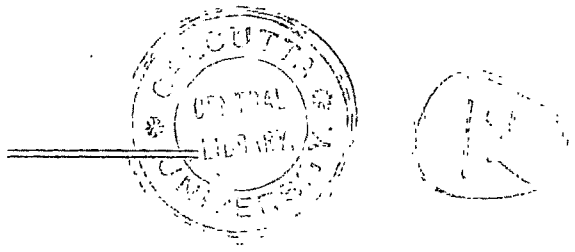
# THE ARYAN PATH



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

—*The Voice of the Silence*

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# THE ARYAN PATH

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

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## FAITH IN SCIENCE

[**Prof. A. M. Low,** author of several works, including *Our World of Tomorrow*, was responsible for the Radio Robot in 1916 when he commanded the R. F. C. Experimental Corps. He demonstrated a system of television in 1914. In this war, he again served at a Command Headquarters. Among recent inventions are included two explosives, a new gun sight, an anti-tank device, and a rocket-firing aeroplane in 1940. This complacence-challenging article is a telling blow for the disenthralment of human thought from the superstition of scientific no less than of religious finality. An open-minded attitude to empirical as well as traditional knowledge is hopeful as a condition precedent to the search for the animating principle within the kernel of matter, as to the recognition of the possibility of truth in the claim of ancient science that there exists a Soul of things, of which external form is the inadequate expression and the veil.—ED.]

I am asked if we should have faith in Science! It is an impossible question, for neither you nor I know the meaning of either word. We have only begun to learn. We are still little removed from Newton's day when he pictured the seeker for knowledge as a child on the seashore occasionally finding one pebble a little brighter than the rest.

All things are matters of opinion in this year of grace. All facts depend upon the number of people who believe them to be true and I suggest, very seriously, that faith in any sense is a bad thing and a dangerous weapon in the hands of those who wish to twist the beauty of Science to their own ends.

Not long ago in terms of the world's geographical time—a world, incidentally, so young that it has not yet had time to cool in the middle—Plato decided by the application of logic that flies had about eight legs. For many years this was "fact." Everyone believed it to be true until someone without faith took the trouble to observe and to count them as six. No doubt he was

sneered at for his pains, for observation is always unpopular, although it happens to be the only true occupation for any Scientist.

Galileo is another classic example. Able to save his life or freedom only by agreeing with the majority, whose faith alone held the earth in position relative to the sun. His most bitter antagonists, in this case religious fanatics, fortified by the truths of public opinion and the faith of ingrained reverence, live again today in the spirit of prejudice which fears all progressive knowledge. For Science, alas, is prejudiced. One has only to read the bitterness of any academic debate or to regard the power of propaganda to realise that dogmatism and self-assurance are still the enemies of change. Three hundred years ago women were burnt as witches in England on the evidence of children!

Only eighty years ago medical science declared that a speed of sixty miles per hour would be fatal to the human heart and within the lifetime of many still living today it was confidently stated that heavier-than-air flight was an utter impossibility. Instances such as these abound. I quote the case of an old woman who was seen by three children aged five, seven and eleven to enter a field, turn herself into a horse, then into a rabbit, and then to grow wings and fly away. A judge and jury of the English High Court condemned her to be wrapped in a sheet and dragged through a horse-pond. Because she did not sink she was adjudged guilty and burnt alive. England was not so "Merrie" for that poor old woman!

In my opinion, there are instances in 1945 which differ very little from those of the alleged "good old days." In another century we shall too often appear as foolish as those who had faith in their knowledge so long ago. We seem slow to learn and I shudder to think of the smug contempt typical of Science today when light has still an efficiency of about 2%, engines a miserable 15% and when the human body is still equipped with ears and tails, both bearing unmistakable signs of our monkey or fish-like ancestors.

Personally, I believe that it is our duty to be very diffident when entering the woods of knowledge and to remind ourselves that we may be trespassing upon other people's homes. Until a few years ago we were taught of the difference between organic and inorganic chemistry, but we have now learnt that there is no very sharp division and that it may well be that all things are alive. We were taught matters concerning the atom which, in the light of modern knowledge, were nearly ridiculous and we have so seldom the grace to acknowledge how little grasp we have of any subject whatsoever! Our minds in blind trust are far too like a type of text-book which begins upon a wrong assumption and provides three volumes of complicated mathematical proof.

Some other incentive is needed to

replace the application of faith to our Science which is so poorly described as a catalogue of facts. It is not. We must learn to think with a little doubt in our minds, to test, to query very humbly, and, if I may be forgiven the phrase, we must fall in love with Science if we are ever to see a trifle beyond the farce of unending weighings and measurings. I use the delightful phrase of H. G. Wells when commenting upon far too much of modern research.

Until lately, knowledge was always taken as the key to education. Memory was substituted for intellect, instead of acting as its servant. Many human beings are equipped with a capacity to absorb so-called facts but, if these cannot be applied or used in a new fashion, it is a monstrous exaggeration to speak of their possessors as "intelligent." The total value of such individuals is no more than that of a few second-hand books or a small corner in any public library.

In this respect history is useful. Not as a collection of doubtful facts stated as truth but as points on the curve of time which we can strive to project into the future. This method, well known to the engineer, has for some strange reason escaped the average scholar. We are already beginning to see the value of this predicting process. But only within a decade. Half a century ago it was taken for granted that successful erudition and scholarship were the same thing.

Yet of what value was this faith? It is a fact that Shakespeare by such standards was illiterate, for his knowledge of Latin was negligible. I am tempted to point out that Shakespeare could not have passed Matriculation but I am equally certain that if we could train men to be like him it would benefit the world far more than a system of education which produces little more than the knowledge, speech and soul of a well-trained parrot.

But the farce was carefully maintained until Science came to destroy the childish belief that if a statement had been made for 200 years it must necessarily be important. Devotees of this system were no doubt responsible for the negation of truth by test as opposed to faith. Science was beyond the pale. Doctors must enter the house by the servants' door. The knowledge was too young to be true.

Science attempts to find truth. No more. Research asks for no man's trust. It is not a laborious repetition of other people's work nor is it the juggling of figures, nor the multiplication of detail in an attempt to satisfy an examiner. For if old facts and old beliefs cannot be used to achieve progress or to express new ideas, they are useless other than to those who have nothing to gain and everything to lose by change.

It needs emphasis that our world is subject to change. Everlasting change. Permanence does not exist. It used to be true that chemistry could be divided up into its par-

agraphs and sections until biochemistry arrived. Now, after a few years, we invent such new expressions as electro-chemical physics, if this is not already out of date. Each serves little more than to show how poor is the sum of our knowledge. In what, then, should we have faith? Faith in our courage to learn or to cast off error? In faith because it is the easiest way for the lazy mind devoid of all originality?

The whole history of Science is the story of change. Each day teaches us that we seldom recognise truth. Every moment shows how wrong was the theory of yesterday. Faith in change, perhaps; but let us not fall to the level of blind belief in all that we have learnt as the children we still are, with brains little better than those of dogs. Better only if we are free to think.

In this century we have achieved partial success in the science of radio, in air transport, in television, in X-rays, in atomic knowledge and in synthetic chemistry. Would we say that all this knowledge is final or that we shall not make equal progress in another 100 years? Would we say that we know so much about atomic motion that it is as we visualise it at present? Are we to believe everything of astrophysics that is rushed into print like a kaleidoscopic nightmare?

Lord Balfour once said that most people prefer an insoluble problem to one which they cannot understand. So true that it accounts for a great part of our education today in all subjects where complication lends a sense of knowledge to those who are willing to treat Science as a dictionary of definitions or to speak only the thoughts of others. They are little different from the sages of long after 1066 who debated as to the number of angels that could be comfortably accommodated upon a pin's head. They had great faith indeed in their Science!

It will be remembered, and this is a good example of change, that half a century ago the sting of a bee, the droppings of alligators and the hair of a mad dog were all supposed cures for various diseases. Twenty years passed and no one but a quack herbalist would dare to apply them. Today, the dissolved hair of a cat is a highly successful method of diagnosing certain types of asthma. An even more amusing example in the light of penicillin and allied drugs is that the mould which grew on copper kettles in certain country cottages was extremely successful as a means of curing suppurating wounds. I speak of at least one hundred years ago.

Hypnosis is now a recognised treatment. I know the case of a girl who was attacked in a train at the age of ten. She was too frightened to defend herself, with the result that some stored-up "electric charge" or some nervous irritation gave her a very disturbing habit of twitching. When thirty years old she was given an anæsthetic; when half-conscious she was spanked, kicked and her hair pulled quite hard.

The poor girl flew at her tormentors like a wild-cat but upon her recovering complete consciousness her illness was entirely cured and it only remained for those responsible to find a reason.

It is interesting also to mention the quaint case of the fly colonies. If two boxes of flies are placed some distance apart and the rate of growing and breeding is measured, it is found that the covering up of one box with wood or cloth has no effect at all. But if a form of pink gelatine one-10,000th of an inch thick is placed over one box, leaving the other uncovered, the flies in both boxes lose their rate of growing and breeding by nearly forty per cent.

Am I to have faith then that this completes our knowledge of ether transmission and that in future it will be possible to define why some people we like and others we do not? Will it explain why a cloud of hatred over a whole nation affects itself and other nations too? Does it mean that the day will come when, to protect ourselves from the life that is around us, with its extraneous mental influences, we shall have to surround ourselves with a lead casing? Surely my duty is not to explain these things ignorantly but to clear my mind of belief and to try how such processes can be applied to the service of humanity at large.

In the light of these truths, which seem utterly to disregard all previous teaching, a blind trust in any technical matter cannot lead to the progress which, on the trend of history, appears so vital to us all. Evolution has only just begun on our planet. We begin our lives. Have faith in that, by all means, and from it gaze at the truth that evolution is our law. In the past our bodies began in protoplasmic form within the sea. But the word "began" has no basic meaning. The sea must have been there. The matter may have been created by the sun and this does not imply that we could have in any way avoided the slow process of growth which gave seaweed enough patience to grow roots so that it could live on the shore.

I think that the only duty of the Scientist is to observe and to have the desire to find out, without ever assuming that his task is too easily decided. There is today a great feeling that life exists beyond this particular earth and it would seem very vain to imagine that our world is alone in its inhabited state. We have no proof that the atom itself, with its own planetary system and Milky Way, is not inhabited territory. We have just learnt, and these things are happening every moment, that bats fly in the dark by a system of sound reflection that compares very accurately with that of the radar of which we are so proud. We have just discovered, as a result of development in war weapons, that we may be able to reach the moon by rocket. We fly at 600 miles per hour in a manner that would have seemed uncanny a few years ago. We have found out

how to turn matter into energy on a small scale and it is now suggested that a new apparatus can reverse this process.

Am I then to have belief in infinite truth today? There may come a time in the not very distant future when matter can actually be transferred across the ether. I am not certain if this has already been accomplished on an infinitesimal scale but it almost suggests that the thought and desire of the world may very easily create some of the blessings of which we now think as belonging only to our future life. It is an interesting thought that nearly all progress has for its ultimate object the abolition of material values. We are gradually reducing our bodies to a condition where they can serve our minds and this I may suggest is a far better attitude of life than any faith could possibly bring.

To be sure is not always good for us in our savage state. Let no student of Science forget that we live in mud huts or their equivalent. We have begun to despise our bodies but we have not yet conquered the diseases which occupy so much of our life. We cannot yet cure a common cold. We have not yet learnt to erase the word "impossible" from our minds. We have artificial aids to eyes, hair, teeth and legs, but the claws are still there which used to tear the flesh of living animals. Until we can build our artificial man and teach him by some prenatal method to sort out our vaunted knowledge, we have no right to subject him to the mockery of faith of which the schoolgirl's definition is not very wrong, "Believing something you know to be untrue."

I only believe that I am a thing of time. I may be right about a few partial truths of progress. I seem to be at a point of evolution towards something better tomorrow than it could ever be today. But that is not enough. I pray that I may always wonder. I pray that I may never be so casual as to be certain of anything except that faith to this particular world is an overwhelming vanity and an exceptionally childish form of mental euthanasia.

Everyone should know Hans Andersen's story about the Emperor and his clothes.... Some thieves once arrived at the Court of an Emperor saying that they could spin cloth, from gold and diamonds, so fine that only clever people could see it. The thieves worked their looms for weeks, collecting large quantities of gold and jewels. None dared to admit that they were so stupid that they could not see the cloth. The Emperor walked in his coronation procession quite naked, with two little boys holding up an imaginary train. The entire populace cheered with admiration and praised the beautiful clothes which they pretended to see. After a little while a child put her head out of a window as the cavalcade passed and said loudly: "Why, Mother, he has nothing on!"

The world has not changed very much since that tale was written.

A. M. Low

# I MEET PEARL BUCK

[ **S. Chandrasekhar,** an Indian now domiciled in the U. S. A., writes with understandable enthusiasm of a great citizen of that country—great in her sympathies no less than in her art; it is doubly fortunate when both capacities are found combined in a single individual, as in this modest winner of a Nobel Prize. Breadth of sympathy, even in the inarticulate, is a benignant force, but it is art, whether of novelist or poet, painter or musician, that spreads abroad the conscious recognition of its influence and thus inspires attempts at emulation.—ED. ]

" I am against British imperialism in India. I am against all imperialism, including the beginnings of our own," said Pearl Buck in her New York office at the East and West Association, of which she is the President.

As I began my interview, I thought of the warm and sunny days in Madras when I first read her famous novel *The Good Earth,* as required reading—or, as the assignment said, " to understand something of the life in China and to see how a celebrated American authoress describes an alien culture." The impression created by her works about China during my undergraduate days remained, but I never dreamt that one day I would personally discuss with her India, China and the myriad contemporary problems of our sadly stricken world.

" What do you think the British should do ? " I asked.

" If I may take the Philippines as a parallel, I think the British should set a definite date for India's independence. I am not concerned with the problems of India's domestic disunity," she added. " These domestic problems exist everywhere. China has them. But they should never stand as barriers to political freedom."

" What do you think of India's minority problems ? "

" Most countries, including the United States, have their minority problems," she reminded me. " Only the details differ. I am, of course, against any persecution of minorities, be they religious or racial, but in the case of India I feel the majority also has certain rights which the minority should not veto, especially when it concerns the freedom of all India."

" I am quite sure," she continued, " that if a Constituent Assembly were to be summoned, Indians could get together and draw up a constitution agreeable to all sections. A man like Nehru would not betray the interests of Indians, be they Moslems, Hindus, or Christians."

Pearl Buck has always been interested in the common people and not in the politicians. In the early '30's she visited India. Travelling through the Indian villages, talking to peasants, she learned something of India's common man and saw

India's incredible poverty and low standards of living. But what impressed her most of all, she explained, was the fact that there was a way out. India's problems can be solved, just as China's problems are being solved, she stressed. India's ills are not incurable.

The key to most of India's problems, she believes, is political freedom. Once India is free, her leaders, often now in prison and who are now devoting their entire lives to this cause, could devote themselves entirely to India's social and economic ills.

While her first love is China, Pearl Buck loves India and her people no less. As President of the East and West Association, she has been trying with remarkable success, through lectures, articles, books and exhibitions, to bring the problems and the peoples of the Orient to the Americans and the people of the West in general. Prejudice, she contends, is based on ignorance of our neighbours. Once it is removed, the first step in the wiping out of prejudice has been taken. Her name can be found behind every progressive and liberal cause today in America, including the successful campaign against the Chinese Exclusion Act, for the Indian Immigration Bill and against Negro discrimination.

Pearl Buck describes herself simply: "I am a novelist. I like people. When I can't write novels, I probably am not good for anything else." But to understand her tremendous intellectual integrity and sincere devotion to all liberal causes, and to understand further her literary works, one must know something of her life and background. What has made Pearl Buck not only a great novelist and a remarkable woman, but also a humanitarian?

Pearl Sydenstricker Buck was born in Hillsboro, West Virginia, on June 26th, 1892. Her ancestors, who came to America before the Revolutionary War, settled in the South—the South which believed and still believes in slavery. Telling of her ancestors, she says, "Neither of my grandfathers, although they were men of some property, position and land, was ever willing to buy or sell human beings. My paternal grandfather was often severely criticized because he made it a principle to hire men irrespective of colour, and to pay them equal wages for equal work. So, from my ancestors I inherited a tradition of racial equality."

Her parents were missionaries, and, although she was born in America, she was taken to China when only four months old. "I grew up much alone," she says, recalling her childhood in China. "My parents lived in many places, but when I was a child we moved to a city on the Yangtze River called Chinkiang." She learned to speak Chinese before English. And she grew up in this little town on the Yangtze River, more under the influence of her Chinese nurse than of her parents, whose missionary wanderings took

them far into the interior.

When she was fifteen, she attended a boarding-school in Shanghai. It was her first formal schooling. At the age of seventeen, she returned to America to enter Randolph-Macon College for Women in the Southern State of Virginia. But, although she won honours and became president of her class, she did not enjoy her college life. How could a sensitive girl brought up in China enjoy the undergraduate life of an American women's college ?

She spent the next five years in a little Northern Chinese town where she survived two floods, a famine and many bandit raids. Later, she began teaching English at Nanking University. It was then that she began to contribute to American magazines. Her first article appeared in *The Atlantic Monthly* in 1923. Today her articles, speeches and stories appear in leading periodicals both in America and abroad.

She came to America again to take an M. A. degree at Cornell University. While there, she was happy to discover that *Asia* magazine had accepted her fiction serial. It was in the columns of *Asia* that her abilities as a novelist eventually began to unfold themselves.

She returned to China and settled there, thinking her exciting days were over, when in 1927 there came the nationalist uprising in Nanking. She spent an entire day hiding with her family in a Chinese peasant's hut, while Chinese soldiers stormed the city, shooting all foreigners on sight.

In 1930, the story she had written for *Asia* was expanded into her first novel, *East Wind, West Wind.* A year later appeared *The Good Earth,* which topped best-seller lists for many a month. Since then, she has written profusely. In 1932 *The Good Earth* was awarded the Pulitzer Prize, and in 1938 came the crowning success, the Nobel Prize for Literature, awarded for the entire body of her writings. The first American woman to win this prize, she joined the ranks of Eugene O'Neill and Sinclair Lewis. When the cable from Stockholm arrived, announcing the award, she modestly exclaimed, "I don't believe it ! That's ridiculous—and I dare say a good many other people will say the same thing ! "

*The Good Earth,* of course, is part of a trilogy, *The House of Earth.* The second and third books, *Sons* and *A House Divided* were published in 1932 and 1935 respectively. Miss Buck followed these with a number of other novels, culminating in *Dragon Seed* (1942) and its sequel, *The Promise* (1943), her most recent. Miss Buck is also the author of many collections of short stories, essays and articles; moreover, she has written the biographies of both of her parents—*The Exile* and *Fighting Angel.* What she considers her largest single undertaking is her translation of one of China's most distinguished novels, *Shui hu Chüan,* which she brought out in 1933 under the title *All Men Are Brothers.*

Pearl Buck now lives on a farm in the State of Pennsylvania. In

1935 she married Richard J. Walsh, President and Publisher of the John Day Company, and Editor of *Asia*. In addition to her two older children, the Walshes have now adopted four more. She writes every day, without waiting for that "creative writing mood." She is now engaged in numerous activities, ranging from the Presidency of the East and West Association to the Honcrary Presidency of the India League of America. In addition, she is an adviser of the John Day publishing firm, the President of Asia Press and a contributing editor of *Asia and the Americas*, along with Jawaharlal Nehru and others. It was this magazine that printed her early work and discovered, through her, the now celebrated author and philosopher Lin Yutang, when he was a young writer in Shanghai, unknown abroad.

About her own country, which has honoured her so richly and lavishly, she says, "I find here in America, more than in any other country, opportunities for writers, unknown and obscure, with no influence of any kind, without money or particular friends, to come into recognition, to find generous praise, welcome and many friends. No one could have had more unpromising beginnings than I to write of subjects so foreign and life so far. And, yet, at every step I have found open to the writer one opportunity after another. I am constrained by my own experience to believe that only complete lack of any merit prevents a writer from generous, often too generous, recognition here. And I am further persuaded to this belief because I now see for myself the eagerness with which all young talent is sought for, encouraged and developed. I have as part of my own work, these days, the reading of many manuscripts, which I do partly to discover more of people's minds, but also, and more, for the delight of finding unknown gifted persons, who need the help that I did. And I am not in the least unusual. In many a publishing house, I do not doubt, perhaps in all, there are those who, apart from any commercial interest—indeed, usually, in the case of unknown writers, against all commercial interests—search for talent in the piles of manuscripts before them.

"Mine is indeed a country of matchless opportunity," she continued, "for the artist. I cannot ask for more. When I remember the little, distant, poor room in which I began to write, and when I look about me today, I cannot but feel a great humility and gratitude for opportunity, so freely given and so richly rewarded in America."

As I took leave of her, I felt as I did many years ago when I emerged from a palatial home in Allahabad after interviewing Mrs. Sarojini Naidu. It is difficult to analyze that feeling; nor is it necessary. It was simply a feeling of having been near somebody great—great in the sense of embodying all the best and truest in her respective national culture.

If Pearl Buck were a mere nov-

elist with an enviable ability to portray human hopes and fears, struggles and aspirations, she would be remarkable enough. She would perhaps then be as important as many other novelists, equally versatile and equally well known. But Pearl Buck's title to eminence happily does not rest on her authorship alone. Her art is not for art's sake, however laudable art by itself may be. Her work has a deeper end, a nobler objective, constantly aiming to enlarge international understanding and to widen our tragically limited mental horizons. It is because she is a humanist and a champion of all progressive and liberal causes that I salute Pearl Buck.

It is in this ability to see, understand and sympathise with the legitimate longings and abiding aspirations of the human spirit—whether it be in the despised Negro, the exploited Puerto Rican, the discriminated-against Chinese or the politically enslaved Indian—that Pearl Buck rises far above the crowd of contemporary authors. It is in this that she comes closest to our own Sarojini Naidu. When India comes into her own, Sarojini Naidu will be remembered not for her poetry, though she is a poet of considerable distinction, but for her tireless efforts in the cause of India's freedom. When the slim volumes of her poetry are shelved, she will continue to be remembered by countless generations of future Indians as an impassioned voice of human freedom. Pearl Buck, like Sarojini Naidu, affirms and fights for her faith in the supreme need for lifting the bonds of fear from the human spirit and setting it free all over the world to enable us to build the One World of Tomorrow.

S. CHANDRASEKHAR

## FARMERS' CLUBS

It is well known that in India the peasant has nearly six months in the year hanging heavily on his hands. This long interval of enforced inactivity could, however, be turned to advantage by his being employed in some sort of small-cottage industry, and in a few places this has been done. But still he has ample leisure. To harness it, therefore, profitably, Farmers' Clubs have been started recently in the Panjab. Every club, says the sponsor, Mr. W. Cowley, Provincial Secretary of the Punjab Branch of the Boy Scouts Association, will have four aims before it: first "to learn to understand the soil, animals and plants"; secondly, "to grow food and live a healthy useful life"; thirdly, "to encourage vigour of body and quickness of mind through love of games and sports"; and, fourthly, "to develop self-respect and humility among the young people of the countryside." "The programme will include not only agricultural instruction but also subjects like local history, geography, nature study and recreational activity." (*Indian Farming*, October 1945) The organisation will keep in close touch with the headquarters of the National Federation of Young Farmers' Clubs in England.

G. M.

# RACE PREJUDICE: A TWO-EDGED SWORD

[ **Dr. Oliver C. Cox,** who received his doctorate from the University of Chicago, is Professor of Sociology and Economics at the Tuskegee Normal and Industrial Institute at Tuskegee, Alabama, an educational institution which stands as a monument to the faith and vision of its founder, that outstanding leader of his race, Booker T. Washington. Mr. Cox here diagnoses ably the psychological and moral ailment of race prejudice, without prescribing, except indirectly, for the patients. The remedy, in fact, has to be found by each sufferer for himself. An unreasoning prejudice cannot be reasoned out of existence. But Mr. Cox offers a clue when he points to the exploiting group as those who feel race prejudice in every case. Cease exploitation and race prejudice may die of inanition !—ED. ]

It has been seldom recognized that, although race prejudice is one of the most universal social attitudes, very few people seem to understand just what it really is. As a matter of fact, the present writer knows of no book or article, learned or vulgar, which presents a convincing explanation of race prejudice. And yet all over the world people express and feel the collapsing, constricting effects of race prejudice. To be sure, many persons have attempted to isolate this attitude but ordinarily the most candid of them have admitted the insufficiency of their conclusions.

The crux of this problem seems to inhere in the difficulty of distinguishing race prejudice from other conflict or social-distance attitudes common among all peoples. It is well known, for instance, that any organized social group will ordinarily tend to think of itself as better than other groups. And sometimes the basis of the favourable estimate may appear exceedingly trivial. The sociologists have called this tendency of a people to judge all others according to its own standards ethnocentrism. Sometimes ethnocentrism is mistaken for race prejudice.

Then, too, there is the separative attitude known as intolerance. Intolerance is probably known among all peoples; and it may engender violent conflicts between groups living in one society. The expression of intolerance will always become apparent when a subordinate group attempts to reject some aspect of the culture which the dominant group deems vital to the peaceful continuance of the social order. Some of the most conspicuous examples of intolerance are the antagonistic relationships of the Roman Catholic Church and heretics or Protestants in the later Middle Ages, and the continual antagonism between the Western nations and the Jews. Sometimes, also, intolerance is mistaken for race prejudice.

Then, again, there is caste relationship. The caste system apparently had its beginning in the Vedic days of the struggle for power between the Brahmans and the

Kshatriyas, the resolution of which was the ascendancy of the Brahmans and the ordering of Hindu society principally on a basis of group function. There may be extreme forms of social distance, frequently called impurity, existing between caste and caste, and this has been mistaken for race prejudice. Indeed there is a convinced school of race relations, especially in the United States, which believes that race relations are caste relations. This school, however, has been rather more spectacular than creative.

All these types of social attitudes —ethnocentrism, intolerance, caste distance—may generate apparently the same conflict emotions between groups, but they should not be assumed to be identical because of this. We should, for example, consider the physician who makes the identical diagnosis for every ailment which produces a fever, totally unschooled.

What, then, is race prejudice? To answer this question we should clearly realize that race prejudice was unknown to the world before about 1492, the period when Europeans, white people, began to move into the countries of the coloured peoples of the world for the purpose of exploiting them and their resources for a financial profit. Race prejudice developed gradually from the days of the Portuguese adventurers of the fifteenth century to the modern age of German Fascism.

When the Portuguese began to move into the lands of the coloured peoples to exploit them according to the principles of the nascent capitalism, Europe did not know race prejudice. It had, however, well-developed attitudes of intolerance. As a consequence, the depredation of Moors and Africans was justified in terms of religious intolerance; thus the early relationship of Africans and Europeans involved only the rudimentary beginnings of race prejudice. The captured Africans who became servants in Portugal and in Spain were conceived of as heathens or infidels, not as innately inferior human beings. Therefore they were rather readily converted; and, upon this, they became Christians of full status in society.

Of course, to convert a man was to lose the right to exploit him as a slave; in the bringing of souls into the service of God the exploiter's pocket-book tended to be affected adversely. The conflict of interests had to be resolved, and the immediate problem was that of bringing God to the side of the pocket-book. In the West Indies, the Spanish priest Las Casas, champion of the Indians, opposed their enslavement, but the mine and plantation owners argued that only through enslavement could the Indians be converted to Christianity. And so, in the process of converting them, all the Indians of the West Indies were exterminated. The ruthless and insatiable maw of capital had just begun to prey upon the coloured people of the world. To be sure, it was to have no compassion for European workers either,

but it was some time before its evils came home to roost.

The next great step in the development of race prejudice was taken principally among the Anglo-Saxon capitalists. The problem of conversion always limited the exploitative freedom of the capitalists but the northern Protestants were hardly restrained by the old religious views. First they argued that even if the coloured person was converted to Christianity, he would not, because of that fact, be relieved from his duty to be a slave. Then they evolved the grand philosophy that the coloured peoples were incapable of cultural conversion. At least, they developed scientists to show that the coloured peoples possessed only lower degrees of capacity for cultural conversion, which meant that they were innately inferior, a fact which justified their continued exploitation by the superior white race.

Since we cannot go into the details of the development of this attitude of race prejudice, we shall have to say what it is rather dogmatically. Race prejudice is an attitude developed almost exclusively among white people for the purpose of facilitating the capitalistic exploitation of the coloured peoples of the world. It insists that the coloured people are inferior, but the basis of this insistence is the capitalist need for exploitation.

Of course, we do not mean to say that only white people have the capacity for race prejudice. What we mean is that it is among Europeans that the tremendously dynamic system, capitalism, developed; and that Europeans carried this system, in person, all over the world. The Europeans organized the world for race prejudice. If we see the real basis of race prejudice, its exploitative basis, it should become clear that none of the coloured people had race prejudice for whites when the first contacts were made.

In fact, no coloured people today are race-prejudiced against whites in any part of the world for, wherever whites live among coloured peoples, the whites are the exploiters.

By about 1900 the Anglo-Saxons had achieved undisputed mastery of the world. They were—indeed still are—the master race. But there were other white people, the Germans particularly, who were developing a philosophy of racial superiority and the terrible means of implementing that philosophy. Almost all the coloured people of the world and their resources had been divided up among the Europeans and Americans. The justification for this being that white people are the superior race of the world. Among the white people those who held most of the world's resources were naturally considered "most" superior, a place which the British people easily took.

The Germans had to build up a tremendous argument of racial superiority to overcome this clear evidence of a master race. They were, however, successful enough to

convince themselves that every racial theory supported their claim to the title of the master race of the world; and, in 1914, they set out in a world war to demonstrate the correctness of their theories.

They were unsuccessful; the English and Americans still remained the master race; but that proved nothing. In theory the Germans proved to themselves that they were fundamentally successful. Hence they proceeded to develop new leadership and, finally, with an outspoken ambition to rule the world as a super-race, they plunged Europe into a second catastrophe, making it an earthly inferno for Europeans themselves. And the end is not yet —race prejudice is indeed a two-edged sword.

OLIVER C. COX

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# A CHARTER FOR WOMEN

"I am deeply interested in the future of this country and I know that woman has an important part to play in its construction. Those who ignore the fact or believe that national life can be rebuilt without the aid of woman do not know what national reconstruction means." Thus Shrimati Hansa Mehta concluded her presidential address before the 18th session of the All-India Women's Conference at Hyderabad (Sind) on the 28th December. Her speech is a fervent appeal to every woman to prepare herself for the fulfilment of the goal ahead—"the emancipation of woman and through woman that of the country."

With this object in view the speaker outlined the salient features of a charter embodying a woman's rights, both as an individual and as a member of society, as also her responsibilities. The basic principle underlying this charter is the freedom of woman and her equality with man in all departments of individual as of social life. No longer is woman to be considered in any way inferior to man. She is entitled to the same opportunities in all fields, education, health, work and professional careers; she must be given the same rights in all matters related to property, marriage and family. In this reconstruction the housewife should not be left out. The speaker pleaded for the recognition of her work and her right to leisure.

Women have an all-important part to play. "Our Conference has always stood for non-violence and peace," declared Shrimati Hansa Mehta. "We can assure the women all over the world that we shall join hands with them in their efforts to realise these ideals. Let us, women of the world, unite on this great issue to establish real peace whose foundations rest on freedom for all, tolerance, justice and equality."

# SOCIALISM IN THE WORLD OF TOMORROW

[ Whatever may be the Socialism of tomorrow, that of today, as brought out in this eminently fair analysis by the veteran British Socialist **Mr. G. D. H. Cole**, presents the sorry spectacle of a house divided against itself. Socialism is essentially international because it is concerned with man *qua* man. It needs to be remembered that it includes far more than the mere economic security with which it is too often equated. Socialism rests on the ideal of Universal Brotherhood. But the higher Socialism, like Democracy itself, is not for men of matter living in a world of sense. It seeks a brotherhood not of bodies only but of all men as Souls. Its watchword is not rights but duties. It seeks not a reversal of rôles between the proletariat and their present masters but the good of all. It seeks not to pull down but to raise, and it must war upon the widely prevalent poverty of morals and of mind no less than on the only less wide-spread material want.—ED. ]

Anyone who ventures to write now about the future in any spirit of prophecy has to take enormous risks of being wrong, and of being proved wrong almost before the ink is dry on the page. I am writing this article at the beginning of October 1945 and, as I write, the Council of Foreign Ministers of the five leading United Nations has been meeting in London and disagreeing about nearly everything, and has actually dispersed without reaching even an agreed report on its proceedings. A Labour Government, professing allegiance to Socialism, is in power in Great Britain ; but on most issues raised at the Council of Foreign Ministers there seems to be more agreement between Socialist-governed Great Britain and the capitalist-governed United States than between the former and the Soviet Union. To all appearances, both the Soviet Union and the United States, the one primarily in Europe and the other in the Far East, are more intent on playing at power politics than on laying the foundations for a new society based on internationalist ideals ; and, if Great Britain is not quite so clearly taking the same line, the reason seems to lie more in lack of power than in lack of will.

Certainly there is not the smallest sign of Great Britain and the Soviet Union joining hands in a grand alliance designed to ensure the triumph of Socialism over all Europe, and therewith to ensure its rapid progress in other continents. The Soviet Union is not basing its foreign Policy on any such union of Socialist forces : it is striving rather to secure for itself a position of authority in Eastern and Central Europe, and to build up a solid bloc of mainly Slav countries under Communist leadership. Its statesmen remain deeply suspicious of those of the West—and

not less of Western Socialists than of statesmen who belong to other parties and support the capitalist régime. On the other hand, British Labour statesmen align themselves with the Americans in demanding more "democracy" in Eastern Europe, and not more Socialism. There is a sharp clash between rival conceptions of "democracy" in the background of these debates; for, whereas the Social Democrats and Labour Politicians of the West think of Socialism as a far-off objective to be won gradually on a basis of parliamentary institutions, and therefore put the achievement of these institutions in the foremost place among immediate objectives, the Russians think in terms of an immediate social revolution in each country as the means of laying the foundations for a Socialist society, and remain entirely sceptical of the will to achieve Socialism where it is manifested in any other form.

True, the Communities in the Western countries are not at present trying to make social revolutions; but that is because they do not feel strong enough to carry them through and consolidate them with success, and it has the paradoxical result that they appear not to be aiming at Socialism at all, and to be often more ready to ally themselves with non-Socialists than with Social Democracy. This attitude is quite intelligible, though many Western Socialists seem to find it hard to understand. If one grants the Communist premise that "gradualist" parliamentary Socialism is not really Socialism at all, because it lacks the requisite revolutionary foundations, there is no good reason for Communists to support it, except on purely tactical grounds. In their view, it is bound to fail; and their duty is not to let themselves be dragged down by its failure, but to bide their time until conditions do become ripe for the social revolution they regard as indispensable. Meanwhile, they feel free to follow a purely opportunist policy, designed mainly to give all help they can towards strengthening the world power of the Soviet Union and enabling it to extend its sphere of influence over the largest possible area.

Thus, the place of Socialism in the world of tomorrow becomes extraordinarily hard to predict; for Socialism is not struggling as a unified movement to conquer the world, but is divided against itself, and is showing its inability to formulate any united policy even for the most immediately pressing tasks that confront it in this war-scarred world. There is no common Socialist policy for Europe, none for the treatment of Germany, none for the handling of colonial problems, none, beyond the merest generalities, for the building of the new structure of world government adumbrated at the San Francisco Conference. If there were, Great Britain and the Soviet Union, both governed by Socialists, would be acting closely together, and their combined policy would clash sharply with that of the United States, as

the protagonist of capitalist revival. No such things happen, because Socialism is unable to act as a concerted movement in face of the fundamental divergence between West European Social Democracy and the Communism which has spread out from the Soviet Union and takes Soviet leadership as its sheet-anchor in a world of storm.

Take, for example, the storm which is at present raging round the Balkans. In Bulgaria, Rumania and Hungary there exist Governments, sponsored by the Soviet Union, which Great Britain and the United States have so far refused to recognise on the ground that they are not sufficiently "democratic." In this connection, "democratic" appears to mean parliamentary, in the sense of allowing a multiplicity of political parties, "free" election contests and rights of propaganda for all opinions, and government resting on an electoral majority. This is not at all what the Russians understand by "democracy." In their mouths, it means an uprooting of feudal landlordism and financial capitalism, an eradication of counter-revolutionary movements which uphold either of these forces, and government, however chosen, that bases itself firmly on the principles of the social revolution. That the American representatives, who are used to regarding capitalism and "democracy" not merely as compatible, but as two aspects of their own way of living, should object strongly to the Russian version of "democracy" is natural enough: it needs more explaining that the advent of a Labour Government in Great Britain should apparently have in no wise weakened the British association with the American attitude.

The truth of course is that the British Labour leaders are liberal parliamentarians even more than they are Socialists. This does not mean that they are not Socialists: it means that they regard Socialism not as *the* end, to be pursued by all possible means, but as the logical and desirable culmination of liberal parliamentary democracy. They value the parliamentary system, not as a means to getting Socialism, but for its own sake, as embodying a liberal tradition of civilised living which has been established by a succession of struggles extending over centuries. They would not give it up in order to get Socialism, and many of them find difficulty in recognising as Socialism any system that is not based upon it.

In the Soviet Union, and over most of Eastern and Central Europe, such ideas not merely have no appeal: they are altogether unintelligible. For neither Russia nor any country of Eastern Europe has any such tradition of liberal parliamentarism behind it, or has any conception of its value. Of Central Europe this is not quite so true, because such countries as Czechoslovakia stand on the frontiers between East and West, and have a greater traditional understanding of Western traditions and ideas. To suppose

that, if Bulgaria, Rumania, Hungary or Greece were endowed with a complete set of parliamentary institutions on the West European model, these institutions would work in anything like the West European way is utterly to mistake the realities of politics. Institutions can be imported quickly : traditions cannot. And institutions work not formally, but under the guidance of the traditions and relations of the societies in which they are set up. It is possible for the British Parliament to work as it does, with free elections, freedom of propaganda, parties possessed of equal right to say anything they please, not because this is formally laid down as the British constitution, but because it is fully possible for Tories and Socialists to be good friends in private life and because they do to a quite considerable extent agree as well as differ. There cannot be a "free" parliamentary system in the British sense where political opponents are more ready to knife one another than to adjourn from the debate for a round of drinks, or where the mood of large and influential sections of the people is revolutionary or counter-revolutionary, in the sense of being entirely ready to use any sort of force in order to get their own way.

It is just nonsense to pretend that this is not true. But a great many Social Democrats do pretend it, because they take it for granted that the parliamentary way is the right way of advancing towards Socialism, and regard any Socialist who does not agree with them, not as an ally, but as an opponent, the advance of whose " anti-democratic " notions ought to be countered wherever possible. Hence the uneasy alliance of British Socialists with American capitalists against the Soviet Union's ideas of the right way of settling the problems of Eastern Europe. Yet this alliance is uneasy because the very same Socialists feel profound admiration for the economic achievements of the Soviet Union, and are conscious that their own followers are for the most part much less influenced than they are by dislike of its political methods.

Or take the question of Germany. The Russians, it appears, are quite ruthlessly stripping the area they occupy of its means of living by industrial work, and are at the same time discharging into it a host of displaced Germans from territories which are to come under Polish or Soviet rule. This shocks many British Socialists, both on humanitarian grounds generally, and because they cannot see a prosperous Europe co-existing with a devastated Germany reduced to dire unproductive poverty. But the Russians have no tradition of humanitarianism—it is part of the liberal tradition to which their country has never belonged—and, on the " prosperity " issue, they are no believers that Europe can build the foundations of prosperity except on social revolution, and regard the consolidation of Soviet power as the means of fur-

thering this object, so as to care hardly at all what happens to Europe until it reaches the stage of "revolutionary construction." Meanwhile, in the other zones of occupation, there is much less ruthlessness, but there appears to be not even the glimmer of a policy. It is out of the question for the present to endow Germany with a "free, liberal" constitution and leave it to govern itself; and, as this is the only policy the British and the Americans recognise, they find themselves left with no policy at all.

The conditions so far described make the outlook for Socialism very difficult to predict, even in Europe, where it originated. Prediction is certainly no easier in the rest of the world—for example, in India or in China, or in Japan. If Socialism were mainly a matter of more economic planning, more state intervention in economic affairs, or even more public ownership and operation of essential services, it would be safe to predict its rapid advance on a world-wide scale, almost irrespective of the political attitudes of peoples or Governments. More of all these things is bound to come almost everywhere, because of the pressure of technical forces—including the technical force of economics—making for public planning for full employment. But neither planning nor state control nor even public operation of industry is Socialism, which is fundamentally not an economic technique but a way of life, involving a high degree of fraternity, equality and co-operativeness both in the internal affairs of nations and in their international relations, in both the political and the economic sphere.

Socialism is not merely an economic doctrine: it stands also for the brotherhood of man. From the very beginning of the Socialist movement, the advocates of Socialism have prided themselves on taking up an internationalist attitude to world affairs. From the first moment when the attempt became possible they have endeavoured to build up a Socialist International, directed against capitalism as a world force; and the national movements created by them within the framework of the existing national States have been strongly tinged with internationalist sentiment. Robert Owen and Saint-Simon, no less than Marx, envisaged Socialism as a world movement appropriate to the conditions of the nineteenth century. No doubt all these thinkers and many others in the Socialist ranks as well as elsewhere, thought, though they spoke of a world movement, mainly in European or in European *plus* North American terms, and hardly attempted to consider how far their theories and policies fitted the conditions of the Far East or of Africa, or indeed of any areas which had not come within the orbit of the Industrial Revolution. Socialism was envisaged as the way of life appropriate for communities which had reached or were reaching the stage of advanced capitalist devel-

opment, had generated "proletariats" for the exploitation of the new arts of production, and had thus to some extent a common economic structure based on capitalism, however much they might differ in other respects. In terms of realistic thinking, Socialist internationalism has been apt to fall far short of universality; but its internationalist attitude has been none the less real for being limited, and Socialists in the more advanced countries have usually been ready to welcome and encourage the growth of socialist ideas and movements among peoples more backward in an economic sense.

At least, what was said in the previous paragraph was true until quite lately. It is perhaps less true now, both because the Russians have shown that a form of Socialism can be developed among peoples who stand apart from the traditions of liberal democracy which grew up, side by side with Socialist notions, in the countries of the West. It even looks today, as if there might be in the world of to-morrow two rival international Socialist movements, one based on the Social Democratic tradition and the other on Soviet Communism; and as if these two, instead of co-operating to make the world Socialist, might before long be principally engaged in fighting each other. This would be a calamity of the first order for a world sorely in need of a united drive towards economic and political collaboration. The hope of avoiding it rests largely on the ability of West European, and especially of British, Socialists to find a basis for common action with the Soviet Union and to convince the Russian leaders that they are not plotting with the American capitalists in preparation for a world drive against Communism. In practice, there is nothing for it but to let the Soviet Union have its way in Eastern Europe; for there is no really practicable third course between social revolution under Russian inspiration and White Terror directed to the restoration of the old ruling classes. If this were recognised, the Soviet Union would probably respond at once by an alteration of attitude towards the West, and the Communist Parties of Western Europe would go over to much more constructive policies of collaboration with the parliamentary Socialists.

Such a solution of the immediate *impasse* in European affairs would make much easier a Socialist handling of the problems of the Near and Middle East. As long as the Great Powers are manœuvring for position, instead of working together, and particularly as long as Great Britain and the Soviet Union are at loggerheads, the problems of both Asia and Africa are bound to be handled mainly from an imperialist point of view, and the real issues of economic and social development among the backward peoples are bound to receive but scant attention. The war against primary poverty needs the mobilisation of the constructive Socialist forces in all the leading

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countries: it cannot be successfully waged while two Socialist factions are intent on manœuvring against each other instead of combining against their common enemy.

I have written this article from the stand-point of a Social Democrat who does believe profoundly in the value of the traditions of liberal toleration that have been built up in a limited field among the Western peoples, but who also realises that the parliamentary way is not the only way to democracy and that Soviet Institutions embody a pattern of values which is not only worthy of high respect, but also much easier to apply to relatively primitive peoples. From this stand-point, the most important thing of all, at the present stage of the world's affairs, is to break down the barriers which stand in the way of friendly collaboration between Socialists whose Socialisms are based on different traditions.

Socialism, in the sense of a set of institutions involving a great extension of public operation and control of economic affairs, will come quite soon, over most of the world, in any case; but real Socialism, based on the spirit of international brotherhood, will not necessarily come with it. Institutions are largely forced on men by material circumstances and techniques; but the spirit that lives in them is not so forced. It depends on men's will and vision, and on their power to put themselves in one another's place and to think in terms of one another's problems as well as their own. The outlook for real Socialism—Socialism as a faith and a way of life—depends on better understanding between the rival Socialist groups and that in turn on a realisation that neither parliamentarism nor sovietism is the quintessence of democracy, which has many facets and diverse forms suited to the conditions of different peoples, or to the same peoples at different stages of social development. It may be said that such an assertion is too vague to help greatly towards solving the pressing problems of today and tomorrow. But it is at any rate a plea for applying to international differences of outlook that spirit of toleration of which Social Democrats make so much in its bearing on domestic political affairs.

G. D. H. COLE

# CHRISTIAN MISSIONS AND INDIAN SOCIAL SERVICE

[ This evaluation of Christian missionary efforts in India, written by **Shri L. N. Rao,** a life member of the Servants of India Society and a practical worker since 1938 with Harijans and aborigines, merits a thoughtful hearing. It recalls the penetrating criticism of Christian missions in India which Shri Bharatan Kumarappa, a member of a prominent Indian Christian family and a devoted Nationalist, contributed to THE ARYAN PATH for June 1935.—ED. ]

> An Animist puts his village before himself.
> A Baptist puts himself before his village.
>
> —J. P. MILLS, I. C. S.

These words of Mr. Mills sum up the problem of contact of Christian Missions with our Hill Tribes and Aborigines. Mind you, it is not an Indian nationalist who has written so but a Christian, European member of the Indian Civil Service ! An aboriginal thinks of his community first but a Christian aboriginal is individualistic or, to use a less decorous word, selfish. What a change Christianisation brings about in the life of the aboriginal ! Mr. Mills bears witness to this sinister change among the Nagas of Assam.

I have heard a Baptist teacher boast that his granaries were so full of the store of years that some of the grain was black with age. Had he been an Animist that grain would not have been left to rot uselessly but would have been eaten by his fellow villagers.

The contact of the Christian missionary with the aboriginal means a unbridgeable gulf, a chasm, between the culture of the tribe which the latter has inherited from ages past and his new life. It means an unhealthy break with age-old traditions and modes of living, resulting in disharmony in tribal society. The Christian missionary does not serve the aboriginal for nothing. His service is always coupled with the motive of proselytization. There is no secrecy about it. In 1944 the Roman Catholic Bishop of Nagpur urged Dr. Verrier Elwin, an anthropologist, " to join the Catholic Church and then help the Catholic Clergy to bring the Gond ( aboriginal ) nation to Christ, " as was revealed in Dr. Elwin's open letter to that Bishop published in the *Hitavada.* In fact the Christian missionaries come to India thinking that they come to " a land of heathens, of idolators, of men who do not know God. " Though they sometimes claim that their mission is a purely spiritual effort, they often exhibit unbecoming anxiety and desire to add to their numbers by proselytization, as was the case soon after the startling statement of Dr. B. R. Ambedkar in October, 1935, asking Harijans to

accept any other religion. Gandhiji, writing in 1937 about the work of the Salvation Army, remarked that what is true of the Army is more or less true of all Christian Missions. Their social work is undertaken not for its own sake but as an aid to the salvation of those who receive social service.

With that motive behind him, goading him on, the missionary adopts various methods to draw the aboriginal from his ancient religious moorings. Education, medical aid, financial help and legal assistance are the means to the end in view, These are subtle ways and often the ignorant aboriginal falls a victim to them. He comes under the missionaries' influence, appreciates their social service and then is subtly moved by the missionaries into the Christian fold. The missionary thrived in the past and still thrives today in India because the aboriginals still lack so many facilities and conveniences which ought to have been provided by the State. Even the nationalist has touched only a fringe of their problems. But the missionary has been with the aboriginal for decades past. Be it said to his credit, he has lived amidst the tribes, penetrating the most inaccessible jungles and hills.

Sometimes it has been known that the missionary would not scruple to use unfair methods in proselytization. In 1944 Mr. A. V. Thakkar, the Vice-President of the Servants of India Society, in a letter to the Press revealed that the Jesuits were adopting the following methods in the District of Mandla in the Central Provinces:—

(1). To teach the Gond (aboriginal) children in their schools "Jai Ishu (Christ)" instead of "Jai-Ramji-Ki" which is the usual Gond way of wishing.

(2). To anoint the Holy Water on the faces of the children and even adults. Naturally the water touches the lips and even a few drops enter the mouth. The general belief of the Gonds is that if they drink the water from the hands of Christians, their caste is polluted and they also become Christians. This belief is taken advantage of by the propagandists of the Mission.

(3). To call the Sacrament as "Sakkar-meet" (Sweetmeat) and give it to the Gonds.

(4). To employ even illiterate persons as propagandists on salaries above the market value of the persons, in order to induce the Gonds to become Christians....

(5). To offer and lend large sums of money to the people, thus securing the Gonds in their grip. Sometimes the debts are written off if the Gonds accept Christianity. Most of the Gonds being poor, they fall a victim to this device. The moneylending bait is the most tempting one, which the Catholic Missionaries are employing to catch the Gonds.

Oftentimes the mission schools and hospitals are centres of proselytization. First the missionary renders service, and efficient service too, and then catches hold of the grateful beneficiaries. Mr. C. S. Mullan, I. C. S., writes in the 1931 Census Report of Assam that the reasons for the rapid expansion of

Christianity among the tribesmen of the Assam Hills are not difficult to understand. A mission with its organization, with its schools and hospitals, with enthusiasm and drive behind it, has an overwhelming advantage over the crude system of belief (*sic*) which it is attacking and care and attention which the missionaries give their converts are highly appreciated. The reason given by one of children's *ayahs* (a Khasi) for becoming a Christian is perhaps typical. Her reply was "It is good because when I am ill the *padre* comes and reads in a book and gives me *dawai* (medicine) and when I die they will put me in a very fine "bakkus" and give me a good funeral.

Thus large numbers of aboriginals in the Assam hills and in the Chhotanagpur Districts of Bihar have been converted to Christianity by missionary effort. With what result? Change of religion, according to Dr. Verrier Elwin, "destroys tribal unity, strips the people of agelong moral sanctions, separates them from the mass of their fellow-countrymen and in many cases leads to a decadence that is as pathetic as it is deplorable." We are witnessing all these features of disruption and decadence among the aboriginal tribes influenced by the Christian missionary.

Christianisation often is not mere change of religion. In practice it means a lot more. The aboriginal convert begins to despise the traditional festivals of his tribe and to ape the foreigner in dress. What this aping of the foreigner means has been graphically described by Mr. Mills.

The custom is bad from every point of view. It entails waste of money where money is hard to find. It encourages dirt, since no Naga can afford the changes he ought to have in the damp heat of Assam. It spreads disease in two main ways. Adults become more liable to chills and phthisis since they do not change their wet clothes, and children who are carried against wet "shirt-waists" instead of against their mothers' warm backs suffer as a result. From the artistic point of view it is especially and utterly to be condemned. To substitute soiled and poor quality Western clothes, or more often a caricature of them, for the exceedingly picturesque Naga dress is an *æsthetic crime*. More of the body is covered up, but I have yet to find that this leads to stricter morality.

Such is the baneful effect of the Christian missions on the aboriginal not only in India, but in Africa and Australia too. According to Dr. Elwin, "when so-called Christians came into contact with aboriginals in Africa and Australia, they did much to destroy them."

But the Christian missions have great power and great influence behind them. They are backed up and encouraged very often by the foreign Government of India. Often the influence of the foreign missionary with the officials in India is so great as to inspire awe in the humble and ignorant aboriginal. His white skin is another strong point to influence the aboriginal. Most of the missions are well organised and have great financial resources. They are

also helped liberally by the Provincial Governments in India for their educational and other social work. Thus equipped, the missionary is still unbeaten and is a strong adversary of the Indian nationalist and social worker, whose sole aim is to improve the lot of the poor and the neglected, not by changing his religion and causing fresh and further problems in the body politic, but by educating him and helping him to live better.

In the field of social work among the Harijans or Scheduled castes, a section of the Hindus, almost the same results are noticed as among the aboriginals of India, due to the proselytization work of the Christian missions. "The touch of Christ is our offer to India's untouchables," is what the missionary says. The social disabilities under which the Harijans suffered for centuries past have been taken advantage of by the Christian missionary to convert large numbers to Christianity. Probably the community which has contributed most to swell the ranks of Christians in India is the Harijan community. No wonder too. The social degradation to which the Harijans had been brought by centuries of oppression and suppression by the so-called higher castes among the Hindus has served as a lever to push up the cause of proselytization. Writing on the subject in 1937, Gandhiji remarked :—

Nine causes are enumerated to show why Harijans are induced to leave the Hindu fold. Seven are purely economic, one is social and one is purely religious. Thus they are reduced economically, degraded socially, and boycotted from religious participation. *The wonder is not that they leave Hinduism, the wonder is that they have not done so for so long and that so few leave their ancestral faith even when they do.* (Italics mine)

In the past the Christian missionary has sometimes converted whole villages of Harijans to Christianity. That these mass conversions cannot but be the result of offer of baits goes without saying. The prospects of better social treatment has often lured the Harijan to Christianity. Godfrey E. Phillips writes in his book, *The Untouchables' Quest* :—

If of about six million Christians at least five and a half million are ultimately of depressed class origin, and if of those five and a half million, twenty-eight in every hundred can read and write, a vast number of depressed class people have actually reached *literacy as a by-product of Christianity.*

This explains why there have been so many conversions to Christianity from among the Harijans. But fortunately, since Gandhiji took up the cause of these depressed classes or Harijans on an India-wide scale in 1932, the social condition of Harijans has been gradually improving and untouchability and its incidental evils suffered by the Harijans have been slowly disappearing. The constructive work of the Harijan Sevak Sangh to improve the educational and social conditions of the Harijans (or the depressed classes or the Scheduled castes) all over

India has been a check to proselytization by the Christian missions. The Poona Pact which ushered in large representation of Harijans in the legislatures has given political power to this long-neglected community. All these events have helped the Indian nationalist and social worker to stem the tide of conversions among the Harijans to a certain extent.

But still the missionary is a powerful element because of his organization and his great influence with the Governments in India. For example, during the period of the rule of irresponsible "Section 93 Governments" in Madras and the Central Provinces and Berar, after the resignation of the popular ministries in 1939, the missionary has been active and has used his influence with the Governors and their civilian advisers. In those two provinces, the educational benefits and concessions which were originally reserved *only* for Harijans have now been extended to the Christian converts from these Harijan castes! No one grudges if benefits and concessions are provided to these converts from the general funds. But to chop off a pretty good lump from the earmarked funds of the Harijans is unjust and unkind. The irresponsible Government of Madras has gone to the length of thrusting Christian members on to the managing committees of the hostels of the Harijan Sevak Sangh which receive grants in aid from that Government.

It is not the presence of the Christian missionary that is resented by the Indian social worker. Oftentimes the Indian social worker has drawn inspiration from the devotion, the perseverance and the excellent work of the Christian missionary. In fact, even today, the social work of the Christian missionary is an unrivalled model of social work in India. But his work is vitiated by his motive of proselytization. That is a danger. He causes disruption and disharmony in Indian society. He starts new cross currents in Indian social life. He often succeeds in changing the social loyalties of the people converted. Hence the Indian social worker says to the Christian missionary, "Hands off our people!"

In 1937 an Indian Christian missionary while interviewing Gandhiji referred to the medical work of the Christian missionary and remarked that "philanthropy without the dynamic of some religious teaching will not tell." Gandhiji replied:—

> Then you commercialize your gift, for at the back of your mind is the feeling that because of your service some day the recipient of the gift will accept Christ. *Why should not your service be its own reward?* (Italics mine)

Why should not your service be its own reward? That is the question to the Christian missionary. If he says "Yes, it shall be," then he is welcome. Otherwise he will continue to be looked upon with suspicion. The final word to the Christian missionary is, as Gandhiji has put it in his inimitable way:—

> Let your life speak to us, even as the rose needs no speech but simply spreads its perfume. Even the blind who do not see the rose perceive its fragrance. That is the secret of the gospel of the rose. But the gospel that Jesus preached is more subtle and fragrant than the gospel of the rose. If the rose needs no agent, much less does the gospel of Christ need any agent.

L. N. RAO

# NEW BOOKS AND OLD

## SEARCH FOR A WORLD PHILOSOPHY *

A conference of representative scholars was held at the University of Hawaii in 1939 with a view to determining the possibility of a world philosophy, and to suggest the most fruitful ways in which the ideals of the East and the West could be synthesised. It is the conclusions reached there that are presented in this volume, which consists of ten chapters contributed by those who took part in the deliberations. Similar attempts at connecting the two types of thought, through comparison and contrast, have incidentally been made by scholars in the East as, for example, by some among those who have written, in recent years, on Indian philosophy. But the subject needs a more systematic treatment; and all students of philosophy should feel glad that the first, and a very successful, step in this direction has been taken by the publication of the present volume.

Eastern philosophy and religion have, for long, been studied in the West; but, in the main, the study has hitherto been prompted by missionary aims or mere antiquarian interest. The idea that they may contain elements that are of significance for the West, which, it is stated here, primarily inspired the work of this conference, has not so far been entertained. The present inquiry accordingly points to a change in the attitude of scholars in the West towards Eastern thought; and we may hope that it will help to bring the East and the West closer together.

The book naturally falls into two parts, each consisting of five chapters —one (Chapters II to VI) that treats of the doctrines individually; and the other that deals specifically with the theme of the book, *viz.*, the modes of synthesising the two philosophic traditions. We shall briefly indicate the contents of each of these parts.

Of the five chapters in the first part, three are devoted to the philosophies of India, China and Japan, one chapter being devoted to the consideration of each. No extensive exposition of Indian philosophy is attempted here, as a large number of scholarly treatises on it are available. But the account, though short, is comprehensive. It begins with Vedic thought and then gives an outline sketch of all the systems, including non-Vedic ones like Jainism. The chapter on Shintoism, the national religion of Japan, also is short, taking note only of the major movements in its history; but that on Chinese philosophy contains more details and is fully documented. The remaining two chapters are concerned with Buddhism which, though of Indian origin, has, unlike other Indian doctrines, spread far and wide and has exerted a deep and continuous influence over a large part of Asia. These chapters have been contributed by two eminent authorities on the subject, Professors Takakusu and D. T. Suzuki.

* *Philosophy—East and West.* Edited by CHARLES A. MOORE. (Princeton University Press, Princeton, N. J., U. S. A. 23*s.* 5*d.*)

The latter expounds what is known as Zen Buddhism or "meditation doctrine" (*Zen=dhyana*), a sort of mystical Mahayanism which is prevalent in Japan and has, ever since its introduction, been a powerful force in moulding the thought and character of the Japanese people. The former scholar writes on Buddhism as a whole, and gives an interesting account of its salient features on its theoretical as well as its practical side. The earliest stage of it is rightly presented against the background of the Upanishads; but it is rather surprising to find it described here in terms which hardly differentiate it from canonical Buddhism which came later and was, for the most part, negative (see, *e. g.*, p. 70). The view that the original teaching of Buddha was negative was, no doubt, once held by scholars; but it has since been given up as the result of further research.

In the second part are set forth the general conditions required for a proper synthesis of the two philosophic traditions. For example, the need for devising a common terminology for expressing the ideas of either set of doctrines before they can be usefully compared is very well illustrated in one of the chapters by means of a fruitful distinction made between what are described as "concepts by intuition" and "concepts by postulation." Various identities and differences between the two sets of doctrines are also pointed out, and it is explained how each stands in need of supplementing by the other. But in this portion greater prominence is given, in accordance with the main purpose of the conference, to those ideas of the East which may serve as "corrective complements" to Western thought.

To this difficult and delicate task, the contributors bring a sympathetic understanding of the subject; and their judgments are throughout marked by great caution. Of the resemblances and contrasts pointed out, it will suffice to draw attention to one, *viz.*, the place of the practical in the two teachings. It is shown here that both have a pragmatic side, but not in the same sense. To state the distinction quite briefly: While the West utilises the truth of philosophy mainly for solving the problems of everyday life, that truth is in the East generally oriented to the final goal of life or the attainment of spiritual peace. But such contrasts, we should remember, are not absolute; and we should not therefore conclude from the above that the East turns its back altogether on the world's concerns or that the West cherishes no ultimate aims in life. Each view assuredly recognises the value of both, and the difference is only in the emphasis that is laid on them.

It is difficult to say whether a single world philosophy, like the one contemplated here, will ever emerge from such inquiries. But there is no doubt that they will show, as the present inquiry so clearly does, how much the East and the West may learn from each other. Parochialism is as indefensible in philosophy, as it is anywhere else.

M. HIRIYANNA



*Mudrārākṣasa-Pūrva-Saṁkathānaka* of ANANTASARMAN edited by DR. DASHARATHA SHARMA, M. A., D. LITT. ( The Ganga Oriental Series No. 3, Anup Sanskrit Library, Bikaner )

This third volume in the Ganga Oriental Series is "a kind of historical introduction to the drama" *Mudrārākṣasa* of Viśākhadatta, "necessitated by the fact that the allusions in the text of the play must have become obscure with the lapse of time" as observed by Sardar K. M. Panikkar, in his interesting Foreword. Such mediæval prose versions of ancient Sanskrit plays have a distinct place in the history of Sanskrit prose, owing to their comparative paucity. The text is generally simple and lucid with an occasional sprinkling of the classical style of description. In spite of the few mannerisms in the text pointed out by the learned editor the style of Anantaśarman has a natural elegance of its own.

Dr. C. Kunhan Raja in his critical Prefatory Note informs us how the rare manuscript of the present work came to his notice when he examined for the first time the manuscripts in the Anup Sanskrit Library. He further discusses the characteristics of other versions of the story of the *Mudrārākṣasa, viz.*, those by Dhuṇḍirāja, Ravinartaka ( *Cāṇakyakathā* ), Mahādeva, and a Malayalam metrical version current in Malabar. The version called *Mudrārākṣasanāṭaka-Pūrvapīṭhikā* ( pp. 25-41 ) added as an Appendix to the present volume is anonymous. It is simple and elegant while Ananta's style becomes at times artificial, when he attempts to imitate Bāṇa.

In his learned Introduction Dr. Sharma gives us a critical analysis of the work together with some remarks on the sources of the Nanda-Cāṇakya stories, the historical value of the different versions of these stories and the family history of Ananta, who was a resident of Puṇyastambha (Puṇtāmbe village in the Ahmadnagar District of the Bombay Presidency ). He wrote works in A. D. 1636 and 1645. I have projected a special paper on the history of Ananta's family ( between A. D. 1500 and 1645). The present edition is based on two MSS. in the Anup Library. I fully endorse Sardar Panikkar's tribute to Dr. Sharma's present work when he says: "I have nothing but praise for Dr. D. Sharma's excellent edition. A scholar steeped in ancient tradition, descendant of a family of distinguished savants, he is also a research worker, equipped with all the modern methods of criticism." Many papers of Dr. Sharma so far published fully vindicate this tribute.

P. K. GODE

*The Akan Doctrine of God: A Fragment of Gold Coast Ethics and Religion.* By J. B. DANQUAH, PH. D., LL.B. (Lond.) (Missionary Research Series No. 4, Lutterworth Press, London. 14s.)

Since the dawn of reflection the problem of God has persisted, and the more rational and scientific speculation develops, the more remote seem the chances of satisfactory solution. The basic essentials of the African approach are presented in this volume by Dr. Danquah, a distinguished member of a prominent Gold Coast family who should be eminently fitted for his task. He had originally planned three volumes on "Gold Coast Ethics and Religion—A Theory of Morals and Religion in the Akan Tradition," but most unfortunately the first two volumes of manuscript perished when his house caught fire. On the third volume's appearance he must have the felicitations of all thinkers.

The first section is devoted to a preliminary sketch of the "Quest of the Doctrine." In Section II the author has elucidated with considerable charm and clarity "The Akan Meaning of God." In Section III, "Ethical Canons" are enumerated and explained. In the fourth section Dr. Danquah examines the basic "Eight Akan Postulates" and, in the fifth, their "Universal Utility."

