER JANTA. (Roy Publishers, New York. $2.75)

A comprehensive account of Hitler's war is neither possible nor desirable. The very record is bound to be a hideous nightmare; it might even drive the reader to the verge of insanity. We shall soon have a staggering load of memoirs, misrepresentations, special pleadings, essays on high strategy, eulogies of the various war lords, as also a considerable mass of fiction and drama, mixing, in varied proportion, fact and fancy, truth and propaganda. The war of words will be nearly as distracting as the clash of arms, and we shall never know the truth, the whole truth.

Let us therefore extend an affectionate welcome to Mr. Janta's unexpectedly candid and convincing account of the months he spent with a German family as a farm labourer. Mr. Janta is an ardent Pole, but he is also a cultured European and he has many affiliations with America, India and the Far East. He is thus admirably fitted to sum up what Hitler has done to the human personality. The hectic days before the collapse of France in June 1940—the rounding up of French soldiers in their tens of thousands—the Germans in their hour of victory—the farm at Rabenhof, Herr and Frau Schnabel—the Polish "volunteers" on the German farms—Britain as the sole symbol of resistance to Nazism

—America as the land of promise and of hope—Führer-worship in a German village—the first weeks of the war against Russia: the events, the scenes, pass before our eyes in all their compelling vividness, humanity and tragedy.

A terrible recital, of course, but Mr. Janta's humour and sensibility transform the irritations and the frustrations into a moving human story. The situation in which Mr. Janta found himself when he chose to play the part of a French prisoner of war was, on the surface, a theme for a farce; but tragedy was never far away. In Mr. Janta's pages we come to close grips with the Nazi ideology and methods; we apprehend the ache in the soul of the man who loves freedom passionately though he has lost it; and—astonishing as it may seem—we actually close the book with an incipient feeling of hope for the future. Out of violent and sordid material Mr. Janta has made a beautiful and serene book; and it demonstrates once more that Truth is ever stranger than fiction.

K. R. SRINIVASA IYENGAR

Depth Psychology and Education. By ANJILVEL V. MATTHEW. (School and College Book-Stall, Kolhapur. Rs. 12/8)

The agelong association of Psychology with metaphysical speculations has left an indelible mark on its development. Even today, when stupendous efforts are vainly made to make it conform—in form and method—to the physical sciences, its theories unmistakably show a highly speculative character. This is singularly true of the theories associated with the names of Freud, Jung and Adler. No doubt we owe it to the genius of Sigmund Freud that many an obscure fact of mental life, buried deep in the Psyche, has found its explanation. All that is known to us at any moment is only an insignificant part of our psychic existence. Our life is led and influenced by many a motive which is hidden from us; our soul is torn by many a conflict which has its roots in the past, the individual and the racial. No educational theory can safely ignore facts of such colossal significance. Prof. Anjilvel Matthew, who has given us a lucid and critical exposition of the chief psycho-analytic schools, is not a blind admirer of any one.

However hostile we may be to the theoretical structure of Psycho-analysis and however dissatisfied with the crudity of its psychological concepts, we may readily admit its contribution to the understanding of the dynamic forces which mould and mar our character. No doubt when it develops into a *Welt-Anschauung*, an outlook on life, and claims to be the last word on the problems of human destiny it trespasses beyond its own limits and assumes a blatantly unscientific character. Thanks to the essentially religious attitude of Professor Matthew, he is not led away by the onslaught of the Freudian Depth Psychology on religion and has not pronounced religious values illusory. Naturally he finds in Jung a psychologist who deals with religion with sympathy and understanding. But the system of Jung, though rich in intuitions and insight, is nourished on such extravagant flights of fancy that religion could be saved only at the expense of science and reason. It is really commendable that Professor Matthew has not confined himself

solely to the work of the psycho-analysts but has enriched his thought by the study of Janet, Kretschmer and a host of other academic psychiatrists who are sober in judgment, refined in analysis and conscious of the limitations of their science. We gladly recommend his book to all who are interested in education, psychology and the multifarious problems of everyday life.

S. VAHIDUDDIN

Above All Nations : An Anthology. Compiled By GEORGE CATLIN, VERA BRITTAIN and SHEILA HODGES. (Victor Gollancz, Ltd., London. 2*s.* 6*d.*)

It is common today and very saddening to hear atrocity stories, both true and untrue, of men turned brutal and sadistic by war, who have taken pleasure in bringing humiliation and pain to their enemies. Even more saddening is it when the story-teller concludes, with pathological unreason, that an equal or worse form of reprisal can be the only possible answer to such crimes against humanity.

Here at last, floating above an almost world-wide deluge of organised hate propaganda, is an anthology of individual acts of kindness done to enemies since 1939. The compilers, George Catlin, Vera Brittain and Sheila Hodges, have waded against the stream valiantly collecting enough pure drops from the muddied swirl to show, as Victor Gollancz writes in his Foreword, "that even amidst the illimitable degradation of modern warfare men of all nations can be decent and merciful."

Most of the items are plain, significant statements of fact culled from contemporary books and the press. They are grouped with skill and vision under chapter-headings of apt quotation, varying from Ernst Toller to St. Francis. Typical is the pithy eloquence of this news extract:—

Surgeon Lieutenant Mario Constantino Lucchi, an Italian prisoner of war, was presented with a Royal Humane Society parchment yesterday for rescuing one of two lads whose canoe had capsized in the River Cam. —*The Times*, August 10th, 1943.

There are many stories which are spiritually fragrant and redolent of human hope for tomorrow. Particularly we recall the Yorkshire town of Selby refusing to buy savings stamps to stick on a bomb during their Wings for Victory Week, and suggesting that the authorities should substitute some instrument for saving life. The Japanese Buddhist priest who came with the Blessed One's wisdom, kindliness and help to an English Christian Bishop imprisoned in Tokyo. The German mother who brought gifts of fruit and cigarettes to a wounded British airman whose squadron had killed her son. The music-loving American ambulance driver in North Africa who found a dead young German's copy of *Introduction to Mozart* inscribed with Goethe's words—"*Mehr Licht.*"

The illuminating work of the compilers of *Above All Nations* is more likely to create the right world frame of mind for a lasting peace than the usual pathological talk of requitals. We need greater hearts for compassion and more humble good sense of the kind that these stories reveal; not bigger and better political ammunition and world-warlording in the grand manner.

DENNIS GRAY STOLL

ENDS AND SAYINGS

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

Shri C. Rajagopalachari gave on 28th July the Convocation Address of the Indian Women's University, Bombay, the budding plant perseveringly tended by our esteemed countryman Prof. Karve. Some of his remarks were provocative but we hope that they will provoke thought leading to calm consideration and not only hot words which becloud the mind and afford no light to penetrate the subject under debate. There are other thoughts which definitely express what is vaguely held by many. Thus—

Men and women are equal. Boys and girls are equal. There is no doubt about this. But equality in what ? Certainly, equal respect should be paid to the divine spirit whether encased in the body of a man or in the body of a woman. The body is, however, distinct from the spirit. Work on the physical plane is distinct for boys and girls. The conditions are different. The preparation therefore must necessarily be different. Difference does not mean difference in every respect. In most respects there may be no difference, but still in some important respects there must be differences and it is here that education has to play its part. The work which women do is as important for the community as that which men do, though they may be different. There is no higher or lower in this. I do not deny that there is a lot of common work but the point is that there is a lot of special work also for each of the two large divisions of humanity —men and women.

Therefore

the education we should give to girls is one that should equip them for undertaking the duties of enlightened mothers, the task of the upbringing of children both boys and girls in the critical early years of their age. Separate universities for girls, therefore, is not merely a question of protecting and isolating girls from boys during a period of life full of chances of error, but is intended for the imparting of a special kind of education and for furnishing the special tests which are required in view of the special duties devolving on mothers and on women-leaders who are to usher in a better day for India through better organised families.

India needs more institutions for helping her daughters. The pioneering work of Prof. Karve deserves not only to be copied but followed up on a higher spiral.

The need and the possibilities of educational reconstruction in India were surveyed by Dr. Radhabinod Pal, Vice-Chancellor, in his Convocation Address at the University of Calcutta on 14th July. Especially important was his stress on the potential equal value of each life.

It is the life of each individual that determines how far the educative process has been successful. Equality of human worth demands equality of educational opportunity to develop potentialities.... The worth of India's children to India is no less than that of the children of any other nation in the world to that nation.

Dr. Pal did well to stress the need of great improvement in teachers' pay and status to attract the right type of recruit. The present scale of pay is a disgrace. The Central Advisory Board of Education found the present position explicable "only on the assumption that the authorities responsible do not regard education as a service of any

real public importance."

Dr. Pal erected certain danger signals —against blind imitation of the English educational system; against education's playing the ugly rôle of safeguarding the stratification of society; against heeding the racialists' false claims.

Keep your gaze steadfast on the traditions of your country and these will breathe into your dry bones the breath of life which will help you to surmount all obstacles that human ingenuity may forge.

Worcester, Massachusetts, a manufacturing city of about 200,000 inhabitants, has been trying with considerable success to bring home to its citizens the meaning of One World. Fired by the idea that we have to know our neighbours to like them and to sympathise with them, David K. Harris, executive of the local radio station, enlisted wide co-operation for his "Worcester and the World" programme. Attention was focussed week by week for half a year on one country after another, not only in the radio programme but also in store decorations, in library exhibits and in newspaper feature articles. In the weekly forum a prominent representative of the country of the week, a representative of a New England University and a representative chosen from the public discussed the special problems of the country, and the discussion, held in a hotel lobby, was broadcast. The Mayor was the Honorary Chairman of the project and the flag of the country of the week waved over the City Hall.

This effort towards a united world, enthusiastically described by Jack Stenbuck in the *Magazine Digest* for June, has caught the imagination of other cities, and Chicago, Minneapolis and Des Moines are reported to be among those planning similar projects for understanding distant neighbours. Of course a lop-sided world is the best that can be built in time of war. Could even Christ then preach "Love your enemies" and stay outside the concentration camp? But even with the gaps imposed by public policy the "Worcester and the World" programme deserves high praise. It has demonstrated once again that one man with a vision and with energy to translate it into fact is worth more than the passive millions, who wring their hands over the world's sad state but wait for time and nature to effect a cure.

The Saturday Review of Literature (19th May) contains an appeal "Books as Bridges" from Mr. Winant, Ambassador of the U. S. A. at London, for increasing the circulation of books. Not only new books and new authors should be encouraged but reprints of old ones should be increased. "Are a million copies of Shakespeare or Dickens or Whitman too many? The question is meaningless." Education is the best investment for any nation, even in waging a war, and Mr. Winant's question can have but one answer:

And is there not probably a relation between the extraordinary resistance of Russia and the extraordinary efforts recently made to teach the whole nation to read, and thus to find in the record of its past new fuel for national strength and pride?

Much has been said about the valour of the Indian army which has also been described as "mercenary." Whatever its actual exploits and its real weaknesses, one thing cannot but be true. Lack of education in the modern sense of the term in masses of its soldiers must have affected its efficiency and

hindered its achievements. Much store is set by the hope that returning soldiers with new experiences abroad will help build a new India; that hope was there in some of the Indian leaders of 1914-1918 who expected reform in our social order to creep in with Sikhs and Marathas and others returning from Flanders or France. Those high hopes were not realized. It will not be a matter of surprise if a similar experience awaits the Indian public when demobilization is completed—let us hope it will be soon. The problem of educating the men of guns and machines to be true, gentle and unselfish in field or factory will still remain. Army discipline may inject some order and some tidiness, but it also evolves the tendency to await orders; it may develop some *esprit de corps* which medal has its reverse—cliquism. No, the army cannot cultivate the higher character; only right education does. And so Mr. Winant is right—

> We have a lot of thinking to do together, a lot of plans and criticisms of plans to exchange among each other, if we are to find our way out of the maze of wars and misunderstandings through which man has wandered for five millenniums. How are we to do this essential work if we cannot exchange books in large numbers ?

Rightly therefore he desires " to relax restrictions on the paper and the labour needed by the publishing trade," and adds:—

> We of the United Nations, who are trying to feel our way toward a wiser and more brotherly relationship among peoples, have a right to feel impatient for the day when we may again have a wide and free circulation of books.

Now, there is an aspect of this problem of books and adult education in India which is sometimes overlooked. Cheap reprints in original English (including translations from other European tongues) and their reliable translations in Indian languages need to be popularized. Readers of books are potential teachers and even through conversation they can pass on information, arouse interest and help on general awakening. Mr. Winant has some definite suggestions to offer to British and American publishers, but his article though not written for them ought to arouse the thoughtful among the enterprising publishers of India.

The clash between democratic creed and practice in the U. S. A., analysed by Mr. Edwin R. Embree, President of the Julius Rosenwald Fund, in *The Atlantic Monthly* for May, is a close-up of a problem of world-wide import. His " Balance Sheet in Race Relations " has depressing entries on the debit side —galling discrimination in educational opportunities and in service; prejudice flaring up in outbreaks against minority groups in many cities; violent resistance of Negro advance in the employment field and in housing; hate strikes, rioting, murder. No wonder that " a little coloured girl asked to name fitting punishment for Hitler, said, ' Make him black and make him live in America. ' "

And yet the balance-sheet shows a tremendous net gain for democracy in the war years. Negro employment opportunities are wider than ever before; the attitude of the unions against discrimination is a long step in advance; some progress is reported in the provision of decent living quarters. Supreme Court decisions have smoothed the Negroes' path to the polls and to jury service in the South. Negro and white officers are trained together. More white schools are admitting Negroes

and the number of Negro teachers, policemen and postmen is increasing. The Federal Council of Churches and a few denominational groups also are awake to the need of change, though the fact remains that

> the Church, in spite of the central Christian doctrine of brotherhood, has almost universally continued to practise physical and spiritual segregation.

Some of the leading magazines and newspapers, even in the South, are championing fairness and appreciation of minorities and it is encouraging that several notorious race-baiters who ran for office have lost out at the polls. Right-thinking people everywhere will echo Mr. Embree's closing plea, for

> building Negroes, with all other citizens... into a common culture, which will be enriched by the wisdom and ingenuity of this race as it has been by their art and music; into a common social and political order, which may then become a true democracy.

It is beyond doubt of the first importance that human beings should assume responsibility for the government under which they live. Authority, as Mr. Herring writes editorially in the May *Life and Letters To-day*,

> is, or should be, only the collective outer expression of man's inner self-government. Men who cannot govern themselves cannot be governed. They can only be goaded, gridironed, Gestapoed.

Refusing to be responsible to oneself for oneself and handing oneself over to Authority, as the people of Germany did, without questioning whether it is right or wrong, makes that authority, he declares, a collection of "non-selves ...an inflation of nothing," to be ultimately undermined by the very flaccidity of its components.

> Elsewhere, according to the degree of civilisation reached, a State lives precisely according to its recognition of man's gradual growth of soul.

Motive *is* the important thing. "Moonshine is reflected light—action. Sun is direct—motive." True. Doctrines that deny brotherhood, like the "inferior race" concept—not peculiar to the Nazis—do ultimately lead to horrors. Such subversive doctrines require no delving into the subconscious to discover and abjure. People did too long close their minds to atrocity reports, prompted by "a determination not to be taken in," which speaks volumes for the distrust that propaganda has earned for itself. It is quite true that "to refuse to accept lies is not the same as to achieve truth" and, as Mr. Herring well puts it, "truth, as a public commodity, is still in short supply." It is undeniable also that we enter peace "not as a triumph but as a test" for which we are "psychologically unprepared." But wisdom in prescribing does not always go with diagnostic skill. Psycho-analysis, which Mr. Herring advocates, is not the solution. "Let sleeping dogs lie." The pool is roiled by stirring of the muddy depths; left to itself the sediment will settle, leaving the water clear. Psycho-analysis stirs up old, sorry, well-forgotten things in the sub-normal mind.

THE ARYAN PATH

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

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THE MYSTERY OF PAIN AND EVIL

[**Hamilton Fyfe** is well known for his broad humanitarian sympathies not only for his fellow men but for the animal kingdom as well. In this article he discusses a very important problem in a mystical way. We draw our readers' attention to the note which follows.—ED.]

Whether there are more pain and evil in the human world than there were in other ages, or whether they seem to be more because we know more about them, is hard to decide. In every age since Man's history began to be recorded, pain and evil have been the most prominent topics in the human chronicle. So much so that Gibbon was impelled to call history a record of the crimes, follies and misfortunes of mankind; the usually pious Dr. Johnson goaded into asking "why the only thinking being of this globe is doomed to think merely to be wretched, and to pass his time from youth to age in fearing or in suffering calamities"; and H. G. Wells driven to the conclusion that "humiliation and unhappiness have been the lot of the vast majority of mankind since organised society dawned on the world." Imaginative literature offers like testimony. Poets, dramatists, novelists exhibit humanity suffering pain, plotting or enduring evil. All religions start from the assumption that Man is by nature corrupt, his portion here "brief sorrow, short-lived care."

No doubt there is in all this some exaggeration. Most people get through life without calling it a curse rather than a boon. Few are positively happy, but small also is the proportion of the really miserable. The truth remains, however, that pain and evil are and always have been the dominant features of human existence and that no poet, no writer of prose, no historian, no philosopher, has ever explained why. Nor has any religion suggested a solution that could find acceptance for more than a short time. In the West there was an Age of Faith, when it was believed that God used pain and temptation to evil-doing as tests of

character. In the East, an idea of rival deities, one good, the other malevolent, held the ground for a while. Now the endeavour to account for pain and evil has been dropped by most religious bodies; poets and philosophers have also given it up.

Are we then to consider the problem insoluble? There is no excuse for doing that. If we pursue truth with a single mind, not being afraid of any conclusion to which our pursuit may lead us, we might at any moment stumble on what we hope to discover. We must clear our minds of all the wisps of fog produced by careless or deliberately insincere teaching. We must take nothing on trust, admit no arbiter save reason. We must start from the beginning which, it seems to me, was the separation of Man from the other animals when Man became self-conscious and developed intellect.

In Man's self-consciousness, in his ability to stand outside himself, to review his actions and impulses, to say "I am I," lies the sole difference between the human species and the rest. In other respects we have everything in common with animals. They can think, remember, to a certain extent reason; they can love and hate. But they do not reflect or speculate; their thoughts are always, as Spengler put it (*Decline of the West*) "directed to practical ends." Their understanding cannot be "detached from sensation" (Spengler again).

Animals live in accordance with Nature. They feel no urge to do otherwise. Man is, as Ray Lankester called him, Nature's rebel son. His intellect wars with his instincts; it impels him to defy and defeat Nature. Thus, while animals have lived in the same way for millions of years, Man constantly alters his environment. With what he styles "advancing civilisation" his existence becomes more and more artificial, more unnatural. This increases and intensifies pain and evil.

Among animals in a natural state there is no evil. They cannot break moral laws; they have no moral sense. No animal can be wicked, for wickedness implies self-conscious choice between right and wrong. No animal feels the itch to dominate, or the desire to heap up riches, or the crazy affection for offspring which seeks to spare them from standing on their own feet and making their own way in the world. Animals will fight among themselves for food, or for a mate, or to safeguard a habitation and family, but they are never mean, servile, greedy or cruel. Many species are compelled by Nature to live by killing and eating other species, but the killing is done swiftly and as a rule unexpectedly. Animals never torture or kill for fun (the notion that cats do has long been exploded), or to bolster up tyrannies, or on the pretext of scientific research.

They feel pain, but in nothing like the same degree as human beings. That is because they have no imagination. They do not pity themselves. They do not fear

death or the possibility of another existence after death. They do not torment themselves by anxiety as to what will happen to their families or their fortunes after they are gone. They do not brood over the past or peer with painful misgiving into the future.

They do not sweat and whine about their condition.

They do not lie awake in the night and weep for their sins.

All who have studied animals sympathetically share Walt Whitman's respect for them. Most naturalists would say with Buffon "The more I see of men, the more I like animals." W. H. Hudson had always present to his mind "the power, grace and beauty of wild animals, their perfect harmony with Nature." Their lives are like music composed of simple chords, forming part of a great symphony, performed in obedience to the beat of a hidden conductor. The lives of human beings are full of discords. There is no "motive" running through them. A human being can be a dozen different persons at different times. An animal is always the same; its course is mapped out for it. No doubts or fears make it hesitate to do what it feels prompted to do. Nor is that prompting ever towards what would be alien to its nature (unnatural).

An animal lives on one plane, Man on many planes. He is, in Emerson's phrase, "disunited within himself." What his instincts prompt him to do is at variance with rules of conduct which he has been taught to consider binding. He is pulled in opposite directions. He professes to accept an ideal code of behaviour, but follows another "practical" code. He is for ever seeking more pleasure, more stimulation of sense and appetite than can be found in living as Nature (so far as we can judge) intended. The more civilised he is, the more acute his self-consciousness, the farther he departs from Nature. The result is more evil, more pain, until these become unbearable. All civilisations have committed suicide; they have perished amid fire and slaughter, the consequence of stumbling and staggering into war (as Lloyd George said Europe did in 1914), which caused destruction so vast as to be irreparable.

War was until recently regarded as unavoidable. Man was born to evil; wars were part of his heritage. At one time plague, pestilence and famine were so regarded—until it became clear that they could be prevented by cleanliness and care and improved methods of cultivation. At last an effort was made to persuade people that war was also preventible, that it was caused by the folly and ambition of rulers, taking advantage of the sheeplike willingness of mankind to be led; or by the rivalry of industrial and commercial tycoons. This cut across the teaching of religions and of most philosophies (that of Kant, for instance), which professed to see in war a wholesome discipline, a desirable antidote to the

comfortable security which made nations "soft." The effort failed—for the reason that scarcely any of the chief governing persons in the world gave it genuine support. They were not interested in making life more "natural and rational" in Matthew Arnold's phrase. They could not stretch their mental gaze beyond the trivialities of the hour. This brought upon their dupes and victims calamity worse than before.

Nothing of this sort has ever befallen any other species of animal. Some have died out because they were unable to adapt themselves to altered conditions and circumstances. None has ever destroyed itself by its own fatuity, as all human civilisations have done. In this and other defects of human nature we find the explanation of the unjustly harsh opinions of the human race formed by many of its finest minds, which have agreed with the religions in pronouncing it evil. Wordsworth, for example, in his lines addressed to a child wrote apprehensively

> I think of thee with many fears,
> For what may be thy lot in future years.

Arnold in *The Scholar-Gipsy* told how occupants of "intellectual thrones"

> All their sad experience
> Laid bare of wretched days.

Pascal thought of his fellow-creatures as *ces pauvres enfants*. Swift saw them as "the most pernicious race of little odious vermin that Nature ever suffered to crawl upon the earth." To Byron, Man appeared as a "two-legged reptile, crafty and venomous"; to Maeterlinck as "of all creatures the most limited and incomplete," to Galsworthy as "the one fool." Burton in the *Anatomy of Melancholy* gave utterance to the view that must be taken by all who have thought about human life when he wrote: "Men have many enemies such as lions, wolves, serpents, but his worst enemy is his own species, since no fiend could torment, tyrannize and vex as one man doth another."

Since Man is in this respect entirely different from all other species and since the results are so painful to him, productive of so much evil, we are impelled to say "Nature cannot have intended this." Yet how could self-consciousness, the root of almost all the pain and evil that afflict mankind, have been acquired by the human race if Nature did not confer it in the usual way by means of evolution? Against belief that it was so conferred stand two main difficulties. One is that, while the results of evolution are shared out equally all round, intellect, the outcome of self-consciousness, is developed in a very small proportion of men and women. "The forces that move the world," one of the profoundest thinkers of our time, Sir Richard Livingstone, has written, "are not intellectual; all the great events in history bear out that truth." Professor Grierson goes further; he asserts that four-fifths of mankind "do not want to think for

themselves and are indeed incapable of doing so."

The second difficulty is that evolutionary changes serve some useful purpose, "give rise to progressive improvement" (Haeckel), whereas intellect cannot be shown to have done so. It has given Man ability to defeat Nature and endowed him with almost magical skill in handling material problems; but it has not made him happier or healthier, or supplied him with any key to the riddle of existence. Is it then possible that self-consciousness was caused by an accident—some such accident as the fall of a heavy branch from a tree on the head of one of our ape ancestors, or a blow from a club or a stone, which altered the convolutions of the brain slightly, but enough to bring self-consciousness into play? One ape affected in this way could communicate to others the discovery "I am I." That is how human children are made self-conscious.

This, however, is a surmise by the way. We have not yet solved the mystery of Man's self-consciousness and intellect; it may be we never shall. But we know it is the only barrier separating us from animals and, if they have less pain and no evil in their lives, we are justified, it seems to me, in attributing these misfortunes to our self-consciousness, to the weakening of instinct, to the wayward and frequently harmful working of intellect. There was, I submit, a Fall of Man, not such as the myths of religion suggest, but from a natural, rational state to one which has been productive mainly of pain and evil ever since we have any record of human activities.

HAMILTON FYFE

A NOTE ON THE ABOVE

Mr. Hamilton Fyfe closes the above article with a submission that the Fall of Man is a natural phenomenon and not merely a mythological speculation. It is intimately related to the birth of self- or reflective consciousness, with the power to compare and contrast and so choose, which implies freedom to determine. Here is the source of evil and pain. This view suggested by Mr. Fyfe is in full agreement with the teachings of H. P. Blavatsky on the martyrdom of self-conscious existence.

The Birth of Self-consciousness as a stage in human evolution is, however, very differently explained in the Esoteric Philosophy. Before that stage was reached man was man in form but not in mind; he was the mindless man. "Living Fire" was needed, that fire which gives the human mind its self-perception and self-consciousness. This was provided by others, *i. e.*, by intelligences who had gone all through this process ages upon ages ago in prior fields of evolution in other worlds; coming from other evolu-

tionary periods they lighted up the germ of animal-mind in the mindless man. Explains H. P. Blavatsky:—

There is no potentiality for creation, or self-Consciousness, in a *pure* Spirit on this our plane, unless its too homogeneous, perfect, because divine, nature is, so to say, mixed with, and strengthened by, an essence already differentiated.

—*The Secret Doctrine*, II. 80.

No Entity, whether angelic or human, can reach the state of Nirvana, or of absolute purity, except through æons of suffering and the *knowledge* of EVIL as well as of good, as otherwise the latter remains incomprehensible.

Between man and the animal there is the impassable abyss of Mentality and Self-consciousness. What is human mind in its higher aspect, whence comes it, if it is not a portion of the essence—and, in some rare cases of incarnation, the *very essence*—of a higher Being: one from a higher and divine plane? Can man—a god in the animal form—be the product of Material Nature by evolution alone, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped, Monad—seeing that the intellectual potentialities of the two differ as the Sun does from the Glow-worm? And what is it that creates such difference, unless man is an animal *plus* a *living god* within his physical shell?...

The mystery attached to the highly spiritual ancestors of the *divine* man within the earthly man is very great. His dual creation is hinted at in the Purânas, though its esoteric meaning can be approached only by collating together the many varying accounts, and reading them in their symbolical and allegorical character.—*Ibid.*, II. 81

In numerous ways, using different old-world texts, H. P. B. tries to clarify the confusion which exists in the modern mind coloured by the Darwinian theory of evolution, true in parts but very incomplete. In this teaching about the birth of self-consciousness lies buried the mystery of the missing link of modern science between the animal and the human kingdoms. In the hope that some reflecting minds, like those of Mr. Hamilton Fyfe, which are ready to consider dispassionately ideas however strange and out of the common and evaluate them, we print below a few more extracts, which explain this teaching, founded upon the theme of the famous drama of Æschylus, *Prometheus Bound*:—

The true theosophist, the pursuer of divine wisdom and worshipper of ABSOLUTE perfection...will prove that there never was an *original* sin, but only an abuse of physical intelligence—the psychic being guided by the animal, and both putting out the light of the spiritual. He will say, "All ye who can read between the lines, study ancient wisdom in the old dramas—the Indian and the Greek; read carefully the one just mentioned, one enacted on the theatres of Athens 2,400 years ago, namely 'Prometheus Bound.'" The myth belongs to neither Hesiod nor Æschylus; but, as Bunsen says, it "is older than the Hellenes themselves," for it belongs, in truth, to the dawn of human consciousness. The Crucified Titan is the personified

symbol of the collective Logos, the "Host," and of the "Lords of Wisdom" or the HEAVENLY MAN, who incarnated in Humanity. Moreover, as his name *Pro*-me-*theus*, meaning "he who sees before him" or futurity, shows—in the arts he devised and taught to humanity, psychological insight was not the least. For as he complains to the daughters of Oceanos:—

"Of prophecies the various modes I fixed,
And among dreams did first discriminate
The truthful vision...and mortals guided
To a mysterious art.....
All arts to mortals from Prometheus came..."

—*Ibid.*, II. 413

The subject of Æschylus' drama (the trilogy is lost) is known to all cultured readers. The demi-god robs the gods of their secret—the mystery of the *creative fire*. For this sacrilegious attempt he is struck down by KRONOS and delivered unto Zeus, the FATHER and creator of a mankind which he would wish to have blind intellectually, and animal-like; a *personal* deity, which will not see MAN "like one of us." Hence Prometheus, "the fire and light-giver," is chained on Mount Caucasus and condemned to suffer torture. But the triform Fates, whose decrees, as the Titan says, even Zeus: "E'en he the fore-ordained cannot escape..."—ordain that those sufferings will last only to that day when a son of Zeus—"Ay, a son bearing stronger than his sire" (787) "One of thine (Io's) own descendants it must be..." (791)—is born. This "Son" will deliver Prometheus (the suffering Humanity) from his own fatal gift. His name is, "He who has to come...." —*Ibid.*, II. 414

The intellectual evolution, in its progress hand-in-hand with the physical, has certainly been a curse instead of a blessing—a gift quickened by the "Lords of Wisdom," who have poured on the human *manas* the fresh dew of their own spirit and essence. The divine Titan has then suffered in vain; and one feels inclined to regret his benefaction to mankind, and sigh for those days so graphically depicted by Æschylus, in his "Prometheus Bound," when, at the close of the first Titanic age, nascent, physical mankind, still mindless and (physiologically) senseless, is described as—

"Seeing, they saw in vain;
Hearing, they heard not; but
like shapes in dreams,
Through the long time all things
at random mixed."

Our *Saviours*, the Agnishwatta and other divine "Sons of the Flame of Wisdom" (personified by the Greeks in Prometheus), may well, in the injustice of the human heart, be left unrecognized and unthanked. They may, in our ignorance of the truth, be indirectly cursed for Pandora's gift: but to find themselves proclaimed and declared by the mouth of the clergy, the EVIL ONES, is too heavy a Karma for "Him" "who dared alone"—when Zeus "ardently desired" to quench the entire human race—to save "that mortal race" from perdition, or, as the suffering Titan is made to say:—

"From sinking blasted down to Hades' gloom.
For this by the dire tortures I am bent,
Grievous to suffer, piteous to behold,
I who did mortals pity!...."

The chorus remarking very pertinently :—

" Vast boon was this thou gavest unto mortals.... "

Prometheus answers :—

" Yea, and besides 'twas I that gave them fire,

CHORUS : Have now these short-lived creatures flame-eyed fire ?

PROM : Ay, and by it full many arts will learn.... "

But, with the arts, the fire received has turned into the greatest curse: the animal element, and *consciousness* of its possession, has changed periodical instinct into chronic animalism and sensuality. It is this which hangs over humanity like a heavy funereal pall. Thus arises the responsibility of free-will; the Titanic passions which represent humanity in its darkest aspect; " the restless insatiability of the lower passions and desires, when, with self-asserting insolence, they bid defiance to the restraints of law. "

Prometheus having endowed man, according to Plato's " Protagoras, " with that " wisdom which ministers to physical well-being, " but the lower aspect of *manas* of the animal (*Kama*) having remained unchanged, instead of " an untainted mind, heaven's first gift " (Æschylus), there was created the eternal vulture of the ever unsatisfied desire, of regret and despair coupled with " the dreamlike feebleness that fetters the blind race of mortals " (p. 556), unto the day when Prometheus is released by his heaven-appointed deliverer, Herakles.

—*Ibid.*, II. 411-413

The modern Prometheus has now become *Epi-metheus*, " he who sees only after the event "; because the universal philanthropy of the former has long ago degenerated into selfishness and self-adoration. Man will rebecome the *free* Titan of old, but not before cyclic evolution has re-established the broken harmony between the two natures—the terrestrial and the divine; after which he becomes impermeable to the lower titanic forces, invulnerable in his personality, and immortal in his individuality, which cannot happen before every animal element is eliminated from his nature. When man understands that " *Deus non fecit mortem* " (*Sap.* I., 13), but that man has created it himself, he will re-become the Prometheus before his Fall.

—*Ibid.*, II. 422

THE SOCIAL ASPECTS OF CRIME AND PUNISHMENT

[**Shrimati M. A. Janaki, B. A., B. L., Advocate,** of Madras, discusses here a problem which concerns each law-abiding citizen no less than his erring brother. In every man who has not reached perfection, the potential criminal lurks. In modern penology the intrinsic worth of man *qua* man is often ignored. Sir Maurice Gwyer, then Chief Justice of India, stressed this point on the inauguration in 1940 of the Indian Penal Reform League, which we warmly welcomed but of which unfortunately we have heard nothing since. Sir Maurice emphasised that while the community had the right to protect itself against the criminal, the latter was one of its members, with rights of his own to protection. Society, he declared, would continue to make criminals as well as to punish them, until it accepted in full " the faith, often shaken but never shattered, in the common humanity of us all. "—ED.]

