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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GREAT IDEAS

[The Anniversary of the Passing of H. P. Blavatsky falls on the 8th of May and appropriately we present this month some words from *The Secret Doctrine*—Vol. II, p. 475.—ED.]

The Church enforces belief in a ersonal god and a personal devil, hile Occultism shows the fallacy of ıch a belief. And though for the antheists and Occultists, as much s for the Pessimists, Nature is no etter than "a comely mother, but one cold"—this is true only so far s regards *external* physical nature. hey both agree that, to the super- ial observer, she is no better than n immense slaughter-house wherein utchers become victims and victims xecutioners in their turn. It is uite natural that the pessimistically clined profane, once convinced of ature's numerous shortcomings and ilures, and especially of her autoph- gous propensities, should imagine is to be the best evidence that ere is no deity *in abscondito* within ature, nor anything divine in her. or is it less natural that the aterialist and the physicist should agine that everything is due to ind force and chance, and to the survival of the *strongest*, even more often than of the *fittest*. But the Occultists, who regard physical nature as a bundle of the most varied illusions on the plane of deceptive perceptions; who recognise in every pain and suffering but the necessary pangs of incessant procreation: a series of stages toward an ever-growing perfectibility, which is visible in the silent influence of never-erring Karma, or *abstract* nature—the Occultists, we say, view the great Mother otherwise. Wee to those who live without suffering. Stagnation and death is the future of all that vegetates without a change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death?

BUDDHIST IMPERIALISM

[This is a timely topic for the month in which falls this year the Triple Festival of Gautama the Buddha. **Shri N. Narasimha Moorty, M.A., B.L.,** long interested in philosophy and mysticism, explains in a letter the reasons which prompted this note on two Buddhist Suttas. He states:—

"The question has been raised in recent discussion whether Sovereignty resides in the king or the people. Secondly, in the international sphere it has become the fashion to multiply organizations to secure peace without making sure of the will to peace. The Buddhist works teach us, among several other things, that sovereignty resides neither in the king nor in the people but in the Law or Dharma and that a change of heart is a condition precedent to the successful working of peace organizations."

These teachings are not peculiar to Buddhism, but they are all the truer for the emphasis which all the world's great Teachers have laid on them. The modern world ignores them, at its peril.—ED.]

It is the object of this paper to draw attention to the conception of Chakravarti set forth in two Buddhist Suttas, both because it affords a good illustration of the method of pouring new wine into old bottles, and because it embodies a singularly impressive vindication of the supremacy of the principle of right over might.

Chakravarti, or the turner of the wheel, was, as is well known, the term applied, in ancient India, to a ruler who established his overlordship over rival kings and then confirmed his title to universal monarchy by performing the Ashwamedha sacrifice. The wheel, originally of solar significance, became later on the distinguishing mark of a Chakravarti and symbolized his power. . Buddhism took over this conception, and, with its genius for spiritualizing current ideas, transformed the symbol of power into a symbol of righteousness.

The legendary narrative embodied in the *Cakkavatti Sihanada*, Dig Nik III, tells us that there was once an overlord sovereign and righteous ruler, by name Stormtyre, who after a long reign handed over his empire to his son and embraced the life of a hermit. Soon after, the new ruler finds that the Celestial Wheel has disappeared and approaches his father for advice. The Ex-Emperor avails himself of the occasion to impress on him the wholesome truth that government is not a ruler's privilege but a trust imposed on him for the good of his subjects. The celestial wheel is not a paternal heritage; it will manifest itself again if he acts up to the ideal of duty set before themselves by the true sovereigns of the world. And when the new king wishes to know what this

ideal is, the royal hermit replies as follows :—

" This, dear son, that thou leaning on the Norm (Law of truth and righteousness), honouring, respecting and revering it, doing homage to it, hallowing it, bearing thyself a Norm-banner, a Norm-Signal, having the Norm as thy master, shouldst provide the right watch, ward, and protection for thine own folk, for the army, for the nobles, for vassals, for brahmins, and householders, for town and country dwellers, for the religious world and for beasts and birds. Throughout thy kingdom let no wrong-doing prevail. And whosoever in thy kingdom is poor, to him let wealth be given. "

This notable passage deserves attention for several reasons. It foreshadows Asoka's memorable legislation extending even to the protection of birds and beasts. Special mention is made of the claims of the poor and it is significant that the legendary narrative goes on to describe, in graphic terms, how the initial neglect of the poor by a later king led to disastrous consequences, culminating in total anarchy. The chief interest of the passage, however, centres round the solemn declaration of the sovereignty of Law, and, as Rhys Davids says, never before in the history of the world had this principle been proclaimed in so thoroughgoing and uncompromising a way.

Now this principle of the sovereignty of Law is not peculiar to Buddhist thought. It is affirmed, though in less fervid terms, in a well-known passage in the *Brihadaranyaka Upanishad*. The Supreme Spirit created, successively, the Kshatriya, Vaisya and Sudra classes. Finding creation still imperfect it brought forth a better form, Law (Dharma).

This is the power of the Kshatriya class, *viz.*, Law. Therefore, there is nothing higher than Law. So a weak man controls a strong man by Law, just as if by a king. Verily, that which is law is truth (Satya). Therefore, they say of a man who speaks the truth " He speaks the Law, " or of a man who speaks the Law, " He speaks the truth. " Verily, both these are the same thing.

What is perhaps the more distinctive characteristic in the Buddhist conception of Chakravarti consists in the fact that he achieves his conquests not by force but by persuasion, and this is emphasized both in the *Cakkavatti Sihanada Suttanta* and in the *Lakkana Suttanta* which treats of the qualities of Mahapurushas or Supermen. It was believed, and the belief dated from pre-Buddhist days, that a Mahapurusha was recognizable by certain bodily marks, *e. g.*, the mark of wheels on the soles of his feet. As usual, Buddhism gives a moral significance to this belief. A Mahapurusha owes his present superiority to the effect of the good deeds practised by him in his previous births and the presence of the bodily marks is merely an indication of this fact. To such a Mahapurusha two careers, and only two, are open. If he re-

nounces worldly ambitions and leads the life of a hermit, he becomes an Arahat, that is, one who attains the highest stage of spiritual perfection. If, on the other hand, he prefers to remain in and work for the world, he becomes a Chakravarti, establishing his supremacy not by the scourge, not by the sword, but by righteousness.

It was reserved for the noblest of the followers of the Buddha to translate this ideal into action. There is no need to repeat at length facts which are well known. A single military campaign sufficed to convert Asoka to the view that true conquest is attained not by arms but by righteousness. He renounced war as an instrument of national policy. He established friendly relations not merely with neighbouring princes but with rulers of far distant lands like Syria, Egypt and Macedonia. He went further. His political envoys not merely represented their Sovereign in foreign countries, but were also charged with the duty of preaching Dharma in those countries. The solidarity of all mankind was the cardinal principle of Asoka's political creed. All men, he says, are my children, and just as I desire for my children every kind of prosperity and happiness both in this world and the next, so also do I desire the same for all men. Consistently with this principle, he made it the central aim of his life to confer on all men, whether they were his own or foreign subjects, the greatest of all gifts, the gift of Dharma. Kant, who brands war as the scourge of mankind, and the destroyer of every good, was occupied during the last twenty years of his life with formulating proposals for the establishment of perpetual peace among the nations. He, however, makes it perfectly clear that all such proposals depend for their success on a moral preparation, the education of the inner life, for all citizens in every country. It is the glory of Asoka that he set an example in this direction, and that, although more than two thousand years have passed since then, its value remains.

N. NARASIMHA MOORTY

BOOKS

In publishing *Books That Have Influenced Me* G. A. Natesan and Company (Madras) underline the responsibility of the makers and sellers of books. For this symposium brings out most strikingly the power of the written word to mould the character and transform life, the nobility potential in all awaiting but the spark which not infrequently a good book furnishes.

A deficiency of wholesome food for the body, foods deleterious in quality, these get immediate notice and prompt action. Is what men read less serious a matter than what they eat? Books are their mental food. Is it not a matter of public concern that so much fare unfit for human consumption is offered on the book-stalls, while excellent new books and wholesome classics are in chronic short supply? The profiteer in foods starves bodies; he who exploits the people's need for wholesome books starves minds and souls.

I MEET HENRY WALLACE

[**S. Chandrasekhar** has been interviewing for THE ARYAN PATH a number of outstanding personalities in the U. S. A., where he is domiciled. We publish here his interview with Mr. Henry A. Wallace, statesman and publicist. Born and bred on a farm in Iowa, Mr. Wallace is a practical and sincere idealist. He set an example by serving the State in the Roosevelt Government of the New Deal, though he comes from a family of Republicans.—ED.]

Henry Wallace is well known as an American liberal and a progressive Democrat—one who shared Roosevelt's vision and idealism and had to leave the Cabinet of President Truman some months ago because of a courageous speech pleading for co-operation with Russia. He did not give up his fight for liberalism, but undertook to edit the liberal weekly, *The New Republic*, which promptly doubled its sales.

When I saw Mr. Wallace in his editorial office my first question was what he thought about General Smuts's statement before the United Nations Assembly pleading for segregation of peoples and expressing belief in racial superiority and inferiority.

"My great-grandfather was a Methodist minister in Ohio before the Civil War," Mr. Wallace replied, "and helped smuggle escaping Negro slaves via the underground into Canada. It is natural, therefore, that my knowledge of religion, the Declaration of Independence, the French Revolution and modern science gives me a totally different answer from that of Premier Smuts. None can argue scientifically that there are substantial differences between the races based on colour. There is substantial hereditary equality of races. At any rate, the testimony of both anthropology and genetics leads to this conclusion, so far as the large racial groupings are concerned."

Smuts had said, "Equality! I have been a student of history, politics and philosophy, but this is a new word to me. If there were no discrimination in the world where would we be? There must be discrimination; you cannot run amuck with a word like 'equality.'" It is amazing that Smuts should have found occasion even in his most unhappy moments to give expression to such a reactionary, Hitlerian, Racist sentiment.

Mr. Wallace continued, "To me the greatest danger ahead of the Anglo-Saxon race is its tendency to feel itself superior....Those who argue that the Anglo-Saxons have hereditary advantages are preparing for the day when the Anglo-Saxons will be the most hated race in the history of the world."

This naturally brought us to the status of the American Negro. Mr.

Wallace's progressive views on this are well known, but I wanted to know what he thought the way out was.

"The Negro question is disturbing, of course," he replied. "In the midst of humanitarian and progressive efforts there are extreme reactionary tendencies. But things are changing slowly. Negroes are getting more and more educational facilities and the War has helped in a small way to break down anti-Negro feeling. My objection is that the White attitude toward the Negro is not changing fast enough."

Knowing that he was a great friend of the late George Washington Carver, the distinguished Negro scientist, I asked him what he thought of Carver and how Carver had overcome the tremendous handicap of being born a Negro in America. Wallace was happy to talk about Carver because he had known him for nearly fifty years.

"Carver is well known as a great agricultural expert and scientist, but more than anything he was a great religious leader. His was a very kind and human personality, a devout Christian in the best religious sense. He used to say that you would discover God anywhere if you looked hard enough. Carver held all living things, in fact all matter, in great reverence. I knew him nearly fifty years ago when he came to my native State to study at the Iowa State College of Agriculture. He was born in Missouri, a State which still believes in segregation. But Iowa was never a slave State. He made a lot of white friends who helped him and he began to make a mark. It might have been entirely a different story had he lived in our South," Mr. Wallace explained and went on, "The greatest thing about Carver was that he was not a bitter man, despite, I suppose, the several painful obstacles he must have come across in his early life because of his being a Negro. I always remember him, not as a scientist, or a pioneer in agricultural matters, which he was, but as a deeply religious man. I am afraid I have not met many real Christians like him."

He wanted to know whether the Indian people were satisfied with the Labour Cabinet's latest offer. "I think," he said, "the British Labour Government is sincere and is trying to meet the Indian problem. I don't want to be critical, but I should say that Atlee's government is a great improvement over Churchill's government. The British are now realizing the cost of not having before recognized the abilities and capacities of the so-called 'dependent, colonial, non-white peoples of the world.' But they are waking up to their responsibilities. I think that they are now realizing their past follies and they are trying to mend matters." Mr. Wallace has been invited by the British Labour Government Party to deliver some lectures this summer about contemporary American developments. He said he hoped to go to England this Spring.

Our talk drifted to Indian politics and inevitably Mahatma Gandhi came up. "I am afraid I am not in sympathy with negative spiritualism," Wallace declared. "You can't be truly religious unless you understand and respect the material things around you. What I mean is, living in abundance should not be alien to religion and spiritual life."

I asked Wallace whether that would not be difficult, as all religions had enjoined simplicity and self-denial as prerequisites to religious life.

"It is true that religions have enjoined poverty as the good life but I think it is bad. If I meet Gandhi, this will be the point I would like to discuss with him. I know that good living in the midst of abundance may be harder, but that will be a challenge which we moderns must accept. I don't think any one should ask the Indian peasant to be terribly poor because you want him to be a religious person. My point is that one can have all the comforts and all the good things in life and yet be really a religious person. That is where I don't agree with Gandhi. Maybe I don't understand him correctly."

I pointed out that Gandhi was not against labour-saving devices or even large-scale industry if we could only avoid the evils inherent in an industrialized society. If he went in a loin-cloth it was not because he wanted every Indian to go around semi-nude, but that he was trying to dramatize the average Indian's utter penury! He was *not* for poverty as such. Gandhi's life-long struggle for political freedom was itself an example, for with political freedom India could raise her economic standards, and so his simple way of life was not an obstacle to making Indians prosperous and comfortable.