The Akan God, while "infinitely manifold," is understood in terms of creatorship of the Universe, which leaves one confronted with the problem of evil. Dr. Danquah would see a difficulty here only if it were held that God stands over His own creation; he points out that the Akan philosophy holds that God "is of" the world.

The goal of endeavour is moral progress and realization of some kind of Absolute Experience, so that experience of the Whole marks the final stage of liberation. Summing up, the author remarks:—"In a word, Akan religion, in its highest expression, is the worship of the race."

This summary of the main conclusions of the work shows the Akan Doctrine of God to be defective in two significant particulars. In the first place, the problem of Evil is by no means solved. Even on the view that God is of the world, there is still the philosophic obligation to explain Evil in a world created by the All-Good and All-Powerful. The Akan God perhaps tolerates Evil like any other God of any other theistic system, but for this tolerance no rational explanation is forthcoming. Only a bold stroke like the Indian doctrine of Karma can explain the existence of Evil on the basis of timelessness or co-eternity for both God and Evil. Secondly, the Akan doctrine's finding the highest expression of religion in race-worship brings it perilously near the doctrine developed by H. G. Wells in his *Conquest of Time*, that there is no personal immortality and that the race alone can hope for continuity. The Hindus are fond of tracing back their genealogy to the Sun and the Moon, right up to the Creator Himself, but their concept of Godhead does not establish any equation between God-worship and Race-worship. It is not practical religion to lift one's hands in prayer to a race, albeit one's own, or even to consolidated humanity, whose evolution is so pathetically and relentlessly caught up in the eddying and evil-ridden whirlpool of time-space succession. Such an evolving entity as the race can never be the object of

worship. That man makes God in his own image seems powerfully borne out by the Akan doctrine, patterned apparently on the tribal chief or the race-head.

Dr. Danquah's monograph is sure to be welcomed by all students of comparative religion and philosophy. His dignified comments on "missionary ruthlessness" should serve as an eye-opener to Christian missions.

R. NAGA RAJA SARMA

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*Rāgavibodha* of SOMANĀTHA with his own Commentary Viveka. Edited by PANDIT S. SUBRAHMANYA SASTRI with an Introduction by Dr. C. K. Raja. (Adyar Library Series No. 48, Adyar Library, Adyar, Madras, Rs. 6/-)

The authorities of the Adyar Library have shown great catholicity in planning this Series. No branch of Indian literature has been neglected and the present edition of the *Rāgavibodha* of Somanātha (A. D. 1609), a standard work on Carnatic Music, bears out the desire of the Library authorities to make their Series truly representative of Indian literature and culture.

Somanātha records the date of this work and its commentary, *viz.*, 18th September 1609. He belonged to the Sakalakala family of the Āndhradeśa. His father was Mudgalasūri and his grandfather, Meṅganātha. He follows the *Svaramela-Kalānidhi* of Rāmāmātya, another authoritative Andhra writer on music. The present work is written in the Āryā metre. It deals in five Chapters with *Srutis* and *Svaras*, *Vīṇā*, *Mela*, *Rāga* and *Rāgarūpa* (*rāga* forms). The Commentary is lucid and full of citations from previous authorities. Somanātha was a great scholar and wrote on other subjects as well. The present work is very useful for understanding the history of Carnatic music. Dr. Raja in his Critical Introduction to this volume states that "the book has a great value in understanding the condition of the art of music in ancient times in India." Like many other mediæval treatises on Indian music Somanātha's work is characteristic of the intellectual keenness of both the authors and their readers in different centuries of Indian cultural history.

It is unfortunate that Pandit S. Subrahmanya Sastri, the learned and devoted editor of the present edition, should have passed away before the completion of the publication of this work! He prepared the press copy with the help of some manuscripts in the Adyar Library. Owing to his sudden death the press copy remained without an Introduction from the learned editor. This deficiency has fortunately been made good by Dr. C. K. Raja, whose versatile interest in different branches of Sanskrit learning, including music, has been responsible for giving us a valuable critical Introduction to the volume in which he has made an attempt "to understand and interpret the *Śruti* and *Svara* scheme of ancient Indian music as found in the texts."

The history of Indian music on a comprehensive scale can be written only when all important texts on music have been critically edited. We, therefore, welcome the present edition of the Rāgavibodha as a step in this direction. In printing and get-up the volume is in line with the other volumes in the Adyar Library Series and leaves nothing to be desired.

P. K. GODE

*Careers.* By WAHIDA AZIZ. (Kitab Mahal Women's Series No. 1, Kitab Mahal, 56-A, Zero Road, Allahabad. Re. 1/8)

*Careers* by Wahida Aziz is a useful guide to women who wish to take up a profession and earn an income. She mentions the characteristics and aptitudes required for each type of career, and also the pitfalls to be avoided.

The best type of education, she says, should develop both the manual and intellectual skills of a person, and the ideal education for women should be one on lines of development in which they could bring into play their feminine instincts and special womanly qualities, rather than merely competing with men. Miss Aziz therefore has based her book on these sound principles.

The deciding factors in the choice of a suitable job should be physique, mental health, education, natural talents and special training, social status, and material assets. To these should be added personality and business ability.

The two World Wars have opened up hitherto undreamed-of fields of work for women. And in India—as in the West—women in ever-increasing numbers are taking up careers. In this timely little book, Miss Aziz discusses journalism, story-writing, photography, interior decoration, broadcasting, social service, lace- and rug-making, horticulture, dairying etc. as the more suitable professions for women. She rightly stresses the need for thorough preparation for each career. It is strange that teaching, medicine, and nursing have been omitted from her list.

The subject has not been treated very comprehensively; nevertheless the booklet offers instructive reading to those interested in careers for women.

LALITA KUMARAPPA

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*Kashmir—Eden of the East.* By S. N. DHAR. (Kitab Mahal, Allahabad. Rs. 3/12)

Kashmir may be, in point of natural beauty, a miniature Garden of Eden of the prophet's imagination. But unlike it, it is not "flowing with milk and honey." The result is that both Adam and Eve there are a constant prey to chronic poverty; hence, as Aldous Huxley says in *Jesting Pilate*, "The Kashmiri has a genius for filthiness." Neither the art of nature that sculptured the Himalayas nor the art of the craftsman that still turns out articles of beauty that are "a joy for ever" has made the people aesthetic-minded. "Art sense is conspicuous by its absence," is the verdict of the author, himself a son of the fairyland of the Moghuls, now, alas, transformed into a mart to tempt the tourist and the trader. The book under review, which is illustrated, is a reliable guide to the intending visitor to the saffron-scented valley of Kashmir as well as a pocket-map of the chequered life of the dwellers therein. Pandit Jawaharlal Nehru's introductory essay is its highlight: "It whispers its fairy magic to the ears, and its memory disturbs the mind." The volume, being a collection of articles written at different times, has a little looseness about it; for example, in the chapters "The Kashmiri" and "Eve in Asiatic Eden" certain observations about the Kashmiri women are repeated in almost the same style.

G. M.

*Christianity and Democracy.* By JACQUES MARITAIN. (Geoffrey Bles : The Centenary Press, London. 5s.)

This book makes interesting reading, especially after the exploits of the United Nations in Indo-China and Indonesia. To those of us who have been outside the pale of both the United Nations and the Axis Powers, the pathetic faith of such a great mind as that of Jacques Maritain in the just cause of the United Nations seems naïve and goes to illustrate how very strong nationalism is in Western people. He writes in 1942 and we are reading it in the light of history since then. None of us in India had ever such faith in the United Nations as to say as he does :—

If the Axis powers win the war, night will settle down on the world and freedom will die for centuries to come—all the freedoms, and honour, and the very possibility of living as a man. If the United Nations win the war, the way is opened to constructive work.

Is it ? To us oppressed people it has made no difference. We all along considered this war to be a contest amongst imperialist powers for supremacy to be left free to exploit the rest of the world. Again, is not the author's vision blurred when he says :—

We must understand that the meaning of the present war is not only to put an end to Fascism, Racism, and Militarism, but decidedly to undertake the slow and difficult construction of a world where fear and wretchedness will no longer press down upon individuals and nations . . . where the oppression and exploitation of man by man will be abolished ; and where everyone will be able to share in the common heritage of civilization and to live a truly human life.

One is amazed to note the sophism when he states :—

One can be a Christian and achieve one's salvation while defending a political philosophy other than the democratic philosophy, just as one was able to be a Christian, in the days of the Roman Empire, while accepting the social régime of slavery, or in the seventeenth century while holding to the political régime of absolute monarchy.

The author sees the germ of democracy in the doctrine of love and brotherhood preached by Jesus. But that is not unique in Christianity. Where is democracy more marked than in Islam ? Much of what he writes would be true if he dealt with institutional religions and democracy. The democracy of Jesus, if that is what Jacques Maritain means by Christian democracy, knows no compromise. We are all children of one God and therefore we are one family—Germans and Italians are also members of this one family.

This little book is a danger-signal, warning all of us to be on our guard not to let our nationalism run away with our better self, as his nationalism seems to have done even with such a philosopher as Jacques Maritain.

J. C. KUMARAPPA

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*Jagadvijayacchandas* of KAVINDRACHARYA. Edited by DR. C. KUNHAN RAJA. (Ganga Oriental Series No. 2, Anup Sanskrit Library, Fort, Bikaner)

If a nation is judged by its literature, a King is judged by his minister. A minister in his turn is judged by his learning, accomplishments, administrative capabilities and other good qualities which attract the proper type of men into the service of the State, as is so necessary to its all-round progress and prosperity. In Major Sardar K. M. Panikkar, the present Prime Minister

of Bikaner, H. H. the Maharaja Sri Sadul Singhji Bahadur has found such a minister, whose magnetic personality has contributed not a little towards the ordered progress and well-being of the State. But for the association of this scholar Prime Minister with the Bikaner State the valuable contents of the Anup Sanskrit Library at Bikaner would have remained in the dark and its two series of publications, *viz.*, the Ganga Oriental Series and the Sadul Oriental Series (Rajasthani and Hindi) which have been making rapid progress since 1939, would never have been started with a view to exploiting fully the manuscript material in this Library.

The present edition of *Jagad-vijayacchandas* with Commentary in its longer recension, along with the same in a shorter recension with Commentary and the two texts without Commentaries, is based on four manuscripts in the Anup Library. According to Dr. Raja the present work was composed by Kavindrācārya Sarasvati, whose contact with Bernier and Emperor Shah Jahan has been proved by me in a special paper. Dr. Raja thinks that this poem, or rather song with a rhythmic cadence, apparently in praise of the god Siva, praises Emperor Jahangir (*Jagad-vijaya*). This song is an applied text on grammar and lexicons. The Commentary mentions *Pāṇini's Sūtras*, and contains many citations from lexicons like *Viśvaprakāśa, Medini, Amarakośa, Dharaṇikośa, Rudrakośa* etc. The poem shows "a certain aspect of India's intellectual eminence," observes Dr. Raja in his elaborate and scholarly Introduction.

In my paper on the "Location of the Manuscript Library of Kavindrācārya at Benares in A. D. 1665," incorporated in this edition, the reader will find much authentic historical information regarding Kavindrācārya, the great *Sanyāsin* of Benares who wielded a tremendous influence over Dara Shukoh and Shah Jahan between A. D. 1628 and 1659. In his inspiring Foreword in Sanskrit, of which an English translation has been included in the volume, the great poet of Malabar, Shri Vallathol, pays unstinted tribute to H. H. the Maharaja of Bikaner, his Prime Minister Major Panikkar, Dr. C. K. Raja and Mr. K. Madhava Krishna Sarma, the general editor of the series, for their devoted labours in the cause of Sarasvati. I have nothing but admiration for these labours.

P. K. GODE

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*The Astronomical Horizon* (The Philip Maurice Deneke Lecture, 1944). By SIR JAMES JEANS, O. M., F. R. S. (Oxford University Press, London. 2*s.* 6*d.*)

The student of astronomy may well feel today that the nearer he approaches the astronomical horizon the further it recedes from him. Each succeeding giant telescope, instead of putting a limit to his vision, has opened up new worlds of space to conquer. The universe of the ancients, with this planet, Earth, as its centre, and the heaven above as its ceiling, has now been replaced by expanding space where points, distances and times make way for events, intervals and sequences.

Dealing with the frontiers of known space Sir James Jeans in *The Astronomical Horizon* gives a lucid story of the ever-receding boundary lines. At the beginning of 1900 a description of the universe might have been given as

"vast aggregations of stars...occupying space fairly uniformly as far as our telescopes can probe, and we know not how far beyond." But this satisfying picture was to be rudely shattered. The astronomical atomic bomb was thrown by Einstein and was labelled "relativity theory of gravitation."

The astronomers have been talking about it ever since. The tyro may be forgiven if he fails to grasp what they are talking about. He may understand that in a fantastic new world the path of a planet is no longer regarded as a curved track in a straight space but as a straight track in a curved space, but, struggling even further along the road, he reaches a point where he is told that space is a creation of his own mind and he can make it what he likes.

Sir James Jeans tells the story in his own inimitable way, and suggests finally that "except in a purely mathematical form" the explanation may be for ever beyond our grasp.

A. M. Low

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*The Last Days: A Country Chronicle.* By HUGH I'ANSON FAUSSET. (W. Heffer and Sons, Ltd., Cambridge. 9*s.* 6*d.*)

The "last days" are, of course, the "last days" of the now distant "between the wars" period. Mr. Fausset's "country chronicle" embraces the nightmarish first eight months of 1939, uneasily beginning with the visit of Neville Chamberlain and Lord Halifax to Mussolini's Italy and remorselessly culminating in Britain's declaration of war against Hitler's Germany. Against this background of gathering storm-clouds is set, in a quiet Cambridgeshire village, a group of interesting and highly individual characters who are helpless creatures in the world context, desperately seeking to defy the worst and redeem the good. Anthony Tremaine, the pacifist priest; Clive Conway, the Nietzschean neophyte; Professor Redfern, the stern old stoic; the beautiful Natalie, Clive's lover and Redfern's wife; Elizabeth, Redfern's daughter, in love with Anthony, but despairing of human love and hence in love with God—here we have all the classical ingredients of tragedy. Wedged between youth and age, love and loyalty, Natalie hesitates long and makes a rather wild rush at life and love; bitter-sweet felicity overwhelms her, and husband and lover are hushed for ever. Against such knowledge as is hers, what forgiveness, what cure? She has faith neither in love nor in death; the past brands her, and the future is barren and bleak. The crash of the war and Anthony's declaration of love save her in time. Hesitantly, yet not altogether without hope, she starts piecing together the broken threads and—who knows?—a new web may yet emerge out of the wreckage. Mr. Fausset's is a terrible and disturbing book, but it is also instinct with much tenderness and beauty and leaves in the reader a heightened awareness of the power of love—love that mocks at failure and dares to try to build a golden mansion. *The Last Days* is certainly the kind of dose appropriate to the malady of the hour.

K. R. SRINIVASA IYENGAR

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## "A MYSTIC OF ISLAM"

In the review by Professor Arberry of my book *al-Ghazali the Mystic* in your September number, he is mistaken in his suggested correction of *Kitāb al-Mankhūl* (p. 16) to *Kitab al-Manhul*. My reading has the support of C. Brockelmann (*Gesch. der Arab. Litteratur* Supplement I, p. 754).

In one or two of his other corrections Professor Arberry seems to be mistaken.

MARGARET SMITH

*London.*

# ENDS AND SAYINGS

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

The nature and extent of modern warfare have shattered many complacent assumptions. Basic among these are those mentioned by Sir C. P. Ramaswami Aiyar, Dewan of Travancore, in his Convocation Address at the Patna University on November 24th: Belief in the inevitability and beneficence of material progress; the assumption of financier and scientist alike that strife and struggle could be sown and universal harmony reaped; and a confidence as blind in universal education as a panacea.

Far from serving as the open sesame to fraternity, equality and liberty, such education as modern youth in several countries had, fostering a narrow nationalism inconsistent with universal human loyalty, had seemed to pave the way to dictatorships and universal war. Education "should help to raise us above racial, political and religious antagonisms and socialise our instincts." Unless it does so, education is not worthy of the name.

We have every sympathy with those who labour to remove the handicap of illiteracy from our unhappy millions, but the ability to read and write is not enough. Our students must, as Sir C. P. Ramaswami Aiyar emphasised, be taught to think for themselves as a protection against propaganda subversive to human values. For literacy no more than any power that men may gain carries a guarantee for its wise use. All knowledge is a tool; and almost any tool can be applied to either useful or destructive ends. The educator's task is to equip the young with tools best suited to constructive use. The speaker's appeal for the reorganisation of the educational system is timely.

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In reviewing the progress and the problems of the Andhra University at its Guntur Convocation on December 7th, its Vice-Chancellor, Sir C. R. Reddy, referred hopefully to what the formation of provinces on linguistic lines would mean to that institution for Telugu-speaking youth. But such an adventure in cartography, however desirable, must probably await the political freedom which Sardar K. M. Panikkar, Prime Minister of Bikaner, laid down in his Convocation Address as "the first necessity for a people."

And the winning and the maintenance of freedom, as he brought out, lie, even more than in forms of Government, in "the creation of a spirit of national discipline, efficiency and toleration." The "general background of a life of freedom," he said, could be created

only by self-discipline acquired by a widening of human interests, by cultivating a balanced mind, and by a vigilant and often painful suppression of one's lower instincts.

He called for the breaking of "the manacles of leaden thought," to make possible what Dr. Bridges had called the "masterful administration of the unforeseen." It lay primarily with youth to bring about this mental revolu-

tion which would involve the scrapping of outmoded customs and beliefs. The problems of the world must be faced, he said, with courage and with faith both in human destiny and in moral imperatives. The University graduate had "a supreme obligation to Truth."

So far there will be none to say him nay. But his "good living" is a most debatable substitute for "plain living" as a companion to "high thinking." We could not agree that "it was only when a country was generally prosperous, when its standards of life were high, where life had obtained balance, that high thinking was possible." And history will bear us out.

Sardar Panikkar conceded, however, that the "voluntary renunciation of riches might be conducive to spiritual growth." And there is all the difference in the world between such renunciation for oneself and acquiescence in privations for others. "Involuntary submergence in poverty" is indeed a great impediment—we would not say the greatest—"to spiritual, moral, mental or physical growth."

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Relief of "the acute want in which literally the majority" in India today are living was demanded in another Convocation Address, that of Sir Mirza M. Ismail, Prime Minister of Jaipur, at the Benares Hindu University on December 2nd. Industrial and economic planning, he declared, should not aim at the nation's wealth or at the capture of world markets. For India to become mercantile-minded would be for her to lose her heritage. Nor should the wealth of the industrial leaders be the aim—but comfort and security for all.

Freely conceding the importance of training for industrial and technological careers—since recognised in the formation of the All-India Council for Technical Education—Sir Mirza warned against mistaking means of living for ends. He deplored the tendency, in India as elsewhere, to regard economic prosperity as "the satisfying end of patriotic effort." It was, he declared, for the Benares Hindu University—which "should be Indian first and Hindu afterwards"—to deny this widely held misconception and

to reassert its faith that inward prosperity must be the paramount aim of life and education.

"Faith without fanaticism, deference without weakness, politeness without insincerity, and, above all, integrity of character in thought, word and deed." Such was the high ideal. The products of our Universities should show the true courtesy and consideration that reveal the gentleman and that are "the expression of a noble habit of thought and mind." But they should further have acquired "a certain crispness and precision of mind," by which, Sir Mirza explained, he meant "the ability to produce—not just to feel," advice which our youthful dreamers would do well to take to heart. The country today, Sir Mirza declared,

needs men of enthusiasm, even more than refined intellectuals. It needs men of stout hearts and strong hands who will not allow their conscience to be drugged by sophistry of any kind, or their nerve to be paralysed by the fear of unpopularity, but will oppose wrong whenever found, and fight unflinchingly the battle of social justice and emancipation, on behalf of the weak and downtrodden.

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As regards both the stimulation of the eager intellect and preparation for citizenship—important functions of the Universities—failure was charged by Dr. John Matthai in his Convocation Address at the Allahabad University

on December 8th. That science made a better showing than the humanities on the first point he ascribed to the greater handicap of the latter by the foreign language medium.

More serious was the Universities' failure "to stress those aspects of life which bind men together and reveal to them their common humanity."

I consider it a primary business of a University to teach the young the art of living together by inculcating in them habits of forbearance and co-operative effort and of placing the common good above personal and sectional interests.

Indeed, if a University does less than this it hardly deserves the name, which derives ultimately from the Latin *universus*, "all together," "universal." Yet the old cleavages persisted, Dr. Matthai said, and new fissures threatened.

The economic fallacy that self-interest plus self-interest equals the common good stands discredited today.

Two devastating wars and a long period of severe economic depression in between have helped to rid most thinking people of any faith in a doctrine which sought to build the Kingdom of Heaven on the law of the jungle.

But gross economic inequalities persisted and must be removed, along with the other conditions responsible for the present wide-spread poverty, ignorance, disease. The vision of a new and better India must be held up to youth.

Religious and communal differences loomed, however, most provocative today. History bore witness to the strife and bitterness caused by religions degenerated into orthodoxies at the sacrifice of charity and truth. Examining honestly "the true implications of religion and its place in the scheme of human life" was indicated as a first step, but the country looked ultimately to the Universities to reconcile the creedal groups.

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The publishing house of Victor Gollancz, Ltd., London, is to be congratulated on a vigorous and timely brochure issued apropos of the precarious European "peace." *Am I My Brother's Keeper?* makes very painful reading but it must be read by as many as possible and especially by all concerned, however remotely, in the framing and administration of the peace.

The present situation on the Continent is serious and its complexity tempts to preoccupation with particulars, making difficult the balanced view which this small book presents. The acute problem of providing food for the Continental peoples. The wide-spread malnutrition and the alarming increase of preventible disease. The only less acute problem of fuel, necessary to keep millions alive through the winter and also to restart the wheels of factories, on the turning of which depends any adequate solution of unemployment and the supply of necessary commodities. The problem of housing for the millions bombed out or transplanted *en masse*. The restoration of transportation systems. These overshadow altogether the negative, however necessary, problems of disarmament and long-time military occupation which loom so large in Allied statesmen's plans.

The analysis of the Potsdam Agreement justifies the usually staid *Economist's* condemnation of it as an unreal settlement, if not its charge that "at the end of a mighty war fought to defeat Hitlerism, the Allies are making a Hitlerian peace." The brochure takes the stand that that it is

not, yet, and need not be. Viewed from any angle, however, the Potsdam Agreement seems to defy the warning in the U. S. Report on *Relief and Rehabilitation Needs of Europe,* quoted here, that " the entire economy of the Continent is closely interlocking " and that " no nation can remain sound unless the others can begin the climb towards a normal economy. "

But more serious and urgent is the report of the plight of the Continental peoples, including Germans, fellow-members of the human family. Without prompt action, the death of millions by starvation and disease is reported threatening. The situation constitutes indeed a " challenge to our faith as democrats and our dignity as human beings. "

The brochure's text is Marcus Aurelius' words : " The best way of avenging thyself is not to do likewise. " From the stand-point of the sufferers there is not much to choose between callous cruelty and cruel callousness.

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Harold E. Fey's series of articles concluded within the year in *The Christian Century* (Chicago), now published under the title " Can Catholicism Win America ? " cannot be brushed aside as Protestant propaganda. He analyzes dispassionately an undeniable trend which none familiar with the Church's rôle in Spain and in Latin America today—to say nothing of other climes and other times—can fail to find disquieting.

We hold no brief for any organised religion, convinced of every man's inalienable right to believe as he sees fit But we deny the right of any church to lay a finger on the reins of government. The most mischievous aspect of the system of communal electorates in India—aside from the antagonism which it has engendered among groups whose basic interests were and are the same—is the struggle for position which it encourages between religious groups as such. The situation is saved from its worst implications here by the absence of ecclesiastic hierarchies in the major communities and by the democratic tradition common to Hinduism and Islam.

The Roman Catholic Church has such a powerful hierarchy and lacks such a democratic tradition. It openly deplores the separation of Church and State. Even as a minority it is powerful because of the solid front it can present when Church interests are involved. (For what believer would oppose the Church that claims to hold the keys to Heaven and Hell ? ) Especially because of its demonstrated hostility to freedom of thought, whenever and wherever it has been in power, the rapid and steady growth of its numbers and its influence in the U. S. A. is menacing. And, because of the key position of that country in the modern world, it is a matter of world concern that the strings of government there shall not be pulled from Rome.

It is not the spread of the Roman Catholic faith by any legitimate means but its growing influence on Government that must be resisted in view of what might be expected if it came to power. An officially approved Roman Catholic textbook frankly states what the position of the Church-controlled state would be towards other faiths :—

> Since no rational end is promoted by the dissemination of false doctrine, there exists no right to indulge in this practice.... Error has not the same rights as truth.

A sorry outlook this for human progress, which rests foursquare upon the freedom of the individual to think, to speak, to act, and so to learn !



# THE ARYAN PATH

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

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## THE PLACE OF SMALL AND "BACKWARD" NATIONS IN THE NEW WORLD

[ **Mr. Fenner Brockway**, prominent British Labour leader, a friend of India and a friend of Peace, examines here the prospects which federation offers to the underprivileged—nations and peoples—in the United Nations Organisation in which they individually have so weak a voice.—ED. ]

The difference between post-war plans in 1919 and 1945 can be defined in the terms of Idealism and Realism. The international pattern for 1920 was drawn by an American professor who, although he had become President of the United States, had a mind which was academic rather than administrative. He set down fourteen points which he believed represented abstract justice in international relations and built on them an international structure, the League of Nations, which theoretically embodied the idea of the equality of all nations. These academic propositions were accepted in broad outline by the representatives of the other Allies and, when President Wilson set out for Europe to draft the Peace Settlement in association with his colleagues, he was full of high hope that the foundations of an equalitarian world would be laid. He cannot have been long at Versailles before he was disillusioned. Mr. Lloyd George has described in his Memoirs of the last war how the statesmen at Versailles bargained and haggled for the territories and resources of the world as though they were tradesmen in the market-place or speculators at a land auction. President Wilson returned to America with his heart fissured and it was broken entirely when Congress refused to endorse the new structure of the League of Nations.

Despite the market-place character of the Peace Conference, however, the League of Nations embodied in its Statutes many of the idealistic principles which the disappointed President had formulated.

The nations, whether large or small, were regarded as equal and a plan was promulgated to bring about arbitration, security and disarmament and to mobilise the combined strength of all the nations against an aggressor.

Immediately after the last war there were wide-spread hopes of this League, and whilst the public opinion of all the nations remained war-weary and opposed to any renewal of war, it appeared superficially to be fulfilling these popular hopes. When, however, this mood had ceased to be the dominant temper of the peoples, the Governments steadily returned to their normal competition for their own interests—and the plan for arbitration, disarmament and collective security in turn collapsed in hard experience.

Japan invaded Manchuria and Italy, Abyssinia. These were the grossest forms of aggression, but the attitude of the Members of the League of Nations was determined not on the principles of arbitration and collective security, but unashamedly as a reflection of their own interests and desires. In the case of the Japanese aggression, for instance, the British Government was all in favour of establishing an obstacle in the Far East to the growing influence of Soviet Russia, and so Sir John Simon, Britain's Foreign Secretary, blessed the arms and aims of Japan. Exactly the same principle was at stake in the Italian invasion of Abyssinia, but because extended Italian power in Africa would endanger Britain's Empire route to the East, and the irrigation of British-owned cotton fields in Egypt and Sudan, the British representatives became hot with indignation and applied firmly for League sanctions against Italy.

It was the same with disarmament. Soviet Russia, which had boycotted the general proceedings of the League, agreed to participate in the Disarmament Conference. When, however, it proposed total disarmament the imperialist powers would not hear of it, and Britain even rejected a proposal that aerial bombing should be prohibited because its representatives held that law and order could not be maintained on the outskirts of its Empire if it were not permitted to bomb primitive tribes.

The story of the progressive failure of the League need not be told in detail. It finally disappeared in the catastrophe of renewed world war. Why did it fail? I was present when the foundation-stone of the new League building was laid at Geneva. The scene illustrated the reason for its failure. There in the centre of the field lay a great stone with another stone equal in size to it suspended from a crane. About the crane and the stones stood three workmen, giants in physical stature and muscle, wearing brightly coloured shirts, their massive shoulders and arms gleaming in the sun. They represented reality, the life of the peoples, the economic system which gave them work today and

threw them on the scrap-heap tomorrow. On the edge of the field stood a pavilion massed with the leading statesmen of all the nations. They emerged in procession behind their President (I forget his insignificant name) and as they walked solemnly in their top-hats and beetle clothes, I almost laughed at the contrast between them and the workmen. They looked ludicrously artificial and puny. They represented the illusion of the political structure of the League, embodying the theory of international co-operation, ignoring its basis in an economic system of bitter antagonisms. The League failed because it was futile to erect a dome of Peace on a building whose every section, from the foundation-stone upward, was split and splintered by particles which did not fit and which ground one against the other. In a world which is capitalistic and imperialistic it is impossible to maintain an international political structure of peace.

The statesmen and a great part of public opinion have learned from this experience, but, instead of setting about the establishment of an international economic order on which they could confidently build an international political order, they have thrown over the high principles which were embodied in the Charter of the League of Nations, and have instead built a structure in the United Nations Organisation which accurately reflects the present condition of the world. There is no pretence of the equality of nations. America, Soviet Russia and Britain are the three Big Powers who boss the world, and their omnipotence is recognised. Peace is to be maintained, not by a Charter based on justice or freedom or equality or co-operation between the nations, but by a deal between the three Great Powers. If they can run in harness, major war will be avoided. If they cannot, major war will come despite any pretence of arbitration, or security against aggression, or disarmament. If unanimously the Big Three decide that one of the small nations has acted aggressively, their united power will be used to hold it in place. But if one of the Big Three decides itself to be aggressive, no part of the United Nations Organisation will move an inch to hold it back.

Judging from present events, there is little hope that the Big Three will not fall out. The collapse of the Conference of Foreign Ministers is a warning. But the potential conflict between them goes further than even this dire event foreshadowed. There is a fundamental antagonism between America and Russia which goes deeper than the antagonism between America and Germany before the World War. America was a political democracy and Germany was a political dictatorship, but both were essentially capitalist countries, even though the identification of the economic organisation and the political State had gone to a point in Germany which was foreign to American conceptions. Between America

and Russia there is not only the conflict between a political democracy and a political dictatorship, but between a socialist economic basis and a capitalistic economic basis. Russia understands this enduring conflict. It has become realist in an imperialist world and it is digging in over all Eastern and Central Europe; it is extending its power in the Far East; it is even claiming power in the Mediterranean on the other side. America is making its rival claims in the Far East and is refusing to recognise Russia's puppet Governments in Eastern Europe because they are not politically democratic. At the moment Russia appears to be making ground faster than America, but in the background there is the fact that America knows how to manufacture the atomic bomb, and the point will come when it will say to Russia, "Thus far and no further."

Britain occupies a midway position. It stands for political democracy like America, but it aims to establish a socialist economic basis, like Russia. At present, because political issues are dominant and, perhaps, because Britain is economically dependent upon America to a considerable extent, Britain is siding with its Western rather than its Eastern ally. This is not the place to discuss what British policy should be, but in a sentence I may suggest that it ought to be standing forth in the world for its own undiluted policy of political democracy plus economic Socialism. If it did that, and if it gave an example of its purpose in Britain itself and by ending its imperialism in the Empire, it would make hundreds of millions of allies in all countries, becoming not only the moral voice of the world but the leader of its peoples.

What is to be the place of the small and "backward" nations in this realistic new world? Ironically there is one fact which makes the difference between the small and great nations less than it was before the world war. This is the fact of the atomic bomb. When a thimbleful of the particles of atomic energy can destroy half a million people, armies and navies and the size of air fleets become of little account. A small nation with laboratories and factories to produce atomic bombs is a greater power than a great nation which is without the secret. This situation cannot last long, because scientific knowledge is sufficiently evenly distributed to make it certain that, before five years have passed, the research workers of every nation will know all about the atomic bomb; but if it is true, as reported, that Sweden is close on the heels of America and Britain in the production of the atomic bomb, this small nation is at this moment one of the great powers of the world. Its pre-eminence will not last; but this privileged position, if indeed it be a fact, gives Sweden the opportunity at this point of time to talk equally with America, Britain and Russia and to give a lead at least to the beginning of an international organ-

ization for the use of atomic energy for constructive rather than destructive purposes.

Sweden illustrates not only this immediate atomic situation, but another possibility for some effective representation of the small nations in the world, despite the domination of the Big Three. Sweden is the leader of a group of nations which are tied closely by racial and cultural affinities as well as by economic interests —the Scandinavian group, including also Norway, Denmark and Finland. Each of these nations separately is of small account, but together they can be of considerable influence. In some respects they are a model to the modern world. They are politically democratic and, whilst not fully socialist, have a standard of well-being which is the equal of that of any of the Great Powers. They are important to one at least of the Big Three—Britain—in supplying necessary food-stuffs and timber. They are important in the moral leadership of the world (perhaps excepting Finland during some recent periods of her history), in their belief in libertarianism; they are moving towards a socialist economic basis, but political dictatorship is the last thing which they will accept. Because of these things the Scandinavian Group of nations could have the greatest influence in Europe, and they might well link up with Holland and Belgium and particularly Switzerland, which have many of their characteristics. Separately, these small nations may seem insignificant, but together they could be a big power.

It is in the principle of federation that the hope of small nations' making their influence felt in the world rests. One turns further East, and already the Arab League, despite the undeveloped industrial structure of its States, is becoming a power. Already Britain is showing that the League cannot be ignored, and, if the League will co-ordinate the Arab nations of the Near and Middle East and of Northern Africa, it will, within a decade, be able to challenge the domination of the Big Three. One thing the nations of the Arab League need supremely if they are to fulfil this possibility: modernisation—modern agriculture, modern industries, modern docks, modern transport and modern education. If they were big enough in outlook to realise it, they have the opportunity of this necessary modernisation on their door-step. In Palestine, there is a model for the whole of these territories. Jewish industry and Jewish agriculture are not only as efficient as any in the world, they have not only been successfully applied to conditions which are typical of the other Arab countries, but they are based on a spirit of co-operation and equality which, if extended to the neighbouring countries, could make this corner of the earth not only materially efficient but culturally noble and spiritually high. At the moment I seem to be a voice crying in the wilderness when I urge the Arab

League and the Jewish Agency to establish an alliance for the achievement of this great purpose, but I still hope, for the sake not only of the Arabs and the Jews, but for the future of the world, that this project may be realised.

Before we go further East, let us look at the Continent of Africa. Its Negro peoples inhabit not only most of its territories, but, through the deportation of slaves in the eighteenth and nineteenth centuries, have spread to the West Indies and the Americas. Among them, too, something is happening the significance of which is little realised. In Britain a few weeks ago a Pan-African Congress was held, at which representatives of the Negro peoples of all countries met, and with unanimity, they formed a Federation to assert their equality with any race on earth and to challenge the imperialisms which dominate them. This is at present only a federation of peoples struggling for freedom, but they represent movements which will inevitably win control in their lands before a decade has passed and, they, too, are a potential power in the world.

Let us go further East. Here, India occupies the centre of the stage. It may still have to pass through a period of struggle, but every far-seeing person realises that the achievement of its independence is inevitable. It will not be alone. The present struggle in Indonesia and Indo-China, the less dramatic struggle in Ceylon and Burma and the Malayas, are the promise that Free India will be the leader of a group of nations whose peoples are already becoming one in the emotion of their common fight. They are clearly a Federation of Nations of the future. It is too early to say whether this Federation will extend to China and Japan or whether China itself will become the leader of a neighbouring Federation, but no one who looks into the coming years can doubt that there are here groups of nations which will not tolerate domination by the existence of Great Powers.

We have not covered the entire world in this survey, but enough has been written to indicate how the small and "backward" nations may win an influential place in the new world. There is another alternative which may impose upon them a destiny more important for mankind than even the functions which have been indicated here. We come back to the atomic bomb. It is possible that the civilised world has become so artificially civilised that it will destroy itself. America and Russia may in their madness reflect their antagonism in war and drop their atomic bombs upon each other, and upon the spreading allies on either side, until life is obliterated on a mass scale and the civilisation of the "developed" nations destroyed.

If this last madness of civilisation occur, it will be the duty of such "backward" nations as escape the fate of their more "advanced" fellow peoples to begin once more the long story of the upward progress of the

human race. May they learn to create a social organisation and to accept moral principles which will not, at the moment of their knowledge of mankind's life and death, send humanity back to its beginnings again! May they rather create a world which, because it harmonises social and political structure and is imbued with international good-will, will move forward to the fulfilment of the great creative possibilities which are within the human race!

FENNER BROCKWAY

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# ANT'S PROGRESS

Up a man's unmoving foot I walked the other day
Jumping across the ugly wells of his rugged skin
On to the garments he wore.

Tiring it was to climb against the captive cotton fluff,
But Nature beckoned me on, on my onward march;
I spent days, your hours, I travelled miles, your inches
Till I reached the odorous jungle on his head.

I paused to flick my dust dipped legs
When I heard his frightened thoughts
Whose burthen knocked at Atom's doors
To capture the secret of nothing's power.

I sheltered from the gust of his thoughts' cacophony
Wondering at the living fear of man
Whose thoughts thumped " Atom Bombs, What next ? "

I told man my life, the way we dodge neutrons
Lest we be cursed, by a gentle pat, to become men.
I told him about the nothing
From whose fertile soil arose congruent opposites
That multiplied in TIME that could not but be
For, TIME is movement's child and matter's slave.

Man could not understand for, to anything obvious he
cannot reach.
He must require an Atom Bomb
Whilst I need a well-timed grain of sand,
For us to meet in the region of our common heritage
Where he and I can smile and hear God's voice
As He keeps repeating " Let there be an Earth "
And His command, carried forth on the air of Souls,
Creates a Sun here and explodes a Star there
And in the midst of the Cosmic Pyrotechnics
TIME kills a star and an earth is made.

S'ARCY

# NEW WICKS FOR OLD LAMPS

[**Mr. Paul Eldridge** is an American writer perhaps best known for his short stories of sophisticated type. But here he is concerned with deeper things —specifically, with the world's pressing need of a new approach to religion. He calls for "new wicks," recognising that "the old lamps still have the oil." It is true that, as he writes, "man cannot live by doubt alone." In other words, as a great Eastern thinker wrote, some sixty years ago, "Man cannot rest satisfied with bare negation. Agnosticism is but a temporary halt." What is needed is a "universal religious philosophy, one impregnable to scientific assault, because itself the finality of absolute science, and a religion that is indeed worthy of the name since it includes the relation of man physical to man psychical, and of the two to all that is above and below them."—ED.]

What a man fears determines his character.

The problem whether life's aim is the search for pleasure or the escape from pain, may be left to disputatious metaphysicians and ivory-towerists. But this is certain—that, if we are to plant flowers in the shifting desert we call the Earth, we need more than all things else—courage. Courage to bear the quotidian burdens. Courage to know that we do not reap what we sow. Courage to fight for our ideals although we are certain they shall never be realized. Courage to understand our individual insignificance in the universal scheme, and yet be proud of this understanding. Courage to accept our transitoriness and still build as if we were eternal creatures. But surpassing all is the courage to bid adieu to all things without maudlin regrets, without subtle and vain subterfuges, for in the courage to die is rooted the courage to live.

Has religion inculcated this courage in man? On the contrary, capitalizing on his instinctive animal fears, it added to them others far more terrifying, far more degrading. In the heyday of the Church, when man was hailed as the hub of the universe, the heavens hung heavily upon his head and his feet were scorched by the fires of hell. He was a perplexed and anxious buyer in the Great Bazaar, perpetually haggling with the Master Merchant. How much for pain? How much for virtue? How much for worshipping this way—or that? What paradise for hell?

In more recent times, religion *has* accepted new ideas, built laboratories next to chapels, blessed astronomers who changed the divine topography, disembodied—or, at least, attenuated—devils, clipped angels' wings,—but never, never closed the gates upon the fear of death. And yet, that is the very cancer devouring its vitals, like that strange sea creature which seems an innocent flower upon

the shore. But touch it, and it winds about you with fatal ropes.

Only atheism affirmed the tragedy and the simplicity of death, without fuss or fury. Only atheism was the clarion call to men to die—and therefore, live—courageously. But man does not accept atheism. A religious animal, he cannot view the glories of Nature with the impersonality of an eye reading the microcosm under the lens or the macrocosm through the telescope. His heart leaps at beauty—and he calls it God.

But what God? "There's the rub!" How can modern man whose *finite* mind has conceived the idea that to understand all is to forgive all, accept an *omniscient* Being who forgives nothing? How can he accept a fierce judge awaiting the arrival of each soul with a balance infinitely finer than an apothecary's scale to weigh every microscopic deed or thought, and mete out to it a punishment so extravagant, so incommensurate, that the tragedy becomes grotesque? How can modern man who has learned that environment is the true criminal, accept the judgment of Him who creates the environment, but blames only its victim? It is adding insult to injury to a God whose title is "Father" and whose function is "Love."

"The dread of something after death" not only "puzzles the will," as Hamlet says, but paralyzes it. So long as God sits in judgment, man's life must remain a rigid routine of totems and taboos. Who shall dare deviate one iota from the prescribed regulations and invoke the fury of eternal damnation? Who shall dare make life an adventure in search of truth, if thereby he runs the risk of being tortured beyond the reckoning of time?

Still, as the centuries passed, man *did* dare to break the magic circle of terror, but to the extent that he triumphed he lost his God and his religion, and he is not happy. He has not become an atheist. He has become an agnostic. Shameful, timorous, he stammers "Perhaps." But man cannot live by doubt alone. And so he yearns for a religion which will give him stability and security—a religion which will not offend his reason, and yet will uplift his heart—a religion without mortal threats and immortal penalties—a religion whose God is beyond the malignity of the inquisitor and the pettiness of revenge.

Must such a religion be a new one, one that as yet bears no name and no form? It all depends upon the keepers of the sacred flame. The old lamps still have the oil, only the wicks are charred and jagged, and the lights flicker and spread smoke and stench. New wicks must supplant them—wicks woven from the wisdom and the kindness and the understanding of modern civilization—wicks which will spread a bright and steady light, scattering forever the menacing, lurking shadows of the vast legion of superstitions at whose head marches the pompous monster—Fear of the Hereafter!

PAUL ELDRIDGE

# IS PERMANENT PEACE PHILOSOPHICALLY CONCEIVABLE ?

[ **Dr. R. Naga Raja Sarma** is on firm ground in tracing war to human selfishness. The root of all wars is undeniably the conflict between the lower and the higher nature of man. But for that very reason there is hope. When the individuals of whom the nations are composed cease to generate the causes which disturb the equilibrium of Nature, the Karmic consequences of such acts, one drastic culmination of which is war, will thereby be eliminated at their source. Union and harmony are the only sure preventives, " a Brotherhood *in actu* and *altruism* not simply in name. " As Madame H. P. Blavatsky wrote in *The Secret Doctrine* in her clear prophecy of the wars which have twice devastated Europe in our time :—

The suppression of one single bad *cause* will suppress not one, but a variety of bad effects. And if a Brotherhood or even a number of Brotherhoods may not be able to prevent nations from occasionally cutting each other's throats—still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil.—ED. ]

The announcement appearing in the newspapers of the 25th May, that the Doenitz Government had been ordered to be dissolved and that the Third Reich has ceased to exist as a political or governmental entity in respect of European and international affairs, was bound to stimulate serious reflection in all who have witnessed within their own lifetime two world wars involving destruction of human life and property on an unprecedented scale. In the following paragraphs, it is proposed to discuss briefly what seems to be a persistent problem of life-evolution on this planet—whether Permanent Peace is *philosophically* conceivable, let alone its being practicable. Can all human relations, including national and international relations, find harmonious adjustment without recourse to war ?

To avoid confusion, misunderstanding and even overlapping of theoretical and practical issues and trends, it must be made absolutely clear that the discussion is to be confined rigorously to the plane of philosophy defined as a science of the relation between God and Man, the Infinite and the Finite, which commands the sanction and authority of both reason and scripture, each being restricted to its legitimate jurisdiction. I should like further, at the outset, to postulate that the point of departure for the discussion is the experience of mankind revealed in the course of evolution recorded by the sciences, subjective and objective, of life and of matter. This chronicled human

experience has revealed minor strifes and quarrels, mighty Armageddons and World Wars.

A system of philosophy is an attempt at explanation of human experience considered *not in isolation*, but as regulated and controlled by a Supreme Power that makes for righteousness, in whatever terms defined or even if held to be indefinable. It is necessary so to fix the boundaries of philosophy that it may be an independent aid to disciplined discussion.

By all canons of rational reflection and criticism, philosophy, Islamic, Christian or Vedantic, refers unmistakably to Theism. In this discussion the stand-point is furnished by the Vedanta systems of *Dvaita*, *Advaita* and *Visishtadvaita*, which reveal a greatest common measure of agreement in acceptance of a Supreme Power, God; finite selves as independent centres of experience; the Doctrine of Karma, responsible for the evolutionary career; and the conception of the goal of moral and spiritual endeavour as Moksha or final riddance of the transmigratory series of births and deaths. In this cosmic scheme the individual self, the essence of which is pure bliss and knowledge (*Ananda* and *Jnyana*), finds itself enmeshed by Karma and reveals a constitution consisting of the three Gunas (Sattva, Rajas, and Tamas) in different proportions.

Broadly speaking, *Prakriti* indicates harmony or equilibrium of the Gunas, and the entire evolutionary series, moving according to plan—details of which are accessible only to the Omniscience of the Supreme—is the direct outcome of a disturbance of the equilibrium of *Prakriti*. The evolutionary series brings in its train progress and civilization, wars and peace, social and political upheavals. Its history is partly of mankind and partly also of stars and planets, of interstellar infinity and, in short, of the space-time continuum with all its contents.

Wars have to be understood against this background. Life, fulfilled or frustrated, is best understood in terms of adjustment to environment or of responses to stimuli, as the modern Behaviorist would have it. War is a mode of response in the face of a characteristic situation. "Religious" crusades and wars are not considered here because, I take it, they have disappeared from modern civilized existence altogether. Wars then, would belong to the category of weapons either of self-preservation or aggression, and if Article X of the defunct League Covenant should continue to haunt the minds of some, there might be wars undertaken to help weaker neighbours attacked by aggressors. These would belong to the former type. Any other possible variety can be reduced to one or the other category.

Let me now attempt a philosophical analysis. Whether it be the Trojan War, the *Ramayana* or the *Mahabharata* wars, or World Wars I and II, the question of *possession*, whether

of women, wealth or territory, stands out. Thus the desire to possess is the root-cause of all wars, the motive-force for the aggressor. For the victim the instinct of self-preservation would supply the motive-force. In other terms, the dynamic activity associated with "I" and "mine" (*Ahamkara* and *Mamakara*) inspires all wars.

At the first attempt at analysis, wars merge in the more comprehensive problem of Evil, and Evil again in the basic problem of the finitude of the self. Collateral questions can then be posed: Why are there wars at all? Why is there Evil at all? Why finitude? The questions do not stand alone. They are conceptual photographs of the one fundamental problem of the constitution of the finite self.

In my view, the *Gita* contains the best statement of the problem and its solution on pronouncedly *Theistic* lines. Why does man sin, asks Arjuna, even against his will sometimes? (*kenaprayuktoyam-papam-charati...anichhannapi*) The Lord answers that *Kama*, the desire to possess, and *Krodha*, anger, with its concomitant desire to destroy, generated by the *Rajoguna*, should be deemed responsible.

Thus cosmic evolution has no beginning in time. It is *Anadi* (beginningless). This may not conflict with modern concepts of biological and geological evolution. For evolution is generically construed to include both creation and destruction, that endlessly succeed one another. The author of the *Vedanta-Sutras* defines God in terms of creatorship, protectorship and destroyership of the Universe. Finite selves play their parts, little or magnificent, according to their Karma generated in earlier existences. In the constitution of finite beings the seeds of strife have been sown in the disproportionate commingling of the *gunas*, the properties of which are well-known. Man's behaviour is throughout dominated by Rajas and Tamas. There is doubtless a modicum of Sattva as well, but it is too feeble and dormant to prevail.

On this view the Lord wills epidemics, earthquakes, wars, and similar Nature-made and man-made phenomena when the activities of mankind are dominated by Rajas and Tamas. Microcosmic disharmony of the *gunas* is directly due to the Macrocosmic. The Lord, however, does not will wars and destruction arbitrarily. Karma, individual and collective, supplies the necessary rational and philosophical justification. The mind with its four facets of Manas, Buddhi, Ahamkara and Chitta secures the requisite intellectual or cognitive, emotional or emotive, and volitional or conative responses and reactions to characteristic environmental demands. The mental make-up of individuals and nations with the preponderance of Rajasic and Tamasic elements being a permanent factor till the obtainment of release from the transmigratory career, wars due to the stirring up of these elements should likewise be deemed a per-

manent factor of the cosmos, like Evil. If God's Universe can and does accommodate Evil *somehow* ( this Bradleyan *somehow* is no philosophical answer though urged with great reverence ) it would follow *ipso facto* that it must accommodate Wars.

Thus one can go on eternally interrogating: Was Germany just in violating Belgian neutrality in the First War ? Was Hitler's attack on Poland just ? Viewed as isolated events, these may provoke indignation in some quarters and elicit justification from others. There is no use blaming the Treaty of Versailles. Once Prussia had been under the heel of Napoleon. In this war Paris had to be declared an Open City in an inevitable emergency. In almost incredibly quick succession Berlin today is under the Soviet iron rule.

The cycle of victories and reverses would demonstrate that the psychological and spiritual paramountcy of the forces and tendencies and instincts dominated by the Rajasic and Tamasic elements is the only philosophical explanation of wars. From the most comprehensive philosophical stand-point none of the sufferings undergone by belligerents and non-belligerents can be considered *undeserved*. Inferentially some previous stock of Karma must have subjected them to the suffering.

Nervous fear of aggression, lack of security, lack of resources of defence and many other concomitants of Rajas and Tamas destroyed the League of Nations. Economic planning, production and equitable distribution of the good things of life to all, if ever practical politics, would not achieve better results. For, even in the most democratic social and political organisation differences are bound to exist which would render the Rajasic and Tamasic elements active in the direction of disorders and destruction.

Two other facts of outstanding significance deserve notice. Firstly, Krishna has openly declared He is out to destroy when the scheduled hour strikes for cosmic destruction on the basis of Karma, individual and collective. Secondly, notwithstanding the doctrine of the " Expanding Universe, " modern science does not seem to countenance limitless expansion. The goal of cosmic evolution is eventual destruction. This is corroborated by the theory of *Yugas* admitted by the Vedanta which accepts the Puranic cosmology. The conclusion is thus plausible that, as modern science has not achieved the eradication of epidemics and complete control over the destructive phenomena of Nature, it may not be successful either in the prevention of wars.

The so-called Intellectuals have not been able to prevent wars. Unable to prevent the *Mahabharata* war, Vyasa seems to have disappeared into oblivion. Krishna's brother chose the more educative and entertaining course of going on a pilgrimage to escape the horrors of Kurukshetra.

Trite as it may seem, there is only one remedy. Individuals and nations

must try to suppress and eradicate the Rajasic and Tamasic tendencies, with especial reference to "I" and mine, and treasure Sattvic tendencies. It is a doctrinaire demand. That cannot be helped. I do not believe the Vedanta means salvation or Moksha for all. That cannot be discussed here nor can the problem of God's own responsibility for the presence of Evil and its manifestation in Wars, for Nature's destructive phenomena etc. An answer can be indicated without argument. Evil is a permanent factor of the cosmos, intended for the glorification of the Good and as an indispensable background.

But none of these considerations would prevent one from treading the Aryan Path, which is the Path of Sattva leading to the divine returns of moral and spiritual endeavour. There must be a planned programme for energising the Sattvic elements in the mental make-up of the masses of mankind. From the programme of Sattvic spiritual search for the self's own knowledge and bliss to modern plans of economic and political reconstruction, with countless conflicts and rivalries, is indeed a far cry. The arrogant and aggressive expansionism of the possessive instinct which today exclusively inspires all national and international endeavour is, as has been shown, the root-cause of all wars, strifes and many other maladjustments. Poets' dreams and pinchbeck pacifism, especially of weaker individuals and nations, are no substitutes for rational analysis, on the strength of which the conclusion is irresistible that permanent peace among the nations is not practicable. Let me not be misunderstood. I desire to submit in conclusion that notwithstanding the inevitability of Evil and Wars, there is a sacred duty for each individual to save himself or herself by proceeding along the Path of Sattva (*Uddharedatmana-atmanam*) because each is entitled to put forth maximum spiritual effort in the hope that it may be crowned with success.

R. NAGA RAJA SARMA

# THE MAGIC AND THE MIRACLE OF MORE

[ **Shri Gurdial Mallik,** long connected with the Santiniketan of Dr. Rabindranath Tagore, presents here movingly the ideal of self-sacrifice, of altruism, which is a condition *sine qua non*—though not the only condition—of self-development. For even self-sacrifice has to be performed with discrimination; and self-abandonment made without justice, or regardless of results, may often prove not only made in vain, but harmful, among other reasons because it invites exploitation. The modern Indian villager or labourer needs more perhaps today to have held up to him the ideal of justice to all, including justice to oneself as a unity of collective humanity. But ample opportunity there will always be to sacrifice the one self to benefit the many. Self-abnegation with discrimination is the highest way.—ED. ]

For innumerable centuries past, in India, it has been a practice among certain classes of Hindus always to give something more than what is asked for in the name of a praiseworthy project. This is usually done by the addition of the figure one to the sum set down as a person's subscription. For instance, if one is approached with a request to donate Rs. 50/- or Rs. 100/- to a certain commendable cause, he will invariably give Rs. 51/- or Rs. 101/-. Likewise, the vegetable-seller, the grocer, the milkman in the villages will put a little more than his customer has paid for in the latter's receptacle. Why do they do so? When thus questioned they may answer, " There is magic as well as miracle in more. " Perhaps it is this philosophy which is at the bottom of a popular Hindustani proverb, "One *and one* make eleven."

It appears that behind the practice, alluded to above, there is a deep and dynamic spiritual truth, though the practitioner thereof may not be conscious of it. It is that man fulfils himself in the measure that he gives, does or acts *more than* is demanded of him by mere necessity. Did Christ, by-the-by, hint at a similar truth when he told an inquirer after the Supreme Reality that whenever one was asked to part with one's coat to the needy, he should also give away his cloak? As a matter of fact, it is in this spiritual impulse to do or donate more that man's difference from the animal consists chiefly.

Every man has two " angels " always by his side. They govern his actions and aspirations respectively. One is the Angel of Necessity, under whose tyrannic rule he acts to satisfy his natural needs. The other is the Angel of Aspiration, who inspires him to transcend the limits of necessity or need and to embark on adventures into the radiant region of the altruistic or the artistic or the idealistic, even though in doing so he may have to risk his all—nay, his very life.

This truth has been expressed in a beautifully poetic and pregnant manner by a mediæval mystic :—

" O bird, where were your songs when, at night, you lay in your nest ?

" How is it that with the morn the whole sky has begun to resound with your songs ?

" In your snug shelter you had security, food and fill; what, then, prompted you to dare the uncharted deep and vast sky ? "

The bird replied,

" True, as long as I lay in my little cosy corner, I had self-indulgence. But it was only when I crossed its threshold that I found my self-fulfilment. "

Indeed, what is true love but offering affection to someone else more than to one's own self ? What is true art but expressing something more than mere meaningfulness in a picture or a poem ? What is true sacrifice but something more than a bargain at the counter with, or a bribe to, Divinity or one's own Dæmon ? What is service but something more than considerateness or compassion for one's own self ? The very conception of Heaven or Paradise is but a symbolic embodiment of this magic and miracle of more. And, also, may it not be that Reincarnation or Evolution is but a school for our learning the philosophy and practice of becoming more than creatures of Necessity or helpless subjects of a Tyrant ? As Eternity is more than Time, so man's aspiring for the sonship of God—in which alone lies the attainment of the Good, the True and the Beautiful in him—is a thousand times more fruitful than the gilded slavery of an earthly king, panoplied in all his power and pomp.

It is, therefore, an axiom of all true greatness that one should strive ceaselessly to attain more than what he can hold in his grasp or grip, be it of greed or of glory. The stature of his soul is measured not by the footrule of material prosperity but by the yardstick of yearning for the Great as against the small. Happiness, which is at once the flowering and the fruit of self-fulfilment is a gift from the Great. Verily, as the *Chandogya Upanished* says :—

What is great is bliss. There is no bliss in the small. The great itself is bliss. The great itself is what is to be desired to be known.

GURDIAL MALLIK

# SOME REFLECTIONS ON KALI YUGA

[**Mr. Philip Howell** paints in gloomy but just colours the Dark Age which reigns supreme today in India as in the West. But even Kali Yuga has its hopeful aspect. The shortest of the ages in Brahmanical chronology has a momentum in inverse proportion to its length. The triumphant rapidity with which modern science and technology have advanced—and with them material standards and destructive potencies—is illustrative of the heightened tempo in the Kali Yuga. But the very acceleration of the cause-effect sequence should afford the opportunity to the constructive worker too, to do more now within a shorter time. All must operate under the conditions in which they find themselves, but how far each is subject to those conditions depends upon himself. For even in the darkest night the individual may light a torch, illumining the path for others and himself—ED.]

The appearance of what has been called the atomic bomb in the already appalling catalogue of destructive weapons of warfare is likely to give pause to those idealists who thought that a New Heaven and a New Earth were just around the corner! Even wishful thinkers are confused about the possible implications of the discovery. The achievement, at an estimated initial cost of £500,000,000, of the release of "solar" energy by atomic fission, and its utilization in the form of an aerial bomb, are now known the world over, although the resulting shift of emphasis in the balance of world power is still obscure. We have been promised, too, by the United States Secretary of War, that improved versions of the bomb are on the way. Protests have been heard here and there; but, so far, we wait in vain for any wide-spread expression of those "most solemn reflections in the mind and conscience of every human being capable of comprehension," to which Mr. Winston Churchill piously referred in his historic statement of August 6, 1945. In this connection, an important question was raised by a well-known author (Mr. S. L. Bensusan) in a letter to the London *Times*, published on August 10, 1945, when he asked: "Can that which is an abomination in Europe and America be morally permissible in Asia?" Without minimizing Japanese atrocities in this war, the racial factors involved in the use of the atomic bomb are far-reaching. We have been told of a prophecy prevalent last century in the Far East which has been rendered in comprehensible English in these words: "When the conquerors of all the ancient nations are in their turn conquered by an army of black dragons begotten by their sins and born of decay, then the hour of liberation for the former will strike."

(*Lucifer*, London, June 1888.) The editorial comment in that magazine was that this prophecy might portend a new invasion by another Attila from the East, furnished with modern weapons and an army of millions which would pour into a decaying Europe like an irrepressible torrent.

However we may look at it, the use of scientific discoveries for destructive purposes is but one of the symptoms of the spiritual darkness of this present age. The ravages made by the employment of chemical gases by the German High Command in the war of 1914-1918 rightly aroused the abhorrence of the whole world. Two of the Great Powers whose detestation was then most marked have now admitted using an infinitely more horrifying weapon against what must inevitably be a preponderantly civilian population. All these things are not forgotten in the counsels of that Eternal Justice which is concerned with the adjustment of motive and action in human affairs. All recorded history witnesses to the fact that victory in war may be purchased too dearly.

Can we view, in the light of certain universal concepts, the warning of what another world war would now mean in the destruction of all regulated life? Is the atomic bomb but one among many phenomena marking this present stage of human evolution? Are we to assume that problems relating to scientific experimentation and its vast social and ethical implications are peculiar to the few centuries that have elapsed since the foundation of the Royal Society under the auspices of Charles II, *c.* 1660?

Questions of this nature must have occurred to many unprejudiced thinkers capable of applying, *mutatis mutandis*, the distinction graphically drawn by Eugene Lyons in his *Assignment in Utopia* (Harrap, 1937), when, referring to those smug scientists and sociologists who watch with equanimity the savage toll in human life often exacted by great social changes, he wrote of Russian Communists:—

> The real division was between those who could go through with a terrifying piece of brutality, and those who could not; those who, whether they formulated it in such wise or not, regarded human life as in itself valid beyond sanctified words or pseudo-scientific theories, and the others to whom human life was so much worthless raw stuff for their laboratories; between the despised and soft-hearted idealists, and the hard-boiled realists.

Such a querist will usually be afflicted by a spiritual nostalgia. He will feel the need in his daily life of a universal basis for action with his fellows in community service. No immunization from world distress will be found by any one who essays to walk the "Secret Path." Always such an one will further the arousal of an individual and social sense of responsibility for the welfare of all that share in common the planetary life. Above all, he will recognize philosophically the force of Plato's

teaching, that the history of the universe is made up of alternate periods of decay and reconstruction, and that the Demiurge fashions the world out of materials, physical and otherwise, derived from a former abode, dissolved by the flux of time. He may even, if he faint not in his pursuit of knowledge, come to aver the truth of India's ancient heritage of teaching on the subject of Cycles of Growth.

At 2h. 27m. 30s. a. m. on February 16th, 3102 B. C., *Kali Yuga* began, according to Hindu chronology. It has been called (not inappropriately) the Black or Iron Age. The development of world culture is divided into a series of evolutionary cycles, of which the names of four are given, based on a computation which apportions 360 years of mortal life to one "divine" year, or "year of the Gods." Here is a brief table of the four *Yugas* printed in a work published in 1892 (*The Theosophical Glossary*):—

| | | |
|---|---|---|
| *Krita* or *Satya Yuga* | 4,800 | "divine" years. |
| *Tretâ Yuga* | 3,600 | ,, ,, |
| *Dwâpara Yuga* | 2,400 | ,, ,, |
| *Kali Yuga* | 1,200 | ,, ,, |

The aggregate is called a Manvantara and is equal to 4,320,000 mortal years. Beyond is an ascending series of almost incalculable ages.

What are supposed to be the characteristics of *Kali Yuga* (in which we are at present functioning) in a sociological sense? In the *Vishnu Purana* (composed by Vyasa, a generic appellation), we have a vivid description of some phases of the Age, approximately 5,000 years of which have gone by out of the total of 432,000 years. After a statement that "barbarians will be masters of the banks of the Indus," we are told that "rulers" will be of churlish spirit and violent temper, and addicted to falsehood and wickedness—not unfamiliar traits in recent years of Totalitarian-*cum*-Democratic vintage! Further, "they" will be possessed of insatiable desires, and will seize the property of their subjects—an apt account of the dominance of the modern State over the lives of its people. Wealth and piety (it is added) will decrease until the world will be wholly depraved.

> Property alone will confer rank; wealth will be the only source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sensual gratification....Menace and presumption will be substituted for learning....When the close of the *Kali* age shall be nigh, a portion of that divine being which exists, of its own spiritual nature...shall descend on Earth (*Kalki Avatar*)....He will re-establish righteousness on Earth.

There is no occasion to labour the point of this prophecy, so far as it concerns the tribulations of modern man in this year of grace! At least, with a modicum of understanding of the significance of this unusual chronology, we shall not be so apt to lose our sense of proportion, or to

be deceived by "short cuts" to any millennium. The return of the *Kalki Avatar* remains for determination in the far future; but it is interesting, in pondering on these eventualities, to remember that H. P. Blavatsky wrote of a second volume of "the prophetic record for the Black Age" being nearly ready in 1888, having been in preparation since the time of Sri Sankarachārya: "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."

Those accounts have begun to be settled; but the process of squaring racial Karma goes further than the evolution of the historical races known to mankind. Tradition tells of a vast period of nearly a million years, from the first appearance of the Aryan races down to the final sinking of Plato's small island of Atlantis. During this enormous stretch of time, the Aryans had never ceased to fight with the descendants of early giant races, an intermittent war lasting until nearly the close of the age which preceded *Kali Yuga*, depicted in the saga of the *Mahābhārata*, famous in Indian literature. Some students have seen in certain phases of Western civilization the irruption of some of the more unpleasant features of Atlantean sorcery. Schizophrenia, and the callous use of hypnotism, not to mention the bestialities of modern dictatorships, may be considered as among the symptoms of this revival of ancient links. To admit the inviolable sanctity or dignity of human or animal life means spiritual suicide to far too many fanciful theorists of a racial or political hue. Desecration of spiritual teaching has been followed by mental perversion, and ethical compulsions have been sacrificed by removing conscience to the sphere of a Darwinian-Freudian evolutionary scheme, with its own peculiar code of morals. In their desperate plight, masses of human beings assist in the growth of a priestly class, which they vainly hope will intervene between them and a vengeful extra-Cosmic God, or the oppressive power of a Totalitarian State. Artificial insemination of ideas goes hand in hand with its now wide-spread counterpart in biological science, applied today to both human and animal species, and poisonous propaganda has become an accepted instrument of State.