In the early days, before society was organised on individualistic lines, all properties were in the common possession of the totem or the clan and all had the advantages and disadvantages of enjoying them. The idea of individual ownership was a later development, and along with it also developed the idea of punishing the person who hindered the growth and possession of private property. All the known collections of ancient law are characterised by a feature which broadly distinguishes them from systems of mature jurisprudence. It may be laid down that the more archaic the code, the fuller and more minute is its penal legislation. As long as the wife has no rights against her husband, the son against his father, the Law of Persons will be restricted to the scantiest limits. There are no corresponding reasons for the poverty of the Penal Law and accordingly, even if it be hazardous to pronounce that the childhood of nations is always a period of ungoverned violence, we shall still be able to understand why the modern relation of criminal law to civil should be inverted in the ancient codes.

Both the Christian and the non-Christian archaic law entails penal consequences on certain classes of acts and of omissions, as being violations of divine prescriptions and commands. The conception of offence against God produced the first class of ordinances ; the conception of offence against one's neighbour produced the second ; but the idea of offence against the State or the aggregate community did not at first produce a true criminal jurisprudence.

The State's justification for using force against free citizens has become a more acute problem than ever on account of the control of

the State by vested interests, and the abuse of the State's power by resort to frequent wars and to repression, and by the failure to prevent the exploitation of the many by the few. Democracy now wants to control and limit the right of the State to use force against its citizens by calling them criminals.

Enlightened modern opinion demands the reconstruction of the State in a form which will not be liable to control and exploitation by selfish individuals, vested interests, and irreconcilable party cliques. According to some who hold this view such a reconstruction could not be achieved by constitutional but only by revolutionary methods. They want to use crime as a weapon of war against the State in its present form and are advocating, on philosophical, ethical and scientific grounds, the most violent forms of crime against the government, such as anarchist outrages, nihilist assassinations, syndicalist sabotage and armed insurrection. Crime thus becomes exalted and blessed, the refuge of the morally enlightened instead of the morally debased. The right of the State to oppose such revolutionary crime is now on trial.

There is a steady growth in the number of criminals due to economic depression and unemployment, irreconcilable political warfare, social dislocation, growth of population, wars and so on. There is also a growth in the number and variety of crimes due to the increasing complexity of modern life. Modern traffic, electricity, radio, cinema and aeroplanes have all given rise to new offences.

All men are selfish in different degrees and work for self-gratification and exploit others for that end. Many moralists maintain that successful careerists, business men and politicians are, with few exceptions, unpunished criminals. If a man is by nature wicked, crime would be merely the assertion of this original nature and the loss of the acquired quality of goodness. Revolutionary thought brands the cry against crime as the cry of exploiters and vested interests against the threat of danger to their exploitation and ill-gotten gains. Socialism considers that property is the result of theft and hence its re-theft by the needy would be a blessing. Sociologists like Durheem find positive merit in crime in that it keeps society alert and active, and indicates the need for and direction of reform.

Crime is an act or an omission which the State punishes as being in its opinion antisocial. The dogmatic fervour with which people are apt to be unthinkingly and unfeelingly crying for the punishment of criminals would be justified only if the State's opinion holding any particular thing as antisocial were infallible, immutable, universal and eternal truth. But history proves that such opinion varies from age to age, country to country and people to people.

As crime is relative to changing opinions and circumstances there can

be no such thing as a fixed objective criminal type. No man and no act could ever be branded as being always and wholly antisocial. A fixed subjective criminal type also is psychologically impossible. There are no such things as fixed criminal instincts, criminal faculties or criminal emotions. Even an atavist becomes a criminal only if circumstances favour. The idea of a criminal class is itself fallacious.

Murderers, robbers, heretics, sex offenders, swindlers, as well as those who drive a cart on the wrong side of the street, use false measures, build without licenses or commit nuisances are all criminals; such a heterogeneous group can never constitute a social class. The same must apply to the idea of a criminal tribe. The primitive form of a nation, consisting of countless types of individuals, is called a tribe. No nation, race, tribe, or country should properly be conceived to be wholly or predominantly criminal.

In modern criminology the subjective view of crime receives greater attention than the objective view. It holds that the criminal and his motives are far more important than the acts and the results of crime, although it is the crime that makes the criminal, and not the criminal the crime. If the latter were true, there would exist a congenital criminal and crime would merely be his activity. The subjective view implies impersonality and punishment based on injury done.

Since punishment can deter the evil-doer only to the extent to which he can master his motives, psychology and environment, and to which these have made him their victim in producing crime, it is necessary to devise methods other than punishment for preventing crime.

Both these problems—of criminal responsibility and of treatment of the criminal—require a study of the psychology of the individual criminal, of the working in him of all these motives and of his environment. An abstract and even an objective study of crime, although necessary,will not form the dominant subject of criminology. Personality is now recognised as lying at the core of criminality. According to this new view the treatment must be not for the crime but for the criminal. It will have to be individualised and follow the methods of discipline advocated by the new education.

The aims of legal punishment are four : Protective, *i. e.*, protection of the State and of society from the activities of the criminal; retributive, *i. e.*, revenge for the injury done; deterrent or preventive, *i. e.*, to discourage the criminal from repeating the crime and the public from resorting to it; and reformatory, *i. e.*, to reform the criminal. As a general rule there is nothing in the character of an act or an omission which enables us to determine whether it is a criminal offence and the only test is the nature of the liability which it entails. Many acts which were formerly criminal offences are no longer punish-

able as such, and especially within the last few years an enormous number of acts which formerly were not criminal have become criminal offences. Again, since by-laws, "enforceable as part of the law of the land" vary greatly in different districts, an act which is innocent in one place may, at a distance of a few yards, amount to a criminal offence, like the offences against local regulations governing the rationing of foodstuffs.

Although, however, neither the moral character of an act nor its mischief may enable us to determine whether it is a crime or not, yet these considerations always have been factors of importance in causing an act to be made punishable. Thus certain offences not previously in the criminal category may become punishable because general attention has been called to the public danger which they involve.

The intensified struggle for existence and the fear of economic failure have altered standards of conduct which used to obtain in the business and professional classes. The most outstanding characteristic of crime in the modern world is the alarming increase in high-grade fraud. Nothing is more significant in our modern world than the development of the kind of criminal who has intelligence, resources, and often training and ability for a legitimate occupation. He feels forced to turn to crime because of the uncertainty of lawful occupations or inability to secure the work for which he is fitted, when he needs it. Another class of men combine a criminal career with a legitimate occupation; and the real motive is to supplement an inadequate income, to make provision for an uncertain future.

From a close study of all the various writers on the influence of environment in criminology, we may group them under these heads: There is first the economic, secondly the psychological, and thirdly the anthropological. With all its limitations, the first view has by far the strongest position, because of the precision with which it can be expressed. Next in importance is the psychological conception of environment. The significance of Tarde's notions, however rudimentary they may be concerning imitation, can hardly be exaggerated, if we admit —and we have to—that imitation is a factor independent of economics, influenced by it though it undoubtedly is. This might roughly be described as the co-operative factor in environment, since the relation between the urge to do the same thing and actual co-operation in the act is obvious. Another striking aspect of Tarde's theory is that it originated ideas concerning the social aspects of the herd instinct which social psychologists have developed.

According to the social anthropological school, environment becomes the battle ground of individual animals seeking, in the last analysis, their own survival. The essence of association is the association for struggle. This view has been modified

by the modern anthropologists. The anthropologists did emphasise the bearing of *physical* environment upon individuals as an illustration of man's reaction to, and struggle with, natural forces. The environmentalists are all agreed that environment, and nothing else, determines individual behaviour.

These three basic factors, economics, psychology and anthropology, are in fact all contributory to every social environment. But a mere change in the economic structure of society, however salutary, would not result in the elimination of crime. This is the final inference which concludes the discussion of the environmental theory. Most of the environmentalists expressed or implied the conviction that social changes could be of a type which would totally eliminate crime. This would be reasonable if, as they believed, environmental and economic mechanism were the same thing, and the individual merely formed a part of that mechanism. This is not the case.

There are various theories of punishment according to the modern researches in the various departments. The criminal anthropologists did not believe in the utility of punishment. They merely insisted on it as a necessity. The criminal of today may be applauded as the hero of tomorrow, and the martyr of one cause will be considered as a renegade by its opponents. The most commonly accepted opinion at the present day is that the function of punishment is to deter. It is not considered easy to eliminate the criminal from society, leaving aside the ethical aspect of the case. The majority agree that penology ought to aim at the reform of the criminal and his transformation into a useful member of society.

Just as the criminal does not understand the nature and quality of his act, so also the penologist has no clear notion of the real motives which cause him to advocate criminal punishment. The Mosaic idea of an eye for an eye and a tooth for a tooth survives to the present day in capital punishment and to some extent in the standardised periods of detention which apply to numerous crimes. Now they have discovered that extreme severity of the law defeated its own purpose since juries refused to convict and aggrieved persons to prosecute. From this we must infer that in penology, as in the other branches of criminology, the nature of the social system determines the ideas concerning crime and punishment.

On the evidence gathered from the observation of criminals, the operation of the law, and social environment, the criminologist comes to the conclusion that severe penal methods do not have a deterrent effect. There is need for a synthesis of the legalistic and criminological points of view. Both individual and society contribute to the criminal act. It is justifiable and necessary to put some restraint upon the individual, but at the same time the character of

society also must be modified. Social reform must go hand in hand with individual restraint and reformation in that it fits in with the penological method which can be readily applied in practice.

A study of modern research shows that the trend is more and more towards the ancient modes of living. Hindu culture has combined the social and individual life of man in the word "Dharma" and everything that man did, in private as in public life, had to conform to certain rules. The same idea is put into practice in Russia at the present day in the Communist system.

M. A. JANAKI

THE FUTURE OF EDUCATION

A plea for the clarification of the aims of education is made by I. N. Kandel, Editor of the *Educational Yearbook* of Teachers' College, New York City, in an article prepared for the U. S. Office of War Information. The equality of opportunity which he lays down as a basic provision has far-reaching connotations, including the abolition of one educational system for the masses and another for a privileged group. Parity of conditions also implies health care and adaptation of instruction to individual abilities and aptitudes, instead of to the parent's purse. Adequate salaries for teachers and equality of pay for like equipment and responsibilities regardless of the age of children taught is another fundamental principle which India especially should heed.

On the vexed question of religious education in the schools Mr. Kandel takes a sound stand, deploring the confusion of religious education with sectarian, denominational instruction. Stress, he rightly insists, should be not on differences of creed but "on the brotherhood of man and on the ideals common to all the great religions of the world."

And curricula, he insists, should imperatively be directed to impressing upon youthful minds the cultural interdependence of all men throughout the world. Not by the addition of courses, but by the permeation of all subjects by that theme. It needs no argument that

the cost of one week's expenditure for war purposes would not be too much to devote to education as the price of security and peace.

BUDDHISM IN MODERN EUROPE

RETROSPECT AND PROSPECT

[If Buddhism has a special message for the modern world—and we agree with **Mr. Christmas Humphreys** that it has—it is because of all the world religions it has departed least from the original doctrines of Gautama, the great Teacher of mankind whose honoured name it bears. Those doctrines were none of his invention, only a partial statement of what had long been taught in Hindu esotericism, the most important feature perhaps of his reforms having consisted in opening to all, the possibilities of spiritual attainment that had so long been kept as the prerogative of the few. The Orientalists have erred in concentrating on the Buddhism of the Southern Church as adhering more closely to the original teachings. If the Buddhism of Ceylon and Burma and Siam is faithful to the Buddha's teachings in one aspect, the Northern Buddhism of Tibet, China and Nepal is the outcome of another aspect. As time passes, however, one fact emerges above all differences of interpretation: the growing recognition and appreciation of Buddha's influence as that of a truly Enlightened One. In a recent issue of *Indian Art and Letters* Phirozshah D. Mehta in an article on Sanchi, that triumph of ancient Buddhist art, pays tribute to the "first true democrat of our race."

Few figures influenced world history as did the Buddha.... A moral and spiritual giant endowed with the true spirit of scientific enquiry, he ushered in a new era, by the power of his personal example and the profundity of his teachings, in religion and philosophy, in politics and social organisation, in education and in art. —ED.]

Buddhism first became known to the West in modern times by the translation of the Pali Canon. The work of Professor Max Müller in the Sacred Books of the East and of Professor and Mrs. Rhys Davids in the Pali Text Society, together with *The Light of Asia*, and a number of works describing Buddhism as lived in Buddhist countries, all combined to make known the traditional teachings of the Buddha, but until 1908 no organised attempt was made to test by living them the truth of the principles involved. In this year Allan Bennett, an Englishman who took the Buddhist name of Ananda Metteya on entering the Burmese Sangha, arrived in London as the leader of a missionary effort for which the Buddhist Society of Great Britain and Ireland had been founded to prepare the way. This Society, and its organ, *The Buddhist Review*, worked until 1921, when, its initial impetus being exhausted, it ceased to function. Ananda Metteya died in 1923 soon after publishing his greatest work, *The Wisdom of the Aryas*.

In 1924, the Buddhist Lodge was formed as a Lodge of the Adyar

Theosophical Society, "to form a nucleus of such persons as are prepared to study, disseminate and attempt to live the fundamental principles of Buddhism." A year later the Anagarika Dharmapala, as he then was, arrived on a mission from Ceylon, and the Lodge did everything possible to make his mission a success. But though he founded a British Branch of the Maha Bodhi Society of Calcutta his health soon after compelled him to return to Ceylon, and the Mission was deprived thereafter of any permanent effective leadership. In 1926, the Lodge, being dissatisfied with the newly added teachings of the Theosophical Society, seceded as a body, and became the Buddhist Lodge, London, changing that title in 1943 to the Buddhist Society, London, and its magazine from *Buddhism in England* to *The Middle Way*. From 1925 until the outbreak of this war the Mission and the Lodge worked side by side as the only two Buddhist groups in England.

At the time of the foundation of these two societies Buddhism meant Hinayana Buddhism, the teaching of the Southern School, and a somewhat rigid and purely ethical version, dogmatic in its application, of those teachings. There was little or no philosophy, and compassion, save as the reason for not wearing a fur overcoat, was hardly mentioned. All this was changed in 1928, when the Venerable Tai Hsu of China came to London, and in the course of a brief visit sowed the seeds of the Mahayana, the teaching of the Northern School. About the same time Professor Suzuki began the publication of his famous *Essays in Zen Buddhism*, thus providing the West with an aspect of truth which is hardly found elsewhere in the field of religion and philosophy.

With all this material available for study, it is interesting to see how England, Germany and France made use of it. Dr. Lahlke, the leading figure in German Buddhism, which was rich from the first in translated Scriptures, founded his *Buddhistisches Haus* at Frohnau, near Berlin, as a Vihara or retreat for study and meditation. Miss Lounsbery, an American woman living in Paris, who founded *Les Amis du Bouddhisme* in 1928 at the invitation of the Venerable Tai Hsu, began by interesting professors from the Universities and Museums, and men of position in similar walks of life. In England, the movement was and still is of the middle class, and tends but little to the monastic life or to the University lecture room. Our aim has rather been to obey the Blessed One's behest: "Go ye forth, O Bhikkhus, for the profit of the many, for the bliss of the many, for the welfare of mankind. Proclaim the doctrine glorious."

Yet the practical difficulties in a country where millions of pounds are always available to advertise a new drink or drug, but few to make known the immemorial wisdom of mankind, are and always will be

enormous. Where the cost of advertising a meeting or a book is almost prohibitive, all propaganda, in the sense of a making known of Buddhist principles, must be confined to that slow seepage of information which small meetings and a steady trickle of printed information can supply. Yet Buddhists, unlike those of other faiths, have little use for meetings. "Work out your own salvation, with diligence" said the Buddha, and this is an individual business. Meetings, therefore, have never been largely attended, but our literature, from leaflets to the 350 pages of our *Concentration and Meditation*, have sold by the thousand, though published without advertisement or backing of any kind.

The public, therefore, wants this information, or they would not buy it as fast as it appears, and it would be interesting, though obviously impossible, to find out how much of the increasing knowledge of the fundamentals of the Ancient Wisdom is due to the efforts of the various Theosophical Societies, and how much to the efforts of the Buddhist groups, our own included, which have been working to that end. Certainly the knowledge has spread through all classes of society, and there are few educated people who have not at least heard of the doctrine of rebirth, and in some vague way of Karma.

For if it be asked what aspects of the Dhamma seem to interest an average audience most, the answer is unquestionably Karma and Rebirth, whether the audience be of factory workers or the philosophic group of a West End club. The unity of life is a theory known to them, the omnipresence of suffering is often unpalatable, the doctrine of the changing soul has little attraction for those who, if they still believed in an immortal soul, would probably not come to the lecture. But Karma and Rebirth stir the imagination, and a recent addition to John Murray's "Wisdom of the East" Series on this subject has been widely sold.

The types attending lectures, for we cannot speak as to those which buy the books, are as varied as the questions asked, and in the Society tend to filter out, as it were, into the inevitable pairs of opposites in the human character. The Arhat and the Bodhisattva type quite soon appear, the former the Roundhead of our English history, preferring the Hinayana's emphasis on ethics, and the latter concentrating on the service and the saving of mankind. As the Society has never attached itself to any one School, this difference of potential serves to provide a balanced membership. Politics of every description have been from the outset banned in the Society, though members may of course pursue and advocate what form of government they please. Our own internal government has always been completely democratic, all matters of importance being discussed and decided at open meetings of the Society, sometimes in the presence of strangers attending for the first time, no doubt to their mild astonishment.

As a matter of policy we have consistently set our face against giving lectures at our own headquarters, whether for members only or for the public. In our experience there is such a thing as the lecture temperament, and we refuse to flatter it. There are those who, refusing to study for themselves, attend with painful regularity the lectures offered them, taking nothing to the meeting, doing no work at it and therefore taking nothing away. Instead, we insist on every person present taking part in the common task, be it a discussion or the study of a book. In the former, a complete stranger's comment may be invited; in the latter, all read in turn, and we have had at a meeting nine nationalities, ranging in terms of social standing from a Duchess to a pavement artist who, as it happened, were sitting side by side.

The Buddhist Mission, the London branch of the Maha Bodhi Society, concentrated on Sunday evening public lectures, as against the Buddhist Society's weekday study classes, and thus, each with our own meditation classes and special study groups, we covered the ground.

At the outbreak of war, most of the Sinhalese members of the Mission returned to Ceylon, and the Mission soon closed down. The members of the Buddhist Society followed their individual sense of duty, as in the last war. Some went into the Forces, and have distinguished themselves on the field of action; others declared themselves non-combatant, and have suffered for their opinions; others again took a middle course, and applied for positions where they were helping "the war effort," but without themselves being involved in violence. Meetings of the Society were suspended for the six months of the 1940-41 "blitz," as it was unreasonable to gather people in an upstairs room or to expect them to go home at the height of an all-night raid. But as soon as meetings were resumed our membership increased, and enquiries for literature exceeded the possible supply. In the changed circumstances it was inevitable that a proportion of new members should be suffering from a mild form of neurosis, those who, unable to face life in its current difficulty, were seeking here and there for the means of buttressing their own inadequate strength. A religious society can always handle and help a certain proportion of such "patients," but, if the ratio becomes too high, the virility and value of the movement suffer accordingly. In our own case it is the healthiest minds that are away at the wars in one capacity or another. The remainder of us can only "carry on."

In the Summer of 1943 we moved to our present premises near the British Museum and London University. Here we have housed our Shrine, Library and Art Collection, and regular meetings are held for the public and for members only. Meanwhile *The Middle Way*, edited by Miss Clare Cameron, one of the few magazines of its kind in Europe

to have survived the war, is limited in size and circulation only by the paper shortage, and our post-war plans include a determined attempt to obtain for it wider publicity. Never before has the level of literature on our public book-stalls fallen so low, and we are convinced that magazines like THE ARYAN PATH and *The Middle Way* would provide a long-felt want for the reading public if only they knew of them.

The future of Buddhism in the West is a matter of prophecy. Miss Lounsbery and her group in Paris have splendidly survived the occupation and are already playing their part in the reconstruction of the spiritual life of France. Of the *Buddhistisches Haus* at Frohnau we as yet know nothing, nor of a group believed to be working in Sweden. Our own plans are at least clear-cut, and do not fail for want of humility. We have no illusions about converting the West to Buddhism, nor would we ever lend ourselves to the attempt. No civilization, however sick, can be saved by assuming the worn and second-hand garments of an alien religion, for life moves on, and new forms must be built to express the expanding life. But we do feel that we have a duty to perform in making known the Wisdom of the All-Enlightened One, in order that individuals whose *dharma* it is to approach the Truth by the Buddha's Middle Way may know of its existence. Moreover, in the mass mind of the Western peoples, as well as in those of its leaders, there must be sown, we believe, the seeds of Buddhist principles, so that, whatever the form they assume or the name they bear, they may be incorporated in the religion or philosophy by which the West will achieve, if at all, its own salvation.

To this end we have published in *The Middle Way* "Twelve Principles of Buddhism," first, to present a consensus of the teachings of the various schools of Buddhism in compendious form, as a stimulus to further study; and secondly, to provide a tentative "Norm" of Buddhism from which all members of the Society writing or lecturing on its behalf should not too seriously diverge. These principles, in leaflet form, will be the basis of our propaganda, and various groups in the Society will expand them one by one into pamphlet form. It seems that two of the most fruitful forms of future study will be the comparison of Buddhism and modern psychology, and of Buddhism and Christianity, the former because each has so much to offer the other, the latter because the time is ripe for a deep comparative study of these twin religions of our lives, our native faith and our acquired beliefs and principles. After all, Christianity is the religion of the West, however little it has been recently applied, and there must be millions who would prefer their own religion to be made more vital, more immediate and more reasonable than to abandon it in favour of another. And so long as the Truth is rediscovered, what

matters it by which road the summit is attained ?

Looking further ahead, we have plans for a visit to this country of a Chinese master of Zen, for there is in Zen an element of " sweet unreasonableness, " of an impish, non-intellectual, earthy common-sense which marches well with our English character and it may be that East and West will happily meet on its eternal principles.

In all these plans we shall co-operate with our Continental colleagues, and with the various groups in the United States which have yet to be knit into a correlated movement. In England the Press, swift to become aware of a movement about to be " news " in its activities, are suddenly aware of us. Although, therefore, we can never do more than provide a few foundation-stones for the future temple of peace, we shall, if we do no less, have justified our labours in the service of the All-Enlightened One.

CHRISTMAS HUMPHREYS

INTERNATIONAL CULTURAL CO-OPERATION

A United Nations Conference is scheduled to meet in London on November 1st to draw up a constitution for the new educational and cultural organisation of the United Nations. It is reassuring to note that " the development and maintenance of mutual understanding and appreciation of the culture of the peoples of the world " and " international co-operation in extending and making available to all the world's full body of knowledge and culture " are prominent among the aims proposed. Among the functions of the organisation contemplated is the facilitating of mutual consultation among educational and cultural leaders " of the peace-loving nations. " There must be no hard-and-fast division between the nations that describe themselves as " peace-loving " and the rest of the world—especially in the spreading of the mutual appreciation that is the formula *par excellence* for peace. " They that be whole need not a physician, but they that are sick. " The United Nations cannot unblushingly claim " wholeness, " but they must stand the readier therefore to share their proven remedies with those more obviously ill.

THE BOOK TRADE IN INDIA

THE NEED FOR REORGANISATION

[**Shri Madan Gopal,** a rising young Indian essayist and journalist and the biographer of the late great Hindi novelist, Shri Premchand, writes here of the handicaps and the needless confusion in spite of which the Indian book trade is pressing forward. The handicaps are not insurmountable and the confusion is resolvable, given the spirit of collaboration, and if some far-seeing publisher or literary body takes the lead. Shri Gopal attempts here a diagnosis and suggests some steps to remedy conditions.

It is to be hoped that the First All-India Writers' Conference, which the P. E. N. is sponsoring at Jaipur from October 20th to 22nd, by strengthening the *esprit de corps* among our Indian writers, will bring about such mutual sympathy and understanding that they will prove infectious and the makers and sellers of books will be drawn into just and cordial relations with the country's writers. This will be to their mutual gain and to the benefit also of the reading public whom the present maladjustment and lack of co-ordination often deprives of access to and even of knowledge of the books they want.—ED.]

World War Second has proved a blessing in disguise to the Indian book trade. It has hardly passed its pamphleteering stage. Nevertheless, faced as it was with the war-time shortage of printing paper —the Government took over 70 per cent. of the paper produced in India and imports fell to almost zero—and the very high cost of book production, its achievements are really commendable. For the purpose of this article, I will limit myself mostly to books published in English, which is the connecting link between the various provinces of India, but the arguments would apply to the Indian-language literatures with equal force.

With the dwindling of imports of foreign books and periodicals, as a result of lack of shipping space, the Indian reading public, accustomed to be fed upon foreign publications, found itself in a vacuum ; it was left without any reading material within easy access. The situation became particularly critical in the fall of 1942. In August of that year, the Congress leaders were incarcerated. A spontaneous outburst of pamphlets resulted, some of them published underground. Little tracts began to appear in ever-increasing numbers. Another phenomenon worthy of note was the publication of cheap and " sexy " literature, which found very good sales, particularly in ports and military stations. This type of literature deserves a check by the authorities, for the bulk of it is of a very unhealthy nature and few Governments would put up with this type of books in peace time.

India imported books and period-

icals worth crores of rupees before the war. Apart from the "examination books" publishers, there were only a few publishing houses in India which had made a name for themselves, *e.g.*, Kitabistan of Allahabad, Natesan of Madras, Thacker and Taraporevala of Bombay and Minerva of Lahore. For most of these concerns, publishing was only a secondary trade; their primary business was book-selling. For a vast country like India, their publications were too few. And fewer still among them attracted any attention; and if they ever did it was mostly at railway book-stalls when one would "buy anything" to while away a few hours.

In 1942, a few enterprising people saw the immense potentialities of the book trade in India. They established new publishing houses. The pioneer was the Padma Publications Limited, Bombay, which has to its credit many excellent publications. Kitab Mahal of Allahabad, Ashraf of Lahore and Hind Kitabs of Bombay also deserve mention. It will not be true to say that only business prospects attracted them to this line. Some of them have a genuine interest in encouraging good literature. Thacker & Co., Bombay, outdistanced them all in the matter of publications, in quality and in quantity. During the past year they have been producing nearly one book a day. Their rivals would point out that they had better facilities of printing and paper supplies.

The position today, at the end of the war, is this: The business opportunities in this trade have been realised, for most of the houses are making money; a band of new writers is coming up. Will the Indian public be allowed to switch back to foreign publications again? Or will our publishers accept the challenge and take the industry forward? And how can they encourage this trade? The war has taught them the importance of a national literature dealing with the problems that are peculiar to our country. A healthy nation can be brought up on a healthy literature; and we would not be telling a lie if we said that our leaders till lately neglected this aspect sadly.

It is a happy sign that some of the eminent Indian writers who till now had their books published abroad are seriously thinking of giving preference to Indian publishers over foreign though the latter can pay them better, advertise their wares better, and give better publicity to the authors who can thus reach a larger reading public—because we still "look West."

But the literature that is coming out is of a periodical nature. Tracts and pamphlets are the vehicles which are, generally speaking, employed by societies and institutions out to preach certain ideals. The time has now come when our publishers should seriously think of bringing out literature of a "soberer," more thought-provoking nature. A new generation is coming up, some of

whom will be people fresh from the forces with experiences which have not been put on paper by Indian writers yet. Many of them have been abroad and will be back with wider mental outlook and horizons, a generation that will shape tomorrow, the tomorrow of their vision. The writer belongs to the future; he lives in the future. We should know what his tomorrow is like. He must have a chance.

But besides being interested in letting the world know what he is thinking about, he expects recognition for his work, recognition not merely in the shape of appreciative reviews but also through the popularity his book gains. The writer wants to see his book in the largest possible number of hands. It should also bring him recognition in the shape of money. He wants the publishers to make money, but he also expects them to share it with him. Starvation may act as a goad to some writers, but not to all. It is our job to see that the writer does not waste all his energies in his battle for bread and butter. Today the payments are miserable. When the Indian writer hears of the fortunes made by writers like Wells and Shaw he cannot believe that those astronomical figures can be true. And for this we cannot blame the publishers only. Every bookseller would, in all sincerity, retort: "But the people don't buy the book; I cannot thrust it down their throats; the reading public is not large and it hardly cares to look into the contents of books published in India." While we may have other scores to settle with the bookseller as well as with the publisher, there he is right.

The Indian readers, as said, "look West." It is the job of the publishers and booksellers to make them interested in Indian publications. The Indian readers must be made to cultivate the habit of reading Indian books and of *buying* Indian publications.

The fault lies with our publishing and selling trade as a whole. The booksellers place the Indian publications in obscure corners of the shop. The publishers should insist on the booksellers displaying such books in the shop windows, till now reserved for foreign publications. Why? Some of the books are printed with type either out of date or worn out by use and by presses which cannot afford to go in for new types. But there are presses, the work done by which is excellent. Some of them are sufficiently well known, such as the Allahabad Law Journal Press, the Times of India Press, the Caxton Press, the Wagle Press and Civil and Military Gazette Press. There are some very good presses in Bangalore, Mangalore and Madras in South India and some others in Bengal. But their number must increase and there is no reason to believe that there is no room for improvement in the work done by them. The printing trade is fast progressing and we must keep abreast of all developments.

There is much room for improve-

ment in the design of dust-covers, as also in their printing. There is plenty of untapped artistic talent in the country; this should be utilised not only in the design of covers but also in illustrations and get-up. There remains much to be done in the selection of printing paper; much of the appearance and get-up of the book depends upon the selection of the right quality of paper. The present tendency, to take "any quality of paper provided it is economical," is almost suicidal. If the reader spends money he expects a good return for it, not in the matter of contents only but also in possessing a good attractive book.

We need a concerted all-round drive to popularise Indian books. So ill-organised are sales at the present moment that people in one part of India hardly know what appears in other parts. Few shops in Bombay would supply you with books published in Bengal or the Punjab. One comes to know of their publication through press reviews and can secure copies only through directly contacting the publishers or the author. Isn't it a thoroughly distressing state of affairs? And the position becomes more painful and ridiculous when we can easily get books published in the remotest parts of the world *outside India.*

Yes. We "look West."

And the West organises its sales of books very well. They advertise them well. The manager of the biggest publishing house in India told me once that *all the packages* of a particular book were sent back to them, after a number of months, *with the packing intact,* by one of the biggest railway book-stall agencies in India, one with nearly 300 branches, with the statement that the books did not sell well!

Publishers in the West release books simultaneously in various countries, where ground has already been prepared through advance publicity. Why cannot our publishers secure advance publicity?

The state of affairs is so scandalous today that there is not one society or institution in India which keeps a list of all that is published in all corners of India. We do not know what wealth of literature is produced in the provincial languages even through the English medium. Whether privately started or Government aided, an institution of that type is badly needed; it could periodically bring out a catalogue of all that is published in all parts of the country in any language. The task is not so herculean as it seems at first sight; for, according to the Act of 1867, no press in India can be maintained without the permission of the Government; and two copies of all that is published therein have to be sent to the Government. The institution for which a plea is made here can easily secure lists of presses from the Government departments and request all presses similarly to send them one or two copies of all that is printed by them. Their catalogue would be of immense help to libraries, which come to know of

the books through book reviews—sometimes in the foreign press!

Besides, the publishers themselves ought to bring out attractive catalogues of their publications with press opinions and a few remarks in regard to the contents of the books. Indeed there is no reason why they should not do advance advertisement in papers; this can even bring them advance orders from readers interested in the subject.

Periodical book exhibitions, an excellent start for which has been made in the Punjab, should be held, when prizes for get-up and artistic production of books and the outstanding books of the year should be given.

To popularise literature, an effort is needed to start some book clubs and societies to select outstanding books of the year which could be supplied to members at reduced rates. It is worth noting that the New Book Company started a venture like this in India, but not one book published in India was selected by them. These book societies stand excellent chances of success in the various provincial-language literatures, where we also need some experiments on the model of the Penguins.

Is it a long way to Tipperary? How long?

MADAN GOPAL

PUBLIC HEALTH PROBLEMS

Prof. C. E. A. Winslow, an outstanding American authority on public health problems, examined in the April *Survey Graphic* the question of public health in the post-war world. This war, like the last one, has created many problems connected with public health and has also devised means to meet them with a considerable degree of success, as the medical organisations of the different army groups have shown. The aeroplane, in destroying distance, has rendered universal distribution of disease easy. The inevitable problems of post-war public health constitute a challenge to global plannings, inasmuch as "sanitary isolationism" has been proved impossible. Mr. Winslow believes that "we have an ideal opportunity for international co-operation. There are here no conflicting interests to be harmonised—only a universal common interest in a common task."

He is not the first to see the need. Raymond Fosdick, Director of the Rockefeller Foundation, called last October for a world health organisation. The challenge *is* global and the opportunity ideal.