Wallace disagreed. "In this narrow sense I would say that Indian 'spiritualism' is an obstacle to raising the standard of living. If the Indian peasant reveres Gandhi and sees that Gandhi lives in a hut minus all modern comforts and goes in a loin-cloth, the peasant's emulation of Gandhi gives him no incentive to aspire for abundant living, and he is satisfied with marginal subsistence. Millions of Gandhi's followers cannot cherish the thought of abundant living in the Western sense of the term when they see that their great leader has denied himself even the barest necessities. I hope someone in India will go further so that the good life need not necessarily mean a low level of living."

I pointed out that, while the ideal success story in America was "from log-cabin to White House," in India it was from palace to self-chosen poverty. In America the man who was born dispossessed and against incomparable odds reached the top rung commanded admiration, but in India a man born wealthy had to renounce all if he wished to command true respect. Reconciliation of these two divergent views was necessary if we would promise Asia's millions the irreducible min-

imum of decent human existence. It was not a question of denial of wants versus multiplicity of wants, but a question of being above want.

Nehru, however, interested Wallace more. "I have never met him but I have read his autobiography. From whatever I know about him and his views, I think he is right down my alley. He approaches the problems of the modern world in the same way I do. He doesn't neglect reality. Without discarding the values of the past he is alive to the present and the future. I think he is an excellent type of leader."

I asked Wallace what he thought the United States could do for India.

He felt the United States should make available to India and the East all her modern technological and scientific devices so that Indian production could be trebled. "*The United States should make machines to suit the needs of the small-scale farming of the Indian peasant.* The U. S. can also furnish capital if capital is wanted in the East. If along with reconstructed agriculture goes industrialization—if these two balance each other—nine-tenths of the Indian economic problem will be solved."

Then we talked for a while about cows and Wallace expressed great interest in India's cows—the red Sindhi breed of cattle, to be specific. He stated that the United States had imported some cows from India which could graze and yield milk under weather conditions (in the Gulf Coast region) corresponding to the Indian summer. America had to import these Indian cows because American and European cows could not thrive and yield milk in hot weather.

About the difficulties of the Indian Constituent Assembly he remarked: "India can learn from the difficulties that we went through after our Constitutional Convention. There was a great deal of friction between the States over States' rights *vs.* Federal rights. For instance, one State tried to raise tariff walls against another. One State tried to raise an army against another. There was chaos of currency. The Confederation was weak and loosely knit, like the League of Nations of a later day. But out of the travail finally emerged a unified and strong United States Government. India has a lesson here, since she is now writing the Constitution of a free India. Let no Indian leader be discouraged about these initial difficulties."

I asked Mr. Wallace what he thought of the loose talk one often heard about the alleged conflict between the East and the West.

"The conflict between the East and the West," he said, "is not so much cultural and political as it is economic. We in the West must realize that it is not a problem of one race *vs.* another, or the superiority of one race *vs.* the inferiority of another. I believe the potentialities of human beings are the same all over the world. To remove tensions one should reduce the differences in economic levels of living. The United

States should help industrialize and thus raise the standards of living of the Eastern peoples. When the East raises her standard of living, her scale of values which we in the West find so hard to understand now will change. Then there cannot be any conflict between the East and the West."

Henry Wallace is a progressive in the best sense, but he is also a realistic politician. To an America which fights shy of the very term "economic planning," sees a Communist bogey in every progressive action, worships private enterprise and shouts "The American way of life in danger!" when one pleads for true democracy, Henry Wallace appears as a rebel and a radical. In England he would not be considered anything more than a sincere Fabian Socialist. In a word, Wallace is the great upholder of human welfare, the advocate of an expanding economy, a policy that would create sixty million jobs and banish unemployment in this country. No matter what his views are, his integrity is never questioned even by his worst critics. He has the courage of his convictions and speaks straight. As someone recently remarked, Wallace speaks English, Spanish, Chinese and Russian, but he has never learned to speak the language of the astute politician.

S. CHANDRASEKHAR

INDIAN CULTURE IN LONDON

Most of the objects of the Indian Cultural Unity Movement, formed by a group of Indians in England, must commend themselves to all broad-minded individuals. Its main object is to work for a New India with cultural autonomy for all communities but mutual sympathy and understanding. It is on controversial ground when it proposes, on the one hand, urging the fusion of the various dialects with the language most akin to each and, on the other, interference with the natural process of linguistic amalgamation by artificial exclusion of English words as far as possible from the provincial languages. But that is a minor issue compared with its proposals for intercommunal fraternisation and the raising of the country socially and economically. In co-operation with other groups the Indian Cultural Unity Movement is sponsoring an Indo-British Goodwill and Cultural Mission to India, arriving, it is hoped, by next September, and remaining some six months to tour the country widely and contact all sections of the people, to exchange views and to facilitate friendly contact. The Goodwill Mission seeks co-operation from like-minded people here who are invited to lend their moral and concrete support. All interested are invited to address the Secretaries of the Mission at 51, Lancaster Gate, London, W. 2.

MODERN INDIAN MUSIC

[**Shri P. R. Sharma's** plea for the rehabilitation of music, "the most divine and *spiritual* of arts," in this country where that art was in ancient times developed to heights of which modern performances give but the faintest inkling, must awaken an echo in the heart of every lover of music or of India and her ancient culture. There is an undiscriminating copying of Western trends in modern Indian popular music that is deplorable. And Shri Sharma brings out forcibly the need for the exponents of classical music to set their house in order and to restore music to its elevated and elevating rôle.—ED.]

Everybody who has made a critical study of the history of Indian music knows that this ancient art of ours has been showing marked signs of deterioration during the last few generations. Its downward trend has been so precipitate in our own times that one can hardly fail to realise it. The best professional musicians are louder than ever in praising their illustrious predecessors whose heights of artistic achievement, they tell us (not so much out of frankness as of false modesty), will not henceforth be reached by others. Even these fully self-contented and, therefore, unprogressive representatives of the few ancient schools of music left to us are soon to disappear—perhaps without leaving much trace of their so-called "family art" behind. The times have been rather hard on the Indian musician for so long that it does not behove one to depict, even in half-truths, the extent of his degeneration in life and art. It would perhaps serve a more useful purpose to acquire from him, in whatever form he has been able to retain it, the compositions and the style of artistic performance evolved by our various well-known schools of Indian music. It will then be possible for us to reconstruct real art out of present-day Indian music on the lines laid down by some of our best artists in the past.

But here again it appears most essential to the success of such an effort that the popular sense be first trained to appreciate the real art in Indian music and not to accept as such all that the present-day professional musician represents to be classical art. Of late, many worthy efforts have been made to popularise Indian music by holding music conferences, opening schools for teaching Indian music and the like. But the number of persons who can actually derive benefit from such schemes must necessarily represent a very small fraction of the Indian people. There have also been published a number of books on music on the basis of which music is taught nowadays in the public schools. There thus exists a class of amateur musicians who have learnt music from these books but who, not having had much direct contact with the living artists of the time, lack the

training and the inspiration necessary to develop into presentable art even a small portion of what they have been taught. Our professional musicians on the other hand do not care to give practical guidance to such public institutions, for reasons too numerous to mention here.

One cannot forget also that the modern professional musician, except in a few rare instances, lacks the culture and the imaginative sensitiveness so essential for artistic production. He seldom cares to adjust his performance to the taste and capacity of his audience. The result is that the average scientific musician of today is considered extremely tiresome, unpolished and inconsistent in his performance. The talkies present to their ever-increasing audience a much lighter type of music than even the deteriorated standard of modern Indian classical art could safely permit. While the classical musician is too vain to care to know what the public thinks of his music, the talkies present to the Indian masses the ordinary everyday incidents of life in terms of music. The result has been that cinema songs which possess neither poetic thought nor musical quality have gained much greater popularity among the middle class as well as the masses than that so far achieved by classical music, even though efforts have been made from time to time in support of the latter.

Something has, therefore, to be done in order that our people may be able better to appreciate real music, and for that we must discover why the so-called "scientific" Indian musician of today fails generally to interest the ordinary individual. Since it cannot be contested, with even an ordinary regard for truth, that genuine art must interest and absorb the attention of those to whom it is displayed, the conclusion is obvious that there is something wanting in present-day Indian classical music which is responsible for its failure to achieve that result on a larger scale than has been noticed in public performances so far.

The type of music commonly in vogue today is the *Khayál* style. One does not find much taste even amongst music-loving people for the ancient *Aláp* and *Dhrupād* style of music, except perhaps in Bengal. There are no doubt a few families of *Aláp* and *Dhrupād* singers left here and there in the rest of the country, but they thrive only in a select and limited circle of admirers. During the last fifty years or so *Khayál* singers have been continually gaining ground, and perhaps in the near future they will succeed in permanently capturing the field from their fast declining orthodox opponents representing the *Dhrupād* style. I do not mean to say that this would necessarily mean a change for the worse. I am just recording a fact as it stands.

Now to resume our examination of present-day Indian music, let us see in what form the modern *Khayál* singers present their art in public.

The *Khayál* style, as we know, was at one time evolved in order to present a more fluid, less rigid type of music than that which the orthodox *Dhrupād* style could permit. The evolution of *tán* and short-spaced quick movements imparted a certain degree of spontaneity to the *Khayál* style, and with the progress of time this tendency, which in its inception had enjoyed much popular appeal, gained in intensity. The result was that faster, bigger and more complicated, though less artistic, *táns* were evolved, until at last speed and skill almost entirely took the place of accuracy of note and æsthetic appeal.

When you hear a modern *Khayál* singer you cannot fail to notice that there is very little voice culture in his music. Within a very short time after he has begun a song he flies at a great speed into *tāns* which stop only for a short while in order to keep the time, and then once again the singer is at his favourite game of speed and technical skill. The words of the song are difficult to catch, they are so lost in a medley of *tāns* that it is almost impossible to piece the disjointed words together into a complete song.

Very often the professional musician does this on purpose so that other people may not pick up the song from merely hearing it sung at a concert. This tendency puts the musician himself at a greater disadvantage than the audience. It is only when the listener has grasped the subject-matter of the initial composition that he can be expected to interpret the musical improvisation which follows later. Even then the average listener may not be able to discover any æsthetic significance in mere *Aláp*, but without the help of the song itself he is sure to find himself lost altogether. The musician in his attempt to keep the text of the composition to himself is most assuredly denying to himself the chance of being understood by the untrained public.

Then again one finds that in both instrumental and vocal music the musician often takes great pains to give the *tablá*-player, or drummer, an open defeat during his performance. The latter is by no means slow to accept the challenge. The result is that even in such compositions as should be sung or played in a cool, slow style, the *tablá*-player is often unwilling to play only his *théká* and wait until the musician begins another composition at a faster speed. There is thus a regrettable want of adjustment between the musician and his time-keeper. I believe continued absence of such adjustment has been responsible to a very great extent for the development of music of a type which very nearly gives one an idea of a pitched battle.

Indiscriminate speed and incorrectness of note lead necessarily to confused and noisy music. We find therefore that much of the vocal music sung today contains an amount of discordant performance which has generally nothing, or very little, to do with the theme of the

song, or the emotion underlying the original composition. Not infrequently the classical singer gives an impression as if a sudden upheaval had taken place in his mind. When a person not specially trained in technique hears such music and then is told that what he heard was "music" of the *pukká* or "scientific" type, he naturally begins to suspect that there is something radically wrong with the people who claim to find interest in such performances. It is no wonder that as a layman he is unable to picture, from the bare and scattered ruins in which our modern musician presents his art, the beauty of form and artistic perfection which Indian music once attained.

I should not, by what I have stated above, be taken to mean that everything in art which the masses do not understand or appreciate should necessarily be discarded; music like all other arts must necessarily express both the simple and the most complex emotions. We should be able, through music of the highest type, to elevate ourselves to a state of ecstasy and complete self-absorption which no words can express or painting depict. Such music, of course, would not be understood, much less appreciated by the ordinary man in the street. But even he would not find it unpleasant to the ear. Its exact æsthetic significance he may not be able to realise, but still he would find in it a distant though unfamiliar appeal to his inner self.

The music of India is as old as its Vedas. As an art in its various stages of development it represents the traditions and culture of the people of this country down from the hoary mythological past to the end of the Mogul period. That differences of caste and creed were easily forgotten in this art is evident from the fact that some of our best musicians for the last three hundred years have been Mahommedans. Nothing could possibly so well unite the diverse peoples of a vast country like ours as common art and culture.

But in order that classical Indian music may become popular amongst the masses, it is essential that the people be able to appreciate it as a living art. For this purpose, if for nothing else, our classical art has not only to be cleansed of all that is inartistic about it, but it has further to be delivered from the blind conventionalism into which it has fallen for many generations. An art which does not keep pace with the march of time and events can hardly be expected to escape death.

I have refrained purposely in this article from discussing the merits and all that is valuable in present-day classical music, though I have always felt that there is much left in it even now which should make it precious to us as an art. It is possible that in my eagerness to see it rehabilitated to its past glory, I might have brought into greater relief its defects than they would appear when viewed from the surface. To those who find themselves inclin-

ed to form such an opinion regarding what I have stated above, I would humbly suggest that it is only by bringing such defects prominently before us that we may aspire to make progress in time to come.

P. R. SHARMA

THE STORY OF INDIAN ART

Dr. Hermann Goetz writes in *Marg* for January 1947 under the title "Whither Indian Art?" The Bengal School's return half a century ago to "the national tradition," was hailed as the dawn of an artistic renaissance, but, alas, "no noon has followed on that morning." He finds the explanation in the weakness common to all imitative movements which so consistently have failed that Dr. Goetz declares revivalist art styles are always sure forebodings of cultural collapse. The successful European "Renaissance" was not a revival but a new creative effort to which many influences contributed.