The victims of a soulless culture are innumerable. No less tragic is the feeling of frustration so common amongst thousands of well-meaning idealists in their efforts to achieve reforms in national and international affairs, without regard to the fundamental changes needed in human nature in relation to cyclic law. Many are the fair blossoms of spiritual adventure that have been killed by the frost of human imperfection, because of unseasonable sowing of the seed of truth. The wise gardener has a weather eye and a fine judgement with regard to soil and all that appertains to sound growth. Know-

ing this, he who would serve his race and time in the years and generations of *Kali Yuga* will weary not in his task of helping on the rehabilitation and resettlement of the human souls who "come his way." He will realize (as has been wisely said) that much can be done by a courage rightly directed, even within the operation of the malign influences of the Age. He will have reliance upon the Eternal Law in nature which subserves ultimate harmony, and will know of a surety that mankind shall discover itself, finally, self-redeemed. He will know that the conquest of illusion is not to be accomplished in a moment, but that it is never too early to begin this "righteous war." Above all, he will recognize that "the inexorable shadow which follows all human innovations moves on, yet few are they who are ever conscious of its approach and dangers."

The re-education of the race in spiritual philosophy is a labour of immeasurable scope for effort. Without its performance, in some degree at any rate, a New Order becomes a mere phantasy, if not something much worse, an appeal to cupidity. We need a reorientation of the Spirit of Man. In these days of deep distress, it is well to remember (with Dostoevsky) that "what is far more essential for man than personal happiness is to know and to believe at every instant that there is somewhere a perfect and serene happiness for all men and for everything." That serenity is not to be met with among the false shows of *Kali Yuga*. The search must go on at the very base of our nature, for "underneath all life is the strong current that cannot be checked; the great waters are there in reality." Having found reality there, we shall come to the assurance that all these beings amidst whom we struggle are also fragments of the Divine, and then, be the Age what it may, we shall use our powers in devotion to a worthy service—"*ohne Hast aber ohne Rast.*"

PHILIP HOWELL

# THE CONCEPTS OF ANCIENT INDIAN WARFARE

[ When so many modern inventions and discoveries have proved to be revivals of old knowledge it is surely the part of wisdom to approach with open mind such questions as that of whether aviation had been known in ancient India, as the old texts affirm. **Shri V. R. R. Dikshitar** of the Madras University makes out here a case for the ancient Indians' conquest of the air, as also for the more dubious honour of priority in the invention of gunpowder, firearms and other implements of destruction. We do not think the ancestry of the atomic bomb, however, should be traced to the Brahmastra. It seems more probably related to the terrible vibratory force referred to by Shri Dikshitar as that which was capable of reducing to ashes 100,000 men and elephants. Be that as it may, it will be evident from his article that the ancient Indian code of war was on a plane that puts to shame the brutal slaughter of our modern day.—ED. ]

We are at the end of a world war. Knowing as we do the different aspects of modern warfare, it would interest us to examine how far modern wars are different from the ancient and mediæval wars in general, and ancient Indian wars in particular. A critical study of the art and science of war in ancient India demonstrates high advance in that particular field. India has been generally taken for granted by Indologists as a land of people given to the other world, people who attach no value to external objects and material culture, people who have developed a contemplative attitude of mind, in other words, people who are philosophical in their outlook. Though this may be true to a certain extent, yet it is not the whole truth. For we had our Dhanurveda or the science of arms, the Ayurveda or the science of medicine, the Gandharvaveda or the science of music, Jyotisha or the science of astrology and astronomy, Dandaniti or the science of politics and administration, Varta or the science of economics. All these sciences were developed to a marvellous degree. Even the science of erotics or Kamasastra was perfected as an art.

No doubt the Indian outlook was essentially religious and the intelligentsia of India devoted themselves to different branches of learning and promoted the cause of religion. May it be remembered, however, that this was confined to a particular caste or community. By the social structure as understood in those days, only a minority developed this mental and philosophical attitude. The masses were performing their *svadharma*, the work more or less allotted to them by birth. Besides the intellectual conscript,

there were other conscripts, commercial, labour and military. The commercial classes looked after trade, commerce, industries and agriculture. The labouring classes were engaged in various menial services and helped the traders and the other communities with physical labour. It was the military conscript that was responsible for the protection of the land from marauders and foreign enemies. This was the ruling caste of India.

In modern times, wholesale conscription is sometimes resorted to. This indirectly affects the normal social and economic life of the people. In ancient India, on the other hand, a whole caste was conscripted, while other castes and communities were to attend to their own ordained duties. By fixing up a social structure of four castes on an organic basis the ancient Hindus realised a well-planned social economy where there would be no competition, no rivalry, no jealousy and no discontent.

Following hereditary arts and crafts was deemed best from the point of view of efficiency. The father was often the teacher of the craft to the children, the craftsman's home the laboratory where the craftsman of the future learnt the technique of arts and crafts. Whether they had a formal course in engineering or not, the ancient Hindus were experts in military engineering, built grand trunk-roads for the march of troops, cleared the hills and forests for the passage of heavy chariots and erected fortresses with deep moats. Such skills did not die out because they were hereditary.

So also the Kshatriya caste was a community of warriors. They alone could go to the field and take up arms. This was the rule but there were a few exceptions. Sometimes, and sometimes only, members of other castes were enlisted. But, generally speaking, the whole community of the Kshatriyas went out and fought. Several wars were only for defensive purposes. The Kshatriya host alone was deemed superior to others. War or no war, there was the hereditary force always in reserve to guard against unexpected enemy attacks. The conscription of a particular class of people did not affect the social and economic order. While the war was going on in the neighbourhood, and little disturbed by the carnage—Megasthenes, who visited the Mauryan Court about 325 B.C., records—the peasant was cultivating his fields, the artist pursuing his work, the artisan plying his craft, the civilian carrying on the government. That is why there was no necessity to plan for five years, ten years or fifteen years after the cessation of hostilities. All this was possible because society was considered as an interconnected whole, the one dependent on the other and all activities tending to the common weal.

Superficial observers may find inequality in this system. This inequality is something like the inequality among different organs in the physical organism. An organ

like the head controls while organs like the hands and feet are controlled. Surely there is no inequality among the organs.

Turning our attention to the motives for war, we see that they were simple and straightforward. The motive was certainly not land-grabbing, though there were empires by conquest which were a loose confederation of states and vassal provinces. It was, again, not the desire of colonisation, though the ancient Indian states had colonies in the Far East won by peaceful cultural conquest. It was not even commercial rivalry, though they had extensive commercial transactions with the West and the Eastern part of the world. Behind their wars and conquests, religion acted as a driving force. It was believed that a soldier who would fight to the finish, who would not retreat on any account, who would die fighting in the field heroically, or who would win over the enemy by valour, reached Virasvarga or Heaven. The war was then a means to an end. The goal of every soldier was the attainment of heaven and the sure way of achieving it was to fight and fall heroically in the field.

A king occasionally did develop a spirit of imperialism. This imperialism, however, amounted to demanding acknowledgment of his supremacy. When once a state recognised the overlordship of the conqueror, he would not molest the sovereign of that state or question the sovereignty of the people. But when a recalcitrant king offered fight and declined to acknowledge supremacy, then that king was defeated in battle; but, even after defeat, if he were to acknowledge the overlordship of the conquering king the vanquished monarch would be reinstated and let alone. Samudragupta's motive for conquest of all India was to get the ideal Indratvam or Lordship of Heaven. It was *gam jitva divam jayati*. "By conquering the earth you conquer Heaven." What we have to note is that the conqueror did not interfere in the internal affairs of the subjugated kingdoms. All that was required was the payment of tribute, often annually.

Curiously, war in ancient India was often between states and not between peoples. One state attacked the other. The people of the state did not participate. It was not a peoples' war where a whole nation went out in defence of home and hearth. The war was absolutely a matter between two kings. This fact is not often understood by present-day writers. As it was not a war between peoples no national rancour was developed or exhibited. Because national rancour was absent, soon after the hostilities were over friendly relations were resumed and concord prevailed among the peoples of different states.

Amity between the various communities saved the country from civil wars in India. The relations between the nationalities were often cordial and free from all bitterness.

Hatred of one nationality for the other was conspicuous by its absence. The common people were friendly and co-operative. Even among the soldier caste, the Kshatriyas did not develop what we call the war mentality. They were imbued with the higher ideals of chivalry and heroism. They longed for the titles of Vira and Sura, Rathi and Maharathi, as moderns might aspire to the Victoria Cross. Heroism in exploits was the ruling passion of every soldier, and in South India, the ancient Tamil classics say, when a heroic mother heard that her son was retreating from the field in fear, she was prepared, if it was true, to cut off her breasts that had given him milk. Such was the high ideal placed before a soldier.

Two questions could be asked in this connection. One is whether firearms were known and used in ancient wars. The second is whether the ancient Hindus navigated the air and fought from air vehicles—call them aeroplanes or by any other name. For a long time bows and arrows were used. This did not mean that the ancient Hindus were primitive in their weapons throughout. The fact was that side by side with bows and arrows other deadly weapons were equally in use. Literary sources are full of descriptions of what are known as astras. For example, the Agneyastras were firearms that vomited continuously a volume of fire and fire balls. The composition of the balls is given in the texts but we are not concerned with them here. From the details furnished we understand that the ammunition was inflammable and could not be easily extinguished.

Mention may be made of two weapons. One is the Visvasaghatiagniyoga, which was virtually a bomb that burst and scattered fragments of metal in all directions. The other was the Agnibana, which was the forerunner of gunshot. We must remember in this connection that sometimes a claim is made that the original home of gunpowder was India. The Sanskrit term *Dhupa* means a rocket. It has become *Top* in Turkish and *Tufang* in Persian. Elliot tells us that the Arabs learnt the manufacture of gunpowder from India. Taking all these circumstances into consideration and crediting the testimony of the *Sukraniti* which speaks of big and small guns, we cannot but conclude that regular guns and bombs were known but were sparingly used; because the rules of righteous war forbade their use altogether.

But the use of astras was definitely known. The Brahmastra was perhaps the ancestor of the modern atomic bomb. The principle underlying its application was that an astra of fire could be counteracted by another astra, for instance, one of all waters which went by the name of Varunastra. This astra, which rained water, extinguished the fire. The foundation of modern physics is said to be the transformation and use of energy and this was known in ancient India. Scientifically

speaking, the use of astras is releasing one natural force to counteract another natural force.

Modern scholarship would not credit the Indians with a knowledge of aerial cars and aerial wars. In a recent study[1] I have maintained that aerial cars were used in wars. Credulity or open-mindedness? That is the question. I have not drawn the inference from my imagination but on the evidence of texts. It is not necessary to quote all the texts here; but one or two may be mentioned. Vivan is another name in Sanskrit for an air-vehicle. It is said that an Agni-ratha, literally a fiery vehicle, was fixed on a flying vessel. If this were used against the enemy it would reduce to ashes 100,000 men and elephants. It is allegorised in the *Vishnupurana*, in the *Ramayana* and other works, in the fable about the sage Kapila whose glance made a mountain of ashes of King Sagara's 60,000 sons. (See *The Secret Doctrine*, I. 563.)

The regular construction of an airship is given in Bhoja's *Samaranganasutradhara*. It is said that an aerial car is made of light wood in the form of a bird with a durable body. It has two resplendent wings and is propelled by air. It flies in the atmospheric regions for a great distance and carries several persons with it. Iron, copper, lead and mercury are used in making it. It goes to the sun's region and the stellar region. Its movements are said to be threefold, ascending with a whirr, cruising and descending. One use of it is to attack visible and invisible objects. The other use was scouting and reporting to the headquarters. We are told in the *Ramayana* that Indrajit threw inflammable material from the air over the monkey hosts, which made them fly pell-mell in the battle of Lanka. Suka and Sarana, the envoys of Ravana, were flying at a distance near the camp of Rama. This was noticed by the monkey warriors who flew in their turn and took them captive. The generous Rama, however, released them and sent them back. There are many instances of flying in the air. It may be asked with good reason why, then, this art died out and why there is no trace of it. In this unfortunate country several arts and sciences have disappeared for the simple reason which is furnished in the following statement:—

यन्त्राणां घटना नोक्ता गुप्त्यर्थेनाज्ञतावशात्।

This means "We are not ignorant of the different machines but we cannot give out the process of manufacturing such machines. It is kept as a close preserve." This secretive policy was responsible for the disappearance of several sciences, including medical science, in India. This policy was adopted as it was feared that a popular knowledge of such sciences would lead to abuse and consequently disturb the peace of mankind.

[1] *War in Ancient India*. By V. R. R. DIKSHITAR. (Macmillan and Co., 1944)

Another point is that war in India was always a *Dharma Yuddha*, or a war of righteousness and not a *Kuta Yuddha* or an unrighteous war. This kind of war, which would involve the destruction of innocents and non-combatants by fire, poison gas and other things was prohibited. It could be indulged in in extreme cases to retaliate upon the enemy who resorted to such arms. But that was certainly an exception to the rule. The rule was not to molest non-combatants, civilians, in every sense of the term. Temples, buildings, agricultural fields and industrial factories should not be touched.

While this was true of non-combatants, among the combatants themselves strict regulations were observed. Some of them were :—

(1) A warrior in armour cannot fight with one who is not clad in a coat of mail.

(2) One should cease fighting when the enemy is disabled.

(3) A cavalry man should not attack a warrior in a chariot and *vice versa*.

(4) Poisoned or barbed arms should not be used.

(5) He whose weapon is broken or who has lost his car should not be hit.

(6) One should never lament a hero killed in battle.

(7) The retreating, the panic-stricken, should not be pursued hotly.

(8) No one should kill the sleepy, the thirsty, the fatigued or one engaged in eating or drinking, eunuchs or war musicians.

(9) Prisoners of war should be accorded generous treatment.

(10) "Hospitality, the sacredness of the refugee, the law not to forget a kindness or a hurt, and not to refuse to fight when challenged," are some features of fair fighting according to the epic code.

Can we say in conclusion that her numerous wars helped the progress of India ? The answer is, yes. These wars led to the establishment of empires such as the Maurya and the Gupta Empires and the consequent evolution of political institutions. Above all, the war between Rama and Ravana gave us the *Ramayana* of enduring fame, while the great war of the *Mahabharata* gave us the *Bhagavat-Gita*, which is the perennial source of comfort to a weary world at any period of history.

V. R. R. DIKSHITAR

# NEW BOOKS AND OLD

## THE PLEASANT AND THE GOOD *

In recent years there have been many books dealing with aspects of the Platonic philosophy, for Plato, unlike most philosophers, never seems antiquated, despite the fact that many of his speculations are already outmoded, owing to the advance of science. But he was constantly revealing fresh points of view, developing his theories. Nothing, said Gomperz, is more characteristic of Plato's old age—and to that period of his life we must assign the *Philêbus*, the last of the dialogues in which Socrates appears as the leading figure—than the widening of his horizon. That it lacks the charm, the brilliance, of some of his earlier work (such as the *Protagoras*) is obvious; it is difficult at times, very difficult, and here and there contradictory. But it is important, for in the treatment of an ethical problem we are led on to questions metaphysical in their implications. English readers who cannot grapple with the Greek have many sources of information; there are such works as Jowett's famous version of practically the whole Platonic corpus (excluding the letters), with some admirable introductions; we have at our side Prof. A. E. Taylor's fine volume *Plato, The Man and His Work;* Grote's massive volumes; Gomperz's *The Greek Thinkers;* Jaeger's *Paideia,* and Ritter's *The Essence of Plato's Philosophy.* (Both these last two books, as well as Gomperz's, are now in an English setting.)

As we read the dialogues, and mark the place occupied by Socrates in the majority of them, it is hard to avoid the conclusion that Plato is giving us an idealised figure of a beloved master. It is less the Socrates of everyday life, as we see him (more or less) in the *Memorabilia* of Xenophon, than a transcendental Socrates, viewed on the field of recollecting thought. Unless we are to believe that shorthand reporters took down his words, we are driven to suppose that, in Plato, he has become—in some measure—a vehicle for Plato's own thoughts, thoughts indeed inspired by old memories. The *Philêbus* could not have been written less than forty years after the old philosopher's death; how can it be supposed to be a transcript of any one actual experience? No: we have in the main dialogues (excluding those of Plato's last years) a Platonic picture of his teacher, just as, in the fourth Gospel, we are introduced to a Figure seen through the golden mists of half a century: an interpretation of Jesus, now sublimated in the writer's experience, not quite the Jesus of Galilee whose life and sayings are recorded in the three synoptic Gospels.

The *Philêbus* has not been treated adequately for some time past in England; at least no edition of the Greek text, with a proper commentary, has been forthcoming since the editions of Badham (1878) and Bury. But now Professor Hackforth comes to fill the

* *Plato's Examination of Pleasure:* A Translation of the Philêbus, with a Commentary. By R. HACKFORTH, M.A. (Cambridge University Press, London. 10*s.* 6*d.*)

gap. It is not an edition on the usual conventional lines; no Greek text is given (which is regrettable), but the professor has given us a rendering in English, accompanied by a running commentary, which, linking up the divisions of the dialogue, enables us to follow the thought of the *Philêbus* as a connected whole. And there are some valuable, though brief, notes on special textual and other difficulties. The professor's translation runs smoothly; as far as we are competent to judge, it is admirably done: in fact it reads less like a translation than an original work. And what higher praise could be given? But we are bound to state that his commentary is not always easy reading.

What is the main theme of this dialogue? Briefly, its object is to ascertain the relation of Pleasure and Intellect to the absolute Good. It is an enquiry into the Good, which is not knowledge or pleasure, *per se*, though it has a close analogy to knowledge; and the basis is the union of Unity and Plurality. The Divine or Cosmic cause of all Reality is distinguishable from what Plato calls the "limited," namely, from the determination to which the visible world (the unlimited) is in subjection. Now the true Good has no distinguishing parts; no one part has the office of control over another part. With this thought the concluding words of the *Timæus* may be compared. It is true that Plato regards the final good for the individual man as his own well-being (*eudaimonia*); that is, his pleasure as consisting in his true happiness; and this happiness must be grounded in the Ultimate Good, which is God.

Correspondences between the *Philêbus* and the earlier *Gorgias* are plain; the importance of the former consists, as Arthur Butler pointed out, in the fact that it is the oldest regular disquisition we possess on what was afterwards known as the "*summum bonum*." What Plato is anxious to prove is that the highest pleasure is not to be found in mere bodily indulgence, not even in the pleasures of Mind alone, but in a moderate enjoyment of both, because the "mixture" is best adapted to man's moral nature, which is composed both of mind and matter. Consequently, the final aim of a human being is not "pleasure" *qud* pleasure,—though it would be not inappropriate to say that "happiness" *is* an end. And, that being so, the words of the Scottish Shorter Catechism are just, when we are told that the chief object of a man's life is "to glorify God and *enjoy* Him for ever." That, too, is a fundamental tenet in both the Old and the New Testaments. Happiness and pleasure often pass into each other; they may frequently be conjoined; but they are not synonymous. This truth is emphasized in Rashdall's work, *The Theory of Good and Evil*. (Vol. II, p. 57 *et seq.*)

It may be worth noting that two important passages from our dialogue are quoted, at some length, by the Church historian Eusebius in his *Preparatio Evangelica*. The first of these contains the well-known dictum, "All wise men say with one voice that Mind is our king both of heaven and earth"; the second runs thus: "Mind has been shown to be a myriad times closer and more akin than Pleasure to the nature of the Conqueror." And several other *obiter dicta* of a similar character will be found by the reader of Professor Hackforth's volume,

which is a valuable piece of work for which students will be grateful. I may, perhaps, be allowed to close this notice by giving a rough rendering of one of the two passages quoted by Eusebius (at least in part). In one place the Greek text seems corrupt, so I have had to deal with it as best I can—and that imperfectly.

Socrates.—"Should we not say that our body has a soul?"

Protarchus.—"Of course."

S.—"Whence did it get that soul unless the body of the Universe had a soul, seeing that it possesses the same elements as our bodies, but in every way more beautiful?"

P.—"Clearly that alone is the source."

S.—"Quite so; and we cannot believe that these four classes (the finite, the infinite, their compound or their Cause) are in us alone, and that the Cause, which exercises the body, and, when it has fallen sick, brings healing—we cannot, I say, believe that this is to be counted complete wisdom; but that, though these same elements exist in the Universe as a whole (only in a lovelier and purer degree), there has not been created in the supreme sphere that which is most fair and most precious."

P.—"No: that would be wholly unreasonable."

S.—"Well, then, with this argument as our guide, surely it would be better to affirm that there exists in the Universe much that is limitless, much that is "limit"; and over these a Cause ordering and regulating years and seasons; and that this Cause is rightly called Wisdom and Mind."*

P.—"Most rightly so."

S.—"But, of a certainty, Mind and Wisdom could never exist without a soul."

P.—"No, indeed!"

S.—"Will you not say, then, that in the Divine nature there is a kingly soul, thanks to the power of the Cause, and that in other divine beings are implanted other noble attributes?"

E. H. BLAKENEY

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*Some Ancient Cities of India.* By STUART PIGGOTT. (Oxford University Press, Bombay. Rs. 2/-). This is an archæologist's-*cum*-artist's account illustrated with maps, plans and photographs, of some of India's most ancient monuments in art as well as in architecture, like Ajanta and Ellora, Delhi and Daulatabad, Muttra and Mount Abu. It is packed with historical facts, on the one hand, and individual observations, both inferential and interpretative, on the other. Therefore, the book is much more than a mere monograph of a Government Archæological Department or a tourist agency's guide. It is, indeed, an intelligent, well-informed companion to a visitor desirous of studying the country's chequered chronicle in stone—as one may as well describe the monuments under survey—with insight. Some of the author's opinions, being unconventional, may not be accepted by the "runaway" reader, but then, to quote the concluding sentence of the writer, "far better that he should go and look for himself and make his own judgement."

G. M.

*In this passage we have the doctrine that the soul of man is part of the Soul of the All.

*War Proverbs and Maxims, East and West.* By SELWYN GURNEY CHAMPION. (Arthur Probsthain, London. 3s. 6d.)

This anthology of proverbs relating to war is chosen from eighty-eight languages and dialects, and contains also a selection of the maxims of Sun Tzu, the author of *The Art of War*, the oldest military treatise in the world, 500 B. C. Some sayings of Napoleon and other famous soldiers are also included together with several excerpts from the scriptures of the major surviving religions of the world. There is a short preface by Mr. Vernon Bartlett and a microscopic introduction by Lord Wavell.

Such maxims, culled from every quarter of the globe, make it clear that War has always been part of the activity of the civilised races. Hence the proverb, taken from Yung Chu, which runs—"When no one hurts one hair, and no one benefits the world, all below heaven will be at peace" is of greater profundity than the "In war all suffer defeat, even the victors" kind of proverb. But since August 5th, 1945, neither sort of Wise Remark concerning War holds more than academic interest for us. If no "answer" can be found to the atomic bomb, we have a right to hope that the great reality, the only reality in human relations, *need*, will bind men together: for, all nations, the large even more than the small, will need protection, and will finally seek it far more earnestly than they ever did in the days when a protective league was an ideal but not a need for all. But if defence methods can be introduced against the atomic bomb, then August 5th was not the End of War but the End of Civilisation. In either case this book of maxims and proverbs can have only a historic interest, as relating to days when war was an art.

JOHN STEWART COLLIS

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*Judge or Judas?* By N. G. JOG. (Thacker and Co., Ltd., Bombay. Rs. 7/14).

Beverley Nichols is a journalist first and last and with a journalist's instinct he wrote his *Verdict on India*. He primarily meant it for American consumption, but he was shrewd enough to know that violent abuse of India and Indians would make it a best seller in India too. He cannot have been disappointed. In India certainly it does not particularly need a reply. Perhaps it does in America, and the book under review should have found an American publisher, without meaning any disrespect to the publishers in India, for it is merely a matter of publicity and it will be but fair if Mr. Jog's brilliant reply does find a market in the West. The highest compliment that may be paid to Mr. Jog is that in polemical literature he has done as well as he or anybody else could have: an Amurath has matched an Amurath. Whether it will meet with the unbounded admiration of critical, as opposed to merely patriotic, readers is an open question. Following in the footsteps of Nichols, he too has sought to play the rôle of judge, jury and counsel all in one, and naturally he cannot escape the charge that can be so easily levelled against Nichols himself. His chapter on "By Their Fruits" wherein he attempts to whitewash suttee, devadasi and other evils of Indian society recalls Shakespeare's

shrewd observation: "The lady doth protest too much, methinks." Even in polemics more is gained by admitting an evil than by denying or minimising its existence. On p. 199 a famous remark of Christ has been wrongly attributed, though hesitatingly, to Tagore.

On the whole Mr. Jog has produced a brilliant journalistic work, and Mr. Beverley Nichols has only himself to thank if he finds himself hoist by his own petard.

A. R. WADIA

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*Races and Cultures of India.* By D. N. MAJUMDAR. (Kitabistan, Allahabad. Rs. 5/4)

Under an ambitious title, with only a passing reference to the primitive tribes of the cis-Himalayan, eastern and southern regions, the author gives an excellent sketch of the social life, cultural aspects and anthropometric features of the Marias, Kharias and others in Central India amongst whom Verrier Elwin has worked for a lifetime.

We are reminded of the creation myths and the diffusion theories concerning human origins and migration in quest of food. While analyses on the basis of blood groups, language or literature, cephalic or nasal index, lip and bone formation, pigmentation and hair may not furnish conclusive tests, being liable to change under climatic or occupational conditions, yet certain hereditary traits noticeably remain unaffected. Still, types of measurements *qua* measurements are fluidic and insufficient to determine the race-complex.

Culture is an evolutionary index of a tribe, and, for a caste in it, may well be substituted *varna*, indicating an occupational bias. Endogamy, social distance, mutual untouchability, food, taboo, all perhaps persist, though affected by modern conditions of life: pre-Aryan and not post-Aryan, caste existed for a tribal, functional or colour emphasis, as in Persia. The author's excellent portraits of social life and youth organisation are fascinating. The segregation of boys and girls with freedom to choose partners, a high morality in the tribes, the effect of certain polyandrous customs. Belief in the superior spirit, *bonga* or *mana*, an impersonal force like the African IT, suggests anthropomorphism to be a later development. The State ought to rescue the aboriginal tribes from decay amidst insanitation, disease and crushing competition.

S. SRIKANTAYA

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*Glory and Bondage.* By EDGAR SNOW. (Victor Gollancz, Ltd., London; Thacker and Co., Ltd., Bombay. Rs. 7/8)

Mr. Snow, the versatile writer who became famous as the author of *Red Star Over China*, is a keen observer of men and things. He was an eye-witness in India, Burma, China and the Soviet Union, during the most critical period of the war. Being an American, he had the peculiar advantage of mixing with men of all grades of society and with politicians of various shades of opinion on terms of equality, and understanding them with an open mind. The horrors of the modern mechanised war would at best be very painful reading, but the author has to

a great extent succeeded in relieving the tension with lively conversations with war-workers, both men and women. This has brought out the real spirit in which the war was fought, and the reasons for the ultimate success of Russia and the Allied Powers. In India, he writes, the rigid caste system is a formidable barrier to mutual co-operation, not only between Hindus and Muslims, but among Hindus themselves. Added to this, there is want of mutual trust and confidence between the rulers and the ruled. This is the cause for the bondage of India. The author rightly appreciates the work of America in the Philippines.

The major portion of the book deals with Russia and the advantages of the Soviet system. In the U.S.S.R., work is an obligation and a matter of honour with every able-bodied citizen, in accordance with the principle, "He who does not work, neither shall he eat; from each according to his ability, to each according to the work performed." As regards women, allowing for physiological differences, Soviet women are today doing everything that men do. The ideas given in the last chapter of the book for the reconstruction of the world on peaceful lines are worth meditating upon by the Allied Powers who should apply them as far as it is humanly practicable.

M. A. JANAKI

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*World in Trance.* By LEOPOLD SCHWARZSCHILD. (Hamish Hamilton, London; Thacker and Co., Ltd., Bombay. Rs. 9/12)

The author, who as a German has an uncanny insight into the constitution and psychological mechanism of the German mind, describes in a telling manner the political conditions in world affairs engendered by the peace treaties of 1918, which, in his view, lulled the whole world into a trance regarding the ambitions and intentions of warlike Germany. His main argument is that, as no effective cure was found for the congenital warlike mentality of the Germans in the Treaty of Versailles and other makeshifts, Germany went on rearming under the very nose of international vigilance, with the result that the Second World War came so shortly after 1918.

Lamentations over the alleged iniquities of Versailles misled international judgment. Ineffective paper-peace moves should be deemed responsible for the second world conflagration. The League of Nations, the Locarno Pact, *et hoc genus omne* were mere paper structures. Human nature being what it is, it is still ruled by fear and in international relationships each nation has to protect itself by will, by power and by up-to-date war technique. Only radical re-education of the German mentality can pave the way to European peace.

The book is thoroughly documented and the author demonstrates convincingly how many of Europe's leading politicians and diplomats were living in a fools' paradise when Germany went on rearming in a cool, calculated manner. The book deserves to be carefully studied by every student of European politics and international relationships.

Prof. D. W. Brogan of Cambridge University contributes a Foreword.

M. A. RUCKMINI

# CORRESPONDENCE

## RENASCENT HINDUISM AND OTHER FAITHS

This article has been provoked, in the right sense I believe, by the disappointing conclusion that Prof. D. S. Sarma comes to after his very clear and comprehensive survey of the current Renaissance of Hinduism. Your reviewer rightly drew attention to it in his appreciative review (March 1945) of an otherwise valuable book. Professor Sarma makes two rather startling statements at the end of his book: (1) That Hinduism cannot absorb Islam or Christianity, as it once absorbed Buddhism,and (2) that, faced with the challenge of these two militant creedal faiths, Hinduism itself should become creedal. The creed to be enforced, he of course adds, should be as flexible as possible. I agree entirely with your reviewer that this point of view is against the very genius of Hinduism and it comes as a disappointment to those, within and without the household of the Hindu faith, who still cherish the hope that India with its genius for synthesis will yet show the way out of the conflict of religions that not only menaces Indian unity, but is a stumbling-block to world peace.

Any one who believes in the values of the spirit, who has glimpsed the truth that in the spiritual evolution of man lies the one hope of man's making a real home of this universe, will whole-heartedly rejoice at the new awakening of Hinduism. For Hindu sages, almost from the beginning of recorded history, have sensed this secret of the universe and pointed to man the path of this evolution. They have charted the life of the spirit, the ups and downs in its varied manifestations, and have set forth the disciplines necessary for the realization of this higher consciousness, as no other spiritual leaders of the race have done. More than this, by their continued emergence, even in days of darkest gloom and decadence, they have kept alive the hope that, in spite of the mess that man has made of his boasted progress, which has only plunged the world in successive blood-baths, it is possible for man to live as man and to evolve a really civilized society. They stand out as beacons pointing the way to the higher evolution which man must achieve or perish in internecine quarrels. Therefore the resurgence of this level of experience in the modern world and its application to the problems of modern life, which is what the protagonists of this current renaissance achieve, is of immense significance to the world in general and the religious world in particular.

Now these saints and sages, which it has been the glory of Hinduism to produce in all ages of her history, the glorious great of the past as well as their shining successors whom the present record lists, have all achieved their greatness untrammelled by creeds and defensive mechanisms against other faiths. They have all been Experimenters with Truth, welcoming light from all quarters, admitting no barriers to the inflow of vitalizing experience. Their insight, which is as broad and general as the air, would be cribbed

and confined within a creed, however flexible. That insight has nothing also of the defensive mentality of their present expounder, who would be content with merely existing side by side, without quarrelling, with militant creeds like those of organised Christianity and Islam.

Professor Sarma's conclusion obviously falls below the lead given by two of the greatest figures of the Renaissance he portrays, Swami Vivekananda and Mahatma Gandhi. In passing I would mention that he does less than justice to the pioneer of this Renaissance, Raja Ram Mohan Roy. The Raja was not merely a great statesman and a great social reformer. He was essentially a religious soul. It was his genuine religious insight that enabled him to perceive the unity of all religions and to work out a synthesis of all theistic faiths, which is what the Brahma Samaj is in essence. Ideologically I know of no more satisfying system of religious organisation. It is true that his appeal was essentially intellectual and was coloured by the prevailing nationalism of the nineteenth century. It is also true that his followers have not maintained the catholicity of his outlook or contributed to it a content of dynamic emotion. That dynamic is certainly present in the appeal of Swami Vivekananda. His Master, the Paramahamsa, had realized, emotionally as well as intellectually, the unity of all religions. In interpreting and broadcasting the message of his Master, Swami Vivekananda enunciated the need for conscious acceptance of all the religions of the world. Tolerance is not enough, he said. We must consciously accept the different expressions of the One Religion in the varied faiths of mankind. In one of his letters, quoted by Professor Sarma, he said:—

> We want to lead mankind to the place where there is neither the Veda nor the Bible nor the Koran; yet this has to be done by harmonising the Vedas, the Bible and the Koran. Mankind ought to be taught that religions are but the varied expressions of *The Religion*, which is Oneness, so that each may choose the path that suits him best.

This certainly goes beyond the policy of the mere fraternization advocated by the Professor. The modern man has to face the problem of the conflict of religions and of this the spirit of synthesis alone, so characteristic of Hinduism at its best, holds out the solution.

None has given a clearer lead in this matter than Mahatma Gandhi, whom Professor Sarma rightly regards as the most significant figure in this renaissance. He has faced the exclusive claims of the rival faiths in the land, which with their militant creeds are bidding fair not only to cut in pieces the web of Indian life but even to divide the land into various --sthans. Gandhiji, to my mind, truly represents the ideal of active assimilation of alien cultures which has made India and Hinduism what they are. To me as a Christian it has been a matter of profound interest and thankfulness that he, as a Hindu, has actively and consciously assimilated the essential elements in Christianity, while setting aside those which are only secondary. He has had the candour to admit the debt he owes to Christ in his way of life, and also the courage to reject the exclusive claims made for Christ by the Churches. The modern man faced with the conflict between religions has got to make such a distinction between

essentials and non-essentials and to work out a faith that draws inspiration from the best in all religions.

This is not to work out an eclectic faith, piecing together elements from all faiths that might appeal to one. Such a mosaic will not have the dynamic that religion must have to be a transforming force in the modern world. The various faiths will retain many of their particularities and transmit their power through their distinctive and traditional Sadhanas; but these will be practised against the background of a common admission that they are but various ways to the realization of the One Reality behind all experience. The various faiths will have the same relation to the Common Faith of man as the different systems in Hinduism have towards the one Sanatana Dharma. That is why any exposition of a Hindu Renaissance will seem disappointing if it does not show how this essential Hindu attitude can and does solve the problem of the conflict of religions.

S. K. GEORGE

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## THE PURSUIT OF THE SOUL

In his sympathetic and extremely interesting review of my book, *The Long Pursuit*, Mr. Philip Henderson says that the "long pursuit" is "the pursuit of perfection from which the poet derives his creative power." Actually the title is taken from the lines of Francis Thompson quoted on the title-page:—

> Now of that long pursuit
> Comes on at hand the bruit.

The "pursuit," as everyone acquainted with *The Hound of Heaven* knows, is the "pursuit of the soul" by Christ, and I feel obliged to call the attention of your readers to this because it is essential to my thesis expounded in the book, and in the last line of this extract I myself find the answer to all our contemporary sickness and disaster:—

> Lo, all things fly thee, for thou fliest Me!

DALLAS KENMARE

*Barnt Green,*
*Worcs.*

# ENDS AND SAYINGS

*"_____ends of verse*
*And sayings of philosophers."*
HUDIBRAS

H. H. the Maharaja of Travancore called philosophy back to its noblest calling as the motive power of high conduct in his opening speech at the Indian Philosophical Congress at Trivandrum on 19th December. Philosophy, he declared, "can never be negation of action," and bringing "back into daily currency," for the abatement of inhumanity and the promotion of peace, "the wisdom which now seems to dwell apart" is, as His Highness suggested, the proper aim of such a gathering.

The Dewan, Sir C. P. Ramaswami Aiyar, brought out how Indian and European philosophy, starting with different, postulates, had converged towards the same ideal, and pointed to the need for concord and harmonisation in this respect.

Especially appropriate in the light of these remarks was the theme of the Presidential Address of Prof. M. M. Shariff of the Aligarh Muslim University: "Origin and Achievements of Muslim Thought." For Muslim thought drew from many sources and was assiduous in application and prodigal in its bounty to the culturally backward mediæval West. The philosophies of ancient India, passed through the alembic of Greek thought, made an important contribution to Islamic ideology, as did the Hindu mathematics and astronomy. The Muslims, rising on the tide of a great upsurge of the human spirit, assimilated, applied, promulgated in many fields of culture with an ardour hardly surpassed if even equalled in the European Renaissance for which they admittedly paved the way.

It is not so generally recognised, perhaps, how potent still is the influence of certain Islamic thinkers. Professor Shariff sees the influence of Averroes' rationalism in the materialism of the modern West. And he sees Al-Ghazālī's influence in the mysticism in the clouds of which, he says, Muslim thought was lost but which, we should rather put it, embroiders like a golden thread the sober warp of monotheism and woof of democracy of orthodox Islam.

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What constitutes a nation? Sir N. Gopalaswami Iyengar, in opening the Eighth Indian Political Science Conference at Annamalainagar on December 30th, defined it from the political science point of view as "a people constituted as a State and owning allegiance to a common government." Nationhood had to be equated with statehood and both to be associated with a common territory. He rejected as criteria for nationhood language, religion, tradition and race. That is not to say that cultural elements can be dispensed with by the State. What A. E. calls "the mechanism of nationality" is not enough. The inner world of culture is the soul of any State, as his *National Being* points out. But if each State requires a cultural back-

ground, it does not follow that a single culture is needed or, indeed, is possible for each. As Sir Gopalaswami put it:—

> While every State is uni-national, nearly all States of considerable size are multi-cultural or multi-racial or multi-communal.

The larger loyalty does not rule out the less. Not all the members of a nation-State must be of a common race or have a common culture or a common language or a common creed. Each group has its own energy to give. The collective force is the important thing. Unity in diversity is the formula for the individual State, as it is for a global order, now held up by conflicting national sovereignties.

This transition period, between the end of one age and the beginning of another, is full of anomalies and strifes. Out of the chaos must emerge a cosmos. It is most likely that we may see the passing away of Nation-states as an earlier epoch saw the death of the city-states; and the emergence of a world-state. And so Prof. M. Venkatarangiah seems right to have insisted in his Presidential Address on the Humanist conception of the State, stressing the fundamental rights of men as men. In the Humanist conception the State was not a community of communities. The humanity which all individuals within its borders shared gave by rights to all an equal status as citizens.

Perhaps world organisation when it comes to stay will be a union, not of nations, but of men. The ingrowing tendency of individuals, communities or nations forms eddies in the stream of human progress. There are no eddies where the stream is swift—as there are no divisive forces where the common will is for the common weal.

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Prof. G. D. H. Cole, in the "Special Brains Trust" contribution, "Without Bias," in the December *World Review*, agreed with Sir John Orr on the importance of the Food and Agricultural Organisation for convincing the world of the value of world organisation. Getting the people of the world fed adequately, involving the co-operation of millions, would be a more convincing demonstration of a workable world order than anything the League of Nations or the International Labour Office had been able to provide. The other interlocutors were Sir Kenneth Clark, Dr. C. E. M. Joad and the Dean of Chichester.

Of course the feeding of Europe leapt to mind as the most pressing problem. Pressing it is indeed, but the threat of famine still prowls about the door of Asia too. Early in January Sir Robert Hutchings, Food Secretary to the Government of India, left to assist the British Food Mission at the Washington meeting of the Combined Food Board and it is hoped that he will press the urgent need for allocations to make up the deficit of food in India.

But India must also be allowed to take all necessary steps to increase the production of food here, to ensure its processing for maximum nutritive yield and so to regulate its distribution that none may have enough to waste and none may starve. Prof. M. Afzal Husain dealt at length with India's food problem in his Presidential Address at the Indian Science Congress at Bangalore on 2nd January. Besides advocating several practical objectives, like increased tuber production and the numerical decrease and qualitative improvement of cattle, he named, as

an immediate need, a fully equipped National Institute of Food Technology.

Even as an isolated unit such an Institute could do much in connection with research and education in food processing. But for maximum effectiveness it requires correlating with many other lines of attack—the national crop planning which Professor Husain also mentioned and also investigations and large-scale demonstrations in soil chemistry, tillage methods, animal husbandry, plant breeding etc. What India really needs is such a country-wide network as the U. S. A. has, of agricultural experimental stations and agricultural extension agents to bring their findings to the farmer's ken.

Meantime we commend the food problem in all its ramifications to the attention of the National Institute of Science, over whose twelfth annual general meeting Mr. D. N. Wadia presided at Bangalore on January 1st. He included among the functions of the Institute advising the Government on scientific matters, co-ordinating the activities of scientific institutions and diffusing science in the social and national life of India. A concerted attack on the food problem would come under all three.

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We do not recall having seen, outside of statistical studies, a more completely objective factual description of physicial conditions in our country than Mr. Ralph W. Phillips's "Impressions of India" in *The Scientific Monthly* for November. Mr. Phillips visited India in 1933 and 1944 and his tour under the auspices of the Imperial Council of Agriculture gave him a broad picture of the agricultural and food situation, with special reference to India's animal wealth.

He recognises the connection between the low subsistence level and the Bengal famine, "one of the major catastrophes of the war." His article brings out the low nutrition level of the average Indian rice-eater as compared with optimum standards, 1750 calories daily *vs.* 3,000; 38 grams of protein *vs.* 70; and an intake of Vitamins A, $B_1$ and C only 10, 27 and 20 per cent. respectively of the optimum. He shows the inadequacy of milk supply, so necessary in a country where so many are vegetarians.

Mr. Phillips is sometimes politely surprised but never shocked. He is rather too objective. He carries his rôle of the detached onlooker to the point of recognising the vastness of the difference between American and Oriental living standards and acquiescing in it, in the name of realism. The possible U. S. surplus production "would not go far in raising the dietary intake of substandard peoples to an optimum level." And meantime, it is implied, America need only give them the benefit of its techniques.

> India and adjacent oriental countries are so densely populated in relation to the amount of tillable land, and their agricultural methods are so primitive in many respects, that there is no hope of increasing their per capita production of food to our levels, within any time we reasonably can foresee.

Must the per capita consumption halt at the present near-starvation level till that distant day when "sufficient reduction in populations, or increase in productivity of the land or both may have occurred to make possible an approach to American standards of living"? Mr. Phillips

urges "Help our neighbours to help themselves.... The last thing they want from us or any one else is charity." True, absolutely. But justice is not charity. India wants no more from America than her example. But she demands the opportunity to use for her own people's benefit the wealth and the resources which are her own—the long denial of which opportunity accounts for very much of the present misery.

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The first session of the United Nations General Assembly was inaugurated in London on January 10th by Dr. Zuleta Angel of Colombia. Belgium's Prime Minister, Dr. Paul Henri Spaak, was elected the first President of the Assembly. Earnests both of the Great Powers' readiness to share their self-assumed high responsibility. Devising ways and means to translate into effective action the plans for a World Government laid down in the United Nations Charter is no small task. It calls for all the sagacity and the co-operative spirit that all the member nations can contribute.

The Charter gives scope for constructive action along many lines, all looking to the making of a better world. It has a grave defect, inasmuch as any of the Big Five has an overpowering controlling voice which, selfishly used, would bring to the world once again the horrors of war. It may well be that some or all these nations would be willing to part with real power to the UNO, if the others would agree to do the same. But who will give the lead? It is less the will to peace that is lacking than the wisdom necessary to find the way to lasting peace.

Mr. Attlee formulated well the ultimate aim as "not just negation of war" but the creation of a world of security and freedom, of a world governed by justice and the moral law.

We desire to assert the pre-eminence of right over might and the general good against selfish and sectional aims.

The British Prime Minister endorsed the statement of Mr. Stalin that "peace is indivisible," declaring that the welfare of each was bound up with that of the world as a whole and that "we are all members one of another." He wisely stressed the importance of the Economic and Social Council, remarking that "the greater the social security and contentment, the less important is the police force."

He saw a parallel between the persistence of power politics and separatist aims among the members of the short-lived League of Nations and the private wars which English nobles used to carry on, in disregard of the authority of the Central Government. Private armies had at last been abolished and the rule of law established throughout Britain; he envisaged the same thing ultimately for the nations and the world. All lovers of the human race must share that hope and labour for its realization.

There is no reason it should not come true if there is general acceptance in sincerity of what His Majesty the King, welcoming the delegates at a banquet on January 9th, urged as the prime motive power which must inspire all actions of the UNO: "Not selfish defence of mere national interests but service to the whole community of nations."

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# THE ARYAN PATH

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

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## STANDARD OF LIVING AND A NEW WORLD ORDER

[Under this title we have brought together two articles with a very different approach. One is by our esteemed Indian contributor **Shri J. M. Ganguli, M. Sc., LL. B.**, and the other by an English friend and sympathiser long resident in India, **Mr. John S. Hoyland, M. A.**, whose pen is often active in the service of our people and the interpretation of them and their needs. Acceptance of the main theses of both involves no syncretism. The ideal of simple and restrained living which Shri Ganguli upholds does need to be preached to some, even in India, though there can be few countries whose people in the mass are less exposed to the temptation to luxurious living! But between the freely chosen simple life of dignity and beauty and the grinding poverty in which our millions willy-nilly live there is a gulf which Mr. Hoyland's article brings home the need to fill. There are certain minima of decent, healthful living which must be made available to all the world's "slum areas" or we shall never have a New World Order worthy of the name.—ED.]

### I.—BY J. M. GANGULI

One underlying thought in all schemes for a "New Order" is about the standard of living. That is the central idea which not only imagination and theory, but also social and political propaganda and movements, struggle and competition, diplomatic disagreement, rupture and wars, converge to and originate from. "Their standard of living must be raised before they can be admitted into fellowship with civilized and independent countries," is the stubborn argument of those who want to maintain self-assumed trusteeship over a foreign people. "We want to raise their standard of living" is the clever propaganda of capitalists and big industrialists. Boys' imagination, youths' ambition, old men's regret for missed chances centre round it.

The very purpose and end of education are directly or indirectly presented in terms of it. "If you study well you will have a good career and luxurious living."

One's culture and refinement are measured by one's standard of living. A modern visitor is impressed by the furniture and decorations in his host's room, some well-bound (though usually scarcely used) books on the shelf and the high class of smoke offered to him. The expensive organ, the well-laid garden, the fineness of the structure, and even the neat conventional vestments attract people to the cathedral. The dress of the teacher forms the subject of student comment. Thus, on external evidences of the standard of living rests judgement of human values, culture and "advancement." The friend who meets you first surveys your dress and, if there be anything wanting or worn out, that attracts his notice and diverts his thoughts. The worn-out pair of shoes, which I find comfortable to wear, almost invariably draws the first notice of most of my acquaintances.

The external forms naturally catch the eye but on them judgement must not rest. It is because of too much stress on appearances that in Western civilization insight into things and appreciation of essentials have been stunted and misdirected. A Westerner meeting a half-clad sadhu under a tree or a Gandhi in loin-cloth in his village environment will hardly be struck by the thought that mental elevation, which generates detachment from trivial material possessions and takes the mind into other channels, may have led him to discard the objects which Westerners, and others with similar outlook, consider natural and even necessary ingredients of civilized life.

With such an outlook it is natural that the Western mind should turn to materialism which appears to be capable of bringing physical comforts and satisfaction of sense hankerings. On the material aspect of things, therefore, outlook and imagination tend to be focussed. It is not that in the East and in ages and places uninfluenced by the present European culture material prosperity has not fired ambition and allured the mind, or has not been the cause of strife and competition. But in Eastern, particularly Hindu, culture there has always been an insistent reminder that all this leads nowhere and that more luxury and "higher living" are only causes of more worry and more discontent. The spirit of *tyaga* (त्याग) and *nivritti:* (निवृत्ति:), which very evidently runs through the Indian mass mind, and the sense of reverence, found even in people who lead a different life, for those who can follow that spirit in practice, are the results of that reminder. There is apparently something in the soil and atmosphere of India which deepens that effect.

The pity is, therefore, that even in India there is not merely a growing leaning, particularly among the

educated, towards luxurious living, but more and more unthinking acceptance of it as an ideal. Are they thereby advancing? Does high living lead to moral and spiritual elevation or to enduring peaceful happiness or even to good health?

First, to acquire the means of high living one has to devote most of his precious little time to work and that in an association and an environment which can hardly help the development of thoughtfulness, of high moral sense, of the attitude of contentment and of a generous and sympathetic outlook on fellow beings. On the contrary, more desires grow, and with them grow more discontent, more disregard of scruples and principles which lie in the way of convenience and gain, and more callousness towards the needs and feelings of others. Besides the time and labour given to earning more money, there is constant anxious thought regarding the investment of that money. And what to do with the property, how it will be used or misused by those into whose hands it will pass—such thoughts must naturally cause anxiety at the retirement age.

It is said that wealth can give luxury, comfort, good food and the pleasure of other satisfied desires. But those who are frugal in eating and take simple food keep good health and escape the miseries of disease. Most complicated diseases can be directly traced to "good" and "tasty" eating. Much stress is given these days to vitamins and nutritious food; but those brought up on a carefully selected diet, in spite of apparently good body formation, do not develop the stamina and immunity that their forefathers had and that those possess who live a simple life and on a simpler diet. It seems that vitality, strength and health depend less on the nature of the food than on the power of assimilation. A mule can extract more strength and nutrition from hay and straw than a man can from vitamin tablets. And assimilating power depends on simple and rather hard living—simple eating, even undereating and frequent fasting—and on good, unexcited and religious living and thinking. The less anxiety and worry, the less ambition for material gain, the less impetuosity to satisfy desires and hankerings, the more quiet the nerves remain, the more healthfully tranquil is the mind, the more smooth and natural is the working of the organs and the greater the consequent development of the brain and of its thinking and concentrating power.

Thus all-round good, all-round development and all-round progress towards peace, happiness and mental and spiritual culture, and also an unenvious and sympathetic relation with neighbours and all human and other beings depend vitally on simple living and high and unselfish thinking. High living, indeed, not only develops vanity, which is a great barrier to human understanding and human sympathies, but raises class distinctions and prejudices, which

separate man from man more rigidly and uncompromisingly than the caste system or religions are supposed to do. No scheme will fructify for good and no arrangement will succeed if the fundamental causes leading to individual, class and race prejudices and misunderstandings, to unsympathetic and exploiting tendencies, and to mere pleasure and comfort seeking are not recognised and removed.

It has been urged that with wealth much good can be done, and charitable institutions giving relief to the public can be established. That is true, no doubt, and I used to admire the sentiments of those who founded or donated to such institutions. But since then there have been reactions in me and I have wondered about any real utility of such institutions. It strikes me that their founders must have directly or indirectly exploited the poor, the weak and the unintelligent to make their fortunes, and thereby have caused misery and unhappiness to many. Wealth amassed is drawn from many sources and in many ways—from many unsuspecting individuals, many unguarded cottages, many befooled people.

Capitalism and big business appear in the last analysis to be little else than such exploitation. "Smoke for health," "Drink for energy," "Take a dose of this or a tablet of that for added vitality," "Come to this cinema for recreation"—such propaganda and unscrupulous adulteration are common means of picking the pockets of the masses. People's health and morality are thus ruined, and then, to add insult to injury, the huge farce of opening hospitals and almshouses is played. Blood is sucked in many ways by tempting people and by crushing local production under the steam-roller of heavy organized industries with the connivance of the authorities and with the applause of the unthinking educated who feel nervous at their "backwardness" compared with modern industrialized and machine-ruled countries. And, after the blood has been sucked, figuratively speaking, blood-banks are opened and investments in kindness are invited for them.

The accumulation of wealth causes uneven distribution followed by unbalance in the social order, by envy, by competition and by quarrelling. Perfectly equitable distribution may not be practical, but even the likelihood of its impracticability cannot detract from its brightness as an ideal nor can the acceptance of its impossibility be compatible with universal brotherhood of all creatures. The man inspired by that ideal is moved to action accordingly as he begins to realize it and love and sympathy flow from his heart to his divine brothers around him. How can he think of hurting them? How can he exploit them or snatch away their possessions? How can he bear their want and misery and enjoy himself at their expense? How can he take a full loaf when they hardly have a morsel? Who could eat in the presence of his hungry son or of

starving dear relations? In the midst of misery and want who can have the heart to keep anything to himself for his pleasure and comfort?

What wonder that Sidharta relinquished everything and became a bhikkhu! All great souls and human benefactors have become sanyasis and bhikkhus. Do we not ourselves feel a similar impulse at the sight of crying want and agonising misery? Only our weakness and unsteadiness hold us back from the great leap from material illusions into the depth of wisdom. As we move on in our divine evolution our attachment to what we call our possessions loosens and as we gain enlightening experience things we have treasured lose their charm. They begin to appear as troublesome loads and shackles. The inclination to throw them off is then more natural than the thought of "higher living" by taking on a further load of things of luxury and "refinement."

But which is the more important thing—the inner attitude of relinquishment or the mere giving up of the externals? That question is often asked, and rightly too; because it is quite true that the real thing is the mind and the attitude. But possessions have strong charms and in their midst the attitude of detachment is very difficult to develop. The example of a king sanyasi like Janak is only an exception to the rule.

A new human order, if it is to change the present state of human misery in body and mind, must be based on a different outlook on life. The conviction must be inculcated from early youth that only simple living can give immunity from disease, freedom from the tortures of sense hankerings, the bliss of contentment and the sweet happiness of living in a loving, sympathetic and trustful relation with all around. Then nothing will be coveted, nobody will be envied, none will be exploited and no want will be felt. All education, through literature and otherwise, should be directed to building solidly such a conviction, which should be further strengthened by the personal examples of teachers and of social and political leaders, and also by unremitting condemnation of luxury and exploitation.

Those who are raising the cry of a New Order are only misleading people, camouflaging the real issue and also deceiving their own conscience, because they do not look at the world problem from the point of view of personal and national unselfishness. Under the haze of platitudes, introductory to their schemes, there lies concealed the desire to remain with their interests undisturbed by any violent change which wars and political agitation threaten. There is no offer of even their superfluous possessions for the needy. Their schemes are, therefore, insincere, aimed rather at perpetuating the evils of the past than at undoing them. Hence, when disillusionment comes to the oppressed and the exploited there will rage once more

the racial and national fury which envelop the world again and again in mistrust, hate and carnage, tears and woe.

The world in the past tried to follow the lead and the injunctions of Rishis, Saints and Prophets, whose examples and ideals were held in high esteem. Today it should find and follow unselfish *tyagi* (त्यागी), simple-living, high-charactered, far-seeing men like Gandhi, and keep at a distance the selfish and the luxurious who can frame deceptive phrases, take advantage of the simplicity and weakness of the masses and come to leadership by manipulating and controlling votes. In disowning these lies the way to light, wisdom, world peace and human happiness. Then there will be no racial and national misunderstandings and barriers and, living simply, people's minds will not be concentrated on luxury and on securing it by all means, fair or foul, but will naturally turn to higher aims and aspects of human life, to the development of the finer sentiments of love and sympathy for all and to the inspiration of the Divine Spirit in them.

There are those who feel unbearably tormented by the endless suffering all around, accompanied by periodic carnage and large-scale manslaughter perpetrated by heartless political leaders, who covet living well at the expense of the simple and the weak, by taking their land and their home or by preserving extraterritorial possessions so acquired in the past. Let all these ponder deeply and in all sincerity whether simple and restrained living is not the only bed-rock on which a happy New World Order can be solidly and enduringly reared.

J. M. GANGULI

## II. —BY J. S. HOYLAND

A conservative Government estimate, made some years ago, shows that the amount of peasant indebtedness in India increased by five times between 1911 and the outset of the great depression. Peasant indebtedness is a very sound criterion by which to judge of the incidence of poverty. It is therefore perfectly certain that the average Indian peasant is today several times more poverty-stricken than his father or grandfather at the beginning of the century.

This grinding and ever-increasing poverty shows itself in a variety of ways, especially in vast problems of disease and under-nourishment, and in an average length of life which is now lower than twenty-seven years. As poverty grows, the power of the village money-lenders, who batten upon poverty, grows also; and the peasantry become more and more helplessly subjected to the power of a tyrannical parasitic class, under whose control the land is rapidly passing. This money-lending

class, who have generally become great landowners through their money-lending, control the means of subsistence of the people as a whole. Into their storehouses comes the bulk of the produce of the fields at harvest time in payment of interest, reckoned at fantastic rates, on debts whose origin often goes back several generations. During the twelve months before next harvest the peasants are apt to subsist on wretched doles of food, made to them at high prices by the money-lender-*cum*-food-hoarder, the prices at which they were credited in payment for the same food-grains last harvest time having been very different. At any time of scarcity, when food prices are rising, an almost irresistible temptation presents itself to the money-lender-*cum*-food-hoarder, that he should hold on to his stocks of precious food-grain, in the hope that prices will rise higher still and that so he will be able to make vast profits. Consequently, no doles of grain come through to the peasants, and they begin to starve.

Broadly speaking, this is the sequence of events leading up to a full-scale Indian famine, like that which occurred in Bengal in the autumn of 1943. As the Viceroy declared, in the great speech on the famine which he made to the Calcutta Chamber of Commerce on December 20, 1943, this vast tragedy was not primarily due to failure of rainfall or to the Japanese capture of Burma, or to any other external cause, but to food hoarding, *i. e.*, to psychological factors of human iniquity. Not without cause a great Western sociologist, after prolonged investigations, has proclaimed his belief that this class of Indian food-hoarders-*cum*-money-lenders-*cum*-landlords exercises the most rapacious form of capitalistic exploitation now existing on earth.

The origin of the power of this robber-class goes back to the Permanent Settlement made for the revenue-system of Bengal in 1793 by Lord Cornwallis. No doubt that Settlement in some sense merely codified tendencies already prevalent, through the impact of Western commercialized civilization upon India; but since it formed such a codification, the Permanent Settlement of 1793 is an outstanding landmark. Its effect was to individualize the peasantry of the still largely communal Indian village system, by establishing the peasant in proprietorship of that section of the village lands occupied by him at the time, and by requiring taxes to be paid individually through a hereditary Zemindar, who thus became at one stroke a great landed proprietor instead of a village official. As population increased, there being no law of entail in India, the peasant holdings became divided and subdivided amongst the sons of the family until a very high proportion of these holdings became economically unproductive. The average of cultivable land per head of the Indian population is now between two-thirds and three-quarters of an

acre. In the West it is reckoned that to keep an agricultural population above the poverty line the average must be 2½ acres of cultivable land per head. Here, then, is one potent cause of Indian poverty.

The individualization of the peasantry by the Permanent Settlement, which was copied with various emendations (none of them permanently effective) in other parts of India, meant that, as the land was fragmentized, the peasant had no one to rely upon to help him, except his own family, with the essential guarding of the crops and other agricultural operations on his minute fields, which were scattered widely at long distances over the village lands. Both in East and West, the mediæval communal village had acted as an automatic check on undue population increase, since every child was in a sense a liability to the community. But with the individualization of the peasantry this check ceased to operate. On the contrary, a large family of children became urgently necessary, to guard the crops on the scattered fields. Hence population began to increase by leaps and bounds. The same tendency showed itself in England with the breaking-up of the common-field village there, population increasing by 400 per cent. between 1750 and 1900. The Indian population also increased by 400 per cent. between 1793 and 1943, but in this case the surplus population remained for the most part on the land, whereas in England it went to the new industrial cities. The result for India was a rapid increase of land-fragmentization and a terrible growth of peasant poverty.

Taxes were now paid in cash, and each year, as the time of the inexorable demand for them came round, the individualized peasant found it more and more difficult to meet that demand (in the old days tax-payments had been the collective responsibility of the village as a whole). Inevitably, with land fragmentized and decreasing productivity on what was left, the peasant defaulted—or rather, defaulting being impossible, had to borrow at extravagant rates the cash for his tax payments from the money-lender, who was often also both his landlord and the tax-collector. These agricultural debts are handed on from father to son, and it is regarded as a sacred duty to try to pay them off.

The land-tax, thus "collected" from an impoverished and enslaved peasantry, is the mainstay of government finance and therefore of the imperial system for which we, as British electors, are responsible in India. This is where our individual and personal responsibility comes in. As the dreadful social consequences of such a system become more and more apparent, for instance in the growth of child-marriage, in the shortening of the average expectation of life, in the growing hostility between Hindus and Moslems, which is fundamentally economic in its origin (some of the worst of the money-lenders and the money-lenders' henchmen being Moslems), we

Britishers must realize that so long as we maintain the existent imperial system such evils are inevitable. The responsibility for the past mass of dreadful misery and heartless exploitation which is the Indian economy in town as well as country —for in the cities the power of the money-lenders over the mill hands is even more tyrannical—lies at *our* door.

In various modern " Plans " for the reconstruction of Indian economic life, emanating both from left and right, it is somewhat light-heartedly proposed that Government should take over the vast mass of the peasant debt from the money-lenders, and fund it, perhaps in bonds self-eliminating after a generation, so as to provide adequate but not more than adequate compensation to vested interests. It may, however, be confidently predicted that if any such course were followed, without further provisions, the Indian peasantry would be deep in debt again a week later. In the absence of any other means of obtaining ready cash, the money-lender is an absolute necessity, to prevent wholesale starvation ; for it must be realised that from day to day the peasants live on what they receive from the money-lenders in cash to buy food or in food itself—food which they themselves have grown and handed over to the money-lender in payment of debt interest. Until the place of the money-lender is adequately taken by, for instance, the rural co-operative society, with its cheap credit and its facilities for collective marketing and buying, the money-lender is indispensable.

Prof. E. H. Carr, in his book, *Conditions of Peace*, which has already become a classic, pronounces it as his opinion that the possibility of permanent peace depends upon mankind's being offered a new moral incentive to strenuous and united effort, to take the place of the war-motive. He suggests that such a motive may be found, and found uniquely, in the solving, by united world action, of the problem of poverty in what he calls the great " slum areas " of the world, Africa, China, the Balkans, India—areas where the standard of living is notoriously and conspicuously too low. He suggests that a great world organization of "Lend-Lease" should be instituted, to provide the food and the goods to raise adequately the life standard in these distressed regions ; and he believes that by undertaking such an enterprise the richer nations of the world would be enabled to save themselves from post-war industrial depression and unemployment, the fertile cause of new wars. The thing can obviously only be organised on a world-scale by such a world-authority as is now proposed in the Economic and Social Council of the United Nations.

One of the first problems that will face the organizers of such a world-assault upon poverty is that of the liberation of the Indian peasantry from their present debt slavery. A first essential will be the estab-

lishment of an independent and united Indian government, with which the authorities of the Economic and Social Council of the United Nations can co-operate. How, in the first place, will such a free and independent Indian government seek to set things right in its own house? This question can be easily answered, because during the twenty-seven months in 1937, 1938 and 1939, when Gandhi governments controlled the chief Indian Provinces and Indian governments imitating the Gandhi governments controlled the other Provinces, extremely important experiments were made in the revolutionary project of liberating the peasantry from their class bondage to the money-lenders-*cum*-landowners, and that under the benevolent ægis of the British imperial government. Money-lenders were to be registered, interest rates were to be limited, imprisonment for debt was to be abolished, debt-conciliation boards were to be set up, increases of rent (taxes are paid in with rent in a number of Provinces) were to be cancelled, village-councils were to be established. Above all a great advance in popular education was planned (it is one of the chief disgraces of the British system in India that we only spend on an average 1*s.* 6*d.* per head of the Indian population on education per annum, whereas in our own country, when the Education Act is fully implemented, it will be about £5 per head). Their illiteracy puts the peasants helplessly in the power of the rapacious money-lenders, since the peasant cannot read or check the money-lender's accounts, which are often grossly "cooked" against him. Gandhi is undoubtedly right in believing that one of the primary necessities for the improving of the peasant's lot is to give him just enough knowledge of the three R's to enable him to check the money-lender's accounts.

Unfortunately, the war brought this immensely important enterprise of large-scale social reconstruction to an end; but at any rate enough had been effected to demonstrate that Gandhi and his followers know what is wrong with India, know how to put it right, and have the energy and the determination to translate their ideals into practice.