NEW BOOKS AND OLD

THE SPIRIT OF REASON

Thomas Paine's *The Age of Reason* was first published complete on October 25th, 1795. Its first part had been issued a year before and was finished only six hours before its author was arrested in Paris under suspicion of disloyalty to the revolution. He wrote much of the second part during his confinement in the Luxembourg Prison when he was fortunate in escaping the guillotine and from which he issued broken in health, but not in spirit. Nothing could break the spirit of Thomas Paine, but the world of privilege and prejudice strove its hardest to hound him and his books out of existence, and it continued to do so long after he was dead. He had dealt that world mighty blows in the political and social fields before he turned to assail its tenderest and most sanctified preserve. Twenty years earlier his pamphlet *Common-Sense* and its sequel, *The American Crisis*, had heartened the American colonists to win their independence. And he had fought for them with a musket as well as a pen. In 1791 he took the field for a second Republic, when, then in England, he published *The Rights of Man*, challenging the reactionary legal arguments of Burke's *Reflections* and expounding the rights in nature and reason of revolution. For this, a year later, he had to flee to the France which he had championed, where he was elected a deputy to the Convention, only to be imprisoned in two years for showing under the Terror that courage of his humanity which to self-seeking men in every camp was treason to their own baseness.

He died, a lonely old man, in 1809. But, as Mr. H. N. Brailsford has written,

> His personal character stands written in his career....In a generation of brave men he was the boldest. He could rouse the passions of men, and he could brave them. If the Royalist Burke was eloquent for a queen, Republican Paine risked his life for a king. No wrong found him indifferent; and he used his pen not only for the democracy which might reward him, but for animals, slaves and women. Poverty never left him, yet he made fortunes with his pen, and gave them to the cause he served.

Those who have a taste for modern fiction-biography will find his tempestuous life realistically, if somewhat melodramatically, recreated in Mr. Howard Fast's recently published *Citizen Tom Paine*. Here I am concerned only with the book for which he suffered most.

"Paine," wrote William Blake, after reading Bishop Watson's answer to *The Age of Reason*, "has not attacked Christianity. Watson has defended Antichrist. It appears to me now that Tom Paine is a better Christian than the Bishop."

But the term Christian, in this general sense, is misleading. Paine, though bred a Quaker, was a Deist and it was as a champion of Deism, as he conceived it, that he assailed the Bible for which Bishop Watson wrote his lame *Apology*. It is, too, the passages in which he expounds this Deism in *The Age of Reason* which possess the most lasting value.

Actually he was less qualified for this assault on religious obscurantism than for his championing of human freedom in other fields and for his far-sighted enunciation of social reforms. He himself wrote, "The natural bent of my mind was to science. I had some turn, and I believe, some talent for poetry; but this I rather repressed than encouraged as leading, too much into the field of imagination."

Certainly any feeling for poetry or for the realm of inner mystery in which poetry has its source had died by the time he came to write *The Age of Reason*. Nor was he by temperament a speculative thinker. It was part of his simplicity and contributed to his unfailing self-assurance that he never felt the want of these faculties. He was perfectly satisfied, to quote his own words, "with the reason that God has given me; and I gratefully know he has given me a large share of that divine gift."

Our conception of "reason" today is not so confined or so confident as it was to the pioneers of the rationalistic revolution. We have learned painfully that rationalism can be as partial an expression of reason as the "revelation" against which it so scornfully strove, and that the reason, which comes at real truth and freedom, needs to be constantly quickened by that imagination which the rationalist is generally at such pains to repress. This faculty was almost entirely lacking in Paine's derisive assault upon the Christian scriptures, and for an adequate appraisal of the truth or falsity of any scripture, as of any poetry, it is essential. "I have now gone through the Bible," he boasted, "as a man would go through a wood with an axe on his shoulder, and fell trees. Here they lie; and the priests, if they can, may replant them. They may, perhaps, stick them in the ground, but they will never make them grow."

His axe in fact had not gone as near to the root of the trees as he supposed, though it lopped off many rotten branches. For his attack on the Bible and on Christian belief was as literal as the dogmatic orthodoxy he assailed. He fought it with its own weapons and had no difficulty in showing that as literal fact much of the Old and New Testaments was historically incredible and rationally grotesque. He did not spare his opponents' susceptibilities or mince his words. And the vilification and persecution which the book provoked, not only against its author, but for decades against any one who dared to print or sell it, is at least understandable. Crude caricature of things held sacred, however misguidedly from a rationalist stand-point, by millions of devout souls, was, to say the least, a fault of taste, and it inevitably provoked the very blind resistance to reasoned truth which he was concerned to remove.

Admittedly, he wrote not only in times that tried men's souls, as he had declared in a famous manifesto, but of state tyranny and church corruption. In Blake's forthright words, "The Beast and the Whore" ruled "without control." Credulity, too, was deep entrenched in sanctified convention. As Paine wrote, "People have been so long in the habit of reading the books called the Bible and Testament with their eyes shut and their sense locked up, that the most stupid inconsistencies have passed on them for truth, and imposition for prophecy." Yet, even allowing for the controversial vigour

of the day, it is doubtful whether vulgar ridicule was the best way to open their eyes. Harmless by comparison but no less revealing his lack of deeper insight into the Book he was tearing to pieces were the many passages in which he showed a really astonishing insensitiveness to the beauty and inner meaning not only of the story of Christ's life and death, but, for example, of the book of Ruth, one of the most perfectly-told tales in all literature, which he described as "an idle, bungling story foolishly told, nobody knows by whom, about a strolling country girl creeping slily to bed to her cousin Boaz" or of Isaiah whose "prophetic" writing he dismissed as "the continued incoherent, bombastical rant, full of extravagant metaphor, without application, and destitute of meaning; a schoolboy would scarcely have been excusable for writing such stuff."

This blindness to spiritual truth revealed through myth and image and story was due not only to the limitations of a rationalist outlook but to the restricted aim which he had set himself, which was to show that the Bible, far from being what the priests said it was, the literal "word of God" was, as fact, a tissue of falsehood and forgery. It was as fact he judged it and as fact his judgment was often unassailable. Indeed the "higher criticism," so called, has largely followed in his footsteps. Nor is his human indictment of the tribal barbarities described in the Old Testament any less valid today, when the God of the Old Testament still exercises a malignant influence over Western Christendom, than when he wrote, for example, "Could we permit ourselves to suppose that the Almighty would distinguish any nation of people by the name of his *chosen people*, we must suppose that people to have been an example to all the rest of the world of the purest piety and humanity, and not such a nation of ruffians and cutthroats as the ancient Jews were."

Paine as a philanthropic moralist had, of course, his blind spots, shown, for example, in his criticism of Christ's teaching about loving your enemies, or of Paul's about the resurrection in the spiritual body, which he wilfully distorts. He completely disregarded, too, the Messianic belief held by the Jews for centuries before Christ. Here again it was in imaginative vision that he was deficient, as his friend Blake came later to see. This lack affects, too, in some measure his noble presentation of the gospel of Deism. For the Biblical "Word of God" he substituted

> the Creation we behold and it is in *this word*, which no human invention can counterfeit or alter, that God speaketh universally to man....We can know God only through his works....The principles of Science lead to this knowledge, for the Creator of man is the Creator of science, and it is through that medium that man can see God, as it were, face to face.

It is difficult for us today, who have thrown off so much of the old religious superstitions and are inclined to accept, all too readily, some of the superstitions of modern "science" to realise how liberating such a gospel was to candid and courageous minds in Paine's day. Some of the best and most lucid passages in *The Age of Reason* are devoted to it, passages which support Madame Blavatsky's statement that "the silent worship of abstract or *noumenal* Nature, the only divine manifestation, is the one ennobling religion of Humanity." Yet this gospel of Science needs to

be comprehensive if it is not to impoverish the Soul of man. "The Almighty lecturer," as Paine characteristically called him, "by displaying the principles of science in the structure of the universe, has invited man to study and to imitation." But man himself is also a cosmos and needs to study the universe and the Creator within as well as without.

Of this Paine had little to say. He was sublimely and naïvely unconscious of himself. That was his strength and his weakness. In the knowledge of things to which language gives names there is a whole world of images revealing the creative laws of inner life as sensitively as the forms of nature display the outworking of that life in matter. This is the world of myth and symbol, of scripture and fable and poetry. A true gospel of science must embrace that too. To Paine it was almost a closed book. But in his day it had become so clogged and corrupted with dead forms and the interested literalism of those who were paid to expound that part of it enshrined in the Christian Bible, that to cut away this deadness was as necessary a task as to preach the principles of a new, fearless and reasonable life. Paine did both. His conviction that "the world has *walked in darkness* for eighteen hundred years, both as to religion and government, and it is only since the American revolution began that light has broken in," may seem ingenuous. But in recalling men to belief in "one God," whose attributes are revealed to us in "the scripture of creation" and in repudiating any claim by a Church or a Book to monopolise God, he struck a blow for truth and honesty, as brave as it was humane. Much of the destructive argument of *The Age of Reason* is only of historical interest today. But its spirit reaches out to that divine and integral science in which man will eventually find his freedom, reading and living Creation as his own eternal nature and the eternal nature of things guarantee.

HUGH I'A. FAUSSET

Poems of Our Time, 1900-1942. Chosen by RICHARD CHURCH and M. M. BOZMAN. (Everyman's Library, J. M. Dent and Sons, Ltd., London. 3s.)

The period covered by this new anthology is perhaps one of a higher level of general achievement in thoughtful, sinewy, accomplished verse than any other in our literature: against this rich background of fine verse a few poems of high order glow like jewels in a rich setting, or jut, craggy and magnificent, from a pleasant fertile plain. The anthology is divided into four sections claiming to illustrate the time spirit and, incidentally, the development of individual poets: in great measure it succeeds, though I find in the last two, covering 1918 to 1942, little of the strong sociological trend of that period, and none of a characteristic feeling for the machine as a modern manifestation. Of that value for the machine Stephen Spender's "The Express" is a perfect example and might well have been included. This poet is, I think, poorly represented, only one of the three poems given being really typical and of first quality; but perhaps I am personally over-jealous for this particular writer's fame. The editors, Messrs. Richard Church and M. M.

Bozman, have in the main chosen well and cast their net wide: the one omission I could detect is Harold Munro who might have been accorded one short piece. But these criticisms are perhaps ungrateful: no anthology can be wholly satisfying unless it be of one's own choosing. Mr. Church and Mr. Bozman have given us a trim and workmanlike collection, containing many lovely and challenging things which should bring pleasure and refreshment to thousands.

DOROTHY HEWLETT

A Preface to Prayer. By GERALD HEARD. (Cassell and Co., Ltd., London. *7s. 6d.*)

In some of his books Mr. Heard has at times sounded a little like a skilled mechanic explaining a break-down in a car to a distracted motorist. But without any loss of technical precision, he has become more spiritually sensitive, and this study of the significance and the practice of prayer shows him at his best in bringing to an ancient and much expounded theme a new vision which restores to it its cardinal importance. Most modern men and women in the West have ceased to pray because prayer had so manifestly, in association with the Churches, become little more than a convention or, if it was more than this, an exclusively private business. On the other hand rationalism had seemed to prove that it was superfluous, if not actually useless. Mr. Heard sets out to show that it is not only of supreme value to the individual, indeed a necessity of his growth in Consciousness, but that it is also a supreme social service; that without it our thinking, however searchingly analytical, will deteriorate, as indeed it already so disastrously has, and both the individual and society will cease to evolve. This he most convincingly proves if we grant to prayer the universal yet precise meaning which he gives to it, drawing upon the evidence of the greatest masters of prayer and contemplation in East and West. His great virtue is to rescue the practice from all provincialisms of Church and Creed and to combine in his exposition traditional experience and contemporary knowledge. Following an accepted classification he distinguishes three stages of prayer Low, Middle and High, which correspond to the three stages on the mystical path, Purgation, Proficiency, and Perfection (or Union). In each a "silence" is achieved, the silence, progressively, of the senses, the mind, and the will. In each a step in unification is achieved, that of the divided ego, that of the self going out in communion of love to others, and the final transcendent union of the self with its divine source. To each of these steps and stages Mr. Heard brings a really illuminating insight. He not only clarifies. He attracts the reader to undertake the task of spiritual evolution of which he defines the meaning and the method so cogently.

HUGH I'A. FAUSSET

Srikanta: The Autobiography of a Wanderer. By SARATCHANDRA CHATTERJEE. Translated from the original Bengali by KSHITISHCHANDRA SEN. (Indian Publishers, Benares. Rs. 3/14)

This is the first volume in "India Library," a series which will seek to promote better understanding and cultural co-operation between India's linguistic groups and will present the best of Indian literature to foreign readers. The "Library" will comprise both translations and original English works. Other volumes in preparation include *Indian Short Stories: An Anthology, The Wish-cow* by Premchand, *Name of Woman* by Siyaramsaran Gupta, *The Resignation* by Jainendrakumar and *A House Afire* by Saratchandra Chatterjee. The publisher has set himself a high ideal, and deserves all support in his brave venture.

Srikanta is one of Saratchandra's peak achievements. It represents also his most characteristic writing. The original work runs into four parts, of which only the first now appears in translation. (Incidentally, this part has been translated before, in English and French, but in a slipshod manner, and a new, more satisfying English version is welcome.) Srikanta, who lends his name to the story, is the narrator of some of his vital life-experiences. His own personality, however, has been over-shadowed by the brush of his narration, and he seems no more than a peg on which is hung a tapestried view of life. "In all his [Saratchandra's] work the women stand out," the translator tells us in his excellent Introduction. The two women in the present story, Annada and Rajlakshmi, are among the author's half-dozen immortal creations. It may be noted that the women who rustle, calm-faced, through his pages are of the earth, earthy. They are built with the clay of everydayness. Comely, often, and with tender eyes and ascetic lips. Then crisis smites them like sudden lightning, and instantly these creatures are, as it were, stripped of their outer selves, revealing deep spiritual qualities, a supreme enrichment that is the heritage (so Saratchandra believes) of every woman. This, indeed, is the framework of Saratchandra's ideology, and the set pattern of his creative endeavour. Within its restricted range it has room enough for new combinations; the pieces in the great kaleidoscope shift continually, so that each new pattern wears the look of a marvellous innovation.

The foreign reader will perhaps consider the work extremely sketchy, a charcoal drawing with little significant detail. A great deal is left to the reader's imagination. One is reminded of the technique of certain novels by Knut Hamsun, though the two great writers have no real resemblance to each other save in their capacity to invest the outwardly commonplace with inner values and richness.

The rendering in English has been done with competence and ease. Once in a while it touches the fringe of beauty. I am glad to echo the wistful hope of the translator that "it will bring the foreign reader closer to Indian life and the Indian reader closer to the life of Bengal."

BHABANI BHATTACHARYA

The Long Pursuit. Selected Essays 1941-1944. By DALLAS KENMARE. (Burrow's Press, Cheltenham, England. 4*s.* 6*d.*)

Miss Kenmare's little book is a collection of essays on poetry. The "long pursuit" is the pursuit of perfection from which the poet derives his creative power.

The longest and most important essay in the book is on "Rilke: Poet of the New Age." Not until Rilke's passionate belief in the divine significance of art is accepted, says Miss Kenmare, can there be hope of a permanent recovery "from the ills which have been creeping like fungus over civilization since the advent of the machine age." For never has there been a graver need for a renaissance, a new understanding of the true significance of art, its essentially religious basis, and the part it can play in the reintegration of a ruined world, than at the present time. But this renaissance cannot come about until art takes itself seriously and until individual artists affirm the reality of their unique vocation. In her view, poets, who have an intuitive grasp of the complexities of every human problem, are much better social reformers than politicians, whose formulations are usually unacceptable to poets simply because they are based on political expediency, which has its roots in time rather than eternity. The fundamental fact which the social reformer ignores is the metaphysical fact of individual isolation. For the planners of a future based on "social security" this fact the realization of which is the source of all the greatest art, is most unwelcome. Even Marx, who sought spiritual renewal (though he would not have called it that) each year by reading the works of Æschylus and Shakespeare, recognised that poets were a "special kind of beings" and should be left alone, though his followers have done their best to forget this. And Lenin feared to listen to Beethoven, admitting that there "was nothing greater"—for Beethoven, more than any other artist, has explored the essential loneliness of the human spirit to its furthest limits in art. The vicious perversions of this spirit which we have witnessed in our own time spring to a larger extent than is generally realised from attempts to regiment it into rigid social and political moulds. This is, indeed, the crucifixion of modern man, which produces war and all manner of abominable cruelty.

Poetry is an expression of the freedom of the human spirit and, as such, is at war with the social man of the politicians. For 'Peace and war lie in the heart," Miss Kenmare quotes D. H. Lawrence as saying in a letter written in 1916 during the last war. "Nations are external material facts. The reality of peace, the reality of war, lies in the hearts of the people; you, me, all the rest... *To be material at this juncture is hopeless, hopeless—and worse than impractical.* Only the living heart and the creative spirit matter—nothing else."

PHILIP HENDERSON

CORRESPONDENCE

DR. AMBEDKAR'S DREAM

ANNIHILATION OF HINDU CULTURE

Mr. Beverley Nichols has certified that the Hon. Dr. B. R. Ambedkar is one of the half dozen most brilliant brains in India. In spite of the source of this commendation, it is well known that Dr. Ambedkar has one of the best-stocked private libraries in the country, has shown himself a keen student of economics, has been Principal of a Government Law College, has made his name famous by his pact with Mahatma Gandhi and is a leader of no small stature. But the dream which he has dreamt and has shared with the public is a foretaste of Bolshevism, being destructive of the Hindu Culture, apart from its doubtful logic, permissible in a dream.

The basis of Hindu Culture is a hierarchic structure of society. Even the religion of the Hindus is based on that principle. In the governance of the universe as in that of the affairs of men there is hierarchy. The Hindu culture thus favours intellectuals and not the majority. Those are best fitted to rule who have the equipment for it. Good government may not be a substitute for self-government, but the latter can be oppressive, destructive and ruinous.

Dr. Ambedkar affirms that the Hindus are not a political majority, but does not define his meaning. The very name is indicative of its religious significance. The Mahomedans, or, for the matter of that, even the backward classes, which the learned Doctor champions, are also not a political majority; they are not even a religious majority. The backward classes, moreover, are part and parcel of the Hindu religious group. If they are, owing to bad custom, unjustly treated, socially, economically and politically, it is a matter between them and the other Hindus. Men belonging to those castes or classes can and do rise above their surroundings and circumstances to join the higher ranks of the Hindu social structure, as in the shining example of Dr. Ambedkar himself. If such cases are rare the remedy does not lie in destroying Hindu Culture by giving political power into the hands of the intellectually backward classes or men, or of the minority in a nation, but so arranging the political institutions of a country as to make them representative of the various parts of the body politic, the *Virat Purusha* of the Hindu conception.

Dr. Ambedkar's diagnosis of the trend of Indian politics is apt. He says, " Whenever a community grows powerful and demands certain political advantages, concessions are made to win its good-will." There is, he emphasises, " no judicial examination of its claims; no judgment of merits. " He further observes, " The result is that there are no limits to concessions. " Nothing can be more absurd than this policy of eternal appeasement. One wonders if the learned Doctor had Chamberlain and Hitler in mind!

But what is the criterion of a

community's having become powerful? When and how does it become so? On account of betterment in the economic condition of its components? By intellectual advancement? By vociferations of leaders? By increase in its population proportionately to other communities? By divisions, as under the communal award? The learned Doctor seems to have had the last circumstance in mind when he wrote "The Hindu majority is a communal majority and not a political majority."

From his proposals for giving seats in the legislatures he has made it clear that (1) he would give such representation not in any relation to population strength and (2) he would give representation to a community irrespective of whether it had men capable of representing them. According to Dr. Ambedkar, whether this is so or not, the number of members should be there. They may not be able to understand the proceedings or to form an opinion; they may be able only to vote like machines at the bidding of their leader. Does this not carry party machinery too far? Apart from that, it would mean either mob rule or dictatorship.

Dr. Ambedkar has said "The attempts at solution of the problem so far were either in the nature of a coward's plan to kowtow to the bully or of a bully's plan to dictate to the weak." But his plan plainly favours the latter course. Because the Hindu community is more advanced, especially intellectually, owing to the Hindu Culture, it is to be placed on an equality with less advanced communities. This is in effect what the learned Doctor proposes. Hindus, who, excluding the scheduled castes, are at least 21 crores, are to have only 40%; Musalmans, who at the maximum are 9 crores, the same percentage; while the scheduled castes who are about 7 crores are to get 20% of the representation in the Central Legislature.

The sheet-anchor of Hindu Culture is intellect. It favours neither castes nor the numerical majority. The Assembly under the King consisted of the heads of guilds. For political purposes guilds were the constituencies for legislative, or executive, bodies from the village Panchayats upwards. There was no question of majority or minority on any other basis than merit. It was the merit of the question or the topic that was considered.

While Dr. Ambedkar condemns majority rule in the following strong terms "The majority rule was untenable in theory and unjustifiable in practice," he favours the majority of individuals, whether fitted or not to discharge their functions in the communities *inter se*. Party majority is another thing but the party has to be a political party and not a communal one, if the legislature, or the executive, is to function beneficially.

For the maintenance of Hindu culture, which has moulded the lives of the inhabitants of India, irrespective of caste or colour or religion, not a numerical majority in politics is needed but an intellectual majority.

On the other hand in principle Dr. Ambedkar does not oppose a numerical majority. His following observations make this clear. He says, "a majority community might be conceded a relative majority of representation but it could never claim an absolute majority." Further, "The abandonment of the principle of majority rule in politics

could not affect the Hindus very much; in other walks of life they would remain a majority." Here he concedes the strength of their culture, but if the governance of the country is given into the hands of anti-Hindu cultures, will the Hindus remain a majority even in the spheres named by Dr. Ambedkar?

While a nation like the French is fighting for the maintenance of its implanted culture in foreign countries, where is the logic in saying, as Dr. Ambedkar does, "My proposals do not ask the Hindus to abandon the principle of majority rule. All I am asking them is to be satisfied with a relative majority"? Where is this counsel of moderation, perfection or provocation followed? Indeed, he favours the majority of the ignorant or blind followers.

The Sapru Committee supports, although but partially, the principle of functional representation. But it could not free itself from the glamour of democracy, which in its prime is nothing but planning, control and dictatorship. The Sapru Committee also pays tribute to the Hindu Culture by proposing that the head of the Indian Government elected for five years shall always be an Indian Prince. Although the idea has not been fully developed in all its ramifications, it recognises the mainspring of the Hindu Culture.

There is a difference between the Hindu religion and Hindu culture, although both are tolerant. Nothing should be done to impair, much less to destroy Hindu Culture. The Hindu religion is necessarily communal, but not so Hindu Culture. If it is rendered a thing of the past, India will remain a geographical expression or may not remain so. The continent has common traditions, deeds, glories of ancestors, ways of living and common thoughts. Every nationality that has settled in India has become subject to Hindu Culture.

M. V. KIBE

Indore.

"INDIA AND BRITAIN"

Miss Cross's article on "India and Britain" in the June number of THE ARYAN PATH is a challenge to all serious-minded men and women of our country. The arguments of the well-meaning authoress cannot be met by hedging or by pointing out the existence of analogous conditions in the West. I wish to face them boldly, admit faults where they exist and suggest remedies where they may be effective. This article is an expression of the reaction evoked by the irritants applied to an Indian mind by the deft fingers of an impartial critic.

Many of the observations made by Miss Cross are the result of the viewpoint developed by a ruling nation not in vital contact with the people it governs. Second-hand reports, hearsay, superficial observations of hustling tourists and irresponsible treatises by interested parties are responsible for the mistaken notions about India—entertained by the average English citizen. But there is a certain basic foundation which supports all these false views, and this foundation is laid in brute fact.

The first of these is CASTE. Caste is a curse laid on our unfortunate country. Let us not camouflage it by comparing it with the "class" system in the West. Caste is definitely *not* class. Caste is

something horrid, inhuman, cruel and *dangerous* to human existence. If it is not destroyed soon, it will destroy human civilisation, nay, it will destroy man himself. If you are born into the Sudra Caste, you are a Sudra as long as you live. You may reach the highest position intellectually and morally, you may make the greatest sacrifices, you may do anything in your power to prove your worth and merit, still you will be a Sudra. Oftentimes your caste will stick to you even when you change your religion and go over to the Christian fold! Such is the tenacity of the hold of caste. And one's children, grandchildren and great-grandchildren are all branded by the same caste stigma. Each caste oppresses the one below it, and all band together in oppressing the Untouchables. Of late there has been some awakening of public conscience in this respect. But the improvement is not at all commensurate with the extravagant claims made by our leaders. A small beginning may be made along the following lines:

1. All caste names and caste suffixes should be dropped. Nothing that may suggest one's caste should form any part of one's name. This applies only to men, for women do not have caste names!

2. Segregation of caste should cease in the villages. No street or mohalla and no specified area should be set apart for any caste.

3. Inter-caste marriages should be encouraged by political leaders.

The Untouchables are a challenge to all of us. The many recent reforms, including the temple-entry reform have done a great deal for them. But they should cease to exist as Untouchables. They should be absorbed into the main body of Hindu society. And this can be achieved only by free intermarriage.

The gulf between the "educated" and the peasants is a real gulf. All critics, including the well-meaning Western critics, have laid the whole blame for the gulf at the door of the "educated" class. They have failed to see the spectre hiding behind the scenes and fooling all of them, including the critic. How could they see it? It requires a psycho-analyst to tear off the protecting veil!

The "educated" men and women have come into contact with the most refined cultures of the world, and in the process of educating themselves they have been refining their minds to a dangerous point of nicety. They are not aware of it. They look round and find unspeakable vulgarity in the conversation, behaviour and life-movements of the people round about. They find it in their own homes, for instance, in the abominably *vulgar* way in which "uneducated" women fondle their children of the opposite sex. They make courageous attempts at reform, but get snubbed or ridiculed. Their refined minds cannot suffer this humiliation. The educated men and women become introverts, withdraw into themselves and live in a world of their own. The resistance and regression which they develop are unconscious. What might have been a dynamic force for the regeneration of our country is turned back on itself and made to consume itself. The remedy? Devulgarisation of the villager. How? Let the leaders answer the question.

P. S. NAIDU

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Allahabad.

[Space does not permit detailed

analysis of the difference between caste as originally conceived and as it exists today. Caste as a qualitative classification by natural disposition and stage of human evolution is one thing. The rigidity and the injustice of a hereditary caste system is quite another and has been well called an anachronism. Recognise as a Brahmin him alone who shows forth the spiritual qualities which the true Brahmin exemplifies, not him who is born of Brahmin parents, and similarly for the rest, and the objections to caste fall to the ground along with all the offences against brotherhood committed in its name.

The vulgarity with which our villagers stand charged by Professor Naidu is not peculiar to India. There is a certain uncouthness in many of the children of the soil that jars upon the city-dweller everywhere. The latter's contempt is traceable, for instance, in the degradation of the word "villain," which meant originally "a serf attached to a farm." But our correspondent is, we feel, too hard upon our uneducated folk. In some of these expressions of vulgarity there is a certain naïveté—rooted in innocence. Take the very instance which Professor Naidu cites—the extravagant fondling of little children by uneducated women. Little children of both sexes, be it noted, however much the fact may conflict with psycho-analytic theory! They do it quite openly because in their own minds there is no idea of impropriety or evil in connection with such demonstrativeness. There is no doubt a physical substratum to mother-love, but how much there is besides! We wonder whether the psycho-analysts have not done more harm than good by emphasizing this aspect of the purest as the most unselfish of human affections. The colour and the fragrance of the rose are the offspring of the sun, the air and the rain, as much as of the sometimes unpleasantly manured soil in which the plant is rooted. "Why try to focus our attention on the latter?" we are justified in asking.

It is more rare, no doubt, for educated women to indulge in such demonstrations, publicly at least. When they do so they knowingly offend against the code of "proper" conduct; when they accept that code without conviction and abstain, in deference to it, from some of these "vulgarities," the subtle poison of hypocrisy seeps in.

But certainly not all of the uneducated are vulgarians! In India especially many of the illiterate villagers have an innate culture which gives them a natural refinement. We find expressions of it side by side with the vulgarities. We should be careful not to generalise or to overlook one aspect in emphasizing another.—ED.]

ENDS AND SAYINGS

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

From the 20th to the 22nd of this month the All-India Writers' Conference sponsored by the P. E. N. All-India Centre will be meeting at Jaipur. Distinguished writers from abroad are expected, including Mr. Hermon Ould, the International Secretary of the P. E. N. Association of leading writers and editors, and Mr. E. M. Forster from England, as well as, it is hoped, representatives of China, France and the U. S. A. There are to be distinguished speakers besides the National P. E. N. President, Shrimati Sarojini Naidu, and Sir Mirza Ismail, Prime Minister of Jaipur, who will give the Inaugural Address. To name but a few: Sir S. Radhakrishnan will speak on "Moral Values in Literature," Sir Maurice Gwyer will introduce the discussion on "The Desirability of Revising the Indian Copyright Law and Making it Uniform throughout India," Dr. Radhakumud Mookerji will give an address on "The Ancient Indian Literatures and the Evolution of Newer Forms," and Dean N. K. Sidhanta is taking part in the Symposium on the Modern Indian Literatures, speaking on the development of English literature in India during the last fifty years.

Especially gratifying, however, from the stand-point of national cultural unity is the enthusiasm with which writers from every part of India are rallying to the P.E.N.'s call to mutual friendliness and fellow-feeling among the makers of the written word, in whatever language they couch their thought.

The P. E. N. puts simple human friendliness on one side of the balance and on the other all the world distinctions of wealth and social status, of age and sex, of views political or social, of nation, race, or creed, and finds that friendliness outweighs them all. It recognises no criterion of eligibility except one—that of standing as a writer—and no body of craftsmen could demand less of candidates to membership than the ability to wield effectively their chosen tools.

The All-India Writers' Conference at Jaipur is an effort, on a smaller scale but following the pattern of the International Congresses of the P. E. N., held annually in times of peace, to facilitate the mutual acquaintanceships among scattered writers that may ripen into friendships, and the strengthening of loyalty to P. E. N. ideals.

The high rate of infant mortality in India continues to cause acute anxiety to all her well-wishers. It is a result of abysmal ignorance of the laws of hygiene and dietetics on the one hand, and of pinching poverty on the other, combined with a lamentable lack of adequate provision for medical and maternity relief by the State and social organisations. This painful fact is brought home once again in "Health of Gujarati Children at Birth (Analysis of the New-born for the Years 1928-1942)," contributed by Dr. Chamanlal

M. Mehta and Dr. D. D. Vora to the *Journal of the Gujarat Research Society*, Science Number, recently received. Out of the 24,655 babies born in the Bombay maternity hospitals admitting Gujarati Hindu women, there were 17.36 still-births per 1,000 births, and 35.1 deaths of infants during the first ten days after birth out of every 1,000 live births. While these compare favourably with the figures for the children of all communities born during the same period, published by the Health Officer of the Bombay Municipality, the corresponding figures being 66.96 and 68.62, respectively, they are yet a sad reflection on existing conditions. Birth weight figures in this study are definitely below the average weight calculated for a new-born Hindu baby in another smaller-scale investigation covering several parts of the country. The steadily deteriorating trend during the period is particularly disquieting. Deficiency in the mother's diet and lack of exercise are suggested as causal factors. "Economic deterioration of an average middle class Gujarati family" and war hardships must share the responsibility for the former, but the writers suggest also a trend to increased spending on luxury articles and cinemas and "the craze for reducing the diet in order to remain slim,"—weaknesses which can be and must be checked.

There are many scattered individuals throughout the world who see in union the one hope of our time. The bringing of the isolated sparks together in a flame is very necessary. One movement which holds great promise if it spreads sufficiently far and fast is Cultural Union, launched at King's College, London, a few months ago, with Prof. Denis Saurat, Director of the Institut Français du Royaume Uni, in the chair.

Recognising that "the deep reasons of conflicts are always moral, intellectual, and spiritual," Cultural Union takes the sound position that political action is useless without mutual understanding, at least among the educated in all countries, the natural leaders of the masses who sooner or later conform to the pattern that they set.

Leaving the former enemy nations out of account for the moment—though it is wisely recognised that they too must be integrated—there is no denying that gulfs exist between the Atlantic Powers, the U. S. S. R., the Islamic world and the Hindu and the Chinese zones—gulfs from which new problems fatal to world peace threaten at any moment to arise.

Cultural Union aims at bridging these rifts by dispelling ignorance, not by imposing the Western cultural pattern upon other civilisations. It recognises that in many things the West has more to learn from other countries than to teach them. Not uniformity but understanding is the goal. The words of the Hindu sage come to mind in this connection :—

> One must study to know, know to understand, understand to judge.

It is an ancient adage in India that study is fulfilled through service. It is, therefore, but proper that youth, while still at school and college, should be afforded opportunities for learning the art of living, of discharging, in other words, their obligations to their fellowmen in the various walks of life. To treat them as hothouse plants only

arrests their growth, as it robs them of their continual contact with the community in which they will be called upon, before long, to function. As J. F. Wolfenden rightly points out in "Youth and the Community," in *Britain To-day* for August 1945:—

> It is a mistake to separate young people from the life of the whole community of which they are a part, to treat the years of adolescence as a period which can be cut out of the life of an individual or of the community and treated in isolation from the years which come before and after. Those years are part—a crucially important part—of an organic growth. And if they are properly spent we have the chance of bringing into being what neither this country nor any other has yet experienced, an intelligent, responsible and happy democracy.

Only if the community or the state finds ways and means for canalising the leisure and the legitimate diversity of interests and enthusiasms of youth in proper channels will the foundations of democracy be forthwith well and truly laid.