This imitative phase is contrary also to the spirit of Indian art.

> An overwhelming stream of ever new creations, an immense variety of types and not less wide range of perfect expression changing its style from decade to decade, nay even from year to year, assimilating innumerable new impressions and yet always true to its own vision, of the most delicate and loving observation of nature and of the grandest cosmic vision, this is the true story of Indian art.

The "official national art ideology" lags behind but practically all the leading Indian artists, he writes, are already on the way to producing a vigorous and strong creative national art.

It is the false counsel of separativeness, the bane of nationalism no less than of art, that has insisted on a "unique" art cut off from the currents of living art, committed to forms of expression suited to a bygone age. Nature itself teaches that a land-locked pool grows brackish and ultimately dries away. But in our zeal for freedom let us not lose the balance between physical and metaphysical which ancient art achieved. Its wealth of symbolism may be drawn upon and its canonical traditions studied and the expression of the modern artists' vision thereby served. For there is that behind the changing flux which changes not, that which the writer calls the "cosmic consciousness" and which he recognises as the root of genuine art.

MYSTICISM OR "LIFE PLUS"

[**William Ewart Walker** has published a small volume of poems, *Testimonies*. At present he is associated with the Unitarian and Free Christian Churches. His article stresses but one phase of Mysticism—one which has its value for the aspirant to spiritual realisation.—Ed.]

Man is a stream whose source is hidden. Always our being is descending into us from we know not whence.
—Emerson.

There is that which men call mysticism but which the mystic himself never so labels. Mysticism is unshackled by shibboleth or doctrine. Its quality is interior and the utterance it inspires is in affirmations only. It has therefore a surpassing interest for those desirous of understanding the whole man.

Inasmuch as the mystic is the whole man, mysticism may be the unconscious aim of everyone. But as conscious preoccupation it is the aim of very few. The conception of wholeness itself requires elucidation. It is not merely wholeness of thought. For, while thought is capable of anticipating a state of wholeness, its realisation is contingent upon many factors. Neither is this wholeness merely the sound mind in the sound body of the good life. Nor again is it experience of a mere general kind; for experience in ordinary is but limited realisation. It is as the fulfilment of all experience that the mystic state occurs; it is the summation of all possible achievement and apprehension.

It is doubtless because of the summative nature of the mystic state that very few writers concern themselves with it, and why, in most incidental references to mysticism, ignorance of its meaning is betrayed. Most critical writers have their perceptions more or less rigidly harnessed to inhibiting concepts. Hence, from much critical as well as from popular writing and from one's immediate social contacts, one may receive the impression that the mystic state is a pale, lifeless affair, a delusive vanity or false piety, or a timorous running away from reality; a rejection of the tasks demanded by social change and a wilful reaction from the main stream of events into some backwater of yesterday. This, however, is vitally to misconceive the truth, for it is neither the inert man, nor the egoist, nor the reactionary, nor the escapist who becomes the mystic. Of all these he is the opposite. The inert man is insensible to change; the mystic apprehends all change. The egoist is arrogant as to his personal identity; the mystic submerges or renounces his. The reactionary turns his back on proved values; the mystic sublimates all value. The escapist reduces his world to an island or a garden-fortress; the mystic enlarges his into a universe.

Nor, it should be added, is the

mystic state a pathological condition. It is false to write down the mystic as a neurotic, a mere solitary or a victim of insanity. That the bias of his nature is towards withdrawal is not denied. But this withdrawal is not due to fear or to irresponsibility or to lack of sympathy and understanding. It is a refusal to be mentally hedged about by the petty and the ordinary; only, however, that the soul may brace itself for the pursuit of the greatest of all enterprises open to the human spirit. The general does not think of strategy in the terms of the private, since he must plan on the largest scale possible. Similarly with the mystic as compared with the rest. He peers beyond the horizon and draws upon depths normally unplumbed, that he may receive from beyond the larger gift. But in common activity he is as the average citizen, distinguished only by a serenity which radiates from the inner equilibrium produced by the deeper discipline. For the most part the serenity is a silent rapture, and when it finds voice in those mystics who declare themselves it often clothes itself in a language far stranger than that used by the majority of writers. The reason is the paradox that the mystic vision is at once universal and unique.

Many there are who call the mystic mad, just as it is common to say of the genius that he is mad. But the madness of either is something outside the purview of the Commissioners in Lunacy. True, on the way to genius or the mystic state one might have to go through readjustment of the system. Catharsis may be a spiritual as well as a moral and physical necessity. And disturbances of the physical man may be part of the tribulation of the "dark night" of the mystic. One may, for instance, imagine the cry as of one stricken, in Blake's outburst, "For light doth seize my brain with magic pain." Yet the stricken one is as a wounded angel. And the light which strikes is a fierce shaft beating down directly from the zenith. But, again, the fierceness of the light is in its inrush only, as if the creative spirit were pouring the sacred fire too rapidly into its chosen vessel. After that the fierceness passes and the light becomes spread out into the evenness of a new revelation and communion. Is it not thus with any baptism? First, a sensation of arrest; next, a sense of passing on to some new plane of experience? How long or with what intermissions to remain so transformed is not the present question.

But the fact of physical disturbance in the evolution of the mystic might be no more than a possibility. It is from first to last the way of light, not of power, and in this respect Eastern philosophy, so markedly apperceptive of the mystic state, teaches the gradualness of attainment through a long process of enlightenment. Of Western interpreters Dean Inge should be heeded when he affirms that mysticism is the most scientific form of religion.

The fact of Being—call it, God—looms large in our study. Pure mysticism, says Von Hugel, is pantheism. For the mystic has penetrated to the meaning and reality of *Presence* as the pervasive principle of all things.

All mystics make this grand discovery of Presence, this innerness of life itself, because they are fully mature souls. They see things in simultaneity, and therefore unity. To them, law is one with life, thought with event, all history with the present, the beginning with the end, God with man. In one sense theirs is the antithesis of the dramatic view; in another, the inmost core of it. For of this nature is Presence itself. In contact with a commanding personality one feels, coincidently, sufficiency for one's need and an indication of infinite future possibility. In such a condition it is feeling which predominates. One enjoys spiritual satisfaction. Such is Presence. In it there is a transcendence of intellection and mere rationalisation, just as in the essentially divine there is that which is beyond the limits of both human and demoniac power. Hence the necessity to use the term "Divine Presence" to denote that which is both deeper and broader than the measure of our intellectual thinking and beyond the capacity of our normal sensibility. Hence, also, the justification for saying that the mystic consciousness is pregnant with a sense of the divine. For it would be utterly inadequate to say of the mystic that he believes in God. He is *alive* with God, absorbed in him. God is Life, its plenty and its dynamism ino ne.

The mystic is not absorbed by God as is water by a sponge, vapour by the atmosphere, or as humus by the soil. For all these processes are divorced from the creative spirituality which cannot be dissociated from the human personality realising its union with God. If, therefore, the mystic be consumed in God it is not as a thing destroyed but as one who is added to by an act of perfect union. Not that out of such union other mystics may be produced, as are children by procreation, because on the plane of perfection the mystic remains a son, enjoying in childlike rapture the indivisible life of the entire universe. Once more it may be said : the mystic is absorbed into God as is a *living human energy* into a greater, the greatest possible—the all-sufficient and the all-radiating. If thereby he may be said to be annihilated, he is not extinguished, he does not enter into death, but into more aliveness.

It was said that in the mystic state feeling predominates. The condition of the mystic is the last in the psychological series, and it is noteworthy that the first of the series is also one of feeling. Man as creature originates in a world of feeling ; he is born of desire. And for the time that he remains the offspring of desire, *i. e.*, during childhood, he exists in the twilight consciousness which reflects the felicity of the desire which preceded

it. Afterwards, with the coming of self-consciousness and the parallel experience of social contacts, he realises himself as an individual in the worlds of action and of thought; coming to rest meanwhile, as these fields prove from time to time too exacting or insufficient for his need, in the world which ever awaits him with some kind of compensation for his lack of understanding or failure to achieve.

The waters of consolation flow through the life of every man and people; without them the most ponderous intellectual as well as the most task-ridden labourer would die of spiritual thirst. And this world of compensations and consolation—now vast like the ocean, now fugitive and trickling like the mountain stream—this indispensable, inalienable world, is in its essence feeling. To say that this feeling is emotion would be inadequate. Emotion can never be more than human, even when creative of man's highest raptures. Feeling may be extra-human. It comprises the positivity of emotion and the universal sentiency out of which emotion springs and to which it returns. Man's thinking and doing are not finally satisfying to him. There thus comes the moment or the crisis when he needs the liquefaction, as it were, of speculation, contention and care; and this is brought about in the feeling nature. Intellectual and manual interests alike leave rough edges to our natures, which can only be resolved into pattern by some solution. Such is feeling. Feeling is the solvent of imperfection on whatever scale. And this is why the major solvents of our imperfections—art and religion—must be the outcome of feeling, and also the choicest of vessels to contain it. It is also why the mystic, having journeyed through all the worlds possible to man, beginning with the first world of feeling, has finally succeeded in resolving life's contraries and opposites in transcendent feeling—love or sublimated reason. From having been the child of desire he has become the child of election.

The mystic state is pulsant, vibrant, even vivid. The mystic, looking wholly upon God, surrenders himself to him. In their union is consummated the grand, the almost unutterable companionship. If it be correct to say of the idealist that he is *the* individual among men, then it must be said of the mystic that he is *the* individual *plus*. He is human and must always remain so, yet touched with a supernormal humanness; he is not out of the battle, yet above it; he is still an inhabitant of the body, communicating with his fellow-men according to the bodily senses, yet expansively free, expressing himself through a sixth or even a seventh sense.

Somehow—surely by a super-confidence in God as perceived reality?—he has gathered up the several natures in man into one, resolved on their harmony; and for this he has received the abundant reward not only for himself but for the rest of

mankind also. If unto him has been given the seamless robe of divine understanding and affiliation, wherein to clothe himself, it is for others to see. The mystic does not preach to them, or make pretension that they are misguided or sinful in comparison with himself. When he speaks, if speak he must, he directs their thought to the absolute good, to that which is beyond limiting interests and conceptions, beyond station and calling; to the non-separative, indivisible something which, for correspondence to a term already used, we may call life *plus*.

The mystic may reveal the pettiness of human divisions, while showing such incompleteness in the most human light possible, enhancing to the fullest the virtue of tolerance. The mystic is at war with none—only with the impurity in himself and the evil which would cast a shadow across the universal good. And when, as the outcome of his conflict, he enters the bourne of "the Alone with the Alone" he is superbly happy above all other men. That he does not endeavour to harden his vision into a mundane system, or seek to be the organiser or dictator of his fellows, is a sign at once of the purest humility and of the greatest strength.

WILLIAM EWART WALKER

HEALTH AND SANITATION

The Bhore Committee appointed in October 1943 to survey the health needs of India and to make recommendations as a guide to Government post-war health plans, unfortunately stresses in its Report the purely medical or curative aspects more than hygiene and sanitation or the common people's social and economic needs.

The great improvement in the health of England and the lowering of its death-rate in the last eighty years has been claimed to be due largely to the modern sanitary reform sponsored chiefly by Sir Edwin Chadwick, who was not a physician. The statement many years ago of Dr. William Farr that "the vigour of their own life is the best security men have against the invasion of their organisation" by the propagating agents of disease, requires only to be supplemented by "mental and moral purity."

It is sanitary living that holds the solution of the health problem as far as physical causes go. It would be well if, as has been suggested, a new Committee could be appointed, with not more than one-third of its members registered medical practitioners, to consider the purely sanitary and hygienic, as distinct from the curative aspects of India's grave health problem. There is hope that such a Committee, made up predominantly of sanitary engineers, housing experts and representatives of voluntary health associations, might recognise that the best hope of maintaining health lies in strengthening resistance to disease, not in going to meet the latter half-way, as does one submitting to inoculation.

J. D. BERESFORD—ARTIST IN LIVING

[We paid our tribute to our old contributor and friend in the "Ends & Sayings" columns of our April 1947 issue. We publish here the discriminating tribute of another contributor to our pages, **Mr. R. H. Ward.**—ED.]

J. D. Beresford was a distinguished man of whom it is difficult to write because his very distinction, whether as a person or as a novelist, lay in an apparent lack of distinction. He was an unassuming man who did not seek to impress his fellows, and an unassuming artist who was not discontented to be a "professional" novelist. When you met him you met a gentleman, the son of a dignitary of the Church of England, a man of courteous and attractive manners, quietly dressed: an ordinary British person of the middle class, responsible, conscientious, humorous. When you read one of his novels you read a competently told story, often more or less autobiographical, considered, careful, written with the easy grace of long practice: a story whose characters were recognizable men and women of our own day and whose situations faithfully reflected ours.

Beresford was enjoyable to know and enjoyable to read, and this enjoyability arose in both instances from his abundant intelligence; he could think, and he did not hesitate to think, whether in conversation or on paper; besides, intelligence is the hither-side of sympathy. Here perhaps is the key to the apparent lack of distinction; for in a certain sense thinking was his undoing. If he had thought less and been therefore less morally aware, and less deeply moved by the plight of his fellow-men, it is unlikely that certain artistic and social scruples would have prevented his becoming a far more popular and prosperous writer; that is, his novels would have been less concerned with questions of politics and religion. Or, alternatively, if he had thought less, in the rational sense of the word, he would probably have developed more fully his innate sense of religion, his understanding of the passions, and his imaginative and poetic powers as a writer; that is, he would have written more deeply, perhaps been entirely neglected in his own lifetime, and yet made for himself at last a more certain fame.