The enterprise of raising the living standards of the 400 millions in India is envisaged in Article 55 of the United Nations Charter as the task of the new Economic and Social Council. It will be a task to be undertaken in co-operation with a new independent Indian government, and along the lines already laid down by the hundred-thousand-odd co-operative credit societies already existing, and by the Gandhi Provincial governments of the 1937-39 "honeymoon period." It is a task of the building of co-prosperity "both in East and West." Above all it is a task of justice and of pity —of pity for the neediest and most downtrodden of humankind, who must be treated justly by the rest of mankind because they are enslav-

ed. Only as such justice is done can the rest of the world avoid the abyss of post-war depression and unemployment. Yet this reciprocal effect of the doing of justice on behalf of the Indian poor can never be the main motive of such action. Justice must be done: India must be liberated, and adequately fed and rehabilitated, because justice and good-will are ultimately one, and their demands are absolute.

JOHN S. HOYLAND

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# CHILDREN IN EUROPE

*Today's Children—Tomorrow's Hope*, published by His Majesty's Stationery Office for the United Nations Information Organisation, is the story of the children in thirteen occupied countries. The occupation of any country by a foreign power involves almost inevitably some disturbance and some suffering. This picture is particularly shocking for the evidence it gives of destruction as a deliberate policy.

The generously illustrated brochure unfolds a tragic tale. Occasional child executions are among the deepest stains on the war years. The deaths from undernourishment were more numerous. Many Greek and Yugoslav children lived for months on grass, until their stomachs became unable to digest normal food without a course of convalescent fare. Neurasthenia and other types of debility are common and the deficiency diseases are rampant. The repercussions will continue to be felt for many a year.

But, saddening as is the tale of suffering, there are inspiring notes: The dedication, in many countries, of teachers and pupils alike to the maintaining of national educational ideals at whatever cost. The vigorous and continued opposition to Nazi anti-Jewish measures in the Netherlands. The rallying of patriotism to meet the effort to crush out national pride.

The children's firm resistance to indoctrination with the Nazi theories holds out great hope and offers solid ground on which the democratic structure of the future can be reared. The brochure is well named.

# EDUCATION IN ANCIENT INDIA

## AS MIRRORED IN SANSKRIT FOLK-TALES

[**Shri M. A. Mehendale** shows here how much light the Sanskrit folk-tales—and especially the collection known as the *Kathāsaritsāgara*—can shed on education in the India of a thousand years and more ago. It is not alone on social customs and cultural advance that folk-tales can shed light. They enshrine many a gem of wisdom beneath their surface purpose, which was to entertain. That deep student of symbology, Madame Helena P. Blavatsky, declared that "popular folklore and traditions, however fanciful at times, when sifted may lead to the discovery of long-lost, but important, secrets of nature."—ED.]

Much has already been written on education in ancient India. The Sanskrit folk-tales, collected in works like the *Kathāsaritsāgara*, give us data which agree in general with the information obtained from other sources. But they also preserve certain interesting customs which help us in getting a profile of society in those days. It is very difficult to fix the date of the origin of a particular tale, for the storehouse of Indian folk-tales has existed since very early times and must have been enriched by further additions at successive stages. At any rate the collections of Sanskrit folk-tales that we have today date mostly from the eleventh century A. D. onwards.

It is now well established that, from the Smṛti period onwards, the Brahmins were the chief custodians of learning and hence we find in these folk-tales many students approaching a Brahmin preceptor for their education. It was not considered meet for a Brahmin boy to indulge in dainties, to wear rich garments and ornaments, and to give himself up to betel-chewing and sensual pleasures instead of devoting himself to his studies. For the sake of specialisation in a particular subject many students had to leave their homes and go to distant countries for further studies under expert guidance. It is significant that in the story literature we find many students proceeding to the Deccan for their studies. It seems that the period required to cover all the higher studies was a very long one, though it is very difficult to dogmatise on the point.

Some students, we find, underwent severe penances in order to get their education. Perhaps education, like wealth, was regarded as a special boon conferred by the deity on his devotee. It was the deity Karttikeya who was generally resorted to for this purpose. Yet it seems that a section of public opinion looked with disfavour on this method of

acquiring learning. Thus, when a certain Brahmin went to the Ganges to acquire learning by austerities, Indra appeared before him in the form of a Brahmin and reproved him for having adopted such a method of educating himself. In very clear terms Indra told him that it was impossible to educate oneself without reading and listening to the discourses of a teacher. (*Kathāsaritsāgara*, 7. 6. 15 ff.)

We learn from Alberuni that long before the tenth century Vaiśyas had left off Vedic studies and that in his own time only a few Kṣatriyas followed them. In the folk-tales, however, we find Kṣatriya princes engaging themselves in the pursuit of knowledge and the acquirement of varied accomplishments. For instance, the son of King Merudhvaja is in his eighth year invested with the sacred thread by a hermit who instructs him during the following eight years in different sciences, accomplishments and the use of mighty weapons. (*Ibid.*, 17. 5. 46-47) Nor were such intellectual pursuits the monopoly of royal families. On certain occasions Kṣatriya and Brahmin lads are shown receiving their lessons together. (*Ibid.*, 13. 1. 25)

Our knowledge about the spread of education among the merchant and the servant classes is rather scanty. Yet it may be gathered from the few references that we have, that the members of the Vaiśya class were not altogether illiterate. The mother of a Vaiśya boy is seen persuading a teacher to teach her son writing and ciphering. And when he has learnt these elementary things she says to him, "You are the son of a merchant, so you must engage in trade." (*Ibid.*, 1. 6. 32 ff.) The lower classes, however, seem to have been completely illiterate; a certain porter, for example, could not read the letters of the king's name engraved on a bracelet which he had found. (*Ibid.*, 10. 1. 15. 19)

It was a bright aspect of ancient Indian education that the students were not required to pay regular fees to their teachers. The teacher gave them instruction in return for the personal services he got from them and at the most in expectation of some lump sum at the end of the studies. Thus the Brahmin Viṣṇuśarman, in the *Pañcatantra*, declined to sell his knowledge for any fixed sum. The relations between the teacher and his pupils, who used to stay with him, were usually very cordial. In the case of a clash, however, the student left the house of his preceptor, leaving behind him his stick and water-vessel. (*Ibid.*, 12. 30. 24-30)

In the ancient history of India kings have all along shown a benevolent attitude towards the cause of education by extending patronage to learned scholars. I-tsing observes that many scholars, after finishing their studies at the universities, repaired to the royal courts to get suitable appointments in the State service. It was a fashion in those days, with learned scholars and artists, to carry on discussions in the

learned assemblies[1] and to exhibit their art in royal courts. Those who came out victorious in such assemblies or were able to make their mark by proficiency in a particular art were richly rewarded by the king. (*Ibid.*, 10. 10. 566)

In early days caste distinctions did not determine the occupations of youths; to this fact even the Chinese traveller Yuan-chwang, who visited India in the seventh century, bears testimony. In the story literature we come across many Brahmin youths who were adept in the use of weapons and hand-to-hand fighting. Not only this, the Brahmin and Kṣatriya youths are occasionally shown to have acquired remarkable skill in such fine arts as music and dancing. Guṇaśarman, a Brahmin friend of King Mahāsena of Ujjayinī, was versed in the Vedas and in the use of weapons and this over and above other accomplishments. Once he was requested by the king and his queen to exhibit his skill in dancing. He, however, thought it improper to dance in a court and especially before the king with his queen. The king then assured his friend that his performance would not be looked upon as a stage exhibition but merely as a private display of skill in the company of friends. Thereupon the Brahmin acceded to their request and danced with great skill. (*Ibid.*, 8. 6. 8 ff.; 8. 6. 162-164) This incident also shows that such arts were pursued by the members of the higher castes only as a matter of personal accomplishment and not for exhibition in public.

So far as the education of women is concerned, the evidence afforded by Sanskrit folk-tales is very meagre. But there is ample testimony from other sources that in very early days women in India were as freely educated as men and were even required to undergo, like them, the rite of initiation. Later on, education came to be restricted only to women of higher families. The story of King Sātavāhana suggests that at times the ladies in the harem were more accomplished than the king himself. For, as the episode runs, the king was unable to follow the correct meaning of the expression "*modakais tādaya*" used by the queen while disporting herself in the water. The queen is specifically described as being quite at home in the science of grammar. (*Ibid.* 1. 6. 114 ff.)

The cultivation of the fine arts such as music, dancing and painting formed for some time an important item in the education of women. Yet it was not considered decent for a girl to attend a public school of art, despite a few persons' holding the contrary view. King Caṇḍamahāsena of Ujjayinī would not agree to send his daughter to Udayana to learn music but wanted the latter to come to his palace to teach her. (*Ibid.*, 2. 4. 3 ff.) King Harivara, having witnessed the skill of an artist in music and dancing, appointed him an instructor for the ladies of his harem.

[1] A similar custom in the Medieval Universities still lingers in the title "Wrangler."

(*Ibid.*, 9. 2. 265 ff.) Haṁsāvali, the daughter of Vidiśā, was expected to exhibit her skill in dancing before her father when her course was complete. So the princess danced to the "music of a great tabor, looking like a creeper of the tree of love agitated by the wind of youth, shaking her ornaments like flowers, curving her hand like a shoot." (*Ibid.*, 12. 4. 73 ff.) Proficiency in such fine arts formed an important qualification for a princess in a matrimonial alliance, and on many occasions the ambassador who came to a king's court to seek the hand of the princess for his master was entertained with an exhibition of her skill in dancing, music and other accomplishments. (*Ibid.*, 2. 1. 36 ff.)

Soon after the twelfth century this pleasant diversion came to be regarded as disgraceful for women of the higher classes and gradually it became restricted to the class of dancing girls who took it up as a profession. Sir Atul Chatterjee in his valuable foreword to the ninth volume of *The Ocean of Story* (p. xiv) asks whether its disappearance in later days was due to the introduction of the custom of strict seclusion of women or was a result of the contact with the puritanic ideals of Islam.

M. A. MEHENDALE

# THE PRIMITIVE TRIBES

In the Second World War some of the primitive tribes like the Nagas on the Assamese frontier, by their exemplary courage and integral loyalty to India, have earned the right to be accorded a place in the various post-war reconstruction schemes which have been evolved for the rehabilitation—economic as well as cultural—of the people. Will they then be admitted into the precincts of present-day civilisation or will they continue to be kept "in cold storage," as they have been unfortunately for centuries? Writing on the subject in *Concord* for October 27, 1945, Dr. D. N. Mazumdar of Lucknow University pleads for a recognition of their claim :—

> Numerically the tribal groups form seven per cent. of the total Indian population, they form a quarter of the population of Assam, one-fifth of Orissa, one-sixth of C. P. and Ajmer, one-eighth of Coorg and one-thirteenth of the Bombay Presidency.

Now they have to be either assimilated or segregated. The latter alternative is not feasible inasmuch as the country, like the whole world, is growing more and more interdependent. Therefore, they will have to be provided with the impact and essential amenities of modern culture through contacts with their comparatively educated and enlightened fellow-beings.

> That is why we need contact, more of it, and less friction ; out of contacts will arise a design for living, and if it does, as it is bound to, there will be one India, one culture, one standard.

But unusual discretion will have to be exercised in bringing the tribal people within the context of such contacts, lest there be once again a tragic repetition of the dubious contacts hitherto made *via* the Church missionary and the exploiting merchant.

G. M.

# WHAT PRICE PATERNALISM?

[**Mr. Paul J. Braisted** is Programme Director of the Edward W. Hazen Foundation at Haddam, Connecticut. That institution, one of the smaller of the Foundations in the U.S.A. working for cultural and idealistic aims, has for twenty years been focusing attention largely upon problems of student development, especially in the college and university years. The place and function of religion in higher education, the international exchange of students and the possibilities of co-operation among peoples of different cultures have been among the important subjects studied, and several thought-stimulating brochures have been issued. Mr. Braisted does well to condemn paternalism in the family beyond the stage of youthful immaturity; and in international relations it does all the harm that he ascribes to it. But, as he implies, the guidance of the more experienced, even in the international field, within certain limits is not to be condemned.—ED.]

The achievement of a more humane world society of peoples, of orderly and mutually helpful intercourse among nations, is fundamentally a matter of attitudes. The same is true of normal family relations. Everyone has seen families wherein freedom, mutual understanding and respect created an atmosphere in which the life of each member developed naturally, in which the life of all was harmonious. Such an achievement is the fruit of an inward spirit free from guile and deceit. Likewise nearly everyone has, unhappily, observed families where relationships have been strained by the dominance of a parent whose unimaginative and immature attitudes thwarted the normal growth of others in the group. In such a situation a virile child assumes a rightful measure of freedom at the appropriate time even though the family is disrupted. The more passive nature may sink into an abnormal frustrated existence wherein childhood is extended far beyond adolescence. In this small theatre of human life paternalism can be seen for what it is in essence—unnatural prolonged dominance of the weak or inexperienced by the strong. All relationships are out of focus and normal life becomes impossible.

The same phenomenon appears in the relationships of peoples, and is a primary cause of retarded social conditions to be observed in many places. It may be observed in white Americans in their treatment of ethnic minorities and frequently among Europeans in their colonies. No informed or intelligent person will be befuddled in his appraisal by the obvious fact that paternalism always wears the guise of benevolence. It is its essential nature to disguise its psychological immaturity with the mask of fatherly concern, with an

innocent and easily wounded self-righteousness. This spirit is one of the attitudes which can have no place among peoples in an orderly world society. It is intolerable. Perhaps it would disappear more readily if its costliness were more generally recognized, and if its hypocrisy were unmasked. What, then, is its cost? Is the price to be endured among civilized and intelligent folk? If not, what can be done to change the situation so that this attitude cannot longer flourish? The costliness of paternalism in human relations may be appraised by recounting its toll in terms of each party to the relationship, and in terms of the relationship itself. But the full price can be known only when one considers its bearing upon the advancement of all peoples.

What is the cost to the weaker party? First, unnatural delay in achievement of maturity. Natural aspirations are suppressed. Practical efforts toward self-advancement are misconstrued and thwarted by irrelevant, mistaken, short-sighted, or sometimes even vicious considerations. Frustration tends toward unprofitable excess. Then "backwardness" is used as a reason for perpetuation of the unnatural relationship! Second, creative energies are deflected from the primary social, economic and other cultural problems and drawn into an absorption with artificial restricted political problems. Thus, an aspiring people is deprived of the fruits of these vast energies which are, so to speak, frittered away. Advancement is further delayed. Third, an unconscious awareness of this abnormal situation produces distrust which warps thought and stultifies relationships. Fourth, reflection upon the situation produces a deepening bitterness born of frustration which corrodes even the will to such advancement. In many varied ways frustration, dissipated powers, distrust and bitterness exact their heavy toll. No people can afford such a price, and it is never paid; it can only be exacted as tribute.

What is the price to the stronger party?

First, rationalization of all actions. Reasons must at all costs be found. Thus the "backwardness" caused by the condition—the misdirected energies, the awkward actions, the frustrated desires, the divided aims —are generally advanced as plausible factors requiring perpetuation of an admittedly undesirable situation. This is simple hypocrisy. That it is practised by so many otherwise intelligent, amiable and competent persons only emphasizes its enormity.

Second, blindness to true achievements of the aspiring folk. Thus some highly intelligent students of art, literature and culture with wide experience, suddenly go blind among their colonial peoples because they do not escape their rationalized hallucination. Obviously there are those who rise above this but the phenomenon is so general as to be readily observed in the journals and

biographies of some of the ablest of statesmen and thinkers, men of the calibre of James Bryce, to take an example.

Third, blindness to new and unique possibilities of social or political development. Imagination atrophies, and important, perhaps crucial, factors are disregarded in favour of obstinate insistence upon standards only partially if at all relevant to the expanding life of another people. Thus, politically it is required that advance follow precisely the familiar stages of another's progress in a different age. Or it is maintained that a people, a group, a race, is incapable of industrial advance, or of self-rule, a judgment with no scientific foundation, thinly disguising fear of loss of special privilege.

Fourth, unnatural restrictions upon intellectual and spiritual intercourse, a phenomenon to which Westerners are especially prone if we are to folow a historian like Toynbee. Thus exclusive practices not only add much irritation and injustice, but also, and this is the factor of greatest import, deprive one of those occasions of communication in which understanding and appreciation would develop, in which knowledge of capacities, abilities and inherent possibilities would become known. Such knowledge would be of infinite worth, and no amount of "independent" scholarship from an Olympian remoteness can compensate for this deficiency.

Fifth, distrust of the motives of others. This produces petulance and sometimes leads to contempt. In the end there will be a sense of frustration growing from the unnatural situation. These, then, are some of the costs of paternalism to the stronger partner. They are self-imposed, and paid for from intellectual and spiritual resources. Simple intellectual or spiritual integrity finds the transaction repugnant and refuses to pay the price.

Presumably it is unnecessary to comment at length upon the manner in which relationships are hampered by such a spirit. Obviously there can be no real agreement upon assumptions, and hence no real and effective co-operation toward ends mutually satisfactory and helpful. This stultification of activities cramps and binds those persons of good-will who would do otherwise. It prevents freedom of communication and so thwarts appreciation and understanding. It leads from conflict to conflict, always ending in two opposed interpretations of what occurred. It fosters distortion of facts. While stimulating ever more offensive arrogance and display of injured innocence on the one hand, it stimulates despair and resort to violence on the other. Co-operation is impossible, unless one will allow the term to describe servile and contemptuous collaboration for puny gain.

But this is not all, for today it is impossible for one nation to treat other nations or peoples without regard to the effect of their action

upon other parties not directly related to the action. A world community of peoples is emerging and all institutions are seeking to find their new orientations. In this larger community paternalism exacts a new toll, this time upon the peoples of the world.

First, there is the confusion thrown into international dealings. In the present state of education people know so little of one another that it is not possible for well-meaning folk to decide between the two interpretations of affairs offered by the dominant strong and the aspiring weaker peoples. The truth is obscured and ambiguous. Some tend to accredit the paternal interpretation because it is so plausible and because it wears the guise of benevolence. Others tend instinctively to accept the position of the weak. There is no firm basis for opinion. Men of clear mind know that the truth lies somewhere between but it is difficult, under pressure of events, to disentangle the facts from the protestations.

Second, public opinion is warped since usually only one side of the story is made available. This is because the party in whom the paternal spirit exists is in possession of the means of propaganda, and able to spend large sums for dissemination of "free" information, that is, to carry on propaganda for its view-point. Thus, for many, deviation from the official view-point is discredited as a protest, weak and therefore representing only an insignificant minority; extreme, therefore suspect; impatient and insistent, therefore accounted petulant and unrepresentative of the "silent masses."

Third, from confusion comes further distrust to blight and hamper constructive forces of good-will and generosity.

Thus tensions between peoples of differing accomplishment and opportunity become irritants among many nations and peoples. When they reach a high tempo they unite with other conflicts to prepare the ways of war. It goes without saying that mutual effort with fresh sincerity and with thoroughgoing, enthusiastic commitment is an essential of cooperation among the nations. Important new steps have been taken among the United Nations which are full of promise. They reflect the faith and steadfast devoted efforts of many individuals of many nations who have taken the long view, subordinated parochial considerations, abandoned hypocrisies of out-moded diplomacy, disavowed falsehood, and boldly sought to lead out toward a more humane goal. It would be an intolerable tragedy if the deceitful spirit should creep back to poison relationships, to handicap further less advanced peoples, whenever found, and to sow further seeds of international violence and slaughter with their legacy of bitterness and hatred.

The price, then, of survival of paternalism in the modern cultural scene is simply too great for humani-

ty to pay. But how is the costly thing to be eliminated from human affairs or rendered null and void? Surely there is nothing so obscure or esoteric about this query, since the solution requires only a commitment to normal relations and abandonment or denial of acquiescence in the abnormal, the unnatural. Obviously, both long-range and short-range views must be taken, but the former is absolutely essential. Simple sincerity must be clearly apparent in intercultural and international political dealings, whether official or governmental. Actual deeds must be substituted for repetition and reformulation of promises and postponement. Truth must be fostered and honoured, however painful or embarrassing the record, or however exacting the consequences before the bar of world opinion. Its clear statement usually will help clear the atmosphere and rally the support of good-will everywhere to assist in rectifying the situation.

A new far-sighted and courageous statesmanship is needed to lead toward a bold "new birth of freedom," to mark out new paths, to fashion new instruments of collaboration, to weld peoples into common efforts for mutual well-being and mutual helpfulness, while recognizing difference and so maintaining the richness of plural cultural interchanges. A more realistic education is needed in which each shall be acquainted with the life and culture of all, in which the things which unite will not be forgotten, where knowledge of a common humanity and a common destiny in a world community shall be the common possession of all educated persons—and so eventually of all people. Men and women of religious faith may play an affirmative, constructive rôle permeating many phases of cultural activities.

Signs of improvement are not lacking—such as the bill of human rights in the Charter of the United Nations Organization and the Social and Economic Council with its mandate to work for constructive ends, both strongly backed by the peoples of Asia. The proposed international office of education, the new programmes for student and professorial exchanges which are breaking over some of the barriers of the past, a growing popular interest seen in journals and books, and, in the United States, many new college courses in the culture of other peoples are also promising.

It is for the strong, the powerful especially, to demonstrate beyond the possibility of misunderstanding or equivocation that they act in all good faith, to disavow any of their number who resort to the unnatural and primitive and out-moded ways of paternalism. They can do more than any one else to eliminate the costly tribute of other days, and to stimulate free developments. Any one of them can change the course of the history of human relations by bold, transparent initiative.

Wisdom suggests that some form

of international oversight of less advanced or less privileged peoples would make clear the basic intent of co-operation free from ulterior motives, Failure to seek such international co-operative oversight may henceforth of itself become condemnation before enlightened world opinion. Initiative in seeking such a solution regionally would be a convincing demonstration, and reluctance will only perpetuate the evil, raising still higher the spiritual and social toll.

The victims can do much also, in so far as they achieve the far harder task of overcoming resentment and bitterness in devoted commitment to co-operation among all peoples, and work with full energy at creative tasks, never countenancing or acceding to violation of truth or facts, or overstating them in reply, or resorting to self-defeating violence. This is asking, on their part as upon that of the powerful, an accomplishment of the spirit which is never easy. Neither is it impossible, since men were made for this life of continuing growth and harmonious living, and the vast yet undisclosed advances of creative cultural intercommunication. It is in the nature of things, and all needs of a post-war world cry aloud for advance on this high-road. The spiritual forces which unite men in this endeavour are mightier than any barriers which divide.

PAUL J. BRAISTED

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# REFORM AND RELIGION

The curse which orthodoxy uttered, creating the large class of Hindus who are the Untouchables or the Pariahs, has been working like a boomerang, making the caste Hindus more and more irreligious and their Motherland more and more enslaved. Some years ago the Indian State of Travancore set the noble example of throwing open the Padmanabhan Temple to all Hindus, caste or no caste. And now under the influence of Gandhiji another orthodox shrine of Southern India has been thrown open to the Untouchables. The famous Minakshi Temple at Madura is no more the un-aryan or ignoble symbol of creedal orthodoxy; it is to be used by Hindus of all castes and classes. This is a social reform of great value and will influence the minds of many Hindus towards a better appreciation of the true philosophy and ethics of the *Gita*, the *Upanishads* and the shastras generally.

# SUPREME ART

## AN EXPRESSION OF THE UNCONSCIOUS

[**Shri B. S. Mathur** brings out clearly here that genuine art has a higher source than the ordinary reasoning mind. But why call that source the unconscious? It is the poverty of nomenclature of modern psychology—reflecting a graver poverty of concept—that has no name but unconscious or subconscious for that which is inexplicable in terms of ratiocination. Real art springs from the superconscious, the intuition, which is the higher aspect of mind; when it does not, as sometimes, spring from the Divine in man, as Inspiration, when man lays hold imaginatively of the Divine Archetypes, his reproduction of which is the true measure of the greatness of his art.—ED.]

A person approaches an artist in *Don Quixote;* the artist is in the act of creation and when he is questioned about his object he is upset and cries out "That is as it may turn out." That is art. Here the artist is subject to emotions; he is trying to generate original emotions as he has begun to create from his inspiration and he wants none to stop the free flow of his art. But he is not conscious of his purpose, of what he is going to do. This is the moment of perfect art when he has forgotten everything; this is the moment when he is driven on by some unseen power to the creation of beauty and perfection. Now he is associating with the Goddess of Art and Beauty. He is completely oblivious of his design or purpose. In fact he has forgotten himself, and he is driven like a child, who, for want of experience and knowledge, is not in a position to look after himself. If he is an artist the Goddess of Art will take his hand and lead him on to the creation of artistic work. He is truly an unresisting agent or mouthpiece of art. Then he can communicate what he must.

So the fundamental truth is that he is an unconscious artist, although he is the giver of a message which he delivers most vividly and most mysteriously. At the time of creation he cannot stop to think and, if he stops, the entire structure of what is to follow disappears and falls to pieces like a house of cards. At that unique moment when he has to rise to the level of great art he cannot turn critic; criticism is definitely inferior to art-creation. Art begins in sentiment and in sentiment there is no reason or rime. Art cannot be worshipped objectively and critically. Art is really to tend to beauty and truth. Blindness is needed along with unique trust, and Art will beget Beauty. Art cannot stand any questioning; even as happiness, which does not tolerate scrutiny, especially self-scrutiny or self-consciousness. "Ask yourself whether you are happy and you

cease to be happy," says John Stuart Mill in his Autobiography. Art therefore can flourish in blessed forgetfulness, and not in consciousness. At the moment of artistic creation the artist is lifted above the world and he begins to dream of heavenly things. His songs, poems, images and pictures are not only personal facts but divine facts. Hence human reason is out of place: his work is sacred.

Art has to be wild like flowers and plants in nature which grow into beauty and grandeur of themselves. What their purpose is in growing, and what they are going to be, is all uncertain. Beauty grows without a design and it requires an eye to see it. It is not there at the time of creation. The observer discovers it or, to be more precise, it is he who creates it. So he too deserves credit for the creation of beauty.

Take the case of a potter. He is busy turning innumerable pots of clay. Ask him what he is creating and his answer is that he is making pots. There he stops. Ask him his design. He has no answer. His only purpose is to make pots. Although he is a crude artist he knows his design no better than a real artist. He is not sure of the complete shape of things to come. His hand is turning and he is communicating with the rest of the world through his clay objects.

Similarly an artist is engaged in an ideal imitation. He has learnt his art from Nature and he is busy with the expression of his joy, or we may call it his self-revelation. But he is writing for the world, although at the time of creation the world is in the background. He is not imitating studiously in detail. He is simply transferring the great conception of beauty and art that he has come to value in his whole course of life. That is what his share of sunshine has allowed him to seize. That is something precious about him. That is his great reality, that is his life, that is what he cherishes most. This he tries to make permanent. Of course, there is also the contribution of the appreciators of beauty, because without them art will remain unobserved.

The unconsciousness of aim and design may not completely describe the attitude of the potter at the time of creation. He is a crude artist and, because of his poverty, he is certainly thinking of market values. He thrives on pottery and pottery may not thrive in him. But he too is not definite as to the shape of the things he is making. Now think of the Divine Potter. What is this universe? Our religious books say that in the beginning there was nothing but vacancy, and in the course of time God, who was all alone, felt an urge to reveal Himself in the many. So, according to the *Rigved*, the universe is the outcome of that urge. God is in all and we can, if we so wish, kill the evil in us by the help of the divine essence. Let us stop here in our thought of creation. Beyond this urge we are not aware of anything.

The Artist, let us add, the Divine Artist, has no open purpose. What has He to gain from the universe? The great storehouse of beauty is open to all. The universe is a divine art-gallery where things grow into beauty and wealth darkly: there is no set purpose. Here is a great garden of artistic achievement. The gardener is lost in his garden. That is His art. Yet He is there where you try to see Him. He is inseparably connected with His art exhibits. His art is free and spontaneous. There are no rules. George Bernard Shaw says that the golden rule is that in art there are no golden rules. The artist is a thinker in emotions about emotions: emotions to be perfected require no logical thinking. Then who can think of purpose behind real art, the end product of our excess emotional energy?

If art has any purpose, the artist is not conscious of it at the time of creation. It may justly be stated that before the actual moment he may or may not know his purpose. The moment he comes to grips with art he forgets all and, if he does not forget, art flies from him. The artist can feel or think. Either is possible. If the artist creates because of some urgent purpose art is lowered and becomes a slave to purpose. The artist must have the capacity of thinking intensely; this thinking goes on for some time and then a moment comes when he must forget all, himself, his purpose and his art. Then he is not on this earth and is in communication with God. "The thirst that from the soul doth rise doth ask a drink divine." At this moment it will not be wrong to say that the subconscious self expresses itself through his hand.

That is why, in spite of all forgetfulness, there is no work of art that is exempt from purpose. His subconscious self knows it. Shakespeare has written works of beauty and truth. He has influenced all very powerfully. But who can say that he was conscious of his purpose when he set out to create? It is the critics who have endeavoured to find many things in his works.

This is true of all great artists, who are beings of intense mental and emotional activity. They live with their eyes open and their ears alert and the entire universe is conveniently lodged in their minds. They are tensely strung vinas ready to break forth in music at the least touch. And when they so break forth they do not think. So whatever purpose goes into the making of things is hidden in the subconscious self, and when the artist is aware of it constantly he cannot be trusted to produce good art or literature. "Art for Art's sake" is a good maxim for great artists. That is why art demands worship and courtship. That too without a seeming end. Mind, without a *seeming* end. It means the end is there but it is hidden altogether at the moment of creation. Obviously, there is no purpose behind art.

B. S. MATHUR

# DOES WRITING PAY?

[ **Mr. E. M. Forster,** the distinguished critic and novelist, whose *Passage to India* is perhaps his best-known work, visited India recently in connection with the All-India Writers' Conference held at Jaipur in October under the auspices of the All-India Centre of the P.E.N. He came as a friend and a sympathiser and some of his constructive suggestions to his Indian *confrères* are embodied in this article, broadcast on the 12th November 1945 from the Calcutta Station of All-India Radio, with whose kind permission we are publishing it. The very real plight of the Indian author was discussed in our pages in January 1943, when Mr. R. K. Narayan, the South Indian novelist, wrote on "The Writer in India"; and *The Indian P. E. N.* has since published many contributions on this important subject, but none more practically suggestive than this of our English friend.—ED. ]

I am a writer myself, and my desire is to meet my fellow writers in India. I want to compare notes with them and hear about their problems. I am delighted to find how active they are, mainly in their own languages where unfortunately I cannot follow them, but also in English and in translations in English. They seem to be stimulated not only by the urgent political problems of our days, but by their desire to work in words which lies at the very root of literature. They are active, they are serious. I don't intend to mention any names in this task—that would be invidious—but I may perhaps refer to a couple of translations that I have been reading this morning; one in an anthology of Urdu poetry from the seventeenth century to the end of the nineteenth, and the other is a translation from a contemporary Hindi poet. Both struck me as admirable. And speaking over All-India Radio from Calcutta tonight I should like to salute my colleagues.

I should also like to discuss something with them, namely, Does Writing Pay? Do authors in India get properly remunerated for their work? And if writing does not pay, can anything be done about it? It is a problem which profoundly concerns writers—even the most idealistic—and it is of interest to the general public also. Does Writing Pay? I went to a literary conference last month up at Jaipur—it was a meeting of the P.E.N. All-India Centre and the opinion expressed there certainly was that writing does not pay. Indeed I heard some rather disquieting talk. For instance, one author had only received Rs. 30 for the entire rights on his book. Another had been promised a certain sum on an edition of 1,000 copies; he was paid all right, but later on he discovered that the book had been a big success, and that the publishers had

issued many additional copies without telling him about it. A third writer, who had sold the magazine rights only in a short story, was told by the proprietors of the magazine that they had thus acquired all the rights. I also heard many tales of infringement of copyright. Indeed, the Conference was so disquieted by these that it appointed a subcommittee to examine into the copyright law and its workings.

No doubt there are factors on the other side—good reasons why India couldn't be at the present moment an author's paradise. There is a paper shortage, book production is expensive, distribution difficult, and the reading public is small compared to the entire population. So the profession of writing can't be lucrative. And no doubt there are publishers whose conduct is admirable and who pay the author quite as much as they can afford or he expects. All that has to be remembered. But I came away from Jaipur with the impression that authors are usually underpaid in India, and sometimes not paid at all, and the impression has been strengthened since. Can anything be done ?

Perhaps it is undesirable for a visitor like myself to advise my Indian colleagues. They understand the situation from inside and I don't. But it occurs to me that I might help them if I describe what we, in England, have done to help ourselves, and then they can consider whether similar action might be helpful here. We have, in the first place, the Society of Authors. This is not a Government body; it has no Government subsidy; it is paid for by the authors themselves by means of annual subscriptions, and most writers belong to it. What does the Society of Authors do ? I will first say what it does not do. It does not place manuscripts, it does not provide literary criticisms, it does not as a rule negotiate directly with publishers, and it does not favour any particular type of writer —left against right or *vice versa*. Its job is legal and technical. It advises. Its secretary is a lawyer, and through him it advises an author whether the contract his publishers send him is a fair one, and, if the contract is broken, it advises him what steps to take, and in some cases finances him through the Courts. It advises him over translation rights, dramatic and film rights etc. And in one case—that of broadcasting—it has carried on useful direct negotiations, and has succeeded by friendly representation with the B. B. C. in obtaining certain minimum standards of payment. These are the chief facts about it. It exists to see that the author, good or bad, big or small, left or right, doesn't get cheated. That's all. But it is a great deal. The Society is independent not only of the Government but of any political body, and here lies its strength.

Now, could you have a similar society over here ? An All-India Authors' Society, to which writers should subscribe, whatever their

mother-tongue, whatever their opinions, and whatever their political and communal affiliations? A Society for legal advice whose function it was to protect authors from exploitation? I offer the suggestion diffidently, for I know well that England and India are different places. But I think the suggestion worth considering. And I think the society would have to be an All-India one. Sectional societies representing various communities would not be equally effective. The dominating idea would have to be that of law, and the protection of all writers against economic injustice.

And now for another point. We in England have not only a Society of Authors but a Publishers' Association, a reputable and well-established body. The publishers in it keep accounts, which are properly audited; statements are sent in to the authors yearly or half-yearly; and if any author suspects he is being cheated he or his representative has the right to inspect the accounts. There is a second safeguard against exploitation. We didn't always have a publishers' association. In the eighteeenth century books were mainly published through the booksellers, and I believe that is largely the case in India today. Authors found the position unsatisfactory, and were always complaining, and the modern publishing started about the time of Lord Byron and the firm of John Murray. Since then there has been an improvement—more sense of security and mutual trust. Perhaps if publishers in India were better organised, with duly organised accounts, the situation would improve here too.

Here again I don't know that the change can be made. I am only pointing out that it is a change which occurred in England at the beginning of the nineteenth century and seems to have been beneficial to all concerned. If an All-India Society of Authors was established it would probably press for the establishment of an All-India Publishers' Association. The two are, as it were, opposite numbers, and where they both exist conditions in the book world tend to improve. I am, by the way, confining myself to books in this talk, and not considering the connected problem of journalism. Books interest me specially, partly because I have tried to write them, partly because I regard them as spiritual assets, which will be considered by the historians of the future, when our countries come to be judged. They are spiritual, but the men who write them are men, who cannot live upon air. Men must, in our present economic system, support themselves. And I have purposefully ignored the lofty side of literature in this talk, in order to concentrate on its economics, and to ask, What Can Be Done?

In all talks on writing it is usual to blame the writer about something or other, so I will conform to the usual model and end my talk with a

word of rebuke to us all. I think that we are all—whether English or Indians—too vain and too vague, and that our pockets often suffer in consequence. Vanity has its good side, it is an aspect of generosity and many noble-minded writers, Tolstoy among them, have desired to give their work away gratis. And vagueness, no doubt, is connected with poetical idealising and inspiration. All the same—watch your vanity and vagueness. Take care that they aren't being exploited by Messrs. So and So. And remember, when you are placing your work, that it is better to be prudent beforehand than sad and peevish afterwards.

Many other points remain. It has been suggested to me, for instance, that foreign writers have a grievance against India since their work is constantly being pirated here, and published without payment or acknowledgment. But I don't mind so much about foreign writers. They have been making money elsewhere, so their grievance is a minor one. Let us tackle the major injustice first. It is a major injustice that Indian writers, writers of integrity and genius, should not get properly paid in their own country, and I do hope they will do something about it.

E. M. FORSTER

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# INDIA: AN EXAMPLE

A salutary warning was sounded by Mr. Reginald Sorensen at Karachi on February 9th, on the eve of his departure from India, when he characterised "the idea of separate sovereign states on the basis of religious considerations" as "bad and dangerous." He personally believed that every country needed minorities and that to establish a nation on the basis of a single religion was bad and dangerous for the threat of totalitarianism implicit in it.

He would like to issue a friendly warning to the Muslim ... friends who demanded Pakistan on the basis of religion that the demand on that consideration would, if carried to its logical conclusion, have very unfortunate consequences on mankind....If you can establish a new India with your communal problems solved and do so without bitterness and strife...it will be a magnificent example to the whole world.

The majority of the Mussalmans in the country, he said, had been converts. But by conversion they had not ceased to be Indians. Whatever the view—for or against Pakistan—those who held it lived in India and they were Indians.

# NEW BOOKS AND OLD

## TOWARDS A MORAL STANDARD FOR NATIONS *

Sir Stafford clearly bases his ideas of democracy on the Christian teaching of universal brotherhood and love:

> The Kingdom of God upon earth is to be achieved, and it will be accomplished through this divine power of love. The outward and visible sign of that inward and spiritual grace is a brotherly and self-sacrificing co-operation in ordering the affairs of this world.

He vitiates his whole theme, which is otherwise sound, by making the book a direct attack on Nazism. He misses the mark when he attributes all the evil in the world to the growth of Nazism and Hitlerism. Is not British or American Imperialism in the same boat? What he fails or refuses to acknowledge is that the belligerent tendency of all nations is based on covetousness and greed, and the consequent jealousies. Have the Britishers no part in this? Can Sir Stafford afford to throw stones at the Nazis?

Sir Stafford is obsessed with the evils for which the Nazis have been responsible.

> First, we, as Christians, necessarily reject completely and absolutely the Nazi materialist conception of society, which is the right to dictate by brutality, turning the human individual, made in the image of God, into nothing more than one of millions of cogs in the machine of material efficiency, and the unlimited persecution and enslavement of all by a self-chosen class or race.
>
> As a positive alternative, we insist upon the dignity of human life and the right of all persons—whatever their class, creed or colour—to contribute equally to the orderly development of their and our civilisation. This must follow from the basic Christian teaching of the brotherhood of all peoples.

If, wherever he uses the word "Nazi" or "Hitlerism," "British" were substituted, many of us would grasp the meaning better. Should not Sir Stafford see the beam in his own eye before he offers to take out the mote from his brother's?

He says,

> Second on our positive list of Christian advocacy, we declare for a democratic way of life, because only in that can we give value to Christian brotherhood in our national life. The very idea of dictatorship is wholly contrary to that equality which brotherhood implies; nor can we acknowledge any human being as supreme or as fit to control and order the destinies of others, whether in the political, social or economic spheres of our life.

To this all India will say "Amen."

The author says, "Just as today the brutality and violence of our enemies, and the intensity of our own suffering, strengthens our resistance and our determination, so must our spiritual force and power react to the attack upon the Christian way of life."

Sir Stafford forgets that it is the greater brutality and violence of the Allied Nations and the atomic-bomb users that hold the field today. It will not do to harp on the violence of the Axis Powers.

While analysing the international situation, Sir Stafford sees a glimpse of truth when he says:—

> We are today suffering not from any lack of technical progress but from a complete

* *Towards Christian Democracy.*—By STAFFORD CRIPPS. (George Allen and Unwin Ltd., London. 5s.)

lack of the moral control of our material achievements. We could indeed afford to give our scientists a rest, if our religious leaders would take up the task of bringing our moral and spiritual progress into line with our material progress.

In other words, we have to call a halt to the machine civilisation until our character develops sufficient strength to control our desires. He states that

we must have some standard by which to judge what we believe to be fundamentally right and just. It is therefore of the essence of our proper use of these technical advances that we should have a firm and unchallengeable moral basis with which to control their use. And that is what our religion has to do with aeroplanes and railway engines. The controlling power must be neither the machine, nor the man, but the power of God within men.

And again, "Industry has been looked upon as a means of making profits, or salaries, or wages, the higher the better, rather than as a means of contributing service to the community."

All this is the cult of the Charkha put in a different way, and so we agree whole-heartedly with his statement that

we have become too self-reliant and too much centred upon our own ingenuity and cleverness. The war, however, has changed that for many of us. We have learnt most bitterly that, with all his cleverness, man has only brought about his own destruction. Wireless, aircraft, ships, submarines and motor cars are now the instruments of death and destruction. We have learnt how to build them, it is true, but not, alas, how to control them. We have excelled on the material side, but not on the moral side. It is this neglect of moral and spiritual values which has brought the world to its present appalling plight.

He being an astute lawyer, his logic has driven him to non-violence which he acknowledges grudgingly when he says:—

Neither Christianity nor democracy encourage us to use violence ourselves; in fact, they both equally impose upon us obedience to the will of the majority, and self-discipline. But we must not give way to violence or threats of violence in others, any more than we have given way to Hitler's threats or the Nazi violence. And above all, we must not yield to our own interests, preferences or convenience, where they clash with what is clearly our duty to the brotherhood of man.

Sir Stafford expects the Church to interpret the principles that should govern our social and political relationships. Does he not realise that ever since the Church became a vested interest pulling its weight with the State it is a broken reed and we cannot lean too heavily on it? Should we not rather go to the fountain-head of all inspiration? Can mere interpretation do? What is religion? Is it a set of rules of ethical conduct or a way of life? If it is the latter, then we need to let the light so shine before men that, seeing the good works, people will glorify the Father; so the interpretation, if any, should take the form of action. The leaders of religion have to act in the way they would have their followers act. Sir Stafford would absolve the Church from political activity. This is divergent from the teachings of Jesus.

This little book brings a ray of hope that people in the West are now beginning to think of sacrifice, self-control and self-discipline not only in individuals but amongst nations. If this adherence to principles is strengthened by the abandoning of the philosophy of indulgence, we may still hope that civilization may survive.

J. C. KUMARAPPA

*Twin Rivers : A Brief History of Iraq from the Earliest Times to the Present Day*. By SETON LLOYD. (Oxford University Press, London. Rs. 6)

This book by Mr. Seton Lloyd of the Iraq Department of Antiquities gives a concise but very clear account of the history of Iraq, from a period before 4500 B. C., up to the present time. The story of the earliest period shows that the people of Iraq were some of the first in the world to attain to architectural accomplishment, for they were builders and decorators, and they were also probably the first to introduce the art of writing. The account of the period of the kings of Sumer and Akkad (*c.* 3000 to *c.* 1970 B. C.) shows that the arts and crafts were raised to a high level ; and the social organisation and the concepts of morality had much influence on the nations who came after them.

Under the Chaldæan dynasty, including Nebuchadnezzar (604-562 B. C.) who was a great builder, much was contributed to the older Babylonian culture: religion was a living reality and literature was developed, and also the science of astronomy.

Iraq was next conquered by the Achaemenian Persians and became part of a great Empire stretching from the Black Sea to the Nile and from the Mediterranean to the Oxus. Later, it came under the rule of the Sassanian kings, one of whom, Chosroes II, arranged for the translation of Indian writings into Persian and also introduced the game of chess from India.

For a thousand years Iraq had been conquered by a succession of foreign powers, Medes, Persians, Greeks and Romans and again Persians, and now it was the turn of the Arabs from the South. Under the 'Abbāsid Caliphs—the most famous of whom was Hārūn al-Rashīd—who made Baghdad their capital, Iraq reached a state of great magnificence and traded with East and West. Paper had just come into use and gave a great impulse to learning, and Baghdad, at this time, became a central meeting-place for grammarians, poets and religious writers.

The last chapter, on Iraq in the twentieth century, might well have been longer, for this period is probably of most interest to the modern reader. The author himself writes in conclusion, " So the long story of the land of Twin Rivers reaches the present—a present most closely bound up with its illustrious past," but he might have written more fully on the present ! This is, however, a most readable and attractive book, which can be thoroughly recommended to all those interested in Iraq, past or present.

MARGARET SMITH

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*Spiritualism*. By HERBERT V. O'NEILL. (Burns, Oates and Washbourne, Ltd., London. 5s.)

This is one of the volumes in a series on present problems, written from the stand-point of Roman Catholic theology. The Author's hope is that those spiritualists who attack his church may be led to study Catholic text-books, and thus to alter their views completely. It seems to be a forlorn hope ! The Roman Catholic Archbishop of Liverpool, who contributes a preface, writes strongly of the culpability of attending a séance— " The Catholic who attends does a thing which the Church in her

wisdom has forbidden in the gravest possible manner." This prohibition removes the problem from the sphere of scientific examination, and we are plunged back, in all essentials, to the days of the Marquis de Mirville, that uncompromising Roman Catholic "who, having studied the *Zohar* and other old remnants of Jewish Wisdom under the 'Chevalier' Drach, an ancient Rabbi Kabalist converted to the Romish Church, wrote with his help half a dozen volumes full of slander and calumnies against every prominent Spiritualist and Kabalist"—as we have been told by H. P. Blavatsky.

The issue, as presented here, has been over-simplified. Spirit-messages, in Fr. O'Neill's view, "practically all come from the wishful thinking of either the medium or the sitters." On the other hand, the test of the genuineness of the divine origin of Revelation is given as "Miracles." Add to all this the author's inevitable assertion: "There is only one authoritative Church, the Catholic Church.... And the Vatican represents the Catholic Church," and we can see at once that the old contest between the party of the public conscience and the party of reaction still has its theological significance!

An instance of Fr. O'Neill's readiness to sacrifice truth to special pleading is to be found on p. 39, where he refers to what he calls "Mme. Blavatsky's 'New Theosophy'"! One wonders what this phrase may mean in the author's mind. As a piece of propaganda for the Vatican this essay has its points; but as a critical survey of spiritualistic phenomena it has no value.

PHILIP HOWELL

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*The Crimson Thorn: Poems for Lovers: 1931-1941; In English Fields: Poems from Books: 1931-1941.* By JOHN GAWSWORTH. (Susil Gupta, 1, Wellesley Street, Calcutta. Rs. 3/- each).

Those who like to be told what to admire, and why, may possibly appreciate the four pages of deserved encomiums of Mr. Gawsworth's poetry which appear in each of these twin volumes, as if to give the lie to his own lines in *The Crimson Thorn*:—

> Poet was never honoured for a lay
> Since bays of Greece have sered to dusty-brown.

Others may find this guide to appreciation unflattering to their intelligence. But they will do well not to be put off by it, or by the prosaic board bindings or by the occasional typographical error, especially regrettable when, as in *In English Fields*, it mars such a fine line as "Like pumas, world(l)ings pace a den."

For here is poetry—not verbal acrobatics, not emotional contortions and—the gods be thanked!—not propaganda.

Mr. Gawsworth's emotions ring true and that "princedom of the phrase," for which he prays in "Suppliant" (*In English Fields*) is his.

> I have no bread to eat,
> Yet still words warm me.

In "Llanthony Abbey" in the same collection, he evokes a mood of quietness as effortlessly subtly, surely, as the falling snow.

Mr. Gawsworth uses the traditional verse forms, sometimes with variations. Some of his sonnets are felicitous, *e. g.*, "The Divinity" (*The Crimson Thorn*), which expresses pure æsthetic response to beauty, free from the shadow of acquisitiveness.

There are delightful poems, limpid lines, in both collections, but the reviewer found *The Crimson Thorn* the more rewarding.

E. M. HOUGH

*This India.* By D. F. KARAKA. (Thacker and Co., Ltd., Bombay. Rs. 6/14)

This book is a strange mixture of the sublime and the ordinary. It is most refreshing to find a young Indian writer who has such a clear view of the fundamental troubles in the make-up of his country, which are raising so many obstacles to progress, and who has the courage to voice his opinions on this subject without fear or favour. The most essential quality for a nation's progress is the power of fearless self-criticism and this must come through its writers and public leaders. If, as Mr. Karaka has so pointedly illustrated in his book, the public leaders fail to take advantage of the opportunities given to them to draw their country's attention to its own weaknesses and failings, but instead waste their time in doling out pretty speeches and worn-out platitudes for fear of hurting people's feelings or their own business interests, they fail lamentably in their duty to the public. Unfortunately, in these days there are far too few public men in India who are ready to place their own self-interest below their interest in their country. In consequence, India is suffering from the state of affairs so ably illustrated by Mr. Karaka. A social boycott of outspoken criticism in debate, designed to protect the over-tender skin from too much exposure to healthy public gaze. A gagged and inefficient Press, too timid in all but a few notable exceptions to launch out into any original journalism. And public speeches remarkable only for the constant and tedious repetition of conventional pleasantries; vague, unmeaning promises of better times to come and the continual placing of the blame for lack of progress on the shoulders of somebody else.

As the opinions of a keen-sighted journalist, the word pictures of some of the leading political figures in India today and the ideals for which they profess to stand are extremely stimulating. The views of the author sweep through the hot and dusty emotionalism of so much of contemporary political writing in India with a welcome freshness.

Technically there is room for improvement in the printing of the book. The type and layout are rather tiring to the eyes for sustained reading. Also, a little less chattiness and displaying of "underwear" would have helped to maintain the higher levels of thought and criticism to which the author rises. It is rather jarring to find the sublime mixed up with the frivolous.

LAURENCE E. MOORE

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*My Life and Mission.* By SWAMI VIVEKANANDA. (Advaita Ashrama, Mayavati, Almora, Himalayas. As. 8)

This lecture, delivered by Swami Vivekananda before the Shakespeare Club of Pasadena, California, in 1900, is of especial and autobiographical interest, because in it, for the first time, we are told of his early struggles to implement his own spiritual aspirations and achievements in terms of many-sided ministry to the indigent and illiterate masses of India, but all within the framework of the central truth of Indian culture and civilization that "the real is God." Hence his ideal, "to preach unto men their divinity and how to make It manifest in every movement of life," and the price to be paid, "the bleeding heart placed upon the altar."

G. M.

*Back to Humanity.* By ERNEST RAYMOND and PATRICK RAYMOND. (Cassell and Co., Ltd., London. 5s.)

This is one of the best books written during the War. It will be read and pondered over by people during the leisure that must follow victory, and their moods will be chastened by its refreshing sanity of outlook.

There are a variety of ways in which the subject-matter of this interesting little book could be expressed. I shall, for brevity's sake, describe its central idea as Gandhian.

> Violence makes a lot of noise and creates weird patterns in the sky, but it says nothing. Rather it seems to raise its eyebrows.

This is not to suggest, however, that the Raymonds, father and son, have merely borrowed their idea from someone else. No; the Raymonds have the heroic in them—the heroic and the humane! Their experience of the War, its brutality and its tragedy, has awakened them to a great truth, which is this: They see, and are convinced, that an enemy—a ruthless enemy like the *Nazi*—must be resisted; in this sense, their book "is designed to be a small part of the English Resistance." But what of the future? "If you are fighting a brutal enemy, sooner or later you partake of the evil you are fighting." This is their apprehension and they perceive that as a danger to Peace, to Civilization, and to the spirit of Man. So they say: "Back to Humanity!" When mass killing stops,

> if civilization is not really to perish, we must get back to humanity at once—sharply, sternly, passionately, and with joy as of men released.

The Humanism of the Raymonds is spiritual; it is not dogmatic Atheism, or dogmatic Agnosticism, or dogmatic Theism. "If man believes in nothing spiritual, he wil attempt no spiritual grandeur." Christ did not create humaneness in man, the humaneness in man created Christ.

The Great Humanes endure," (Buddha and Christ, Plato and St. Paul, Confucius and Asoka); the "Great Inhumanes" (Jengis Khan and Napoleon, and Hitler and Mussolini) "and their empires pass very quickly away." The Humanism of the Raymonds rests on this enduring Faith. And so, unlike their statesmen, they are not unwilling to surrender a little of their nationalism; at least, if nationalism cannot be transcended, they want to enlist "this passionate force" which is Nationalism in the service of their ideal.

> To have an empire on which the sun never sets is a child's boast; to have sown some freedom and decency and the best attainable justice over a great part of the world is a grown man's pride. The glory that grown men crave for Britain is a spiritual glory, and the leadership a moral leadership.

May the spirit of Ernest Raymond, the fifty-year-old father in the Home Guard, and that of his son Pat—Patrick Raymond of the R.A.F.—permeate post-war England; and "may their tribe increase." And may the England of their conception forge a "humane" relationship with the country which is under the leadership of that man described by Ernest Raymond as "the international prophet of passive resistance and non-violence, Mahatma Gandhi," with a quotation from whom this excellent book begins, and startles you: "If you have a sword in your heart, take it out and use it."

N. A. NIKAM

# CORRESPONDENCE

## HINDU CULTURE

I owe the following reflections to the thought-provoking article on "Hindu Culture" by Shri J. M. Ganguli in the July 1943 number of THE ARYAN PATH. He writes with deep feeling and reverence for the sages of old "who prescribed the various rules of living and thinking." Breathing the spirit of intolerance of the "rationalists of today," he doubts whether they realise

> one important and essential thing about Hindu Culture, namely, that its prescriptions and enjoyments, its taboos and prohibitions, the rites and ceremonies specified for performance by different individuals, its rules of self-discipline in eating, sleeping, talking, and other activities of daily life... that these have practical significance which cannot be disregarded.

While fully appreciating the sincerity, the zeal, the enthusiasm and the intense desire of Shri Ganguli that "Hindu Culture" must actualise itself in our daily life, one sadly misses a true understanding of the nature of the culture for which he pleads.

What exactly is the relation between the spirit of a culture and its concrete expression in the life of the individual and society? An unequivocal answer to the question is urgently called for, specially in the India of today, whose cultural values are undergoing great transformation in a world which is ceaselessly crying for "a trans-valuation of all values."

The question concerns the activity of the human spirit—individual and social. The individual is not an isolated phenomenon. He is born as a social individual. He inherits a large part of his culture from the society to which he belongs. He finds himself amidst customs, habits and traditions of the family, the community and the society in which he is born. He develops his personality through constant interaction with his social and intellectual environment. The routine of life prescribed by society and the cultural atmosphere created by it form the starting-point, the initial capital, with which the individual strenuously strives to achieve a harmonious synthesis, and a fuller realisation. At all stages of social evolution we meet with highly endowed individuals assimilating the traditional culture, making it living and vital, in their own selves as well as in their fellow-men.

In this process of revitalization of a culture there emerges a higher cultural level revealing a more concrete Reality —a reality constituted by and constitutive of the three intrinsic values of human life—Truth, Beauty and Goodness. In the conflict between tradition and reason, priest and prophet, is born a more ennobling life of spirit. When the spirit expands itself, realises a wider assimilation, the old traditional bonds—the rights and obligations, the prescriptions of the routine of life—are not broken into shreds and patches, but are internalized by the spirit. The enlarged activity of the spirit may require a new framework, a new form, and each age must and does express itself in a cultural universe of its own comprehension and of its own choice.

It is true that the eminent Hindu Rishis of old, with their outstanding intellect and character, fathomed the profounder depths of life, led a pure life of self-discipline and devotion and had the courage and the tenacity to live the life they idealized. Born of their life and ideals is the social organization of the Hindus, an organization accommodative of the noblest and the highest of human values. With a burning faith in the catholicity of Hindu Culture one cannot find oneself in agreement with the view that "one important and essential thing about Hindu Culture" is constituted by the "rules of self-discipline in eating, sleeping, talking....etc."

This appears to be a caricature of Hinduism. Its dynamic spirit refuses to be cast in the fixed mould of a scheme of habits to be followed with inexorable necessity for all time without change or variation. It is one thing to say that a certain culture must find concrete expression in the daily lives of the people through customs, manners, rites and ceremonies, etc.; but to say that it must express itself *only* in the way in which it found expression in the lives of the sages of old is quite another. The latter makes us slaves to tradition, binds us hand and foot to an outworn and antiquated creed. The concentrated wisdom of our ancients would protest against such blind acceptance. The road to truth lies in the former. Acceptance must always be a preparation for adventure. The spirit of the preparation for adventure. The spirit of the culture that is inspiring us is free and spontaneous. The spirit finds for itself a concrete form and an embodiment appropriate to itself. A spirit that allows itself to be hampered by the body *ipso facto* ceases to be spirit. The spirit annihilates the body that arrests the richness of its expression.

Reverence for the cultural heritage of the glorious past of India should not crush in us the spirit of free enquiry, the desire to live a reflective and enlightened moral life, born of the dedication of the spirit to the service of those ideals which humanity is struggling to express in and through the intense and complicated forms of the social life of today. We are far too keenly alive to the psychological insight and intellectual acumen of the sages of antiquity to accept merely the rules of discipline rather than the law of their lives. No habit, custom or tradition, however good, is valid for all time. Old clothes are not therefore the best.

It is true that "*The great Mukta-Purushas* of old, who prescribed the various rules of living and thinking, had realized...through personal experience." But it does not follow that it is "wisdom to accept respectfully the *authority* [Italics mine] of those saints in regard to the mode of living, eating...etc." They became what they were, not because they ate and slept in a particular manner but because they led a life of reason and spirit in the light of the guidance and inspiration of the permanent elements of Hinduism treasured up in the sacred lore. We can never forget the intellectual eminence of the great Acharyas—Sankara, Ramanuja and Madhwa. They did not shrink under the weight of tradition to which they were born. Each was a law unto himself, though fired with the same zest for the richness of life and zeal for informing the forms of things with the spirit of an undying and noble culture—a culture that has conserved the eternal values of spirit in the lives of individuals and society, nay, even in the lives of the modern intellectual leaders of thought and life whom Shri Ganguli might include among the many "intellectual and spiritual degenerates," because they disregard those rules.

C. V. SRINIVASA MURTY

*Mysore.*

# ENDS AND SAYINGS

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

"At any cost the [Pakistan] idea should be resisted," declared Sir C. P. Ramaswami Aiyar, Dewan of Travancore, presiding on January 31st over the Diamond Jubilee celebrations of the Madras Mahajana Sabha. There is no doubt that once the unity of India had been destroyed the tendency would be towards further fragmentation. All are familiar with the great ideal of a united India that fired the Indian Emperors of the distant past—Chandra Gupta, Asoka, Harsha. Another aspect which the speaker also mentioned is less widely recognised than it deserves to be. That is the contribution of the British Government to "the reordering of the unity which was once ours."

We may deride the English language, but the impetus given by English education for national unity was great. Even the Britisher cannot take back that gift. The British Government should not in honour suggest the dissection of the country to the building of whose unity they have done something.

We heartily agree, as also that the Indian States are an integral part of India and of the present problem. We stand indeed today, as Sir C. P. Ramaswami said, at the parting of the ways, as Lincoln stood in 1861. He did not hesitate to plunge his people into civil war to save the Union and the high ideals for which it stood. Hindus and Muslims have far fewer differences, social, economic, educational, than those which divided the North and the South in the U. S. A. some eighty years ago. The American Union was saved and the children and grandchildren of the intransigents now recognise that it was worth maintaining even at the cost of years of internecine strife. Our fundamental problem is the same which Lincoln faced and solved. India will need a solution and Indians should not permit their country to become an enlarged copy of divided Ireland. Lincoln's war proved he was right, and Indian leaders can and should follow his determination to prevent India's unity being destroyed, and now it can be done by non-martial means. By argument and proper arrangements among themselves, by different classes of Indians, the result can be achieved. With all our vigour we oppose the vivisection of the Motherland.

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Reviewing Dr. Douglas Guthrie's *History of Medicine* under the title "Heartbreak Hospital," Mr. Bernard Shaw, the inimitable or the incorrigible, according to the point of view, returns with vigour undiminished by the years to the congenial avocation of doctor-baiting. The fact that *The Animals' Defender* liked his review so much that it reprinted the review entire in its December and January issues, proves how little it is likely to appeal to medical orthodoxy. Mr. Shaw has a memory most disconcerting to assumptions of medical infallibility. He passes in review the barbarous treatments that

have had their vogue and passed, from bleeding as a panacea onwards. For treatments changed just as the patients changed, because people got tired of them; and doctors, like milliners, had to be in fashion.

Especially interesting is Mr. Shaw's treatment of the history of vaccination, neither sparing its plebeian antecedents nor hesitating to point out that, in England, while sanitation had made an end of plague, cholera, and typhus epidemics and of endemic fever, smallpox had persisted under vaccination, compulsory since 1853. Before compulsion was "swept away by popular fury," smallpox had culminated in "two appalling epidemics in 1871 and 1881."

At present vaccination is more fatal and revaccination more disabling than smallpox, and is suspected of including in its sequels not only the known horror of generalized vaccinia, medically certified as indistinguishable from hereditary syphilis at its worst, but also of producing infantile paralysis and other troubles. Not a word of all this from Dr. Guthrie. His date in 1945 on the subject is 1853.

This apparently applies as well to some at least of the guardians of the public health in India, to judge from the enthusiasm with which vaccination has recently been urged in the usually responsible press as offering sure immunity from smallpox. Statistics prove conclusively that it does nothing of the kind and that, moreover, "poisoning people into health" is dangerous business. Abolish dirt and squalor, isolating smallpox sufferers meanwhile, and this disease will go the way of other whilom scourges, to the benefit of everybody but the vaccine interests.

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The need for a central health organisation was considered at the Olympic Village on February 5th, by representatives from several Provinces and Indian States. The objects of the proposed All-India association would include the creation of national health consciousness and education of the people to improve health and physique.

Dr. G. F. Andrews, Director of Physical Education, Madras, who presided at the meeting, pointed to the structure and achievements of the American Association for Health, Physical Education and Recreation, with its thirty-two committees and its Bill of Rights for childhood and youth in these three fields. That document included medical examinations for school children, correction of remediable defects in childhood, recreational development, athletics etc. A subcommittee was set up to study the proposals for the new all-India association of the same name and to submit its recommendations at a future meeting.

The scope for such an effort needs no arguing, though the fundamental causes of the poor physique and the short life expectancy of Indians lie deeper than lack of health education and of recreational opportunities. But ameliorative efforts are not to be despised because they do not promise a radical cure. An adequate level of national health and longevity cannot be hoped for till the people's dietary needs are met and their dire poverty mitigated. Meanwhile, by all means, let us have for India health education and athletics, recreation and everything that holds out any hope of fitter bodies for tomorrow's citizens.

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In *The Care of Homeless Children* (Fabian Publications, Ltd., Research Series No. 107) Miss Helen Donington

analyzes briefly the problem of the homeless child—delinquent or only in need of care or protection—and how England has been meeting it and can meet it better. The roots of the problems of child deliquency and destitution lie in the family. "Our institutions are full of the children of broken homes." The absence of the father in wartime may be unavoidable, but some other causes of the breakdown of the home—unemployment, overcrowding, lack of training in home-making and in the responsibilities of parenthood and absence of wholesome recreational facilities must, at least in part, be laid at the door of a society not sufficiently alive to its responsibilities.

The different types of institutions—Public Assistance, Voluntary and Remand Homes, Wartime Hostels and Approved Schools—vary greatly between each other and within the groups but no "Home" can take the place of family life at its best and "boarding out" with the right type of foster-parents and under proper helpful supervision is recognised as offering the homeless child a more normal and satisfying environment than the average institution can.

There are admittedly great defects in the system. The atmosphere in too many Homes is institutional if not actually penal; the Voluntary Homes are often rigidly sectarian and exclusive; the staffs are isolated, underpaid and often incompetent; the background, needs and possibilities of the individual child are not sufficiently studied; children boarded out have sometimes been cruelly treated. Lack of co-ordination is a major criticism and Miss Donington's proposal that the responsibility for reclaiming all homeless children, delinquent or not, should rest on the Ministry of Education has much to commend it.

In spite of its defects, however, the English system of homeless-child care is immeasurably better than the Indian system of homeless-child neglect. The few and overcrowded Homes we have are hopelessly inadequate to cope with the great number of child waifs. Our Institutions and our Special Schools are largely city streets; their graduates—the beggars and the rowdies of tomorrow. We need to ask ourselves, in Ruskin's words,

> whether, among national manufactures, that of Souls of a good quality may not at last turn out a quite leadingly lucrative one.