Under the title "A Design for Fighting," Dr. Harlow Shapley, Director of the Harvard Observatory since 1921, offers us in the August *Atlantic Monthly* foes worthier of our steel than are the bodies of our fellow-men. The direct achievements of war—the "boastful pacification of a restless island," the "capture of a distant market for the enriching of a few traders," "gloating superiority in armoured flying battleships"—he rightly sees as "goals unsuited to human dignity in this time of a New Renaissance." He concedes the material advantages of war to a winning nation remote from the battle area, in universal employment and widely distributed prosperity, but sees an unanswerable argument against "man-kill-man war" in its essential immorality.

He offers instead real enemies, a concerted attack on which would change the face of civilisation: upon illiteracy (How small a problem in the U.S.A. compared with ours in India!); upon premature senility, through research directed against diseases, physical and mental; against the threat of a drab cultural uniformity, by developing and maintaining local customs; and upon "the tyranny of the unknown." He wants the widest possible participation in the attempt to widen the luminous zone of knowledge of our world and calls for the listing of the immediate unsolved problems in each field of physical and social science. A good start towards expanding knowledge! Asking the right questions of Nature is a long step towards getting the right replies, but the co-ordination of results is today an even greater need.

The compartmentalising of science has been carried too far. There must of course be specialisation on research problems but, without the pooling of results, valuable clues to specialised research are missed. And, more important still, the fundamental unity of life and of the evolutionary pattern. It is not the piling up of isolated facts that can ever conquer the "tyranny of the unknown," but a philosophy of science broad enough to hold all facts already known as well as everything that can conceivably be known. Before we build the house we need a plan. In this case what is needed is not to evolve a pattern but to find the Plan.

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thing which passed in art both the ancients and the moderns and that was the French prose style of Pascal in "Les Lettres Provinciales." After Amyot's tuition of Greek art, one of the greatest minds that mankind has ever had, Pascal, put all the power of his creative spirit into the shaping of French prose. After him Molière, Bossuet, La Bruyère and many other masters polished and refined the instrument. That they succeeded is proved by the fact that what is probably the greatest achievement of the European intellect, Leibniz's *Monadologie*, was written in French in 1714. That the greatest mind of Europe, a Saxon, German-speaking and Latin-writing, should achieve the most perfect expression of his most complicated and subtle thought in French is a culminating fact. And if there were none of the other innumerable reasons, it would be necessary for the world to learn French to have direct access to Leibniz's *Monadologie*. Since in no other language, in no translation, can his exact meaning be understood.

It will be said: That is too high a model for the common cultured man;—that is true. But the French instrument was so nearly perfect that it could then also be used by the common man. Voltaire was the common man, as his protest against Leibniz in *Candide* well shows, and no man has any excuse for not understanding Voltaire.

That this high standard has been kept is proved by a long line of writers to the present time. Anatole France is as universally accessible as Voltaire.

It must be pointed out that there is in the world at present no other universal prose—that is to say, no kind of prose that can be truly studied and, if not imitated, at least adapted, by any cultured man in any language in the world. English has an amazing collection of the works of great poets from the time of Chaucer until today. English also has an unbelievable accumulation of great prose from Francis Bacon again to the present. But, and this is the important point, each great English master of prose writes his own prose—writes his own English, and it is peculiar to him and you cannot learn to write English prose. Each new writer of prose in English, if he is to be good, is condemned to invent his own art: to create his own instrument. That is the price that the English have paid and are paying for the predominance of their poetry, which overshadows all their achievements, however, great, in prose. But in French literature you go to the poets only for amusement or pleasure or joy. The prose tradition is so continuous, so solid, that poetry has never been allowed to break into it and break it up. For the two solid centuries of their highest culture, the seventeenth and eighteenth, the French have practically no poetry (except as fragmentary illumination in prose writing). Then the forms of mind and thinking of

the French were settled and remain now as they were. Therefore any man anywhere who wishes to learn how to write prose must study Pascal, La Bruyère, Voltaire, Stendhal and Anatole France. When he has been through that course thoroughly and successfully then he can write good prose even in Zulu if need be.

Thus we come back to the cathedrals. In the minds of those that built the cathedrals their faith was universal, their beauty was universal and they were right to this extent—that an Indian who looks, in the cathedral of Bourges, at that sculptured peasant Noah turning his back on God and not listening to God's exhortations while planting vines, understands at once and unerringly. But there was of course far too much of the world that the cathedral makers did not know about. And far too much of their own thought that the rest of the world could not understand. Their universality was a desire and a dream. So the French spirit turned to the other medium of speech and, as the world evolved and came nearer and nearer to understanding all its parts, in each of its parts, the French produced this new instrument of universality—French prose.

This implies much beyond mere perfection of form. It implies the deep-seated philosophical and religious belief that fundamentally mankind is one and can express itself everywhere through similar means and that one cultured man anywhere can understand another cultured man anywhere, be they Indian, Chinese, Negro, Russian, American or whatever else a man may be. The French classics wrote for the whole world. Man to them, was man, everywhere the image of God, everywhere essentially the same whatever the differences in appearance.

Such is the true message of the French, such is the contribution of the French spirit to the making of a world spirit.

Models to be studied in order to acquire the art of prose:—

Pascal: *Lettres à un Provincial—Pensées*
La Rochefoucauld: *Maximes*
La Bruyère: *Les Caractères*
Fenelon: *Lettre à l'Académie*
Madame de Sévigné: *Lettres*
Leibniz: *Monadologie*
Voltaire: *Candide—Histoire de Charles XII—Lettres*
Diderot: *Le Neveu de Rameau—Lettres*
Augustin Thierry: *Récits des Temps Mérovingiens*
Stendhal: *Le Rouge et le Noir*
Flaubert: *La Tentation de Saint Antoine—Lettres*
Renan: *Souvenirs d'Enfance et de Jeunesse*
Anatole France: *La Révolte des Anges.*

DENIS SAURAT

THE HARIJAN ASHRAM

[Untouchability wherever it is found is a denial of human brotherhood and of the innate dignity of man. In India, social and religious orthodoxy plays the rôle which economic rivalry and colour prejudice play in the U. S. A. There are many who wring their hands over the Harijans' plight to a few who actively attempt to remove their disabilities, not all of which are imposed from without. **Munshi Iswar Saran,** President of the Harijan Sewak Sangh, Allahabad, writes here of a most promising constructive effort to ameliorate their state without the drastic step of taking them out of their Hindu context. —ED.]

The talk of post-war reconstruction is filling the atmosphere. Some people are building high hopes on it. I am afraid I cannot share their enthusiasm. I firmly hold that as long as humanity continues to occupy its present stage of evolution, so long will this talk fail to achieve any substantial results. Even the so-called advanced countries of the world have not gone beyond the stage of nationalism. Truly is it said that in any conflict between national and international policies, the national policy wins. The disabilities based on race, colour, class or sex will disappear only when universal brotherhood becomes a reality. To take only two instances, one from the "advanced" West and the other from the "backward" East. The Negro problem confronts America; the depressed-class problem stares India in the face.

It is a matter for thankfulness that there is one Indian who has awakened in a rapidly-increasing number of his countrymen a sense of their responsibility to the depressed classes. Even Mahatma Gandhi's political opponents bear testimony to this wonderful achievement. An Ex-Viceroy of India said to a friend of mine, "You may not agree with his politics but we have to agree that he will go down in history as one of the liberators of mankind."

Mahatma Gandhi's inspiration has led to the establishment of the Harijan Ashram—the Home of Harijans or depressed classes—at Allahabad, the *de jure* capital of the United Provinces in the north of India.

His Excellency Sir Maurice Hallett, the Governor of the United Provinces, considers the Harijan Ashram to be a somewhat unique institution. In one of his speeches at the Ashram, Sir Maurice observed:—

Here you have a fine site, a very healthy site, away from the town, where many more buildings can be erected as soon as you get necessary funds. I feel sure that these funds will be rapidly forthcoming, that you will shortly be able to add to this hospital and thereby carry out a very desirable project of training women of the depressed classes to become mid-wives

and nurses. Nothing can be more valuable than that form of training.. ..Nursing is very badly needed in all the hospitals that I have ever come across. You will also have an industrial school where members of these classes can learn something which will enable them to earn their living; but above all you will have a centre where members of these classes will get trained, educated and uplifted.

In another speech at the Ashram the Governor observed, "As long as he carries on this work, we may be certain that it will grow well and that the India which he foresees, in which there will be none of these social distinctions between various castes and creeds will be a happier and better country." The Ashram is out to destroy on the one hand the superiority complex of the so-called higher castes and on the other the inferiority complex of the Harijans. The Harijan Ashram stands for equality of opportunity, for the growth and development for every Indian irrespective of caste, creed, class or sex. It seeks to obliterate all senseless distinctions.

We believe in propaganda. On the banks of the Ganges in this holy city an annual religious fair is held to which come men and women mostly from villages, who are supposed to be very conservative in their ways of living and habits of thought. During the day we preach to them and expose the utter absurdity of untouchability and at night there come to our camp sweepers, men as well as women, who are engaged by the authorities to keep the place clean. Our work among sweepers is extremely heartening. Their response to our appeal for a purer, cleaner and higher life is encouraging. They are ready to change themselves and they are eager to listen to advice given in love and brotherliness. Condescension they resent, and rightly. For several years this work has been going on, to our great satisfaction and joy. Those sweepers who come to our camp gain a new outlook and acquire confidence in themselves and in their future. What delights them is the equality of treatment. We sing together devotional songs, we take part in common prayer, we listen together to the recital of religious books. Similar propaganda we carry on at other fairs as well.

At the Ashram we have a dispensary where everyone is welcome. Hindus, Muslims and Christians freely use it. No distinction of any kind is made between one patient and another. Harijans appreciate this equality and come in large numbers. Here they feel that they are the equals of others and they feel pleased. They are hungering for equality. It is our ambition to develope this dispensary into a hospital.

There is also a Primary School which admits boys and girls of all castes and communities, Harijan children being in the majority. We are opposed to segregation because it is apt to perpetuate the distinction we are striving to remove. We are against the separate schools and

hostels for Harijans strangely advocated by some short-sighted Harijans themselves. At the moment we are considering ways and means of developing and expanding our educational activity.

In addition to the Primary School, we have a Vocational School. Here are taught useful crafts such as the manufacture of cane articles and leather goods and tailoring etc. Along with vocational education, they receive cultural training as well. It is our settled plan to change the mentality of the Harijan boys and girls who come to our Ashram from different districts. We make them feel that they are as good Indians as the rest of the population.

There are two hostels, one for boys and another for girls. Harijans among themselves observe most rigid caste distinctions. Inter-dining and intermarriage are rigorously forbidden. But we insist on all the inmates of these hostels joining the common mess. Our attempt has been perfectly successful so far. This is regarded by some competent and far-sighted people as a notable achievement. These two hostels in a surprisingly short time produce a marked change in the children. They become cleaner and stronger in body as well as mind. They have their morning and evening prayers, go to school during the day and play games in the afternoon. Many visitors have told me that they can detect no distinction between these and the children of "Caste Hindus."

An ex-Governor of a Province asked me several years ago if in my opinion the depressed classes would ever come up to the level of other communities. My unhesitating answer was in the affirmative. My subsequent experience has confirmed my opinion. In far less time than many of us dare anticipate, many of the depressed classes by judicious training can rise to the stage of other classes. What we need are men as well as women of the right type who will take up the work in true missionary spirit. They are infinitely more important than funds. My personal faith is that no institution which has truth and sincerity is allowed to languish for want of funds. I am eager to welcome such workers at the Ashram.

To proceed with the description: There is a place called Shankergarh in the interior of this district. A large colony of Kols—a primitive section of Harijans—whose main occupation is the breaking of stones, is to be found there. When we established our branch at Shankergarh these people rubbed their eyes in wonder and amazement and exclaimed, "Why bother about us? What is it that we need? We are perfectly happy." These poor people cannot count at all and when they get their wages, they are unable to calculate whether they have received the correct amount. Now they are beginning to appreciate our labours. They send their children to our school and they take part in other activities started by us. For the first time in their history a Kol boy

came to our hostel at Allahabad.

The Ashram has a business side as well. It is our aspiration to make the Ashram self-supporting. We have a tannery and a workshop. We make cane articles and leather goods for sale in the open market. Our products are gaining popularity as the conviction is spreading that they are thoroughly genuine. It is being realised that the Ashram will take no unfair advantage of its customers because it has certain ideals to follow. A famous business man said to me once, "You will succeed in the long run as you will be scrupulously clean in your dealings." Of course we lack technical or business experience and that is a handicap. I am working in the faith that in spite of all difficulties we shall ultimately succeed in our business. We are engaged in a novel experiment for an institution like ours but one thing is certain. The Harijans who are working at the Ashram have begun to realise that honesty is the best policy and there is no great conflict between idealism and business.

The Ashram stands on a site of twenty acres. The Defence Department of the Government of India has given us a lease of over thirty-two acres contiguous to our site. We have started agriculture and very soon we hope to give agricultural training to our boys. On the land leased to us by the Defence Department we hope to have a model village when prices become reasonable.

The Ashram unquestionably has an ambitious scheme. I am glad the Governor of the United Provinces has formed a correct estimate of our aim. He said in a speech at the Ashram :—

Every scheme that has got to be successful must be promoted by ambitious people who but for their ambition will never succeed. I am very glad to see the spirit of ambition here, the intention to develop this work, to get the work spreading in ever-widening circles, not merely in the locality of Allahabad itself, not merely in the United Provinces, but even in other sister Provinces and other parts of India, thereby to destroy that evil of untouchability.

For the realization of our aim, we have finally and irrevocably decided that the Ashram will keep itself entirely aloof from all politics. In truth and reality we do not allow politics to come anywhere near the Ashram. We gratefully receive help and sympathy from every person of good-will, irrespective of faith, race or politics. We object to no one on the ground of politics. The only condition on which we insist is that he should keep his politics to himself and should not bring them into the Ashram. Among our donors and supporters we have Congress men, Liberals and also those who have no politics at all. The names of a few of our friends and donors will illustrate this point. They are :—Mahatma Gandhi, the late Lord Lothian, Pandit Jawaharal Nehru, Sir Aubrey Metcalfe, Dr. Rajendra Prasad, Sir Frank Noyce, the Rt. Hon. Sir Tej Bahadur Sapru, Sir Henry Craik,

The Rt. Hon. M. R. Jayakar, the Nawab Sahib of Chhatari, the Raja Sahib of Tamkohi, the Raja Sahib of Shankergarh, the Catholic and Protestent Bishops of the United Provinces, Sir Shafaat Ahmad Khan and Khan Bahadur Syed Abu Mohammad. We have an Indian Christian on the Working Committee. It is my well-considered opinion that humanitarian movements should on no account be allowed to be mixed up with politics. Personally I do not agree with Dr. Ambedkar's views about the Harijan problem but the Ashram does not concern itself with his politics or those of anybody else.

People congratulate the Ashram on the success achieved by it so far but little is it realised that we have to travel a very long distance indeed before we come anywhere in sight of our goal. The aim of the Ashram is high. It can only be attained through self-purification and self-sacrifice. By the united efforts of Harijans and non-Harijans we desire to raise Harijans to their legitimate position in society. Their disabilities distress us, their present position causes us deep anguish. Those Harijans who come to us learn to walk erect, they begin to feel that they are Indians and are entitled to all the rights and privileges of Indians. A strange transformation takes place in their outlook and it is this welcome change which gives us joy. In this connection Mahatma Gandhi's letter is extremely heartening. He writes :—

It was no trouble but joy to visit the Ashram which you have built up with patient effort. I should repeat the visit whenever possible. Your institution is worthy of full public support. May you live long to serve this essential cause of humanity.

ISWAR SARAN

SEEDS OF WAR

Though the war is reported to be over, the sorry spectacle of mutual resentment and recrimination is still being witnessed the world over. This shows that the nations have not been able to clear their minds of the microbe of war. They have not at all abandoned the philosophy of the fist. It is this, then, which should be first countered before one could hope legitimately for an era of collective peace and prosperity. To this end, "two methods of reorientation" must be adopted, as Gene Weltfish says in a recent issue of *Far Eastern Survey* :—

a more intensive and minute investigation of the local situation as a method of breaking through older stereotypes, and a broad overview on a world scale to give us a perspective on our own life situation."

G. M.

ENGLAND AND INDIA

ESSAYS IN MUTUAL UNDERSTANDING

[We bring together here two articles on the vexed problems of Indo-Anglian relations. Both are in dialogue form and both are marked in general by a courtesy and a reasonableness that does credit to their writers' ability to see both sides of a question so important, not only to the two great nations most directly concerned, but also to the larger world. **Sir Colin Garbett,** a distinguished Member of the I. C. S., sympathetic to Indian culture and long identified with Indian affairs, sent us his essay at our request several months ago. To show in parallel columns, as it were, how the same problems look to an Indian publicist of balanced views, we have requested a companion dialogue from **Shri D. V. Gundappa** of the Gokhale Institute of Public Affairs in Bangalore City, inaugurated by himself in February of this year. We publish the two essays side by side without comment: they speak for themselves.—ED.]

I

Englishman: "Well, Rai Bahadur Sahib, it is good to meet you again: and heartiest congratulations on your promotion! Here you are, a full-fledged Inspector General of the State Police—and I, retired and on my way to England. Yet it seems but yesterday that I was a Deputy Commissioner and you my D. S. P.!"

Hindu: "Yesterday, Sahib? To look at you—why, yes! But if I look at the calendar, I find fifteen years and more have passed since our service together started. Does everyone as he ages think the days that are gone better than the days that are?"

E.: "Horace thought so: and I dare say if we could search Egyptian and Sumerian literature we would find others before him had said the same. But I'm not so sure myself. Is not the present the fruit of the past, and was the ploughing and the harrowing, the seedtime and the weeding happier than the harvesting?"

H.: "Is this then your harvest? I read somewhere of food sweet to the taste, but bitter in the belly: and if I compare those old days with these, I think of our relations, the relations between you of the West and us of East, as sweet then and bitter now."

E.: "Oh, but I hope not! I have tried to think the unhappiness of today to be a sort of growing-pain in the process of development: as when the snowdrop pushes aside the earth on her way from darkness to light: from being hidden and unseen to becoming an expression of beauty."

H.: "You always had something of the dreamer in you, Sahib. And you are going back to Europe

with your dreams. We, whose homes are here in India, have to face hard facts, the day-to-day developments. What is: not what might perhaps be: not even what we ourselves would like it to be: and I tell you that, however close the individual friendships of Indians and Englishmen, the resentment of the one race against the other is deeper in quality and more wide-spread than I can remember in my fifty years of life and thirty of service."

E.: "These are sad words. Tell me more. How and why has this come to pass?"

H.: "'How?' and 'Why?' Have you not a proverb: 'As many men, so many opinions?' And if I give you one opinion, you may be sure there are many who will disagree and many who, agreeing in heart, will deny with their mouth. Perhaps silence would be golden."

E.: "No, my friend. Say on. You will not hurt me. Truth is truth: and where there is sincerity there is always an approach to truth."

H.: "There is nothing to hurt you in my thoughts. It was of my fellow countrymen that I was thinking. We in the East cherish what in India we call 'izzat' and in China 'face'—and we have lost face and he who loses face always blames someone else...."

E.: "You puzzle me. Indian heroes are acclaimed in every theatre of war.. How have we caused India in any way to lose face?"

H.: "Think back to the Summer of 1942, Sahib. Were not the Congress leaders certain you British were losing the war, and was not the 'Quit India' cry a move to placate Japan? If it wasn't, I for one can see no sense in it.

"Now look at 1945. You have not lost the war: you are winning it. You have not quitted India.

"Say what you will, Congress has lost face: and there is bitterness for many in that thought and that bitterness is directed against you.

"Then, too, there is all this spate of war propaganda. Listen to your radio, your own radio appealing to and claiming to speak on behalf of the 'freedom-loving nations' of the world. Can you think that is sweet hearing for us, so many of whom have, if not a slave mentality, at least much the same thing in more polite phrasing—'an inferiority complex'?"

E.: "Till one knows the disease and has diagnosed its causes, it were idle to discuss a remedy. Is this the full tale of our crime?"

H.: "Frankly, Sahib, no. There is loss of confidence in you: particularly in your sense of justice. Do you really think you give the Hindus a square deal without favouritism to the Muslims? And can you wonder that the Rulers of the States, the staunchest of your staunch friends in this war, thought the Stafford

Cripps proposals, and ignorance (or was it ignoring!) of themselves and your treaties with them which those proposals implied, a breach of faith...."

E.: "You have stated a stiff case—and I am not disposed to quarrel with your pronouncement of fact—the unpopularity of Britain: or to dispute what doctors would call the '*causæ causantes*,' the primary reasons. None-the-less I am still dreamer enough to hope that these are growing-pains, the labour of the severed earth as the new plant pushes its way to birth from the darkness of the womb.

"But I too would be practical. Tell me. When you were a Station House Officer, were you not proud of your thana? Did you not toil to make it the best in the district?"

H.: "Why, yes, but what has that to do with it?"

E.: "Just this, that you must have hated handing it over to a successor whose standard you believed to fall below your own."

H.: "Are you wanting to compel me to refer again to the inferiority complex? It looks like it: or should I say and perhaps with greater truth, this is just that superiority complex on your part which we so hate."

E.: "No, no: but it was you who said we must face facts—and I cannot but note with sorrow how the fair name of even the I. C. S., once "the Incorruptibles," has fallen from its high estate since Indianisation was stepped up. The Punjab: the U. P.: Bengal: need I elaborate? I am not saying that good government is a permanent reason for the denial of self-government. I am saying that it is human for a guardian to want to be sure that a ward will not abuse his inheritance when he hands it over."

H.: "There are two sides to that. Have you ever noticed how a grown-up daughter may seem useless in a house, ever her mother's house: but when she is married she is just as good a housewife as her mother before her; it is because it is her home; her own home. Our hope, our belief, is that the Indians of a truly Indian Civil Service will not fail as did some few of those who were members of the, forgive me, the British Civil Service in India."

E.: "Well said And if that is how India feels, then I would agree. Anyhow, it is quite certain that India will have to take responsibility for the direction of her affairs. The British in India are the servants of Parliament: and there can be no question but that Parliament would do a lot to be quit, not of India, but of the Indian problem."

H: "If only we in India could be persuaded of that! At the bottom of our hearts is the thought that Parliament is run by Big Business: and that Big

Business has dug its claws so deep into India that it can never let go."

E.: "Surely, my friend, you are out of date? Time was when the greater percentage of Big Business was in British hands. But is it so today? You perhaps know better, but if I were asked to say where the greater wealth lies, I would put my money on the Tatas, Birlas, Dalmias, even the Shipping magnates, and those who raise the cry of nationalism just to fill their own personal pockets.

"And it is not just the few. Look at the host of contractors and their gains, well- or ill-gotten, at the expense of the British tax-payer. The war has been a godsend to Indian 'business.' I do not think the bogy of British Big Business need frighten any one. If anything, the business argument works the other way."

H.: "I'm afraid this time it is I who do not understand. How 'the other way'?"

E.: "Let me put it thus—'Freedom' is apt to be a dangerous catchword. In the early days of Communist Russia it seemed to mean to each individual freedom to pull down anything taller than himself. In America it seems to mean 'freedom to exploit my neighbour untrammelled.' In England our ideal is freedom of equal opportunity and freedom from domination. Equal opportunity implies universal education. Freedom from internal domination has been won by continued efforts such as those of Trade Unionists: co-operators: and the pioneers of compulsory education. But this personal freedom from the slavery of the wealthy is very, very recent. In India education is still the exception rather than the rule. And a democratic system in India today will inevitably give the Plutocrat power that could be used to exploit the toiling masses. As I see it, there is a very real danger lest there evolve in India a political freedom which spells personal slavery. So viewed, there is danger in Indian Big Business."

H.: "I am not sure that you do not exaggerate the danger: but I grant it is there: and, such as it is, it is mainly of your own creating, the crop of the political seeds you have sown in the country. But now we have set out our points of difference there seems one interesting consequence. Have you not noticed that, whatever either of us has felt or said, our thoughts are all tending in one direction—freedom?"

E.: "But that is manifest. Ever since the Stafford Cripps episode have we not been saying in effect 'You ask for freedom. We agree that you should have it. You ask us to hand over power; and all we say in reply is "To whom?"' It is for you to devise

the shape of the Government of the future."

H.: "You mean that when after the Round Table Conference we were, at our request, given a constitution, we failed to work it: and now, like a petulant child, you are saying, 'Do it yourself.' Is that British? Is that fair?"

E.: "Is it not fair? We did our best in 1935 and failed; we sent you Stafford Cripps—and failed again. It is you who will have to work the constitution. Surely it should be you who should make it. Can India really be ready for self-government if she cannot even agree on a scheme of union?"

H.: "If there were no imponderables that argument would be convincing. But you and I know perfectly well that the human species does not respond exactly to logic: and that there are factors which can be felt and yet not expressed, that carry weight and yet cannot be weighed. One of the most important of such factors is prestige: and the prestige that attaches to Government is both incalculable and very, very great. In all fairness you cannot balance the proposals of politicians outside a Cabinet against the decisions of a Government....

"No. In my opinion that argument is a makeshift, a paper umbrella, that will give shade from the sun, but split to pieces in a hail-storm."

E.: "A good point. In any case we need not labour either my view or yours. For, if we are agreed that a constitution has got to be framed, I must admit that ultimately Government will have to be responsible for it, whether the drafting is prepared within or without the Government, or even by another Round Table Conference. So let Government forward the draft! But should the draft ensure that India remains within the Empire? An independent but linked India is a very different proposition from an India independent or hostile."

H.: "Some Indians are so bitter that the first thing they would do in a free India would be to strive to cut adrift from England. The proportion of these is very difficult to estimate but I cannot think they are a majority. The Indians, like the British, have a shrewd sense of self-interest: and no student of Economics would want to risk the benefit of the sterling balances piled up to his country's credit, to lose the protection of the Empire, or to face the new world that the Peace will bring into being, without their old trade connections. No. They will want all this but there is one condition and that condition must inexorably be fulfilled."

E.: "And what is that?"

H.: "A condition you could have given us long ago: a condition which has coloured even this conversation of ours. If we are

to lose the inferiority complex, you must lose your superiority complex. That is really what is at the bottom of all our differences. This is our country. You have helped us to realise this. You treat us, some of you, as if we were hardly fit to live in it, much less to rule it. Even your Viceroy and his Government are constantly being asked by members of Parliament to report on most trivial things as though only in London was there governing ability. No. All this must stop. It is the atmosphere that must be changed: the political situation has only to be developed."

E.: "Here, too, I do not think you need worry. The atmosphere is changing rapidly. Thinking men and women, voters, have come to India willy-nilly with the new Army. Their eyes are open. They would never vote for the maintenance of the old *mān-bāp* régime, happy as many of its incidents were. Power will be transferred: but with the transfer let there be no bitterness: and after the transfer let there be straight dealing between man and man. Let us drop our complexes and work together at the new constitution. But in that constitution protect the under dog! Well, here we are at the quay side: and there is my boat. Good-bye, my friend. God be with you!"

H.: "And with you, Sahib! Your own poet said

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

May there be great fulfilment: a fair harvest of the seed you and your fellow labourers have sown."

COLIN GARBETT

II

Professor Thomas: "Well, Mr. Krishna, these valuable tokens of affection and regard from my students will help me to re-live mentally the good long years of my service in your country. I'm sure my wife and I will be very happy to see these beautiful things around us in our Sussex home and think of all they represent. But I wonder if you will ever completely forgive me for the differences I have had with some of you on questions of Indian politics."

Mr. Krishna: "Why, Sir; what is there that needs forgiving? Our political discussions were meant only to clarify and test our ideas; and they would have been valueless if differences of view had not been stated freely and frankly. Your criticisms were always helpful to us in making us re-examine our notions. And so you have done us only good."

T.: "It is very good of you to put it that way. But I don't think it is an attitude common among your people. Politics has been a dominant obsession with you young men for some years, and you are easily irritated when anybody expresses disagreement."

K.: "Of course it is possible that we in India have been giving thought to politics a little more than people of the corresponding class in your country. But then you British have your politics in your own hands and have therefore no need to bother about it. But we Indians are still aspirants to a similar position in our country and are naturally apt to be more excited about it. It is the sick man who is constantly worrying about his health. The strong man is naturally careless of it and can have no patience with the moanings of the ailing."

T.: "I don't mind your being keen and ardent. But what I don't understand is your hurry and your inappreciation of the need to learn and prepare for politics. In your haste and impatience, you even forget to be just."

K.: "I should be sorry if that were so. But are we having enough opportunities to learn and prepare? And if, in asking for more opportunities, we sometimes seem a bit impatient, is it fair to construe it as disregard for justice?"

T.: "That is no doubt an important point. But what do you mean by opportunities? Have you not got Legislative Councils made up of your own representatives who can discuss policies and suggest improvements? Are not your own men in high Executive offices? Have you not got Local and Municipal Institutions in which your civic spirit can find expression and through which improvements can be effected in the conditions of towns and villages? And are there not Schools and Colleges to give you education in the sciences and the arts of modern civilization? Are not all these opportunities?"

K.: "Of course they are. And we have not been slow to take advantage of them either. But our complaint is that they are not sufficient—not sufficient to meet even a half of our actual need. The fact is—unless political power at its highest levels is wielded by the authentic representatives of the nation, it is futile to look for any high standards of efficiency and usefulness in the working of the subordinate limbs of government. What's the use of your giving us control of the canals and conduits of a reservoir while keeping the keys to its sluice-gates in your own hands?

"What will happen if you build a wall round a plant and cover it with a roof, leaving just a few feet of vacant space around the plant? Either the plant will soon

wither away, or it will burst the walls and shoot through the roof. It is not realism to argue that the plant must fill every inch of the unfilled space with branch and twig and leaf before it may ask for any space outside the structure. Similar, it seems to me, is the condition of living and growing for a people. The final power of directing and controlling their government must be absolutely theirs. They must be free to lay out plans for their self-development on their own lines and to have those plans carried out to their own best satisfaction. It's only then that all the brain centres of the nation could be roused to work to their optimum capacity."

T.: "So, you would dispense with training and preparation for the responsibility of government. You would simply jump at once into seats of power and take up the business of the country to be managed by your uninstructed impulses and amateur enthusiasms. That is hardly my conception of a country's fitness for self-government. To me, government is a most serious affair involving the destinies of millions; and I should shudder to think of letting mere amateurs meddle with it."

K.: "Not that we have ourselves not realized the magnitude of the responsibility. But we believe that in administration and statesmanship, as in all practical arts, the best way of learning is in actually beginning to do things. The most effective way of learning to swim is not sitting on the shore and studying books on hydrostatics, but in actually taking a plunge into the lake. The surest way of learning to sing is not in listening to lectures on the theory of music and sound-transmission, but in setting the vocal cords in motion and trying to produce the most agreeable sounds one can. Similarly, in politics, the best way of acquiring practical skill and proficiency is in actually taking the burdens of administration on one's shoulders with all attendant risks. After all, the method of trial and error has been the way of progress for every country in the world, even your country not excluded. You British however want to protect us against possibilities of error and therein you deny us the opportunity of trial. How then are we ever to learn?"

T.: "Need there be no limit then to the risks you would take? For example, you started the cry of 'Quit India' two years ago. Suppose we had taken you at your word and bade 'good-bye' to your country, do you think you would have continued to live in peace and safety? Would you not have been exposed to attack by Japan? And, even apart from that, would you not have had to suffer the conditions of civil war—Muslims arrayed

against Hindus?"

K.: "You must let me correct, Sir, a slight misconception. No one in India ever wanted Britain to retire from her campaign against Japan. On that point, I think, everybody was clear. Indeed, the implication always was, on our side, that if India were made free, she would of her own accord join the United Nations in the war against Japan. I shall therefore not pursue that point further."

T.: "But are you sure there was no feeling among your people at that time that England was losing the war to Germany and Japan and that it was the right time therefore for harrassing England and driving a hard bargain?"

K.: "I won't undertake to say that there were no people at all who read the signs and calculated chances that way. But you cannot hold such people guilty of any great moral lapse. All you could say is that they were short-sighted and mistaken. After all, who does not take chances and drive bargains in dealing with a foreign country? Has England never done so? The pertinent fact in our case is that England has, by her own behaviour, destroyed the faith of many people in her willingness to deal by India fairly and squarely and so tempted them into the pitiless ways of opportunism."

T.: "I suppose you would lay the blame for Hindu-Muslim quarrels also at England's door."

K.: "I am afraid she cannot escape at least a large share in the blame. You will remember that for nearly a quarter of a century after the birth of the Indian National Congress, the political mind of India hadn't even suspected the possibility of the emergence of such a problem. Everybody in the early days thought in terms of India and Indian Nationality. Every member of the Congress was an Indian first and a Hindu or a Muslim or a Sikh or a Parsi only afterwards. This sense of national oneness had become solidified into a fact and had become a portent in the eyes of Lord Minto. And then started the imperialist game of setting the Mussulman by the ears, and it is being continued to this day. It is a kind of game that an unscrupulous lawyer on the look-out for clients is said to play upon a prosperous family of brothers in the neighbourhood. He has only to call aside one member of the family and whisper to him in horrified accents that he is being made the unwitting victim of his brother's selfish plot, and that if he does not look out he will find himself thrown on the street before many days. The bitter seed of grievance once sown does not take long to strike root and grow. The only hope of destroying the noxious weed is in securing that

there is no one to water and tend it any longer. So long as there are any left to whom the shade of the poisonous plant is a convenient refuge, you may be sure it will be kept thriving.