Even so, he deserved better recognition, whether as an imaginative artist or as a popular story-teller, than he received. He belonged, it seems to me, to a small company of novelists of his time, all of whom have failed so far to win their due of respect. Among them one may name such different writers as Ford Madox Ford, Oliver Onions, Charles Marriott, Edward Thompson and Leonard Merrick. Beresford is not an artist of the same order as Ford,

just as Marriott's breadth of vision does not equal Beresford's; but these are all writers of individuality and achievement, whose position in English letters should be higher than it is.

Our trouble, as a semi-educated nation—and here we differ from the French, who make a public for all degrees of talent—is that we can appreciate only extremes: popular appeal or appeal to an intelligentsia. Writers who are neither Mr. Priestley and acceptable to the general, nor Mr. T. F. Powys and acceptable to the discriminating few, can find no abiding-place with us. The latter kind of writer the general public may eventually discover, as they are tending at present to discover Henry James; the former kind are soon forgotten, as Ouida and Mrs. Henry Wood are forgotten. Occasionally a Beresford, a Ford or a Merrick posthumously struggles out of the mists of oblivion to take the kind of seat among the immortals occupied by Samuel Butler or George Gissing, but more often the mists permanently hide them from all but the literary historian. It is doubtful whether Beresford's novels have that in them which will survive, and quite as doubtful whether he dreamed for a moment that they had; they lack a certain timeless quality and a certain resort to Professor Jung's "primordial images," without which art "dates" itself into limbo. But that in his lifetime Beresford's novels and the ideas from which they arose should not have moved his contemporaries more deeply, concerned as they are with urgent problems clearly and gracefully presented in the form of fiction still remarkably free from "propaganda," is an indictment of no one if not of those contemporaries.

For Beresford's value is not, it seems to me, a specifically artistic one; his was not the eternal significance of "pure" art, but the immediate significance of pure humanism. This touches eternity, as his novels touched pure art, only at one remove, at the point where the present, the eternal now, draws upon the past and builds into the future. Beresford mattered deeply, whether as a friend or as a writer to a certain number of his contemporaries and a smaller number of his juniors; because he made them think. Some he thus enabled to go beyond him; beyond thought and reason, that is, and into those chambers of the psyche into which he himself strove very hard to penetrate—the realms of mysticism and poetry.

For Beresford sought faith. He believed that it could remove mountains, but he knew it to be denied to the thinker, the intellectual. A highly rational being, he sought the compensatory irrationality of vision, and often glimpsed it; and he recognised it and deeply respected it in others—for instance, in Max Plowman, upon certain of whose mystical experiences he based one of his best novels, *On a Huge Hill*. If Beresford had not glimpsed the visionary's reality, if he had not

recognized in his own depths the presence of an imprisoned being who was pre-eminently religious, he would never have become a constant contributor to THE ARYAN PATH, or a pacifist on grounds shared with the mystic (the subjective knowledge of the ultimate oneness of all being), or an upholder of faith-healing (and so the author of *The Camberwell Miracle*).

All his best writing came from this essentially religious source, and the novels he wrote are the record of his own inward pilgrimage: brought up in Victorian orthodoxy, he made the almost inevitable shift to agnosticism, followed Clerk Maxwell and H. G. Wells, proclaimed himself a rationalist and a socialist, and wrote *The Hampdenshire Wonder;* yet that part of every individual which apprehends a mystery that no determinism or materialism, no logical positivism or rational agnosticism can eliminate, drew him back to religion, this time to the unorthodoxy of occultism and mysticism. His achievement as a writer was the holding up of a mirror for men following his own path of development, a path familiar to many in the years through which he lived. He wrote the spiritual history of an age struggling to free itself from a spurious and materialistic Christianity, of its revolt into unbelief and of its rediscovery of the meaning of the life and words of Jesus. If more had been willing to accompany him on this pilgrimage, and to submit to his guidance, the world he has just left might well have been a decenter one.

It would be difficult to say which came first, Beresford's sense of religion or his care for the human condition. It is certain that these two and their development were complementary in him. They made him one of the most lovable men it would be possible to meet, and one of the most essentially and unobtrusively loving. Both his modesty and his integrity were extraordinary, and no doubt interdependent; if he reached no creative heights, this was never because he sought any other level for the sake of success; he set down the truth revealed to him. His achievement as a person excelled by a good deal, I think, his achievement as an artist; which is only to say that he was an artist of the most important kind, an artist in living. What he did and said so honestly and compassionately he did and said out of a warm and amused understanding of persons, whom he saw as they were, creatures both good and bad, yet capable of being translated into a spiritual condition which is beyond these antitheses. In his presence people became themselves, and for the simplest of reasons: because he loved them, because he was a good man.

R. H. WARD

NEW BOOKS AND OLD

AGRICULTURE MAKETH MAN*

Mr. Collis's book gives an admirable surface picture of British agriculture as it carries on today. It does not pretend to be comprehensive. It merely records the author's experiences and reflections as a field-worker, first on a fruit farm, then on a large arable farm. How partial it is may be seen from the fact that he has nothing to say about dairy farming, which is the most important branch of British agriculture today. That is simply because Mr. Collis did not work with a dairy herd. His employers, I deduce from his narrative, came to the opinion that livestock was not Mr. Collis's strong suit. So neither the horseman's nor the cowman's job came his way.

But this partiality, I hasten to add, does not detract from the interest and charm of his book. Having chosen to work on the land rather than serve in the army during the recent war, Mr. Collis took his new job seriously, and set himself to learn and observe all he could. In the preface he gives the reason for his unusual choice—unusual, that is to say, for one not a pacifist, and there is nothing to indicate that Mr. Collis is a pacifist. "In 1940," he says, "I was offered an army post. Since it was clear to me that I would be given some home job for which I should be entirely unfitted, I asked to be excused in favour of agriculture. This granted, I gained the opportunity of becoming thoroughly implicated in the fields instead of being merely a spectator of them."

He has aimed to give "a truthful picture of what he found in the agricultural world," and I think he has succeeded.

His chief findings are that the agricultural worker works more steadily and faster than the manual worker in the town; that he has to be more adaptable, more of an all-rounder than the town worker; that he has to work longer hours and is generally too tired to employ his brief leisure in self-improvement—or in vice, for that matter; and that, until shorter hours are worked on the land, "the mental and spiritual life of the agricultural workers will not advance one step." Perhaps not; but the mental and spiritual life of the agricultural worker is certainly not inferior to that of the manual worker in the town. Mr. Collis finds, too, that the successful farmer, as distinct from the farm-worker, has to be a man of unusual capacity, who combines mastery of a very complex art with the power to get the utmost out of his men. Mr. Collis's picture of the successful arable farmer is the best portrait in the book.

More important, perhaps, is his discovery that agriculture "can engage nearly the whole man." It occurs after a reflection on the long hours worked in agriculture: the difference, he says, between the working hours of

* *While Following the Plough.* By JOHN STEWART COLLIS. (Jonathan Cape, Ltd., London. 9s. 6d.)

those on the land and those in the towns is "what has impressed me most; nothing, absolutely nothing has impressed me more than this." He goes on :—

> Every year we go on saving labour; and to save labour and yet keep the labourers working the same hours as before is an unendurable absurdity.
>
> It is clear that the world would be saved if all men did work they loved doing. Such men have no time for quarrelling, for fighting, or for money-mania. There will always be a few such men. We can never aim to build a society composed of such. But we could aim towards the ideal of work which engages nearly the whole man. In some factories today men use just—one finger. Not the body, not the mind—just one finger. But there is an occupation which could engage nearly the whole man and which, if there were time given for the development of the mind, would satisfy the psychological needs of hundreds of thousands of people. This is agriculture. It could provide scope for bodily, mental and spiritual development. These are bald statements. I do not wish to embellish them, they are unquestionable.

It is curious, but characteristic, that Mr. Collis does not ask why the hundreds of thousands do not seek their psychological satisfaction in agriculture. He seems to imply that the only reason is that the working hours are too long to allow them to develop their minds. The town worker has displayed no such passion for mental development as would make this plausible. But why are the working hours in agriculture so long? It may be an unendurable stupidity that they are. But why is it endured? And why is it quite uncertain that, even if the hours of work in agriculture were the same as those of the manual workers in the towns—and they are not so *very* different—there would be a rush of town workers on to the land?

To discuss these questions honestly is impossible in the scope of this review. A broad answer can be given by saying that Western civilisation has lost its religious basis. That is why, even though the advance of mechanisation does produce a great saving of labour in society as a whole, this saving of labour does not accrue to the benefit of the workers. It makes no difference whether the society is capitalist, socialist or communist. In all alike the labour saved by mechanisation is instantly wasted in maintaining huge armies in unproductive idleness, and in making colossal preparations for "defence." The same irreligious insanity pervades the social organism, because there is no accepted religious philosophy of life, no true conception of life's purpose. The false and fatal gospel of automatic material progress is tacitly accepted by everyone, except a tiny minority.

What the Western world appears to be striving after is a life of complete leisure and painlessness; and in the blind effort to grasp this mirage it inflicts more pain and suffering on itself than ever before. Possibly the self-destruction of the Western civilisation will reach such an extremity that agriculture will exercise its normative function once again. The second world war has ended with the Western world barely able to feed itself: if there were a third, mass starvation would be universal. Perhaps the more religious peasant civilisations of the East would then carry on the torch, and re-spiritualise the lost civilisation of the West.

JOHN MIDDLETON MURRY

The Cult of Power. By REX WARNER. (John Lane The Bodley Head, London. 7*s*. 6*d*.)

This is a book consisting of general essays, not woven into a whole, as the title suggests. After dealing with "The Cult of Power," the author proceeds to other considerations, such as Dickens, the Classics, the allegorical method in literature, Dostoievsky and the collapse of Liberalism, May, 1945, and other essays.

Mr. Warner appears to hold the view that Dickens is not much read or appreciated today. One wonders how he formed that opinion. It may be true of Thackeray, but Dickens holds the stage increasingly. Not a year passes without some work of his being adapted by the B. B. C., and the film magnates have by no means neglected him. Whatever we may think of such media, the fact is no proof of unpopularity. Mr. Warner attaches too much importance to a few articulate critics. They speak for themselves; personally, my deep love for that colossal genius has never been shaken in the slightest degree.

Mr. Warner in his appreciation shows what a considerable iconoclast of the existing order Dickens was. Quite so. There was an Order to attack. There was a framework to break. In those days you did not have to make a diagnosis of What is Wrong; you just attacked the existing abuse. How different today! The writer now does not know where to start. He has no Order, no framework to work in. Dickens and Ruskin and Carlyle had an accepted framework of values in which they could move comfortably. Today it gets harder and harder to attack with real force or to defend with real conviction. We must first make a diagnosis before we proclaim the remedy. Our author here in his essays on the Cult of Power and on Dostoievsky makes his diagnosis.

> It is suggested here that at the root of this whole cult of power and violence, including fascism, is the philosophy of the moral anarchist, of the individual asserting himself against general standards that seem too weak to be able to restrain him.

It is the familiar complaint: moral anarchy. And the remedy? Familiar also. "The only reply to the cult of individual or racial power and violence is the actual practice of general justice, mercy, brotherhood and understanding." Mr. Warner is too modest to suggest the remedy for remedies that are still-born.

For myself, I cannot help feeling that we would get on better if we increased our perspective. We should get a few fundamental facts into our heads. It is important to realise that there has been life on the earth for over three hundred million years. Man has been evolving for hardly more than a million years. He has many million years ahead in which to develop his already partially developed consciousness. Facts have an emotional effect upon us—far more than exhortations have. Such facts as the above should strengthen us. They should fill us with hope and with dignity. Above all, they should give us patience. We are far too prone to think that all is lost because of our present state of mind. True, it is an unhappy state of consciousness. All the same it is a sign of growth.

JOHN STEWART COLLIS

Back to Methuselah. By Bernard Shaw. ("World's Classics" No. 500, Oxford University Press, London. 3*s.* 6*d.*)

Mr. Shaw selected this "Biological Pentateuch" as his masterpiece for reprinting in the famous "World's Classics," and, whether we would agree or not with his choice, we can all rejoice to have this long and important work made available so cheaply after years of shortage of all good books. Moreover, this is a revised edition, and those familar with the original will be interested to notice what changes have been made, especially in the last section, where the author had to maintain the form of dramatic entertainment while presenting very highly developed human beings of the distant future. He has also added a Postscript which is like another Preface; only the long and stimulating Preface for the original edition of 1921 keeps rightfully its place of honour.

This great prose writer and social philosopher makes his most ambitious criticism of human society in the dramatic form of *Back to Methuselah.* The work is primarily for reading, although it has been staged, for it is a brilliant prose composition in ideas. The characterisation is only just sufficient to provide plausible and interesting mouthpieces for Mr. Shaw's satire on Man as a political animal and his belief in the illimitable possibilities of Man's development of higher powers. From the first part, set in the Garden of Eden, through the political comedy of A.D. 1920 and A.D. 3000 to the final vision of A.D. 31,920, the "characters" are like persisting reincarnations of the same types, but they express each time fresh aspects of the author's vision of creative evolution, set in relief by a satirical picture of man's bungling in politics. The pleasure with which one can read it all again is testimony to its vitality, though I find myself now wanting to argue various questions—especially the too-limited view of artistic creation as something merely childish—in a way that perhaps new readers, fascinated by the brilliant jugglery, may not wish to do. That period of afterthoughts comes later when we reread our Shaw, but all of us, experienced or unsophisticated, will be entirely right in voicing gratitude to him in his ninetieth year as a contemporary prophet, one who has spent extraordinary mental energy and an extraordinary power of love and pity in trying to make humanity seek its own salvation.