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The speech delilvered in London last October by Sir John Boyd Orr, M. P., now Director-General of the United Nations Food and Agriculture Organisation, at the National Peace Council's Conference on "The United Nations and the Future Peace," has been published in *Welfare and Peace* (N. P. C. Peace Aims Pamphlet 34). Sir John's enthusiasm for the better times that he declares to be within our grasp should prove infectious. Apropos of the possibilities held out by recent advances in biological science he says:–

> In India, where the average expectation of life is only 27 years; we could, by applying the power that we have, raise it to 70 years. It is not impossible; New Zealand has done it.

Begin to co-operate, he urges, and pool resources to provide sufficient food for all and it will be easier to co-operate in other fields. Adequate food production will demand great industrial expansion, producing farming implements of all sorts by the million; add housing on a health standard and "you will have the greatest industrial boom the world has ever seen" and "there will be no unemployment." He spreads before our dazzled gaze a land flowing with milk and honey and invites us in.

"No use trying to build the new world from the top down," Sir John declares, but he is right only by virtue of his explanation that he means by "top" only "political ideas of spheres of influence and so on." For it is only from the "top" that we can build for permanency, as Sir John tacitly admits in seeing the world's poverty as poverty in spirit, and in urging that the common people of the world of all the different grades "should be got to meet" and to "realise that they are one human family, with common interests."

For surely Sir John's world of plenty is not, as he affirms, "the kingdom of heaven" preached by Jesus! That were to change the Sermon on the Mount to read that, seeking first the good things of material life, we should have added unto us "the kingdom of God and his righteousness." Exegesis has its legitimate limits. The world's material wants must be provided—that is imperative—but Epictetus has a word for us on that:—

> You will confer the greatest benefit on your city, not by raising the roofs but by exalting the souls of your fellow-citizens. For it is better that great souls should live in small habitations than that abject slaves should burrow in great houses.

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The dependence of the solution of the world food problem upon enormous changes in social and economic attitudes, was underlined by Mr. G. D. H. Cole, who, speaking after Sir John Orr, depressingly applied the brakes. His speech, published in the same Peace Aims Pamphlet 34, brings out the difficulties.

He feared that, while it might be technically possible to feed the whole world in the next few years, it would not be economically and socially possible. World nutrition problems could not be taken out of their economic setting. Feeding the people adequately would demand reorganisation of the world's transport and it would not be possible to raise all peoples to real nutritional efficacy without lifting them also to a comparable standard in respect of other necessities. For this and other reasons the food problem was intimately bound up with large-scale international investment, and monetary problems in their turn were inextricably intertwined with the vexed questions of international trade.

Mr. Cole's analysis of the differences between Great Britain and the U. S. A. on matters of trade and finance is illustrative of the conflict of immediate self-interest that must arise at almost every turn. When he spoke, each was standing, firm as a rock, on what it saw as its own interest, each right enough from its own point of view. The reconciling of conflicting interests will demand not only the best brains of all nations but also positive good-will and the recognition that locking horns is a particularly unintelligent way of ending a dispute.

Mr. Cole sees the best hope of bypassing the difficulties in a vast world expansion—"international investment on a really colossal scale." Large sums, for instance, would be needed to implement the schemes for the proposed economic development of India and of the Colonies. Such an expansion, on something like Lease-Lend terms, is not possible, he says, unless the U. S. A. takes the initiative, making "a much larger and more generous gesture than has ever been made by any people." He sees a difficulty in the fact that, rich as the nation is, the individual Americans are poor. But it is not the poor that are proverbially hard of heart. Mr. Cole does not do justice to the idealistic strain in human beings, of which the Americans have their share, when he lowers the appeal to the pocket level:—

> You have somehow to get it across to them that they can best meet their own needs by helping to meet the needs of the rest of the world, so that we can all prosper together.

Is not what is needed rather an appeal not to self-interest but to man's better nature? Convince them that the sacrifice is necessary, and never doubt that the response will be in kind.

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# THE ARYAN PATH

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

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## HUNGARY'S CONTRIBUTION TO EUROPEAN CULTURE

[The distinguished Hungarian writer and lecturer **Mr. Ferenc Kormendi,** winner in 1932 of the "International Novel Prize, London-New York" with his *Escape to Life,* headed the P. E. N. Group of refugee writers from his country in war-time London. Hungarians have made significant contributions to world culture in many fields, as he brings out. Students of Oriental culture and of Buddhism especially are greatly indebted to the archæological research of Sir Aurel Stein, whom Mr. Körmendi mentions and also to Csoma de Körös who, by his linguistic research in Tibet, pursued under great hardships, paved the way to that country's literary treasures. Mr. Körmendi brings out very interestingly in reference to Hungary the healthy national cultural pattern of give and take. The open mind to receive and the open hand to give—are they not the conditions of all co-operative cultural progress, for nations as for individuals?—ED.]

Physically by her geographical position and intellectually by the laws of spiritual environment, Hungary belongs to Europe. She is situated on the line of contact between Central Europe and the Balkans, and forms a more or less compact entity between two solid ethnic groups: the Slavs on the north, east and south, and the Germans on the west. This situation alone has been an important factor in determining the fate of a nation which traces its origin from distant Asia. The Magyars moved from East to West during the mass migrations of the tenth century, and occupied a basin ideally suitable for settlement and cultural development; a territory abundantly rich in natural resources. For more than a thousand years they have lived there, without any kin in their vicinity and constantly exposed to the partly attracting and partly repelling influences of the alien races surrounding them.

The culture of a continent (and

for that matter, international culture as a whole) is the sum total of the cultural wealth of each individual nation inhabiting that bigger geographical unit. The stronger and the more varied these individual national cultures, the more robust and more colourful the aggregate culture of that continent of which the smaller and independent cultural units are constituent parts. Instead of having become absorbed by the cultures of the neighbouring big nations, Hungary conserved her own particular culture and developed it over more than a thousand years.

As in the case of every nation, there are two ways of contributing to international culture. One, which could be called the collective or passive way, is characterized by a nation's ability to intermingle culturally with its neighbours; to enter into the culture of the whole continent; to absorb, mould and develop it; to make it the general property of its own community by adding to it its own national characteristics without, however, distorting its original traditions. The other way of the process, which could be termed the individual or active one, is manifested by the production of great minds who, by their individual achievements, increase the aggregate cultural wealth of the continental community, creating works which in the process of international cultural exchange also become the cultural treasures of other nations.

Hungary, with her population of some ten million, belongs to the small nations of Europe but her achievements in the field of culture (to use a common expression) far surpass her physical dimensions both in output and quality. This has especially been the case from the early part of the nineteenth century until today. One of the products of the nineteenth-century political outlook was what is usually called the cultural competition. Hungary has stood the test more than well in this intellectual rivalry. The rebirth of extreme nationalism which followed in the wake of the Second World War has already shown and will inevitably continue to show its mark in the cultural sphere as well. A significant feature of this trend is the revival of the cultural competition between the nations. I cannot refrain from remarking in this connection that in my view, this cultural competition forms a link in the vicious circle and is, therefore, harmful and dangerous. Literature is not a game of football, music is not a new type of weapon. Consequently *culture in the constructive sense, cannot be made the object of international rivalry which is supposed to prove the superiority of one nation over the other by concrete and factual results.* This is not a race in which one nation is the winner and the other the loser. The corollary of culture is international co-operation and, even if from a distant perspective it appears that one particular people or nation has far excelled the others, for instance in the field of music or literature,

architecture or philosophy, this excellence must not be regarded as "the score" of an "open competition" but rather as an indication of the degree in which this or that nation has contributed to the inherent or acquired culture of the continent on which it lives and, through that, to the universal cultural wealth of the world. Therefore, when I say that Hungary has stood the test more than well in this cultural competition, all I mean is that she has been a ready recipient of many good things that other nations have produced in the field of culture, and that Hungarians have created many works which were worthy of being absorbed by other peoples into their respective national cultures.

I mentioned twice that Hungary looks back on a history of over a thousand years. Glancing over this fairly long past, it becomes evident that the cultural activity which I ventured to call collective or passive (in other words, the ability to absorb) spreads over the whole thousand-year period, while the individual or active (in other words culture-creating) activity, though equally old within its national boundaries, can look back upon a past of only about a hundred and fifty years, as far as its effects on European culture are concerned.

This is primarily due to the fact that although the main historical periods of Hungary gave adequate opportunities for cultural development, they denied at the same time the chances of cultural expansion. Let us have a look at these periods.

(1) The acceptance of Christianity (*c.* 1000 A. D.) during the reign of Hungary's first King, St. Stephen. Until that time the Magyars had been faithful to their heathen Asiatic religion and rites. St. Stephen guided his people under Papal dominance and made them accept the Roman Catholic faith, thereby opening the gates into Hungary for the Latin-Italian and the Germanic-Christian cultures. This period as a whole, with the wars and civil wars which followed, may be called the period of Hungary's becoming a strong and unified European nation, capable of absorbing and creating cultural goods;

(2) The political and cultural influences of the Renaissance (from the accession in 1342 of Louis the Great until the death in 1490 of King Mathias). In this period there was a marked increase of the Latin-Italian influence. In the later part of this period Hungary found herself placed between a cultural influence from the West (mainly German) and expansionist aspirations of the Ottoman Empire from the East. Under this dual pressure, as though a measure of natural self-defence, there began to develop a conscious and specific Hungarian culture, and Hungary became one of the cultural and intellectual centres of contemporary Europe;

(3) The Turkish occupation, beginning with the disastrous battle of Mohács in 1526 and lasting until near the end of the seventeenth

century. During these hundred and fifty years Turkish political control and military government severed the ties between the greater part of Hungary and the West, and relegated the country to a state of almost complete cultural stagnation, whilst the smaller unoccupied part fell entirely under German influence. This was the beginning of a four-hundred-year period during which Hungary more or less formed a part of the Hapsburg Empire;

(4) During the sixteenth and seventeenth centuries there was—parallel with what was stated in Paragraph (3)—constant strife between the Catholic and the Protestant elements, the former being mainly represented by the upper classes on the side of the Hapsburg Emperor and the latter by the rising and increasingly powerful Hungarian popular masses;

(5) Finally, towards the middle of the nineteenth century, there came the national revolution and the War of Liberty.

These historical periods, with their quick succession of wars and various phases of oppression, were hardly favourable for cultural activity, and the cultural efforts of the people were to a great extent restricted to preserving former achievements. In fact, Hungary was for a very long time "the Eastern bastion of Christianity," acting as a dam against Turkish expansion and representing sometimes the battle-field, sometimes a kind of "No-man's-land" between the conflicting forces of the West and the East, whilst the West made enormous strides in cultural development.

On the other hand, as was only natural, this forced intellectual stagnation brought forth a tremendous thirst for culture in Hungary. The vacuum had to be filled. A great creative activity was started about the end of the seventeenth century which began as an entirely national movement but prepared the way for works that were destined to penetrate into the culture of the whole Continent. At the same time there was a great influx of Western cultural values into Hungary.

In feudal Hungary, divided as she was by very clear class distinctions, the main recipients and carriers of European (Western) culture were the urban communities. The primarily agricultural country-folk were the real guardians of the original popular culture of Eastern origin. Later research proved not only how faithfully these elements had carried out their trust but also what inestimable treasures of folklore they had guarded through the centuries. The ancient folk-songs, tales and various other products of popular art all so closely connected with the traditions of the Magyars' original Asiatic home bear testimony to a strong and ancient popular culture. The Western influence, and the latent Hungarian national inheritance began to merge into one towards the end of the eighteenth century. Also at that time, the Hungarian language finally came into its own and became

generally accepted as the national language, replacing the Latin which up to then had been the official language of Parliament and Civil Administration, and replacing the German and French which were the adopted languages of the so-called educated circles or higher classes. Alongside the nearly a thousand years of culture-absorbing activity, these decisive decades marked the beginning of Hungary's new culture-creating activity in the European and international sense.

All this, however, and most certainly its portent, belong already to modern history. As I have mentioned before, Hungary's achievements in the field of culture have far exceeded her physical dimensions, and I think that without nationalistic bias I can call them remarkable. In a short essay of this kind, there is hardly space for a comprehensive account of cultural feats and for all important names. Therefore, in dealing with the culture-creating activity of Hungary, I shall merely indicate the main trends which mark the development of that activity.

Literature was in the forefront of cultural activity at the end of the eighteenth and the beginning of the nineteenth century. As in most European countries, national romanticism was the main literary tendency in Hungary also. The history of European literature includes the Hungarian poets, novelists, political essayists (Petöfi, Arany, Jókai, Kossuth) among the great intellects of contemporary Europe. The second part of the nineteenth century brought great cultural expansion and a high degree of development. The list is headed by a few outstanding scientists, doctors and inventors (such as Semmelweiss, Vámbéry, Sir Aurel Stein, Bláthy). There was also a great rise in the general level of painting and of sculpture (Munkácsi, Fadrusz, and Szinyei-Merse being their most outstanding exponents). These decades also saw the foundation of that extremely high musical and theatrical culture which achieved international fame in the early years of the twentieth century. (Madách and Liszt are, indeed, classics; Bródy, Hevesy, Molnár, Dohnányi, Bartok and Káodly, international values today.)

A significant feature of this cultural advance was the great rise of the Universities, the enormous increase in book publishing and of the press. With the turn of the century the nationalist trend ebbed somewhat and relinquished its place in the cultural interest and in creative activity alike to a new tendency which aimed at giving a wider scope to Western ideology in Hungarian culture, with particular emphasis on the more distant French influence as opposed to the centuries-old German one. The disciples of this school (Ady, Kosztolányi, Heltai, Szomory) were bent on bringing out the essentially "European" nature of Hungarian culture. This trend found a particularly fertile soil in the towns and above all in Budapest,

the capital. The Opera, the National Theatre, the National Museum, the National Picture Gallery, the Academy of Science, the Academy of Music, the libraries and the Universities are the most important and noteworthy cultural institutions of the country acting under official auspices, while a surprisingly great number of similar voluntary organisations, many of them famous all over Europe, mark a new impetus to this development.

Hungary, as I said, is a small country. Her people have no kin in Europe but they have adversaries. The position of such a country is by no means an easy one. She is dependent on the great political powers and, as was shown in the Second World War, she is often the victim of the life-and-death struggles raging between these Great Powers. Budapest is now in ruins. The people of Hungary are starving. But the country valiantly carries on her twofold cultural activity, perhaps with reduced means but with undiminished will and determination: she receives readily and guards faithfully what Europe has to give and, within her modest possibilities, she does her utmost to contribute something through the work of her writers, artists, scientists, thinkers, to the cultural wealth of Europe, and perhaps also to the post-war reconstruction of international intellectual life.

FERENC KORMENDI

## THE SOLDIER AND THE SOIL

It is obvious that only a small percentage of the demobilised soldiers can be absorbed in existing or newly-evolving industries in India and that, therefore, a very large number, particularly from the Punjab, will have to depend mostly on the land for their livelihood. How can their sense of discipline best be harnessed to the service of the soil? In *Indian Farming* for December, R. Maclagan Gorrie suggests some ways: With the aid of earth-moving machinery, such as the soldiers are familiar with, they could co-operate in reclaiming eroded and ravined lands; in utilising waste lands for the production of timber, firewood, fodder and thatching grass, resin and gum; in the scientific management of forest areas; in reclaiming water-logged areas; in constructing dams; in providing wind-breaks and shelter-belts to control the movement of wind-blown sand; and in increasing the output of scarcity areas by contour bunding, as demonstrated in Bijapur District, in Bombay Presidency. Thus soil erosion and failure to conserve water, which the author rightly calls "the twin causes of agricultural poverty," could be overcome and two blades of grass made to grow where one grows now. Surely a more patriotic work than wielding the weapons of war!

G. M.

# THE POET IQBAL—INDIAN

[ **Shri Gurdial Mallik** writes here of one of the greatest of India's modern sons whose death anniversary falls on the 21st of this month. Iqbal was a lover of his country as well as of the Divine. A poet, a philosopher, an ardent Muslim—yes—but also Sir Muhammad Iqbal was an Indian patriot.—ED. ]

Over half a century ago, at Lahore, at a poetic symposium where poets, probationers as well as past-masters, had foregathered to recite their respective compositions, there was enacted a scene which has been preserved in the memory of the public. After the programme had been well-nigh concluded there sprang to his feet a stripling of hardly twenty summers, who had been seated among the audience. And in a voice that was resonant and with a face wreathed in radiance, he burst forth in an Urdu couplet that, rendered into English, would read :—

> The drops from my tears of repentance
> were picked up by divine grace
> And regarded as pearls.

All looked up in utter amazement. The eyes of not a few were wet with tears. But one, advanced in age, experience and aspiration, went over to where the young man stood, stroked his head in token of blessing and said to him, "My lad, you *are* a poet in the true Indian tradition."

It is a thousand pities, indeed, that Muhammad Iqbal—for the youth who had startled the audience at the poetic symposium was none other than he—should have had the Indian aspect of his poetic genius and personality placed in the background, for several years past, by quite a large number of his admirers who have represented him as the parent of Pakistan. This essay aims at emphasising the Indian-ness of Iqbal.

An Indian, whether a pedlar of wealth or of wisdom or a poet who wings his way through life on visions, is a person who has, deep down in his consciousness, a strong sense of his oneness with all Life; more concretely, with his fellow-men. He rejects racialism, religiosity and ritual which impede the unfoldment of this oneness in his ideals and activities. And so sings Iqbal :—

> He who will make distinctions of colour
> and blood will perish—
> He may be a nomadic Turk or a pedigreed Arab.*

Again, in his song which has come to occupy the honoured place of our national anthem :—

> We are Indians.
> India is our country.
> Religion never preaches mutual animosity.

In world-wide fellowship lies the secret of human fulfilment and freedom. The arch-enemy that stands in the way of the individual's association with or affection for all is his instinct of separateness in the name of self-preservation. It is this

* For the English translation of the originals quoted in the course of this essay, the writer acknowledges his indebtedness to Syed Abdul Wahid's *Iqbal*.

which assumes in the aggregate the nature of nationalism. And nationalism gives birth, before long, to a brood of barrier-building creeds like churchianity or untouchability and credo's like the colour-bar, or race-superiority. What is, then, an antidote to this engineered antipathy between man and man? It is the sovereign solvent of Love:—

If you realize it, the secret of freedom lies in love,
And slavery is the result of distinguishing one from another.

It is because the West, he thought, had set up a shop, so to speak, for selling the counterfeits of love—for her many "isms" in politics, economics and ethics have often resulted in the breach, if not the abrogation, of the law of mutual aid and aspiration—that he warned her, long ago, that her civilization would commit suicide one day, with the very weapons which she had invented for conquest and carnage. And today, as we survey the scene around us, our eyes can read the writing on the wall.

Now love is a creative principle as well as a power. It is at once dæmonic and dynamic. It is ever a secret, because the source whence it emanates and on which it draws in its work of self-integration, is beyond the intellect of mortal man. It is like the tree, the roots of which are enveloped in invisibility; one can see only the foliage, the flowers and the fruit.

In the heart of love there dwells the desire to bind itself to another, be this other a person's *alter ego* or his community, his church or his country.

When an individual attaches himself with a group,
The drop in its quest for expansion becomes an ocean.

And it is to clothe and consummate this self-prompted, self-imposed "bondage" into beauty that man craves to create art, literature and other vehicles of his self-development. If Nature is God's art-gallery, man likes to match it with one of his own. For, love can be made luminous only through the script and symphony of joy "in widest commonalty spread." In the measure in which man is creative, he is a son of God.

One who does not possess creative power,
To us is naught, but an infidel and a heretic.
Thou didst create night and I made the lamp.
Thou didst create clay and I made the cup.

The beatitude of the individual is his uniqueness. His being King in his own right is his greatest glory.

Do not demean your personality by imitation,
Preserve it as it is a priceless jewel.

Love is like the bird's unquenchable longing for flight, away from its limited nest on earth into the illimitable empyrean above. For it, self-sufficiency is death, as stagnation is death for the stream which is ever speeding to meet the sea.

Life is naught but a love for flight,
A nest is not the place for it.

Thus, in the syllogism of the Spirit, love and life become convertible terms. What makes the former fallacious is a derogation or denial of the latter. Truly did the Teacher of Nazareth say, "God is Love"

and "Love is God." It is in the integrity of this spiritual equation that man can claim his kinship with the Creator of the Universe. And usually what cancels out this equation is fear in one of its myriad forms, from abasement to awe. What is permissible, perhaps, is "fear of God," in the sense of one's awe of Him, induced by one's intuitive, emotional or intellectual conception of His existence and attributes.

Fear of anybody except God is inimical to action.
It is a robber of the caravan of life.

And it is in the context of this comprehension that even death loses its sting of suffering, or of self-effacement for man. He can smile at its approach and eventuation, for he knows, through his luminous love for God, that every time he dies, physically or figuratively, he is being drawn nearer and nearer to his flaming faith and fulfilment in Him, the Ever-present Eternal. Death, in other words, is to him a call to pledge himself to God and say to Him, "I am ever Thine, Thine for ever and for ever."

I tell you, the sign of a super-man :
When death comes there is a smile on his lips.

And if the last utterance of a man, before he passes out of the body, be any correct clue to his heart's ultimate yearning—as they say it is—then there is no doubt that the strongest undercurrent of Iqbal's self-expression was a seeking after the Supreme Reality. For, it was the winged Word of the ages, "God," that was on his lips as he breathed his farewell to the world in April 1938.

Thus in his outlook on life, as in his attitude, Iqbal was an Indian in the long line of this country's lovers of God. These have all along set greater store by the transmuting touch of divine grace than by their energy or the achievement of their own exertions. And yet their dependence on that grace has not been akin to that of a slave on his master, but similar to a child's love-dictated dependence on his parents. Further, this dependence is of a dynamic type, because Love is an active incentive and inspiration, as it is also aspiration.

Be a lover constant in devotion to the beloved,
That thou may'st cast thy noose and capture God.

Iqbal's ceaseless search was for the Superman, the Divine Man, the man in whom the beauty of love and the love of beauty shine forth in all their splendour. It is the quest of the Brahmin for Brahma. (Was it in this spirit that he once referred to himself as "a man of Brahmin extraction, versed in the mystic knowledge of Rumi and Tabriz"?) *Apropos* of this, and to conclude, the story (a favourite of Iqbal's and one rendered by him poetically) of the Master with a lantern, roaming everywhere in search of Man may be succinctly told :—

The Master said, "I am tired of devil and beast. I desire a man."
"He is nowhere to be found," they replied.
He said, "A thing that is not to be found—that is what I desire."

GURDIAL MALLIK

# H. G. WELLS AND RELIGION

[**R. L. Megroz,** critic, biographer, poet and dramatist, analyses here the "religious earnestness" of one of Western civilization's most vigorous and fertile minds. The pessimism found in Mr. Wells's latest book is understandable, but despair of humanity is impossible in the light of the grand achievements of the few who presage what the race of men may be at its maturity.—ED.]

Many are the meanings attributed to the word "religion"; many are the definitions of the nature of religion. Awe and piety inspired by a sense of the supernatural, a sense tinged with fear rather than love, colour the primitive background of the conception, which was slowly broadened and intellectualised and finally resulted in an almost complete divorce from the idea of supernatural mystery. This new-old concept takes its place as humanism in our civilisation alongside the subsisting and still dynamic religion of worship and prayer. In retrospect we can see how the valuable propaganda of the theosophical teachings has helped to preserve the essentials of ancient truth in the modern consciousness, during the phase of a new orientation of thought. What may be called the enlightened secular view of religion was expressed by the philosophical Victorian poet, Matthew Arnold, in *Literature and Dogma*:—

> Religion, if we follow the intention of human thought and human language in the use of the word, is ethics heightened, enkindled, lit up by feeling; the passage from morality to religion is made when to morality is applied emotion.

That definition is no more complete than we might expect, and the modern school of humanism, which is largely based upon Platonic philosophy as well as on the latest scientific conclusions, could quote it as a text for its liberal religion of man. This, as Mr. Bernard Shaw might say, has thrown out the baby with the bath water, discarding the supernatural along with superstition. The Greek-inspired Swinburne in "Hertha" eloquently proclaims the moral, and it is far from being ignoble:—

> But this thing is God,
> To be man with thy might,
> To grow straight in the strength of thy spirit, and live out thy life as the light.

There is, however, something more implied in Matthew Arnold's definition, which reminds one of the Catholic poet, Francis Thompson, who declared that mysticism was morality carried to the n'th degree. There is, in other words, something more than the accumulated experience of society in establishing standards of conduct. These are, it is true, largely empirical, expressing the necessities of social preservation, and every society has made use of its religious specialists, its privileged witch-doctors and priests, to maintain the moral code with supernatural

sanctions. Hence much frustration and the continual oppression of insufficiently flexible rules which, as modern anthropologists have shown, can retard the development of a community. But the cultural forms of societies have a psychological basis, and one of the endless dilemmas of civilisation is that the healthy attacks on over-rigid traditions involve usually attacking the religious teachings which are their mainstay.

For in the teachings of religion, however choked with superstition and fear of change, there is the unchanging nucleus of wisdom, born of the inspiration of seers. The human response to the universe as a manifestation of superhuman intelligence has been developed and purified of its more primitive crudities through mystical experience. This intermittent conviction of harmony beyond the fragmentary experiences of humanity has been strong enough to irradiate philosophy with a sense of the divine source of our furthest-reaching perceptions of reality.

It seems characteristic of human limitations that much of the noblest humanitarian labour to bring more light and happiness into the world is to the credit of individuals who have never achieved the mystic's inner certainty but have been restlessly seeking the same harmony. Collecting and sifting experience, they are the builders of the true civilisation, and this is an aspect of H. G. Wells, one of the great men of our time, to remember if his last book, *Mind at the End of Its Tether*, shocks you by its pessimism. This and the similarly brief book, *The Happy Turning*, which Mr. Wells gave us in the spring of 1945, cannot be ignored by any one who would understand him. Brief and disjointed notes, they remind us that the old fighter for humanity is seventy-nine and an invalid. For some years Mr. Wells's writings have appeared in more or less fragmentary books until they have begun to resemble a heap of shell-cases among which are some unexploded shells. It is not safe to leave them unexamined. To the student of religious literature the two small books issued in 1945 are full of special interest when set against the long creative career of this great story-teller and social philosopher.

In *Mind at the End of Its Tether*, besides recording his sense of human defeat, he runs over some of the biological and geological evidences of how, in the course of evolution, life-forms are replaced by others. Mankind, he says, has reached an *impasse;* we live in a state of delusion; beyond the universe—the proud creation of human mind as its home—is a mindless nihility waiting to swallow up conscious life. He is convinced that self-conscious existence is doomed to extinction.

We may choose to read his expression of conviction as a subjective view, a projection of his own mood into the universe. But we ought to remember that Wells's courageous intellect is unlikely to be dominated

by any scientifically baseless feeling, and that, in fact, there is nothing in his latest books that was not at least hinted at in earlier work. In the years when Wells was making a great effort to include in his educational propaganda a fresh synthesis of religious truth, his intuitive intellect proclaimed *God, the Invisible King*. That evolving God which he saw as fulfilling Himself through the co-operation of humanity was not the whole of his symbolic picture of reality. He described the ancient impersonal Force in the universe as an onlooker, an unfriendly onlooker at the gallant struggle against death and darkness. In *Mind at the End of Its Tether*, Wells's mind is concentrated entirely on that dark opponent, the implacable Antagonist of what we call life, and in his pessimism there is more than a *nuance*, as he does not fail to underline, of the fatalism of ancient Greek tragedy.

Very diffidently, because I am fearful of even seeming to be impertinent, I should say that Mr. Wells, without using the terms of a religious mysticism, is recording the spiritual experience that mystics call the night of the soul. The bold, clear intellect confronts the doom awaiting all things temporal. Since he finds possible no sentimental evasion, whether pseudo-religious, such as the churches supply so readily, or romantic, like that of the swaggering stoic who shouts that he is the Master of his Fate, Wells feels the ultimate defeat of mankind that has struggled so far and achieved so much.

That I do not exaggerate the strong religious element in the Wellsian philosophy is shown by his notes in *The Happy Turning*. In contrast to the later book, *The Happy Turning*, if not exactly cheerful, was written in a comparatively flippant manner, though serious in purpose. It professed to give an account of his visits to the Happy Land in his dreams (a very Wellsian version of "Heaven") his nightly escape from the war and contemporary futilities. Discussing this dream world, he says:—

> Religions are such stuff as dreams are made of. The Athanasian Creed is severely logical in dreamland, Isis is transfigured into Hathor, a cow, Quannon, the crescent moon and Murillo's Queen of Heaven, and still the dream flows on. Osiris becomes his own son Horus, who becomes again Osiris and the Virgin Mother, in incessant rotation. This is the atmosphere of this uncontrollable Wonderland beyond the Turn, in which my accumulated loves and suppressions, disappointments and stresses, find release.

So in the Happy Land he finds many of his visions of a happy earth have become fact. Even the fruit orchards associated with boyhood memories are being subjected to the improvements of a vast Luther Burbank organisation. You are sometimes strongly reminded in bare hints of his intuitive planning of *A Modern Utopia*, which was written over forty years ago and is still ahead of current sociology.

It is just like Wells to be so right and at the same time to make it easy for many fearful and sentimental defeatists to assert that he is so wrong. Only defeatists and the very stupid can be content with the past of this muddled world, and it is a strange confusion of thought which regards efforts to make society plan for prosperity as irrelevant or inimical to true religion. If you are going to dream of a Happy Land and have fought all your life to make men realise that they have the power to achieve it here on this earth, then quite naturally some of the valid Utopian schemes of the conscious mind can be woven into the personal oneiromancy. "We, the Creative King in man," will do this and do that, change indeed the face of the earth.

But the ambition is that of a humanitarian. The most revealing part of this little book might be called "Talks with Jesus," seemingly an incongruous subject for H. G. Wells, until we remember that long ago he included Jesus of Nazareth in a list of the six greatest figures in human history. He has always attacked the Churches, especially the Roman Catholic Church, because while preaching human brotherhood they have, through the pursuit of power, done so much to cause or to accentuate divisions among mankind. The nations of Europe offer a sad and bitter object-lesson today of how right he has been. But in his dreamland he found Jesus of Nazareth the most congenial of all his dream companions, and says: "His scorn and contempt for Christianity go beyond my extremest vocabularity." Jesus becomes somewhat Wellsian, of course, but it is not easy to dispose of the two conclusions, that Jesus had nothing to do with what are called Christian Churches, and that much of the teaching in the Gospels is revolutionary humanitarianism, which through history the heads of the Roman Church have fought against as ruthlessly as any Hitler, though more subtly. The attraction of Jesus can be seen as an inspiration to Wells while he was earnestly hammering out his own version of a modern religion that should include the wisdom of His teachings while rejecting the Christhood imposed on the simple seer by priests.

It is important to take account of Wells's religious earnestness, for it can easily be overlooked owing to certain insensitivities of the ardent sociologist. Wells has usually skirted round rather than realised the mystical and unpractical religious values, and I am not sure that he has ever accepted the unprogressive sovereignty of art, the disinterested æsthetic experience. It may be that his imaginative brilliance and the driving force of his constructiveness needed some limitations of this kind. Those enormous tasks, *The Outline of History* and *The Science of Life*, even without Wells's other energy-consuming work, might have been impossible to a more contemplative and passive mind. But to call a

genius like Wells a materialist today is not to condemn him, whatever the intention; it merely serves to remind us, his beneficiaries, that all his long working life he has been the enemy of the avoidable antagonisms of rival groups and the muddled thinking which allows them to continue to oppress and impoverish humanity, so that the brotherhood of man remains still only a dream of the Happy Land, and humanity seems to be meeting half-way the universal darkness that must cover all mortal things.

R. L. MEGROZ

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# POETS AND PHILOSOPHY

A very interesting theory of the development of ideas in the process of being handed down is put forward by Prof. Denis Saurat in the first instalment of "Poets and Metaphysics" in the *Experimental Metaphysics* quarterly for October. Ideas, he holds, have an evolution of their own, apart from their partial expression by some great man at one point of their evolution. "Ideas really evolve in the masses, in unknown people." Some great man again, centuries later, he writes, may give a new shape, not to the ideas thus expressed but to their descendants. M. Saurat takes as part of his illustrative material the angelology of Spenser, of Milton and of Blake. Hugo's charming fantasy of the relation of fairies and children, he shows strikingly reflected and elaborated in a twentieth-century trance communication which he quotes.

Strikingly, but not surprisingly, since it is conceded that thoughts as energies have a continuing existence. For the history of ideas bears clear evidence of their having a force of their own, to which each admitting them to his mind adds his own quota. Otherwise how account for mental epidemics or for the fact that truths at first derided or ignored so often come in time to be accepted as self-evident, by the majority of thinking men? The evidence is overwhelming that thoughts once generated live on their own energy, quite independent of the brain and mind that gave them birth. And thus the death of him who generated them can set no term to their ability to influence and even sometimes to obsess another's mind. It is a sobering idea that all thoughts persist as seeds for good or evil in the whole race.

Naturally mediums or psychic sensitives are most susceptible to the powerful current* of magnetism that emanates from ideas, and the trance communication cited by M. Saurat, while containing elements foreign to Hugo's poem (*L'Art d'être* grand père, *XVII*) seems undeniably to bear the mark of the influence of its thought.

E. M. H.

# KNOWLEDGE: THE FIRST REQUISITE

[In this article **Shri Shantichand K. Jhaveri** presents a brief for putting first things first. There is no doubt of knowledge being a prerequisite to progress, but we do not agree with Shri Jhaveri in seeing Liberation as the highest goal. The hope of reaching Moksha, Nirvana, Paradise, has inspired many in all places and all ages to spiritual effort, but is not that hope itself inspired by spiritual selfishness? Is it not a higher goal to "remain unselfish till the endless end"? To yield the Great Reward for others' sake, the choice the Buddhas and the Christs have made, is the crown and consummation of Dayā in its highest aspect of Compassion.—ED.]

In order to attain the uplift of one's own self and one's own soul, knowing the right direction is necessary. Complete knowledge as well as effort is essential to successful march in that direction. And knowledge is required also for the attainment of the final and supreme goal. Only the desire to attain the goal is not sufficient. If proper knowledge is acquired, then only can the attempt be made to progress in that chosen direction and thus the final aim can be reached. Knowledge is essential even for ascertaining the final aim, goal, mark, objective or destination. The lack of knowledge —complete knowledge of all things —makes us unable to make a choice between good and evil and at a moment of choice, in the absence of all possible alternatives, any one is selected out of the few available for selection. And, having made our selection, even if the way chosen is not perfect and the best, and even though the complete realisation of the goal may not be achieved that way, still the march continues in that direction due to lack of knowledge.

Knowledge too has its aspects. It is of two types. One is derived from the bodily senses and from reasoning and thinking based on sense data. That may be good for worldly and material progress and physical happiness. The other is a finer type—the knowledge of the realities of life and matter, of the soul of things, of the essence—*tatvas*—of things, knowledge of higher spiritual values and the intuitional knowledge called "Wisdom"—a rare thing and possessed by a few—great Vibhutis—of all times. The first type is not to be despised but it alone can never show us clearly the Path or the Goal. People without the second type of knowledge cannot be said to be wasting their efforts, if they try to live up to the best light they have, sincerely following the path which they think to be true, and which is parallel to and concurrent with the True Path. Their efforts, if they are in the right direction, cannot vanish and fail to bear fruit. They will, no doubt, bear benevolent fruits in this world of causes, if

honestly chosen and sincerely followed in the right direction. But it is mainly with the second aspect that we are concerned here—that subtler aspect of knowledge which leads to the elevation of the soul.

The work started without knowledge is never accomplished if it continues in ignorance. False belief takes possession of our mind and gives us the satisfaction of acquiring a particular thing. But it is only an illusion. We may entertain a desire to do a certain thing, we may sincerely believe that we are doing that thing, but if we do not possess complete or sufficient knowledge in that direction, then that work will suffer and fail. In spite of our not doing that work, risking the charge of untruthfulness and falsehood, we will show to the world that we are doing it. Though the thing was not there or we were not doing it still we believed we were. For example, if someone desires to observe complete Dayā—Kindness towards all the living beings in this world, *i. e.*, not to give any type of trouble, harm or injury, mental or otherwise, to any being—and then if that person does not know what a living being is or what life is and the essential nature and functions of living beings, then what is his position ? It is really a matter worth considering. He may be under the notion that he is showing Dayā to all beings, and at the very moment he is committing violence to beings. What a strange and contradictory coincidence ! The Jain scriptures clearly inform us that no Dayā is possible without knowledge. If one does not know a thing fully, then how can one adopt it or act on and for it ? "*First knowledge and then Dayā.*" If we understand fully this statement, then it will be clear that if the path is not illuminated by knowledge, then there are positive chances of one's going astray or stumbling into the wrong way. The position of those who come out to do a work without knowledge, is like that of a warrior who goes into battle without proper and sufficient strength, spirit, equipment and protection. He will have to suffer in the struggle which confronts him. Enthusiasm and desire may be very strong but if the chief thing—knowledge—is not there, then the desired work is never accomplished or not in the desired way.

One acquires a certain power of discrimination after attaining as complete knowledge as possible, and on the strength of that power one is able to decide his final goal, having at the same time regard for his own good and for the good of his soul. Knowledge means enlightenment of mind and soul, enlightenment psychic and spiritual. Proper knowledge gives not an ordinary way but a good, clear, unmistakable and level road to reach the goal.

But by only seeing the way and deciding to take it one does not reach the far-off goal. In order to reach it, untiring energy and spirit and an always enthusiastic, optimistic and ever-alert mental attitude are required. Therefore it has been

well said that so long as the good path of action, chosen after due consideration, is not followed, the goal cannot be attained. The Jain Sutras, Shastras and Scriptures proclaim that *Knowledge and action lead to the goal," i. e.*, Moksha—that independence from worldly shackles which is and ought to be the final goal of all beings. That Moksha—eternal happiness and peace—can be attained only by the happy union of right knowledge and right action. If only one of them is there, then the position is like that of a person without legs or of one without eyes who is trying uselessly to reach his desired goal. The person with legs can see the path but cannot walk on it. The person without eyes can walk but cannot see his path and hence neither can reach his goal. Thus both, in spite of their strong desire to reach their goal, are not able to reach it. But if the person with eyes sits on the shoulders of the person with legs and directs the latter towards their common goal, then surely they will reach it by their united efforts.

In the same manner, if knowledge and action are combined, the final end—Moksha—will positively be attained. It is advisedly said in the Jain Shastras that it is necessary first to acquire real, good and true knowledge and then to put into practice different modes of action, penances, renunciations etc. So the irksome journey through this world will end and the palace of eternal bliss, Moksha, will be in sight and at hand—that abode which everybody aspires to gain because we know that every being wishes happiness. But wherein lies this much-craved happiness? Happiness lies in being away from anger, pride, attachment and greed, from affection and hatred, from all evil and sinful actions. So if right knowledge is achieved and then right actions are indulged in, there will be no end to happiness. The goal of all, the temple of soul independence, may not be far, after getting rid of the miseries of this world, such as births and deaths, and worries of all kinds. But that type of right knowledge is not achieved without the preaching of a Guru. So, in order to get such genuine unshakable knowledge, great personalities are required—those who have renounced all affection and attachment to this mortal world, who are selfless and detached from the evil allurements of wealth and of sensuality. If such a Guru is within our reach, then nothing shall we lack. Under his inspiration we could swim across oceans of miseries and walk over mountains of worries.

Torch-bearers of knowledge, kindlers of its lamp, themselves shine out in the brilliance of the light of knowledge and become immensely useful to others. Those possessing the power of right thinking go on that noble path, the royal road shown by the great Rishis, Gurus and Vibhutis, the path demonstrated by Shri Mahāvir, Buddha, Krishna, Rāma, Shankar, Jesus, Mahomed and Zoroaster, the path declared by

great, learned and benevolent saints. They do as they are told by these great Gurus and thus achieve their goal. They gain freedom for their soul and free it from all worldly bondage.

The whole world craves for physical, material and political freedom and stops only after achieving it. Then who would not crave for and try his best to get freedom for his soul, the best of all things worth while? Beings wandering in ignorance fall in endless slums and undergo infinite miseries. So one desiring his own supreme uplift must get knowledge, right and true knowledge of everything, and, after getting that, make ceaseless efforts to achieve his final cherished goal.

The rôle of knowledge is to make a man fearful of sins and to make him a noble being. If one is not able to distinguish between good and evil, right actions and sins, after getting proper knowledge, then what is the meaning or use of such knowledge? The real purpose of the acquisition of knowledge is to prevent one from doing evil things and that is the real fruit of knowledge. If the acquisition of knowledge is to lead to acts of destruction, bloodshed and carnage, to encourage a revengeful attitude in man, then it is better not to have such knowledge. But the true function of knowledge is to show to its possessor the true, peaceful and noble path and to encourage him to take to that path; to create in him more hopes and longings to acquire knowledge, to nurse and foster such desires and, after expending activity in that direction, to take steps to extend to others the shelter of the outcome of such desires. A man with knowledge tries to be completely without faults, sins and vices—moral and physical.

One must not stop with the alphabet, reading and writing, or with providing food, clothing and other usual worldly needs. One should not be satisfied with that. But one must be trained so to think as to uplift his soul. Knowledge, which can uplift a man's soul, which can make him distinguish between good and evil, between good actions and sins, must be imparted to him. Great institutions which would impart such knowledge and culture should be encouraged and maintained. The soul of a man must become pure, must appear beautiful. One has not to stop with physical comfort and personal adornment but must learn to uplift, purify and beautify his soul. Such knowledge is required—it is the requisite of premier degree.

Let knowledge become the leading star, so that some boat sailing in the stormy worldly ocean may reach its destination without losing its direction. Let the nectar of knowledge and the cup of action quench the thirst of an enquiring soul for ever. Let the flag of contentment of soul flutter on the golden summit of the palace of Moksha—place of complete independence of soul. By climbing up the ladder of knowledge with the help of energy, devotion and glorification of duty, action and Karma—in the charming, peaceful and ever-pleasing infinite space of Moksha let the soul dwell in innocence, let it rest in the infinite happiness of self-pleasure till the end of eternity.

SHANTICHAND K. JHAVERI

# THE "SALE" OF RELIGION

[There is something repellent in the proposal of a campaign to "put religion over." The things of the Spirit cannot be sold. The most that is possible is to furnish the intellectual basis; the impulse to soul culture must come from within. But that impulse to soul culture can be caught as one candle can be lighted from another's flame. As **Mr. Laurence E. Moore** writes in this thoughtful article, "That religious organization which has true spiritual power will be known by the light which shines from the lives of its individual members," orthodox or dissenting. But that power is strictly not that of the organisation. It is that of the dedicated lives and of the truth that they embody. Gandhiji has written: "The only way I can supply my neighbour's spiritual needs is by living the life of the spirit." And again: "The rose transmits its own scent without a movement....If we have spiritual truth it will transmit itself."—ED.]

A Church of England Commission, which recently met to consider the decline in active interest throughout the country in the teachings of the Christian Churches, has now issued its recommendations for meeting this situation. Briefly these may be summed up as the Church Leaders' plan for a strenuous 'sales-campaign' to popularise and propagate the teachings of the Churches and generally to "put over" the Christian teachings to the general public. Various methods are advocated to achieve this end, all of which have the ultimate objective of "marketing" religion; of increasing its appeal to the people.

It is, indeed, a healthy symptom when the religious leaders of a country recognise the need for a revival of the faith in spiritual values amongst their own people, and the sincerity of the Church of England Commission in this respect cannot be doubted. All those who have similar ambitions, and who have seen with understanding eyes through the gross deceit of the material pretensions of this age, will support the Commission in their hearts. They may, however, hold serious doubts regarding the methods proposed to achieve the desired objective.

The great point at issue is whether spiritual understanding can be "sold"! For, whatever arguments may be brought against the use of the term, a campaign of the nature proposed is simply the "selling" of religion to the mass of the public in the same manner as any material commodity is marketed today. Has it, then, come to this, that the leaders of religious thought and sentiment have to descend into the markets of the world and adopt their commercial methods in order to compete with materialism? Have spiritual values so lost their appeal to the people that they must be popularised by an intensive campaign of advertising through wireless, press and "sales talk"?

Religion is the Mother of the Ages. To her maternal arms mankind has always turned and returned for comfort and sustenance in times of stress and disillusionment. She is the constant factor in the history of this world and before; the unfailing source at which men may drink and find peace and true values. She is the great Mother from whom primarily spring all permanent values and back to whom all rivers of thought and creative inspiration return, bearing upon their waters, great and small, the fruits of Life. Steadfast, unchanging, immutable, eternally wise and all-seeing she is the Mother-God of the universe. Before Time and beyond the limited conceptions of this age she reaches out, the all-inclusive, the all-powerful, the all-knowing. Worldly institutions, based upon different aspects of religion, have arisen from time to time throughout the world's history; have claimed the sole knowledge of her and the monopolistic right to present that knowledge to the people. Where are they now? They flourished for a tiny space in Time, making their individual contribution to the progress of mankind towards a truer knowledge of her. They struggled, they adopted every expediency to maintain their position of authority in the eyes of the people, but they disappeared under the great wave of advancing human thought.

One of the most noticeable factors which have consistently arisen with the disappearance or decline of every religious movement is the carrying forward of fresh aspects of their teachings by individual man and woman. While the movement still existed institutionally these individuals have been dubbed heretics and condemned and often furiously persecuted for their convictions. They have been killed, often with utmost brutality; every attempt has been made to destroy, efface and mutilate whatever they may have taught which did not comply with the accepted dogma of the movement. Yet, every attempt so made has resulted only in speeding up the decay of the movement itself and of strengthening the power of the individual teaching And this has taken place irresistibly, despite every effort on the part of the movement to propagate its ideas and retain its grip upon the popular imagination. In fact, the more strenuously it strove to retain its worldly position the greater was its downfall when it came.

Probably the most outstanding example of this is to be found in the history of the Hebrew people, which rightly begins with the individual, inspirational ideas of Abraham. Born and spending all his early life amongst the Chaldeans, a people who indulged in polytheistic worship, he nevertheless conceived a strong idea of the Oneness of God which so dominated him that he felt compelled to come out from amongst the people of his birth and to seek a country in which he could raise up a race who would be born into this idea from the outset and would

dedicate themselves whole-heartedly to its development. In furtherance of his ideal he came out from Ur of the Chaldees.

Thereafter we can follow the engrossing story of the gradual development of his idea as it freed itself in his consciousness from the old, inbred beliefs and traditions of his Chaldean upbringing. Those early records of Hebrew history are outstanding for the picture they give to us of the spiritual idea welling up and developing from inside the individual consciousness. There were then, amongst the Hebrews, no religious institutions or organised movements as we have since learnt to know them. The idea was born within the individuals themselves, from their own heart-felt desire to understand God, from which they intuitively felt that they would naturally come to understand life also. From father to son the idea was passed on, not always in the direct line of descent. But generation by generation it was taken up and carried a step further by the inspiration of individual men and women.

Thus it was that the early Hebrews could produce men such as Joseph who, sold into slavery in Egypt, nevertheless proved to have spiritual powers far in advance of the wisest men amongst the religious hierarchies of Egypt, at that period of the world's history the home of the most influential religious organizations in the civilized world. Joseph, a foreigner, but, more important, an individual imbued with the spiritual power and understanding born of his own inner strivings to understand God, rose to the highest places of prestige and influence in the land of Pharaoh.

Still following Hebrew history we eventually come to the time when organized, institutional religion takes its rise. At first it proved to be a benevolent, stabilizing and unifying influence upon the people who, from being a group of loosely knit tribes were now rapidly becoming welded into a nation. Their great leader, Moses, guided by his inner convictions of spiritual value, outlined for them the basic moral code which was to form the corner-stone of their religion and which we know as the Ten Commandments. Sublimely simple, yet direct in their interpretation and application to the daily lives of the people, no nation in the world has since formulated a code with greater spiritual power. Lacking no essential precepts for the guidance of human life, yet these ten commandments were not born of the wrestlings of committees or religious hierarchies, but came spontaneously from the heart and mind of an individual in tune with his God. This point is made even clearer when we consider the mass of temple ritual and theological dogma which was later added to what had then become known as the Mosaic Law, by the priests and scribes. The later additions added not one iota to the spiritual power of the original ten commandments, but, by concentrat-

ing attention upon ritualism and ceremony and outward show of worship, introduced those first elements into the Hebrew sense of religion which subsequently were entirely to stifle its essential spontaneity.

Moses's leadership and spiritual guidance was followed by a long period of great progress and material prosperity for the Hebrew people. Despite the gradual increase of a national sense of organized religion it was towards their individual leaders that the people turned for guidance and interpretation of their moral code, and it was solely because these men themselves lived so closely in accordance with their own convictions of God that they were able to inspire the people with the power of those convictions and thereby to prosper their national life.

A great turning-point in the history of the Hebrew people takes place, however, in the time of the prophet Samuel, when the people demand of him a king to govern them. Samuel saw clearly the issues at stake. He warned them that they were making a fatal mistake and pointed out the error in their reasoning. He knew that the greatness and the power of the Hebrews had until then been in the love and loyalty to their sense of God which each had held as a living faith in his own heart. He knew that this demand for a king was only the outward expression of a growing desire to replace their own responsibility for thinking out the issues of life by the vicarious efforts of an outside authority.

At this moment the Hebrew people sealed their own death-warrant and Samuel knew this. But they would not be dissuaded and they had their way. Their subsequent history is a startling vindication of Samuel's warning. Within the short space of three generations they were dominated by a temple organization, at first benevolent but later to become entirely autocratic. More and more the people sank under the sway of king and priest, of doing what they were told to do; of accepting and believing what they were told was best and right for them, without question or criticism. The religious organization, represented by the Temple, became all-powerful. It entered into every avenue of the lives of the people. It was kept constantly before their gaze and attention by the pomp and circumstance of its daily ritual and ceremony, by its fasts and feasts. Probably no religious organization in the world has ever exceeded the Hebrew Temple in its ability to grip the imagination of the people.

The rest of the story is familiar to any student of Hebrew history. As the temple increased in power the people sank further and further into that state of mental apathy with regard to spiritual values, which finds it easier to accept the ready-made doctrines of an organization than to make the strong mental effort, to go through the travail of mind, necessary to bring any spir-

itual truth to birth in consciousness. Nevertheless, this period is characterized by the great individual voices, the prophets; the free, vigorous and untrammelled thinkers like Elijah, Isaiah, Jeremiah, who did not hesitate to run counter to the wishes and teachings of king and Temple, for they, at least, saw the inevitable catastrophe ahead of both.

Thus the Hebrew people, as a nation, by relying upon the doctrines they were taught by the Temple, instead of striving to preserve their inherent right and responsibility to search for and attain the spiritual facts of life, each individual for himself, carrying their religious experience thereby further along the road of progress with each generation: instead of keeping alive in each heart and mind the search for God started by their great ancestor, they found it required less effort to accept the ready-made doctrines of the Temple and the whole nation sank gradually into a state of spiritual attrition and gross materialism.

It would appear from a study of the history of organised religious movements that there comes a time with all of them when the "form" of the organization and the "letter" of its teaching begin to make a greater appeal to the people than does its spirit. Thereafter, unless the organization has a large degree of secular power, as in the case of the Hebrew Temple or the Christian Churches in the Middle Ages, whereby people can be compelled to conform to the ritualistic and ceremonial laws of the organization, there comes a gradual dropping off in interest altogether, because the teaching ceases to satisfy the inherent need of man for spiritual nourishment. This is the often unrealised urge, lying dormant, for spiritual self-expression, and this urge cannot be satisfied by anything offered to it from outside the individual. It must and can only be satisfied by the mental struggle, the spiritual travail, through which all great truths are born; and this must take place within the individual himself. Once this fact is generally recognized, as it was by Abraham and the Hebrew patriarchs, we shall again experience a revival of spiritual power and see a reappearance of those great individual demonstrators of it who have been the true luminaries of the world's history.

Religion, the science of spiritual power, the understanding of God, cannot be "sold" to the people like any material commodity by any methods of propaganda or advertising. All such attempts will eventually react upon themselves and defeat their own object. That religious organization which has true spiritual power will be known by the light which shines from the lives of its individual members, whether those members subscribe entirely or only partially to all that the organization professes to stand for. It will wisely watch for the signs of the times and listen carefully to the voices of its own dissenters, for through them it will find the legitimate criticism of

its own need for change and growth. It will then take such steps as may be indicated to put its own house in order. Only in this way can it hope to survive the impact of new ideas in a changing world and to preserve its original freshness and usefulness as an organization, until the vision foreshadowed in the Revelation of St. John (Chapter 21) shall come about:—

And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more....

And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof.

LAURENCE E. MOORE

## "GLOBAL BROTHERHOOD"

"World Vision for World Order." Prof. Irwin Edman of Columbia University, writing on this subject in *The Review of Religion* for November, finds the dynamic missing from discussions of a "global brotherhood." Those discussions "have been too often in almost completely political and economic terms, as if man were solely a voting, money-making animal." The spirit of man has been left out. Vision has been lacking, without which world organisation must fail. Faith in nature and in human nature and intelligence. The charge-sheet is admittedly long. Human energies have been turned to destruction, the evil elements in human nature have been stressed by novelists and psycho-analysts till men have lost faith in their neighbours and faith in themselves. Yet Professor Edman points to the reservoirs of generosity and of nobility in man.

Perhaps we have hardly given human nature a chance. Unless we have faith in making the world on the basis of what human nature, time and again, has demonstrated itself to be in the way of courage, kindliness and justice, we have only the alternatives of eternal war and eternal chaos.... To believe in the possibilities, so moving and generous, that lie before a disciplined intelligence is to carry on into the modern world the prophetic insights of religions thousands of years old.

Professor Edman puts his finger on a great psychological truth. "There is no impossibility to him who *wills*" but faith in the possibility of achievement is the key to the dynamo. In affirming his faith in the constructive possibilities of human intelligence, Professor Edman echoes the sixteenth-century Paracelsus who declared that if we rightly understood the powers of the human mind nothing would be impossible to us on earth. But Paracelsus added, further confirming Professor Edman's plea:—

The imagination is strengthened and devoloped through *faith in our will.* Faith must confirm the imagination, for faith establishes the will.

Whether Professor Edman is aware or not of his ideological debt to Paracelsus, thoughts *are* handed down from age to age.

E. M. H.

# NEW BOOKS AND OLD

## AN ARSENAL OF LIBERTY *

This volume contains a collection of papers read at the conference organized by the London branch of the P. E. N., an international society of writers, to commemorate the tercentenary of the publication of Milton's *Areopagitica* in 1644. Milton's message, as given in this trumpet-call for the freedom of expression of opinion, runs through all the ways of human life and dignity, and never more than in this afflicted century when, in the names of political and social ideologies, it has been sought to extinguish the freedom of the mind over vast tracts of the world. It is perhaps the one prose work of the poet, entirely worthy of its author and worthy of its cause. It is distinguished by lucid eloquence, calm and careful reasoning, and even occasional touches of humour. It is a classic both on account of the splendour of its prose rhythm and the universality of its argument. Its lofty elegance is compelling in its persuasion, for it is not so much by its literary power as by the strength of its great sentiment and its outstanding appeal to men of all times that it has endured and will endure.

The conference celebrated the tercentenary by discussing the place of Spiritual and Economic Values in the future of mankind. The speakers included some of the notable intellects in the worlds of science, literature, religion, philosophy, politics, and economics today, from different countries. Some of the contributions have no direct connection with Milton's plea or the theme of the conference. But all of them reveal a high standard of thought and the different aspects of the spiritual faith that permeates great minds in their search for a solution of the problems that confront us. The materialistic values that at present vitiate our problems and politics can be counteracted only by a vigorous plea for spiritual faith. From a reading of the different papers in this discussion it appears clear to the mind that if humanity were to devote even half the time, the energy, and the wealth which are spent on the material embellishments of life, in realizing the latent possibilities of its own spiritual force, many of our problems would wear a different aspect altogether. The long dark night of political squabbles, of material greed and hatred, will end only when the freedom of the spirit begins to dominate our thoughts and our actions, and when we cease to pay merely lip homage to the love of truth under the guise of freedom of expression.

The proceedings were opened by a presidential address by Mr. E. M. Forster who was but lately with us in this country. He drew a profound distinction between man's two mental attributes which he defined as "the

* *Freedom of Expression:* A Symposium based on the Conference called by the London Centre of the International P. E. N. to commemorate the Tercentenary of the Publication of Milton's *Areopagitica:* 22-26th August 1944. Edited by HERMON OULD. (Hutchinson International Authors Ltd., London. 16s.)

ought" and "the must." The "musts" appeal to history. The "oughts" appeal to the conscience of man or his "inner mumble" as Mr. Forster calls it. As speaker after speaker followed him, four important themes came up for discussion,—censorship in all its forms, Milton's view of liberty, as related to his times and our own, liberty in society as a general principle, and the interrelation of spiritual and economic values. There were some scholarly appreciations of Milton, notably by Mr. Herbert Read. Dr. Mulk Raj Anand spoke on "The Example of Milton" in India, pointedly calling the *Areopagitica* "a book we need even more than you do." The whole problem of propaganda, the dissemination of opinion, the distribution of printed matter, has changed entirely since Milton's day. Professor Laski analysed the temporal and spiritual conditions in which the book was written. Mr. C. E. M. Joad took as his subject "Man's Superiority to the Beasts," which incidentally reminds us that the "missing link" is missing still; and Father Martin D'Arcy who spoke on "Society and Moral Values" showed that materialism as a philosophy of life was unworkable.

The theme of the discussion is a reminder of the need of eternal vigilance against infringement of the only conditions in which the arts can flourish freely. The book out of which the discussion arose has provided stimulus to the thought of English writers for three centuries and, as Mr. Herbert Read pointed out, its morals "would be as apt as if they had come hot from the press today." It is a milestone in the evolution of democracy, for it is man's charter of the freedom of expression of opinion. There are moments when its passages could be recalled and repeated till their concepts become a part of our daily life. Those moments came to us during the last few years when the totalitarian rulers, knowing well enough the dwelling-place of the great enemy of their racial theories, made a holocaust of books. It was then that those concerned in the profession of letters realized Milton's words that a good book is "the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."

A word in conclusion for the editor, Hermon Ould, who has contributed an interesting introduction of his own. Those of us who are seeking light and guidance on the dark and difficult problems which confront us in a still unsettled world in which we are planning and constructing and reconstructing, will owe him a debt of gratitude for bringing together diverse intellects holding diverse views and wedded to diverse theories on a great occasion, to foreshadow the conflict and the shape of things to come, and for adding lustre to the organization whose name bears the initials P., E. and N., together making up the word "Pen" which still labours for the written expression of man's thought and opinion in many lands.

B. J. WADIA

# FAITH IN DEMOCRACY *

As most people know, Dr. Sun Yat-Sen was a Chinese revolutionary who did much toward modernising China. He was born in 1866 and he died of cancer in 1925. The bulk of the book now under review is composed of his addresses and exhortations to the Chinese people, calling upon them to reform the government of their vast country and to get rid of foreign exploitation. Dr. Sun's political hope lay in the direction of communism. He regretted that the U. S. S. R. had accomplished so much more than his own people by revolution.

First, let me convey to you a few of his ideas in his own phrasing. After drawing a parallel from the interplay of centrifugal and centripetal forces in physics, he says of Liberty and Order that

> if the boundaries of "Liberty" are widely extended, there is a possibility that anarchy will arise; but if "Order" takes first place, there will be the new sway of absolutism. Political changes for the last few thousand years are the result of the conflict of these two forces....

That sounds reasonable but not highly original or very helpful. "Our Three Principles of the People," he says in another discourse, "mean government 'of the people, by the people, and for the people,' that is, a state belonging to all the people, a government controlled by all the people, and the rights and benefits for the enjoyment of all the people."

What, then, were these Three Principles? Looking into another paper we find these words:—

> What are the ways of applying democracy? First, there is the suffrage, and it is the only method in operation throughout the so-called modern democracies....The second of the newly-discovered methods is the power to recall. With this power, the people can pull the machine back. These two rights, the right to elect and the right to recall, give the people control over their officials and enable them to put all government officers in their positions and to move them out of their positions.... What power must the people possess in order to control the laws? If all the people think that a certain law would be of great advantage to them, they should have power to decide upon this law and turn it over to the government for execution. If everybody thinks that an old law is not beneficial to the people, they should have the power to amend it and to ask the government to administer the revised law and do away with the old law.

The slippery words here are "*If all the people....*"

In 1918 Dr.Sun said "Only a man who has been fed and clothed can observe all the ceremonies." (He was quoting an ancient proverb.) "If industry is developed, the full development of the economic resources of China is possible, and only then will it be possible to carry out the universal education of the people." That the democratic notion is not new to China we learn from the saying of Mencius: "Most precious are the people; next come the spirits of land and grain; and last, the princes." Finally, in view of the fact that he "warned his countrymen against the risk 'of remaining ancient,'" it is surprising and not unpleasant to find the Doctor addressing a public prayer "to the Spirit of Chu Yuan-Chang, the founder of the Ming dynasty." It ended with the words "Spirit! Accept this offering."

In a fine "Biographical Sketch"—

**The Teachings of Sun Yat-Sen.* Compiled by PROF. N. Gangulee. (The Sylvan Press, London. 10*s.* 6*d.*)

which is also an excellent survey of the last fifty years of Chinese history—Professor Gangulee shows how corrupt was the rule of the Manchus, originally a conquering race from Tartary. Indeed, Dr. Sun attempted a "Labour" which would have daunted Hercules, and as a brave man fighting for the happiness of four hundred million Chinese, we should honour his memory. Nevertheless, this book arouses again the subject of humanity's facile acceptance of certain evocative words without examining what they really imply. The word which is now most frequently brandished is, I suppose, "democracy." We have fought two ghastly wars for the sake of democracy, and Dr. Sun was convinced that all would be well if he could introduce democracy into China. Any meeting will respond to this magic and meaningless word. Does it mean that "all the people" are to approve of any new "law"? It is unthinkable that all the people should ever be of one mind. Does it mean that a majority of the people will always choose a wise government? Who believes that a counting of heads can lead to wisdom? Does it mean that a vociferous Minority should overrule a more thoughtful class than its own? Until everybody is wise, and equally wise, true democratic rule—the rule by everybody—is impracticable, and that is why American democracy has produced no equality whatever, why our own government in Great Britain is a government by an oligarchy of financiers or of Trade Unionists, why Russian communism might so easily be regarded as a tyranny.

And just as people use the words "Democracy," "Fascist," "Bolshevik" without pondering them, so do they adopt and repeat any phrase which suits their prejudices. Have we not heard endlessly how Lord Acton wrote "All power corrupts: absolute power corrupts absolutely"? I suggest that absolute power did not corrupt in any degree either Marcus Aurelius or Asoka. No, the reason for which we hang on so desperately to the democratic notion is that we want at any cost to save the weak or unskilful from being ruthlessly exploited by a class or a government which has not the moral beauty of the Roman Emperor or the Indian King. Given rulers or a ruler of high character and no one would suffer from any form of government. The antique problem is therefore entirely a moral one. For my part I regard humanity as so quarrelsome and each part of it as so eager to manage the rest of the species that I should despair of any lasting co-operation and breadth of view were it not for the perilous but awe-inspiring existence of the atomic bomb.

CLIFFORD BAX

# A GREAT MONUMENT *

The 21st January 1943 was a sad day in the annals of Indological Studies for on that day was called to rest the greatest scholar of the Great Epic, Dr. V. S. Sukthankar. Indology in general and *Mahābhārata* studies in particular have suffered an irreparable loss in his demise. The Sukthankar Memorial Edition Committee was formed immediately after Dr. Sukthankar's death, to bring out all his published writings in two volumes, to be published on the first and second anniversaries, respectively, of his demise. The two well-printed sumptuous volumes were brought out exactly according to schedule. The Committee and especially its energetic and genial honorary secretary, Prof. P. K. Gode, the Managing Editor of the Edition, who was a close friend and colleague of the learned savant, deserve to be thanked for thus making available in a handy form the valuable writings scattered in a number of Oriental journals.

Dr. Sukthankar's punctiliousness and his high critical standard for typography and proper get-up are well known and the present volumes, maintaining the high traditions of the Karnatak Publishing House, are worthy of the great scholar whose memory they perpetuate, thanks to the careful attention of Professors Gode, Katre and Kosambi.