"It is the realization of this psychological fact that made Mr. Gandhi ask for the withdrawal of the British. When Britain is no longer here to breed and encourage discontent in the Muslim camp and point to that circumstance as a source of danger to Hindus, and then to use the fear-complex so generated on both sides as a justification for her own self-perpetuation in power, then Muslims and Hindus are bound to make peace with each other as inescapable sharers in a common destiny."

T.: "So, you would justify the '*Quit India*' campaign of Mr. Gandhi and all the grim events that followed it; would you?"

K.: "Frankly, I am unable to see anything morally wrong either in that cry or in what followed. The disturbances were the people's reaction to the Government's acts of repression."

T.: "And the Government was wicked, I suppose, to have been so stern in putting down the disturbances?"

K.: "Who says that? The Government only did its own duty in using its force to restore peace. It is all a part of the game. In a tug-of-war, both sides must play their parts."

T.: "And your cheers are for both —disturbers of peace as well as those who punish them?"

K.: "Everyone regrets the outburst of violence and the damage done to property, and the drastic measures the Government was obliged to adopt. But that regret is a secondary feeling, like the regret felt when, in the process of a surgical operation, the patient has lost some blood and some useful cloth has gone as bandage. Our primary regret should be that occasion was ever given for that outburst of popular indignation."

T.: "Then you don't disapprove of the method adopted by the populace to express what you call its indignation?"

K.: "Well, while I would myself not recommend that method, I can't bring myself to call those who preferred it, guilty. The choice of means and method is after all a matter of individual temperament and individual discrimination. What seems appropriate to me may not seem so to you."

T.: "Do you suggest, Mr. Krishna, that really there can be no general ethical test in this matter? Is there no universally applicable standard of Right and Wrong?"

K.: "I do not say so. Certainly there ought to be the most careful regard possible paid to the moral aspect of means and methods. But in the case before us, I maintain that there has been no

violation of moral principles. Here are people out to throw off the foreign yoke and win their rightful liberty. That object is surely not immoral. Next, in their attempts to achieve that object, they have given a patient and prolonged trial to the method of non-violent agitation and seen it prove infructuous. On the other hand, the Government went on from repression to greater repression. The popular leaders were all spirited away. But the urge in the people's heart for their country's independence and for the liberty of their leaders was not killed that way; and it had to express itself in some form of action. And the disturbances of 1942 were its most natural form."

T.: "So, you suggest that the end justifies the means?"

K.: "That is not my position. My position is that the end and the means are both of a kind approved in the world's political history. Was not the *risorgimento* of Italy an armed rising? Was not Garibaldi admired and adored for leading it? Did not America rise in rebellion in order to win her independence? Has the course of liberty in your own country always run along paths of bloodless persuasion and sober peace?"

T.: "Why, then, do you not openly advocate armed revolt? Why do you applaud the gospel of Non-violence? Is there no hypocrisy in your double-faced policy of secretly supporting and openly condemning the use of physical force?"

K.: "I'm sorry there is a slight confusion in that remark. I was considering only the ethical side of the question, and not its practical side. For practical action, it is not enough that a policy is merely ethically faultless. There are other considerations besides those of ethics to count in the field of action. Is a course of action that is morally allowable likely to prove practically profitable also? With the moralists must unite the judges of prudence and of good sense in recommending a course of action. Would it be expedient for the people of India to resort to physical force in their struggle for independence? Would world-opinion approve of an armed rising on the part of India against England, the joint history of the two countries having been, on the whole, one of a mutually beneficial friendship for over a hundred and fifty years? These are other questions, to me just as valid and binding as the tests of moral principles. Indeed, a conscientious consideration of both expediency and decency is to my mind only a larger morality. But then, the difficulty in judging of expediency is that men's notions and calculations are apt to differ widely. You and I may agree as to the content of a moral definition. But it may not be so

easy for us to agree in our reading of a given situation and in our evaluation of the forces at play, and therefore in our judgment of what the advantageous course of action is. After all, in the field of practical action, it is the event that applies the final test; and we pass judgment according as the effort has succeeded or failed. Retrospectively viewed, the 1942 disturbances are an unfortunate affair; and Englishmen endowed with good sense and understanding will not be too particular to remember it, I am sure."

T.: "Does it matter very much to you how Englishmen view that episode—Englishmen whom you have asked to quit?"

K.: "I beg your pardon. '*Quit India*' is only a part of that slogan; and I'm sure, if you heard the whole of it, you wouldn't object at all."

T.: "What is it? Is its full form —'Quit, or get killed?'"

K.: "You must let me say you aren't kind there. You know we Indians aren't of that type. The full slogan is this: 'Quit as Rulers and keep on as Friends.' India certainly needs the friendship of Britain. What she prays against is domination by Britain."

T.: "But do you not see that we British are ourselves anxious to relieve ourselves of your problem? Have not our statesmen declared from positions of authority that Britain's object is to see that India gets a constitution of her own which all sections of her people accept and then to leave her free to work out her future according to her own wish and capacity?"

K.: "They have said so, often enough. Their words, however, convey a promise to the ear, but a denial to the heart."

T.: "Why that distrust? Is it fair to doubt their honesty?"

K.: "You see, Professor, England, like most human beings, has two minds or two impulses:—one altruistic, the other egoistic, one self-sacrificing, the other acquisitive; one represented by your Burkes and your Brights, the other by your Curzons and your Churchills. And your practical statesman always has a way of prevailing against your idealist. Hard experience has taught us that the British imperialist is a born casuist. He is a past-master of the art of so encumbering his generous intentions with fair-seeming conditions that, in practice, the intentions will stand ever neutralized by the conditions."

T.: "Which are the conditions you would have omitted from the recent announcement of British policy?"

K.: "I think their insistence on absolute unity among Indian parties as a precondition for a move forward is a matter of imperialist strategy. Our rulers

have made sure that it is a condition impossible of fulfilment by seeing to it that the parties concerned are always at daggers drawn against one another. Your lips ask for unity while your hands pursue division. Look at the Cripps scheme—with its offer of independence counterbalanced by the offer to partition the country if the Muslims only want it."

T.: "Then you would have the British disown their obligations towards sections of the population that are educationally backward, economically unprosperous, and socially unprominent. You would have us take no notice of those who as a minority in the country are afraid that they will not be able to protect their religion and culture against harm from the majority."

K.: "I do not say so at all. Do, by all means, make liberal provision in the constitution for guaranteeing protection to the backward and the minorities. Only, do not make their disgruntlements an excuse either for encouraging separatism or for holding up the progress of the country as a whole. After all, there are limits to the safeguards which any constitution can embody. Britain surely is not hoping to provide in the constitution an exhaustive solution for all likely problems for all time for India. Some day in the not far distant future, the country will have to be left to itself; and the various groups in the country will then have to make peace with one another. The real and ultimate solvent of all discontents and troubles is good-will and brotherliness. Nothing therefore should be done, in the process of constitution-making, which is likely to diminish the sense, among the people, of fellow-partnership in a common destiny."

T.: "Your theory sounds attractive. But you seem not to realize Britain's perplexity. In one breath you want Britain to abide by the wishes of the people of India. In another breath you want Britain to do things in spite of the known apprehensions and susceptibilities of large groups of people. Where then is there guidance for her?"

K.: "There is guidance, my dear Professor, in England's own history, in her own literature, in her own Soul. The message of her whole history, apart from her relations with India, has been one of the fellowship of the people in State-life and civic responsibility. It is a message of the people's brotherhood in democratic citizenship and national self-dependence. It is from this stand-point that England has to think of her mission to India. The entire process of education through which she has taken us these 100 years, has inculcated in our minds that message of fellow-feeling and free

citizenship in an undenominational, unsectarian State. Where the bulk of the Indian people have accepted this teaching of Britain's political evolution, there can be no doubt as to the course that England must in fairness to herself adopt. All-Indian Unity, Democratic Polity and International Equality are points on which the best minds of both England and India are agreed. These ideals, therefore, should be accepted as the light for England's footsteps."

T.: "That is an inspiring theme indeed. And now that you have as Viceroy an Englishman with a fine reputation for fair-mindedness and courage and high prestige as a defender of Right and Freedom and also a new Government in England with a name for sympathy for India as well as for love of democratic progress, I think we may look forward to the dawn of a new era for India."

K.: "And as you have served this country all these years, according to your opportunities, in educating our youth and in interpreting Britain's conscience to us, I am sure you will, when in your country, continue your service of India by using your voice and your influence, according to your opportunities there, for promoting the cause of India's independence and peace and her strength to be of service to the international world.

D. V. GUNDAPPA

CULTURAL CONTRIBUTION

The idea of cultural unity as a living growth was presented by Mr. T. S. Eliot in an interview with Mr. J. P. Hodin, which appears in *Horizon* for August under the title "The Condition of Man Today." The West, and especially America and Russia, were thinking in terms of engineering,

> You can design a machine... you can make it so that the machine will be exactly what it is meant to be from drawings and specifications, but a tree you have just to plant and wait for.... Unity is something which has to grow, develop...it is a living thing, not a building.

To such a unity, obviously, each cultural unit has to make, directly or indirectly, its contribution. Humanity, of course, is one and all the potentialities of the whole are in each unit but the races of men do differ in the general line which their development has fallowed and their cultural contribution will naturally be in terms of their development and trends. The consistently spiritual tone or trend of Indian culture seems to confirm Mr. Eliot's suggestion that "the possibilities which a country has to give in cultural influence are in a way given almost from the beginning as characteristics of that people." The spiritual inheritance of India is of obvious value as an offset to the modern trend towards the "exaggerated mechanisation" which Mr. Eliot deplores.

But the power of the Indian spirit is not spent. India's sons of today may take heart and hope from Mr. Eliot's belief that, while the characteristics of a country may develop with progress, "what a country will give in the future will be what it gave in the past."

JOHN GALSWORTHY

[**Shri V. R. Bashyam** pays here a discriminating tribute to a great English novelist. John Galsworthy had pre-eminently the quality of dispassion so irritating to the propagandist and to the extremist—the ability to see both sides. He was a great artist and a great lover of his kind. Whether his works survive or not, the International P. E. N. Club will live—a monument to his conviction that "human life without friendliness is not worth having."—ED.]

In the modern era no author's work has witnessed such a complete transformation, from cold, scornful, condemnatory analysis to fervent admiration, as that of John Galsworthy. He was born in Surrey in 1867. After the manner of the scions of the English aristocracy he passed through Harrow and Oxford and then qualified himself for the Bar. With a view to specialising in Naval Law, he travelled abroad, covering America, Russia and the Near and Far East. How his wide travel in those parts helped him in his profession is hard to tell, for he practised very little. It is equally hard to tell how his peregrination helped him in his literary career. For his novels rarely have any other location than England and particularly Devon. Unlike Conrad, whom he met in one of his voyages before Conrad had earned his literary eminence, and for whom he had a solid attachment and appreciation throughout his life, he found material for his writing in the country of his birth. It elevates him above ordinary writers whose incapacity to utilise the material near at hand drives them to draw from foreign sources and fire the ignorant public with a school-boy craze for exotic lands.

Galsworthy not only ignored this trick to recruit cheap popularity but he eschewed didactics as a bait to readers who look on books as teaching manuals. Such words as "works infused with the author's personality" can never be applied to his books. What one gathers of Galsworthy through the pages of his innumerable novels and dramas will be a blank. Thus the kind of readers who try to glimpse the author through his books are alienated. He sets out his thoughts subtly, for his own mission's sake, for art's sake, unconsciously, and deliberately for no man. His admirers are those who have offered their homage voluntarily, attracted by that form of artistic genius which does not beg for admirers.

A film critic (of all people) while discussing the unsuitability of Galsworthy's plays and novels for filming said disparagingly that his mania for property submerged all his talents. This most unerudite valuation need not be considered at all if it were not an echo of the remarks of other, intelligent, people who accuse Galsworthy of portraying one

class of people only. As such, it must be analysed in detail. His great novels are about the upper middle class of England. In this age of Marxian ideas there is bound to be an adverse view of novels which stress the essentials of property. Property, whether it is a virtue or a vice, is a legacy from our primitive ancestors. Their law of possession has been so impressed on the human mind for thousands of years that any change, if it has to enlist public opinion in its favour, must be not only material but psychological also. The history of fifty years ago tells us how the Tolstoyan ideals of the nullification of the law of possession had a ludicrous effect on the devotees of the ideals, themselves. The Soviet Republic, the biggest unit which has tried to enforce the ideals, has of recent years swung slowly to principles which are sheer negation of the ideals which the founders dreamt to incorporate in their state.

While property as such is not reprehensible, the tyranny of the have's, which property breeds, is loathsome. Galsworthy attacks the love of property for property's sake. He champions the under dog and takes umbrage against the wealthy leisured for their blind materialism, their lack of comprehension of the sufferings of the poor and their synthetic detached existence. He does this dispassionately in his drama *Strife*. But he is not a violent propagandist waving a red flag with sickle and hammer and murdering or starving millions because they dissent. Propaganda is not his *métier;* the art which he practises compels him to use the form of passionate pleading to give a noble effect. When we consider that he arranged to give the whole amount of his Nobel Prize to the International P. E. N., we discern in him a soul who, like some of the noble characters of his novels, dispensed property for the betterment of humanity. Comparison may be odious, but the case of a Shaw, every character of whose dramas preaches hotbed communism, clinging to his property with tenacity, illuminates the passionate sympathy of a Galsworthy who tepidly preaches but passionately practises.

Galsworthy does not suggest the remedy for the evils he portrays. He strictly forces his mind to be a vacuum on this point, though it is a plenum with a burning pity for the oppressed. He is not a prophet in the irrational sense in which the term is understood; he is a sympathiser though he refuses to don the robe of a social reformer, for he is more interested in the art of writing. The evils of the social system are adjuncts to his art, as plots are. He works with the conscience and the power of a true artist and it would be stupid to expect from him a moralising tone or abusive propaganda.

It will be sufficient to consider the immortal novel *The Man of Property* and his great play *Strife* to show the artist in him. *The Man of Property* is

on its face a satire on the propertied class. The Forsytes' chief aim in life is possession. They possess money, houses and treasures and the importance they attach to them is not because they are good but because they possess them. Soames Forsyte includes in his list of possessions even his wife Irene. Irene resents her rôle of a chattel. She is not the strong, self-confident woman, whom Galsworthy eschews in his novels, but a soft, passionate woman with a fluid temperament, ornamenting the house of Forsyte as the fine birch trees do the garden. She and her lover are the antitheses to the Forsytes. Bosinney is a man who has no heed for property but when he realises that the woman whom he has wanted to possess is possessed by another man, he commits suicide.

Galsworthy, though decrying property, subtly hints that the law of possession has taken root in the heart of every man. This point is a red rag to the critic who does not see the artist in him. Though the Forsytes have properties, they are not heartless; readers are given the idea that they have some greatness and are slyly attracted. Galsworthy implies that the love of property does not make a man a demon, though propaganda novelists would ask one to believe so. It would be a mistake to say that Galsworthy sympathises with them. It is crystal clear that his sympathies are definitely on Irene's side, so that she outshines others in characterisation. As he is an artist, he paints them completely, unwilling to separate the good from the bad, though the bad may be in preponderance. The characters are not merely good and evil or, to put it correctly, the reprehensible and the irreprehensible contending for power; they are human etchings from life.

Galsworthy is a master of situation. He uses situations more than characters to make his novels live. Situations are more pliable in a drama than in a novel and this gives a weightage to his dramas and places them in a superior position. That is why even the most searching and bitter critics praise his dramas, though with reserve. He is neither a purely literary dramatist nor the popular playwright of the ephemeral variety. He has a profound understanding of form and is a master of craft. As in his novels, the central situation has a high moral tone. He does not use dialogue to enliven the plot as other dramatists do but leaves it to his masterly arrangement of situation. His is a unique type.

In *Strife* the two contrasting parties, with grievances real and imaginary, are shown in the Directors of the Works and the employees. If the striking workers are starving, the shareholders are missing their perennial dividends. The situation takes the upper hand, shoving both the obstinate directors and the recalcitrant labour leader to the background, and both parties surrender to each other. On a small canvas this may be the mirror of the strug-

gles of labour and capital but it can also be taken as a miniature deftly painted, symbolising both a great situation like a war among nations and a simple family quarrel. The leaders are swept away. Their demands are not conceded; some that are, recoil with a vengeance on those who put them forward. The end sees both parties in a deplorable state, neither victorious nor vanquished.

Galsworthy does not use prose as a vehicle to carry his novel or drama over the usual literary obstacles. The orthodox grammarian who would refuse to enter heaven if St. Peter welcomed him with an ungrammatical epigram may complain that Galsworthy splits his infinitives and has a propensity to start a sentence with an "and" or a "but." Then, as he would miss entering heaven, so he will miss the æsthetic solace that will be his if he reads Galsworthy.

Galsworthy is neither a pedant nor a purist. He does not use words for words' sake or to dazzle his readers. He rarely needs the inept trick for he has no deficiencies to cover. The meaning of words means more to him than form or sound. He marshals them according to their sequence to achieve a masterly effect. Consider for example the scene in *The Man of Property* when Irene comes home after meeting her lover for the first time.

She seemed afire, so deep and rich the colour of her cheeks, her eyes, her lips and of the unusual blouse she wore. She was breathing fast and deep as though she had been running and with every breath perfume seemed to come from her hair and from her body like perfume from an opening flower. He lifted his finger towards her breast, but she dashed his hand aside. "Don't touch me," she cried. He caught her wrist, she wrenched it away. "And where have you been?" he asked. "In heaven—out of this house." With these words she fled upstairs.

Here is a fine piece of prose. His capacity for judicious selection of words empowers him to handle dialogue with significant effect. The efforts are not wasted in unwholesome verbiage nor do harsh phrases jar upon the ear. The effect is as of fine pebbles glistening on the bed of a brook, not hindering the smooth flow of the stream.

If his novels and dramas were great, greater was the man. His uprightness and the rigid moral tone of his life was Addisonian. He used the vehicle of writing to express his innate disapproval of the trampling of the weak and poor, the hypocrisy of the enlightened, the tyranny of unimaginativeness and greed. When recognition and honour came in the wake of his books he treated them with careless detachment. When a knighthood was offered, he wrote declining it, in his characteristic way, that men who strove to be artists in letters should not accept titles. He considered that writers were doing a service to humanity by criticism of life and philosophy unmindful of reward. He had a great sympathy with all writers famous or unknown

and the struggling writer always found a patient guide in him. The passion for establishing a bond between writers made him an active member of the P. E. N. of which association he was the first President and to which he was unswervingly loyal to the end of his days.

Hostile critics may question whether his works will endure. With the modesty characteristic of a great mind he himself says in a foreword to his "Forsyte Saga," "If the upper middle class is destined to move on into amorphism, here, pickled in these pages it lies under glass for strollers in the wide and ill-arranged museum of letters to gaze at." The works may become curious in a future century but the memory of the man will always remain green; for he was a great human being.

V. R. BASHYAM

UNITY

Despite the disarming testimony of the history of India to the underlying unity of her diverse peoples and philosophies, statements to the contrary are still repeatedly made. But this denial of the agelong truth is uttered only by some of the dwellers in the cities. Is that not an indirect acknowledgment that both the heart and the head of the country, which comprises mostly villages, are sound and strong in their operative faith in their oneness?

Of course, as in everything else that is informed with life, the law of change has been at work on the basis of unity as well. In the remote past, religion was the basis of Indian unity; religion was succeeded in the Middle Ages by a common culture as the unifying force and culture still serves as the cement in the hinterland of India. Why in the towns should the separatist tendencies be stressed more and more unless under the pressure of political ideologies and ambitions?

This undesirable element in the national life can be countered in one way, namely, on the common ground of equitable and equal satisfaction of economic necessities. Sir Mirza Ismail, in *Concord* for 29th September, suggests common industrial enterprises "as a powerful cementing force, resulting in the assuaging, if not in the complete elimination of communal antagonism."

Whatever contribution common economic enterprises can make to the fuller realisation of our fundamental community of interests will be welcome and we share Sir Mirza's faith that we have not "forgotten the art of living together which our forefathers had cultivated and mastered during the last one thousand years....The reservoirs of good-will are there."

We share also his conviction that integration, synthesis, is the evolutionary trend, and that ultimately "only in the co-ordination of the whole world lies the salvation of man."

G. M.

NEW BOOKS AND OLD

IQBAL : POET AND PHILOSOPHER *

The world has certainly seen greater poets than Iqbal and greater philosophers than Iqbal. But it is doubtful if the world has produced such an exquisite mixture of the poet and the philosopher as Iqbal. The great Goethe is perhaps his only peer, but even he was not such a devoted student of pure and abstract philosophy as Iqbal may be claimed to have been. Perhaps it was not mere modesty that made Iqbal say more than once that he was not a poet. He was no believer in "art for art's sake." He was a thinker from first to last, and if he chose to express himself in poetry, it was because he was a born poet and he could not but lisp in numbers for "numbers came" and also because he felt that poetry could grasp reality much more effectively than philosophy. He himself brought out the difference between the two when he wrote: "If truth lacks fire it is philosophy; when it receives fire from the heart it is poetry."

In Iqbal ran the blood of Kashmiri pundits and he took as naturally to metaphysical thinking as a duck takes to water. With the zeal of the convert but two generations old he had soaked himself in the Quran, but he felt repelled by the mess that the mullahs had made of the holy book. He wanted a regeneration of Islam and his whole life was mostly a dedication to this sacred cause. If he had written pure logical metaphysics, his appeal could have been only to a limited world of scholars. But as a poet his appeal has been universal in the world of Urdu and Persian. Some of his works have been translated into English as well, but a full translation of all his works is yet to be achieved before the world is in a position to hail him as a world genius. Recently several books on Iqbal have appeared in English and these two latest are most welcome additions to Iqbalian literature.

Iqbal as a Thinker by eight Muslim professors, dealing with all the most important aspects of his teaching, is an excellent production. All the essays, though learned, are written in sprightly English and in an entertaining style. One may particularly pick out Prof. K. G. Saiyidain's on *Progressive Trends in Iqbal's Thought* and Dr. K. A. Hakim's essay on *Rumi, Nietzsche and Iqbal*. One cannot but point out a serious defect which detracts from its value to English readers, *viz.*, that in several cases the Urdu and Persian quotations from Iqbal have not been translated at all, while Professor Fazl-ur-Rehman quotes even French and Italian without translation. One can admire such learning, but not every reader of the book can claim to know five languages. The other publication is a full-length *Study in Iqbal's Philosophy* by Bashir Ahmad Dar. Though written in a matter-of-fact

* *Iqbal as a Thinker : Essays by Eminent Scholars; A Study in Iqbal's Philosophy.* By BASHIR AHMAD DAR, M.A. (Sheik Muhammad Ashraf, Kashmiri Bazaar, Lahore. Rs. 5/- and Rs. 8/- respectively).

austere style, it covers in 412 pages most of the intricacies of Iqbal's thought.

Books of this type are a necessity since a philosopher who chooses to write as a poet can never be strictly logical, and the poet's varying moods must inevitably lead to inconsistencies in thought, however beautiful each thought by itself may be. Students of Plato know how difficult it is to weld his dialogues into a consistent system of thought. So too with Iqbal, but it is worth the trouble to understand him, for he is the most original and dynamic force that Muslim India has produced.

Raja Ram Mohan Roy felt the fresh impulse of Western civilisation a century and a half ago and sowed the seeds of a new life which has been slowly but steadily transforming the life of Hindu India. It was the misfortune of Muslims that with the perverse pride of orthodoxy they avoided contact with Western culture as a source of contamination. Syed Ahmed Khan did a good deal to make up for lost time, but he fell under influences which tended to create a rift between the two major communities. A new synthesising force was necessary and Iqbal has been a priceless gift of Muslim India to the making of a new India. There are passages in which Iqbal appears to be a critic of the West and he abhors nothing so much as slavish imitation of the West. Even the great Kamal Ataturk does not escape the shafts of his wit. But he could not have been what he was without an open mind which made him a devoted student of countless European philosophers. While willing to learn, he was never prepared to give up his right to think for himself and to criticise what he read. The Quran was his fundamental love, but he was able to appreciate it fully only in the light of Nietzsche and Bergson and was able to give it a meaning which had been lost for generations, thanks to the blind unreasoning orthodoxy of the mullahs. He had even the courage to learn from heterodox Muslims like Hallaj, whom a fanatical orthodoxy had not hesitated to crucify.

Islam through the centuries had become a mass of prayers and had encouraged sloth masquerading as piety. Iqbal scorned such inane submissiveness. He would not "beg even from God, for begging weakens one's individuality." Conventional prayers with their mechanical rhythm left him cold:—

> Flowers spring wherever I prostrate myself; conventional prayers cannot express the depth of my devotion.

He loathes asceticism as a refuge for the selfish and the cowardly. He wants men to "dive into the river of life and fight the waves. Everlasting life is the outcome of conflict."

From Nietzsche Iqbal learned the power of self: *khudi*. With a boldness which only a poet can command he advises even a drop of water to "drink up the ocean.' From Bergson he learned the universal reign of change and looked upon stability and permanence as "mere illusions":—

> Motion is the essential equipment for life;
> Motion is reality; stability is but an illusion.

That is why he himself was not prepared to be a slave of the past and to live merely according to tradition, and he sagely remarks: "If following tradition had been a virtue, the Prophet too would have walked in the footsteps of his ancestors." That is a plain truth which the orthodox in all religions

forget, and Muslims perhaps more than others, and it required a genius like Iqbal to drive home a simple truth, which, however, required great courage to preach to a decadent Islam.

By Indians generally Iqbal will ever be remembered as the author of that noble song, *Hindustan hamara*, which has a better right to be the national anthem of India than any other. His patriotic poetry will always rank high, and the anguish in which he wrote *My Hidden Wounds* will always find an abiding echo in the heart of every Indian worth the name.

It is one of the cruellest ironies of fate that towards the end of Iqbal's career he came to be identified with the Pakistan movement. This constitutes a rather obscure phase of his life on which a good deal of light has yet to be thrown. *Prima facie* it is almost impossible to believe that Iqbal, the Indian nationalist *par excellence*, could ever be a party to the vivisection of his beloved mother, India. One might expect Dr. Aziz Ahmad to have thrown some light on this topic in his essay on *Iqbal's Political Theory*. But after taking pains to prove that Iqbal could not but have accepted the orthodox Muslim position that "nationalism is foreign to Muslim polity; to a Mussalman the entire world is his abode and place of worship, for it lies within the sovereignty of his Allah," Dr. Ahmed lays himself open to the charge of misinterpreting Iqbal in a double way. If the sentence just quoted is to be taken literally, it implies that the whole world must become Muslim. This is inconsistent with the Quran and certainly with the broad-based cosmopolitan outlook of Iqbal himself. If "nationalism is foreign to Islam," it is difficult to understand why and how Dr. Ahmed suddenly jumps to the conclusion in his short and dogmatic last paragraph, ending with the cryptic words: "Iqbal is the mind and Jinnah is the heart of Muslim India." Political partisanship has the power to mystify one's understanding and to cloud one's clarity of vision. But neither he nor Mr. Dar has cared to take note of an illuminating letter from Iqbal himself to Prof. Edward Thompson, which has been given full publicity by Prof. Thompson himself. Therein Iqbal gives utterance to a feeling which is fully consistent with the poems of his youth and the philosophy of his maturity: "Pakistan would be disastrous to the Hindus, disastrous to the people of India, disastrous to my own community." And we shall leave it at that, for nothing else can be expected of one who was a Hindu by blood, a devout Muslim by faith and a cosmopolitan in culture. He vivified his poetry with his philosophy and beautified his philosophy with his poetry, and carved out a place for himself unique in the history of human culture.

Only an Iqbal, poet-philosopher and philosopher-poet, could write :—

The God-intoxicated *Faqir* is neither of the East nor of the West;
I belong neither to Delhi nor to Isfahan nor to Samarkand.
I speak out what I consider to be the truth;
I am neither fooled by priests nor by the glitter of modern civilisation;
Friends and strangers are alike displeased with me:
Why? because I could never confound poison with sugar!
It is difficult, indeed, that a truth-knowing, truth-seeking person
Should confuse a mound of rubbish with Mount Sinai.

A. R. WADIA

THE VALLEY OF THE SHADOW *

This is a good, balanced, informed, poignant book. It might have been improved by expert revision before it went to press, for Jewish history has many pitfalls for the unwary. But it remains none-the-less one of the best of the various surveys of the sort that have appeared during the past few years. It leaves out of consideration perhaps only one thing. The story used to be told with a wealth of circumstantial detail, save that one never met or knew any of the persons more immediately concerned, of the young lady who was reluctantly given by a clairvoyant a sealed envelope foretelling her future, under solemn pledge that it would not be opened until she returned home. As she was on her way, she was run over and killed. In the envelope was found a piece of paper with the words: "There is no future." That story should figure as the epilogue to this book; for, speaking in terms of European Jewry, and of pre-war values, there is no Jewish future. It is time for the handful of complacent survivors and Olympian observers to become aware of this stark, improbable fact. Before the outbreak of war in 1939, about 10,000,000 Jews lived in Europe. Of these, some 3,000,000 were in Russia. Dr. A. Steinberg, in this volume, has an absorbing chapter on the fight against anti-Semitism by the Soviets, which he shews to have been sincere but not entirely effective. However that may be, the Soviet environment has shewn itself unfavourable for the survival of Judaism. The break-up of the former Pale of Settlement, the end of economic segregation, the severance of foreign contacts, the overwhelming attraction of a rival quasi-religious ideology, have resulted in an assimilatory process on a scale and with a rapidity which have no parallel in history; and though Russian Jewry may survive in such circumstances as a racial element (even this is doubtful in the long run) it is improbable that the Jewish religion can do so for long. (The recent encouragement of the Russian Church, as an expression of Russian nationalism, has no bearing upon this, or a negative one at the most.) Incidentally, it is probable that something like one-third of Russian Jewry, mainly concentrated in the western regions, succumbed during the period of the German invasions. In any case, this element cannot be taken into serious account in any consideration of the Jewish future.

An approximately equal number lived before 1939 in Poland. The world has not yet fully appreciated the fact that the entire might of the German Reich was devoted during the past five years to the task of exterminating them, with a very considerable degree of success. There are now in that country, so far as it is possible to judge, fewer than one-tenth of the former figure. Perhaps as many more are still alive as refugees in Russia. Four-fifths have met their end, in the slaughter-camps of Treblinks, Oswiecim, or Birkenau. Of the 1,000,000 Roumanian Jews, perhaps 300,000 survive: of the 500,000 Hungarians, no more than 200,000; of the 360,000

* *The Future of the Jews.* A Symposium edited by J. J. Lyrx. (Lindsay Drummond, Ltd., London. 10*s.* 6*d.*)

in Czechoslovakia, fewer than 50,000; the communities of Jugoslavia and Greece are reduced by the appalling proportion of nine-tenths. In Western Europe, the degree of devastation ranges from something like one-half in France and Italy, to something like nine-tenths in much-tried Holland. Of the once-great German Jewry, there are to all intents and purposes no survivors whatsoever, save those who were fortunate enough to escape in time. The only areas in Europe which have escaped are Sweden, Switzerland, Turkish Thrace, and Great Britain—tiny oases in a wilderness of desolation. There does not seem to be much doubt that one-half of Europe's pre-war 10,000,000 Jews have perished during the past five years—a greater tragedy probably than has ever befallen any people since the beginning of history in so short a time. Of the survivors, perhaps two-thirds are likely to live henceforth under the Soviet ægis, with all that this implies. There would thus remain as active and effective members of European Jewry no more than a maximum of 2,000,000 souls—one-fifth of the number a generation ago.

It is not difficult to imagine what sort of persons they are likely to be after the appalling experiences they have gone through in the course of the past half-decade. After the treatment they have received from their neighbours, can they be other than suspicious? After having been despoiled of their property, can they be other than acquisitive? After having been subjected to a subhuman discriminatory legislation, will they suddenly become meticulously law-abiding? After having been callously deprived of the rights and protection of the citizenship they had earned, can they ever again feel patriotic in quite the same sense? In fact, has not Adolf Hitler's policy succeeded in endowing the Jews, in some degree, with precisely those defects which he alleged against them?

An understanding and sympathetic public would doubtless consider this a specific problem, to be treated with patience, kindliness and knowledge. But it is difficult to see where that understanding and sympathetic public is to be sought at present. For ceaseless propaganda cannot fail to have its effect. There can be no doubt that anti-Semitism is stronger now in Europe than ever before. Where the Jewish population was once considered excessive, it is still so considered even after it has been reduced by nine-tenths; where the Jews were once wholly integrated in the life of the country they have become once more a separated entity; where they were once regarded as brothers they are now considered unwelcome strangers. Contrary to all rational expectation, the status of the remnant of European Jewry is lower than it has ever been since the walls of the Ghetto fell.

There is to my mind only one solution. National demoralisation can be averted only by national reintegration. Zion has been for centuries the lodestar of Jewish idealism. During these past awful years, it has provided the solitary hope for the despairing, the solitary goal for the drifting, the solitary exemplar of achievement for the pariahs. Without that hope, the demoralisation would have gone even deeper; with it, the demoralisation can yet be stemmed. Physically, Palestine provides the only apparent opportunity for the displaced, unadjusted Jews throughout Europe; morally and senti-

mentally it is their only hope. No Jew desires that the land should be built upon a basis of injustice to the present inhabitants; for it is possible without this to secure them, as a people, the only justice which holds them the promise of any future at all. Personally, I do not believe that they are going to receive it. Mrs. Dugdale's chapter in this volume on "Zionism and the Jewish Settlement," Dr. Josef Heller's on "Zionism and the Jewish Problem," are balanced and persuasive, but, alas, beside the point. We are entering upon a cynical, disillusioned stage of world history. The experience of the past generation has shewn that the Jews are in fact an incoherent, powerless, divided body. There is no cogent political reason (as there appeared to be in 1917) why anything should be done in their behalf, and I do not think that anything will be.