R. L. Megroz

The Mudrārākṣasa-nāṭaka-kathā of Mahadeva. Edited by Dr. V. Raghavan, M.A., PH.D. (The Sarasvati Mahal Series No. 1, Maharajah Serfoji's Sarasvati Mahal Library, Tanjore. Rs. 2/8)

The Maharajah Serfoji's Sarasvati Mahal Library at Tanjore contains a large number of Sanskrit, Tamil and Marathi manuscripts. The Administrative Committee is to be congratulated upon starting a series for publishing some of its rare and important works in Sanskrit and Tamil. This first volume in the series is the epitome by Mahadeva (about 1600 A. D.) of the well-known drama of Viśākhadatta, the *Mudrārākṣasa.* The drama graphically describes the political intrigues worked up by that astute Indian Machiavelli, Cāṇakya Kauṭilya, and is too com-

plicated to be easily understood. To overcome this difficulty epitomes in prose and verse were prepared at different times and five of them are so far available.

The one by Mahadeva, edited so ably by Dr. Raghavan, is based on a single extant MS., which had not been noticed even in the descriptive catalogues of the Sarasvati Mahal Library. It gives in lucid Sanskrit prose, interspersed with ten verses from the drama itself, a brief account of the antecedents of the plot and a succinct summary of the story of the drama as well. Dr. Raghavan has edited the text with great care and his exhaustive Introduction forms a real contribution to the study, not only of Mahadeva's work, but also of the drama itself. It contains a detailed summary in English of Mahadeva's epitome of the drama, a brief résumé of the others and a short account of the different versions of the story of the overthrow of the Nandas and the consequent rise to power of Candragupta Maurya with the aid of Cāṇakya, as gathered from the Purāṇas, the *Bṛhatkathā*, and Buddhistic, Jain and Greek sources. The notes at the end are extremely useful for a thorough understanding of the text, and of the mythological references and the historical names occurring in it.

N. A. GORE

With No Regrets: Recollections by KRISHNA NEHRU. (Lindsay Drummond, Ltd., London. 8*s.* 6*d.*)

"'Safety first,'" writes Krishna Nehru of her remarkable family, "has never been our motto." Yet to live both dangerously and well requires a certain inherent stability. She was, therefore, fortunate in growing up "in an atmosphere of security and peace in a home I adored" and also with that background of ancient culture which "gives an equilibrium to the mind and spirit, a calm and unhurried outlook on life which refuses to get flurried and flustered at changing events." She was still a girl, eighteen years younger than her distinguished brother, when Gandhi and his gospel of *Satyagraha* drew her family into the whirlpool of events that were to change the face of India. Her father, a leading lawyer, rich and masterful, did not make the sacrifice without a struggle. But once he had taken the decision he devoted his noble powers to the cause of his country's freedom at great personal cost, and his is the most commanding character in his daughter's series of family portraits. Her portrait of her brother, a more complex but equally generous-hearted man, is no less attractive in its own way. Yet the strong personalities of father and brother in no way dwarfed her own and her sister's characters. They, too, shared in the life of constant change and uncertainty and the long spells in jail which the non-violent fight for freedom exacted. Yet, although she wrote this little book during the last war, when her husband also was in jail, she is entirely without rancour. There could be no better proof of the purity of her devotion. But her home and family and friends are her nearest concern and she writes of them, whether in India or in Europe—where she spent some care-free and joyous months, particularly in Switzerland and Paris—with charming directness and candour. Hers is a feminine record, intimate and affectionate, but it reveals, too, a clear and resolute spirit.

HUGH I'A. FAUSSET

Capitalism, Socialism, or Villagism? By BHARATAN KUMARAPPA, with a Foreword by MAHATMA GANDHI. (Shakti Karyalayam, Royapettah, Madras. Rs. 5/-)

Dr. Bharatan Kumarappa has rendered an invaluable service to the country in writing this guide-book to three movements which offer rival solutions for the economic confusions of the modern world. "Villagism" is a word coined by the author to signify the philosophy underlying the Khadi and Village Industries movement in India, sponsored by Mahatma Gandhi. The brief but lucid expositions of the basis and the tendencies of Capitalism and Socialism, though covering familiar ground, will be found very helpful to the lay reader and the village worker.

The book is essentially a plea for a decentralised economy. Both Capitalism and Socialism adopt centralised methods of production. But this, as recent history has amply proved, has been a potent cause of envy, hatred and strife between nations. The goal of human well-being, which both these systems claim to have in view, cannot be achieved by their methods.

Villagism, the author claims, is nothing but Socialism made realisable through decentralisation and non-violence. He turns the tables on the Marxists when he uses their own dialectics to show that Villagism is the synthesis between the thesis and the antithesis of Capitalism and Communism!

It is a very convincing and attractive picture that the author paints of the revival of the one-time effective corporate economy of Village India. Ancient institutions, like the joint family and caste, contributed to the well-being of the community. It is the revival of the spirit of this corporate economy, under forms suitable to modern conditions, for which the author pleads. Villagism, as he presents it, is not opposed to industrialism or the use of scientific machinery. He admits the need for centralised key-industries; only these must be complementary to cottage industries, providing the villager with the improved implements he needs.

The goal is self-sufficiency of villages or groups of villages, in the production and consumption of essential requirements. This is not to foster isolationism; the dissemination of culture through the right kind of education would counteract the disruptive tendencies latent in undiluted swadeshism. Such economic independence and cultural interdependence is no fad of a Mahatma, but is the considered advice of such a renowned Western economist as Keynes, who has said:—

> Ideas, knowledge, art, hospitality, travel, these are the things which should of their nature be international. But let goods be homespun whenever it is reasonably and conveniently possible.

The bearings of Villagism on all problems are pointed out. In politics it provides the only basis for real democracy. In social and economic regeneration Villagism means the acquisition of power by the masses, not the achievement of revolution for them by a clique, which often results in a new serfdom for them. In religion Villagism means the reclothing of old ideas which have been woven into the very texture of the life of the people, with all the force of their appeal to the masses, as evidenced by the phenomenal success of the Gandhian movements.

A valuable appendix gives a sample

plan of development for a unit of ten villages, illustrating how their all-round development can be progressively achieved through well-conceived planning. It is also useful as showing how State aid can come in to further and materialise village self-help.

Written with deep conviction and in language of rare lucidity the book is an indispensable guide to all who hope and work for the regeneration of Indian life, in accordance with the genius of this ancient land.

S. K. GEORGE

Philosophical Incursions into English Literature. By JOHN LAIRD. (Cambridge University Press, London. 12*s.* 6*d.*)

Philosophical, like the old hortatory, disquisitions which take a work of art as their text are apt to be impertinent even when they are not dull, and it is a fairly safe rule to give them a wide berth. I am glad I did not observe this rule when the late John Laird's book of entertaining and informative essays fell into my hands, for it demonstrates that the philosopher who has an understanding of the extra-philosophical branch of art he is discussing can make a valuable addition to criticism. As the title indicates, the late Professor of Moral Philosophy at Aberdeen University ranged through English literature for his themes. The vein of philosophy in these is often thin. Even when a great genius like Shakespeare is examined (Laird takes his historical plays) no very impressive and consistent philosophy in the technical sense is detachable, and this is true generally of even profound works of art. A philosophical scheme could only be written into or around it, and this Laird scrupulously avoids. He gives the reader careful reviews, with discerning comments that barely hint at his great erudition, of the philosophical ideas or lack of them that he found in diverse subjects.

I have never been able to share the view that Robert Bridges' *Testament of Beauty* is an important poem. (Laird says it contains "*only* 4374 lines, *i.e.*, less than 40,000 words"!). I suspect in this one instance alone that the philosopher's interest in the philosophical argument affected his opinion of the work of art. Yet in spite of being over-impressed by Bridges' poetic reputation, Laird's examination of the Santayana-like philosophy in *The Testament of Beauty* makes Bridges out to be almost as illogical and inconsequent as the more lucid Pope. Students of eighteenth-century philosophy in the West will thoroughly enjoy the essays on Defoe's *Robinson Crusoe*, Pope's *Essay on Man*, Watts and Sterne. But the essays with the greatest philosophical appeal are those on "Shelley's Metaphysics" (this will be a real help to many readers of such extraordinary poems as *Epipsychidion* and *Prometheus Unbound*), "Some Facets in Browning's Poetry," and "Hardy's *The Dynasts.*" I heartily recommend the book to all students of literature or philosophy alike: it will tend to broaden understanding in either.

R. L. MEGROZ

Paradise Lost in Our Time: Some Comments. By DOUGLAS BUSH. (Cornell University Press, Ithaca, N. Y., Oxford University Press, London. 10s. 6*d*.)

Authors, like coins, have their periods when they are absolute legal tender; at other times, they pass out of currency. Milton has not been an exception. In his own day, he had a mixed reception—altogether not very encouraging. Later, he was held in high esteem—both as a man and as a poet—as a top-ranking Puritan and as a prophet with a vision voicing the fears and hopes of all mankind. During the last quarter of a century, however, vehement protests have been made, by critics that count, about Milton's greatness. He is arrogantly self-confident; he made a baneful divorce between thought and feeling and imposed that dissociation upon his successors up to our own day; as a man, he is antipathetic; Milton lacks a visual imagination and he sacrifices to sound the naturalness of speech and the vitality of words; and so on. Fortunately, however, the anti-Milton front consists of a small number of intellectuals, and has made little headway among those who really know Milton.

Prof. Douglas Bush delivered four lectures at Cornell University in 1944—based on his earlier discourses on the same subject at the Lowell Institute—as Messenger Lectures whose main stipulation is that the lectures should be "on the evolution of civilization, for the special purpose of raising the moral standard of our political, business, and social life." Quite appropriately, Professor Bush chose Milton and *Paradise Lost* as his subject. Before expressing his views in the last three chapters, he considers critically the modern reaction against Milton, and proves effectively its hollowness and its pointlessness.

Professor Bush argues his case logically and convincingly. His contention that the modern reaction is mainly due to the "metaphysical" influence on these critics is easily understandable. The author does not make a secret of his unqualified admiration for Milton, the man, his ideas and his poetry; and has the virtue of making sane reasoning and sound argument his sheet-anchor. Indeed, he shows great courage in saying that *Paradise Lost* not only is never out of date but is in tune with our modern times.

According to him—and how true it is!—*Paradise Lost* "is the tragedy of the modern world, the conflict of the individual will in revolt against the determination of an inexorable fate." Milton and all that he stood for are not only not out of place but very necessary for us.

> If Milton is no longer a potent influence on the modern mind, the loss is ours. We all hope, and many believe, that the war will be followed by a return to the humanities, a return inspired, not by the notion that we can now afford useless luxuries again, but by the recognition that our modern worship of science and technology has revealed its inadequacy, and that in losing hold of the classical-Christian tradition we have lost our way. Milton is one of the greatest of the men whose experience and whose writings can help us to understand the meaning of that tradition and the true nature and goal of mankind.

Well may all of us agree with the writer, and echo the invocation of a great poet of a bygone age:—

> "Milton! thou shouldst be living at this hour;
> ...We are selfish men;
> O raise us up, return to us again,
> And give us manners, virtue, freedom, power!"

V. N. BHUSHAN

Dating the Past: An Introduction to Geochronology. By FREDERICK E. ZEUNER. (Methuen and Co., Ltd., London. 30s.)

No new knowledge is ever gained in one branch of science that is not valuable in every other, and it is in the practical application of science rather than in academic discovery that lies its interest for the average man.

The mere fact that knowledge is new is sufficient to make it important, although it may remain for a later generation to assess the degree of its value.

To see the future as it is being born today we must go into the laboratories and workshops of the world where are to be found the seeds of the inventions and discoveries of tomorrow; to see the past and trace its influence on the present and future, we must read earth's history from the book of life's evolution as it is written in the rocks and sands of time.

Geochronology, with which this book deals, is a young branch of science, but is not for that reason to be decried. Its aim is to set up absolute time scales for the past. The term, introduced in 1893 by H. S. Williams, implies the science of dating in terms of years those periods of past history to which the human historical calendar does not apply.

In a brief review it is not possible adequately to deal with this very comprehensive work of Prof. F. E. Zeuner's. For scientific workers it should be invaluable as describing in much detail what work has been carried out and the lines of future research. For the less enlightened and general reader the general sections, summaries and chronological tables have been excellently devised.

That man's bodily characteristics and mental powers have been subject to change throughout the whole of human history science has already shown us to some degree, as well as the profound influence human groups have had on each other; and, as man's environment has alternated between periods of glaciation and periods of more temperate climate, so has his way of life also undergone change.

To learn the time taken for these processes is of utmost importance in the study of the evolution of man and the animal creation. Many of the problems of heredity which have arisen might be more easily solved had we a reliable time-scale in years for the phases of the earth's history.

Combining under the term geochronology the different methods now used for dating the past, Professor Zeuner describes tree-ring analysis (extending over the last 3000 years), varved clay analysis (extending over the last 15,000 years), solar radiation covering the Palæolithic and Ice Age (extending over about 1 million years) and the radio-activity method (extending over 1500 million years).

This fascinating science of dating prehistory has only just started, but there seems every likelihood that, as Professor Zeuner confidently predicts, "absolute chronology will attain the same significance in evolutionary research as now have dates and calendars in the study of human history."