The two volumes bear ample testimony to the varied interests and the sound and critical scholarship of Dr. Sukthankar. He was not only the father of Indian textual criticism and the accredited authority on *Mahābhārata* problems; he was also a sound linguist and philologist, a great scholar in the Sanskrit language and literature and an expert in archæology, epigraphy and palæography. The second volume, '*Analecta*,' containing the earlier writings of Dr. Sukthankar, shows how the way was paved for the great epic studies and the monumental *Prolegomena*, and indicates the sound equipment that eminently qualified him for his stupendous task as General Editor of the *Mahābhārata*.

Even the first paper, published in 1912 during his student days at Berlin, "Miscellaneous Notes on Mammaṭa's Kāvyaprakāśa," evinces the same perfect style, economy of words and directness of approach which characterized all his writings.

The next contributions, to Epigraphy, Numismatics and Palæography, from the various Reports of the Archæological Survey of India and the numbers of the *Epigraphia Indica*, at once proclaim the great pains Dr. Sukthankar took to ensure accuracy, the attention he paid to the minutest details, his scientific and objective approach and his thorough mastery of all particulars. The historical studies are not many; but they also prove that he possessed all the qualities of a really great scholar: soundness, thoroughness, precision, accuracy, critical scholarship, objectivity and, above all, absolute freedom from dogmatism.

His doctoral dissertation, *Die Grammatik Śākaṭāyana's* (*Adhyāya* I, *Pāda* I) which contains the constituted text with the commentary of Yaksha-

* *V. S. Sukthankar Memorial Edition.* Vol. I. *Critical Studies in the Mahabharata*; Vol. II. *Analecta*. By the late V. S. SUKTHANKAR. Edited by P. K. GODE. (V. S. Sukthankar Memorial Edition Committee, Poona 4. Rs. 35/- per set)

varman, and translation and notes in German, is also a contribution to the history of Sanskrit grammar.

The beginning of a new interest in the then hotly argued Bhāsa problem is evinced in Dr. Sukthankar's short notice on the *Chārudatta*, one of the plays of Bhāsa published in the Trivandrum Sanskrit Series. Dr. Sukthankar contributed a series of six articles in the *Studies in Bhāsa* on various important aspects of the Bhāsa problem, in which he critically and exhaustively dealt with the linguistic, metrical, grammatical and dramatic features of the works of Bhāsa. There is also a bibliographical note and a concordance of the dramas. He also rendered the *Svapnavāsavadatta* into English with notes. This, published by the Oxford University Press, is the best translation of the drama. The final article on Bhāsa, in which he summed up the various views on the Bhāsa problem and pointed out frankly the defects and drawbacks in the reasonings of the protagonists of various schools, is well worth perusal. These studies in Bhāsa and the critical reviews of different works indicate that Dr. Sukthankar had a special leaning towards textual criticism from early days.

The contents of the first volume (except one Presidential Address on Linguistics) bring us to 1925, after which Dr. Sukthankar devoted himself almost exclusively to the work on the *Mahābhārata*. He took charge of the *Mahābhārata* Department of the Bhandarkar Oriental Research Institute as General Editor on 4th August 1925. The fascicule of the *Ādiparvan* was out in 1927 and the final fascicule, along with the celebrated *Prolegomena*, in 1933. His Presidential Address at the Linguistic Section of the All-India Oriental Conference at Tirupati deals with the present state of linguistic studies in India.

The first volume, "Critical Studies in the Mahābhārata," is the product of Dr. Sukthankar's mature knowledge blended with experience (*Jñānam savijñānam*), the result of his rare and undivided devotion to the *Mahābhārata*, and represents the high-water-mark of his scholarship, testifying to his critical acumen, his objectivity of approach, his rigorous application of scientific methodology, and his meticulous precision. These studies in the *Mahābhārata* deserve to be included in the post-graduate courses of our Universities so that their close study may initiate our M. A.'s into the intricacies of critical editions and textual criticism. It may be noted that the publication of the critical edition of the *Ādiparvan* was acclaimed by Dr. Winternitz as "the most important event in the history of Sanskrit Philology since the publication of Max Müller's Edition of the Ṛigveda."

The *Prolegomena*, the bed-rock of *Mahābhārata* textual criticism, has firmly established the claims of Indian scholarship in the domain of text-editing and text-criticism. It is a model of good temper, moderation and objectivity, and is a brilliant exposition of the entire text problem of the *Mahābhārata*. It will stand as the solid foundation of textual criticism for all further work on the Indian Classics. The general principles enunciated in the *Prolegomena* have been proclaimed by all reviewers "unquestionably sound."

The series of epic studies is inseparably connected with the question of

the Critical Edition of the *Mahābhārata*, and Dr. Sukthankar has attempted therein to answer at some length, with his usual precision, some of the fundamental criticisms against the principles laid down in the *Prolegomena* or their application in particular contexts. Especially interesting is the third article, in which Dr. Ruben's criticisms have been effectively answered, after a searching examination of his own principles, wherein the soundness of his methods of text constitution and classification have been demonstrated beyond question.

The two volumes before us give a panoramic view of the literary life of Dr. Sukthankar—a carefully planned life wherein every detail was scrupulously analysed and worked out and revised various times before its final appearance in print.

The reviewer cannot close this article without a personal note. He was privileged to be in contact with Dr. Sukthankar since 1928 and had the proud distinction of being the only student to have secured the doctorate degree under his guidance. He came into closer contact with the great scholar during the last three years of his life and owes him a deep debt of gratitude. Dr. Sukthankar was not merely a great scholar; nobody that came into contact with him failed to be impressed by his courtesy, his simplicity and his charm of manner.

These volumes are a fitting memorial to Dr. Sukthankar. We strongly recommend them to all students of Indology and fully concur with Dr. C. R. Reddy's advice to every Hindu to regard the study of the first volume of this Memorial Edition as "an indispensable part of his culture."

A. D. PUSALKER

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*Ideas Have Legs*. By PETER HOWARD. (Thacker and Co., Ltd., Bombay. Rs. 5/8) "Behold! the Atom Bomb!" "Behold! the Super-Atom Bomb!" Do we here hearken to the distant rumblings of World War III? No, it must not be. That is what people said twenty-five years ago also, but they were unable to prevent World War II. We should be more careful. The lust for power that divides mankind should be displaced by the love that ennobles and unifies. The warring "isms"—Imperialism, Fascism, Toryism, Liberalism, Socialism, Communism, Nationalism, Internationalism—are but the progeny of one giant "ism," Materialism, and none of them can lead us to the goal of felicity. We have sought too long to deny the Spirit, mock the Deity,—and is it surprising that we have battered and bruised ourselves? We must now turn inwards, we must listen to the little voice within, the Voice of God: "When man listens, God speaks. When man obeys, God acts. When men change, nations change." Here we have the dynamics of Moral Re-Armament as enunciated by Frank Buchman. In other words, Man should learn to energise his consciousness, to interpret His purposes, and to become His instrument: Man should learn to act as if all action were an offering to God; and when human nature is thus purposively transformed, it will rear even on this now sullied earth a "new heaven and a new earth." This is Mr. Howard's argument, and as an exhortation it is very timely. But by mixing reminiscence, gossip, denunciation and prophecy recklessly, he has made his book something of a hotchpotch. Neither the form of the book nor his staccato style is worthy of the book's great theme. Accustomed to the blatant clarities of Lord Beaverbrook, Mr. Howard is a little uneasy when he wrestles with spiritual issues. He writes with honesty and earnestness, however, and with a rattling fluency that makes his book very readable indeed.—K. R. SRINIVASA IYENGAR

*About Education.* By C. E. M. JOAD. (Faber and Faber, Ltd., London. 7*s.* 6*d.*)

Dr. Joad's object in writing *About Education* is, he says, to persuade the ordinary man and woman to cross the gulf that separates them from professional educationists. Certainly he has made a readable, if an irritating book, and one which contains a number of shocking facts which need to be more widely known. For instance it appears that in a Mass Observation report the question was asked at random, "What do you think of the news?" and a large number of women always answered "I never read the paper." Another statement he makes is that there is a figure of 60.4 non-voters among the working-class, but as this was at the 1935 election it seems very probable that the figure has changed since then.

What is useful and important is the fact that the whole book is cut up into the kind of short, often entertaining, sections that will hold the attention of the non-professional reader. What is more, it covers a very wide field, dealing with the aims of education and the means by which they may be attained. Dr. Joad lists an alarming number of different types of schools and educational bodies, which in itself indicates the peculiar and often confusing growth of our English educational system. He deals with the training of teachers and the different types of Universities. He has a snobbish distaste for what he terms the "Red-brick Universities" and a reverence for Oxford which may appear just a little funny to those who do not share it.

Dr. Joad seems to hope that by reforms in the training of teachers and an alteration in the educational system we may put an end to the England of Disraeli's "two nations," and yet on almost every other page he breathes a most disquieting contempt for the everyday mass of people. He considers that the English are, as a lump, entirely uneducated and uncultured, but containing a little leaven of highly cultivated upper-class brains which are second to none.

An interesting account of the Village College at Impington, which he considers to be an ideal establishment for the education of the adult in rural areas, gives details that will be helpful to any individual who is anxious for the development of village centres. This account shows the real need for new buildings in which varied activities are possible, and how difficult it is for the adult student to continue his education when there is nothing but a lecture room available in, perhaps, the village school or hall. Following on from this he pleads for a Labour University which should have the prestige of the older universities and should aim at giving a good all-round education rather than stress the technical side as have the newer Universities.

*About Education* covers such a wide field, which is, of course, why it is so valuable as an introduction, that it is impossible to convey more than a bare outline in a short review. It touches on religious teaching, on the daily life of a teacher in a town school, on the various bodies that are concerned with education (incidentally paying a well-deserved tribute to the W. E. A.) It seems a pity that, apparently for the sake of being "gay and vigorous," as the book's dust cover promises us, Dr. Joad should be so often rather cheap

and misleadingly sweeping. For instance, no doubt he is telling the truth when he reports that on a long railway journey, in a train packed with soldiers, he counted one hundred and four before he found one reading (and that one, an unworthy book.) It obviously does not occur to him that these men were not leisured travellers and that their farewell moments were probably concerned with their wives instead of the depleted book-stalls. Other statements, such as ring false to the teacher or the student, make one suspicious of the whole of the book. However, it is possible that the interest it may arouse in the subject as a whole will more than outweigh occasional inaccuracies and prejudiced statements.

ELIZABETH CROSS

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*Faiths of Many Lands.* By E. ROYSTON PIKE. (C. A. Watts and Co., Ltd., London. 8*s.* 6*d.*)

This is a book meant primarily for children so as to awaken in them an interest in the great religions of the world. Illustrations in colour as well as in black and white constitute perhaps the best feature of the book, but the picture on p. 75 of "Parsees at Prayer" can be taken only as a joke. It is not likely that the illustration could have been made from life. Somebody seems to have taken advantage of the author's ignorance, for not one in the picture can be taken for a Parsee, two are palpably Pathans and the rest may be Chinese for aught one knows.

All the great religions are represented, but the chapters are of very varying worth, both in content and treatment. The chapter on Christianity is mostly an account of the different Churches and does scant justice to Christ himself. The chapters on Buddhism and Islam are fairly good though neither gives an adequate insight into the real nature of these great religions. "Mother Ganges" as an account of Hinduism is not a bad account of popular Hinduism but takes no account of the higher side of it, so that no child reading the book is likely to be attracted to Hinduism. "The Undying Flame" seeks to give a picture of Zoroastrianism, but is full of mistakes. The sacred thread is spoken of as a belt and the author seems to be under the impression that "holy fire" is in every Parsee home; wrong, if by "holy" he means consecrated. The account of Confucius and Lao-Tse is interesting, but the account of Shintoism is trite. The account of Judaism is not uncritical.

The main aim of such a book should be to point out to children how alike the great religions are in their fundamentals. But the author can hardly be said to have succeeded in doing so. The last sentence in the book perhaps brings out his chief intention, which could justify the publication of the book. It is from an American author and is worth quoting:—

> I belong to the great Church which holds the world within its starlit aisles; that claims the great and good of every race and clime; that finds with joy the grain of gold in every creed, and floods with light and love the germs of good in every soul.

A. R. WADIA

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*Poems from India.* By MEMBERS OF THE FORCES; chosen by R. N. CURREY and R. V. GIBSON. (Geoffrey Cumberlege, Oxford University Press, Indian Branch, Bombay. Rs. 3/-). Many ranks are represented here, and many moods: curiosity, depression, shock, acute distaste, nostalgia, hurt, resentment, pity and, in some, a groping towards a dimly apprehended unity, such as we find in "Bombay Disaster" by W. A. Hebditch, Squadron Leader, R.A.F., and Gunner R. A. George's moving elegy for a fallen stranger, "These Hands." Some of the verse is terrible—war in the raw; some indiscriminately reportorial. Lt. Col. Stuart Piggott's poems are at a sustained high level; also Lt. Alun Lewis's. He, who died at twenty-eight, by accident, on the Arakan front, had seen the sordidness, the patient misery, but he had also glimpsed the quiet soul of India behind the mask of pain. His "Karanje Village" is one of the gems of the collection. Two outstanding poems are by Indian women: Muriel Wasi's "To India" and Tara Ali Baig's "Bengal Famine, 1943." One of the best is Lance Corporal J. W. L. Forge's "Mortuis," with its appeal that hate be buried deep beneath the dead.

E. M. HOUGH

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*Among the Great.* By DILIP KUMAR ROY. (Vora and Co., Ltd., Bombay 2. Rs. 10/-)

Shri Dilip Kumar Roy has brought together in this book the record of intimate talks, conversations and correspondence with five great men—Romain Rolland, the artist, Gandhi, the saint, Bertrand Russell, the thinker, Rabindranath Tagore, the poet, and Sri Aurobindo, the seer. It is a fascinating guide to the mind and spirit of the age which is incarnated in these famous personalities. The book also gives an indirect glimpse of the mind of the author and of his versatile talents. The more one reads the book, the more one gets to appreciate the men who are pictured in it. These are not mere pen pictures. The author aptly begins with Romain Rolland who "tried to see the world and its tragedies with a timeless vision." The author has approached these figures as a humanist and an artist and his record of their achievements is brilliant as can be seen in his portrayal of Gandhiji, who lives the finest life and who "believes in all that he professes and practises all that he enjoins." Freedom for him is not merely the acquisition of political power but is the advance into a new life when all forms of human oppression will cease. When asked "Why again this unfortunate vow of silence?" Gandhiji wrote on a slip "My silence is good for me and certainly good for everybody else." The account of Bertrand Russell clearly demonstrates that we need not necessarily agree with a person in order to admire him. Towards Rabindranath Tagore he is attracted by the seeker in him of the ideal of love and beauty. As Sir S. Radhakrishnan observes, "Rabindranath Tagore was the greatest figure of the Indian Renaissance, who shed a glow of illumination on the age in which he lived." Sri Aurobindo, the seer, claims naturally the wholehearted allegiance of the author. We have to usher in the reign of the integrated man and that is the central need of society at the present time.

This, in short, is the purpose of Sri Aurobindo's life.

Let it be at once written that the author is no mere collector; he has a genius for friendship and has an inimitable capacity for drawing the best out of the illustrious personalities of our times. It is not possible to do justice in this brief review to the charming record of his talks with them but suffice it to quote Sir S. Radhakrishnan who says in his introduction, "we are greatly indebted to him for giving us this invaluable book written with a rare ease and charm and ennobled by a deep moral concern for the good of humanity."

R. V. RAO

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*Rolland and Tagore.* Edited by ALEX ARONSON and KRISHNA KRIPALANI. (Viswa-Bharati, 6-3, Dwarkanath Tagore Lane, Calcutta. Rs. 3/8)

Rabindranath and Romain Rolland are like two peaks of the Himalayas saluting each other in mutual recognition that is touched with the sunlight of the One Supreme Spirit.

The book under review, which consists of 22 letters from Romain Rolland to Rabindranath, as against only 2 from the latter to the former, incomplete records of their three conversations, short statements of their mutual recognition of each other, together with C. F. Andrews's tribute and testimony to the two stalwarts of the Spirit, prefixed with the Editors' Introduction and suffixed with suitable explanatory notes, gives, however, only the great French intellectual's side of the picture. One heartily wishes that the Indian Poet's side too had been presented so that one could have a complete picture of their inner responses to the call of the Eternal. (Incidentally, it may be mentioned that it is a matter of deep regret that Rabindranath had no Mahadev Desai to keep a complete record of his correspondence and his conversations.)

The Letters deal mostly with Rolland's increasing interest in Indian culture and his earnest efforts to present it to the West, because he believed

> Europe alone cannot save herself. Her thought is in need of Asia's thought, just as the latter has profited from contact with European thought. These are the two hemispheres of the brain of mankind. If one is paralysed, the whole body degenerates. It is necessary to re-establish their union and their healthy development.

But what "moral solitude" had both he and the Poet to suffer for their faith in the fusion of the Orient and the Occident!

The Conversations touch chiefly upon art, music and literature. The Poet's unconventional analysis of the ultimate source of these is intriguing:—

> The starting point for all arts, poetry, painting or music is the breath, the rhythm which is inherent in the human body and which is the same everywhere, and is therefore universal. I believe musicians must often be inspired by the rhythm of the circulation of blood or breath. A very interesting study would be a comparison of folk tunes of different countries.

(There is a serious printing mistake in the book—instead of "folk," "four" has been printed.) The book carries three illustrations. *Rolland and Tagore* is a welcome portent of the evolution of the true Eurasia (brotherhood of Asia and Europe) of the future.

G. M.

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# CORRESPONDENCE

## THE FIGHT AGAINST FREE EDUCATION

From October 1st, 1945, education from the kindergarten to the University has been free in Ceylon. During the four months the scheme has been in force, the sponsors have had to face growing opposition to it. The Ministry of Education has been made the butt of ridicule for introducing this revolution in education which the critics say was never wanted in Ceylon. Yet free education has made good progress during its first term.

The fact is that free and compulsory education was long overdue in Ceylon. It is lack of that elementary education which has been one cause of the violent opposition to the magnanimous scheme and the deplorable failure to appreciate its sterling worth.

The real cause of the hostility to free education, however, can be traced to that age-old privilege which the brave new world has at last challenged, the ruthless exploitation of the masses by a few. With compulsory free education there will no longer be those "ignorant masses" which the dissipated fifth son, just returned from Oxford, says work on his two-thousand-acre tea estate, and do not understand a thing. At present they are driven to work, like soulless animals, by a high-caste conductor, and are paid eight annas for sweated labour. Give them free education and they will demand, nay, insist on an eight-hour day, a living wage, holidays with full pay and decent cottages to live in instead of dingy hovels. Yes, then they can live and not merely exist. The free-education scheme sounds the death knell of the capitalist as an extortioner. That is why he foams and froths against it.

The next lot of opponents of the scheme are the wealthy aristocrats. Nursed on inherited wealth, duped by New Year honours, they wonder what the world is coming to when free education makes it possible for the son of the street sweeper to sit at the same desk at which sits the pampered son of Sir Somebody. The sewer man might then ask His Lordship uncomfortable questions : "Why, Sir, your son and my boy now attend the same school?" Is there a place for these double-distilled dandies who have such a topsy-turvy idea of the world, with everything exclusively reserved for them and nothing for the under dog?

For the third section opposed to free education we have nothing but contempt. Their opposition arises from the fact that no longer will they be able to ply their trade of subtle proselytism. Proselytism, to any religion whatsoever, is not possible in the schools under the free-education scheme.

Thus the capitalist, the inane aristocrat and the rabid missionary are intensely opposed to the scheme.

But what are they all fighting against? They are sabotaging a scheme which aims at educating every boy and girl in the Island irrespective of wealth or status. It is a fight against the greater good of the greater number. If in Ceylon, which is supposed to be a premier colony enjoying

a large measure of self-government, there is so much opposition to the free education scheme, what hope is there for compulsory free State education in India—the proverbial home of bigoted obscurantism ?

Has man become degraded to such an extent that he wants to deny education to his less fortunate brothers and sisters ? This ignorance, this illiteracy, has been the curse of the East. Can it be wiped out, can it triumph over the most powerful vested interests and blossom forth with its fragrant flower of equal opportunity for all ? The success or failure of the compulsory free State education scheme in Ceylon will provide the answer.

J. C. MOLEGODE

*Rikillagaskada,*
*Ceylon.*

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# AFFORESTATION

A timely article on " Tree Plantation in Vishwa-Bharati " appears in the December *Indian Farming*, received in mid-February. Trees have more than an æsthetic appeal. Shri J. P. Bhattacharya, Economist of the Vishwa-Bharati Institute of Rural Reconstruction, Sriniketan, Bengal, describes graphically the plight to which deforestation has reduced the Birbhum area " which at one time was the richest agricultural district of Bengal, covered with forests of *sal, mahua*, and other trees, but now is poor, dry and denuded." It is common knowledge that denuding an area of trees results in smaller rainfall, and, more serious still, that where there are no trees, rain water rushes unobstructed to the rivers, not only causing temporary floods and silting up the streams, but also gradually denuding the land of the precious top soil which, it has been estimated elsewhere, nature will require five centuries to form again ; though even badly eroded areas can be reclaimed with the aid of science for growing certain types of grass. Soil erosion with its aftermath of exhausted fertility is a basic problem, claiming priority above schemes, however good, for post-war reconstruction.

Afforestation, before it is too late, can prevent further damage to the remaining agricultural lands. Sriniketan now has thirty-seven villages celebrating annually a tree plantation campaign as a social festival, with the assistance of the Institute, flower and fruit trees being planted near the dwellings, fuel and forest trees in the village uplands. Shri Bhattacharya writes that the Government of Bengal has taken up the campaign and we agree that

> in the interests of the country it is desirable that every Provincial Government should take it up and make it a regular part of its programme.

He emphasises also the negative aspect of the problem—the education of the villagers in the evils of deforestation and the felling of trees at random. Trees standing in the way of erosion should by all means be spared. Contour bunding is important, too, but it is the second line of defence against soil erosion. The forests are the first.

# ENDS AND SAYINGS

"_____ends of verse
*And sayings of philosophers.*"
HUDIBRAS

During the last few months different causes have conspired to bring forth sporadic but serious outbreaks of frenzy on the part of certain classes in India. Some have sought to give them a political colouring and words such as "mutiny," "revolt," etc. have been used. There is a handful of people who still believe in the efficacy of violent revolution for the gaining of India's political freedom, and that in face of what has emerged as a result of the bloody world-war. They are not only misreading the meaning of international events but also hindering the progress of India and therefore of humanity as a whole. In our city of Bombay horrible orgies took place in February and we are glad that, taking advantage of the situation, Pandit Jawaharlal Nehru showed insight and struck a note of warning. Speaking at a Press Conference he said that violent methods were infantile and must go down before superior violence, and added:—

Political freedom has got to be seen, not merely in the context of suddenly capturing the so-called citadel occupied by the enemy. That will be a symbolic act of political freedom. Political freedom is to be seen in the context of that freedom not only surviving but establishing itself as a well-recognised authority and then our being able to carry through the vast measures of social change which we envisage.

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It is perhaps not clearly seen by many political thinkers in India and the world at large that war and its aftermath have shown Gandhiji, the Apostle of Non-violence, to be right; and, concede it or not, humanity is fast tending towards accepting his ideas. Being a negative term, Non-violence does not strike directly the minds of programme-makers of the New World Order. The term is like the phrase "banishment of war," and, like any negative, lacks the power of its positive counterpart. "Satyagraha" (an English equivalent for which is still to be found) and "armies of peace" turn the mind to constructive programmes. "Non-violence" is being accepted as sound by front-rank thinkers everywhere but "Satyagraha" is not understood, and thus there is a transition period, the very present, in which Gandhiji and his real followers have a special duty to perform, in India, but for the world.

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Whether Indians like it or not, "Independence of India" is another phrase which needs to be reconsidered and freshly evaluated. World events have shown the futility of Nationalism as a way of corporate life and the concept of the Nation, like that of Empire, is undergoing change. Interdependence has become an absolute necessity for the realisation of Nationhood now, and Nationhood does not consist in wielding merely political power. This term "Interdependence" has a political connotation not easily perceived correctly. Numerous aspects of Satyagraha

are knit up with "Interdependence." The strongest argument against dividing India, like Ireland, is given by world events which themselves are shaping the New Order along lines which will approximate Gandhiji's concepts. His ideas need to be translated into language which can be easily comprehended by the Occident where the collapse of civilisation has occurred. The true voice of India is that of Gandhiji and the U. N. O. needs to hear it. Who can let it do so as effectively as Pandit Jawaharlal, who seems to have assimilated Gandhiji's ideas and whose command of the English language is an asset of the highest importance?

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There are many lessons to be drawn from Thomas Mann's unsparing yet compassionate "piece of German self-criticism" in "Germany and the Germans" in the Winter 1946 *Yale Review*. But none is more instructive or wider in its implications than his stress on the disastrous consequences of the "German sundering of the national impulse and the ideal of political liberty." The German concept of liberty, like the Germans' "innate cosmopolitanism" was fatally directed outward, demanding the national "right to be German," at first defensively, but culminating in attack upon the liberty of all others. The organised efficiency of the "German power empire" notwithstanding, political ineptitude has been charged against the Germans with a show of truth, and this "fundamental misinterpretation of the concept of liberty" may hold the explanation. Mr. Mann naturally does not have subject nations in mind when he writes, otherwise incontestably:—

> Liberty, in a political sense, is primarily a matter of internal political morality. A people that is not internally free and responsible to itself does not deserve external liberty; it cannot sit in the councils of freedom....Stubborn individualism outwardly...this German concept of liberty behaved internally with an astonishing degree of lack of freedom, of immaturity, of dull servility.

The attempt at "world enslavement by a people enslaved at home" was foredoomed to failure. By a nation of freemen it would never have been made. But freedom has a deeper meaning than the right to go to the polls. And Mr. Mann's words have their application also to the individual. Mr. Mann closes with a moving reminder:—

> In the end the German misfortune is only the paradigm of the tragedy of human life. And the grace that Germany so sorely needs all of us need.

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Stetson Kennedy writes for the American Negroes and their friends on "Total Equality and How to Get It." (*Common Ground*, Winter 1946) His counsel is of the wisdom of the serpent without which the harmlessness of the dove but invites exploitation. Only an enlightened minority in the South favours total equality. A larger number of white "Southern liberals" want "separate equality"; many follow the demagogues who insist upon maintaining the traditional white supremacy and will make grudging concessions to justice only as they must. And officialdom and the press are largely in the last-named camp.

There has been some advance, it seems, since now economic and political equality can be openly championed in the South without risk of lynching, though the very mention of social equality is still taboo. The Southern Negroes are outnumbered two to one and attempts to break by force the "Jim Crow" formula of segregation could only end disastrously for them.

In these circumstances, Mr. Kennedy counsels a flanking attack. Since the road to social equality is at present

closed, make the approach, he recommends, along the line of insistence upon economic and political equality of opportunity, now flagrantly denied. The offensive Jim Crow laws all call for "separate but equal" provisions. Insist on those, he urges, and the Supreme Court will back you up.

Since the South is already spending almost all it can on public services, actually to provide equal facilities, would require a lowering of white standards. This being the case, each time more equality is forced, more of the pinch of the Jim Crow shoe will be transferred to the white foot, and as soon as its intolerability becomes mutual, it will be cast aside.

Subject India can appreciate how that might work. If equal pay for equal work were but accepted as the rule in India how speedily the pay of Indians would rise!

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Evidently the legislation which New York State passed recently prohibiting racial discrimination in employment has not been generally copied, or is not enforced, as so commonly happens with legislation in advance of public opinion. Or, Mr. Henry Wallace would not have had to declare, at a late-December convention, that job-seeking Negroes were still being denied jobs on the ground of race. Appeals like Mr. Wallace's for racial tolerance will not go very far so long as prejudice can barricade itself behind such specious theories as A. L. Blake, a resident of Argentina, contributes to *The Inquirer* (London) of December 8th.

He raises the old pseudo-biological bogy of mixed marriages. While conceding an occasional success, he appeals to the "axiom of all mixed breeding that the good qualities of the 'first cross' do not remain stable in later generations." We should like to know Mr. Blake's authority, outside of Nazi anthropology, for applying this "axiom," if such it be, to man! Is he aware of the successful amalgamation of races in Brazil? (See THE ARYAN PATH, March 1936, p. 115). He considers the "instinct" to keep a race pure a beneficial one and suggests that, where the difference in colour is pronounced, the frequent "deep-rooted dislike of physical contact of any kind" is "a purely natural instinct." Yet children, until their elders' prejudices have been forced upon them, ignore completely any colour difference between themselves and their playmates or *ayahs* of another race! This "instinct," Mr. Blake suggests, "needs sublimating into brotherhood," as if a silk purse had ever yet been made out of a sow's ear!

Mr. Blake's proposal for a "frank discussion between leaders of both races" is not a very happy one. Suppose that a few Brahmans and a few Englishmen, all thoroughly convinced of the superiority of their respective races, should discuss. Even if the Brahmans heartily agreed that mixed marriages were undesirable, would they accept in good part the following suggestion by Mr. Blake? He writes that since, unless the public opinion of both races considers mixed marriages likely to be successful,

it is asking for trouble to intermingle socially except in a formal way.... Why not explain beforehand to Indian students coming to Britain that "brotherhood" does not necessarily include complete social freedom and the reason why it should not do so in their case.

Some lines of a young African poet, Dennis C. Osadebay, which appear in the November-December *Empire*, bimonthly journal of the Fabian Colonial Bureau, are eloquent of the gratitude evoked by a different approach to the race problem. His verse addressed "To Sorensen and Creech Jones" begins:—

It makes me wonder
And makes me stop in admiration
To see your noble fight for me;
I stop to ponder
That you can give your precious time
To me whose skin-colour is dark....

Your names are ringing
Over the hills and fields of Africa
As grateful hearts extol your work
With voices singing.



# 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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## BASIS FOR A WORLD RELIGION

[**Mr. Hamilton Fyfe,** well-known author and journalist, and the uncompromising enemy of cruelty as of cant, suggests "Love is God" as the foundation of a world religion. For the production of the Saint the formula is unexceptionable; but the man risen to the full stature of humanity is necessarily a Sage as well. Gandhiji's formula is also correct: "Truth is God." There is no religion higher than Truth. A religious philosophy for world acceptance must show the self-compelling basis for true ethics. The teaching of Universal unity and human solidarity needs to be buttressed with the proofs which science offers and supplemented by the recognition of the just, unerring law and of its cyclic operation, as man evolves life after life towards ultimate perfection.—ED.]

Bagehot, as bold a thinker as he was cautious in his banking business, suggested in the middle of the nineteenth century, when philanthropy flourished as never before, that on the whole benevolence perhaps did more harm than good. He might have hinted also that religion lay open to the same criticism, because of the conflicting, dogmatic and mutually destructive views of its professional advocates.

Mankind has suffered, ever since history gives us any glimpse of its activities, from the absence of a faith that could appeal to all with the same force and the same beauty. Those of us who recognise this must be always on the lookout for a religion—that is, a bond, a tie, a fellowship—which might unify the whole human race, piercing beneath mere surface differences as Tagore put it, "down below race, rank, religion, to a fundamental humanity, man as man." We cannot be content to hope patiently for William Penn's millennium when "all Humble, Meek, Merciful, Just, Pious and Devout Souls shall know one another, though here the divers liveries they wear make them strangers." We want, we need, a world religion now.

I read, therefore, with eager interest a sermon kindly sent to me by the head of the Terapanthi Sect of Swetamber Jains, together with a

Short History of the Sect. I found in these publications much that seemed excellent to me, but I was disappointed not to find anything that pointed to Jainism (about which before I had known nothing) as a possible world faith. This disappointment I should have kept to myself but for the invitation given me to express a "considered opinion" on the matter. I shall be grateful to THE ARYAN PATH if I may do so in its widely-read pages.

The Jain system, as explained in the history, consists almost entirely of rules for the priesthood, or rather the preaching friars who travel about giving instruction, but not taking part in "any social, political or legal affairs" and paying "unstinted homage to their Head" who is described as "the highest living deity" and referred to as "Him" with a capital H.

In some ways the rules laid down are more severe than those under which Christian monks and friars were supposed to live. The Jains are not allowed, for example, to warm themselves at a fire in cold weather or to cool themselves with a fan when it is extremely hot. The reason for this is that "fire lives" and "air lives" might be injured. They are not to eat meat or vegetables: what they do eat is not stated. They must not drink unboiled water because there may be "water lives" in it; but why it should be more humane to boil these to death instead of swallowing them is not explained. It looks as if the idea was to safeguard the consumer's interior from the entrance of animalculæ rather than to show kindness to the animalculæ themselves.

Now it seems to me that any faith which can be offered with hope of acceptance to the mass of humanity in all lands must be of a social character and must, if conduct is shaped by it, lead to political action, using "political" in its proper original sense—"related to the well-being of the community." I feel also that to follow blindly, without reserve, the orders of any fellow-man as to what we shall think and believe is unworthy of intelligent men and women. To deify their chief, as Jains do, can be described only as relinquishing intelligence altogether.

In the sermon on World Peace delivered by this God-man I have looked vainly for any wisdom that is not contained in similar discourses by other religious leaders. Indeed, I find rather less, for the sermon asks us to credit the possession by certain people of "a Soul Force which can reduce to ashes sixteen provinces" and denounces the teaching of Evolution, calling for education concentrated on the Soul and the Afterlife, subjects about which we know nothing and which are seldom referred to nowadays in pulpit utterances elsewhere. This, by itself, makes it impossible that Jainism should exert any wide or deep influence over the peoples of the world today.

For education must deal, if it is to have any lasting and strengthening effect on character, with what

we know, not with what we imagine or fancy. Children should be told what theories have been put forward as to the nature of the universe and Man's place in it; but no theory should be represented to them as fact. To do that would be not merely immoral but futile. Most of us heard a good deal about the soul and the after-life when we were young, but very few indeed could now explain what are their convictions on these matters. The terms are but cloudy symbols of something they never really believed in—any more than their teachers did.

What we know about the world we live in is that it certainly was not planned as a habitation for Man. That is proved by Man's unceasing efforts to alter it, to make it suitable for him to live in. Man departs as far as possible from the natural order, in which all other living creatures live and move and have their being without any attempt to escape from it.

The force we call Nature must therefore be distinguished from the idea of God—unless we conceive of God as heedless of us and all other species; as coldly just in certain aspects and callously unjust in others; as almighty, but neither loving nor merciful. For that is how we are forced to conceive of Nature and, although they have never resolutely faced up to the problem of God and Nature, all religions that have spread widely assume that God is our Father, kindly, affectionate, tending us as a shepherd tends his sheep.

To pretend in schools and colleges, in temples, churches and mosques, that the world was designed for Man by a benevolent Creator is, I repeat, futile. Even while they are young, many boys and girls detect the falsity of it. If they think at all when they grow up, they turn resentfully against the religion that has attempted to deceive them. They find, if their reading is of any value to them, that the whole of the world's literature negatives the assumption that Man is a superior creature because he is gifted (or cursed) with self-consciousness.

This, the one attribute which sets him apart from other animals, is supposed to have been conferred on him as a special favour by a divine ruler. Yet throughout the ages Man has been depicted in literature as weak if not wicked; as greedy of power and wealth; as a victim to his own passions or to the cruelty of his kind. From the earliest recorded times Man's "crimes, follies and misfortunes" have been the theme of fiction, as Gibbon declared them to be the stuff of history.

From the author of the Book of Genesis describing how the human race was cursed by Jehovah; Homer perceiving "no more piteous breed that creeps on earth's crust"; Burton declaring in his *Anatomy* that Man had many enemies such as lions, wolves and serpents, but that the worst enemy was himself, "since no fiend could torment, tyrannize and vex as one man doth another"; to William James pronouncing Man

"the most formidable of all the beasts of prey and the only one to prey systematically on its own species," almost all writers of note throughout the ages have been in agreement as to Man—at any rate, civilised Man—being a misfit.

Yet, while we are compelled to admit that it is largely true, if not the whole truth, our observation notices a quality in Man which struggles towards a life at once more natural and more rational, to use Matthew Arnold's words. We can benefit ourselves by studying Nature closely and obeying its rules, reducing the artificial elements in our lives by reverting to natural conditions as far as we can. But in another direction this quality sets us against Nature.

Nature has no pity, shows no mercy, creates and destroys with the same disregard for suffering, seems at one moment to be a kindly parent and the next annihilates its offspring with unaccountable violence. In humanity there are chords of sympathy, of fellowship. Many animals, possibly all, have these in rudimentary, unconscious forms, such as mother love, such as the protection by males of their mates. These are instinctive. We are aware of our feelings; we can strengthen or weaken them at will—or by atrophy of will. If they were strengthened to the utmost, we should behave to all our fellow-creatures, non-human as well as human, "as we would have them behave to us," according to the rule Confucius formulated 500 years before Christ. That would be rational behaviour, the only firm basis for a society that could hold out hope of happiness, stability or long duration.

Here then is the divine element in Man; here the one result of intellect (sprung from self-awareness) which gives it value as an aid to living. This element, which we alone can cultivate and develop, contains all that was implied in the phrase "God is Love," which by experience we know to be untrue if God and Nature are one. Turn the phrase round; make it run "Love is God" and it seems to me we have hit on the right formula, the only possible formula, for a religion, a bond or tie which can unite all mankind.

I prefer the term "comradeship" to "love," which has been soiled and for many spoiled by being applied almost exclusively to one kind of love and disgustingly exploited by film producers and composers of songs for crooners. "Comradeship" strikes a healthier, sounder note. It gets rid of much smug pretence. We cannot say honestly that we love a thief or a murderer, but it is quite possible to feel towards them as comrades who have been unfortunate ("There but for the grace of God...") and, while we take away their liberty or their lives, to treat them as we should wish to be treated if we had sinned against comradeship.

This acceptance of equality and brotherhood was at the root of all great religions—when they were

founded. It was soon overlaid by forms and ceremonies, regulations and glosses; it was hidden away by hierarchies, made of small account by priests and presbyters. They spoke of "all men equal in the sight of God," though they professed belief in a God who had made them anything but equal. They meant that the society of comrades was to be looked for only in a world to come.

That form of religion, like all forms which depend on belief in heaven and hell, is dying. The world cries out for a faith, a rule of life, more substantial, more effective, more in harmony with its knowledge of itself. Offer "Love is God" to children for a generation and it would be well on the way to acceptance as a world religion. Children would go more than half-way to meet it. They are ready for comradeship, quick to make friends, to trust, to show sympathy. Sadly we can watch the spirit of comradeship being crushed in them as they become adolescent and usually disappearing when they have grown up.

It would be easier to keep it alive than to kill it; it dies hard. "Race, rank and religion," Tagore's three obstacles, have to be forced on young minds which instinctively repel them. What Jesus meant when he said we should all be like little children is clear to everyone who understands the child character. It was his child-like readiness to treat all alike, to be friendly and helpful, to be always the good comrade, that has kept his personality vivid and given his sayings power. The legends encrusted on him have hindered rather than helped.

"Get rid of your miracles and the whole world will fall at Christ's feet," Rousseau cried; there was truth in that. Nowhere can we build religion any longer on the miraculous, the supernatural. Nor is this to be regretted, for never have religions so based been efficacious. We can do better; we can use a foundation vastly more secure, base a rule of life, not on faith, but on certainty—the certainty that only through comradeship with all living creatures can happiness come to man, woman or child.

HAMILTON FYFE

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"Unity of everything in the universe implies and justifies our belief in the existence of a knowledge at once scientific, philosophical and religious, showing the necessity and actuality of the connection of man and all things in the universe with each other; which knowledge, therefore, becomes essentially RELIGION, and must be called in its integrity and universality by the distinctive name of WISDOM-RELIGION."

—H. P. BLAVATSKY

# THE YAZIDIS

[ **Dr. Margaret Smith** writes here of an interesting religious minority, some of whose beliefs are linked with once universal tenets. It has been questioned whether the Yazīdīs are strictly of Kurdish origin, by those who trace their ancestry rather to Zoroastrian Fire-worshippers who, fleeing from persecution over a thousand years ago, joined the Kurds and embraced certain heresies. The charge that the Peacock Angel of the Yazīdīs, Malak Ṭā'ūs, represents the principle of evil has been discredited. The Peacock is the symbol of the hundred-eyed Wisdom, the bird of Saraswati as of all the gods and goddesses connected with the secret learning. It would perhaps be difficult to disprove, however, in the face of wide-spread rumours to the contrary, that at least a few of the sect have from time to time performed weird rites in propitiation of the powers of darkness.—ED. ]

The Yazīdīs are a Kurdish people, numbering perhaps only sixty to seventy thousand souls, who call themselves "the worshippers of God" but their religion includes very special customs and observances. They are found in Persia, in Russian Armenia, in Diyārbakr and Aleppo, but chiefly in the Sinjār Mountains, a hundred miles west of Mosul, in the middle of the desert, and this district has been the centre of their efforts for freedom and independence. The language in general use among all the Yazīdīs is Kurdish, but Arabic also is used in their worship.

By those who have visited them and lived amongst them—and among these the English have been welcomed, as having put a stop, while they were in Iraq, to the murders and massacres of the Yazīdīs which had been so frequent before—they are reported to be a very industrious race, exceeding their neighbours in skill and activity. They are quiet and orderly, very gentle and courteous, and also generous, showing an open-handed friendliness and hospitality. To their guests they give of the best that they have, without looking for any return in money or presents, and they are of a high level of morality. Their women are neither secluded nor veiled nor are they expected to do hard manual labour. Those of high degree marry only those of their own rank so that these families are of very ancient blood.

The Yazīdīs have been frequently persecuted for their religious beliefs, but have never swerved from them and have shewn throughout their history a wonderful strength of character and resolution. Though they have a record of hundreds of thousands of martyrs, they have remained a separate group, holding fast to their faith.

Of their priesthood there are four classes, represented by the *Shaykh*, the *Pīr*, the *Qawwāl* and the *Faqīr*. The shaykhs are believed to be the

lineal descendants of the companions of the sect founded by the patron saint of the Yazīdīs, Shaykh 'Adī b. Musāfir and their chief is the "Baba Shaykh" or *mīr-i-shaykhān*, who holds the supreme spiritual power and takes precedence of everyone else. He has the power of excommunicating a Yazīdī, and exclusion from his people is the fate most feared in the group, because it also settles the fate of the soul.

Only the shaykhs are instructed in the inner doctrines of the faith: they exercise a great authority over the laity and enjoy great respect and reverence. The shaykhs and pīrs have the duty of teaching their people what is good and restraining them from evil. The orders of the priesthood are hereditary, and can descend to the women, who are then treated with the same respect and consideration as the men.

A boy who is to become a faqīr must be born into that rank, but he becomes one voluntarily. After instruction and initiation, he fasts three days and then is invested with the *khirqa*, a tunic made of pure lamb's-wool, fastened round the waist by a sacred girdle. This recalls the initiation into the Ṣūfī (Islamic mystic) brotherhood.

Each family of the laity is attached to some shaykhly family, and the Yazīdīs have a custom by which each boy or girl chooses an "other brother" or "other sister" from a shaykhly family, not necessarily the one to which his or her family is attached, and there is henceforth a close tie between the two. The "other" has duties to perform at marriage, and at death, while the lay sister or brother has to make the "other" a yearly present and serve and help him or her always. The Yazīdīs hold that this link between the two has existed before this life and that the two will be linked in future lives.

There is also a temporal chief, the Prince of the Yazīdīs, with authority, in temporal matters, over the whole community, and he can deal with any unruly member of it. The *mīr* represents the Yazīdīs in their dealings with the outer world.

The Yazīdīs have been defamed and accused of evil practices, and some who had no knowledge of their real religion have described them as "devil-worshippers," but these accusations have been proved to be entirely false. Their religion seems to include some old pagan elements, including perhaps their reverence for the sun and for running water, but there is no worship of the sun and moon included in their faith. There are perhaps some relics of Persian dualism, something is taken from Judaism and Christianity, and also from Islam and the Sabæans.

They believe in a Supreme Being, God, and that the Divine Will is carried out by an agent known as the Peacock Angel, Malak Ṭā'ūs, with whom the patron saint, Shaykh 'Adī, seems to be identified. The Peacock Angel is not to be regarded as the principle of evil, as some have held, but rather as a Spirit of Light.

He is called "Lord of the Moon and of the Darkness" and also "Lord of the Sun and Light." He is the active aspect of God and inseparably bound up with Him. The main prayer of the Yazīdīs is addressed to him. The problem of the origin and nature of the worship of Malak Ṭā'ūs is not yet solved. He is regarded as the chief of Seven Angels and one who visited Shaykh 'Adī's shrine was told by the priest in charge that God had given the complete control of the world for 10,000 years to the Bright Spirit, Malak Ṭā'ūs, and therefore he was worshipped. He was the Spirit of Power (not of evil as some said), and the ruler of this world. At the end of the 10,000 years of his reign he would re-enter Paradise as the chief of the Seven Bright Spirits and all his true worshippers would enter Paradise with him. So Malak Ṭā'ūs is regarded as God manifest in the world. It is to be noted that the peacock, regarded as a symbol of the sun and of immortality, from the legend that its flesh never becomes corrupt, plays a part in early Christianity and other faiths.

The Yazīdīs hold that evil comes from man himself and from his errors, but that by rebirth he can gradually attain to purification, or else, if he is irretrievably linked with what is evil, he will perish as illusion. An evil man may be reincarnated as an animal, but most will be reborn as men and those who are good as Yazīdīs. At the end of all things, when purification is complete, they are freed from the body and this world, and will be united with the Supreme Being and, attaining to beatitude, return no more. It is possible that Buddhist missionaries, passing through Persia and the Middle East, gained some adherents to the doctrines of reincarnation, or that they were derived from the Sabæans.

The Yazīdīs practise baptismal rites, which are held to confer purity, sanctity and a blessing, but are not regarded as securing admission to the sect or as necessary to salvation. This rite is perhaps taken from Christianity, for which faith the Yazīdīs have a high regard. They make use of the sign of the cross and when they enter a Christian church they put off their shoes and kiss the threshold.

There is a sacrificial festival in the spring, which, in time and also in circumstance, links them with the Jews, for scarlet ranunculus is then hung in bunches over the doorways and some households sprinkle the lintel and door-post with blood from the lamb sacrificed the night before. At this feast, too, everybody makes and receives gifts of coloured hard-boiled eggs, which links it with the Christian Easter also. From the Jews, too, they have learnt reverence for the Old Testament, which they consider to have equal authority with the New Testament and the Qur'ān, which they also respect. Texts from the Qur'ān are engraved on the walls of their temple and they regard Muhammad as a prophet, and

Mecca as a holy place. So they are a people who show religious toleration.

The Yazīdīs themselves possess two sacred books, *Kitāb al-Aswad* (The Book of Blackness) dating from the tenth century, and *Kitāb al-Jilwa* (The Book of Revelation) dating from the thirteenth. These are in Arabic. There is also a hymn of Shaykh 'Adī, which is regarded as a sacred book.

The patron saint of the Yazīdīs, Shaykh 'Adī b. Musāfir, was born at Baalbek in Syria. Of his life there, one writes:—

Often must he have passed beneath a portal of the temple of Bacchus at Baalbek upon which the poppies and wheat are sculptured with such tender and gracious skill, preaching the silent text that death is but a sleep and a forgetting, and that the life that is dormant must again, like the corn, press forward to the light.[1]

When he travelled to 'Irāq, no doubt he took these memories with him.

Shaykh 'Adī was a Ṣūfī who founded the order of the 'Adawiya, and he was famed for the holiness of his life, a fame which spread to distant countries, so that he gathered together a great number of disciples, who gave him great reverence. He travelled to 'Irāq, retired from the world and settled in the mountains of the Hakkārī Kurds, where he built a monastery for his followers. He died there in 1160 or a few years later. His tomb is in a valley there and is a place of pilgrimage.

In his hymn he declares:—

I am the Shaykh, the one, the only one;
I am he that by myself revealeth things;
I am he to whom the book of glad tidings came down
From my Lord who cleaveth the mountains....
I am he that brought from the fountain water
Limpid and sweeter than all waters;
I am he that disclosed it in my mercy,
And in my might I called it the white fountain.
I am he to whom the Lord of Heaven said:
Thou art the ruler and governor of the universe.
I am he to whom the flinty mountains bow,
They are under me, and ask to do my pleasure.
I am he before whose majesty the wild beasts wept;
They came and worshipped and kissed my feet [2]
I have made known to you, O congregation, some of my ways.
Who desireth me must forsake the world.
I sought out truth and became the establisher of truth;
And with a similar truth shall they attain to the highest like me." [3]

His shrine is a place of great peace, built on rock terraces hewn from the cliffs of the mountain side. It lies in a silent valley, a lovely and a holy place, and it is kept by white-clad nuns who are vowed to celibacy and spend their lives serving the shrines of Shaykh 'Adī. At sundown, each night, little lamps are lighted everywhere among the shrines and burn but a short time before they die down. "Perhaps," writes one who saw this,

[1] *Peacock Angel.* By E. S. DROWER. p. 152.

[2] There are many stories of the familiarity of the Sufis with wild beasts.

[3] *The Nestorians and Their Rituals.* By G. P. BADGER. I. p. 113 ff.

the mystics who once dwelt here saw in these flames a symbol of human life, a sixth of an hour of life and then black extinction until the Divine Servitor again pours in the oil of life from His inexhaustible store.[4]

An annual pilgrimage to this holy shrine is strictly enjoined on the Yazīdīs and the Feast of Assembly takes place in the autumn and lasts for eight days, being attended by all the faithful who can come. This pilgrimage is an expression of the isolation of the Yazīdīs, an isolation both national and religious. The feast includes purification, a procession, chants, dances (like the *dhikrs* of the Ṣūfīs), the kindling of lamps, the offering of special foods and a sacrifice. Men and women from the Sinjār and from the northern districts of Kurdistan leave their tents and pastures in order to attend. All, before they come into the holy valley, purify themselves, both their garments and their persons, in the stream flowing from it. The entire hill-side is covered with stone huts, built to house the pilgrims. When twilight fades, the faqīrs come out from the shrine, each with a light in one hand and a pot of oil and wicks in the other. Then the lamps are filled and trimmed and set in niches in the walls of the courtyard and in all the shrines,—for there are many little chapels on the sides of the valley, and lights are even placed on rocks or in the hollow trunks of trees. So that thousands of lights are seen everywhere, reflected in the streams and fountains and shining among the leaves of the trees. Then the voices of men and women are raised, singing in chants, in Arabic, in harmony with the notes of many flutes.

The Yazīdīs are pantheistic mystics. God, to them, is omnipresent but reverenced especially in the sun, the planets, the pure mountain spring, the green trees, and even in the stones, in which some of the Divine mystery is held to be hidden. The sun, that great Light, one of the most potent means by which the Divine power and goodness are manifested, is looked upon by them as the purest symbol of Godhead and honoured as such. At its rising the Yazīdīs kiss the ground, with their faces turned to the East and do likewise at its setting, with faces turned to the West. Fire and light are also held by the Yazīdīs to be symbols of the Deity, and reverenced accordingly.

Water, too, is regarded by the Yazīdīs as a visible sign of God, the Giver through its means of so many blessings to mankind, and every fountain or spring is held to be sacred and a lamp is left burning nightly in some adjacent niche or cave. Beside most of these sacred springs and streams is to be found a sacred tree or trees, which are usually fruit-bearing, fig or mulberry or olive.

So the Yazīdīs feel that God is present in His gifts and to be reverenced in them. The Yazīdīs worship God after their own manner, but it is a faithful worship, by those who, in the visible, see the Invisible.

MARGARET SMITH

[4] *Peacock Angel*, p. 166.

# SOME SANSKRIT PROVERBS

[Limited as is necessarily the scope of this short article by **Miss Sudha Bose,** it is both interesting and suggestive of the gems of homely folk wisdom that could be profitably sought and brought together from the vast quarry of Sanskrit fictional and dramatic literature.—ED.]

All races, languages and countries produce their crops of proverbs, which are the natural products of the experiences of life, as well as gems among the by-products of literature. "Proverbs," Whately wrote, "are somewhat analogous to those medical formulas which, being in frequent use, are kept ready made up in the chemists' shops, and which often save the framing of a distinct prescription." They are, in other words, the patent medicines for many of the ills of life. They are often the by-products of life's bitterest experiences—wisdom gathered from the living of life,—wisdom concentrated in pithy sayings and in tabloid form, easy to store and easy to repeat, easy to remember and easy to recite. A proverb is, as Earl Russell wrote, "the wit of one man, and the wisdom of many." Tennyson has called proverbs "Jewels five words long, that on the stretched forefinger of all Time sparkle forever."

Proverbs have been called by Joubert "the abridgments of wisdom"—or, as Cervantes puts it, "short sentences drawn from a long experience." "Proverbs," declared Disraeli, "were anterior to books, and formed the wisdom of the vulgar, and in the earliest ages were the unwritten laws of morality." "The genius, wit and spirit of a nation are discovered by their proverbs," Bacon wrote. Brevity and point are the elements of a good proverb. Proverbs are, in fact, the cream of a nation's thought. "The study of proverbs may sometimes," Motherwell declared, "be more instructive and comprehensive than the most elaborate scheme of philosophy."

And if "proverbs were bright shafts in the Greek and Latin quivers," as Disraeli wrote, they are equally shining in Sanskrit ones. I am not aware if proverbs in Sanskrit have been collected and put together by any scholar, as scholars have assembled proverbs in other languages. Anyhow, I am taking the liberty of presenting to the readers of THE ARYAN PATH a few gems from Sanskrit literature, casually gleaned from well-known and well-read classics. Though picked out and separated from their context, they seem to sparkle all the same and show no signs of losing their lustre.

My first few examples are culled from that great Sanskrit collection of folk-tales known as the *Kathā-Sarit-Sāgara* (The Ocean of Story) which in its present recension dates from about the twelfth century. The

proverbs occur, in this text, as moral reflections on some story or on some particular situation in a story.

"Mud thrown at the sky falls on the head of the thrower."[1] This recalls the well-known Bengali adage: "If you spit at the skies, you spit at yourself."

A Sanskrit proverb equally inelegant has it that "Before one has plucked out one pimple, another has put in an appearance." It is indeed a true adage that says: "When cracks appear, misfortunes multiply."[2] This echoes the well-known proverb in the *Hitopadeśa:* "Misfortunes multiply through existing holes."

Sometimes proverbs take the form of queries suggesting negative answers. Thus: "Who can, when blinded by passion, distinguish between right and wrong"?[3] Similarly, "Who can deprive fire of its tendency to burn?"[4]

Sometimes impossible motifs are conveyed by absurd suggestions, *e.g.*, "The country where the mice eat the iron balance,"[5] which is to say that the country is so poor that mice have to gnaw iron in desperation. One recalls the English saying: "Lean as a church mouse." There is also a Latin proverb: "Where mice nibble iron."

Many proverbs grow out of reflections on fallen women and prostitutes: "A woman who has lost her virtue does not distinguish between high and low."[6] Winding up the tragic story of an innocent and virtuous man, come to grief by the machinations of a lewd woman, the following reflection is made in the succinct form of a proverb:—

"That Shiva still retains his crescent, or that Hari still keeps his Kaustubha jewel is due to the fact, I am sure, that they did not fall into the clutches of a bawd."[7]

Many of our old Sanskrit proverbs have recognizable parallels in European adages. Thus the following *gāthā* (doggerel) easily recalls the absurdity of "Carrying coals to Newcastle" or of "Pigs buying pork": "You must be mad or in a state of unconsciousness that you have come to sell needles at the booth of an ironmonger."[8] A common Bengali

[1] *Panko hi navasi Kṣiptah Kṣeptur patati murdhaṇi.*

[2] *Eko nāropito Yāvadutpanno'yam vraṇo'parah*
*Satyah pravāda yat chidresvcnarthāh Yānti bhūritān.*

[3] *Kohi mārgamamārgam vā Vyasanāndho nirîkshyate?*

[4] *Ko hi tyajayitum śakto vanheḥ swāṃ dahanatmya-tāṃ?*

[5] *Musakaih bhakshyate lauhî deśe yatra mahātulā.*

[6] *Na strî chalita-charitrā nimnonnatamavekshate.*

[7] *Sa chandrārdhah Shivo'dyāpi*
*Harir-yasca Sa-Kaustubhah |*
*Tattayor-vedmi Kuṭanyā-*
*gocharā-patane phalam ||*

[8] *Unmattakastvaṃ Katuko'thavāsi achetanah*
*Ayaskār-grihe yastvaṃ Suchiṃ vikretuṃ āgataḥ (Divyavadāna).*

proverb uses the similar motif of "selling needles to a blacksmith."

In the well-known drama *Priyadarśikā*, Act II, the Jester is made to remark: "Sir! now you are crying after breaking your doll yourself."[9] This recalls the English proverb: "No use crying over spilt milk." In the same drama, a proverb is founded on fondness for the son-in-law:—

Vāsavadatta: "Good madam, it is well-known that everyone is fond of a son-in-law."[10]

This is equivalent to one of the Marathi proverbs: "A mother-in-law is lenient to her son-in-law."

"When the water is gone, what is the use of a bridge? When the marriage is over, what is the good of looking at the stars?"[11] The saying: "Bangle on your wrist, no need of a mirror,"[12] appears to be the source of the Marathi proverb: "Why do you want a mirror in which to see your bracelet?"

The Jester in the *Karpūra-manjarî* very skilfully suggests the absurdity of the situation of the marriage being fixed up when the bride, Ghana-sāra manjarî, is actually in Guzerat, many miles away.

The Jester: "The marriage is fixed today while Ghana-sāra manjarî is away in Guzerat. This is an instance of that old saw: "Snake on your head, and the doctor away at a distant place."[13]

This recalls the very common Bengali saying about the dearth of money when the expensive day of the ceremony is quite near [*sire saṃkrāntî*].

SUDHA BOSE

[9] *Viduṣaka: Bho tumam jevva Puttaliam bhanjiya idānim rodasi.*

[10] *Bhaabhadi Savvassa Vallaho Jāmadā bhodo.*

[11] *Kiṃ gate salile setu bhandhanena?*
*Kiṃ gate vivāhe nakshatra-parîksayā?*

[12] *Hatthe Kankanaṃ Kim dappanena?*

[13] *Edam tam sise sappo disantare vejjo,*
*Idha ajja vivāho Lādadese Ghansāra-manjarî.*

# MEDICAL MONOPOLY AND MEDICAL RESEARCH

[ We bring together here two articles on related themes. **Alan Moyle,** a Naturopath who has also studied Osteopathy and is a Council Member of the British Health Freedom Society, warns pertinently of the monopoly threat inherent in proposed health legislation in Great Britain. And **H. Fergie Woods, M.D.** ( Brux. ), **M.R.C.S.,** challenges the exploitation of helpless creatures in the vivisection laboratories as not only immoral but also futile as far as any substantive bearing upon human health is concerned, a view in which we heartily concur.—ED. ]

## I.—THE MEDICAL MONOPOLY

Under the proposed bill to extend and unify the medical services at present available we come under a medical monopoly. It is stated, for instance, that payment of any sick benefit is conditional upon accepting the treatment and advice given by the new unified service. That is to say, if you do not believe in medical treatment, you must still pay the weekly contribution and yet receive no benefit. A penalty is thus imposed upon the person who has found medical therapies unavailing.

It is anticipated, however, that the full development of the health service will have to await such time as the shortage of medical doctors is made good. This is an admission, therefore, that the present quota of doctors is inadequate to deal with current health—or is it that they are working on the wrong lines? Now, if we agree that there are too few doctors to commence the new service fully, a loophole is left to the authorities for procrastination. The Government can say: " We will keep our pledge, but first we must train the medical staff. "

But why should there be a shortage of doctors ? Medical students have been exempt from war work and war service. Admittedly, they have joined the Forces or otherwise been directed when their period of the training expired. The fact remains, however, that the war never interrupted medical education to the same extent as it did other training. And who dictates the theory that the required number of doctors are not available ? Why, the physicians themselves. It is, therefore, to the advantage of both Government and doctors to pursue the argument of a doctor shortage. On the one hand, the authorities can produce medical evidence to show why time is required to train doctors and thus proffer an explanation for delay ; on the other, the medical profession can advance its claim for a greater measure of freedom for itself and for wider controlling powers.

The vexatious part of the problem

for the public is that, in so far as they and their representatives in Parliament are concerned, the medical people have the complete whip-hand. The final evidence that can be taken, apart from certain statistics, *i. e.*, cost of buildings, non-medical administration, etc., must inevitably arise, as it were, from the medical bench. No matter how much this is glossed over; even if reports of discussions which have a strong bias in favour of the public, between medical representatives and Government officials, frequently appear in the press, there can still be no guarantee that the public interest will be served. The one factor of paramount importance is that, however unpalatable the situation may be to earnest officials, the medical profession has a complete strangle hold on the position. Nothing can be achieved without their sanction or good-will. Can it be expected, therefore, that the doctors will accept a minor rôle in the proposed State health service? Certainly not. That will be their opportunity to enhance the strong position of the allopathic trade and to gain what they desire—*a complete monopoly of the art of healing*.

Let us revert to the doctor shortage. Britain, it is implied, will be a healthy nation after a few years of medical service on the State plan. But we must wait awhile—we must be patient—remember, doctors are scarce. The doctors trained, the buildings erected, the people properly educated (which includes being vaccinated, inoculated, injected, drugged and—if still alive—appropriated; the latter arising from the fact that if sufficient strength is left to refuse medical attention no benefit is paid, then the work of creating a healthier Britain will begin. Now, if the theory proves correct, we should be healthy within a few years. But if that is so why wait for more doctors? Surely they will become redundant almost as fast as they are turned out. A healthier Britain won't need more doctors, we'll need fewer; otherwise the theory is wrong from the beginning. If 200,000 doctors can build a healthy nation in a few years, why have the existing 100,000 (or whatever the number may be) allowed the health of the country to deteriorate?

I don't believe it. Not even 500,000 doctors will make us healthy. Consider the possibilities of more doctors, more chemists and more drug and medicine makers. A vast investment in orthodox medical treatment and all it entails is not going to be further enlarged for a limited period only. A lot of profit made from human misery will not willingly be sacrificed. The health, or the ill-health, of people forms a prosperous market. One could easily visualise the alarm which would be created in certain quarters if disease were to become no longer commonplace.

Examine the record of the medical profession. Rheumatism, nervous disorders, diseases of the digestive organs, chronic complaints, infertil-

ity, etc. are constantly increasing. Even the doctors' own statements prove this. What can they claim to demonstrate on the credit side? Certain nutritional diseases (rickets, scurvy, beri-beri) are almost extinct. But much of that work was achieved against medical opposition or antagonism. Infectious diseases, now rare, were never overcome by doctors. Environment in the form of better housing, improved sanitation, education and a more generous diet (bad as it was and still is) conquered infectious ailments. *It has been more a process of evolution than of medication.* What has been demonstrated, however, where infection has reared its ugly head, is that medical interference has caused more deaths than the actual disease. This occurred recently in a big Scottish city. Surgical advances, marvellous as they are, are mainly of a negative nature.

In the Rhondda Valley, silicosis is the dread of all miners. The year 1937 saw 69 miners offering themselves for inspection for suspected silicosis. In 1944, however, 4,000 miners had suspected silicosis. Why the increase? Where does the success of medical treatment lie in this case?

The recurring fashions in medicine are no mere accident or any sign of progress. All the time some large drug firm is drawing profits from these wasteful momentary modes. Why should there be a fashion in sickness? The fact that a fashion dies out quietly to be replaced by another suggests the doctors' continuing failure, since disease remains unchecked in most instances. Why, doctors even fail to cure the common cold! I hesitate to recall the number of "cold-cures" that have been elaborated and have failed.

How, then, since their record is so bad, can doctors lay claim to a monopoly of healing and to treatment as demi-gods? How did Hitler ever Nazify the German people? The answer is, by propaganda—continuous, insistent propaganda. In a thousand and one ways we are bamboozled into thinking that doctors—and doctors only—know all there is to know about healing. In this they have the willing co-operation of the huge drug firms who draw large sums from the public. Do not believe the nonsense about the medical profession's being too dignified to advertise. Theirs is a more subtle method of instilling propaganda into people—a method which, over a period of time, has entirely deluded both the public and the doctors.

If the money to be spent on the new State health service were to be put towards abolishing slums, providing steady employment at good wages, supplying adequate food of the right kind and educating people along the true lines of health, then health would abound in Britain and would be the normal state. Spend the money on the health service, increase the number of druggists, and *more disease*—not less—will result.

Medicine has failed, despite all its

good intentions. It will continue to fail because doctors are working on wrong lines. Remember one thing, however, that failure will be all the more disastrous and costly with the enlarged powers that the doctors hope to get through the new service.