Professor Hyman Levy writes as one expects him to on "The Problem of Assimilation." There is no problem, except so far as the Jews are concerned. Give them four generations of undisturbed peace, and they will assimilate so completely, alas, that no traces will be left. German Jewry shewed that only too clearly. Fifty years later, a Hitler would have been unable to recreate the phantasma against which he tilted with results so agonising to the entire world. But they have never been given the four generations; and they have been blamed because they have been unable to shake off the effects of centuries of persecution, in a couple of decades. This is made the pretext for further persecution; and they are thrown back into a worse position than before. Four generations, as I said, are needed. But I question whether they will ever be given them.

If I can see in the Jewish future nothing but what is sad, it is not through a feeling of despair or disillusionment in Judaism. Its message remains as valid as it ever was; and there is no need for it to be based upon the existence of a numerous, complacent European bourgeoisie. Perhaps the future of Judaism is the brighter because the future of the Jews is so dark.

CECIL ROTH

Verdict on South Africa (The Tyranny of Colour). By P. S. JOSHI. (Thacker and Co., Ltd., Bombay. Rs. 9/12)

Nowhere, not even in India, has the tyranny of colour been more clearly exemplified than in South Africa. The African native is a foreigner in his own land and it is clear that the work started by Abraham Lincoln is not yet finished; while the Indian settler, originally indentured, is severely penalised and restricted. Yet the problem is not fundamentally one of mere colour. Rather is it economic and the European's conviction that "might is right." Formerly large-scale cultivation and mining were dependent upon slavery and cheap indentured labour but with the development of mechanical power the white settlers in South Africa now demand that the non-whites should be suppressed. Moreover, South Africa is rich in gold and is also a rich trading centre. In the desire to keep this wealth in European hands lies the motive for disenfranchisement, segregation, the pegging act and all the other

disabilities inflicted on the non-white population, Negro and Indian. With the Briton, the Boer has played his part in this. Although vanquished, he has proved victorious over the Briton, and has learned the lesson well that, in the words of G. K. Chesterton: "Being a nation means standing up to your equals, whereas being an empire only means kicking your inferiors."

Verdict on South Africa, which presents mainly the Indian point of view, is a historical record of this discriminatory legislation and the events associated with it since 1860 when the system of Indian indentured labour was first started. The title of the book appears therefore to be out of place and is, in any case, undignified. The book is dedicated to Gandhiji who did so much for South Africa, the cradle of his life's mission. His touch is still needed there today. Every Indian will be rightly indignant at the picture of misery and degradation unfolded in this book. India, newly awakened and poised for Home Rule, clamours for the support and protection of her ill-treated nationals abroad. The Gandhian episode in South Africa is an epic for all times and to Indians it proclaims the commandment: "India must learn to live before she can aspire to die for humanity." Only a free India, powerful in the strength of her ancient culture, can be properly and effectively represented in South Africa.

IRENE R. RAY

Our Youth. By KAMALADEVI. (Kitab Mahal, 56A, Zero Road, Allahabad. Re. 1/8)

This 62-page book, written in a simple, straightforward manner, easy and interesting to read but not superficial, contains a picture of modern youth, well-painted because true to the original. The youthful author understands her generation. While not glossing over their faults and failings, she recognises the contributory factors.

Wholesale imitation of Western ideas and institutions, want of effective leadership and failure to practise what is preached, these are the tragedies of modern youth. The author rightly deplores our Anglo-Indian mentality. An unintelligent, half-hearted aping of the West is a ridiculous spectacle indeed. We need to evolve a system suited to the genius of our people and where can it be found if not in Indian philosophy, which contains, not stupid social customs against which youth rightly rebels, but principles of conduct based on eternal verities, the laws of spiritual life. To find this rational explanation of things we need a system which combines Western reason with Eastern metaphysics. Would it not be worth our while to seek it?

That is what India needs, not dictator-leaders, Western or Eastern, however "fascistically inclined" Indian youth may be.

This book can be read with profit by both young and old. Much of what Kamaladevi says is sound and wise and that such ideas should be expressed by youth is a hopeful sign indeed!

DAENA

Romanticism Comes of Age. By OWEN BARFIELD. (Anthroposophical Company, London)

There is more illumination to be found on any single page of this book than in whole volumes by heavy-weight philosophers. It deals with the immense subject of imagination as a vehicle of truth or knowledge. After the long era during which Europe lay under the domination of the analytical observer, seeing everything in terms of bits and pieces, the age of "victorious analysis," the Nineteenth-Century poets introduced a new approach to reality. They held that since analysis had not increased our *understanding* we must employ some new method. If a new method was to be used a new faculty must be used, a different tool. This tool they called Imagination. Wordsworth, Keats and Coleridge, each in his own way, advanced this view with inspired and glorious power. But the tragedy of the movement, Mr. Barfield says, lay in the fact that it was not thorough. No proper critique of Imagination arose. It was not clearly shown "*in what way* Imagination is true."

Imagination must not be confused with invention or even with fancy. Invention is the power to see what is not there. Imagination is the power to see what is there. This last takes some doing. The eye alone won't do; the *feeling intellect* must co-operate. But when you do this, when you really see what is there, you find that you also are there. You say—"I am that." But we in the West still feel more comfortable with Dr. Johnson of the eighteenth century kicking the lamp-post and saying "That is there."

Now this Romantic conception of "I am that" is of course anything but new in the East. What we see is the emergence in an altered form of an experience which the East has cultivated for centuries. It is a striking and evolutionarily hopeful fact that East and West should thus meet. That kind of coming together cannot very well be bogus or merely based on policy. Mr. Barfield devotes a very interesting chapter to the future synthesis between East and West. He holds that in so far as the conception is understood in the West, the emphasis is "I am *that*"; while in the East the emphasis is "*I* am that." For in the West we have the individual self-consciousness in a material world which seems to be the only real world, while in the East consciousness of self and separate individuality is much less pronounced and the material world of appearance is often referred to as Maya, illusion. Yet it is a commonplace that Westerners yearn towards the attitude of the East, while Easterners are attracted by the Western capacity to deal with the actual. It is useless to swing from one to the other, the thing is now to understand what they are both getting at and go on from there.

Between these two extremes lay Goethe, says Mr. Barfield, and after him and through him, Rudolf Steiner. It is the latter who came nearest to a *critique* of Romance, to the working out in action of *systematic* imagination, just as the yogis are systematic. The extent to which there can be a profound understanding between East and West instead of a superficial one, a fruitful coming together instead of false embraces, is explained by Mr. Barfield. That forms but one portion of this wonderfully suggestive volume, and as I have been asked to make my review very short I must now stop, merely

saying that no words of mine could possibly do justice to the profundity, the usefulness and the distinction of these essays. I quarrel only with the title. It should be—Philosophy Comes of Age.

JOHN STEWART COLLIS

"*Devadasi*" (Temple-Dancer). By SANTOSH K. CHATTERJEE. (Author, 169, Vivekananda Road, Calcutta. Rs. 3/-)

Nothing definite can be said in regard to the age of the Devadasi system, now going out of vogue in India and for the continuance of which in a modified form and under State patronage, Mr. Chatterjee puts in a plea. He contends that the system existed in one form or another in the Middle- and Near-Eastern countries, where, as south of the Vindhaychal, the basis of family life was matrilineal.

All Indian arts have a religious bias and derive inspiration from dancing; the plays here were not acted but danced. The handmaids of a god, any one of the Trinity, were dedicated to, or sold into, the service of the god at the age of six to eight; and it was at this age that their training in singing and dancing started. It continued till the formal marriage to the god, represented by a drum or a sword, the nuptials being performed by the high priest, "next in importance to God." The Devadasis were expected to fan the *chamars*, carry the sacred light and sing and dance to the god they were married to—although they lived in their father's home and could have children by men of their choice.

In course of time, however, the system relegated the Devadasi to the level of concubines and prostitutes. But, unlike them, the Devadasis continued to enjoy privileges at home, in respect of inheritance, and outside in society, because "they never entered widowhood and brought good luck." And they lived according to a strict code of life and morals.

Be that as it may, these semi-human and semi-divine beings have managed to preserve the art of dancing through political, economic and social crises in the country. The author describes the various systems of dancing current in the country south of the Vindhyas—including the Kathakali, which is more a drama of events than a dance proper; the *Bharat Natyam*—the art of expression through the dance, *Natyam*, and the elaborate interpretative gesture-language, *Abhinaya*, expressed through face, eyes, neck, hands and the other limbs of the body. The discussion also embraces the Manipuri dance of Northern India, which was taken by emigrants to South-East Asia, where the same mythological Puranic tales are enacted and danced to this day. Mr. Chatterjee's book is full of interesting data. We wish that repetitions had been avoided, and that illustrations were more apt and typographical errors fewer.

MADAN GOPAL

The Country Beyond. By JANE SHERWOOD. (Rider and Co., London. 12*s.* 6*d.*)

This record of teachings obtained by the author through the medium of automatic writing will interest students of unexplained laws of nature and psychical phenomena. Amongst the three unseen collaborators were the author's dead husband, killed in France in 1916. "A trained and disciplined mind and body, with emotions purified and controlled, are necessary to the psychic experimenter," remarks Mrs. Sherwood, in contrast to so much of the prevalent craze for "psychism without tears."

The field covered by the teachings is a large one. The subtitle of the book is "A Study of Survival and Rebirth," and it is noteworthy to see the increasing part which the long-disputed theosophical truths of Reincarnation and Karma are occupying in spiritualistic scripts. Even the problem of Atlantis and racial evolution is not forgotten in these communications, though the interpretation given here needs elaboration. Perhaps the Astral Light is beginning to reflect some of the teachings on soul-development so faithfully studied for some years now by students of Mme. H. P. Blavatsky's writings.

Be that as it may, how are we to know that the communications documented here are not entirely a compilation by the loosely attached astral body of the living medium? One thing is certain—there is nothing essentially new in these pages, and the fact that the teachings have come to the author by automatic writing adds nothing to their value or validity. It is unnecessary to point out the dangers attendant upon any form of automatic writing, so far as the medium is concerned. Mrs. Sherwood herself calls attention to some of the pitfalls.

We are told in a Foreword that the late Mr. Leslie Howard, film star and director, offered to write a preface to *The Country Beyond*, but that his tragic death prevented the carrying out of his intention.

PHILIP HOWELL

INDUSTRIAL DEMOCRACY

During the Second World War, under the stress of danger, there sprang up in Britain in the sphere of industry, a sort of healthy partnership between the Management and the Managed. In short, "industrial democracy" came into existence. But it will have failed of its praiseworthy purpose if in the post-war period the spirit of co-operation and concord evoked by the exigencies of the war, should be allowed to languish. The active association of the employee with the employer in Councils and Committees set up during the War must be maintained in some form or another. Apropos of this, says N. A. Howell-Everson in "In the Factory" (*Britain To-day*, September 1945):—

> The expression "Industrial Democracy" is popular today, but despite the philologists, the common man thinks of Democracy in terms of the Jury Box rather than the Ballot Box. Justice is the fundamental right of the free man, because it embraces every other right to which he can properly lay claim. An industrial structure which denies it to him can only be maintained by the sanctions of economic stress, and deserves to fail, as it assuredly will fail, as soon as the demand for labour equates with the supply.

G. M.

ENDS AND SAYINGS

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

The important part which Arab culture played in the transmission of Greek thought to mediæval Europe is too often overlooked. It is good to find, in the July *Bulletin of the John Rylands Library, Manchester*, a long and thoughtful paper on the subject by Richard Walzer of Oriel College, Oxford. (The John Rylands Library, by the way, possesses one of the finest collections of Arabic MSS. in the world.) The paper was read earlier in the year before the Oxford Mediæval Society.

Mr. Walzer contrasts the attitude of the Germanic conquerors of Italy who disrupted the continuity of ancient civilisation in the West, with the remarkable tolerance of the Arab tribes towards the inhabitants of the conquered provinces of the Roman Empire. The Arabs were willing and eager to take what the latter had to give. He credits the translator, Hunain B. Ishaq, and his like with having been instrumental in securing the continuity of the legacy of Greek philosophy, medicine and science "at a very critical stage of European history." But the Muhammedan philosophers did more; they "assimilated this foreign legacy to their own needs and transmitted it to later generations of their own people, so that eventually it could be made available to the Western Latin world."

One of the most remarkable features of Mr. Walzer's essay is his quotation of the noble words of al-Kindī in the preface of his yet unpublished "Metaphysics, a work on the Principles of Reality and the One, written in Baghdad between A. D. 833 and 842," which Mr. Walzer assures us exemplifies a spirit common to many Muhammedan philosophers. The Arab philosopher wrote:—

> It is fitting then to acknowledge the utmost gratitude to all those who have contributed even a little to truth not to speak of all those who have contributed much. If they had not lived, it would have been impossible for us, despite all our zeal, during the whole of our lifetime, to assemble these principles of truth which form the basis of the final inferences of our research. The assembling of all these elements has been effected century by century, in past ages down to our own time. A single lifetime would not suffice to complete it, even at the cost of tireless research undertaken with the utmost perseverance by an extremely discerning mind....It is fitting then for us not to be ashamed to acknowledge truth and to assimilate it from whatever source it comes to us, even if it is brought to us by former generations and foreign peoples.

An incalculable opportunity largely neglected! Such must be the impartial verdict on the history of the film in general down to present time. The possibilities, educational and inspirational, of the cinema, have been hardly tapped and all too often the output of the entertainment-film producers has been positively detrimental to moral standards and outlook on life.

Nations with designs on their neighbours have been quick to recognise the propaganda value of the film. The film was used by the Nazis for cultural

penetration of surrounding countries. But they used a weapon which can cut both ways. The retreating Germans left in France thousands of projectors which can now be turned to better uses!

Especially as an instrument to promote understanding among the peoples of the world, the film is unsurpassed. Sinclair Road considers this ambassadorial function of the cinema in *The Fabian Quarterly* for July under the caption "The International Rôle of the Film." The recognition of community of difficulties and of interests is a most powerful uniting force. International cultural and scientific interchange among the intelligentsia, the conscious inheritors of a common tradition, is of long standing and had in recent times been fostered by the Institute of Intellectual Co-operation and like bodies. But

> the advent of the film as one of the great media of mass-communication and the work of documentary film-makers in different countries have made it possible to extend this exchange to the generality of people, who are not consciously aware of common traditions and common problems.

Documentary films are a very important recent development. Even before the war such films had been produced by several countries, dealing with problems common to all countries such as employment, housing, health, education, child delinquency, technical processes etc., for showing largely through non-theatrical channels. Mr. Road concedes to all sponsors of such films the retention of "a sense of the social and educational importance of their work." There have been hopeful moves in the direction of broader interests, though not enough of the nationally produced news-reels showing happenings abroad as well as at home, and Mr. Road finds "there is still a place for an internationally produced interpretative news-reel." He stresses also the necessity of some international body to co-ordinate exchange schemes for documentaries, reciprocity being "the main guarantee of the films' value and impartiality."

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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SMALL NATIONS AND BIG POWERS

[**R. M. Fox** of Eire is already known to our readers as a discerning champion of the rights of all. He writes here on a subject of topical interest and what he says of Eire equally applies to other small nations. H. P. Blavatsky defines what is "due to humanity at large," thus: "Full recognition of equal rights and privileges for all, and without distinction of race, colour, social position, or birth" and adds that such due is not given "when there is the slightest invasion of another's right—be that other a man or a nation; when there is any failure to show him the same justice, kindness, consideration or mercy which we desire for ourselves." It is the oblivion of this golden precept which has brought about the present crisis in human civilization and no lasting peace will be possible for the world unless the fierce selfishness now prevailing in the individual as in the nation is eradicated—ED.]

If Anglo-Irish relations are not to deteriorate it is time that some new approach was made to the question of the rights of small nations. Tory Imperialists have always maintained that there is no place for any conception of national freedom—especially for Ireland—which does not accept Imperial domination. Provided that Mr. de Valera does what we want—they explain with unconscious naïveté—we have no objection to Ireland having complete freedom. A feature of the war situation has been that responsible Left-wing opinion has been dragged behind this Tory chariot.

When the war was reaching its climax I journeyed from London to Dublin with a party of Irish air pilots going home on leave. They could not believe their eyes when they saw the lighted windows from the train on the Irish side. "Put that light out!" they roared in chorus as the train rumbled by. They cheered and shouted.

"Ireland should be in this racket!" said one, when they sat down.

"Not at all!" asserted another. "My people live here. I know the city. How long would the tenements round Gardiner Street stand up against a raid. I have seen too

much of it on the Continent. De Valera is right!"

It was a soldier's opinion. They had no interest in politics. But they were nearer to recognising Ireland's right of self-determination than many politically-minded civilians in Britain.

Quite recently General Smuts reaffirmed that freedom for small nations was the declared aim of the Big Powers just as much as it was in the 1914-18 struggle. But it cannot be denied that many people claiming to be progressive in their outlook are suspicious of—if not hostile to—the whole idea of national freedom. They do not see why the small nations cannot accept the enlightened guidance of the big powers. And they fail to understand that the debacle in Greece is the result of just such a point of view.

It should be perfectly clear that Eire—unless bound by solemn international obligations—was justified in framing her policy in the way she thought would best serve the interests of her people and safeguard her national independence. There were many considerations of military strength or weakness, of vulnerability, chances of internal dissension or civil war if she took sides—which certainly could not be decided for her from outside. The present fact of Partition and the consequences of past bitter struggles could not be ruled out in a realistic estimate of the war situation in Ireland.

Everyone knows that the first intelligent rule for a small man in the event of a big row is to keep out of it. That rule goes for the small nation too. And in the World War even big nations—America and Russia—stayed out until they were attacked. Eire followed exactly the same rule, only she was not attacked, in spite of the gloomy prophets. When Britain and France deserted Czechoslovakia in her hour of peril, irrespective of their treaty obligations, no one said this proved they had forfeited the right of national sovereignty. And why should Eire be abused for not having a more idealistic conception of international morality than the rest of the world? Why? Because she is a small nation, that is all.

It is against the idea that a small nation should have rights that opinion is being mobilised today. Nazism made the Jews the scapegoat for every offence. An equally unintelligent assumption is that the natural desire—and fundamental right—of small nations to retain their independence is somehow a menace to the world. Nationalism is said to be the enemy of progress. The friend of progress is, of course, Imperialism, jealous of such islands of national freedom as still contrive to exist in this liberated world.

A trick of the reactionaries is to point to Nazism as a horrible example of pernicious nationalism. But if anyone framed an indictment of Socialism based on the conduct of Hitler he would at once be laughed out of court. The Nazis stood for

a perversion of Nationalism just as they stood for a distortion of Socialism. Their propagandists did not talk of the "Nation." Instead they talked of race and blood and soil. The coherent and intelligent theory of nationalism in the political sense —which arose in Europe after the French Revolution—stressed the citizen rights of every member of the nation. It accepted the rights of nations as a further development of the rights of man. Consequently the Nazi idea of the *Herrenvolk*—an Imperialism buttressed by racial obsessions—cannot be reconciled with any belief in nationalism.

Professor Franz Neumann of the Institute of Social Research, Columbia University, in "*Behemoth*"—a masterly analysis of Nazism both in theory and practice—demonstrates with much detail that Nazism is only a counterfeit of Nationalism. He summarises as follows:—

> The national idea usually goes hand in hand with the democratic principle and popular sovereignty, and both were extremely distasteful to German theorists and politicians...whenever German theorists and political figures did speak of the nation, they divorced it from any Jacobin, democratic or political implications, that is from any doctrine of popular sovereignty. A biological race theory replaced the political theory of nationality....Emphasis on the sovereignty of the nation, as such equalises all nations and constitutes a barrier against the assertion of national superiority. If a nation rests on the free decision of free men, no nation is superior to any other. National sovereignty handicaps imperialist expansion. Indeed, whenever democratic states resort to such expansion, they almost invariably abandon the national concept and glorify racial and biological traits that allegedly make them superior to the conquered.

This quotation will bear reading carefully for it gives the clue to the present Imperialist attacks on nationalism and the whole idea of free nations. Historically the rise of the nation state was bound up with the rise of democracy. Its essence was the right of each people to determine its own destinies against irresponsible feudal despots. It gave each man a right and a status as a citizen. These rights have still to be maintained against despots of finance and magnates of industry who override frontiers and exploit countries. It would be a sorry jest at the expense of mankind if out of the World War came the idea of crushing those small nations who have been able to preserve their independence.

World unity and world peace—our imperialist spokesmen announce—demand the subjugation of the small nations. But no man of sense or logic can show that small nations are—or ever were—a menace to world peace. It is invariably the Big Powers that threaten world peace because they are dazzled with the prospect of conquest. Small nations are always in favour of international safeguards. The League of Nations was not shattered because of any assertion of national sovereignty by small nations. It was broken

because the small nations found they could not rely on the Big Powers in that Assembly to use their strength against acts of aggression aimed at weaker peoples.

National sovereignty will continue to handicap imperialist expansion. Small nations will make a stand against oppression and will respect the freedom of other nations. Those democrats who have allowed themselves to be goaded into attacking the sovereignty of small nations are guilty of a great stupidity for their enemies are plainly those big anti-social forces such as manipulated and financed dictators of the Hitler and Mussolini type. It is childish to imagine that small nations can start wars. Even the bitterest critic of de Valera does not charge him with that. But small nations will continue to demand the right to safeguard their interests in times of crisis. That is precisely the offence of which de Valera was guilty during the war. He did not help to crush the Nazis in a military sense. But he stood for the freedom of small nations—an anti-Nazi principle which is still important for the world.

R. M. Fox

AN EDUCATIONAL REFORM

Modern Science having demonstrated the geographical compactness of the world, the schools and universities should now step forward to bring its spiritual or human counterpart home to the people. And this they can do by revising primarily the existing text-books in history and geography, for both go hand in hand in interpreting man, who is conditioned both by climate and by culture. These should be informed with the Wendell Wilkie vision of "One World," and in dealing with the different countries, they should stress, as Marguerite Ann Stewart suggests in the article "Asia in the School Curriculum," published in the *Far Eastern Survey*, for September 12, 1945, first "the understanding of the relation between the geography of each country and the way of life of its people"; secondly, they should "include sufficient information on the history of each people to give the student an understanding of the elements that have shaped their way of life from its beginnings"; thirdly, "they should present the record of the relation of the (different) lands with the 'West'" and fourthly and finally, they should "give some attention to the outstanding achievements and contributions of various oriental peoples to the world." But more than the text-books it is the teachers—assisted by the press, that platform, pulpit and polling-booth,—who have themselves first to be imbued with the truth of the spiritual concept of the unity of humanity. We say advisedly spiritual for on no other basis is such a concept conceivable as well as cultivable.

W. O. B.: A DEGREE FOR PARENTS

[It is more important that parents should deserve, than that they should receive, respect, and many parents may lay to heart with profit some of the points made in this article by **Dr. William H. Roberts.** "Crabbed age and youth cannot live together," Shakespeare sang and many since have echoed. But Dr. Roberts points the way to peace between the generations. Children bring with them the heritage of their own past, drawn to those parents by old ties of feeling. Well for them, well for their parents, if the relationship is one of affectionate respect on the one side and helpful, understanding guidance on the other.—ED.]

Some day the presidents of all our colleges and universities will address the parents of every graduating class in some such words as these: "Upon you, the fathers and mothers of these young people to whom we have just granted the degree of Bachelor of Arts, in recognition of the vision, the devotion, the intelligent planning, the sacrifice and the patient toil by which you have made their achievement possible, and in gratitude for the service you have thereby rendered to our nation and to all humanity, we confer the degree...."

Just what degree the colleges and universities ought to award is rather difficult to say. Doctor of Philosophy, Doctor of Laws, "Doctor" of anything at all, seem rather absurd. Really none of the degrees in current use seems just the thing.

We shall need, too, more than one degree. There will be many different levels of achievement to distinguish and reward. And we must devise safeguards. Boys and girls sometimes fight their way to an education, success, and usefulness *in spite of* their parents. These, however, are minor problems.

In all seriousness, parenthood *is* an art. It would be easy to prove it the finest of all arts and the one we most desperately need today. To recognize it as such, to award high public honours for success in leading boys and girls into wholesome, useful, happy and beautiful manhood and womanhood, is one of the very first matters to which a really intelligent society will give serious attention.

Many children find in the new contacts and new experiences of college or "the world" only new reasons to respect the integrity and the sound judgment of their fathers and mothers. Young people from such homes are apt to express themselves in some such fashion as this: "I used to think my folks were pretty hard on me. I didn't see any reason or sense in some of the things they made me do, or wouldn't let me do. But now that I've been away from them for a time, and have had a chance to look around a bit, and to compare them with other people, they look pretty good to me.

I've just about decided that they were pretty Wise Old Birds."

Blessed indeed are those parents whose children, when they are grown to young manhood and womanhood, rise up and call them Wise Old Birds. Verily no doctorate, nor any title that society can bestow, can be compared to it.

When it comes to awarding degrees, boys and girls are very nearly infallible. That is because they themselves *are* the degrees. Parents almost always receive exactly the degrees they deserve. There are rare exceptions; but we need not pause to discuss them here.

The art of the parent today is essentially that of the salesman. It is hardly possible to emphasize this too strongly. Parents must "sell" themselves, their standards and their ideals to their children. Fathers and mothers can no longer be merely judges or policemen. We cannot impose ideals on the young by force. Probably successful parents in all ages must have practised salesmanship, whether they were aware of it or not, whether they would have admitted it or not. Fine spiritual qualities cannot be, and never could be, forced. Think of trying to *beat* love and respect into a child. They can only be earned and deserved. And fortunately they *can* be earned and won. When they are really deserved, there is no need to demand them. They are yielded as freely and naturally as iron yields itself to the magnet. They are the unfailing response of young hearts to the magnetic qualities of honesty, intelligence, fairness, honour and courage.

Our fathers seem to have been superbly confident of their own wisdom. We often envy them. But even as we envy them, we suspect that it was a colossal bluff. When we have tried to continue the bluff, the younger generation has promptly and irreverently called it. The rapidity with which it has wilted is evidence of how little real foundation it had.

Parents today must fight for their children. Insinuating personalities and sinister interests, motivated by greed and skilled in all the tricks of suggestion and persuasion, are exploiting the weaknesses of youth in every possible direction. To combat them, parents have only the weapons of the salesman.

Parents who qualify as "Wise Old Birds" study their children as an expert and enthusiastic salesman studies some "difficult prospect" or "tough customer" whose order he is particularly anxious to obtain. As just a human being, a man with rights to prize and defend, he may long to punch one of his "prospects" in the nose. Professional pride and economic interest, however, dictate a very different procedure. A true salesman holds his personal feelings in contempt, as annoying distractions. He subordinates them ruthlessly to the one aim of persuading his prospect to sign on the dotted line.

To sell themselves and their ideals,

parents must practise a discipline of their feelings and emotions even more strenuous. A difficult child is simply a problem to be studied and solved. Anger, horror, shock, are not only futile. They are apt to be positively ruinous. Weakness, cowardice, dishonesty, indecision are nearly if not quite as bad.

The worst people in the world to bring up children, a cynic has remarked, are their parents. This is what young people term "a wise crack." But it does serve to call attention to the fact that the relationship between parents and children is highly emotional. Objectivity, like all fine qualities, is difficult and rare. Only the most strenuous effort, the utmost determination and the complete surrender of self can prevent emotions from confusing judgment at the very times when clear thinking is most imperative.

A college girl awoke with a start one night to find her room-mate standing in front of an open window.

"What are you doing there?" she asked.

"I'm trying to get up courage to jump out and kill myself," was the reply.

With some difficulty the would-be suicide was persuaded to return to bed. In the morning she had no recollection of the incident.

To a psychologist she readily confessed an intense bitterness against her father. With it all, though, was a measure of admiration and affection.

"There are times when I could put arsenic in his soup," she declared. "But I think it would kill me, if I ever should see his pride broken."

A discreet inquiry brought out the fact that the father was a highly respected and exceptionally successful teacher in a large city high school. His principal wrote of him, "He has been very helpful to many boys and not a few girls."

Other boys and girls, plainly, were *problems* to him. He could view their troubles objectively and concentrate his very superior abilities upon the task of relieving them. His own daughter he had driven to thoughts of murder and suicide. Confused by the intense and conflicting emotions that her difficulties aroused—most of her troubles were really very trifling—he fell back upon the crudest methods of repression and bullying.

"I know I ought to be firmer with Bobby," Mother admits, "but I can't deny him anything. I love him so." Father may fancy that he discerns in little Yvonne promise of beauty and vivacity that in his wife have already begun to fade. Or Father and Mother both may be determined that Marie shall make the family fortune in the movies, or that Willie shall become a famous and wealthy lawyer.

The most frequent reason why parents fail is that they look upon their children principally as means to their own emotional satisfaction. The children are the helpless victims of adult emotions. They cannot

fight back. Often they do not know that they are being injured. Irritation, the gnawing consciousness of inferiority, the restlessness of unrealized ambitions, the hunger of thwarted love, all are focussed upon them.

When Bobby misbehaves or Barbara fails to live up to our expectations, we may feel disappointed, even pained, grieved, or alarmed. All those emotions are compatible with complete objectivity. But anger is evidence that we do not dare to face facts. Anger is an attempt to retrieve by brute force a situation which one feels unable—or at least reluctant—to handle intelligently. It is a stupid protest against the suggestion of inadequacy and inferiority.

An objective attitude will ensure respect for the child as a personality. Kahlil Gibran reminds us in *The Prophet*:—

Your children are not your children.
They are the sons and daughters of Life's longing for itself.
They come through you, but not from you,
And though they are with you yet they belong not to you.
You may give them your love but not your thoughts,
For they have their own thoughts.
You may house their bodies but not their souls,
For their souls dwell in the house of to-morrow,
which you cannot visit, not even in your dreams.
You may strive to be like them, but seek not to make them like you.
For Life goes not backward nor tarries with yesterday.

A very wise mother said, "I hope we shall always be as polite to our child as we would be to the President of the United States, if he were a guest in our home." Confucius made a similar remark some thousands of years ago.

The ideal is fine and worthy, even if it is difficult to realize. The little President must sometimes be put to bed in spite of his vehement protests. Only the very cleverest parents can get along entirely without punishments. But even in such trying situations it is possible to treat children with dignity and courtesy.

If in moments of vexation we tell a child that he is naughty, mean, or vile, we should pray that he may think we are lying. That is bad enough, to be sure; but to believe us would be even worse.

It ought to be no harder to "adolesce"—the word is not in the dictionaries but there ought to be such a word—than to grow permanent teeth. If parents have laid in early childhood a firm foundation of mutual trust, respect and affection, the problems of youth will not prove insoluble. When rebellion, conflict and unhappiness occur, it is almost always possible to trace their roots to vicious attitudes and habits formed in early years.

Particularly during adolescence parents must brace themselves to maintain a fine, high objectivity. Youth demands reasons and intellectual fellowship. The final obliga-

tion—and the richest privilege—of fathers and mothers is to equip their boys and girls with sane standards of value, with sensible moral ideals and with religious beliefs that will command respect after they have been exposed to criticism and testing.

A college boy threatened to expose a professor as a "Higher Critic" because that luckless pedagogue had chanced to remark that the New Testament was originally written in Greek! When the boy was finally convinced that the English text was not "verbally inspired" his "faith" was shattered. He was plunged into misery and months of weary groping.

"My parents never allowed me to read the newspapers," a girl about to graduate told the same professor—in the year 1932! "Now that I am of age, I suppose I *could* read them; but I don't want to."

What degrees do parents deserve who are responsible for such training? And who is really to blame, when young people "lose their religion" at College?

But let us sketch a happier training. Must we imagine it merely? Or are there really such homes?

There, every serious and sincere question is welcomed and frankly answered, or at least discussed. Father and Mother are not merely willing, they are eager, to explain—of course, at suitable times—the reasons for their demands or the grounds for their beliefs.

With no dismay and no attempt to conceal the fact, they admit that many men and women hold very different beliefs and act according to very different standards. Such men and women are not necessarily either wicked or stupid. Many of them, Father and Mother will gladly grant, are at least as honest and intelligent as themselves.

Even Bolsheviki, the children will learn, are human beings. Communists, however serious their errors may be, are often men and women of keen intelligence and lofty idealism. Thinking men and women the world over must take account of their ideas. No system of thought that has produced the results we witness in Russia today can be either wholly false or wholly true.

When high-school Harry announces that he no longer is sure of God, the news will cause less consternation than if he had expressed a doubt that three times seven equals twenty-one. *That* would really be a serious matter. It would indicate a blindness to numerical relationships that might be good ground for serious alarm. In doubting the existence of God, on the other hand, Harry is only passing through one of the normal stages of growth—like his first shave or his first "date." Parents who are as sure of God themselves as they are of the multiplication tables will be as confident of the final outcome of Harry's religious questionings as they would be of his arithmetical investigations.

Parents and children, of course, cannot always see alike. After every effort has been made to reach

an agreement, differences of opinion will remain. Then Wise Old Birds will quietly point out that society places responsibility very definitely upon them. Some day, and very soon, the children will be obliged to decide for themselves. For the present they must submit.