A. M. Low

Soviet Philosophy: A Study of Theory and Practice. By JOHN SOMERVILLE. (Philosophical Library, New York)

How Russia Transformed Her Colonial Empire: A Challenge to the Imperialist Powers. By GEORGE PADMORE in collaboration with DOROTHY PIZER. (Dennis Dobson, Ltd., London. 7*s.* 6*d.*)

Enormous industry and profound erudition have gone into Dr. Somerville's study which, he admits, could not have been prosecuted without " sympathy " for the Soviet Union. Those with knowledge of the peculiar Russian genius for restricting alien curiosity to " Potyomkin villages " will realise that Dr. Somerville, studying primarily the " philosophy basic to the Soviet régime," would not necessarily seek extraneous opportunities for examining its practical repercussions on everyday life. Soviet philosophy, he assures us, differs fundamentally from Nazism and Fascism in that it does not advocate military aggression as a " deliberately chosen value. " And this is an exposition of Soviet philosophy, not of Soviet domestic and foreign policy.

He explains lucidly the historical and dialectical materialism propounded by Marx and Engels and elaborated by their Russian disciples. His attempt to prove that this philosophy does not involve denial of all cultural and " spiritual " values, is more impressive than his insistence that its implementation is not incompatible with a " freedom " of speech, press and assembly superior to bourgeois or capitalist " freedom " —although, admittedly, the latter is relative and on the wane. The Soviet citizen's freedom is summed up as freedom of movement within the existing order. Any freedom to further counteracting principles would " constitute an unfair interference with the freedom of the great majority to attain the ends which they desire. " If this does not imply regimentation of the minority, words lose their meaning.

One is not here concerned to call in question the good intentions or the scholarship of many of the pioneers of dialectical materialism in practice. But history is largely a record of the failure of altruistic theory to engender altruistic conduct. The ultimate aim is supposed to be a communist economy in which it will be possible, without State compulsion, to apply the principle " From each according to ability; to each according to needs. " Meanwhile the second clause is temporarily replaced by its appreciably bleaker variant: " To each according to work performed. "

George Padmore, a West Indian of African origin, sometime member of the Moscow Soviet, marshals data to prove the Soviet Union the only country that has solved the problem of consolidating numerous conflicting ethnic elements into a multi-national State in which, we are assured, all enjoy equal political, economic and social status. His well-written book contains much useful information, but we should find more convincing Mr. Padmore's almost dithyrambic praise of Soviet statesmanship, had he not unquestioningly accepted the repeatedly exposed lie that the three little Baltic States had schemed against the Soviet Union. The forcible " incorporation " of these non-aggressive and more highly cultured nations is hardly calculated to sustain the picture of the Soviet Union as a

benevolent elder brother, to whom the predatory practices of Western "capitalist-imperialism" are anathema.

E. J. HARRISON

Isis and Osiris. By LAWRENCE HYDE. (Rider and Co., London. 21s.)

The terms "Osiris" and "Isis" of Mr. Hyde's title have been used to represent, Osiris—the outward-turned reasoning and analytic mind, and Isis—the inner, intuitive mind. The first part of his book is thus given over to an analysis of the scientific approach to the facts of life, and the second part to the humanistic. But the deeper reflections which would more truly provide a spiritual interpretation of the facts, he has reserved for treatment in a volume shortly to be published under the title "The Nameless Faith."

Mr. Hyde's survey of the scientific attitude is a well-written and fair-minded criticism of its one-sided outlook. He reviews it from all aspects, including those of the new psychology, psycho-analysis, the experimental studies of the Society for Psychical Research as well as the Extra-Sensory Perception of Professor Rhine. On all these matters he shows how the complete ignoring of the higher unifying vision, that of the spiritual pole of man's being, renders all the probings from the organic side quite inadequate as a means of arriving at truth. Similarly he makes clear the limitations of those who would treat of man merely as a social unit, learning to live at peace with his fellows and unfolding his intellectual, artistic and other cultural faculties; and he shows how, thus handicapped, they cannot cross the barrier that separates the phenomenal from the noumenal world of spirit.

He hints at, but does not state openly, his final thoughts; also, one or two phrases require elucidation, *e. g.*, "philosophic spiritualism" and the "awakening to the reality of invisible planes of existence and of the discarnate beings who dwell therein"; also the "living and consciously maintained flow of sympathy between the discarnate and the incarnated members of the human race." As Mr. Hyde speaks on p. 113 of "discarnate spirits...obsessing individuals" some clear distinction should be drawn between the higher spiritual intelligences and the lower groups of entities which alone the Spiritualists in general contact, and which they mistake for the higher, incorporeal intelligences or the spiritual egos of human beings. Spiritualism as at present conceived cannot be made "philosophic" without just such a complete *volte-face* in its cherished theories as Mr. Hyde so ably shows is necessary for Science, the advance along the present lines of thought merely leading to a dead-end.

We look forward to Mr. Hyde's forthcoming volume and trust that he will develop therein the line of thought indicated when, speaking of the Mystery teachings, he writes:—

> The key symbols, the basic formulations, the really clarifying principles have already been imparted to humanity. Our task resolves itself into that of finding our way back to a lost point of departure, to a pattern of thought and behaviour which, since it is eternal and inexhaustible in its potentialities, provides a sure foundation for activity in every epoch of history."

J. O. M.

Beyond the Five Senses. By L. MARGERY BAZETT. (Basil Blackwell, Oxford. 7*s.* 6*d.*)

Whether or not one agrees with the enthusiastic estimate of Mrs. Osborne Leonard, who in the Foreword observes, " I do not think that I have ever read a book which contains so much fascinating and thought-provoking material as lies within the pages of *Beyond the Five Senses,*" it must be admitted that Miss Margery Bazett's volume constitutes a valuable addition to the literature on the psychology of the super-normal.

The truth is emphasized that the normally functioning senses give individuals knowledge of external reality considerably limited in range and intensity, and that perceptions " beyond the senses " are not only possible, but are bound to exercise tremendous influence on the behaviour of mankind. In the twelve chapters are discussed topics like the inner sight, the relation between the living and the dead, and glimpses into the future and several authentic instances of personal experiences in support have also been cited.

Students of Indian philosophy would find but familiar material in Miss Bazett's work. The " etheric body " (*Sookshma-sareera*) is accepted by Indian thinkers as a fact. Also that death does not mean a full-stop. Miss Bazett offers no convincing evidence to support her view that after death " personality is enhanced and not impoverished. " There *is* life beyond death (lives, strictly) through which wayfaring is indispensable.

Miss Bazett claims " I am able to see what people at a distance are doing .... I have seen the movements of ships etc. " This challenging volume must enhance her reputation as a psychist. But even the most sympathetic admirer of Miss Bazett's thesis and its exposition is bound to feel that she has not indicated the methods by which one may extend one's perceptions beyond the senses.

The *Katha-Upanishad* centuries ago laid emphasis on the undoubted advantages of directing the mind inwards. (*Paranchi-khani*...etc. 2-1). In fact, the entire mass of literature on *Yoga-Darsana* is devoted to a detailed exposition of the different methods of psycho-physical training through the instrumentality of which innate capacities of the human mind to establish contacts with the greater or higher Reality could be kindled into constructive activity.

R. NAGA RAJA SARMA

Rickshawallah : Short Stories. By MANJERI S. ISVARAN. (The Alliance Company, Mylapore, Madras. Rs. 2/8). The stories in this well-got-up volume are generally of unexceptionable tone and hold the interest. The title story is the longest. It is good but we should not rate it more highly than " The Toilette. " Slight as the latter is, and almost devoid of incident, it is a gem of its kind, with its vivid background of crowded third-class travel on an Indian train, complete to the observer high in the luggage-rack. Mr. Isvaran is good at sketching character in a few strokes. The benevolent butcher and ricksha proprietor is sharply etched. The reformer in Mr. Isvaran never obtrudes, but " The Gap in the Wall," shows he can hold a painfully revealing mirror to society.

—E. M. H.

AN INTERNATIONAL OF CULTURE

I.—ASIA GIVES A LEAD

"I would not like to live if it was not one world.... The East must conquer the West with the message of truth and love."

These words summed up the message which India's great leader, Gandhiji, gave to the Asian Relations Conference which met at Delhi from March 23rd to April 2nd.

Nothing is more patent to the thoughtful than that the sufferings through which the world has in the last decades been passing cannot be fortuitous. The causes are too obvious, although so multifarious, as far as surface indications go, that the common factors of selfishness and mutual suspicion may escape the casual observer. Out of the world's travail at least a unity of suffering shared has come. The anguish of these recent years will not have been in vain if out of it is born the new order to which several hopeful portents point.

It is an international order which, through all discouragements and setbacks, is in process of emerging. But if it is to be one worthy of the name it must avoid at any cost the trap of separative thinking that has been the curse of nationalism. The enemies of genuine internationalism are the counterfeits of partial internationalism. Take, for example, the International of the Socialists with their concept of class war, the idea of the interest of one group, however it transcend national lines, as opposed to the interest of another. The worst foes of the emerging international order are cliques, classes, separative creeds that strengthen unity among their members by emphasising differences between them and the rest.

The possible dangers to an international order lie in over-emphasis on politics and economics; important as these are, they must be given a secondary place if human beings are to come together on an unassailable foundation. An international order has to be a manifestation, a concrete expression, of the Universal Brotherhood which every seer and mystic has proclaimed, poets have visioned and even ordinary men have sensed.

The time is ripe. We have already seen the first steps in the fulfilment of the prophecy of Madame H. P. Blavatsky in the Introductory to her *Secret Doctrine*, where she wrote:

We have not long to wait, and many of us will witness the Dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races.

The two wars through which the twentieth century has lived have settled nothing. Wars rarely settle anything; they only set up new, bad causes the effects of which the world must reap in pain. Wars generally, and especially modern wars, are but the flare-up of long-smouldering political rivalry and intrigue and economic competition, both parties seeking power, prestige, wealth, at the expense of any and all others.

The new international order can rest securely only on foundations intellect-

ual and moral; that is to say, on cultural sympathy. For, be individuals however scattered, their occupations however varied, their products however diverse, so long as there are mutual understanding and appreciation, so long as there is recognition of common fundamental values, so long the pillars of world peace stand secure.

The League of Nations glimpsed this need and through its Institute of International Intellectual Co-operation, its department for propaganda for cultural advance, it made an effort that might have borne better fruit if the cultural aspect had not been submerged in the intense preoccupation with politics. That preoccupation ultimately killed the League itself. The new United Nations Organisation will do well to profit by the lesson of its predecessor's fate and lay its cultural foundations deep.

Signs are not wanting of the coming of a cultural renaissance upon a world-wide scale. Cross-fertilisation of cultures on a vast scale has resulted from the mass migrations, military and civil, that have come with the last great war and in its wake. In India, for instance, the contact with the Western literatures in the last century has had a fecundating influence and heightened activity in all the literatures in the indigenous languages of this subcontinent has resulted. In the sphere of Science India and Japan have shown extraordinary talent.

Accounts between the races were referred to in the above citation from *The Secret Doctrine*. The vain attempt to settle them by war has been referred to. It remains to undertake a voluntary, peaceful settlement, which presupposes solvency and freedom of action on both sides. For very many years Asia has been culturally submerged by the Occident. Now the giant is awakening and if he but stretches his mighty limbs the Liliputian cords that had seemed to hold him bound must snap. The freedom, achieved or prospective, on the plane of politics and economics, real as it may seem to those who have toiled and suffered to achieve it, means little unless it is paralleled by cultural freedom. A culturally potent Asia should be able to do better than passively inherit the effete politico-economic set-up of the West which has proved its impotence to bring about and to maintain world peace. Asia with her great heritage of culture that endured, that penetrated peacefully by cultural osmosis from land to land, should try to show a better way and to evolve a new and better norm of politico-economic life.

The effort is foredoomed to failure if the aim is competitive, the spirit exclusive. *Not Asia against Europe, but Asia for the World!* Only by an enlightened and disinterested lead, such as it is our hope and our belief a culturally potent Asia will have it in its power to give, can world peace be secured and that most terrible calamity avoided—an alignment of Asia against Europe, East against West, the darker races against the white minority.

When right hand fights against left, the body is doomed to suffering, neglect, starvation, death. Its well-being rests on the harmonious co-operation between all its members. To that co-operation an awakened and re-energised Asian Continent must lead the way.

The Asian Relations Conference held at Delhi at the end of March is one of

several signs the wind has changed and is now blowing from a quarter more hopeful for world peace. At this first Conference nearly half the globe's population was represented—by about 250 representatives from 32 countries. They came together, as Pandit Jawaharlal Nehru put it last August in his address before the Bombay Branch of the Indian Council of World Affairs, " to review the position of Asia in the post-war world, exchange ideas on the problems common to all Asian countries and study the ways and means of promoting closer contacts between them. "

It is a hopeful augury that local political issues, however large or far-reaching, were excluded from consideration. Political problems can never be solved until they are understood and it is fatuous to hope to understand them without study in their setting and their implications. Applied politics on a basis other than mutual sympathy and appreciation of cultural values went wrong in Europe. Broken bones were badly set and a crippled body-politic was the result. The political structure was faulty. It rested on inadequate foundations and the ghastly wars but represented the final collapse of an infirm structure. We do not minimise the importance of politics. Without politics, or its equivalent in a more primitive culture, no people can progress or live at peace even with one another. But true politics, true statecraft, is a means, never an end. It is the art of government for peace, for giving prosperity at home without inflicting penury abroad, for self-development without exploitation of others. And prosperity in any meaningful sense there cannot be without culture.

The cultural key, then, is the one and only key that can unlock the gates of the New World Order, those gates around which people of all nations are pressing, through which they are straining their eyes to see, hoping, longing for a world in which all men, all nations, shall live as understanding brothers, not as foes.