One last note. How many doctors are drawing attention to or protest against the progressive ruination of our soil and the reduced food value of agricultural produce resulting from intensive chemical fertilisation? Reflect on this point. Endeavour to ascertain your doctor's views on the subject. Present opposition to the suicidal treatment of the land arises from non-medical sources—with the unorthodox practitioner as the chief advocate of proper natural treatment for the land and all it supports.

Do you want a complete medical monopoly? If not, then tell your M. P. about it.

ALAN MOYLE

## II.—THE MORALS OF MEDICAL RESEARCH

Medical research nowadays almost inevitably implies vivisection, or animal experiment.

The argument against vivisection is twofold—moral and scientific. The two are interwoven, but the moral aspect is the fundamental, the all-important one, firstly, on the general principle that in every question, in every sphere of life or action, the moral should take precedence over the material, and, secondly, because vivisection represents an attempt to escape our responsibilities, to evade the results of our wrong ways of living by putting the sacrifice on the innocent lower creatures. This attempt at evasion at the expense of the weaker is cowardly and immoral.

Vivisection is also immoral because it is cruel.

Now, a good definition of cruelty is, "The wilful infliction of unnecessary pain." We know that pain in animal experimentation in England is often denied, but the Report of the Royal Commission on Vivisection, and the Minority Report of the same Commission, leave no doubt as to pain being caused by vivisection.

There is the added fact that certificates can be obtained by experimenters, allowing the performance of painful experiments without the use of anæsthetics.

All therefore hangs on the question whether vivisection be necessary.

Now, the term "necessary," if the consideration of it be carried far enough, will be found always to have a moral significance. This is why one can never entirely separate the moral from the material.

Vivisection can, however, be shown to be unnecessary on purely medical grounds, in spite of the oft-repeated assertions that neither can medical science progress nor the sick be treated unless it continues.

Medical science is not an end in itself, neither is even the curing of

the sick. What are those words about gaining the whole world and losing the soul?

Material gain at the expense of moral principles is *not* gain—not even material gain in the end. For unless a thing be morally right, it can never be either permanent or useful.

The fact remains, moreover, that an increasing number of medical men and women practise very successfully without recourse to vivisection or its products. There are qualified practitioners who have never used such measures as insulin and diphtheria antitoxin, and whose results are no worse than those of the doctors who do employ them.

The familiar argument as to whether you would rather sacrifice your child or a dog has no vestige of truth in it.

Is then, nothing gained by vivisection? One kind of knowledge is gained that cannot be gained by other means—the knowledge of the reaction that an animal under abnormal conditions offers to abnormal measures imposed upon it.

This is not going to help to cure sick human beings. It is the investigation of results, artificially induced results, not of causes.

Lord Horder evidently did not consider that cessation from vivisectional research would cause the collapse of medical science and of the treatment of the sick, when, a few years ago, he advised that animal experimentation be stopped for a period of years, so that we could take stock and try to assess of what value it had been.

Moreover, a very famous vivisector himself declared that the final experiment must be on man.

Why, then, does vivisection continue and increase? What are the bed-rock springs of this cruel and unnecessary practice? The same that lie at the root of wars, crime and all hateful things—fear and greed. The fear of facing the results we have brought upon ourselves, and the greed of attempting a way out at the expense of other living creatures.

The ultimate removal of vivisection from our age will rest on the change of heart, on the stirrings of moral responsibility, not on scientific argument—though the latter may prepare the way.

We cannot call ourselves truly civilised so long as we exploit the weaker, man or animal, for the sake of the stronger.

H. FERGIE WOODS

# ON RELIGION

[**"Kumara Guru"** is the pseudonym under which a South Indian writer has come to be known and we respect his wish for anonymity. It is not against the basic principles of Christianity that the opponents of proselytism justifiably range themselves, but against sectarian and exclusive claims. Truth must agree with truth. That which is true in every religion agrees with that which is true in every other. The claim that is exclusive is *ipso facto* open to suspicion. The followers of other faiths do well to resist efforts to force such claims on them.—ED.]

It was a common observation of the educated Hindu of a generation previous to my own, that Jesus Christ would have been raised to the Hindu Pantheon and hailed as an avatar of Vishnu—just like Gautama Buddha, supposed to have been born to subvert the Vedic ritual and animal sacrifices—if only, simultaneously with the authorised version of the English Bible, there had not come into India the British trade and sword and the spirituous liquors of the West.

I mention this because, amidst the war, into which both Eastern and Western nations had been drawn, there had been talk in the West of the spread of *Christian* civilisation, in regard to the relationship which should subsist between the different peoples. The recent great war would not have happened, if, in the last two thousand years of Jesus' teachings, the idea of human brotherhood had taken sufficient root in the minds of the Christian peoples.

Modern Hindu India does not perhaps realise the mental anguish through which youngsters passed in their school education, say, towards the close of the last century, owing to the teaching of Christian dogmas in mission schools, which spread to students of the Hindu schools. It may be that the older generation had understood the self-denying spirit of Jesus, but the later generation met with an onslaught on Hindu self-respect, when everything Hindu in spirit was held up to ridicule and scorn by Christian missionaries, both Indian converts and Europeans, who were in an assertive and proselytizing mood, besides being conscious of the fact that their religion was that of the latest conquerors of India.

Let not the Hindus get away with the idea that, even today, Hindu youngsters are left without distraction of mind on the subject of religion. The Christian Literary Society of India publishes Tamil books for schools. Even in elementary Tamil texts that society infuses Christian dogma, as for instance, the idea of "original sin" in which man is supposed to be born—an idea very repugnant to the Hindu mind. Let alone the puerile translations into Tamil of the parables of Jesus; the explanations in Tamil, offered for the

understanding of the child, bring to the forefront this Christian dogma. The commentary in one such elementary reader, on the parable of the piece of silver, reads thus:—

We are fallen into the huge mire of sin and Jesus is ever anxious to lift us from the mire; and He was born on this earth for that purpose.

The equivalent of the word "Sin" or *Pāpam* in Sanskrit and in the Indian languages generally conveys the meaning of the evils, or the not understood pain from which man suffers, supposed to be due to wrong actions in previous lives.

The principal tenets of Christian culture may be summed up in the following New Testament sayings:—

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and...thy neighbour as thyself.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

If Christians believe that these ideas were propounded for the first time by Jesus, it is colóssal ignorance. In the *Gita*, the Lord says to Arjuna:—

"Merge thy mind in me. Be my devotee; sacrifice to me, prostrate thyself before me, thou shalt come even to me. I pledge thee my troth; thou art dear to me."

Again, the love of one's neighbour has been taught as well by the Chinese philosopher, Confucius, in a practical manner, in the following words in his *Analects*:—

"Is there any maxim which ought to be acted on throughout one's whole life?"

The master replied "Surely the maxim of loving-kindness is such: Do not unto others what you would not they should do unto you."[1]

Buddha's precepts in the *Dhammapada* are quite comparable to the quotation from St. Matthew:—

Render hate to those who hate you,
Deeper rolls the stream of strife;
Render love and healing kindness,
Hatred dies and sweet is life.[2]

All these are sayings of great men, who lived long before the birth of Jesus. It is not that men imbued with high moral purpose have not laid down, off and on, ever since the dawn of history, what they conceived as the principles of the good life, for humanity to follow. The fault for not living up to the ideals lies in man himself, and in the institutions which he has created.

The Hindu mind will not accept the doctrine that belief in Jesus Christ alone, as Saviour who died on the Cross, would redeem man, or that the central fact in the history of man is the divine incarnation of Jesus. Nor will the special Christian doctrines of repentance, whereby all sins are forgiven man, and of the day of judgment, when the dead shall arise from the grave before the throne of God, be accepted by the Hindu, who finds his haven in the principle of *Justice*, which will not

[1] *Sayings of Confucius* (Wisdom of the East Series), p. 69.

[2] *Indian Poetry*. By ROMESH DUTT, p. 66.

be mocked. The Hindu cremates the dead body, and the ashes are mixed with the minerals and the waters of the earth to replenish vegetation; and there is no rising from the grave for him. He believes, rightly or wrongly, in reincarnation, satisfying his craving for divine justice and providing for the individual soul a succession of opportunities for being made "perfect."

In the Hindu's idea of Justice, there is no vengeful spirit whatsoever. His God is not a jealous God like that in the Old Testament. The word "Dharma" is a comprehensive one in Sanskrit. According to derivation, it is that which sustains the world. It connotes not merely the law of one's being, or individual evolution, but means also righteousness and charitable-mindedness. The principal meaning, however, in relation to social life, is justice. The enunciation of the principle of Justice dates far back, in the history of India, as it is codified in the *Laws of Manu*:—

> The only firm friend, who follows man even after death, is justice: all others are extinct with the body. Where justice is destroyed by iniquity, and truth by false evidence, the judges who basely look on without giving redress shall also be destroyed. Justice, being destroyed, will destroy; being preserved, will preserve; it must never, therefore, be violated. Beware, O Judge, lest justice being overturned, overturn both us and thyself.
>
> (Sir William Jones's translation)

Why should Hindus embrace other faiths, rejecting their own?

The *Republic* of Plato starts with a discussion on the definition of "justice" by Socrates and his friends. Justice in regard to the human individual is finally defined as that virtue of the human soul, without which the soul's work cannot be well done, and the soul itself cannot be happy. Justice in regard to the State is defined as the virtue which remains after eliminating wisdom, courage and temperance and which enables these qualities to take root in the State and preserves them intact therein.

The appalling general poverty in the world has to be set right. Just stretch a point in Manu's definition of justice or substitute the words "World-State" for the word "State" in Socrates' definition. Immediately, Roosevelt's first freedom, freedom from hunger, is the result. It is the elementary principle of the dispensation of justice by one man to another, that he should feel the right of every individual not to suffer hunger. Plenty of food exists—or at least enough could be produced—for all, but it is ill distributed. As Bernard Shaw says in his *Intelligent Woman's Guide to Socialism*, the poverty of man is the one cause of man's weakness or helplessness. The Law today has given man some liberty, but has not established justice in this world.

"KUMARA GURU"

# NEW BOOKS AND OLD

## A SEVENTEENTH-CENTURY MYSTIC*

Thomas Traherne as poet and author of *Centuries of Meditations* is widely known to-day, more widely perhaps than Miss Wade will allow, and she herself extended that knowledge by editing more than ten years ago the definitive volume of his verse. But she is right in saying that hitherto he has remained at best

> only a disembodied voice, coming thinly across the centuries. The biographical facts are bare bones, lacking the flesh and blood of life. His rare jewels of idea and inspiration seem but ghostly moonshine; they cannot win our acceptance, they seem too far sundered from the harsh realities of our daily life.

In this volume she has supplied the human substance which was lacking, reconstructing Traherne's life with a scholar's accuracy and acumen and a devotee's sympathy and insight. The scholar preserves her from indulging in any weak conjecture but also provides her with some remarkable new discoveries which fill in the gaps that existed before and enable her to mould her material into a coherent and convincing pattern. Even so, as she admits, much of Traherne's personal history remains shadowy. The wonder, indeed, is that so much has been recovered from the oblivion in which it was submerged for two and a quarter centuries. Traherne lived and wrote between 1638 and 1674. And it was not until 1895 that a browsing book-lover, William T. Brooke, chanced on two old manuscript volumes, on a barrow in a dingy London street, and not until eight years later that Bertram Dobell, into whose hands they had deviously come, published the poems.

And now after fifty years Miss Wade has completed that strange recovery of the long-hidden, not only by linking with those manuscripts all the other writings of Traherne which can be traced, but by shattering the fiction that he "was an amiable, simple soul who sentimentalized prettily over green fields and children." Certainly, if this fiction did exist, Traherne's prose works, as she presents and expounds them, utterly disprove it. They reveal a man of shrewd intelligence and highly trained judgment, whose ecstatic mysticism was as rationally informed as it was poetically inspired, a man to whom the religious life was the only reasonable life, as it was to the Cambridge Platonists with whom he was akin, and whose learning was always a necessary part of living. The man to whom religion is a real and original experience is an exception in any age, particularly perhaps if he subscribes to some organised faith, or lives in an age as corrupt as that of Restoration England. Traherne's purity of motive and of mind is the more impressive. It was no accident that in his first prose work, *Roman Forgeries*, he exposed the deliberate falsification of historical records by the Roman Catholic authorities, in support of the Papal régime. His aim was, of course, to strengthen his readers' loyalty to the Church of

* *Thomas Traherne.*—By GLADYS I. WADE. (Princeton University Press, Princeton, N. J., U. S. A.; Oxford University Press, London. 20s.)

England, but his motive seems to have been singularly disinterested, as was his conception of what the Christian faith meant.

His Christian Platonism will not satisfy a non-Christian as completely as it does Miss Wade. But it would be absurd to expect a seventeenth-century Englishman to see beyond the closed circle of a Hebraic-Hellenistic culture. And within that circle Traherne was exceptionally enlightened. He owed this primarily to the fact that he was a mystic and a poet. He subordinates his powers as philosopher and theologian to the ideal of life as awareness of a full response to all experience which he expressed in the words:—

> We should be all Life and Mettle and Vigour and Love to everything; and that would poise us.

Yet he owed it, also, to the fine balance of reason and faith in his nature. He did not achieve this balance easily, as Miss Wade shows in tracing the two crises of disillusionment and scepticism through which he came to illumination. The qualities of his poetry, which she admits to be not of the first order, and even of the *Centuries of Meditations*, rare and enchanting as they are, hardly suggest that he trod quite as profoundly as she claims the three stages of the mystic way, through the Dark Night of the Soul, to Union. The lost innocence that he recovered lacks something of that deep integral simplicity which shines in the utterance, as in the being, of the greatest mystics. Perhaps it was that Traherne was too angelic to go down into the abyss and emerge from it.

But as a poet-mystic and a philosopher-mystic he was a pioneer in insisting that true religion and the truths of science and history could not be in opposition. From childhood he had felt wonder and delight in "corporeal things" and at Oxford he studied them scientifically. This fidelity to the natural world saved his mysticism and his ethics and theology from the dualism of medieval Catholicism and of much Protestant thought which viewed the body as evil and the physical world as something to be shunned by the Soul in quest of perfection. Traherne affirmed the oneness of spirit and matter, the rightful possession of all things by joy, and that was how he experienced life himself. This, as Miss Wade writes, is the secret of the strange effect of beauty his writings have. "The part, every tiniest fragment of it, is for him flooded by the light of the whole"; so that indeed his writings

> put the earth and its wonders before us in a new and entrancing fashion: there is no one in the whole range of mystics who looks on nature just as Traherne does; we take a fresh breath, rub our eyes, and get our gratitude newly back again, as if indeed we were abroad with him in some sunlit down, seeing with him God's grace in every "spire of grass" and in His "orient and immortal wheat."

Traherne was perhaps not quite so singular a mystic in his vision as this suggests, but as one who believed that "Felicity is a glorious though an unknown thing," and who applied his belief to the everyday affairs of life as well as to the realm of religion, morals and philosophy, making all one in a joyous adventure of holy living, he redeemed religion from its prevailing vices and reconciled it with both poetry and pure reason. Miss Wade has brought him attractively to life whether as a child or a young man in

the green fields of Herefordshire or in the dark streets of Restoration London as private chaplain to Sir Orlando Bridgeman, Lord Keeper of the Seal. Few men can have combined so fruitfully an inspired innocence and a penetrating mind. He died young and that, perhaps, was appropriate to one who had become so triumphantly happy, so securely a "Friend of God."

HUGH I'A. FAUSSET

## THE DEMAND FOR JUSTICE *

The Negro problem, although essentially racial, is not one that can be settled by reference to the principles of the Atlantic Charter. Here there is no question of self-determination, no suggestion of segregating the peoples involved, by settling them in the Republic of Liberia, or even, as has been proposed, in a new forty-ninth State of the Union. The Negroes do not desire that solution, and American opinion regards it as impracticable. "What the Negro Wants" is, in the briefest summary, recognition and equal rights with the white people in the United States.

This claim is set out in six clauses by Mr. Rayford W. Logan in the first of the fifteen essays that make up this volume. They are (1) Equality of Opportunity, (2) Equal Pay for Equal Work, (3) Equal Protection of the Laws, (4) Equality of Suffrage, (5) Equal Recognition of the Dignity of Human Beings, and (6) Abolition of Public Segregation. And, *prima facie*, no humanitarian would hesitate for a moment in declaring that all these claims are just, and that the civic rights demanded are such as the Negro race in America has good reason to demand.

There are, nevertheless, certain American arguments that deserve our consideration, the first of them being that, although there have been many instances of outstanding ability among American Negroes, the race as a whole does not conform to what we regard as the general level of ethical and social culture. The Negro reply to this is that these shortcomings are solely the result of suppression and lack of education, and that, given the proper environment and opportunities, the Negro race as a whole could demonstrate its complete equality with the whites in the course of, say, a couple of generations.

This contention, however, is not one that can be demonstrated *a priori*. It is not true, for instance, that all races have the same potentialities. Would it be possible, even in the course of centuries, to bridge the intellectual and spiritual gap between the Hindu and the African pygmy? Is it only the long tradition of culture and a highly idealistic religion that separates such races as these? Or are we justified in assuming that in the long course of human evolution, some types must be counted as definitely recessive and uneducable? I do not suggest for a moment that the African Negro is one of these: but it is as well to remember that neither all men nor all races are born equal, and that it is dangerous to base every claim to equal rights on the

* *What the Negro Wants*. By RAYFORD W. LOGAN. (Oxford University Press, London. 21s. 6d.)

grounds of our common humanity. The question for the psychologist, in this connection, is that of *potentiality;* and we have a right to enquire what would be the immediate effect upon the average Negro mind of granting the six demands set out above.

It is not difficult to imagine the kind of answer that would be given by the ordinary American. Whether justified or not, he regards the Negro as an inferior race, and believes that the members of it, given full rights of citizenship, would abuse them. The leaders, the kind of men who have contributed to the essays in this volume, are no doubt to be trusted fully, but are they representative of the eleven million people of whom they form such a tiny minority? Can the average "darkie," in fact, be trusted to mix freely with the white population of the United States, or will he be likely, if too generously treated, to conduct himself like "a beggar on horseback"?

This is, finally, an empirical question that can be decided only by experiment. The leaders of the Negro race will give one answer and the cultured American another. And the humanitarian, all of whose sympathies are with the oppressed, would do well to hesitate before he goes out to battle in the great cause of human wrongs. We freely admit the justice of the Negro cause, but might it not be as well to proceed with caution, to grant some items of the charter as soon as may be, withholding the others until such time as the claimants have demonstrated their worthiness to complete equality of citizenship? We may remember that not quite all the suffrage reforms demanded by the English Chartists a century ago have yet been granted.

I have not a doubt that this suggestion would arouse the anger of the Negro leaders. For in this highly disturbed world of ours, every nation is instantly clamouring for its rights. The Indonesian attitude in seeking to free itself from Dutch rule is representative of that of many other small states all about the world, which are fretting under any kind of foreign administration; and the smaller nations in Europe are all agog for self-determination and the expression of national culture. The pressure of impending necessity having been released by the end of the war, individuals and nations alike have no longer a common cause to hold them together, and are eager to be free from the long endured restrictions of regimentation. As I write (January 1946) there are more than a million and a half workmen on strike in the U. S. A., and labour in England is so uneasy that its representatives in Parliament are being goaded to press on with their programme of Nationalisation before they have prepared the machinery to operate it. The outbreak of crimes of violence in Europe has far exceeded that which was manifested after the war of '14-'18. And all these symptoms of individual and national revolt arise from a single cause, namely, the expression of personal and national "wants."

But what hope can there ever be of a sane and peaceful world while these individual and national egotisms occupy the first place in our attention? What hope that the United Nations Organisation will in the end succeed where its predecessor, the League of Nations, failed? In our intense preoccupation with detail, we are perpetually involved in local quarrels, as we must inevit-

ably be while the common good of everyone is always submerged by the clamour for some particular "right," no matter how just it may appear to be. Never in recorded history has there been such a universal expression of suspicion, rivalry and anger, manifested by these racial antagonisms, all of it based on the assumption that in some relation or other, religious or national, the claimants have a peculiar cause for demanding justice, freedom of self-government and opinion. And if by some miracle of generosity displayed by the greater Powers, each nationality were allowed to segregate itself and develop its own ideals of racial culture, the result could only be an aggravation of the underlying evils of nationalism and patriotism that lead to war. The cure for that is co-operation, unification, the active desire for the common good, without respect to race, creed or colour.

In conclusion, however, it must be admitted that the Negro claim, as set forth in these essays, is for assimilation into the corporate life of the white man, rather than for racial segregation; and, so far at least, they are in the right line of development. Unfortunately, there was never, as I have pointed out, any period in history at which the current of world opinion has set more strongly in the opposite direction.

J. D. BERESFORD

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*U. S. S. R.: The Story of Soviet Russia.* By WALTER DURANTY. (Thacker and Co., Ltd., Bombay. Rs. 11/8)

This story of the birth and adolescence of Soviet Russia will be read with great interest and it will be found that light has been thrown on many obscure points.

Mr. Duranty spent many years in Russia as a foreign correspondent. Not all will agree entirely with his opening remark, which he admits "sounds like a sweeping statement," that "the first thing to know and understand and remember about Russia is that it is utterly different from the Western world, and that our standards of comparison cannot be applied to it." That Western standards of comparison are applied all too easily in foreign affairs is doubtless true. Yet when the publishers of this book refer to the story of the U. S. S. R. as "twenty-six years of drama unparalleled in history" it suggests that both author and publishers would make of Russia a world apart. This cannot be, for the Russian Revolution must be regarded as a phase in human evolution, a phase which certainly has a parallel in India today and which also has its parallels in history. The Emperor Napoleon wrote of the Roman Empire at the time of the young Julius Cæsar when events, he said, were like a torrent bearing all things with it. It was Cæsar alone who attempted to dig a bed for the torrent. Lenin and Stalin bear the stamp of Julius Cæsar. And if the story of the U. S. S. R. is a story of pulling down and building up, France too provides a parallel, for of her it has been written "She has found the only method of immortality, she dies daily."

This is a timely book for India when planning is the talk of the day and when opportunities of real national planning are, we may perhaps hope, not far distant. Much may be learned from Russia.

IRENE R. RAY

*Does God Exist?* By A. E. TAYLOR. (Macmillan and Co., Ltd., London. 7*s.* 6*d.*)

Dr. Taylor, the Gifford Lecturer, is too well known in the philosophical world, Indian, European and American, to need any introduction, and in this volume he has argued energetically and effectively for Theism, for absolute certainty, factual and conceptual, of the existence of God in whose hands lie the destinies of the cosmos and of cosmic evolution, though permanent evil, maladjustment, Nature's colossal mass-scale destructions, like wars and epidemics and so forth, may seem incompatible with the Omniscience, Omnipotence, Mercy, Goodness and Benevolence of the Almighty.

In eight sections, the case for Theism is presented with logical illumination and philosophic precision, the main motive of the author being not a demonstration of the existence of God, but a reasoned vindication of belief in God's existence against unreasonable onslaughts from so-called scientific quarters. The objections that can possibly be urged against belief in God from the side of physics, chemistry, biology and allied disciplines are critically examined in the language and idiom understandable by the average religious-minded person, and their hollowness and their untenability exposed. I shall make only one extract which contains the theistic doctrine in quintessence, as it were: "Serious consideration of the moral life of man...leads to belief in a Providence concerned with the destiny of every individual person...."

Without disparagement to the excellent work of Dr. Taylor, I may point out that students of the Vedantic systems of thought would find in the present volume a striking instance of carrying coals to Newcastle. The Vedantic systems are uniformly theistic, with this difference, that in the Monistic system of Sankara God is assigned a degree of reality metaphysically lower than that of the Absolute. (Brahman *Saguna vs. Nirguna*) The most remarkable testament of theism is the *Nyaya-kusumanjali* of Udayana, which, without the slightest exaggeration, has made metaphysical mincemeat of all the subtle and specious arguments advanced by atheists and nihilists against belief in the existence of a Creator. The Starry Heavens above and the Moral Law within, to which Kant referred with such unerring certitude, could not derive their own existence from nothing, nor could they function *in vacuo*. That is why the author of the *Vedanta-Sutras* (apothegms) deliberately defined Brahman in terms of the Creatorship, the Preservership or Protectorship and the Destroyership of the Universe. Further, the extract cited above makes it clear that Dr. Taylor does not countenance any monistic merger of finite personality into the Absolute (spiritual swooning into the Absolute) when the cosmic curtain falls on the drama of finite existence and individuality. Dr. Taylor is careful to emphasize that the theistic belief is by no means confined to Christians.

Dr. Taylor's is a splendid and stimulating volume. It powerfully reinforces and vindicates the theistic system of Madhva, developed in India about the twelfth century.

R. NAGA RAJA SARMA

*Guiseppe Mazzini: Selected Writings.* Edited by *N. Gangulee.* (Lindsay Drummond, Ltd., London. 10*s.* 6*d.*)

Mazzini occupies a curious place in the history of great men. Most great men succeed. They are famous because they have succeeded. I mean success in the attainment of power in the material and dramatic sense. There are young ambition, high ideals, great expectations, early struggles, failure, error, poverty, hardship and at last the ultimate reward and crown. The biographer of Mazzini has no such story to tell. Mazzini failed all the way through to the end. His purpose was to unite Italy and to bring about the necessary insurrections against the French. His first attempt at a rising was in 1833. It failed. His next was at Milan in 1853. It ended in fiasco. In 1859 he tried again in Florence, and failed again. He made another attempt with Garibaldi at Rome in 1866, and again failed. Two years later he died. Hence there is no dramatic curve upward in his life. Did he succeed as a great writer? Not from a literary point of view. He is scarcely readable now. Was he a good prophet? No, again.

> As the Rome of the Cæsars, having united a vast zone of Europe through the power of action, was succeeded by the Rome of the Popes which united Europe and America through the power of thought; so will the Rome of the people succeed the other two, and, in the religion of thought and action conjoined, unite Europe and America, and the rest of the terrestrial world.

That is the kind of prophetic rhetoric that falls very flat today. It reveals in the writer lack of foresight into historical forces and lack of insight into human nature.

How then explain his fame and his influence? He was a great patriot. Such men are extremely rare. Most famous men are primarily great egotists. Mazzini was primarily a lover of Italy. In her struggle to become a united nation Italy needed such a man as this. When a man fulfils a need his influence is in proportion to the urge of that need. Mazzini cared for nothing really save the unity in nationhood of his beloved Italy. No man can pretend to love. He must be genuine. When he is genuine he becomes the pivot round which the new forces assemble. To be such a man is to be great—perhaps the rarest of all kinds of greatness. "A low knock was heard at the door, and there he was in body and soul, the great magician, who struck the fancy of the people, like a mythical hero. Our hearts leaped and we went reverently to meet that great soul," writes an Italian working-man. Such is the effect of a disinterested Personality. His personal triumph may not materialise, but his influence becomes enormous. It spreads beyond his own corner in the world.

Thus during the last part of the nineteenth century the influence of Italian patriots became a potent factor in rousing a sense of national unity in India. Writes Sir Surendranath Banerjee:

> It was Mazzini, the incarnation of the highest moral forces in the political arena—Mazzini the apostle of Italian unity, the friend of the human race, that I presented to the youth of Bengal. Mazzini had Italian unity. We wanted Indian unity. Mazzini had worked through the young. I wanted the young men of Bengal to realise their potentialities.

Professor Gangulee in his excellent introduction to this volume points out how, just as Italy, after dominating the culture of the Western world from 250 B. C., to 1550 A. D., lost her way in the

European upheaval, so India, faced with the crucial problem of assimilating the Islamic culture, at last gave way to forces of disintegration. In the succeeding anarchy the disunity amongst social groups made possible the intervention of that famous trading company. It held sway until the administration of the country passed to the British Crown which had and could have no organic relation to the life of Indian society. In claiming liberty and independence, the Indian National Movement took as object-lessons the life and the life-work of Garibaldi and Mazzini, and when the phase of open rebellion broke out Mazzini was one of the chief European patriots whose writings became popular amongst Indians. Such is the influence of this man, this one great patriot.

JOHN STEWART COLLIS

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*Young People in Trouble.* By SIR ROBERT MAYER. (Victor Gollancz, Ltd., London. 2*s.* 6*d.*)

This is a very handy book, giving a survey of the whole problem of juvenile delinquency in Britain, seen through the eyes of one to whom it is a relatively new spectacle. The various methods of treatment of juveniles and the relevant statistics are carefully selected in order that the actual worker may study the subject early and work for improvement from the point already reached. The portions dealing with "Mothers at Work," and "Equal Pay," give us an insight into the various difficulties that crop up when women take to work outside the home and we are put to the necessity of solving those problems.

The difference between boys and girls in the criminal statistics has been well explained by a Magistrate; "When girls get into trouble it is more on the ethical than on the criminal plane. During the war years life has deteriorated and restraints of all kinds have loosened."

The chapter dealing with "Juvenile Courts," their methods and procedure, and the comparison with those in the U. S. A. gives the administrator and the statesman a bird's-eye view of the valuable experience gained by the workers. The various graphs and charts and diagrams give succinctly an idea of the rise and fall in juvenile offences and of the various methods of treatment, like the Remand Home, Probation treatment, the Borstal system for older youths etc. The methods by which attempts are made to prevent offences—the Nursery School system, "Service of Youth" organisations, supervised employment of school children during holidays, etc. recalls the Basic Education of the Congress in India.

This is a valuable handbook for educationists, old and new, Indian and English, for the psychiatrist, the scoutmaster, the club leader and the worker in a remand home, to give them all a wider view of the subject. "Social reform of all kinds is, like peace and prosperity, indivisible," Sir Robert writes, and this book supplies the facts readily to all.

M. A. JANAKI

*Education and Ideology:* Lecture delivered on May 24th, 1945, to the Austrian Democratic Union at the English-Speaking Union in London. By STEFAN KIMMELMANN. (Author, Master of Economics, French and German at Sir John Dean's Grammar School, Northwich. *2s. 6d.*)

Dr. Kimmelmann states his belief that, as a general rule, Ideology determines world history and "that the Philosophy of Life and World-Events are related to each other as Cause and Effect." He continues, naturally, to show how important it is to develop the right ideology in order to bring about the true brotherhood of man. This, in its turn, necessitates a discussion of education in its broadest aspects.

In this closely reasoned lecture Dr. Kimmelmann gives us a brief survey of the ideas of some of the most important thinkers on education, ranging from Plato, Rousseau and others of the earlier philosophers to the moderns such as Bertrand Russell and H. G. Wells. What is of particular interest is his division of educationists into three groups according to their conception of Man's nature; that is, those who believe him to be fundamentally good, although in need of education, those who believe the intellect needs education for its proper development and the third group, who believe Man to be born vile. Somewhat surprisingly we find Wells in this last group.

After a helpful discussion on various educational theories and practices (with some discussion of Marxism) the author comes to the conclusion that nothing but the noble and godly principles of religion can be a safe basis for education. All other aims and ideals are but partial, and can become a danger to the world (witness National Socialism which, in its own way, attempted to become a substitute religion). Naturally Dr. Kimmelmann is no advocate of the so-called religion that is exclusive and parochial; rather does he indicate the fundamental truths revealed through all the great religions.

The only criticism one might make of the argument is that the author appears to feel that education is bound to succeed if it begins early enough. He does not claim, perhaps, that Man can be changed, or even imply this necessity, but he seems to believe that right or *convenient* conduct can be attained. Thus he suggests that, as the Nazi education was so successful, therefore the German people should be equally susceptible to a more enlightened type of education. But is it not possible that certain types of education are so strikingly successful because they appeal to innate tendencies? Many practical teachers, including those with experience of very young children, will admit failure to modify some natures, and how often different natures respond only to one type of upbringing! Therefore it is not always easy to educate towards a higher goal.

This lecture would provide a useful basis for discussion, not only for those directly concerned with education but for all with a serious interest in the future of civilisation.

ELIZABETH CROSS

*Hinduism Outside India.* By SWAMI JAGADISWARANANDA. (Sri Ramakrishna Ashram, Rajkot, Kathiawar. Rs. 2/8)

This book belongs to a series of publications intended to bring about cultural understanding between India and the outside world regarding various aspects of progressive evolution, social, religious, philosophical, political etc. As Mr. Mojumdar observes in his Introduction, the part played by India in the construction of the civilization of Northern and Eastern Asia is akin to that of Greece in the building up of the civilization of Europe. The book is a collection of several contributions of the author to technical philosophical periodicals, and, on the whole, it may be taken to give a correct picture of "Hinduism outside India." *i. e.*, in places like Burma, Ceylon, Malaya and the two Americas.

The volume is noteworthy more for the explanation it gives for the decline of Hinduism than even for its exposition of the principal tenets of Hinduism. The causes assigned for the decline are : narrowness of the Brahmanical aristocracy, want of organisation, rigidity of rites and rituals, and lack of intellectual freshness. Whether or not, however, one accepts the author's analysis of the causes contributory to the decline of Hinduism, as he has understood and presented it, exception cannot but be taken to some of his sweeping generalizations. For instance, it is impossible to admit "Sankara seems to have said the final word on the philosophical speculation of mankind," as the systems of Ramanuja (Visishtadvaita) and Madhva (Dwaita), to mention but two, are philosophically as important as that of Sankara. The author's attempted harmonization of the three schools is untenable and unphilosophical. The statement that Dvaita is on the body-plane, Visihtadvaita on the soul-plane or the *Jiva*-plane, and Advaita on the Atman-plane is metaphysically unsound. The distinction between the three, Body, Jiva and Atma is the common property of all three systems and would not serve as a principle of classification. The statement of Hanuman cited supports only Monotheism and not Monism.

On the whole, the author is to be congratulated on the publication of this volume. It is a pity that there are several typographical errors, even simple terms like "Sankara," and "pursuit" having been printed wrongly.

M. A. RUCKMINI

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*Some Non-Political Achievements of the Congress.* By H. C. MOOKERJEE. (Hamara Hindostan Publications, Bombay 1. As. 8)

The programme of the principal political party in the country, namely, the Congress, has been much more than a mere plea for securing certain fundamental rights for the citizens. This booklet is a balance-sheet of the achievements of that body in social, moral, economic, industrial, educational and rural reform. The cumulative effect has been both the breaking of "the mental bond of servitude" and "the forging of all-India unity." By-the-by, in future more efficient proof-reading is necessary on the part of the publishers.

G. M.

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*The Wisdom of the Fields.* By H. J. MASSINGHAM. (William Collins, Sons and Co., London. 12*s*. 6*d*.)

Mr. Massingham's work should find a good soil in India. He would be preaching there to a people who have not yet committed themselves to modern technical civilization, and who need not do so unless they wish. In England he stands frantically waving a red flag. Quite a lot of people see the flag, approve of waving it, and join with him by waving others; but all the time the Technical Forces in the hands of a Few who are as careless of fundamental values as they are mighty in the service of mammon, dash forward, and no man knows what the end will be. To thousands the prospect seems hateful, deplorable, but many despair of being able to stop the process.

We look abroad. We see the huge, rootless American civilization, truly built upon, not soil, but *sand*, so that when the winds come the foundations are blown away. It seems plain that America will be the shortest-lived civilisation in history. We turn to Russia. We see her imitating America in technical values. How long will she last before her rivers wash away her cities and her soil is blown away? We turn to China. She lasted for æons precisely because she conserved her soil. But today her Few powerful men, as in Russia, decree the march towards total industrialism for the helpless Many. We turn to India. And what do we see? The same attraction towards the Machine? Perhaps; since it seems to be natural. But her powerful Few have not yet committed her to this course; and one Original Figure, still wielding a vast influence, has no use for any engine except Madame Singer's sewing-machine. India has still a chance to stand aside; before her still lies the possibility of a sane civilisation based upon a total agriculturalism. True, her population problem may make this difficult, but *what real happiness has industrialism brought to the masses, albeit under the sign of that maddeningly empty phrase, "a higher standard of life"?*

The works of Mr. Massingham might well help Indians to make up their minds on this fundamental problem. Few men know more than he concerning the Old England, not insignificantly Merry England, when craftsmanship was the norm. Followed the enclosing of the free open spaces, the introduction of a more "efficient" agriculture and the steady abandonment of little holdings by free men, while the revolution in industry brought in machine-made goods to replace the hand-made crafts. Few historians know more about this than Mr. Massingham; none have brought to their studies a greater appreciation of what was entailed in the change. Hence it is not idle to suggest that a study of his work in India at the present time would be really worth while.

The present volume is based upon a study of that great countryman and farmer, William Cobbett, who was born in 1762 and lived to see all that he stood for swept away in the foul torrent of the revolution in industry. He was a fertile writer and an untiring campaigner in the cause of Rural England, his most famous book being *Rural Rides*. Mr. Massingham starts with a study of Cobbett and of his meaning for today. He follows this with personal descriptions of craftsmen who are still maintaining Cobbett's

*The Life and Works of the Honourable Robert Boyle.* By LOUIS TRENCHARD MORE. (Oxford University Press, London. 21s.)

Novelist, essayist, theologian, alchemist, chemist and man of science, Robert Boyle was a great scientist, judged by any age. Professor More has rendered good service to literature by giving us this excellent book dealing with his life and works.

Boyle has been called the "Father of Chemistry." This most undoubtedly was a worthy title, but at the same time we should remember that he was also an alchemist; that is to say that he accepted the old doctrine of the transmutation of elements. In fact, Professor More makes it abundantly clear that Boyle was at one time convinced that he had actually solved the problem of the transmutation of gold. Indeed, so confident was he of success that he petitioned Parliament and succeeded in having the act of Henry IV, against "multipliers of gold," repealed in 1689.

In spite of this it fell to Boyle and his fellow workers to deal a mortal blow to the old régime with its mumbo-jumbo of mythology, mysticism, magic and astrology. A new spirit of reasoning was abroad, for too long had the alchemists made their experiments fit in with their own preconceived ideas.

Against a vivid background of England under the Stuarts and the Commonwealth, we get the life story of this rather staid and earnest scientist. Boyle came of a noble family, he was a son of the great Earl of Cork, and being amply supplied with this world's goods he was able to pursue his scientific studies without let or hindrance except that of indifferent health.

Professor More with practised hand gives us the whole story from childhood and early youth; through maturity to Boyle's death at sixty-five in December 1691.

The book is very complete. It may be criticised for having a wealth of foot-notes which are slightly irritating to the reader; but there is no doubt that it fills a gap in supplying the only complete life of a man who "by his achievements in chemistry won for himself a legitimate place in that dynasty of intellectual giants which began with Copernicus and included also Kepler, Galileo, Descartes and Newton." Boyle can well be said to have helped to usher in the Scientific Renaissance.

A. M. Low

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*Shadows and Other Poems.* By CHRISTMAS HUMPHREYS. (The Favil Press, Ltd., London. 5s.)

"The starved and grey futility of war" darkens not a few pages of this collection but that Mr. Christmas Humphreys has lengthened his plummet, since he published *Seagulls* in 1942, is one of the war's compensations. In these last years the poet's Buddhist faith has passed through the London Blitz and emerged clarified and stronger—more compellingly articulate. Some of the "Poems of the Inner Way" are very fine, notably "Anatta" and "One." Poems like these are Mr. Humphrey's forte. One grudges pages to his versatility. There are so many who can write as well as he of earth, so few to bring us echoes of the cadenced chanting of the marching stars!

E. M. HOUGH.

*Makhzanol Asrār: The Treasury of Mysteries* of NEZAMI OF GANJEH. Translated by GHOLAM HOSEIN DARAB, M.A. (Probsthain's Oriental Series Vol. XXVII, Arthur Probsthain, London. £1/4/-)

By the efforts of Mr. Gholam Hosein Darab, the key to the above-mentioned treasure has been put into the hands of the Europeans.

As a rule, criticism or appreciation of a literary work, whether original or an extract from various sources, demands consideration of two things, *viz.*, (1) The subject-matter and (2) the personality of the writer. In the case of a translation another factor also draws the attention of the critic to itself. Thus with regard to this translation of *Makhzan-ul-Asrar*, these three main points are to be considered: (1) The personality of of Nezami, (2) the subject-matter of the book and (3) the ability of the translator.

With these three points in view, one should admit that this book is a sort of jewel, composed of three valuable component parts—each a gem in itself; and all the three beyond the reach of my appreciation. But I have studied minutely the chapter about the life of Nezami, and compared the translation of verses one by one with the text corrected, annotated and published by Aqa Vahid Dastgerdi. This, of course, gave me immense pleasure. In fact, I met two delights at one and the same time, an experience which could only be felt, and is beyond all explanation or praise.

Gholam Hosein Darab, in this valuable work, has done full justice to the greatness of Nezami, his noble sayings and maxims of life. The fluency and smoothness of his style while translating this book, without interfering with the annotation of Vahid in his English text, is indeed admirable, especially when we consider the difficulties in translating a book like *Makhzan-ul-Asrar*. No doubt, Nezami's verses, like a clear sea, seem to be bright and fluent, and in eloquence and rhetoric its beauties are a touchstone of value and a standard of excellence, but, as Shaikh Jami himself admits, most of them cannot be grasped properly, and for their real meaning we should wait till the Day of Resurrection and then make the author explain them.

The second beauty of this work is this, that Mr. Gholam Hosein Darab herein explains fully the historical events coincident with the life of Nezami. This fact not only acquaints the reader with the relevant events of the times, but is an impressive digest of acccunts which is of invaluable importance to non-Irani readers.

Another valuable point is this, that, through the efforts of Mr. Gholam Hosein Darab—he himself refers to it in the preface—a new field has been opened to the lovers of art and literature all over the world, and especially for the English poets.

In my opinion the best encouragement and appreciation to Gholam Hosein Darab is his natural gift, with which he and people like him are endowed, so that they may enrich the treasure of knowledge by writing such literary works.

Yes, God's elect is the people's elect and popular with everyone.

S. M. SAJJADI
(TAMADDUN-UL-MULK)

# ENDS AND SAYINGS

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

Sir Mirza M. Ismail, Prime Minister of Jaipur, in his broad-based and thoughtful Convocation Address at the Sir Dorabji Tata Graduate School of Social Work, Bombay, on April 12th, coupled praise of the non-partisan basis of all the Tata benefactions with a warning against party or sectarian influence. The very essence of social service is, as he said, "a wide and eager generosity" quite antipathic to "the hatred and malice that have been in these days the key-note of our politics." Discontent, which existed throughout the world, was the mood of many in India today.

It would be a lamentable thing if the people of our country were contented, for a healthy, normal, rational and intelligent discontent is the mainspring of progress. But if discontent is not manifested in a fashion tending towards the general good, if there is no understanding, no co-ordination, then the discontent finds its expression in ways that will be injurious to progress and civilisation.

Not only were many of the working-class so affected but also students in many places were "out to fight and to destroy." There is nothing of the divine about that kind of discontent. Iconoclasm is a blind, destructive force, it can give nothing, but can only raze. The patient work of years can be destroyed in seconds. But are such demonstrations surprising when for so long the energies of the leading nations have been turned to destruction? Forces have been set in motion which are not yet spent. Meantime it is imperative to set in motion contrary forces, to demonstrate the will to justice, tolerance and brotherhood. Wild words, even wild thoughts, in these days are true poison seeds, from which wild deeds are almost sure to spring. Fortunately there are some, even in politics, to whom hatred and malice are utterly foreign. But every man of good-will must pull his full weight, if only with right ideation and considered speech, if the bark of our hopes of freedom with stability is not to founder in the back-wash left by the passing of the man-of-war.

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Many five-year-old's doubtless saw the devastation wrought by drought upon Wisconsin farms in 1932. In one, the sight awakened something, and then and there she vowed herself to a scientific career. At the age of seven she was raising chickens; at nine she gave her first lecture on parasitic diseases of poultry; at twelve she began, in school vacations, answering calls for diagnosis and advice from poultry breeders in different parts of the State.

"Heredity," that almost unknown quantity so often vainly invoked to explain individual psychological and mental traits and aptitudes, conspicuously fails to explain Doris Gnauck's career, described by Luby Pollack in *Collier's* for 23rd February. On neither side of the family have there been, so far as is known, any farmers or poultry breeders. Yet eighteen-year-old Doris Gnauck, now a student in the State

University, is a chicken fancier and a non-professional authority on poultry-breeding, with a State-wide reputation.

The infant prodigy, even more strikingly than the mature genius, challenges materialistic explanations. The small slave boy, Blind Tom, with his innate ability to play the piano; the child Mozart demonstrating his acquaintance with orchestral score; Horace Greeley, later a famous American editor, reading aloud before the age of two, without having been taught even his ABC's, the young mathematical marvels, the child chess wizard, and how many more! How account for any of these except in terms of memories and skills, somewhere, somehow acquired and brought over from a prior life on earth?

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The proposal for compulsory military training has aroused liberal thinkers of the United States to the defence of democratic values. Several University Presidents have declared in a published statement that "military training offers no real solution to national problems of education, health, or responsible citizenship in a free society." Mr. Arthur E. Morgan, long President of Antioch College and more recently Chairman for five years of the Tennessee Valley Authority, writes incisively in the February *American Mercury* on "Conscription and the West Point Mind."

West Point is, he charges, "an anti-democratic outpost....West Point should be Americanized before it Prussianizes America." Not only are the morals and the habits commonly formed in the Army and the Navy not uplifting. The spirit of blind obedience and arbitrary power fostered by training of the West Point type is claimed to be fatal to the initiative and "self-directive freedom" on which democratic advance depends. "By tradition, outlook, training, and on the basis of its record," he declares, the Army is not qualified to devise a programme which will take account of the total national interest.

Is not indeed what is needed, not by America alone but by all countries, that which he urges on the U. S. A., to "study most carefully the conditions necessary for peace, not only the conditions necessary for waging war"?

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The menace of Roman Catholicism to human freedom is bluntly charged by Mr. Archibald Robertson in *The Rationalist Annual* 1946. Those, Mr. Robertson says, who deplore attacks on the Church of Rome as fanatical and intolerant "do not know what they are talking about. The Catholic Church is not just one of many religious denominations." In the Middle Ages it had vast power and wealth and it has never acquiesced in equality of status as a system of thought with other faiths.

> Religion for it is not a private matter.... The Church lays down faith in its dogmas as a duty, anathematizes liberty of conscience, and defends to this day the right to punish heresy with death.

Powerless to persecute without the support of the secular arm, its policy, Mr. Robertson assembles evidence to prove, was consistently favourable to Fascist rule in Italy. Mussolini restored the temporal power of the Pope in 1929 and reinstated religious teaching in the schools. Not surprisingly, the Church did not condemn Italy's cowardly attack on Abyssinia. It withheld its fulminations against Nazi excesses until after the death of Hitler, who,

having been baptised a Roman Catholic, could have been excommunicated, but was never even censured by the Church in his lifetime. As complaisant as the Roman Church was to Fascism, it has, Mr. Robertson charges, been consistently hostile to Socialism and especially to the Soviet Union. The Roman Catholic Press refers constantly to the Soviet Government as "'the anti-Gods' for all the world as if God were menaced with assassination and needed police protection." Is the explanation of the agitation against the relations of Russia and Poland to be found partly, as Mr. Robertson suggests, in the fact that "the Catholic hierarchy invariably considers itself persecuted if it is not allowed to persecute"? "Catholic Propaganda and the World War" is not a reassuring article.

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Has the new psychology represented "gain to the imaginative writer and only gain?" The question is raised editorially in *The Times Literary Supplement* of 16th February. It is conceded, by the critics who would answer in the affirmative, that some great writers of the pre-Freudian age, *e. g.*, Shakespeare, Emily Brontë and Hermann Melville, were "subconsciously aware of the subconscious." But added richness and depth are claimed to have been added by psycho-analytical theory to the creative writer's output. To the *Supplement* editor's mind, the art of the novel has, rather, been stultified by the attempt to substitute schematisation of the workings of the mind for the "imaginative insight which almost always works on the subconscious level." He claims that psychological science, with the burden of self-consciousness it lays upon the writer, "always threatens to carry the portrayal of human nature into mechanistic regions and towards the negation of life," towards, in short, imaginative sterility.

There is pertinence in the old jingle:—

> The centipede was happy quite until the frog for fun
> Said "Pray, which foot comes after which?"
> She lay distracted in the ditch,
> Considering how to run.

This is a real danger from the new psychology, and it is not confined to the writer. Psycho-analysis, by dragging the subliminal into the focus of consciousness, not only awakens sleeping dogs that popular wisdom recognises may better be let lie. It also must enormously increase self-centredness, already, in all conscience, strong enough in most!

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"Great days are coming to our country. Let us be ready for them," wrote Sir Mirza M. Ismail, Prime Minister of Jaipur, in a statement issued to the press March 23rd, in which he urged the need for positive amity between the two great Indian communities and the desirability of equal partnership in the British Commonwealth of nations. Particularly timely was the note he struck about our need for readiness to meet the future. Are we ready?

There has been too little talk of preparedness to measure up to our imminent responsibilities. In the clamour for just rights the still, small voice of duty has been shouted down. Are we ready to wield wisely, competently, justly, the power now on the point of being given us? The recent indiscipline in the forces, the irresponsible talk of popular idols and their unthinking

followers, the shocking excesses of mob fury in the urban riots and the dark stain of the Black Market on our escutcheon—these are ominous portents. The habit has become ingrained of blaming all our difficulties on the foreign rule. We need to dust our mirrors. Is it the British who today are bleeding India white, piling up illegitimate profits while the masses face starvation?

Our long struggle for freedom seems almost over. In a tug-of-war, unless the winning side has a firm footing, the sudden ceasing of resistance sends the victors sprawling. It is probably too late for even eleventh-hour formal preparation for assuming the reins of government but, the moment Indians have the power, steps must be taken to raise the general level of administration and of statesmanship towards that on which the very few now stand. There must be Institutes of Political Science for intensive courses and Schools of Government in connection with our Universities. But even more than these we need—and this we need not wait to set about—the stiffening of moral stamina that shall stand like a rock against corruption, against malfeasance and against the exploitation, official or private, by Indians, of Indians or others.

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The day is past when the white man can hope to put the Negro "back in his place." The Negro's place is by the white man's side.

This, Mr. H. A. Overstreet writes in *The Saturday Review of Literature* for 9th February, is proved with utter clarity by two recent books: *Marching Blacks* by the Negro Congressman, Mr. Adam Clayton Powell, Jr., and *Negro Labour: A National Problem* by Mr. Robert C. Weaver. The latter furnishes the economic confirmation of the former's more militant picture of exploitation.

Mr. Powell rightly sees the American Negroes' struggle as part of the world fight for freedom. Every right-thinking individual must deplore the undermining of America's free institutions in the name of white supremacy; the battle even for the Negro's right to fair employment practices is not yet won.

It is the dignity of man that is affronted in injustice shown to any man or any race, and whether in America, South Africa or the long-suffering East.

But none can read without misgivings of the race solidarity which Mr. Powell claims has been achieved in his country. The "mass Negro" holds power but also menace. One of the greatest evils that could overtake our wretched world would be a general hostile alignment along lines of colour.

Fortunately for the future, however, Mr. Powell's book makes it plain that even in the U. S. A. the Negro does not stand alone. A growing number of whites, who stand today for the ideals for which their country has traditionally stood, are marching at his side, making his crusade for justice and democracy their own. Principles, not pigment, are the issue for sane men.

# 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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## WOMEN AND INDIAN VILLAGES

[ **F. L. Brayne,** I. C. S. (Retired), has been Commissioner for Rural Reconstruction in the Panjab and has done most excellent work for the uplift of Indian villages. He is the author of *Better Villages, The Remaking of Village India* and *Socrates in an Indian Village.* These works should be in the hands of every educationist and reformer in India. In this essay he not only envisages the work for village women, to be done mostly by women, but also draws a most attractive picture of what can be achieved by proper self-education and patient striving by Indian youths of both sexes. It is a fundamental and vital question which an able, sincere and experienced labourer in the field of village uplift examines here with clearly thought out plans lucidly presented.—ED. ]

Twenty or more years ago, the Belgian Minister for the Interior read a paper before the International Institute of Agriculture at Rome and convinced a rather sceptical audience that, in a country of peasant farmers, the housewife was responsible for at least two-thirds of the important things of village life. This is logical and should be obvious in all countries and certainly in India. The man has three things to do: (1) Conduct his farming or his handicraft efficiently and bring home his earnings; (2) keep the village clean; and (3) keep the peace.

The housewife does most of the rest. She is responsible for the balancing of the domestic budget, for the clothing and feeding of the family, the upbringing of the future citizens and the making of a nice home. *The home is the centre of the nation and the woman is the centre of the home.* If her home and family are healthy and happy, and her children well-trained, the nation will be free from crime, peaceful and happy.

One of the greatest obstacles to progress in India is the waste of money which should either be put by in savings for the general development of the country or be ploughed back into farm, industry, home, health and education. Instead, it

is lost in litigation and faction, in extravagant social ceremonies and in gold and silver ornaments.

Between 1890 and 1930, about 2,000 crores of rupees left India to buy silver and gold. Just think of the increase in India's wealth, health and well-being if all that money had gone into wells, orchards, workshops, better homes and better villages or had been available for canals, railways and industries. But no, the women wanted ornaments, and ornaments they got—plus ill-health, poverty and squalor.

I have addressed many meetings of men, and I have suggested simple and obvious social reforms. But although they all agreed with me about their desirability, they would never promise to put them in force, because they knew they must consult their wives first. We men are very brave outside our homes, but we know who is the master of the home. *Custom and tradition are in the hands of the women and it is their sanction which is required before any change can be made.* The Nani and the Dadi (Grandmothers and mothers-in-law etc.) still have great power in the home. We train boys and we train men and they all slip back—because we have forgotten to train their wives, mothers and sisters, and it is they who are really responsible for the new things which we wish to see established in the homes of India.

Reformers say that villagers want only better cattle, better crops, freedom from debt and so on. They laugh at the idea of giving villagers radio, pictures and culture. They say that all the villagers want is bread. A more disastrous mistake was never made. Better farming, better sanitary measures and all the other things are only means to an end. The end is better and healthier homes but, as all these things require much work and sacrifice, a very strong incentive must be provided before the villagers will do this extra work. Moreover all this work will be impermanent if it is done for its own sake alone and not for the sake of achieving a higher standard of home life.

We have, therefore, to inspire the villager with the ideal of a better home and for this purpose, along with better crops and so on, we must provide a very strong cultural motive—nice homes and happy, healthy children. The neglect of this important psychological fact has been the main cause of the slowness of our progress and of our complaints of the villagers' apathy. Of course the villager is apathetic; until he has good reason why should he work and save and scrape? Give him ideals which he understands and appreciates and he will never stop working. The Eastern proverb still holds good: "Man shall not live by bread alone."

But where must the ideal of a better home be implanted? Why, in the *gharwali*, the housewife, of course, as she and she only is responsible for the home and it is the neglect of the welfare and training of the women that has caused such

stagnation in all uplift work.

Until the women can teach their children clean and regular habits, self-control, self-respect and the fear of God, how can we hope for any lessening of the curse of litigation, false evidence and bribery? How can we get good citizens with high standards of honesty, work and craftsmanship? How can we start a savings movement, without which India can have neither social security nor the capital for the development she needs, until the mothers can teach the first lessons of thrift and self-denial to their little children?

All the post-war plans for India are aimed at raising the standard of living of the people, but unfortunately the present plans include no direct attack upon the standard of living. They are only concerned with creating an environment—economic and hygienic—in which a rise in the standard of living will be possible.

*The standard of living is the standard of the home. All plans, therefore, must start from and be built round the home. What do we want the home to look like? Having settled that, how can we make a hundred million homes look like this dream of India's ideal home?*

To raise the actual standard of living we must first make up our minds exactly and in full detail what we mean by a higher standard. We must then bring that picture to every home in the land. The men must be so inspired with the beauty of the picture that they will do the working and planning, both individually and co-operatively, and the saving and scraping, necessary to achieve the new standard.

But the home is in charge of the women. The best the men can do is to produce the raw material and the money and create the environment in which the women can make their homes perfect. The women, however, are at present in complete ignorance of what can be done to improve home and health. This means that our first and basic plans must be for the proper education of the girls and for the domestic training of the grown-up women who are too late for school life. This means a network of domestic training schools, provincial schools for the training of staff, and district tahsil and taluk schools for those women who can spare the time to come for short courses. For those who cannot leave the village are needed touring teams of trained women, spending a month in one village to teach the women the elements of home work and then going on to another village, leaving behind them a Co-operative Women's Better Homes Society to consolidate and continue the work.

Every school and college must teach domestic work and every degree and diploma, for whatever subject, must include a very practical domestic test which no student can avoid. If ever girls' education is to be general India must follow the rest of the world and make the village school co-educational up to the lower middle standard, with

female as well as male teachers. And to ensure that the girls shall have their fair share of what education is available, the boys must not be allowed to outnumber the girls by more than an agreed percentage.

Medical and maternity aid goes without saying. At present there are practically no women doctors in the village and maternity arrangements are best left undescribed. The women must have their Co-operative movement, staffed with women from Provincial Registrar to village worker. And of course the women must have a welfare service of women with staff at all levels from the village to the seat of Government.

To do all this work will require an army of trained women which will take years to collect and train. But until it is done India will not take her proper place among the nations of the world.

Meanwhile our plans must create the environment in which health, happiness and prosperity are possible. The large-scale planning we need not touch upon. That is all necessary and must be carried out, but it will fall flat and fail of its purpose unless the intimate domestic environment of every family and of every hamlet is so improved that the people can appreciate the value, and co-operate in the execution, of the large-scale planning.

To effect this improvement requires an intensive programme of simple homely "uplift." This will cost little in cash but will require the greatest enthusiasm, initiative, co-ordination, drive and sincerity from the very top through all classes of officials and non-officials down to the humblest villager and the pettiest public servant.

The programme will transform the village. It includes ventilators, improved cooking ranges with chimneys to take away the smoke, hay-boxes to take the place of dung-cake fires, flowers in the little compounds, paved and drained streets, improved wells, providing pure water and comfortable sanitary surroundings. All waste water from home, wash place, well and place of worship will run to patches of vegetables, flowers and fruit-trees. Manure pits, properly sited, will be dug and used, and a simple type of latrine constructed for women and children as well as for men.

The uplift programme must be "sold" by a publicity campaign on a scale hitherto undreamt of, using every device and method, ancient and modern, Eastern and Western, and it must also attract and teach the women as well as the men. The radio programme, for instance, will include a women's hour; the village picture paper will have a women's page. There will be Girl Guides, as well as Boy Scouts, a Co-operative Women's Institute, touring lecturers, cinemas and magic lanterns. All shows and exhibitions will have a women's section. The women will be taught exactly how to run a home, make and mend clothes, bring up and train children, just as the

men are taught farming and animal husbandry. And just as the men have village guides to teach them the simple things they should know and to serve as a link between them and the departmental officials, so will the women have their female guides, one for every 1,000 homes, to bring the gospel of a healthier, happier life to them and their children and to link them with the Women's services.

This is how the country must be prepared for the big plans to come, and this is how the people, women as well as men, must be inspired to do the hard work and to undertake the self-denial without which the villages of India will never become the lovely places they should be and the happy homes of healthy, prosperous citizens.

What is the alternative? *What will happen if we continue to try to develop India by "men only,"* neglecting one half, and that the more important half, of the population? The answer is failure and frustration and the continuation of the present lop-sided system whereby one wheel of the chariot of progress is firmly locked and the chariot goes round in circles. Every generation, instead of starting where the last left off, will start from the base line, because the mothers have learnt nothing new to pass on to their children.

There is an even more grim fate in store for us if we continue to neglect the centre of the home and therefore to prevent any real rise in the standard of living.

The problem of post-war development in India is a race between the rising tide of population and the standard of living. Can the standard of living be raised so quickly and so high that it will seriously affect the birth-rate—as it invariably has in other countries—before the increasing population swallows up all possibility of raising the standard of living?

This race should have started after the great War but, although one competitor, the population, was already running strongly, the other did not even begin to train. Economic improvements were made but it was not realised that *economic improvement by itself will not raise the standard of living.* Increased wealth brings luxuries and extravagances and vices in plenty, and undoubtedly a partial rise in certain standards, but it requires very careful planning and not a little discipline and self-sacrifice to raise the general standard of living and, having raised it, to maintain it at its new level in spite of the up's and down's of agriculture and industry.

The standard of living is the standard of the home and the standard of the home is the standard of the woman in charge of the home. If, therefore, we want to raise the standard of living, the health, comfort, education, training and happiness of the women must be given first as much attention as large-scale planning. As long as the homes of the common people remain as they

are and the women live and produce and bring up their children in their present conditions of ignorance, discomfort, ill-health, suffering and squalor, so long will the standard of living be low and the increasing population continue to reduce the possibilities of improvement.

F. L. BRAYNE

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# MORAL VALUES

A new world is arising, but what kind of social order it will show forth depends on the builders. One fact is ominous: Moral principles are not valued at their true worth; and arrangements, pacts and treaties are made in terms of money, raw commodities, oil and rubber. Moral principles are creators of peace, order, rhythm; material things are wombs of war unless valued as the mere appanages of the moral order which they truly are.

The ancient doctrine of Maya teaches that things are illusory when the values given to them are inaccurate; it is wrong to overvalue things as the ordinary world does; it is equally wrong to undervalue them, as false pietists and ascetics do. "The soul of things is sweet," taught the great Buddha; non-recognition of that soul turns the world sour or bitter. At important international gatherings there is an ove-remphasis on material things and the standard of living so much talked about is considered from a very materialistic point of view.

There is, however, an undercurrent of moral force working and we must never lose hope that its leaven will raise the whole level of perception. One factor which confuses the common mind is the mistaking of creedalism for religion. Not from church or synagogue, from temple or mosque will the Moral Voice arise, nor must we mistake the voice of the masses for the voice of God. There are, nevertheless, numerous human hearts lighted by moral fervour and knowledge of the right, and on them we must rely. When that heart of the race speaks clearly and unequivocally race deliverance will be at hand.

# LIBERTY TO LIVE

[ Many of our readers must remember with appreciation **Shrimati Lila Ray's** admirable study of the implications of Gandhiji's spinning-wheel, which appeared in our October 1944 issue under the title "'According to His Work.'" She brings to this study the same lucid perception of essentials, the same sureness of touch, painting against the clearly sketched ideological background, historical and present, Gandhiji's economic solution in its fundamental simplicity and promise.—ED. ]

Mutable and various are the ways of men, diverse and multiple the institutions whereby they seek to secure their liberty to live. The assumption that capitalism and socialism with their corollaries, fascism and communism, exhaust the possible social arrangements betrays little faith in the ingenuity of the human race and a lamentable ignorance of its many-faceted history. Pushing aside these great popular placards for the moment, let us look carefully at what lies behind them. There is less consistency in the societies they purport to describe than partisan observers would have us believe. Social aristocracy, political democracy and economic plutocracy creak uneasily together in England while in America social and political democracy are combined with economic plutocracy. Social democracy with political and economic oligarchy forms a new pattern in Russia. The fascist pattern in Germany was economic plutocracy and political oligarchy with only partial social democracy. In Italy we find social aristocracy, political oligarchy and economic plutocracy. The French arrangement resembles the American. In India we have social aristocracy (inclusive of racial) with political and economic oligarchy. If we carry our investigations farther, examining the structures of the great civilisations of the past which have perished, like those of Greece and Rome and Egypt, or that have survived, like those of India and China, and go afield with the anthropologist as well, the variety and richness of human institutions will both bewilder and delight us.

Yet only a few of the possible social patterns have been tried, for such experimenting must of necessity be carried out over long periods of time. Arrangements are tested slowly and rejected or preserved as their inadequacies and their merits reveal themselves. Through family, tribe, clan, race and nation, through matriarchy, patriarchy, polygamy, monogamy and polyandry, through chattel, serf and wage slavery, through theocracy, democracy, autocracy, aristocracy, bureaucracy, plutocracy, oligarchy, monarchy and anarchy, man has striven and is

striving to find a satisfactory way of securing his liberty to live and the institutions that best preserve it. Through all these mutations the anthropologist discerns man to whom nothing *human* is foreign. Present everywhere are the basic traits of the psychic make-up of the human being. Apart from specific cultural baggage man is not different from what he was thousands of years ago. His culture is only the apparatus by which he fits himself into his surroundings in order to live. All that he has ever said, done, thought or made has been built on the impulse to live. Singly and collectively he has consistently sought what is of the greatest interest and value to himself—life and liberty.