Like the man who appealed successfully "from Philip drunk to Philip sober," wise parents regard the exercise of their authority, on the rare occasions when that is inescapable, as an appeal from the child drunk with immature emotion to the child sobered by wider experience and cool reflection. In the days to come, new evidence may come to light that will bring them to agreement one way or the other. Even if they must continue to differ, that need not diminish the love and respect of each for the other.

Such utter honesty is fearless and selfless. Indeed it can be fearless only because it is selfless. In such an atmosphere children can scarcely fail to develop quiet, well-founded convictions which are yet open-eyed to the whole range of fact and possibility.

In college life, it will be no news to them that the world is full of conflicting moral standards. They will have been aware of that from their earliest years. They will know that actions are right or wrong not for any occult or mysterious or arbitrary reason, but simply because they give rise to happiness or misery. They will have chosen their own standards, not by any compulsion either of fear or loyalty, but because they have thought things through and have deliberately appraised the outcome of possible lines of action.

Confronting the bewildering claims of innumerable religions and the antagonism to any religion at all, they will not be dismayed. For that, too, will be an old story. They will see that every particular religion is an attempt to explain, defend, and intensify the faith in a Cosmic co-operation and the intuition of a Cosmic Splendour. These are not attitudes imposed upon man. They are the very mainspring of all human striving, the basis for human dignity, hope and joy.

Such selfless honesty is difficult. But so are most of the fine things of life. Utter honesty and an intelligent grappling with life's problems, nevertheless, are the price parents must pay, if they wish to deserve their children's respect. The effort will not always succeed. It will never succeed wholly. But neither can it wholly fail. Just to make the effort is gain.

WILLIAM H. ROBERTS

THE WEST WITH INDIA TOWARDS REALITY

[**Dennis Gray Stoll,** a sincere friend of East-West synthesis, has approached the subject in our pages from the angles of music and of art. Here he takes the philosophical approach. It needs to be recognised that the Indian philosophy is not divorced from reality. It does, from the purely metaphysical stand-point, regard the objective universe as temporary illusion, *Maya*, but it is an objective Idealism that it teaches. It admits the experience of any plane to be a reality for the percipient beings whose consciousness is operating there. It is against the Western materialism which proclaims the objective the only real, that Mr. Stoll protests in this article, written shortly before the end of the war in Europe.—Ed.]

The sixth-century Indian monk Bodhidharma dropped a plain perfect pebble into the pool of the Chinese Emperor Leang Wu Ti, the ripples of which slowly spread to western shores, outcircling through the centuries to disturb a little the sands of European philosophy.

"Save the Reality of the Spirit," he said simply, "all is imaginary."

Today the impression of his words is dim on Europe's philosophical shores. Outside those who possess, as Blake did, the true creative faculty of "double vision," an aware "inner eye" capable of perceiving the spirit behind visible objects, few Western minds clearly realise the significance of ancient Indian ideas about Reality and Illusion. Still less are they prepared to accept the profounder existence of man's self as integral to God, the Ultimate Reality, that such ideas imply.

Too many progressive thinkers and poets of modern Europe are sceptical of seeing beyond what Blake called "single vision." They use only the sensuous eye. They plume themselves on having conquered subjectivity in their thinking; on relying wholly upon sense common to all; and on having trained the eye of their intellects to the nice perception known as objective realism. The subjective intuitions of their great classical poets and the still older mystical experiences of the East, they ignore or dismiss, since they cannot reconcile these subjective phenomena with the Marxian, or other politico-scientific theories, to which they themselves cling with fanatical subjectivity.

Rarely does even Christian awareness, nowadays, rise above the more frankly materialist ideologies. There has been a tragic failure to absorb the poetry and ethics of the Sermon on the Mount into the vision of contemporary European life. How many of those who profess themselves saved by the long-suffering and redeeming love of the crucified

Prince of Peace, still think, with Christendom racked by total war, that it is realistic or even ideally possible for the Archbishop of Canterbury, let alone Mahatma Gandhi, to live up to the Sermon's creative policy: "Love your enemies, do good to them which hate you....As ye would that men should do to you, do ye also to them likewise"?

Modern man is building his New World Order on faith in the force of objective realism. Power politics for peace, and international propaganda of totalitarian shibboleths, are the gods in which he really puts his trust. Superficial thinking and expedient living: these are the dark illusions that are blinding him to the inward enlightened way of the Spirit.

More and more, men are taking an objective mass-eyed view of their problems. They are afraid to venture alone towards Ultimate Reality through what seems to them (and rightly) a personal world of self-deceiving perceptions. It is possible that in some future Objective Realist Utopia, the seeker after Truth will say: "Our First Minister of Facts is correctly informed about the non-existence of the soul. Seeing ourselves X-rayed objectively on the official films is the only sure way of knowing the truth." Such cautious and vulgar priggery might, nightmarishly enough, become the outermost edge of the inquiring mind's horizon!

If the necessarily limited range of the human eye as a sense-machine is to be the ultimate censor of all the inner eye's visions, there can be no culture or knowledge for man beyond the barest clever-animal perception. What prospect can there be for a free civilised human growth within an Objective Realist Utopia which denies the right to see, as Blake put it, through the eye and beyond it? Both true science and poetry are dead for the creature with "no better light than his perishing mortal eye."

The whole man cannot live by "single vision" alone. He must be free to fulfil his longing to realise the Infinite within him. Free to achieve the ultimate human experience—the Immortality of Man Redeemed, merged with the Real.

Although the average thinking modern European habitually mistakes the actual for the Real, he has not reached such a sad pass that he can accept only the things he actually sees as reality. When he reads of distant objects in trustworthy books and reputable newspapers, he accepts the unseen also. But his vision of reality does not usually go beyond what could be perceptible to eye-sense. This is a serious limitation.

It is particularly obvious to those of us who live in England at war, that the influence of things not visible to us is enormous. The unseen rocket-bomb about to be discharged from Germany is of more concern than the gnat which we can see buzzing about our room. The life of everyone, whether we like it

or not, is influenced more by the invisible than the visible. The influence of the whole universe is greater than the part that we survey.

Most of us go so far, with happy objectivity, but we are reluctant to follow the argument further. We perhaps allow ourselves sufficient freedom of subjective thought to admit the possible influence of stars and planets, both seen and unseen, on our existence on earth. We may credit the influence of an unseen God on our moral and spiritual growth. But usually our minds grow uncomfortable at this point. Objective common-sense, the supreme dictator in the West, pulls us up short in our philosophy and limits our acceptance of reality to the small material world in which we have our physical being.

Sometimes, in moments of contemplative exaltation, we dare to look beyond. We forget our sensuous eye and the dictatorship of common-sense, and gaze at a higher Reality for an instant with the inner eye of the soul. And in some inexplicable way the stars of God seem less remote.

A Hindu would tell us that, in such moments, we have temporarily released ourselves from *Maya*, which is sense-perceived Illusion. Like St. Augustine, we have felt that: "Thou being my guide, I entered and beheld with the eye of my soul, above my mind, the light unchangeable." Common-sense, however, would have us deny those supersensuous experiences that rise "above the mind." It warns us to shun the poets and the mystics, who claim to have seen through the lower conceptions of reality to the higher Reality of the Spirit. Common-sense looks down its nose at man's spiritual aspirations; and, in consequence, it seldom sees more than its boots objectively planted on the earth.

Are we of the West yet too young in philosophy to appreciate the absurdity of trying to achieve purely objective vision? Our cocksure common-sense makes most of us content to regard a spade as a spade, and nothing more. With solemn matter-of-factness, the objective realists assure us that the value of a spade begins and ends with its utility and earning power. Mother India smiles and folds her hands in her lap with the deep maternal awareness of an aged culture that knows better. She has learnt to regard a spade as something more than an agricultural implement having economic value. For her it is an integral part of her whole creative culture, a gift from the Holy Womb of God to be kept holy. *It is a spiritual symbol like the soil from which the soul of India has grown up.* She does not forget the sacred tree and the iron mine from which the spade was made, nor the rivers that watered the roots of the tree, nor the trees whose death made the mine.

Her Hindu peasant sons, she hopes, will delight in turning the earth with God's miracle of a spade,

as poets delight in transforming the mind with a poem. Even the illiterate see in the tool a manifestation of Spirit, and on occasion adorn it with religious garlands. An objective realist might call this form of worship idolatry. The Hindu might retort, with better reason, that it only seems so to common-sense, but that in the light of good sense it appears as reverence for Spirit.

In the West we are far too inclined to judge others in the court of our objective illusions, from our imperfect common-sensical point of view. An old Brahmin philosopher, with an immense sense of fun, once made a list of a thousand illusions, all apparently true from different outlooks, that could be held about an ordinary banyan tree. To an Eskimo, he pointed out, it would seem a fairly efficient substitute for an ice-igloo. To a circus monkey, a jungly gymnasium of ropes and trapezes. To a hungry caterpillar, a delicious leafy meal. To a bird, a nesting site and a limitless choice of perches. To a worm, a most desirable rooty bit of earth for tunneling. To the cold man with an axe, it would mean warmth. To the carpenter, a possible piece of furniture. There are, indeed, myriad worlds of illusion that men and animals can create around the same object.

Therefore, concludes the Hindu sage, know Illusion for what it is, and seek Ultimate Reality. In Ultimate Reality the human soul identifies itself with the Supreme Soul, and is absorbed as light is by greater light. Though man's spirit may pass through many reincarnations of seeming—hellish, subhuman, human and celestial—in the end he will attain release from Illusion in Reality.

This is a lofty conception of human destiny. Objective common-sense would never lead us to it. Even with the aid of modern scientific intelligence, common-sense presents man's lot in depressing terms. He is at best a biological incident, dependent on and entailing certain chemical and cellular activity. A poor substitute for the Biblical poet's: "So God created man in His own image"; or for the subjective Hindu affirmation that man belongs to the Real, and the Real is mirrored in him.

Man, by following his deepest and most sincere intuitions, is more likely to fulfil his destiny in Reality than if he chains his soul as a slave to the galley of objective ideologies and common-sense. To surrender to the soul's craving for inner truthfulness is morally more heroic than to stifle the voice of awareness at the bidding of expedient social-revolutionary theories, however necessary a *real* social revolution may be. The man who consistently strives to be true to the highest aspirations of his spiritual vision is helping to reshape society on the soundest lines possible to him. His immediate fate in an Objective Realist Utopia may be anything from a coercive term of imprisonment to crucifixion. But to know the

supreme freedom of mind and soul, to be released from the absurd illusion of liberty under any Cæsar—such are experiences which not only he, but ultimately the whole world will undergo.

"Lead me from the unreal to the Real; lead me from darkness to light; lead me from death to immortality." That is the enlightened prayer of the Hindu Upanishads. We of the West should cherish it as a precious thing, recognising it as an expression of faith complementary to Our Christian Lord's Prayer.

May not the way of the West towards Reality be made more tenable and sure in the quiet company of the Indian intuitive thinkers, intellectual descendants of those who gave noble birth to the Upanishads? It is a difficult journey from objective common-sense to subjective good sense. Let us join our minds with those of India's wise men and women, older in experience and maturer in humility than we, and go forward as friends together.

DENNIS GRAY STOLL

WELFARE SCHEMES AND VILLAGERS

In the past many a scheme for ensuring the all-round welfare of the villagers of India has come to grief because those who were to be the beneficiaries thereof did not show sufficient *intelligent* interest in the proposed project. It is, no doubt, true, though sad, that illiteracy is at the root of their apathy. But nobody can deny that this handicap can be overcome, at least partly, by proper propaganda of an educative kind. To-day, once again, when the post-war plans for rural rehabilitation are about to be implemented, a similar situation has arisen. To meet it, therefore, *The Rural India* for November 1945 makes an excellent suggestion editorially "to the vast fraternity of constructive workers all over the country to come together and start an All-India organisation to educate public opinion on problems of planning and social security in the country." Its object will be to provide, incidentally, also a nucleus for individuals and institutions engaged in nation-building activities and spread all over India "for exchange and clarification of ideas." Such an organisation will be indeed full of far-reaching possibilities provided it is kept immune from the "paralysing influence of politics," for often these are both sectarian and schismatic.

ORPHISM AND CHRISTIANITY

[The student of comparative religion will find nothing surprising in the resemblences, so interestingly brought out by **Mr. George Godwin** in this article, between Orphism and Pauline Christianity. All religions, as Mr. Godwin concedes for most, "have a family resemblance," but it is only necessary to contrast the later ritualistic forms of all with the lofty teachings of their respective prophets to see that we have in their development not a rise from humble beginnings but, instead, a retrogression in every case from a higher formulation of truth.—ED.]

Orphism, and the doctrine of after-life punishment for sin and reward for virtue; Orphism, with its initiatory rites and its monopolistic priesthood, is a mystery cult with a good deal in common with Christianity. Most optimistic Christians anticipate after-life conditions similar to those hoped for by the believer in Orpheus. Most Christians, again, uphold the orders of the priesthood as exclusive, and regard ritual (*e.g.*, communion) as an essential element of religion.

The Orphic cult centred about the geography of this celestial region, its priests claiming knowledge of it in much the same circumstantial manner as a Welsh Baptist or a Catholic priest. The cult came out of the Homeric legend of Orpheus, a people's mystery religion that flourished alongside the State religion of many lightly-accepted gods.

In the Orphic cult, indeed, the conception of the after-life and of the subsequent migrations of the soul, were mysteries to be propounded exclusively by the priesthood. Indeed, a successful passage past the White Cypress and the Lake of Memory could be negotiated only by those who had had the prescience to secure the necessary directions while yet alive from those who alone could impart them.

The notion that the dead possess power to injure, unless buried with appropriate ceremonial, played also a part in the Greek mystery religion; but it was, at the same time, deeply engrained in the racial consciousness, even as it persists to this day among primitives, which term may be read as including Christians, who go further and stipulate for consecrated burial-grounds.

Without knowledge of this fact, it is scarcely possible to understand the central idea of Sophocles' *Antigone*. Why, the reader unaware of this prevalent attitude to the unburied dead, must enquire, all this pother about the unburied Polynices? It is when we know that the unburied hero is both reproach and menace to the living that the theme of the tragedy becomes understandable.

As to the Orphic conception of the after-life, that, too, is only fully to be understood by reference to superstitions going back to remotest times.

It is essentially the notion of a child, and it descends to us from the childhood of our race.

This notion of the after-world, we find set out in Plato's *Republic* where, in addition to descriptions of the fine banquets of the dead, we have, from Er, returned to life after ten days' burial, a description of affairs in the Underworld.

And Plato tells also how various of the great of this earth chose what manner of life should be theirs after death at the direction of the Daughter of Necessity.

We thus learn, also from *The Republic*, that Orpheus elected the life of a swan because, having been put to death by the women of Lesbos, he preferred to undergo further rebirths in the form of some other species. Plato, who drew upon Orphic material here, draws upon it also for his detailed descriptions of the after-life as set forth in the *Gorgias* and *Phædo*. The first tells us much of the judges, the latter much of the judgment and the judged. It is evident that Plato was quite familiar with the Orphic teaching, evident, too, that it coloured his ideas.

A side-light on the contemporary repercussions of the cult when used by the writer of comedies is provided by the *Frogs* of Aristophanes where, though the playwright is mainly concerned to poke fun at Æschylus and Euripides in the Under-world, he does, in fact, describe the after-life in terms of the Orphic mysteries, using for this purpose a Chorus of Initiates who are inheritors of eternal bliss.

The filtration of Orphic teaching coloured also the mind and philosophy of Pythagoras, the meaning of whose name is *Mouthpiece of Delphi*. He taught, precisely as did the Orphic priests, the migration of the soul, with purification and initiation as the method of escaping the worst perils and discomforts of the journey through the Under-world.

Would it be possible for a well-educated man, five centuries later than Plato, living in Asia Minor where the Orphic cult still flourished under the Roman rule, to be without knowledge of the cult and to remain uninfluenced by it?

Paul was a native of Tarsus, and in that thriving town the god Sandan, an Orphic deity, was worshipped. In the centuries between, the Aristotelian rationalistic view-point had vastly influenced the course of Greek philosophy; but that, alongside that trend, the old superstitious cult of the mysteries persisted is evidenced by the survival of the cult. It is suggested by Vittoria Macchioro that the cult had long been the religion of the common people.

In order to form an opinion of the part played by the Orphic myth and the Orphic cult in the development of Pauline Christianity, one must compare the original legend with the Christian teaching.

In the legend Orpheus had married Eurydice, who trod upon a snake while fleeing from the ravisher, died and descended into the Underworld.

There Orpheus pursued her and induced Persephone to permit her to return to earth. The queen of the Underworld, however, imposed a condition: Eurydice must not look back on her upward way. But she does, and so fades back into the darkness of Hades. Orpheus, lamenting his love, no longer looks at women, an omission which brings upon him the venom of the Mænads, who tear him to pieces, thereafter, in Milton's words, casting his severed head "Down the swift Hebrus to the Lesbian shore."

The story appears in another form as the legend of Dionysus Zagreus, son of Zeus and Persephone, who is killed by the Titans, who devour all save the heart which is restored to Zeus who swallows it and later engenders a new Zagreus by Semele. The word Zagreus, according to Sir Paul Harvey, is barbarian and probably means "torn to pieces."

These legends, or this composite legend, which you will, Macchioro equates with the Pauline Christ.

The points in the myth which must be taken into consideration here are the following: 1. Zagreus is son of Zeus. 2. The Titans kill him. 3. Zeus calls him back to life. 4. He takes him into heaven. 5. He gives him the kingdom. No one would deny that these points agree perfectly with the Pauline Christ, son of God, who was killed, resurrected, ascended to heaven and received the kingdom. The only point of difference is that Zagreus was torn to pieces and Christ was crucified.

The same author proceeds to draw our attention to the parallelism of the Orphic mysteries and the Pauline Christianity. It includes a shared belief in death, expiation and resurrection; of communion, or initiation, as the prescribed way to sanctity and salvation; the doctrine of the dual nature of man, the Orphic Titan blemish reappearing in the Christian teaching as original sin. "The Orphic is born through communion with Zagreus. The Christian is born again through communion with Christ."

Last, there is the evidence of St. Paul's vocabulary, full of words associated with the Orphic rites, the significance of which is clear....

When Freud advanced his theory of the Unconscious, much of the hostility aroused had its source in offended dignity, for Freud's theory of human personality is unflattering. To be assured that, at its source, much of our behaviour pattern was moulded by the humblest aspects of life, was mortifying. So, too, the disclosure that throughout our lives our actions are seldom the result of the pure motives with which we would clothe them, but proceed from a complex into which self-interest and the ignoble play a part, was a humiliation. Yet it is now generally conceded that Freud told humanity what was, in the main, the hard and bitter truth.

When religions come under the same sort of scrutiny it is with like results. All are shown to descend in direct line from humble beginnings, from the reactions of primitive man

to the mystery of existence and the riddle of his fate after death. Springing from like origins, most religions have a family resemblance. That Christianity, an amalgam of more than one cult older than itself, has taken a good deal from Orphism seems to be borne out by its ritual and by its teaching concerning the after-life. Whether its central Figure is some sort of embodiment of Orpheus or not, the similarity of a common fate shared by both is, to say the least, a curious historical coincidence....

GEORGE GODWIN

TECHNOCRACY AND TONIC OF FAITH

Whether the atomic bomb and the pilotless plane have proved the triumph of technocracy in the present age or its tyranny will depend on the way one looks at their achievements. They have, however, done at least one great good: they have made mankind sit up and ask, though as yet in bewilderment, "Whither is the world going—to its doom or to the door opening on a brighter and better era of integral human life?" Now, at this crisis, quite an appreciable number of people are in a mood to try and tread once more the path of faith—faith in the truth of the Brotherhood of Man. And so they are saying to one another, "Why not let us live together in peace and thus be free from the possibilities and perils of war?" But this faith in fraternity must be backed up with works, not only of the institutions and organisations like the United Nations Organisation—for they are but spades as Lord Robert Cecil said to his brother in respect of the League of Nations, adding, "Does a spade work?" —but of the individuals. But all this presupposes that the individual has greater faith in the Spirit than in the gadgets of science. Has he then this faith "which moves mountains"? If not, he may perhaps still need another exhibition of atomic energy, with its heavy toll of damage, devastation and death, to convince him that man is a spiritual entity, and not a rhinecores or robot!

THE INNER VISION

[The limitations of the senses for observing even physical phenomena are obvious. Even when supplemented by the powerful adjuncts which modern science puts at man's disposal, the senses fall far short of covering even the material field. "To make of Science an integral *whole* necessitates the study of spiritual and psychic as well as physical Nature. And that in turn demands the development of the higher, inner faculties of which **Mr. Laurence E. Moore** writes intuitionally here.—Ed.]

As I was seated in my garden this evening I was struck forcibly by an overwhelming impression of the limitation of the human sense of sight. Suddenly it seemed to me that I was a prisoner in some cell peering out eagerly upon the earth denied to me, through the restricted view of two round windows. Sitting still in my chair, how little could I really see of all that was going on around me. Apart from the small section of the garden immediately in front of me, with its trees and its flower beds, I could not see anything to either side or behind me, above or below me. I was powerfully seized with a yearning for a better sense of sight which would be at once all-embracing; which would enable me to be fully aware at one moment of all that was to be seen, without the necessity for the present process of swinging around and bringing the seeing apparatus to bear upon different objects, while sight and awareness is lost of those which have necessarily been put out of focus.

What a fuss we make about this sense of sight, and yet, really, what a very unsatisfactory vehicle it is for humanity, wherewith to appreciate or even understand in the least the infinite wonders of the universe. Is it not, perhaps, an unspoken sense of dissatisfaction with human sight which has continually impelled poet, artist, philosopher and true religionist to search for a better? Thus, the poet reaches far out into realms which he sees clearly himself, but which are not in the least apparent to the ordinary run of mortals and what he sees there he endeavours to put into human words. Unfortunately, due to the limitations of the medium in which he has to express himself, he is rarely able to convey the full extent of his experience to others. Nevertheless it is truly remarkable how much of his vision has been conveyed to us through the grand poetry we do possess. We can take up any great poetic work of a visionary nature, and if we are in tune with the mood we shall be able to free ourselves for awhile from the limitations of our human sense of sight, and wander away with the poet into the glorious views he sees.

With the artist in colour it is the same. He does not portray upon his canvas what he sees with his

human sight. As the artist stands before his subject he is transmuted, disembodied, freed for the moment from the limitations of his human senses; he is possessed of a power greater than himself which lifts his consciousness of the object above the terms of the material, in a degree, until he sees it depicted in terms of thought, and in that realm he finds and selects the colours which match the vision he sees in his mind. How often has he turned from his canvas in disgust, disheartened by the lamentable failure of his human pigments even to approach a satisfactory portrayal of the magnificent views he sees. Yet, as he is a creative artist, that mood of despondency will pass and he will once more return to the task of interpreting to mankind the visions of his mother-world.

The philosopher and the religionist, working with the medium of words, are faced with a similar problem. How to convey clearly in their medium the ideas which they see and feel themselves? What remarkable worlds men have lived in since the beginning of history. Shall we ever approach to a glimpse in our own vision and feelings of what Plato saw, and Buddha and Jesus Christ? What these visionaries saw was most certainly divorced from the human sense of sight. They reached out into spheres of experience far removed from the round of material existence and in those spheres they found a power and a peace, a joy and a pure bliss which are not to be compared to anything we can experience in the realm of human sight. Surely, the greatest indictment which can be brought against our human sense of seeing is the fact that it has never enabled men to see their God! And yet, the great religionists, breaking away from the limitations of human sense, saw their God and from that vision drew great power.

How temporary and unsatisfactory a sense is human sight. Had men never felt a legitimate dissatisfaction with things as they saw them through their eyes, they would never have aspired to wider and different spheres of vision beyond the limitations of material sense, and the world would not have progressed beyond the dark ages of "chaos and old night." The poet Milton had lost his human sight, but he had not lost his visionary power and, in consequence, we can today be exalted by the magnificent conceptions of *Paradise Lost*. Which has proved more permanent in power and influence? Milton's human sense of sight or, when that had faded, the power of a higher vision which came to him and enabled him to give to us, for all time, his exalted views of life and of the universe? We can sit in our gardens in the evening, peering through our little prison windows, and rejoice in the beauty of the flowers and the green of tree and foliage. But in time this transitory sense of sight will fade and then what shall we do? When the gaoler draws us away from the

windows and puts up the shutters and solid darkness fills our cell, shall we be able to say and to rejoice with all the great visionaries, that we have so developed our inner, spiritual sense of sight that we have light in ourselves, and that that light is not darkness!

LAURENCE E. MOORE

THE ARTS AND THE PEOPLE

"Man lives by faith—of some kind of spiritual values which can be measured neither by the red-tape of official nor by the skeleton figures of the statistician. At long last, however, during the war, this obvious truth appears to have been realized by the governments of several countries. For instance, the British Exchequer voted a few hundred thousand pounds, "to encouraging knowledge, understanding, practice and enjoyment of the arts under war conditions." And their investment yielded rich dividends, indeed, though invisible, in relieving considerably the ceaseless strain and stress of the war on the fighting forces and the factory workers by giving them the wholesome bread of beauty, called the arts, that is, by entertaining them to periodical music programme, art exhibitions and dramatic performances. Having thus witnessed the tonicsome effect of the arts on the people, the British Government is now happily carrying the experiment into the post-war period. Recently they have established an organisation styled the Arts Council of Great Britain. Writing about it in *Britain To-day* for October 1945, Thomas Jones has described the Council's *modus operandi*. The Council will be a small body of a dozen persons; there will be two Advisory Committees, and three expert panels for music, art and drama, their respective chairmen having members of the Council. All members of these bodies are unpaid. On the staff side there will be three full-time Directors for Music, Art and Drama, respectively. The Council will work through existing organisations in the provinces, "upholding metropolitan standards and local spontaneity." This co-operative attempt of Government and the public is praiseworthy and is packed with far-reaching potentialities in maintaining the spiritual health of the people. As the writer observes:—

> The artist, always individual, often sensitive, sometimes vain, is the last person to be made a robot by any Government, but it is plain that without the directing aid of the State we cannot have his joyous work in widest commonalty spread. The union of artist and public has marked the great flowering periods of human history and may do so again. No public deserves more than the public of Great Britain to be given beauty for ashes and the oil of joy for mourning.

ESOTERIC PHILOSOPHY AND "THE UNCONSCIOUS"

[The problem of evil which **Mr. Philip Howell** considers here from the stand-point of the ancient Wisdom of the East *vis-a-vis* that of modern Western psycho-analytic theory, is a perennial challenge to theology. Could there be evil in a universe designed and formed and governed by God at once all-wise and good? As Mr. Howell brings out here, there is no moral evil below the kingdom of self-conscious man. Human suffering is not an evil in itself but only the reaction from wrong choice, by which men learn at last to keep the harmony.—ED.]

The theological treatment of the problem of evil and the sense of sin have largely given place amongst thoughtful people to psychological and anthropological considerations. Racial and tribal elements are recognized in the general make-up of human consciousness, and the universal validity of symbology in analysing the "unconscious" is accepted today by most schools of psychological practice. Is it possible briefly to co-ordinate some of the factors that emerge from a survey of the new approaches to this problem of unresolved conflicts? "The real evil," it has been said by an Indian Sage, "proceeds from human intelligence, and its origin rests entirely with reasoning man who dissociates himself from Nature. Humanity, then, alone is the true source of evil." That being so, we shall do well to give thought to the question in the light of some ideas that suggest themselves from a study of the esoteric philosophy.

The three chief schools of psychological analysis (Freud's psychoanalysis, Jung's analytical psychology, and Adler's individual psychology) all recognize the pathological nature of the repressive elements in the "unconscious"; but their modes of treatment differ widely, being founded in each case upon a particular approach to life on the part of the respective founders. The racial elements in the Freudian theory of sexuality, and the Adlerian preoccupation with the concept of power are of importance from this point of view, just as Dr. Jung's democratic temperament, combined with his recognition that "nature is aristocratic, and, what is even more, esoteric," lead him to beware of prepossessions in his psychotherapeutic practice. But here we are concerned, not so much with the catharsis of the "unconscious" as with its structure or contents.

Between Freud's depiction of the "unconscious" as a ravening monster, whose appeasement has no ethical significance, Adler's "urge to power," and Jung's more reasonable reference to it as something which is

morally and æsthetically neutral, we have an agreeable choice. We shall have to guard against the ascription to the "unconscious" of the rôle of waste-paper basket for elements discarded by the conscious mind, although we may observe certain features of post-racial experiences in Freud's unconscious incest-fantasies associated with the psycho-analytical phenomenon of "transference." What is important, however, in connection with our subject is Jung's allusion (in his *Modern Man in Search of a Soul*, 1936) to the mother symbol which often occurs in dreams, and as to which he writes:

On the one hand it has been kept alive by the language, and on the other hand it is inherited with the structure of the psyche, and is therefore to be found in all times and among all peoples.

It is difficult to see what other meaning can be attached to the word "inherited" in this sentence than a racial inheritance of the psyche through the avenue of individual reincarnation under the law of karma. As if to enforce an interpretation of this order, Jung refers to the significance of relatively fixed symbols in dream analysis by saying that "it is only through comparative studies in mythology, folklore, religion and language, that we can determine these symbols in a scientific way." We may demur to the absence or insufficiency of the effort to differentiate between what we may call the "racial unconscious" and the "individual unconscious" and the tendency to ignore the dual nature of mental activity; but we have to admit the general truth of the assertion that almost half our lives is passed in a more or less unconscious state, and that intellectual ideas, as such, have little influence on conduct!

Enough has been written in recent years to demonstrate the importance of anthropology endeavouring to forget its metrical prejudices, and to revert to its wider definition as the science of man in relation to mind, evolution, race, and environment, as well as body. To this end, the psychological study of the "unconscious" is of supreme value in any anthropological estimate of "man's estate," just as it is being appreciated in modern psychotherapy that there are unconscious metaphysical elements in the invasion of dreams by mythological images. It is in this field that we may find firm ground for disputing the claim of such an eminent archæologist as Professor V. Gordon Childe, that the "distinctive achievements of civilizations that differentiate them from barbarism are the invention of writing and the elaboration of exact sciences" (*What Happened in History*, 1942). It would probably be truer to say (in these Years of Grace!) that these very achievements are the means by which civilizations are being plunged back into barbarism! We hear far too much of the instinctive mind of primitive man, whose attribution of causality to invisible forces is an affront to a modern

science which believes that it has eliminated "invasions" of unknown causation from its inflexible sequences in the physical world. Although Dr. Jung speaks of "archaic man," and thus lays his offering upon the altar of Darwinism, yet he perceives clearly that primitive man's psychical activities are essentially the same as our own, his primary assumptions only being different. It is true that he views the human psyche as "a product of evolution which, when followed up to its origins, shows countless archaic traits"; but he ventures into a less acknowledged field of psychological theory when he asserts:—

> Since the human body is built up by inheritance out of a number of Mendelian units, it does not seem altogether out of the question that the human psyche is similarly put together.

As it stands, the statement needs clarification, particularly in the implied transference of hereditary factors to the growth of the human psyche. Still, there is more than a hint here, not only of the polygenetic origin of human species, but also of the hierarchical constitution of septenary-principled man. An unrecognized influence, too, is the cyclical law in its application to the rise and fall of civilizations, with particular reference to antediluvian traditions and vestiges. We are told, also, that there are "god-informed men" and lower human creatures (*The Secret Doctrine*, II, 421 *f. n.*), unrelated to the theory of lineal evolution from primitive to modern man.

Indeed, we are led to believe that modern psychological theory and practice are more and more inclined to the opinion that the idea of psychic reality is the most important achievement of modern psychology, and to understand (with Dr. Jung) "that psychic suffering is not a definitely localized, sharply delimited phenomenon, but rather the symptom of a wrong attitude assumed by the total personality." In this sense, there is obvious pragmatical value in accepting interpretation as the important element in dream analysis. It is not so readily seen that "a wrong attitude assumed by the total personality" needs a more comprehensive philosophy of the soul than the hypotheses of modern Western psychology, which are based upon clinical experience with at times a mild dash of primitive mythology thrown in to season the dish!