The Asian Relations Conference—as an international league or association of nations of this continent—has one primary task for which this opening session has but paved the way. That is the study of all problems from the point of view of the humanities. Economics, like politics, is but a limb of the body of a nation or a group, of which the social structure is the torso. The dense outer body is nothing without the consciousness, the Soul, that dwells within, and the Soul itself is but one expression of the Universal Spirit. True knowledge, living culture, is the Soul of any nation, of any group of nations, of Asia itself. The Soul of Asia in its turn must be the faithful expression of the Universal International Spirit. The same applies, of course, to the Soul of European nations and of Europe itself, as also to the Soul of the U. S. A. The giving of second place to that Soul and first place to the body, or the attempt to put the national soul forward as unique, distinct from the Spirit from which it draws its life, has been responsible for some of the disasters through which the world has passed in recent years.

The Asian Relations Conference at its first session has given good promise of advance along right lines. It represents the flowering of a project launched in 1943 when, through the efforts of

Sir Tej Bahadur Sapru, the Indian Council of World Affairs was founded. That unofficial and avowedly non-political body, formed "to encourage and facilitate the scientific study of Indian and International questions" has been publishing its valuable *India Quarterly*. It was at the instance and under the ægis of that association that the Conference was held. The very site chosen, that of the Purana Qila where it met, held an encouragement to unity. Its traditions go back to the age of the *Mahabharata*, while the building itself was built by Humayun four hundred years ago—linking symbolically ancient Hindu India with mediæval Moslem rule.

Pandit Nehru in his Inaugural Address as also later from the Presidential Chair, upheld the ideal of "one world" and disclaimed on behalf of the Conference any designs against anybody. In his Inaugural Address he declared :—

> Ours is a great design of promoting peace and progress all over the world....We propose to stand on our own feet and co-operate with all others prepared to co-operate with us....Let us have faith in the human spirit which Asia has symbolised for these long ages past.

The whole spirit and outlook of Asia, he said, were peaceful and Asia, emerging into world affairs, would be a powerful influence for world peace. He set the effort firmly on a cultural footing when he expressed the hope that out of the Conference might come "some permanent Asian institute for the study of common problems and to bring about closer relations." Also he visualised perhaps a School of Asian Studies and the promotion of visits and exchanges of students and professors for better mutual acquaintanceship and understanding.

His recognition of world unity came out most forcefully when he declared :—

> If any person thinks that Asia is going to prosper in the future at the cost of Europe, he is mistaken. Because if Europe falls, it will drag Asia too with it. Just as if Asia remains fallen or had remained fallen, undoubtedly it would have dragged Europe and other parts of the world with it. You are going to have either war or peace in the world; you are going to have either freedom or lack of freedom in the world....Today no country in Europe or elsewhere could base its prosperity on exploiting any other.

Shrimati Sarojini Naidu in her presidential address, which was both idealistic and poetic, defined the common dream of those who had gathered for the Conference as being that

> Asia shall redeem the world. Asia shall not be a country of enemies. Asia shall be a country of fellowship to the world and you and I, speaking different tongues, shall make a common charter for Asian peoples, for their freedom and the freedom of the world.

Five groups were formed to discuss the following subjects: Group A: National Movements for Freedom; Group B: Migration and Racial Problems; Group C: Economic Development and Social Services, including Transition from Colonial to National Economy, Agricultural Reconstruction and Industrial Development, and Labour Problems and Social Services; Group D: Cultural Problems; and Group E: Women's Problem, Status of Women and Women's Movements.

The setting up of a permanent non-political Asian Relations Organisation under the presidentship of Pandit Jawaharlal Nehru was determined on, to carry forward the work the Conference had so auspiciously begun.

II.—THE INDIAN INSTITUTE OF CULTURE, BANGALORE

The Asian Relations Conference, important as it is, is fortunately not an isolated effort on behalf of the amelioration of the human mind and heart. Other cultural streams are wending to the same great sea of human brotherhood. One such, which we describe here, is a humbler effort, but one that holds large possibilities for human betterment as it unfolds. It is a project launched at Bangalore by Theosophy Co. (Mysore), Ltd. A group of Theosophists belonging to the United Lodge founded by Robert Crosbie are the responsible sponsors of this project, among whom is the Editor of this magazine, who attended the Asian Relations Conference as a Distinguished Guest. This effort is based on the recognition that all hopes and plans for the improvement of conditions in India and the world depend on men, not only on outstanding leaders but also and only less importantly on an enlightened and co-operative following. A few generals in the field are not an army, important as wise leadership must always be.

To hold up the hands of the disinterested leaders of the people, to set the masses the example of loyal backing of those leaders' efforts for the common good, an intelligent and public-spirited middle class is of the first importance. The broadening of the middle-class outlook, the deepening of the middle-class mind, is necessary if the plans for the amelioration of conditions are not to prove infructuous. To broaden without deepening results in shallowness, as witness most of the products of our Universities. To deepen without broadening may lead to dedication to the pursuit of individual salvation, come what may to others.

The Indian Institute of Culture, launched in Bangalore in 1945, has as its object the uniting of these aims. It represents a unique effort to encourage communion among minds of ordinary, fairly educated boys and girls—and ultimately men and women when the whole project is functioning—by giving them a breadth of outlook resting solidly on the foundation of eternal verities, which do not belong exclusively to any age or clime, nation or creed; abiding principles, only the application of which changes with time and circumstances.

The first step in the unfoldment of the project was the opening on August 11th, 1945, of the William Quan Judge Hostel at Basavangudi in Bangalore City to provide accommodation for students of all castes, classes and communities without distinction, in the spirit of the great Theosophist whose name the Hostel bears. His contact with his Guru, H.P. Blavatsky, and Theosophy, the timeless wisdom that she taught, gave him the vision, as it was put in the Inaugural Address, of "the continents combining in a single country, the warring creeds and classes and nationalities becoming a single unit—Humanity—ensouled by the Light of Knowledge, energised by the Force of Brotherhood."

A further step was taken last year; a plot of land of about twenty acres suitable for the erection of the needed buildings has been secured near Bangalore. As an adjunct to the ordinary education of the youth and the adult, the promoters feel the great and press-

ing need of an Institute which would supply all right instruction to mould the individual life as well as to secure proper knowledge to aid the social, moral and mental life of the people.

To quote from the Inaugural Address:

"Poets are better social builders than politicians, and thoughts of philosophers make a deeper impress and last longer in influence than the deeds of social reformers. Ideas rule the world and they primarily emanate from poets and philosophers, from mystics and occultists. These great ideas make most suitable foundations and once their efficacy is experienced in application by an individual he leaves behind the world of chaos and strife and begins to glimpse a world of order, understanding and peace.

"Actuated by such principles the promoters of the William Quan Judge Hostel are labouring to put them to the test and, as is stated in our Prospectus, the Hostel is part of a larger plan, through which the Ancient Culture, which is neither of the East nor the West but is universal, will, it is hoped, become manifest. In the spirit of fraternity and brotherhood men and women must learn to live in freedom and liberty. It is communion of minds we aspire to encourage, for that alone will teach persons to forget the accidents of birth, such as race and religion, and enable them to realise their manhood. This does not mean communion of a few academical minds but of the minds of the many hungering to grow and to serve the ignorant and the downtrodden. Savants and scholars will always be in a minority; the number of those who gain from the noble tasks of the learned must increase. India sorely needs the quick rise of the middle and the upper middle classes on the plane of the intellect. Grave will be our national condition if these middle and upper middle classes grow in numbers on the plane of rupees, while their counterparts, on the plane of mind, are a handful. In this Hostel and all that we envisage as unfolding from it, we desire to apply some of those abiding principles to which we referred....

"We have hopes and we dream of an Institution where Knowledge, ancient and modern; religious, philosophical, scientific; emanating from the most ancient of Aztecs to the most modern Zetetics—Knowledge which is not vague but practical, will be made available to boys and girls, to virile men as to chaste women, to adults preparing themselves to assist the young, to the very old who are preparing themselves for death and the next life on earth which must surely come. We want adult education not only for minds but for souls. In this Institution we want our brothers from China and Japan, Iran and Arabia, Europe and the Americas, to visit us to learn as also to teach—learning and teaching being but one process—in the nursery, in the school, in the home, in the office, everywhere. We all of us need to learn that sacrifice of and with Spiritual Wisdom is the highest of sacrifices, benefiting learner and teacher alike, and that life without Wisdom is like moving in darkness without Light—we stumble and fall, hurt ourselves and going on come to new griefs and new sorrows....

"What an accumulation of Knowledge has taken place! Some of it, like buried cities, is forgotten. Much of it moulders in libraries and museums.

Should not an attempt be made to draw pertinent attention to those particular nuggets of knowledge which make man more healthy in body, more wealthy in mind, more noble in heart, more self-sacrificing in spirit ?...

"The ills of nationalistic patriotism are now recognised; unless, in this as in other matters, India learns from the blunders and consequent suffering of the so-called advanced nations and acquires the Spirit-view, that Humanity is One, not only can she not contribute her own share to the common good, she must lose her grand opportunity to take her place as the moral teacher of the race....

"The Western civilisation has been a sinking continent; a New World must arise, a Virgin World where effete ideas and theories which have been tried and found wanting will be abandoned. The Knowledge that the Moral Law functions—whether we like it or not, recognise it or not—and that it is the part of wisdom (which is real security) to work with that Moral Law, must impress the minds of a growing number if the New Order is to enjoy peace and achieve progress. Much is being written and many efforts are being made to usher in the civilisation of the International World....

"Bigger concepts are on their way but once again failure will dog their manifestation unless this fundamental teaching becomes more popular than it is today, *viz.*, that the Moral Law governs the human kingdom, that it knows neither wrath nor pardon and that it favours not big powers but grinds the grinder to dust and ashes. To popularise the great truth of the Moral Law, in which are implicit several important doctrines and ideas, men, however few, must become at least partial embodiments and examples of that Law to some extent. It is our hope and our dream that at least a few will live with faith that Karma is the truth, and that individuals like communities and nations reap from their own sowings. But as the sowing is a process continuing every hour we can prepare for a magnificent harvest in the years to come. In that hope and for the fulfilment of that dream—vast and glorious—we have stirred a little flower in Bangalore and who knows what Gods in what Stars will not respond to humble earnestness, deep devotion, and the spirit of goodwill ?..."

This project, we believe, offers a lead which those who seek to build for permanence may profitably follow. For it not only promises relief from the present spiritual poverty of modern India; it also offers a sound basis for the bringing together of East and West in sympathy, for mutual co-operation. It points the way to a united world.

III.—GROWTH OF THE IDEA OF HUMAN UNITY AND WORLD COMMUNITY

[The following article is by **Sir Rustom P. Masani,** a former Vice-Chancellor of the University of Bombay, who sponsored last August the founding at Bombay of the Indian Institute for Educational and Cultural Co-operation. Its objects, as outlined by him, are "to draw together Indians, men and women, of intellect and good-will; to facilitate their collaboration in enriching the cultural and intellectual life of India; and to prepare the Indian people to co-operate with other nations for the promotion of international good-will and world fellowship." This Institute, like the Institute of Indian Culture at Bangalore, founded the year before, like the Asian Relations Conference just held, is an expression of the great spirit which is moving in world affairs, towards cultural integration, towards fellowship, towards peace. Idealists and lovers of their kind may take hope when there are such manifestations of good-will on every hand. Sir Rustom also attended the Conference, for which this article was primarily written, as a Distinguished Guest.—ED.]

What is to be done, O Muslims? for I do not recognize myself,
I am neither Christian nor Jew, nor Gabr nor Muslim,
I am not of the east, nor of the west, nor of the land, nor of the sea.

* * *

I am not of India, nor of China, nor of Bulgaria, nor of Saqsin;
I am not of the kingdom of Iraqain, nor of the country of Khorasan,
I am not of this world, nor of the next, nor of Paradise, nor of Hell.
I am not of Adam, nor of Eve, nor of Eden and Rizwan.

These scintillating verses of Maulana Rumi not only give ecstatic expression to the Sufi singer's keen sense of union with God and fellowship of man but also reveal his ardent spirit of internationalism and world citizenship. The fatherhood of God and the brotherhood of man are the key-note of the time-honoured philosophy of life given to the world by saints and seers ever since the dawn of civilization. The earliest sages of India saw nothing but unity in diversity. The end of all sciences, according to ancient Hindu philosophy, is the realization of the unity of all things that exist—unity of the Supreme Being, unity of the universe, unity of the human race, unity of culture, of all knowledge and sciences and of all fields and phases of human activity. If India's tradition of education is the oldest, this concept of unity underlying the teaching of its seers and philosophers is older still.

Long before the Aryans poured into India and commenced their civilizing process, the peoples whom they displaced and whom their predecessors had displaced, had built up a civilization akin to, if not higher than, that of the Aryans, so much so that it is held by some that Mohenjo-daro marks an early stage of evolution of Aryan culture. Each invasion has led to the fusion of the old civilization with the new, but the underlying unity of Indian thought and Indian culture has remained the same and has considerably influenced the philosophy of Iran, Arabia and neighbouring countries. This is a subject in regard to which much exploratory work remains to be done conjointly by scholars from various countries in the East, particularly Afghanistan, Iran, Iraq, India, China and Russian Turkestan. The Conference can give a great impetus to such in-

vestigation and research.