Enough has been said to suggest that the theory of the "unconscious," which is the *fons et origo* of psychotherapy, has a wider meaning than is usually supposed. Individual and social repressions are not the whole story. Mythological and racial elements are acknowledged in some quarters; but their acceptance is confined within the limits imposed by the conventional view of man as purely a product of natural evolution, with an origin going back some half million years, of which about five thousand years are all that can be associated with the development of what has been

called "civilized man." In this respect the Western mind has demonstrated its myopic quality, in its inability to free itself from the Jehovah fictions of its religious past. Our view of the "unconscious," however, will be of quite another order if we proceed into the allegorical realm of the *Ramayana* epic, showing the struggle between Rama and Ravana, Good and Evil, White and Black Magic, Divine Forces and Cosmic Powers, with its atmosphere of the integrated human being, and its writ of ancient civilizations following the law of all growth. To so venture, we have to destroy that racial illusion which has kept the knowledge of earlier races from the majority of people. The sexual agents in the "unconscious" will then be considered as something more than the personal proclivities of the patient in this life, circumscribed by family, social, or infantile traits. Their pathological history will be seen to go back to modes of reproduction, and cultural conventions not now associated with human reproduction, and to a separation of male and female in remote ages, a faint echo of which is discoverable in the *Genesis* of the Christian Bible. Even so, these sexual factors with which so much of modern psychoanalytical theory and practice are obsessed, are only derivatives of a deeper polarity of Matter and Spirit —the inevitable struggle for life "between the two manifested Principles in Space and Time":—

There is no *malum in se* only the shadow of light, without which light could have no existence, even in our perceptions. (*The Secret Doctrine*, I, 413)

Similarly with the interpretation of "fixed symbols" in dream analysis. The comparative studies in mythology for which Dr. Jung pleads, will lead to more significant conclusions than are reached by a reference of representational features to the lispings of "primitive man." Both Renouf and Max Müller looked upon mythology as a disease which sprang up at a peculiar stage of human culture. A more modern treatment of the subject returns to antiquity, and regards symbols as embodying the religious and esoteric history of nations, past and present, the pictorial expression in allegory and symbol being substituted for the potency of the spoken word in narrative. The archaic symbolism of the world religions is an integral part of man's inheritance, albeit anthropomorphized under the influence of sacerdotalism in the course of time, but destined to be restored from the collective unconscious to its rightful place in a perfect system of science. The collective unconscious itself is but a crude symbol in part of the medieval concept of the "astral light," whose currents are those circulations in the universal ether which are the vehicle of the cyclical processes in the Kosmos producing periodic changes which affect earth and man. Only a realization of the importance of esoteric studies can fill the void which Dr. Jung

complains "has marked the psychic insufficiency of Western culture as compared with that of the East":—

> Despite all the psychology we think we possess today [1933], the psyche is still infinitely more obscure to us than the visible surface of the body. The psyche is still a foreign, almost unexplored country of which we have only indirect knowledge; it is indicated by conscious functions that are subject to almost endless possibilities of deception.

As for the progeny of conflict, the complexes so beloved of the psychotherapeutist, the fact that they have a certain degree of autonomy points to the possibility that we have here the "elementals" of the Kabbalist, those invisible "lives" that respond to and vivify every thought and feeling of incarnate man. Equally, the "father complex" may legitimately be considered an unconscious rendering of at least three streams of thought now eliminated from the conscious mind, yet still active in the deeper recesses of our being. There is the transfiguration of the physical father into the tribal deity; the conception in universal legend of Divine Instructors of infant humanity, degraded by efflux of time and the pernicious influence of *Kali Yug* into a priestly tyranny imposed upon an ignorant humanity, however the priestly office may have been secularized; and the personalization of the conflict in the human mind between sacred and profane love. Too often, also, those who are fond of indulging in moral judgements of others find themselves caught in the net of their own "unconscious," and expire in psychological airlessness, created by their own separative sense of virtue.

Māyā will be dissipated by knowledge of Reality, not by clinical probing of the psyche. Both death and life are illusions, and, if we agree with the analytical psychologist in the desirability of dispelling illusions that impede adjustment to a wholesome life, we would venture to differ from him in the primary means to be adopted for the achievement of this purpose. It is to the nature of soul-evolution and the operations of karma that we would direct the attention of the victim of our modern civilization, which is forever worshipping material success, irrespective of ethical considerations, as the goal of all human life.

PHILIP HOWELL.

ILLUSIVE MONEY

[St. Paul is often misquoted as making money the scapegoat of the world's ills. Not money but "the love of money" he called "the root of all evil," and with justification if it be taken as the type of selfishness, from which indeed the woes of mankind spring. And it is really against the distorted modern sense of values, against modern banking and finance, that **Mr. W. B. Bashyr Pickard** inveighs in the following article, not against the present medium of exchange, innocent *per se*.—ED.]

The accumulation of money, its division, subtraction, addition and, for a capitalistic age, its computation of interest, might be said to be a department of mathematics—an exact science. Yet for the human value and significance of money, how far are we from the exactness of science! We ascend the cloud; we dive the depth; we recline in happiness or grope in the dust, defying despair; yet we find no true standard for money. That hard mathematical monster laughs derisively at our efforts to appraise his worth, or to dispense with his so readily despised services.

Let me, if I may, at least lay bare the sad incongruity, the hiatus between object and value. Then it might appear that humanity should rise up and dethrone money, purge the Augean stables of the centuries, put an end to the mockery of Mammon: for to behold and realize an evil engenders in human nature the desire to remove it.

Now for the evil—I say not every phase of the evil, but let us make a beginning. What in reality, in the realm of true value is one hundred pounds? Is it the superfluous hundred completing the third million of a multi-millionaire? or does it represent the life-and-death struggle of a family for the necessaries of existence over the space of a year? Should this mockery be allowed to continue to frustrate human brotherhood?

But, so far, we have not received the answer to our question: "What is one hundred pounds?" Is it the price of a postage stamp within a glass case? Is it the wages of degradation? Is it the spin of a coin or the speed of a horse? a gift unto God? or the price of corn for the sowing?

Surely it were time to unmask this Protean impostor, who towards humanity bears the same stolid face of one hundred pounds!

Men see objects from different angles. Variety of vision and idiosyncrasy of eyesight produce divergent impressions in the human mind. Therefore let us view the same question in a different light. Let us put the question thus: Who can earn a thousand pounds? Are the thousands showering upon film stars humanity's real answer to this

question? Does humanity in hard practical reality believe that films are of more value than, for instance, bread? Does humanity in its heart approve the fabulous wealth of the film star and the scant payment to the tiller of the soil? If not, the rogue money is bamboozling the blindness of humanity.

Were this not enough to raise the eyebrow of surprise in the indifferent and to rouse indignation in the understanding heart, the matter may be taken a stage further and the elongated monstrosity of this evil thing made more apparent.

By the insidious invention of interest upon money, it is possible not merely to receive a low wage for a good and valuable service and a high wage for an unnecessary or worthless service, but even to sit fast and receive an income for no service whatsoever, to command the best and to expend nothing but a superfluity, to loll through life upon the cushions of carelessness. Nay, yet more astounding even than this, the strange malignant spirit of interest may, after becoming a soothing magician exorcising the anxieties of everyday life, become a malicious menace, continuing to pour upon its helpless victim a stream of distressingly superfluous golden torments.

Is this right? Are any of these things fundamentally right? Are they not in essence, in theory and in reality, desperately and disastrously wrong? But who will set up a sluice gate over this raging torrent of rebellious wealth—a sluice-gate to conserve a minimum for struggling, drudging humanity, a sluice gate to carry off the excess from the piled up—and still piling up, millions?

Money indeed has become a menace to humanity. The earth is fair and fruitful. Man has strength to labour. Heaven sends down a bountiful provision: but what do we find? Starvation and workless worry jostling against kill-time luxury, while over all drone the dragons of armaments.

Out of this darkness a light must shine. If the blind monster money were dethroned, were brought into subjection by reason and good-will, who knows but even yet an age of peaceful sanity and contented progress might securely and finally prevail over a liberated humanity?

Now it may be said: "You have pointed out some obvious anomalies and some well-known injustices."

Are they indeed obvious? Are they well-known? Then why, I ask, are they not remedied? I have not so low an opinion of humanity as to think it will pass by a recognised, realized injustice; that it will glance, then turn aside, saying conclusively: "Yes, we know this; but we can't do anything about it." I venture to state that, if voluntarily nothing is done to rectify the oppression of Mammon, then from the core of the evil itself will rise up some irresistible force that will say: "I am justice. I am eternal. This must cease. I am not to be crushed,

neither can I continue quietly submerged."

Therefore let us be beforehand with this evil that has grown up as some poisonous fungus about the tree of human prosperity destroying the good-will and brotherhood of mankind.

But what is it that should be done? Is it the axe we seek? or will some gentler remedy prevail?

First must be found the essential dwelling-place of the evil.

There are indeed two sources from whence arises the menace of money. The first is deficiency: the second is excess.

Work, then, at both ends. Raise up the lowest: cut down the highest. But, in truth, let no one imagine that a flat level of equality of possession is the ideal we seek to attain—very far from that. Within reasonable limits there would inevitably be a wide range of disparity. Certainly some people would still be much richer than others. But, by the will of humanity, there would no longer exist the disgrace of destitution nor the fulsomeness of multiplied millions.

Consider.

We divide up the world and we say: "Here is Christendom; here is Islam; Hinduism is here. This religion prevails here, and that religion is dominant there."

But what is the reality?

Think of all the prophets, inspired teachers, sages and founders of religion. Has any one of them at any time spoken in praise of the uncontrolled accumulation of wealth? Has any one of them practised or enjoined anything but simplicity and moderation? Did any one of them show indifference to his fellow-man's need? Or, having abundance, withhold the scant necessity?

So we observe a hiatus between presumption and actuality: between what we might expect to find where one of the noble religions is enthroned and the state of affairs that actually does exist. For how can we reconcile the following four statements with the acknowledged widespread misery of humanity?

1. In the world there is a plentiful abundance of the necessaries of life.
2. There exists also a plenitude of money for the orderly distribution of this abundance.
3. Speaking generally, the world is divided up amongst some four or five great and noble religions, all of which enjoin good-will and practical kindliness towards one's brother-man.
4. These great religions, as shown by the example of their founders, inculcate an indifference towards worldly possessions and the aggrandisements of temporal power.

Who can bridge this hiatus? Who can save humanity from the terrible results of either a callous and widespread hypocrisy or of a disastrous depth of ignorance? Humanity should not be called upon to endure either, upon the one hand, the afflictions of famine and starvation-

poverty, or, upon the other, to bear the burden and responsibility of amassed imponderable riches.

This world-wide grievance is not the outcome of any one of the four or five great religions raised up over humanity. Is it, then, the fault of the very rich? Even here, I think, we must say that this injustice is not primarily the fault of the rich. Under every religion and of every race we find the very rich. Where, then, and where indeed is the source of the evil?

In truth the cancer exists in the present-day, human-devised nature of money itself. Money has become a robot, a mechanical monster. While the owner of riches sits by, often in an uneasy idleness, money grows and accumulates by a mechanized multiplication, which is an enemy to the higher values of life, a poison to the intrinsic blessedness of human existence. What is added to one side in injurious excess is taken away from the other side in a grim, afflicting poverty. But, mind you, the exaggeration of these two ruinous extremes is not due to the weakness nor to the malice of humanity. It is indeed but the insidious working of the power of interest upon money. It is not humanity that piles up excess of wealth unjustly, but it is the very nature of interest upon money which decrees that the bigger the heap the bigger and the faster shall it grow, and the smaller the heap the sooner shall it dwindle.

To conclude, we find that humanity requires to be saved, not from itself (for humanity we believe to be fundamentally good), but from the unrecognized evil inherent in the present-day system of interest upon money.

W. B. BASHYR PICKARD

THE FLAG AND LIFE

The national flag of a country is a saga, in symbol, of its aspirations, not so much of its achievements. It is a clarion-call to the people to lay down their life for an ideal, which is far greater and purer and nobler than that of even "enlightened" self-interest, whether individual or collective. Sir S. Radhakrishnan, who has the illuminating insight of a true philosopher, therefore, interpreted aright the trinity of green, red and white colours which constitute India's national flag, when sometime back unfurling the latter on the occasion of the celebration of the Silver Jubilee of Shri Sharada Mandir, the leading national educational institution in Sindh, he said:—

> The green stands for the creative aspect of our life. No creation has taken place in life unless it is through austerity and self-control. The red has always been the symbol of suffering and austerity from the time of the *Mahabharata* down to to-day. Through austerity we pass on to transparent whiteness representing simplicity and high purpose of our life.

NEW BOOKS AND OLD

THE HEALING POWER OF POETRY *

Mr. Beach, an American enthusiast, gave six lectures on poetry at the University of Minnesota, and here they are. His first sentence is a brave challenge. He says "It is not the act of living that delights us but the sense we have of the act," and he partly explains what might be cryptic by continuing "We do not attribute delight to the activities of the amœba." But do we not? Some of us suspect that pleasure and pain begin, however obscurely, with the beginning of consciousness. However, we find later on that Mr. Beach says "The problem that most insistently confronts us is how to square this lyrical record of grief and disenchantment with my simple notion of poetry as enabling us to realize the satisfaction that we take in living." He then remarks, "Grief and disenchantment are by no means satisfactions in themselves...but the expression of grief and disenchantment in poetic form may yield satisfactions of the highest order." And again "To have made a thing of beauty out of one's own distress is, to begin with, a greater triumph over circumstance than to have made it out of something pleasing and lovely in itself."

Let us hear him yet further before we make up our minds about his theories.

> The stuff of living is emotion. The intellect comes in to identify the emotion and make us conscious of it, to classify it and bring it into relation with other emotions, to order and systematize our set of emotions, to refine upon them,—in short, to shape them. The moment we have found a word, emotion is stamped with intellect.

At the close of his lectures Mr. Beach said

> We have seen how great a yield our very pain of heart may bring when we can give it outward and esthetic form, relieving so the pent-up and burdened spirit, and from our personal grief shaping an object for impersonal contemplation and delight.

It has been pointed out recently that happy poems are so much less numerous than sad ones probably because we try instinctively to get rid of unhappiness by expressing it. We have not the same incentive toward getting rid of happy emotions. Indeed, we often try to conserve them, to "spin them out." This, however, has no connection with our supposed "delight" in the sense of living. Perhaps it would be at once simpler and truer to say that a poet finds expression for his sorrow because to do so is the best way in which to alleviate the suffering which we experience through our sense of living. The saddest of all great poets is, I suppose, Leopardi, and I cannot feel that writing poetry was to him anything more than an anodyne.

Occasionally Mr Beach pronounces a startling judgement. For instance, "Keats is in a class with Byron, however much they may differ in other ways, and in contrast to Shelley and Wordsworth. This difference you may

* *A Romantic View of Poetry.* By JOSEPH WARREN BEACH. (University of Minnesota Press, Minneapolis, Minn., U. S. A. $ 2.00; Oxford University Press, London. 12s.)

express in various terms, according to your disposition. You may say that Keats and Byron are more realistic than Wordsworth and Shelley, or more hardheaded; you may even say they are more clearheaded, more 'sound.' I should prefer to say simply that Keats and Byron were temperamentally less fitted to leaven the reality they encountered with the ideal which they visioned." Some readers may not be able to detect any consanguinity between either of these pairs. Wordsworth was primarily a moralist, Keats an artist, Shelley a Utopian and Byron a man of the world who happened to have a knack for writing verses. If we recall those lines by Matthew Arnold—

> Time may restore us in its course
> Goethe's sage mind or Byron's force,
> But there shall come no latter hour
> To give us Wordsworth's healing power,

we may wonder whether, with the optimism natural to his race, Mr. Beach has based his theory upon a false premise, for we should not highly value healing power unless we recognised that there is suffering not only in the "act of living" but also in "the sense we have of the act." The book reveals many glimpses of an evidently attractive mind.

CLIFFORD BAX

THE INFLUENCE OF JESUS *

> There is some soul of goodness in things evil,
> Would men observingly distil it out.

Long-term imprisonments of Indian national Leaders illustrate this statement of Shakespeare. For many of them have used their enforced retirement for writing valuable books, which might otherwise never have been written by their busy authors. Here is a great little book, written in prison, by Shri J. C. Kumarappa, the Secretary of the All-India Village Industries Association.

Gandhiji has set his imprimatur on the book in "A Word" of introduction. With his own unequalled experience in practising the precepts of Jesus, which he has found corroborated by the teachings of his own "Ishtadevata," he commends the book "to every believer in God, be he a Christian or a follower of any other religion."

Very valuable light is thrown, in an interesting preface, on Shri Kumarappa's own understanding of Christianity, mainly imbibed from his mother to whom the volume is lovingly dedicated.

Though the book is not, and does not claim to be, a scholarly treatment of the facts about the historic Jesus or a critical examination of the whole content of the Christian message and its implications, its exposition of the teachings of Jesus is often illuminating. The author confines himself wholly to the sayings of Jesus, as recorded in the Four Gospels, and one of the remarkable features of the book is his skilful interweaving of most of these crucial sayings into the texture of his exposition. Even the words of Jesus, the author rightly reminds us, are not to be understood in their dead-letter sense but in the light thrown on them by the personality of the speaker and the guidance of the eternal Spirit of Truth.

* *Practice and Precepts of Jesus.* By J. C. KUMARAPPA. (Navajivan Publishing House, Ahmedabad. Re. 1/8)

The teachings of Jesus regarding love, even of one's enemies, and non-resistance of injury, which the Christian West has relegated as impracticable, are shown to be the only sensible code of conduct if man is to avoid the holocaust of all civilisation on the altars to the war-god raised all over the world by rampant militarism. Most searching of all is the application suggested of the teachings of Jesus to the needs and conditions of life in India today. The system of living taught by Jesus, based on self-discipline and self-control, is shown to be the rock-bottom on which political democracy can be built. The real "Followers of Jesus," who, according to the author, include all those who, though professing diverse faiths, seek to live by the spirit of Truth and Love, are the real salt of the earth and their light must shine in all the dark places of this land, as they spend themselves in every kind of useful activity. It is in such practice of the precepts of Jesus that his dynamic personality will reveal itself, finding fulfilment in the larger truth into which the Eternal Spirit is continually leading mankind.

A very illuminating parable recapitulates and concludes the argument of the book. The Divine spark of Truth in man, glowing brightest in the religious luminaries of the race, is compared to the compass of a ship, adjusted to the huge magnet Earth, and ever pointing North. Man's free-will, which ought to be in alignment with the will of God, but which often is not, is compared to the rudder which directs the ship correctly only when it is guided by the compass. But in most religions, in Christianity most of all, the rudder, and that fixed by man-made regulations, has taken the place of the guiding compass. When the spirit of Jesus, the spirit of fearless search for and experiment with Truth, guided by Love, is recaptured, the ship of humanity will reach its port of lasting peace and good-will among men.

A book that ought to be read by every Indian and not by Indians alone.

S. K. GEORGE

The Seven Stars of Peace: An Anthology for the Times. Selected and Arranged by ARTHUR STANLEY. (J. M. Dent and Sons, Ltd., London. 6*s.*)

This is a re-issue of an anthology published some years ago, when it received a warm welcome. Today the welcome should be warmer still in proportion as the need for the wisdom and inspiration of the words it contains is more appallingly urgent. Man's latest development in Black Magic, as we may well regard his harnessing of atomic power, can only be counteracted by an intensification of the power of White Magic, of that wisdom of the spirit which is the true science of humanity. In this book we have a distillation of some of that power drawn from the writings of enlightened men of all ages. The seven stars which form the headings of the seven sections of Mr. Stanley's anthology are Knowledge, Faith, Brotherhood, Joy, Gentleness, Liberty and Courage. Oddly enough Love is not specifically named among them, but perhaps it is better that it should be left to pervade them all in hidden ways. Perhaps this, too, explains why the poets are comparatively slightly drawn upon. The hundred and twenty-four writers represented

include, too, some contemporary writers such as Liddell Hart, C. E. M. Joad, and Neville Chamberlain, whose words will hardly repay prolonged meditation. But there is a place in such an anthology for different planes of truth and experience. For thought is food and we require a varied diet even of good food. Mencius, in the fourth century B. C., wrote of the way in which a man loses his proper goodness of mind, and that if humanity

> receives its proper nourishment, there is nothing which will not grow. If it lose its proper nourishment, there is nothing which will not decay away.

Here is good nourishment for minds too often in danger of decay from a diet of modern journalism.

HUGH I'A. FAUSSET

Burma and the Japanese Invader. By JOHN LEROY CHRISTIAN. (Thacker and Co., Ltd., Bombay. Rs. 16/8)

This work seeks to be a factual, unbiassed summing-up of Burmese affairs on the eve of the Japanese aggression. Within certain limitations it has fulfilled its set purpose, compressing within its narrow compass a mass of material on a variety of topics.

The picture of Burma presented in these pages does not, however, come to life. The reason is clear. The author has not gone below the cold and often misleading surface of facts to see the truer realities beneath. He has painted the face of Burma, not her mind. Further, he has missed the chance to write a great human document. To give an example, he has nothing to say on the memorable trek of desperate refugees from the depths of Burma to India's frontiers. He has dismissed that tale of indescribable misery in ten lines, merely stating that some 10,000 people out of forty times that number died *en route*, which was a "remarkable feat" for the civil administration responsible for the fate of these men and women. No evidence has been quoted to support these figures, which seem dubious. An unbiassed account would not surely black out the well-known mishandling of the refugee problem by the British authority, which committed inexcusable errors and exhibited criminal indifference.

The author has visualized no more attractive destiny for Burma than dominion status. He rightly states that "it is a great mistake to compare in ability, culture and intellect such Ba Maw and U Saw with Indian thinkers such as Gandhi and Nehru." (*sic.* One of numerous printer's errors.) But that does not mean Burma has no great hunger for independence, and in the chapter on "Burma Under Japanese Occupation" (this chapter is premature, being mainly guesswork) Major Christian states, again rightly: "The Japanese soon realized that the Burmese sense of nationalism and desire for real independence were so strong ...." One would not wish Burma to have been Japan's puppet; but why the puppet of Britain either? Why should not all Southeast Asia—Burma, Indo-China, Thailand, Indonesia—be free to cut adrift from the British, French and Dutch empires, and free also to end their Balkanized state, if they so desired, by aligning themselves in an economic federation?

The above criticism does not detract from the volume under review. It makes good reading and is an excellent book of reference. The value of the twenty-page bibliography cannot be over assessed.

BHABANI BHATTACHARYA

Rāgavibodha of SOMANATHA with his own Commentary Viveka. Edited by PANDIT S. SUBRAHMANYA SASTRI with an Introduction by Dr. C. K. Raja. (Adyar Library Series No. 48, Adyar Library, Adyar, Madras. Rs. 6/-)

The authorities of the Adyar Library have shown great catholicity in planning this Series. No branch of Indian literature has been neglected and the present edition of the *Rāgavibodha* of Somanātha (A. D. 1609), a standard work on Carnatic Music, bears out the desire of the Library authorities to make their Series truly representative of Indian literature and culture.

Somanātha records the date of this work and its commentary, *viz.*, 18th September 1609. He belonged to the Sakalakala family of the Āndhradeśa. His father was Mudgalasūri and his grandfather, Menganātha. He follows the *Svaramela-Kalānidhi* of Rāmāmātya, another authoritative Andhra writer on Music. The present work is written in the Āryā metre. It deals in five Chapters with *Śrutis* and *Svaras*, *Vīnā*, *Mela*, *Rāga* and *Rāgarupa* (*rāga* forms). The Commentary is lucid and full of citations from previous authorities. Somanātha was a great scholar and wrote on other subjects as well. The present work is very useful for understanding the history of Carnatic music. Dr. Raja in his Critical Introduction to this volume states that "the book has a great value in understanding the condition of the art of music in ancient times in India." Like many other mediæval treatises on Indian music Somanātha's work is characteristic of the intellectual keenness of both the authors and their readers in different centuries of Indian cultural history.

It is unfortunate that Pandit S. Subrahmanya Sastri, the learned and devoted Editor of the present edition, should have passed away before the completion of the publication of this work! He prepared the press-copy with the help of some manuscripts in the Adyar Library. Owing to his sudden death the press-copy remained without an Introduction from the learned Editor. This deficiency has fortunately been made good by Dr. C. K. Raja, whose versatile interest in different branches of Sanskrit learning, including music, has been responsible for giving us a valuable critical Introduction to the volume in which he has made an attempt "to understand and interpret the *Śruti* and *Svara* scheme of ancient Indian music as found in the texts."

The history of Indian music on a comprehensive scale can be written only when all important texts on music have been critically edited. We, therefore, welcome the present edition of the Rāgavibodha as a step in this direction. In printing and get-up the volume is in line with the other volumes in the Adyar Library Series and leaves nothing to be desired.

P. K. GODE

CORRESPONDENCE

"ANDHRA LITERARY HISTORY"

The review of *Telugu Literature* by Prof. N. K. Sidhanta in the September issue of THE ARYAN PATH is both unfair and unsympathetic. One wonders what the purpose of Professor Sidhanta's general remark on Part III of the book, namely, the Anthology, can be. It is nothing more than the bare and commonplace generalisation that translations cannot express the beauties of the original. As the reviewer does not know Telugu (or does he know it? he is a Bengali!) and cannot appreciate the beauties of the original, his remark either must be a criticism of the planning itself of the Series by the General Editor or must have been actuated by unwillingness to see whatever beauties of Telugu poetry can be expressed in the English language. Though translations are no adequate substitutes for the originals, still we do translate and have to translate poems from one language into another. Even the greatness of Tagore and Iqbal would have gone unrecognised, had their poems not been translated into English.

About two-thirds of the review Professor Sidhanta devotes to raising issues which he at the same time writes he should not raise. He says in one place that an intensive appreciation of some of the literary modes might have been given and at another that such a thing is out of place here. And the reader is left wondering what impression Telugu literature as a whole creates in the minds of non-Telugus like Professor Sidhanta.

As regards the question which Professor Sidhanta raises about the aims of the epic, one feels that a little more sympathetic appreciation of the ancient literary ideals as discussed by writers on *alamkara* would have made Professor Sidhanta see at least some truth in the views criticised. Even minstrels' songs have ideals to glorify. It is probably the misfortune of Indian literatures alone that they are generally interpreted even by Indians, entirely according to norms supplied from outside.

P. T. RAJU

REFORMING THE ABORIGINALS

As the means of transport and media of communication increase in efficiency and in expeditiousness the aboriginals in India are brought nearer and nearer within the orbit of "the battle of culture-contact." Writing about the effects of this "battle of culture-contact" for instance, on the Lambadis, who originally were a tribe of transporters of goods, scattered all over the country, A. M. Somasundaram in the *Triveni*, for September, says that a change has resulted in their religious and vocational as well as social life. On the debit side there is a division of their tribe, into several sects—a caste-system which never existed before. This reminds one of Verrier Elwin's dictum, "If you want to reform the aboriginal, do not try to reform him. Reform the lawyer, the doctor, the school-master, the official, the merchant with whom he has to deal." Though this statement too savours somewhat of the extremism of the idealist enthusiast, yet there is force in the author's plea that "Both the administrators and the public should co-operate in this social work" of reclaiming the aboriginal tribes.

ENDS AND SAYINGS

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

Dr. Gene Weltfish, one of the well-known authors of the *Races of Mankind* published by the Public Affairs Committee of U. S. A. in 1943, read a paper at the Annual Meeting of the American Association for the Advancement of Science, 1944, which is reprinted in the September 1945 issue of the *Scientific Monthly*. This is an important contribution in which Dr. Weltfish is "not trying to imply that scientists are to blame for this war. I am only trying to demonstrate that scientists like the rest of our contemporary population, are sadly lacking in the fundamental values that would have made such a war as this impossible."

The conclusion which she draws in her article is significant and we hope that some action will be taken on it by the scientific academies all over the world:

In the face of many facts, I maintain that the disinterestedness of the scientist is largely mythical—that it amounts to a lack of evaluation of purposes, and that as a consequence, the scientist can readily become the creator of havoc and destruction. I further maintain that such a robot scientist is a greater menace to humanity than the robot bomb. In our reconstructed world graduating scientists should take cognizance of their responsibilities for the social consequences resulting from their use of scientific techniques. To make them conscious of their obligations I propose that each new group of graduates take a solemn oath, for example:

I pledge that I will use my knowledge for the good of humanity and against the destructive forces of the world and the ruthless intent of men; and that I will work together with my fellow-scientists of whatever country, creed or colour, for these our common ends.

Unless materialistic science changes and accepts, as its foundation, the moral principle of human unity its growing knowledge cannot but be also a growing danger to the race. The notion that science has nought to do with ethics is false and needs to be abandoned. Dr. Weltfish's suggestion is a step in the right direction.

Perhaps it is a trait of human nature that every generation considers itself to be superior, in intellect and achievement, to all those that have preceded it. In the same way the moderns too think that the ancients were far behind them in many matters. A long-range perspective of history, however, sets one right, at the same time clipping away, with chastening effect, not a little of his egotism. For, it brings home to man the truth that behind all evolution there is a plan and a purpose into which periods and projects fit in adequately, and that progress should be measured, therefore, within the context of that plan and that purpose. This realization, in turn, leads him to a relative and humble estimate of the contribution of his own generation to the corpus of human culture and civilization. But what is more important is the dawning on him of a correct concept of the nature of true knowledge. For instance, only as late as the other day Science held, to quote from

in illuminating article under the caption of "The New Lamps and the Old," contributed by Ray Knight to *The Hibbert Journal* for October 1945:

Religion was the invention of a greedy priesthood, magic brutal superstition, morality a mere convention. Matter was the sole reality, mind a by-blow of the brain, instinct lapsed intelligence, freewill an illusion. Experiment and observation, microscope and test tube, these alone could lead us into the way of truth.

But to-day the scientists are beginning to feel that with technocracy alone they cannot build the Temple of Truth and that to gather materials for the construction of that edifice they must go back to the ancients and borrow from them, as Ray Knight points out, of Mystery—"experience in spirit,"—Magic—"mysterious power of the dissociated consciousness,"—and Myth—'word of God." These are, indeed, 'the three inseparable companions of religion." And without Religion,—'holding together, binding back"—man cannot have a vision of the whole, for science only chops "wholes to bits" on the testimony of the senses, those "bad witnesses," as the sages of old said, "blasting living things to scraps of dirt."

Religion—and it should not be mistaken for creeds—is then the perpetual need of the people because it is "essentially synthetic creatrix of society, mother of all culture." It rests, as Ray Knight observes, on those revelations of truth which "nothing but pastmastership in knowledge of the human soul,"—such as the ancients accumulated through Intuition—"could have inspired."

Speaking at the conference of the United Nations Educational and Cultural Organization, which took place in London in the first week of November, Rajkumari Amrit Kaur made the following remarks:

There can be no true freedom and consequently no genuine culture in the world which is half-bond and half-free, half-fed and half-starved, where exploitation and social injustice flourish side by side with pious expressions of good intentions and high-sounding policies. Geographical barriers may have been conquered, but oceans of hate and misunderstanding still divide us.

Culture and civilisation stood today at the brink of disaster. In a world dominated by power politics, rent asunder by mutual suspicions and jealousies, still bent on exploitation of weaker peoples and with each country solicitous of its own freedom but indifferent to that of others, it is the educational and cultural forces that will save humanity.

The idea that the world is one, that humanity is indivisible, is more and more recognized by practical politicians; but the action to be taken on such ideas and ideals is greatly hindered because commercial and financial vested interests want to maintain a *status quo* which means ushering in of another war. But is the second world war really over? Are the vested interests responsible in 1938-39 for the conflagration non-existent to-day? From the moral and psychological points of view a psychic revolution has been going on throughout the human kingdom and a hundred thousand atomic bombs will not stop that movement till the aroused psyche of the human race is satisfied by the coming of greater knowledge, deeper peace and a sense of solidarity with all in which alone is true security.

For several years past the intellectuals in the country have been increasingly studying the vision and works of Sri Aurobindo, the philosopher-poet of

Pondicherry. This is evident not only from the periodical publication of his works and from the large volumes of appreciative and interpretative literature on him and his philosophy, but also from the establishment of study-circles, in the leading cities of India. For instance, one such circle was started in Bombay two years ago. The inaugural number of its *Annual* is now before us. It is mostly a collection of poems and essays inspired by the re-orientation of their respective writers to the spiritual standpoint of the seer, which can be summed up, in his own words, as follows :—

> The universal Consciousness after its descent into Matter has conducted the evolution there along two lines, one of ascent to the discovery of the Self and Spirit, the other of descent through the already evolved levels of mind, life and body so as to bring down the spiritual consciousness into these also and to fulfil thereby some secret intention in the creation of the material universe. Our *Yoga* is in its principle a taking up and summarising and completing of this process, an endeavour to rise to the highest possible supramental level and bring down its consciousness and power into mind, life and body.

All earnest seeking of the Reality, in whatever manner and wherever carried on, helps humanity effectively, indeed, to unfold, veil upon veil, its dormant divinity. And never before, as to-day, perhaps, was there a crying need for such an ever-enlarging effort. For, to quote Sri Aurobindo once again, "now the curve seems to be the beginning of a new turn of seeking which takes its start from what was achieved in the past and projects itself towards a greater future."

The world moves on, from violence to non-violence. Human civilization is an experiment as well as an attempt at expressing this evolutionary urge. It is, therefore, in accord with the spirit of civilization that when man falls ill, the way he is nursed back to health should also be free from violence. The Ayurvedic medical system of the East and the Homœopathic system of the West have this principle as their basis. According to the latter, for instance, to quote from the inaugural number of *Baroda Homœopathic Bulletin*, recently published "a disease is only the manifestation of morbid condition of the nervous system and not of the physical body. In other words, the *jivatman* inside is ill at ease." And it is this *jivatman* that is enabled through homœopathic doses administered on the twin principles of "law of similars" and "potentization of drugs to overcome the morbidity."

In India the system of Homœopathy was introduced during the eighties of the last century, among others, by two Theosophists, Dr. W. H. Jelowitz and Shri V. M. Kulkarni who worked in Bombay and by Rev. Father Muller who founded the first homœopathic dispensary in Mangalore. Since then in Bengal it has been widely practised and with such remarkable proficiency that the Provincial Government there has recognised its value by forming "a strong Faculty, which regulates courses of study, conducts exminations and awards degrees." Now Baroda has given it the status of "an approved medical science." It is sincerely to be hoped that the other Provincial Governments and Indian States will also adopt, before long, this system, not only because it is in keeping with the sovereign law of non-violence, but also because it is cheap as against the prevalent costly allopathic system.