Not only the earliest poets and seers but also the earliest sovereigns, statesmen and lawgivers have dwelt on the vision beautiful of human unity and world community. To Asoka, whose empire extended over almost the whole of India, belongs the glory of being the first and foremost potentate who placed before humanity and the world generally the goal of international comity, world-peace and brotherhood not only of human beings but also of all living beings. In Rock Edict VI the Beloved of the People says : " There is no duty higher than the welfare of the whole world " and in one of the Kalinga (Orissa) Edicts he observes,

> All men are my offspring. Just as for (my) offspring I desire that they be united with all welfare and happiness of this world and of the next, precisely so do I desire it for all men.

In another Kalinga Edict, intended as an instruction to his followers concerning his policy towards his unconquered neighbours, this most successful of empire-builders declared :—

> This alone is my desire with regard to the borderers, that they may understand that the king desires that they should be free from fear of me, but should trust in me ; that they would receive from me only happiness and not sorrow ; that they should further understand this, that the king will bear with them as far as it is possible to bear, that they may be persuaded by me to practise *Dharma* in order that they may gain this world and the next.... Having given you instructions and made known my will, nay, my immovable resolve and vow, may I be free from debt (to them).

Interesting monographs could be written to show how the missionary zeal of Asoka in spreading the teaching of Buddha far and wide and establishing world-peace and how the message of human unity and world community which Buddha himself had taken from the sages who had preceded him, influenced the thought and philosophy of life and statecraft of people in the West.

How the Greeks were brought into touch with India through Iran and how Indian ideas came to influence the development of Greek philosophy and how it in turn influenced the philosophy of the other countries of the West is a story that yet remains to be related. Whether Rome developed the idea of world community as the result of Indian influence or not, there is no doubt that she gave a great impetus to the growth of the idea of internationalism in the Western countries from the earliest times. When her heart beat soundly and the intoxicating influence of conquest had not transformed the old civic patriotism into a definite belief in Rome's manifest destiny " to become mistress of the world," Cicero proclaimed a " universal society of the human race " and Lucan foretold a time when the race would cast aside its weapons, and all " nations will learn to love. " " My country is the world, " exclaimed Seneca, and Epictetus and Marcus Aurelius prided themselves on being citizens of the world.

After Asoka, another potentate of India who achieved great fame for his gospel of human brotherhood was Akbar. His keenness to ascertain the truth in every religion and the Hindu-Muslim unity achieved during his administration are too well known to need any reference. At the present moment, however, when Hindu-Muslim discord is undermining the foundations of national and international unity, it seems necessary to recall how he strove for the unity of the two communities.

When also the so-called civilized races need to be taught how subject races should be treated with tolerance and respect, the story of that enlightened monarch's treatment of his Hindu subjects, his daring efforts to cement the union of the two communities and the catholicity of his views will bear repetition. From the point of view of cultural co-operation of nations it would be particularly useful to recall how he gathered round him the best brains of his time and set them to work on the translations of the Hindu Shastras and epics and books on science and philosophy. Conquest was thus robbed of its sting but it could not also be robbed of its demoralizing influence which brought about the collapse of the Mogul Empire in India, just as the Roman Empire, the mightiest on earth, had ultimately been brought to an end.

Since Akbar's days, Hindus and Muslims have lived until recently in peace in India, be the rulers Hindu or Muslim, Portuguese or British. The recent disunity can in no way be called a religious conflict ; nor can it be called a cultural conflict. It is mainly, if not solely, a political conflict and must be dealt with as such. The disunity prevailing among the other countries of the world can also be traced to economic or political causes. All such strife is but a reflex of the world in ferment due to economic and political disequilibrium and primarily to the fact that there are still working in man primitive combative tendencies and mental forces which take him back millions of years but which can be rendered amenable to control and direction if the leaders of thought and statesmen of the world jointly and earnestly set about it. The idea of human unity and the idea of world community still are and will remain the same everywhere.

Certain factors fomenting ill-will and racial discord, however, threaten to disrupt the unity of the human race, if not counteracted by the concerted effort of all nations. Various fallacious ideas and beliefs which are regarded as indisputable scientific truths, such as the so-called innate differences among different people and the racial purity and superiority of the white people, were disseminated by early anthropologists during the last century with an air of scientific knowledge. They were believed to rest on the scientific study of races according to the divergences of their cephalic index, their colour, their facial angles, height and other peculiarities. Human races were divided into two types, superior and inferior; to use the names with which we in India are familiar, Brahmins and Sudras. Thus were raised impenetrable barriers between men with thick and narrow skulls, those with thick and thin joints, those with straight and curved foreheads, those with small and large nostrils, those with white and black skins, those that were tall and those that were stunted. Not a few votaries of the science of man protested against thus building up theories of inequality and immutability on incomplete investigations, or erroneous observations, or racial prejudices of the so-called scientists. It has been now amply illustrated that races show nothing but skin-deep differences, mere accidental modalities attendant on their respective historical evolution in the past, in no way so powerful as to efface the substratum common to all humanity.

"The only 'savages' in Africa" said Dr. Felix von Luschan, Professor of Anthropology in the University of Berlin, in one of his University lectures, "are certain white men." In a paper subsequently read before the first Universal Race Conference he declared that he still adhered to his words and added that he was convinced that certain white men might be on a lower intellectual and moral level than certain coloured Africans. With the South African racial problem looming large in the deliberations of the United Nations at the present moment a few more authentic pronouncements on this subject would be helpful.

Persistent effort is necessary to dispel antisocial and anti-humanitarian tendencies which are supposed to have been based on scientific research but which are in reality based on a fragile framework of sophistry. A very laudable effort was made in that direction in 1911 when the First Universal Race Conference was held at the University of London. The object was to discuss in the light of science and the modern conscience the general relations subsisting between the peoples of the West and those of the East, between so-called white and so-called coloured peoples, with a view to encouraging between them a fuller understanding and a more friendly feeling and co-operation. Hopes of human unity raised by the Conference were, however, rudely shattered within three years by the world catastrophe which shook the foundations of human solidarity, followed by another global conflict in which we have seen race prejudice at its worst. Instead of an advance there has been a set-back.

The nations of the world are therefore once more attempting to remodel humanity on the time-honoured principles of human brotherhood, human equality and human justice. Once more are the victors and the vanquished all put on their trial. On their answers to the question whether human beings have the strength and wisdom, courage and unselfishness, steadfastness and faith, to unite in organizing international life on solid foundations will depend the salvation of human society. Numerous obstacles in settling problems of great complexity have to be overcome. Sacrifices of peace more exacting than sacrifices of war will have to be made. The beginning is not very promising. Attempts are made to whittle down the Atlantic Charter and the Moscow and Tehran Declarations. The new world order that will emerge is not, therefore, likely to come up to the expectations raised during the days of the War by the hymns of love and the lays of freedom from want and fear, with which the united nations were sustained in their days of trial.

Such, however, is the course of human evolution. But even though there is and will be a difference between promise and performance, even though intolerance and injustice may seem to be rampant, there is reason for hope if we take, as we must, a long view of human evolution. Let us not mistake the marginal eddies for the stream. The pendulum will swing backwards and forwards, but there are clear indications in the history of human progress during the past centuries that in the course of social evolution racial bigotry and antagonism are gradually being eliminated, and that humanity advances, though slowly, towards the

goal of human unity. It may yet take years of human progress upon the earth, years of better organization and co-operation among individuals and nations before the ideal of universal brotherhood is attained. Universal justice through international comity and action is, however, the goal of human history; and the lesson taught by the last two wars is that the salvation of the world lies not in wars, nor in peace pacts. but in friendly union and co-operation.

After all, the ideals of world peace and world fellowship have not been mere dreams. Century after century the process of conciliation and arbitration to prevent or end disputes and to promote harmony and unity has increased in definiteness and authority. At first arbitration clauses were inserted in commercial and other treaties. Then arbitration treaties proper began to be negotiated and towards the end of the last century it was increasingly felt that concerted international action was necessary to organize peace. About this time the famous Polish banker and author of a standard work on warfare, the founder of the Museum of War and Peace at Lucerne, Jean de Block, vividly brought home to the statesmen of the world that, as between Powers of nearly equal strength warfare would in future be a suicidal deadlock, a struggle without possibility of decisive result and ruinous to both parties. These were conclusions drawn by the author in the light of improvements then made in the death-dealing efficiency of arms since the Franco-German War.

During the closing days of the last century the Hague Conference marked an advance upon previous European "concerts." It established a Permanent Arbitration Court. The League of Nations elaborated the idea in the establishment of an international court but it failed to preserve peace for reasons well known to the student of recent history. Nevertheless, despite continuous discord there has been on the whole a growing tendency on the part of the peoples of the world to get together. Many nations and races who fought side by side during the last war and mingled their blood have been now attempting to forge fresh links of union and co-operation in political as well as social, economic, intellectual and cultural fields. Several new international organizations have been formed for mutual help and although the beast in man is seen to overpower at times the angel in him, each such struggle invariably ends in a wider conception of and better effort for international fellowship and co-operation.

RUSTOM MASANI

ENDS AND SAYINGS

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

Almost all the countries of Asia were represented at the epoch-making Asian Relations Conference held at Delhi late in March. Some of the major speeches are referred to in "Asia Gives a Lead," published elsewhere in this issue.

Greetings were given or messages read on behalf of Afghanistan, the Arab League, Bhutan, Burma, Cambodia, Ceylon, China, Egypt, India, the Indonesian Republic, Iran, Japan, the Jews of Palestine, Malaya, Nepal, Siam, Tibet, Turkestan, Turkey, Viet Nam and six Republics of the Soviet Union as well as from Sir Tej Bahadur Sapru, whose Indian Council of World Affairs sponsored the Conference.

One of the most significant messages was that sent Pandit Nehru by Dr. Tai Chi Tao, President of the Executive Yuan of China, in which he urged that the peoples of Asia should take cognisance of the serious fact that humanity is approaching the cross-roads of regeneration and self-annihilation.

He ascribed this crisis to the "total lack of understanding of the teaching of the ancient Sages of Asia, and saw the remedy in the brotherly co-operation and mutual confidence which would fulfil those Sages' aims.

As the Afghan leader, Dr. Abdul Majid Khan, truly said, "We have to live together if we are going to live at all."

Dr. Ghulam Hussain Sadighi, leader of the Iranian delegation, struck the right note in calling for harmony among the Asian peoples "without distinction of nationality, caste, creed, race or religion." It was, he said, imperative that all the Asian nations should come together and be good friends for all time to come since they were partners in one another's happiness.

Does not the same apply to all the nations of the world?

"Asia is one," proclaimed Dr. Burhanuddin, leader of the Malayan delegation, and its countries represented at Delhi were "like so many rivers converging into one mighty ocean, India." It was for a great country like India to give the lead towards the achievement of Asian solidarity. We would go further and say that it is from a regenerated India that the lead towards world solidarity must come.

Mark Starr writes in *The Saturday Review of Literature* (U.S.A.) for February 8th on "The Coming Revolution in Adult Education." He recognises the need of "new outlooks to face the changing circumstances," of expanding loyalties beyond tribal frontiers, of co-operation with other peoples on the basis of "human beings first," regardless of national labels.

He offers good suggestions on adult education methods, from the raising of the standard of radio, "potentially the greatest educational agency at our disposal" to forums and courses in industrial and labour relations. He recommends, besides, education in the workings of government and the rela-

tion of the individual to the State, etc.

But all this and nothing more may leave us in a position not very different from that of which he complains :—

> We acquire more and more facts but lack the loom of social intelligence to weave them into a consistent pattern.

Would "education in the responsibilities of political democracy" indeed, as Mr. Starr believes, "prove an effective insurance against mass hysteria, race riots," and "unsocial behaviour such as hoarding"? We doubt it. These have their basis in the moral nature, not in the mind, to which the plans of Mr. Starr all seem to be directed. His proposed effort is like a well-built car without an engine. The intellectual basis might be furnished but the driving force would be lacking unless adult education made its appeal to the heart as well as to the head. Forums for philosophical exchange, courses in the inspiring truths which all the great religions offer, broadcasts on noble characters of the past as well as on the cultural contributions and the difficulties of various nations and peoples, these can quicken, where information, however necessary, on such matters as the functioning of city and state governments alone must leave the people cold.

Mr. Starr's plan is quite in line with the modern educational folly of training mind and body while ignoring character and letting the emotions and the desires run wild.

Provision for the aged is less of a problem in India, with its shockingly low life expectancy, than in Britain, where the extension of the life span has greatly increased the percentage of the old in the total population. The Nuffield Foundation recently sponsored a Survey on the Problems of Ageing and the Care of Old People. The Report of the Survey Committee, headed by B. Seebohm Rowntree, has been published for the Foundation by the Oxford University Press under the title *Old People*.

Social insurance for all age groups has been on the increase in England since 1908, when the Old-Age Pensions Act was passed. Supplementary pensions were provided in the Old-Age and Widows' Pensions Act of 1940. The coming into full operation in about two years of the National Insurance Act, 1946, will further improve the position of the old. There is, indeed, the Committee points out, a danger that the burden of maintaining the aged may result in lowering the national standard of living, unless the able-bodied continue working after reaching pensionable age. Many of the elderly, as distinguished from the aged and infirm, are quite capable of such continued work, as an industrial survey has established. While less speedy, they are often more regular and reliable than many younger workers.

The lack of occupation is, in fact, one of the difficulties of the aged, whose health as well as spirits will be benefited by less time to feel lonely and unwanted. Fortunately, the percentage of the aged living in institutions is not more, it is estimated, than 5 per cent.—the rest living in their own homes or as lodgers with their children or others. Plans for the amelioration of the conditions under which they live include prominently more suitable accommodations and opportunities for recreation and for social contacts. There is less acute poverty among the old in Britain now, but the Committee Report makes plain how much employment opportunities and friendly interest and sympathy can add to their well-being and their happiness.