What do we mean by life and what by liberty? Life, I think all will agree, is not something static and tangible that can be done up with ribbons and presented by the state to the individual in a neat package along with a pamphlet of instructions as to how to make the best use of it. Watching it in the home, field and laboratory we realise it is a process of growth, outward and inward. Inwardly and outwardly the activity of the living thing under observation expands. Under favourable conditions the point of maximum expansion advances and this is especially true of inner growth, for the inner man, possessing greater plasticity than the outer, consequently has greater potentialities. Inner growth is not circumscribed like physical growth. It attains its point of maximum expansion only when man attains the maximum mastery in the exercise of his human powers, when he has liberated himself from all disabling limitations and freed himself from his own incapacities, in *mukti*. For the destiny of man is, not illogically, manhood. Only when we have achieved it can we think of becoming supermen or anything else. It is not as easy as one would think.

Life, we have said, is a process. A process must have an object, a purpose. We cannot pass from one state or place to another without going through a process of getting there. Similarly we cannot pass through a process if there is nowhere to go. Then what is the object of the life process? Or, in other words, what do we live for? What do we hope to become or to get that makes life worth living? We hope to become and to possess what seems to us desirable. No one is more interested in our own well-being than we are ourselves. No one cares more whether we live or die. And no one, in the full possession of his senses, deliberately seeks or desires what he knows to be injurious to himself. Even ascetics and martyrs who voluntarily undergo great suffering derive the strength to do so from the vision of a greater good to which they hope that their endurance and their fortitude will bring them. And the most ordinary man and woman, as Mill says, has means of knowledge with respect to his own feelings, desires, needs

and circumstances immeasurably surpassing that which can be possessed by any one else. That all men want the good or what they find good is a hard, inescapable fact. This puts us in a position to define life. We can now see it as the process of realising and expanding our latent powers (our growth potential) in the pursuit of what we perceive to be good.

What then is liberty? Obviously, it is the freedom to choose the way of life which suits our purpose and by following which we can live and grow according to our human nature. "It is essential," writes Joad in *Liberty To-day*, "that the individual be allowed freely to choose for himself the kind of good life in pursuit of which his nature will find its appropriate fulfilment. There is not one good life for all." Man's ideas of what is good and what is not, his powers of discrimination and judgement, evolve through trial and error. The freedom to make mistakes is as vital to his development as any. Corrigibility is a distinguishing *human* characteristic, stemming from man's power of delaying and modifying his reactions, the source also of his ability to learn and to think. Merely to do and die is not manly; to question why, is.

Liberty is usually defined in negative terms as the absence of restraint. It is thought of as an elaborate code of rights, natural and civil. The very conception of "rights," as Tom Paine made clear, is negative, for it assumes an antecedent act of usurpation by which the sovereignty that vests in the associating parties has been misappropriated. That sovereignty has to be recovered from the usurpers by persuasion or by force, piecemeal or entire. The pieces are called "rights." Too often they are sops thrown to the many-mouthed mob.

Now liberty does not exist in what is usually described as a state of nature. One man working alone to supply all his needs has no liberty for he has no choice of a way of life. Robinson Crusoe had either to live as he did or to die. In a less congenial climate he could not even then have survived long. Only the existence of the human world enables the anchorite to scorn it.

When two work together, a measure of liberty is won. A man may content himself with hunting, a woman with cooking. The necessary labour is also accomplished in less time and both parties gain leisure. That is important, for the twenty-four hours of the day cannot be lengthened or shortened at will and what we achieve by way of civilisation must be achieved in that short span of time. When a hundred people work together all of them individually gain proportionate liberty. All men need not hunt nor all women cook. Some can build houses, some can spin and weave. Some can carve, some can write, some can plough. Some can cook *and* sing, build *and* hunt, for more work is accomplished in less time and each member of the community

has individually more leisure.

The primary purpose for which men associate is thus seen to be liberty. They cannot have it unless they live in association with each other. Even freedom of speech is impossible without someone to speak to. *Each man finds in other men not the limitation of his liberty but its realisation.* Man does not enter society to be less free than he was before but to gain liberty and to secure that liberty. Human life is maintained by reciprocity, not by destruction; the wider the reciprocity the greater the liberty and the richer the life. There is no inherent or irreconcilable conflict between the individual and the group.

Lord Acton said that liberty itself was the end of all government. To say that any people is not fit to be free is to say that they choose to go unclothed, to die of starvation and diseases bred of starvation and to see their children naked and dying of starvation and diseases bred of starvation. It is to say they prefer to go without medical aid and without education, that they prefer poverty and death to prosperity and life. Does any one dare say that those who died in their hundreds of thousands in the Bengal famine of 1943 and in the Nazi concentration camps died because they were free to live?

"Your President," said Gandhi to Louis Fischer in 1942, "talks about the Four Freedoms. Do they include the freedom to be free?"

*The problem is to find a form of association which will actually make the free development of each the condition of the free development of all, which, while securing to each that freedom, will defend it and protect him with the whole common force.* Such is our world that the obvious, right, simple thing appears to be the most difficult to accomplish. Tom Paine wrote bluntly, "...make governments what they should be and they will defend themselves." The defence question is much exaggerated. People are easily quietened by it into the acceptance of something less than their due. The atom bomb makes no fundamental difference. It is only a question of degree. The game is the same though the stakes have been raised. Where and when the community is the realisation and fulfilment of the individual liberty of each of its members, men will voluntarily defend it with their lives and brains. Where the community is not that, conscription and a standing army and atom bombs will be necessary.

The community has always represented the liberty of some of its members and they have been its defenders. Where large armies are needed they provide the commanders. The number has varied with the social pattern, being smallest in despotism and largest in democracy, smaller in aristocracy and larger in oligarchy. In none of the great modern societies do all have liberty. Partial liberty cannot content any people permanently. Monarchy,

aristocracy, oligarchy and the rest, where and when they have existed, have been tolerated not because they were good in themselves but because at a historical moment they may have happened to be the lesser of several evils. In their inception they have been arrangements for mutual protection but have hardened into tyrannies on the one hand and slaveries on the other, replacing liberty by licence, duty by privilege.

Democracy, which is the nearest we have got to the solution of our problem, is regarded by many as a failure and other expedients are being sought. Political democracy has not worked as well as expected chiefly because it has been combined with economic plutocracy, having been instituted at a time when people had not become as conscious of the working of economic forces as we are today. Now we know economic plutocracy and political democracy are incompatible. The assumptions behind them are contradictory. The contradiction can be resolved either by the suppression of democracy or the supersession of plutocracy. The first means political retrogression, the second, an economic revolution involving the abolition of capitalism. Fascism rescued capitalism from the dilemma by suppressing democracy and keeping economic relationships unchanged. Communism changed the economic relationships from those of a plutocracy to those of an oligarchy and suppressed political democracy as well. For the dictatorship of the proletariat *is* a dictatorship, the dictatorship of an oligarchy. It was regarded, by both Marx and Lenin, not as desirable but as unavoidable in the transition to a classless society. They overlooked the fact that no dictatorship ever dare abdicate. In England socialism is now attempting to pass from a plutocratic to an oligarchic economy while retaining political democracy and social aristocracy.

Another attempt at a solution is being made by Mahatma Gandhi. His approach to the problem, aimed likewise at the supersession of plutocracy, is very different. Reviewing the history of feudalism Lord Acton wrote: "When men found a way of earning their livelihood without depending for it on the good-will of the class that owned the land, the landowner lost much of his importance and it began to pass to the possessors of movable wealth." Now when men find a way of earning their livelihood without depending for it on the good-will of the class or the state that owns the instruments of production, the capitalist and the state will lose much of his and its importance and that importance will begin to pass back to the producers. Gandhi has found it. Lenin, acting on the suggestion of Marx and Engels, converted plutocratic ownership of the means of production into state ownership. But that ownership became important only when instruments of production attained a size and a price that precluded their ownership and

operation by individuals or small groups. The capture of the state assumed overwhelming importance when it came to mean the capture of the ownership of the means of production.

*Gandhi's procedure is to put into the hands of men instruments of production that are small, light, cheap and as efficient as modern technical knowledge can make them, which they can both operate and own, thus transforming mass production into production by the masses, the proletarian into the independent producer, incidentally abolishing the labour market.* This way a point can be reached when capitalists will find themselves with large unprofitable holdings on their hands, and most of their importance gone. The present crisis in world society will have been bypassed. The state will shrink to its normal size, its pathological swelling will subside. Its normal healthy function as the servant, not the master, of man will be restored. This is the "withering away" of the state which Marx desired and Lenin hoped would come to pass, how or when they did not and could not know. One thing is certain. It will be, in the words of Gandhi, "infinitely superior to anything we have now." It is economic democracy. With social and political democracy, it makes a new social arrangement, completing the democratic pattern. Call it "total" democracy if you must. It is not totalitarian. Let us see how much nearer it brings us to our goal, to what extent it can make man, not money or land, the measure and master of all things.

LILA RAY

## A NEW WORLD

"Our materialistic confidences have betrayed us," writes Ralph Tyler Flewelling editorially in his Winter 1946 *Personalist* (U. S. A.) "Dead Worlds" is his theme—"the world of security," "the world of national isolationism," "the world of segregated races, religions and cultures" and, "most tragic of our dead worlds... the lost world of faith."

"Faith in righteousness, justice and truth as the fundamental realities of human relations" has yielded place to the belief that peace and prosperity are matters of social organisation, of universal education, of full employment, of higher living standards.

We need to turn from faith in synthetic products as the sources of a new world, from washing machines, automobiles and helicopters on every roof, to the certainties which make living endurable and worth while.... In face of everything to the contrary there must come new faith in the intrinsic worth of man, a new faith in peace, in righteousness, and in God.

"A great resurgence of moral integrity" is indeed the need but it will never come so long as men look on themselves primarily as makers and users of gadgets instead of as Gods in the making. "Where there is no vision, the people perish."

# THE ORIGIN AND ACHIEVEMENTS OF MUSLIM THOUGHT

[ **Prof. M. M. Sharif,** M. A. ( Cantab. ), Chairman of the Department of Philosophy in the Aligarh Muslim University, presided over the Trivandrum Session of the Indian Philosophical Congress late in December 1945. We are privileged to give our readers the following extracts from his most interesting presidential address. The first Muslim to preside over that Congress, Professor Sharif did well to make clear to his brother savants, meeting in, to quote his words, " the land made sacred and holy in the past by the birth of Saṃkara, " the distinguished contribution of Islamic culture to world thought. From mutual understanding springs mutual appreciation ; from mutual appreciation, mutual respect ; from mutual respect, mutual regard ; from mutual regard, true unity.—ED. ]

In the early part of the seventh century, A. D., a new spring of thought burst forth in the deserts of Arabia and soon swelled into a sea seething with life. It was Islam. We are not just now concerned with the life of the Mussalmans in their days of glory. For our present purpose what we want to study, and that too very briefly, is their contribution to the development of thought.

The remarkable impetus that the spirit of Islam gave to knowledge came direct from the *Quran* and the sayings of the Prophet of Islam. The *Quran* teaches man to reflect on the phenomena of nature and the laws they imply. It bids him ponder over the mysteries of death and birth, growth and decay, of men and nations, and to contemplate the beauties of the soul more than those of sense.

Coming to the sayings of the Prophet, " Seek knowledge from the cradle to the grave " and " To listen to the words of the learned and to instil into others the lessons of science is better than religious exercises. " No wonder that the Mussalmans drank deep at all the fountains of knowledge which they reached in their forward march to progress !

The first of these fountains was Syria. Before the advent of Islam, Hellenistic philosophy had passed from Greece to Alexandria and from there it had spread to Syriac centres of learning, Antioch, Nisibis and Chalcis.

Then, in the middle of the sixth century A. D., Mar Ahba, a convert from Zoroastrianism, established a school at Seleucia like the Nestorian ( heretical Christian ) school at Nisibis and a little later the Persian King, Nawsherwan, who had offered a home to the ejected Greek philosophers when the Byzantine emperor, Justinian, closed the schools at

Athens, founded a Zoroastrian school at Jundi Shapur. Here not only Greek and Syriac works, but also Indian writings on philosophy and science, were translated into Pehlavi, and both Indian and Greek systems of medicine were taught and developed.

Besides these, there was a school at Harran, established since the time of Alexander the Great, where Greek Paganism and Neoplatonism as formulated by Porphyry continued to live a rather secluded but intellectually vigorous life.

These several schools did not produce many philosophers or scientists of outstanding merit or books of lasting value. But they kept alive an intellectual tradition which offered a rich soil for the production of outstanding men. And when the seed was supplied by the spirit of Islam, such men were produced not by the dozen, but by the hundred.

The rise of Muslim thought began with a period which, though rich in original thought, was chiefly marked by translations from Sanskrit, Persian, Syriac and Greek. So extensive was the range of Arabic translation of philosophical and scientific classics that within eighty years of the establishment of Baghdad the Arabs were in possession of the greater part of the works of Aristotle, including the spurious Mineralogy, Mechanics and Theology, which last was actually an abridged paraphrase of the last three books of Plotinus's *Enneads*, some of the works of Plato and the Neoplatonists, the important works of Hippocrates, Galen, Euclid, Ptolemy and subsequent writers and commentators and several Persian and Indian writings. All this was taking place in the Muslim world when Greek thought was almost unknown in the West. Says Hitti:—

> While in the East al-Rashid and al-Māmūn were delving into Greek and Persian Philosophy, their contemporaries in the West, Charlemagne and his lords, were dabbling in the art of writing their names.

Education spread in the Muslim world with electric speed. The Muslims received from Alexandria, Syria and Persia an old tradition, but passed on to Europe an entirely new tradition, not only old but also new sciences, new studies and a vast store of knowledge.

It is but natural that geographical proximity should lead the flow of water from a higher place to a lower one. This analogy holds good in the case of thought. India was on the same intellectual plane and in certain respects on a higher plane than the Islamic countries in the eighth and ninth centuries and therefore streamlets naturally ran out or distributories were dug out to take modes of thought from India to the world of Islam. But the West, being geographically nearer the Islamic countries than India and being in the Middle Ages on a very much lower spiritual plane, was simply flooded by Muslim philosophy and science.

The Muslims learnt mathematics from the Hindus, philosophy from

the Greeks, astronomy and mathematics from both, and after making remarkable developments passed them on to Europe. They had among them the greatest encyclopædic writers of history and geography and were the founders of sociology and pioneers in the natural sciences.

Although the Muslims did not originate philosophical thought as they originated scientific enquiry, some of their achievements in this field were most remarkable. They were acquainted with Hindu philosophy, were masters of Greek thought, and their speculation was deep and extensive. They paved the way for further speculation and opened the door for the European Renaissance. This indeed is their chief claim to fame in philosophy. From the point of view of their attitude towards reason and revelation, Muslim philosophers can be classified into three main groups: (1) The scholastics, (2) the mystics and (3) the rationalists. The scholastics again fall into two groups: (a) The rationalist scholastics and (b) the orthodox scholastics.

Muslim philosophical thought began with the rationalist scholastics or Mutazilites. Broadly speaking, their position is: Both revelation and reason are the sources and criteria of knowledge and therefore they must be in perfect harmony. If there is any inconsistency between them, revelation must be tested by logic. The universe is not eternal. It had a beginning in time. God is one. He is eternal. He is not anthropomorphic. Man has free-will and is responsible.

The orthodox scholastics called the Ash'arites held revelation, intuition or inspiration to be the only source of knowledge; reason has to submit to its pronouncements. The fleeting nature of things shows that they consist of atomic substances, monads. All change is due to their coming into existence and dropping out again. In themselves they are changeless. All causality lies in the Divine will. Existence is not a quality of things, but is the very essence of reality and God alone exists. The rest are all phenomena. From Him both good and evil proceed and no law can limit His action. Man, according to this school, is determined and all his actions flow from the Divine will.

The chief thinkers of the school were al-Ash'ari, Abū Bakr Bāquilāni, Imāmul Haramain, Shahrastāni, al-Rāzi and al-Ghazzāli. The last-named—though not the greatest, certainly the most original of all Muslim thinkers—is a link between the orthodox scholastics and the mystics. He was the head of the Nizāmiyya College of Baghdad near the end of the eleventh century.

Al-Ghazzāli's thought anticipated the main features of the entire philosophy of the West from Descartes to Bergson. It is difficult to believe that Descartes did not know al-Ghazzāli's general position and was not influenced by it through the Latin Scholastics, whom beyond

question he must have read. Exactly like Descartes, he begins with describing how in vain he interrogated in his mind every sect for an answer to the problems that disturbed him and how he finally resolved to discard all authority. Exactly like Descartes, he comes to his conclusions by a study of his own self. Only Descartes' starting formula is "I think, therefore, I am," while his formula is, "I will, therefore, I am." Both Descartes and Spinoza follow almost verbatim al-Ghazzāli's derivation of the negative and positive attributes of God from the concept of necessary existence. Again the distinction made by Descartes, Spinoza and Galileo between the infinite (that, the part of which cannot be expressed by any number or measurement) and the indefinite (that which has no limit) is exactly the same as that made by al-Ghazzāli and Avicenna. Spinoza's idea of substance is the same as al-Ghazzāli's idea of God. Like Kant he distinguishes between phenomena and noumena. He anticipates Schopenhauer and the other voluntarists in holding that not thought but will is the fundamental reality, and Bergson in making intuition the source of knowledge. It was the Protestant revolt that freed the West from the grip of this great man's intellect, and in the East, having conquered all rival thought, it has even to this day a hold too tight to allow any fresh movement.

The third school of Muslim thought is that of the mystics. They fall into two groups: (a) The theistic and (b) the pantheistic mystics. In the earliest Muslim mystics the influence of Neoplatonism, Neopythagorianism and Christian Gnosticism is marked. Many pantheists were definitely under the influence of Vedantic and Buddhistic thought, though the greatest of them all, Ibn 'Arabi, shows no trace of it. The Muslim mystics agreed with the Ash'arites that inspiration was the only source of knowledge, but they laid great stress on inner purity. Al-Ghazzāli is said to be a link between the orthodox scholastics and the mystics because he also held the same view. Like mystics all over the world they believed that inner purity can be achieved only by the love and contemplation of God and renunciation of everything else, and that without a pure heart even good deeds have no value. Rūmi was the greatest poet-philosopher of Islam. Professor Nicholson has translated his great poem, the *Masnavi*, into English and Professor Hakim has written a monograph on it. Iqbal regarded him as his spiritual leader.

European mysticism was very much influenced by the mysticism of Islam. The Spanish Orientalist Miguel Asin y Palacios writes in his *Islam and the Divine Comedy* that Dante owed many details of his picture of the next world in *The Divine Comedy* to Ibn 'Arabi. Arthur J. Arberry observes in *The History of Sufism* that

it is impossible, for example, to read the poems of the Spanish mystic St.

John of the Cross without concluding that his entire process of thinking and imaginative apparatus owed much to those Muslim mystics who had also been natives of Spain.

In the beginning of the fourteenth century Raymond Hull wrote on mysticism. He was an accomplished Arabic scholar and the founder of a school of Oriental languages at Rome. His mystical writings are "beyond question" influenced by Sufi speculation. These are only a few examples of what Arberry regards as "unquestionably a general process." In later times the influence of Persian mystical poetry on so great a genius as Goethe is too well-known to be mentioned.

Now let us come to the last school of Muslim thought—the Rationalists, of whom it can be truly said that they "raised up the wisdom and knowledge of Hellas from the dead" and passed them on to the West as to the East. The most renowned among them were al-Kindi (d. 873 A. D.), Fārābi (d. 950 A. D.), Ibn Sīna (L. Avicenna, d. 1037 A. D.), Ibn Bājja (L. Avenpace, d. 1138 A. D.), Ibn Ṭufail (L. Abubacer, d. 1185 A. D.) and Ibn Rushd (L. Averroes, d. 1198 A. D.). Most of them, like most of the leading scholastics, wrote books on several subjects besides philosophy.

Roughly speaking, the school moved from a synthesis of Neoplatonism, Aristotelianism and Islam to Aristotelianism pure and simple. Al-Kindi, Fārābi and Avicenna attempted to produce a Muslim-Platonic-Aristotelian philosophy; only Fārābi was more Aristotelian and Avicenna more Neoplatonic. The later thinkers of the school gave up the attempt at synthesis as hopeless and became avowed peripatetics and managed to keep theology and philosophy apart.

Roger Bacon and Cardanus held al-Kindi in high esteem, the latter for his assertion of the unity and universality of the world on account of which the complete knowledge of a part contained the knowledge of the whole, the fundamental principle of the English absolutists of today.

Al-Fārābi is said to be the greatest Muslim philosopher, and his importance cannot be overestimated. He was universally regarded in the history of Muslim thought as the "second teacher," the first being Aristotle. All later thinkers acknowledge their indebtedness to him. On Avicenna and Averroes his influence is apparent.

Most of Avicenna's works were translated into Hebrew and Latin before the close of the twelfth century. With his treatise *Oriental Philosophy*, now lost, Roger Bacon was well acquainted. In Al-Fārābi and Avicenna a mystic strain was also prominent.

The purest and the greatest of all the peripatetics was Averroes. Among his theories which opened the door to the European Renaissance, that of two truths, in the words of Macdonald, "ran like wildfire through the schools of Europe." Averroes held that religion and

philosophy differed, if not in their content, at least in the expression of the common truth. Therefore it was best to keep them apart as two truths, and accept the position that something may be true theologically but not philosophically and *vice versa*. Thus the realm of Grace was separated from the realm of Nature, the one for the theologian to pursue and the other for the scientist and the philosopher to know. The theory of two truths, combined with the doctrine that matter is eternal and potent to produce all forms from within itself, was a Godsend for the scientifically-minded people of the West who were persecuted by the Orthodox Church and the State. They found in "Averroism" their best support. For over four centuries this remarkable man held sway over the intellect of Europe and laid the foundations of the Italian Renaissance. Coulton compares his influence with that of Darwin in our time; but for a true comparison, Darwinism has yet to live for three more centuries.

The conditions that led to the decline of Muslim thought were many; but perhaps the chief of them were the extreme philosophies of al-Ghazzāli and Averroes—the extreme intuitionism of the one and the extreme rationalism of the other. Under the influence of the former, Muslim thought was lost in the clouds of Mysticism; under the influence of the latter Western thought ran into the abyss of materialism. For true knowledge both intuition and reason are needed. Intuition cannot ignore the laws of logic. And reason has to depend for its knowledge of the basic and the ultimate on intuition. It was a mistake of Muslim philosophy to depend wholly on the one or the other or to keep them apart. Reason and intuition must supplement each other. The upward movement of Muslim thought will depend mostly on the recognition of this truth.

M. M. SHARIF

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To flee vice is the beginning, and the beginning of wisdom is to get rid of folly.

—HORACE

# SOME INDIAN NOVELISTS WRITING IN ENGLISH

[The English critic **Mr. Philip Henderson,** author of *The Novel of Today* and other works, limits this interesting survey to those Indian writers of novels and stories in the last decade who are perhaps best known to English readers. There are other Indians, as Indian readers know, who use the English medium as sensitively and as revealingly in novels and short stories. Shri Masti Venkatesa Iyengar's short stories, and especially his moving novelette *Subbanna,* all translated by himself from Kannada writings; "Shankar Ram's" (Shri T. L. Natesan's) novel and his short stories with their artistic restraint ("The Madman's Hobby" is a masterpiece, unique in its blend of horror and pathos); Shri K. S. Venkataramani's works and those of several more richly deserve a wider reading public. They all can help the English mind to read the Indian heart and so help on the unity of East and West that all now recognise as so desirable.—ED.]

It is time that some attempt was made to assess the ever-increasing contribution of Indian writers to English literature. In this article I am concerned only with the novelists and short-story writers, and even so in the space allotted I can give no more than a brief introduction to the work of some of the most recent writers.

It can be said that Indian writers have introduced an entirely new accent into English literature, an accent as remarkable for its lightness and its gaiety as for its tenderness; a lyricism and mobility of mood that is not to be found in the work of English writers since the medieval and Elizabethan eras. At its best it gives something of the same delight as the discovery of Chinese poetry in England about twenty years ago through the translations of Arthur Waley.

The Indian genius, however, is less restrained and classical than the Chinese, and their novelists give us an experience that is nearer, in kind if not in degree, to that which we derive from some of the great Russian novelists of the nineteenth century. For the modern Indian writer finds himself in a situation in many ways comparable to the novelists' of Tzarist Russia, though in his case there is the inherited tradition of an ancient and exquisite civilization, a great philosophy and religion, and schools of sculpture, painting, music and dancing whose power, subtlety and grace have seldom, if ever, been rightly appreciated in Europe. In the work of the Indian novelist writing in English, then, we may see a new fusion of the cultures of East and West. Anglo-Indian literature is still a young literature, with many of the *gaucheries* of youth, but

also with the infinite possibilities of youth, though its roots are so old. It is only through their writers that different nations can really understand one another, for creative art cuts right across the artificial barriers constructed between peoples by their respective governments and an irresponsible press.

The Indian writers who have made the most notable contributions to the English novel in the last ten years or so are Raja Rao, R. K. Narayan, Ahmed Ali and Mulk Raj Anand. Many other writers have also published short stories in English journals, notably Alagu Subramaniam, Iqbal Singh, Sarat Chandra Chatterji (an important Bengali novelist), J. Vijaya-Tunga (a talented Cingalese writer) and Sajjad Zaheer, a Hindustani novelist whose *One Night in London* was published by the Indian Progressive Writers' Association. The work of several of these writers has also appeared in the folios of *Indian Writing*, a bi-monthly journal published in London and edited by Iqbal Singh, Ahmed Ali, K. S. Shelvankar and Subramaniam. Singh's early story *When One Is in It* (Indian Progressive Writers' Association) should be mentioned separately, for it is a work of considerable artistry and powerful feeling. Subramaniam is a charming and talented writer whose work is distinctive for that sensitive combination of tenderness and wit peculiar to the Indian genius.

What is significant about the books of the majority of these young men is that they deal for the most part not at all with the picturesque and colourful India of mystery, pageantry and princes' courts so dear to the European imagination; their mainspring is a sense of pity for and communion with the sufferings of their country's innumerable poor. The background of their books is sometimes modern industrial life, sometimes the immemorial life of village and field, sometimes the life of the professional middle-class and the intelligentsia of the cities. Singh's story, for instance, which shows the undigested influence of Aldous Huxley and suffers from certain affectations of style, is nevertheless a searching and sympathetic study of a poor girl who comes to find a job in a silk factory. Her lot is bitterly contrasted with the cynical attitude of the young managing director, who emerges from the factory gates in his limousine among the crowd of peasants who have been waiting for hours at the factory in the hope of jobs. Raja Rao's *Kanthapura*, which is probably the most considerable single contribution yet made by any Indian novelist to Anglo-Indian literature, has for its central theme the Gandhi movement. This theme is interwoven with the centuries-old life of the village Kanthapura with its legends, traditions and local characters. Rao's novel is constructed with impeccable art and a subtle sensitiveness to English words and the natural rhythms of Indian speech, and he has used the manner of the traditional

Indian story-teller. The result is a genuine Indian novel. In a foreword he states the problem that faces every Indian writer using English :—

The telling has not been easy. One has to convey in a language that is not one's own the spirit that is one's own. One has to convey the various shades and omissions of a certain thought-movement that looks maltreated in an alien language. I use the word "alien," yet English is not really an alien language to us. It is the language of our intellectual make-up—like Sanskrit or Persian was before—but not of our emotional make-up. We are all instinctively bilingual, many of us writing in our own language and in English. We cannot write like the English. We should not. We cannot write only as Indians. We have grown to look at the large world as part of us. Our method of expression, therefore, has to be a dialect which will some day prove to be as distinctive and colourful as the Irish or the American. Time alone will justify it. After the language the next problem is that of style. The tempo of Indian life must be infused into our English expression, even as the tempo of American or Irish life has gone into the making of theirs. We, in India, think quickly, we talk quickly, and when we move we move quickly. There must be something in the sun of India that makes us rush and tumble and run on....We have neither punctuation nor the treacherous "at's" and "on's" to bother us—we tell an interminable tale. Episode follows episode, and when our thoughts stop our breath stops, and we move on to another thought. This was and still is the ordinary style of our story-telling. I have tried to follow it myself in this story.

This foreword of Rao's will explain much in the Indian novel that may at first seem strange to a European reader, though, as I have already remarked, the same method has been used before in the Russian novel, and we see it in its most extreme form in the work of Mulk Raj Anand. The opening sentences of *Kanthapura* will give some indication of its poetic method and cadences :—

Our village—I don't think you have ever heard about it—Kanthapura is its name, and it is in the province of Kārā.

High on the Ghats is it, high up the steep mountains that face the cool Arabian seas, up the Malabar coast is it, up Mangalore and Puttur and many a centre of cardamom and coffee, rice and sugar-cane. Roads, narrow, dusty, rut-covered roads, wind through the forests of teak and of jack, of sandal and of sal, and hanging over the bellowing gorges and leaping over elephant-haunted valleys, they turn now to the left and now to the right and bring you through the Alambe and Champa and Mena and Kola passes into the great granaries of trade. There, on the blue waters, they say, our carted cardamoms and coffee get into the ships the Red-men bring, and, so they say, they go across the seven oceans into the countries where our rulers live.

R. K. Narayan, in his novels and short stories, *e. g.*, *The Dark Room*, *Bachelor of Arts* and "The English Teacher," writes for the most part about the smaller profession

middle-class with a gentle irony and a haunting sadness that has gained him the reputation of the Indian Chekhov. His characters are people oppressed with much the same sense of futility generated by the dead weight of a bureaucratic state machine within which there is no scope for their talents. But his writing is without political bitterness or tendentiousness, which makes the picture he gives all the more moving and permanent.

By far the most prolific contemporary Indian novelist writing in English is Mulk Raj Anand. The very bulk of his work has gained for him in England the reputation of India's foremost interpreter, a title which, I believe, is not generally assented to in India. Anand is a hasty and careless writer and displays none of the subtle art of Raja Rao or Narayan. He writes as a Communist and his novels are often constructed in cycles ( for instance, the series dealing with the impact of the First World War on peasant life, *The Village*, *Across the Black Waters* and *The Sword and the Sickle* ) and are deliberately designed to throw the sufferings of the Indian peasant into the most lurid relief. Anand writes with great gusto and exuberance and his work is further enlivened by a delightful, not to say farcical, sense of humour, carrying the reader along in its rapid and high-pitched torrent of words. Certainly, though he lives in England, there must be something in the sun of India that makes him "rush and tumble and run on" so.

His originality consists not only in his material but in his approach, seeing everything through the eyes of simple naïve people, which produces an effect that is sometimes most moving and touching. For he shows these simple people, with all their old inherited customs and habits of thought generated by an ancient religion and a feudal way of life, brought face-to-face with the bewildering complexity of modern "civilization," suddenly transplanted from their village homes into the maelstrom of an industrial revolution. Anand's writing quivers with an outraged social conscience, a tenderness and pity that is something new in the modern sociological novel. His first novel, *Untouchable*, introduced us to the world of outcasts. *Coolie*, which followed, is a study of a village lad who goes to work first as a servant in a middle-class household ( pictured with every circumstance of farce ), then in "a medieval pickle factory," and finally in a Bombay cotton mill. The family scenes in this book are all very well done and there is a moving account of that humanity and comradeship in distress which alone makes the lot of the very poor at all bearable. *Two Leaves and a Bud*, a somewhat exaggerated and lurid account of a tea plantation, is less successful, especially in the case of the English characters who, to an Englishman at any rate, are quite incredible. My objection to those characters is not that they are

unpleasant ( they are unpleasant enough in E. M. Forster's classic *A Passage to India* ) : it is that they are simply bad caricatures and as such are a serious blot on Anand's novels.

Altogether, the curious thing about Anand's novels is that, though they set out to give a true picture of India, they are not realistic in any true sense at all ; though originally founded on facts, the picture drawn is always subjective and queered by the author's fantasy. This comes out most clearly in his descriptions of scenery and places, which have obviously never been accurately observed, so that the total impression is often muddled and blurred. Anand is seen at his best in such short stories as the delightful " Barbers' Trade Union, " where the limitations of the form impose their own discipline. In sheer bulk, however, his contribution to the Anglo-Indian novel is a remarkable achievement.

There could hardly be a greater contrast to the work of Anand, with its political enthusiasm and careless ebullience, than Ahmed Ali's novel *Twilight in Delhi*, a nostalgic picture of the dead glories of the old Mahommedan city. Ali, who is also a fine novelist and poet in Urdu, has a sensitive and poetic talent and there are exquisite moments in his novel. More " progressive " writers might regard his work as reactionary with its lingering regret over the passing of old customs and ceremonies. But as a memorial to a great civilisation it has much beauty and evocative power. The central character of *Twilight in Delhi* is a young poet who is nevertheless a rebel against the traditions of his forefathers. Especially memorable are the scenes of family life, the marriage ceremony, Asghar's courtship of the exquisite Bilqeece, and the father ( a wonderfully observed character ) watching his pigeons flying against the fading sunset over the roofs of Delhi. Into such scenes Ahmed Ali has distilled the essence of a whole civilization.

PHILIP HENDERSON

# HUMANITY FIRST

[ **Leslie Belton's** article starts with an assumption that is not accurate, though it is widely accepted. That assumption is that man is born in and of savagery. Anthropology and archæology are not correctly co-ordinated and so the ancient view is not given the serious consideration it deserves. That view regards men as children of Light nurtured and nourished by Divine Instructors in the infancy of self-conscious humanity. The early races of men were taught the science of agriculture and the art of kindling fire, architecture, astronomy and hygiene, and many more things. Savagery resulted from the process of involution in gross matter, the birth of egotism, which brought decline in morals, then in knowledge, then in standards of living. The fascinating story is to be found in Volume II of H. P. Blavatsky's *Secret Doctrine*. When we learn to look upon our roots as divine and not barbaric, when we place savagery as a by-product of degenerating human groups, we shall be better able to educate our young, for we shall learn to look upon them not as evolving animals but as unfolding gods. Barring this view, implicit in the early paragraphs of the article, Mr. Belton puts forward ideas which inspire because they are true. The concluding sentence carries a very practical message waiting to be utilised.—ED. ]

A reading of human history allows of the generalisation that men have always sought to increase their resistance to the forces of nature. In order to exist, early man had to trap his food, find shelter against the elements and clothe himself to withstand cold. To achieve this and thus to maintain his existence he invented tools. Man's subsequent history is largely the story of the strengthening and multiplying of his hands through the refining of his tools, from the first rude flints to the utilisation of the energy in coal and oil and finally in the atomic structure. Slowly through the centuries man's power over nature has increased until at last it seems that his mastery is almost limitless. There lies the problem.

Man's every discovery or invention has been used, directly or indirectly, to increase both the happiness and the misery of society, for constructive and for destructive purposes alike. Every additional power that has come to man has served to lighten his labour and ease the burden of life; but also, and with devastating results in recent years, it has been used in the waging of war. The wheel, the use of metals, machinery, fuels, printing, tele-communication, aircraft, have all strengthened man's arm in peace and in war alike.

The implication is clear: if this continue, man's empire on earth will end catastrophically. Men and women the world over have now to accept the enormous task of break-

ing a habit that is ingrained in human nature through the custom of untold centuries, the habit of using power for personal, tribal, religious or national ends regardless of consequences. So portentous is the power that man can now employ that a radical change is not merely desirable but imperative if humanity is to save itself from a catastrophe more shattering than any the world has known. The significance lies in the fact that for the first time in human history the preservation of man's heritage of civilisation depends upon the exertion of his own moral will. No less than a moral mutation is called for, a moral heave that will lift him, though it be painfully, into a new way of life.

Is this moral assertion possible, is it beyond man's attainment as yet? That is the crucial question, and no prophet can answer it with confidence. We can but read the signs and attempt to point the way.

The greater man's control over nature, the greater is the need for control of *human* nature, the more urgent the need for moral refinement. As Mr. Winant has said, "We must learn one more secret—a moral secret this time. We must learn how to live together in friendship." One of the happier signs of the times is that people respond applaudingly, if a trifle sceptically, to sentiments like these; they recognise the moral choice when it is presented to them, for the masses have good-will in their hearts if not always in their heads.

We must learn to live together as friends. The sentiment is unimpeachable though it may be doubted whether the repetition of moral truisms will take us very far. Millions of us know how we *ought* to live and have a fair notion of those moral principles which should underlie human relationships; but can we ensure their being widely honoured and strictly applied in a world where nine-tenths of human behaviour has no regard to rational or moral suasion? Concentrating on essentials, there seem two ways of replying to the question, two inter-related lines of approach. The keywords are Law and Religion.

A community of saints and sages would need no law, for the existence of a codified law is evidence of man's failure to keep the inward law which only the noblest of men faithfully obey. Saints and sages are few and "weaker brethren" many. For the ordering of society we have need of codes of law, and one of the tests we fitly apply in judging a nation's enlightment is the "purity" of its laws; that nation is civilised, we say, which administers justice wisely and impartially with equal regard to all its citizens, high and low. Justice is itself an expression of communal morality, the art of living together in friendship.

Can we then achieve for the world as a whole what nations have achieved with varying success within their own borders? The question is of vital consequence; hence the considerable interest in international law

and the growing realisation among the people of many countries that institutions which ensure law and order *within* nations should become the means, suitably adapted, for ensuring law and order *between* the nations.

International law exists already in an embryonic form and even the second world war has left some shreds of it. States enter into relations with one another, negotiate treaties, adjust conflicting claims and generally observe a body of rules and conventions which have come into being to regulate their behaviour. That these rules are often flouted is all too true but in no way proves that the rules have no validity, any more than unlawful conduct of individuals within a State proves the invalidity of municipal law.

International law needs modernising and amplifying. Above all, it should involve fuller recognition of the principle that no nation-state, however powerful, should be the sole judge in disputes concerning its own interests, a principle which unfortunately the World Security Council fails to recognise. The idea of sovereignty, a survival from the days when kings treated with kings, may continue to bedevil international relations for many a day. The conference at San Francisco achieved no more in this direction than to lay down that the General Assembly should

initiate studies and make recommendations for the purpose of promoting international co-operation in the political field and encourage the progressive development of international law and its codification.

If an observing layman may express an opinion, the need for codification is paramount for, in default of it, the preservation of peace and order may depend all too riskily upon *ad hoc* arrangements among the Powers themselves rather than upon the recognition of a basis in law comprehending all nations with obligations to fulfil as well as rights to defend.

Law is an instrument, not an end in itself. Whether it can be made to work in the field of international relationships, serving the ends of justice, depends upon the will to make it work; and the will is fortified by something other than codes and rules, something not easily definable —an inspiration, a way of life, a religion. If international law is to operate successfully there must be a large measure of moral understanding among the peoples who accept the law and the statesmen who administer it. If, further, there is to be moral understanding—not among the few only but wide-spread throughout the world—there is need of that vital impulse which only a spiritual world view, a living religion, can give.

Human experience suggests that an ethic can be preserved only if it is associated with some undergirding religious philosophy of life, some conviction that sustains and sanctions it, some ultimate reference

beyond the flux of temporal interests and events. How the ultimate is conceived and described is important, but more important than concepts and descriptions is the underlying purpose of all high religion—to unify, to bind men and women as members one of another in loyalty to a Supreme Ideal, however variously this ideal be imaged or named. To this end each religion has its contribution to make, and the nobler its vision, the less exclusive its claims and the more embracing its fellowship, the greater will be its uplifting aid as a unifying influence in a fragmented world.

There exists nowhere in the world a single organisation alone capable of achieving this end. Neither Communism nor Christianity, nor any other philosophy or religion, is of itself capable of unifying men's endeavours, for the day is past when large areas of the world could be held together under the sway of an authoritarian Church wielding temporal power. The sense of unity must be born in men's minds, and every philosophy or religion which assists its appearing is aiding the achievement of that recognition of spiritual unity which alone can give us a united and law-abiding world.

The way of advance, then, is not through the triumph over all others of any one organised faith, or through the advent of some new evangel, but through the increasing realisation of the essential purpose of religion, whether the purpose be recognised or obscured, in the minds of men and women everywhere. A man can start where he is, not renouncing his birthright faith but enlarging his comprehension of it, and hence of the "religion" that lies within all the religions. What he will discard are the irrelevancies, the credal matter-of-factness that literalises the mystery and poetry of spiritual truth. He will achieve a deeper understanding of Oneness, the source of a practical world ethic, and already of that striving for social justice which is one of the outstanding marks of our time.

An important implication is this: conduct is not truly ethical if its concern for some sectional interest—the good of a country, a class, a party, a religion—cause harm to the world community. Every law and every moral code is subordinate to this for this is the end they serve. The final reference is Humanity.

Come what may, then, of tumult and distress, or new alarming discoveries in the outer world, there are discoveries to be made in the inner world also, undreamed-of adventures in the Country of the Mind. What the greatest of spiritual teachers have known, we also can know if we follow their way.

LESLIE BELTON

# NEW BOOKS AND OLD

## HEAVEN AND HELL *

Mr. C. S. Lewis is a master of modern parable; *The Screwtape Letters* established him as that. And, like Plato whose disciple he surely is to some degree, he has a felicity of style that drives home the meaning of his tales like a bright sword. He has a rare skill, too, in the pungent epigram. "You cannot take all luggage with you on all journeys; on one journey even your right hand and your right eye may be among the things you have to leave behind." "It's not out of bad mice or bad fleas you make demons, but out of bad archangels." "There are only two kinds of people in the end: those who say to God, "Thy will be done," and those to whom God says, in the end, "*Thy* will be done." Whether we agree or disagree with Mr. Lewis's views, we are not likely to forget ideas expressed in such shape.

His new book is a parable of Heaven and Hell. There was a time when these conceptions were by no means parabolic. In antiquity, in the Middle Ages, for naïve thought everywhere in pre-Copernican days, Hell was a fiery pit beneath the crust of the earth and Heaven a golden palace on the roof of the clouds. Even today Roman Catholic theology is loath to forgo the notion of a *poena sensus*, a physical torment besides the *poena damni*, the realization of loss, for those condemned to Eternal Punishment. On the whole, however, Heaven and Hell have become for the modern theologian states of spiritual being rather than local abodes; and, once allegorizing has begun, the variations of interpretation may be infinite. A once famous Victorian novel, *The Sorrows of Satan*, represented the Devil as a victim rather than a villain, and in the Interlude to his *Man and Superman* Bernard Shaw introduced the view that Hell is not a prison for unwilling sufferers, but a place of cheap pleasures for souls too degraded to enjoy the spiritual bliss of Heaven. It is *there* that they would suffer if they had to partake of the life of the saints.

Mr. Lewis pursues the same line of imagination. From his Grey Town (Hell), which is much like a collection of the meaner streets of any of our great earthly cities, the way is always open to the shining uplands of Heaven—the buses are always running—but visitors to Heaven from below don't much like it when they get there. One reason why they don't (and it is difficult not to sympathize with them) is because to their frail, ghostly limbs the landscape of Heaven is of a torturing hardness—blades of grass, flowers, running streams, falling rain-drops are all to them like solid stone or metal. No wonder they cannot bear to explore a realm where walking cuts their feet and a shower is a hail of bullets! Dante never devised anything more barbaric in his Inferno, but this is Mr. Lewis's Paradiso!

He is a good deal more persuasive when he comes to analyse the spiritual

* *The Great Divorce: A Dream.* By C. S. Lewis. (Geoffrey Bles, Ltd., London. 7*s.* 6*d.*)

pains and impediments that make it so nearly impossible for any of the damned, helped as they are by the Spirits of the Blest, among them George Macdonald, the author of *Phantastes*, to remain in Heaven and submit to the purgation of becoming fit for its joys. But the note of hardness persists, and Mr. Lewis is not at all afraid to confess that his message is one of sharp cleavage. Rebuking Blake, who aspired to a "Marriage of Heaven and Hell," he declares for total Divorce between them.

> It is..." either-or ! ". If we insist on keeping Hell (or even earth) we shall not see Heaven : if we accept Heaven we shall not be able to retain even the smallest and most intimate souvenirs of Hell.

Shakespeare evidently would have much ado to convince Mr. Lewis that "There is some soul of goodness in things evil." He is for absolute discontinuity, a radical pluralist. Life, he holds, "does not move towards unity but away from it and the creatures grow further apart as they increase in perfection."

This is obviously a challenge to characteristic trends of modern thought, a challenge which loses nothing of its acrimony from Mr. Lewis's warning (on pages 37 to 39) to adherents of liberal theology to take care that their beliefs are not dishonest. (Do they need such a caution more than those who adhere to traditional orthodoxy for crooked mental motives?) What reply to make to that challenge the present reviewer feels in some doubt because he is not quite sure of the ultimate meaning of this brilliant, pathetic and witty piece of imaginative philosophizing. Does it sum up to a simple plea for integrity of Ideals, such as Plato might have put forward, desiring mankind not to degrade the Values of the Spirit by tainting them with the baser desires of the worldly life, while admitting at the same time that it is within the world of ordinary affection and striving that they are made manifest? Does his earnest appeal to lovers, whether husbands and wives, or parents and children, to remember that "There is but one good; that is God," mean that they should seek the Divine in and through the human Love, and only love in men and women that which is ideal in them? Or does it set up a transcendent Object of Love and Worship above and apart from the human spirits in which the godhead is revealed to our eyes? Mr. Lewis's attitude seems at times to be that of one "willing to wound and yet afraid to strike" the human affections and aspirations. Yet this may be unjust, since the bearing of his concluding metaphysical considerations on the relation of Time to Eternity—which is the same problem in a different form—is not entirely clear, at any rate to this reader. As ally or opponent, however, believers in Divine Immanence must salute Mr. Lewis.

D. L. MURRAY

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*The Rôle of the Law in Peace.* By SOHRAB D. VIMADALAL. (Thacker and Co., Ltd., Bombay. Re. 1/-)

A lawyer's reasoned arguments always command respect. When to these he adds charm of language, he becomes irresistible. Mr. Vimadalal's little book is delightful reading. It possesses the reasoned lucidity of the lawyer-politician who reads in current events the

shape of things to come.

It is reasoning *in excelsis*, but according to Western methods. The Oriental aspect and outlook are not in the book. The lawyer's mind, trained to a particular method, sees the enforcement of law as by sanctions only. Therefore, in his ideal world must be set up an authority functioning by means of sanctions which have the backing of brute, blatant, overpowering force. This is planning a new world but retaining the defective machinery of the old. Herein lies the great lacuna in modern thought. The base and the vile of yesterday must be eschewed lest it taint the hope of the morrow.

Ram Rajya of the ancient past is a model according to which our modern thinkers may well plan their world state. What is required is that the ruling authority be so elastic and so perfectly in tune with the peoples that it is sensitive to reactions and quick in adequate and warm response. Otherwise no laws, howsoever framed, no decrees, howsoever rigid, can produce in a grouping of nations that frictionless, effortless movement which must be our goal.

J. M. T.

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*Psychical Research: Where Do We Stand?* Being the Eighth Frederic W. H. Myers Memorial Lecture, 1945. By MRS. W. H. SALTER. (The Society for Psychical Research, 31, Tavistock Square, London, W. C. 1. 1s.)

This address reflects the result of sixty-odd years' effort on the part of the S. P. R. to stretch the cloth to fit their pattern instead of cutting their coat according to the cloth. In his first Presidential Address, in the '80's, Henry Sidgwick expressed the hope that by their efforts scientific incredulity might be "buried alive under a heap of facts." Not scientific incredulity but the S. P. R. itself has suffered vivisepulture—under a mountain of "nuts uncracked." Mrs. Salter, referring to the physical phenomena of Spiritualism, makes a significant admission:—

> Unless some better method of attack can be found I am left with the doleful suspicion that when the Society comes to celebrate its centenary, we shall be found
>
> "Still nursing the unconquerable hope
> Still clutching the inviolable shade."

For the immediate future she recommends quantitative experiments on a considerable scale in Extra-Sensory Perception and "greater co-ordination of psychical research." We wish that we could hope she meant co-ordination of the findings of the S. P. R. with those of the older psycho-spiritual sciences of India. For these could offer them the clues they need to free them from their present squirrel-wheel.

It is not quite ingenuous to claim for the *Proceedings* of the S.P.R., as Mrs. Sidgwick is quoted as doing, that "the reader will very seldom find that a statement or judgment has been published which afterwards has had to be withdrawn." Read, rather, "has been withdrawn." For, even when a judgment so notoriously unfair as Richard Hodgson's on the deliberately produced phenomena of Mme. H. P. Blavatsky has been challenged, the Society has taken refuge behind the claim that contributions to their *Proceedings* represent investigators' independent views and are not officially endorsed by the Society. So how can it claim credit for the S.P.R. where even such is due? It cannot have it both ways!

E. M. HOUGH

*Shaik Muhammad Ali Hazin: His Life, Times and Works.* By SARFĀRAZ KHAN KHATAK. (Sh. Mohammad Ashraf, Kashmiri Bazaar, Lahore. Rs. 8/-)

This is a biography of a great man, Shaik Muhammad Ali Hazin, poet, scholar, mystic and saint. (The list of his works cited by the author, few of them unfortunately now extant, covers eighty pages!) He is also one of the few Muslim saints whose tombs are in the holy city of Benares. Shaik Muhammad Ali Hazin was born at Iṣfāhan on the 17th of January 1692 A. D. His father, Abi Talib, was a scholar who had a library of five thousand volumes, all copied by himself. Hazin was a precocious child; at six, he wrote poetry; his father, however, forbade him, in true Platonic fashion, to be a poet, but poetry came to Hazin as naturally as leaves do to a tree.

Hazin had a rare earnestness of mind to seek out and follow the Truth. So he studied the scriptures of other religions, besides his own. But it was not given to him to pursue his studies in peace. He lived in times like our own now, when a great part of the world was devastated by wars. In Iran then, as now, alas! there were foreign powers, Turks, Afghans and Russians. He left his helpless country for India in search of peace, which he could not find. There was the misrule of the Delhi Emperors, and then, the invasion of Nadir Shah.

Some of Hazin's satires are on court life at Delhi:—

> Every impudent fellow who comes to India will be visited by some mean people, who will flatter him. He too likes to make friendship with these low people, who very much resemble him. He becomes a reckless and avaricious person, and wanders aimlessly all over the country. When he becomes a pleasure-loving eunuch, he introduces himself to a King's Court. His mind will be impressed by the sweet smell of the Court, and he remains there for a few days. Then, due to some lucky stars, he becomes a Nawab or a General.

His sturdy independence of mind refused to bow even to Kings, or to be beholden to them. When Muhammad Shah wanted to grant him some lakhs of rupees, Hazin said to him, "I have come to visit India, not to beg." He gave lavishly whatever he had, to the poor; if he set up a house, he said, it became an inn, and he, only a traveller. In his wit, he seems like Bernard Shaw. When someone asked him about the merits of a poetical composition which he had written, Hazin replied that it was "fit to be washed from cover to cover." The man understood Hazin and threw it into the river.

Besides poetry, Hazin wrote on many subjects: Medicine, Astronomy, Theology, Logic and Resurrection. Love was the theme of his poetry. In the tomb which he built for himself at Benares, he inscribed the verse, "I have been a pupil of love and know nothing else." (Hazin lived and died a celibate.)

Hazin's love of truth and his fearlessness made him many enemies. His disgust with court life and with the meanness of his rival poets, drove him from place to place in search of peace. He found it at last in "Banāras." This weary and solitary man found, there, the solitude he wanted and which he admired "in the solitude of the Brahmans." "I wouldn't quit Banāras; here there is a universal temple; every Brahman boy here is a Lachman or Ram," he wrote. Hazin was a Shiah by birth and by faith, but lived the life of a Sufi.

At the close of his long life of seventy-four years, there is a circumstance which testifies to the purity of his life. While performing his daily ablutions, one day his mantle got polluted. He cut it away with a pair of scissors, and told the people that, that day his days were numbered. Like the ancient Stoics, Hazin heard the call to quit his mortal body. Without any disease or ailment, and after settling his worldly and religious affairs, Shaik Muhammad Hazin covered himself with a mantle and gave up his bodily life like a Yogi, on Thursday, the 15th October 1766.

As is natural, the biography of such a man is a mixture of history and hearsay, of fact and legend. The author, with much industry and patience, has separated the two; and, altogether, the work is a fine piece of literary and historical research.

Translations of the Persian passages into English, are, however, very desirable.

N. A. NIKAM

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*Indian Music: An Introduction.* By D. P. MUKERJI. (Kutub Publishers, Poona 2. Rs. 5/-)

Indian music and the subtle beauty of its melodies have been so interestingly described in this slim volume by D. P. Mukerji that there are few publications on this subject which can compare with it.

The author's references to European music help to clarify certain details. As Renan has said, a nation and its culture are not matters solely of blood or language. "A nation is such because it wills to be such; a great tradition, the memory of a civilization, and a heritage create this overwhelming will." No alien therefore can enter into the spirit of our music, unless he understands its background and colour. By tracing the sociological basis of Indian music in the earlier chapters, and by his descriptions of the many pretty peculiarities of the Indian *Rāgas*, Mr. Mukerji has created a fine background for the appreciation of this great art.

The author has rightly stressed the truth that in India listening to good music is as much an art as rendering it. As he says, "The listener's contribution has always been considered to be positive," for "pleasure is an exchange." Between the artist and those who assemble to hear him a nexus of spiritual fellowship is established at the very outset which is most fascinating.

Evidently, however, Mr. Mukerji is not much of a purist, as his remarks on Tagore's musical innovations seem to indicate. One wonders, despite what the author writes, and in spite of what Tagore himself thought of his own music, whether such innovations as modern Bengal offers to us are indeed of much cultural value. The critics of these innovations are against them, not because they are impatient of any new changes as such (as Mr. Mukerji seems to imply), but because they feel that these tunes in their arrogant disregard of *Tala* and certain laws of melody—which are after all the soul of Indian music—destroy rather than enhance the beauty of this great art. It is true that the creations of Mian Tansen and Abdul Fazal also had in them the blending of airs and the assimilation of foreign melodies, as Mr. Mukerji points out. But it is also true that not all blending and assimila-

tion have in them the same stamp of genius which give to such ventures a permanent value and greatness. According to many able savants, Tagore has not been able to add in any way to the stature of Indian music by his experiments. Anyway, the author has here raised a controversial issue which but serves to enliven the interest for his readers.

Certainly, Mr. Mukerji is to be congratulated, not only on the information that his book affords, but also on his language, which is both dignified and eloquent.

MANI SAHUKAR

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*The Mockery of Law.* By DR. D. PANT, B. COM., PH. D. (Dublin). Kitab Mahal, Allahabad. Rs. 3/-)

This book reminds us of the old dictum "It is easy to destroy, but hard to construct." Mr. Pant, a keen observer of men and matters, has given a very satirical account of the Law and its application to various persons. He thinks that the weak and the poor pay homage to law, but the rich and the strong mock at it. The former pays for justice, the latter buys justice. With this main theme, he has written ten chapters on "Law Is an Ass," "Law Is Common Sense" etc., with one chapter for "Law for Women and Children and Colour." His criticisms are pungent.

That the legislature, being in supreme charge of making and unmaking laws, will never be guilty of breaking them, is the false assumption upon which the various Emergency Ordinances of the Governor-General are promulgated, in defiance of public opinion and common-sense. The author forgets that if such power were not held by the Governor-General, emergencies could not be dealt with at all.

His remark that sin is acquired, that it is the product of environment, requires deep thinking. This is an argument for socialisation, for the unholy partners in the creation of sin for the infant are parents, relations, friends and teachers, priests, society and the State. The Russian system of government might be the ideal of the author for he finds himself placed in a world of crimes and conventions; as he says, wrong laws wrongly interpreted swell the criminal ranks.

Society, he says, instead of permitting the reckless breeding of human beings, ought either to maintain the correlation between mouths on the one hand and food, service, space and goods on the other, or to apply the principle of the poultry-yard—commercial utilisation. It sounds hard when uttered, but many a reformer would prefer this to starvation in these days of food scantiness.

His support of the fifty-fifty rule for men and women in everything is timely and deserves serious thought.

On the whole, the book is very entertaining, though abounding in sarcasm.

M. A. JANAKI

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*Human Guinea-Pigs.* By KENNETH MELLANBY. (Victor Gollancz Ltd., London. 4*s.* 6*d.*)

I have found the most interesting aspect of Major Mellanby's book, not so much his "description of the magnificent co-operation shown by conscientious objectors," on which the publisher insists, nor even his account of the effort which he initiated and directed to discover the cause of scabies (commonly called "the itch") and a cure for that painful ailment, which has been very much on the increase during the past ten years. The book is chiefly valuable, it seems to me, because the investigator, though he approves of vivisection, saw at the outset of his researches that he could not find out what he wanted by experiment on animals.

The itch is caused by a tiny creature which burrows under the skin. Various animals are afflicted in the same way, but Major Mellanby felt that, as their tormentors are not identical with that which is found in human beings, it was "preferable" to experiment on the latter. Many authorities would substitute "essential" for "preferable." For some time past there has been growing up disbelief in the possibility of learning from the reaction of animals to certain treatments anything definite about the effect of those treatments on men. The differences between the species are too great. Major Mellanby would no doubt deny this as a generalisation, but he acted upon it in this case.

He was assisted, voluntarily of course, by a number of conscientious objectors, whom he expected to find wild men, without humour, unreasonable and in every way difficult. He was agreeably surprised. Naïvely puzzled, too, when he saw that soldiers and conscientious objectors got on quite well together. The investigation was carried out, therefore, in favourable conditions; but it does not seem to have added to medical knowledge much more than was available before. A famous Austrian skin specialist "discovered almost all the main facts about scabies a hundred years ago" and a Danish doctor adopted just before the 1939 war a method of treatment which was then fifty years old and which "gave excellent results." If it had been generally used, the "suffering and discomfort caused by scabies would have been avoided." Instead many doctors employed "'remedies' which were worse than the disease."

That is disquieting. How is it that there can be such important omissions from the *materia medica* on which the medical profession ought to depend? Are there other methods of dealing with common complaints which are unknown, not only to general practitioners but even to men of the scientific attainments of Major Mellanby? He says it was "necessary to make a particular study of the subject" in order to know what had been done about scabies. Quite so, but is it no one's duty among all the men and women who practise medicine to make such studies and keep information of value before the world?

HAMILTON FYFE

*Literature and Marxism.* Edited by ANGEL FLORES. (India Publishers, Allahabad. Rs. 2/-)

The subtitle describes the book as "a controversy by Soviet critics." Six critics participate in the controversy, and there are ten contributions in all. Much heat and not a little fanaticism are brought into the argument, and with each fresh contribution the confusion is but worse confounded. Literature is a rendering of phenomenal life through the medium of language. Many things may be reflected in this rendering of life, and among them "class consciousness" and "class struggle." But to interpret every work of literature in terms of Dialectical Materialism is absurd in the extreme. There are more things in heaven and earth than are comprehended in economic values. Are spiritual and æsthetic values no more than chimeras of bourgeoisie concoction? It is easy to dismiss Priam as a doddering old absolutist, to see in Natasha Rostova "merely an expression of the feudal-landed view of woman," or to sort out the plebeian and patrician qualities in Shakespeare's make-up—but all this has little to do with literary criticism. Literature aims at a total compenetration of Reality, and the critic who would interpret it should bring to his task a like breadth of vision and depth of intuitive understanding. In the last contribution, Mr. Mark Rosenthal writes:—

> According to the theory of the class struggle, in analyzing a writer's work, the whole historical background and conditions in which the writer lived and worked must be fully considered; there must be a clear understanding of the basic and decisive social problems that were pressing for solution at the time; the relationship of all classes to those problems must be explored; and a concrete analysis must be made of the objective significance of the author's works and their objective relation to the basic problems of the class struggle.

Many a scientific researcher does fruitfully attempt all this, but it must be remembered that by merely enumerating various objective facts we do not explain away literature itself any more than we explain away the greatness of Shakespeare by enumerating the few prosy circumstances of his life that have come to light. It is, however, gratifying to note that Marxist and Leninist critics are giving up "vulgar sociology and metaphysics" and are now prepared to discover in literature something more than a dull mimicry of the class struggles of the past.

K. R. SRINIVASA IYENGAR

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*Everyman: A Morality Play.* After the English translation from the Dutch (XVth century) together with the Renovation by Hugo von Hofmannsthal (1916). Translated and adapted by H. M. HYDE-MATZDORFF with the collaboration of A. ESTELLER, S.J. (Thacker and Co., Ltd., Bombay. Rs. 2/-)

Only the ardent Roman Catholic will find this "adaptation" an improvement upon the late fifteenth-century *Everyman,* supposed to be the English version of the Dutch *Elckerlijk,* the drama of a rich man whom Death summons to his last accounting. What the new version may have gained in dramatic interest by the introduction of the feast, Everyman's Mother, the Poor Neighbour, the Debtor and the Devil it has more than

lost in philosophical integrity.

The background of ecclesiastical belief and practice was there, of course, in *Everyman*, written before the Protestants arose, but all the stress was on good deeds and on morality. A subtle theological twist is given in the adaptation, which throws the stress on "Faith," significantly introduced in place of "Knowledge" in the earlier cast. The clergy's rôle is apotheosised; the Devil, come to fetch his own, is routed; repentance clears the sinner's slate. The moral obviously is, "Live as you please, and if you but repent with your last breath, all will be well." All the logic is on the Devil's side when he demands of Faith: "How can you absolve a lifelong sinner?" The subtitle of the new version is ill-chosen. This is rather an Immorality Play.

E. M. HOUGH

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*Twilight Bar*. By ARTHUR KOESTLER. (Jonathan Cape, Ltd., London. 5*s*.)

Briefly summarised, this is the plot of Mr. Koestler's play: Visitors arrive from another planet and announce that the inhabitants of this one will be exterminated unless they become happy in three days. These visitors clearly represent great power, as the race to which they belong can turn stars purple and can change the climate of any planet at will. Mr. Koestler tells us the scene is An Island Republic; and calls his play an Escapade.

It is clear, therefore, that we are concerned with an imaginative myth—a marginal commentary on our own anarchic age. All we are entitled to ask is that the myth be integrally conceived, and that it accept its own imaginative challenge.

The action of *Twilight Bar* shows man's attempt to achieve happiness within the prescribed three-day limit. The first act shows the "reactionaries" in power—and the arrival of the mysterious visitors. Act Two, set in the Prime Minister's conference room, culminates in a government of "irresponsible extremists"—elected to inaugurate the Golden Age of Happiness. They have two days or forty-eight hours in which to implement this ideal.

Act Three shows their attempt to do this. Drinking, dancing, feasting, sex—all the familiar items on the Good Time programme—become obligatory. If there is satiric intent behind this failure to conceive happiness in any terms other than these, it is not apparent. The act ends at midnight. There are twenty-four hours to go.

In the fourth act, the reactionaries return to the helm—and the visitors are arrested. To one reader, the reason for the visitors' loss of power, revealed by their arrest, is obscure. Also, it is not plain whether their impotence is only temporary, as one of them asserts that the truth will be known before midnight—when the three-day limit ends.

It seems, therefore, that this play does not meet its own imaginative challenge. The essential situation (what will happen when the three-day reprieve ends) which informs the whole of the action, remains in mid-air when the final curtain falls. On balance, *Twilight Bar* seems yet another example of a writer's power to diagnose modern evils, and his inability to prescribe positive remedies. But this play will create many different responses—only one of which is indicated here. What is certain is that *Twilight Bar* has many amusing lines and much effective satire.

CLAUDE HOUGHTON

# ENDS AND SAYINGS

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

We welcome the stand taken by Dr. K. N. Katju, Minister of Justice in the United Provinces, on capital punishment. *The National Herald* (Lucknow), which invites expressions of opinion on this subject, quotes him as saying at a recent press conference at Allahabad:—

> I feel that capital punishment serves no useful purpose. Taking away a man's life by the process of law is an exceedingly serious matter and I feel that, human justice being necessarily imperfect, it is impossible for law courts to take into consideration all relevant aspects as to the nature of punishment. I also feel that the death penalty in no way acts as a deterrent on the commission of murders. Had it been so, the crime of murder would have been checked long ago.

This charge-sheet by no means exhausts the arguments against this barbarous practice, whereby the State turns murderer. Crime is a moral malady and "the true physician cures the disease, and does not kill his patient." Cutting off the chance of reform, the proven possibilities of irremediable miscarriages of justice, the cruelty involved and the brutalising effect upon executioner and spectators, not to dwell upon the influence on others of the victim's thoughts and feelings, furnish additional points against this eye-for-an-eye anachronism.

Dr. Katju is right in holding that automatic remission of death sentences is not the solution. The savage sections need to be expunged from statute-books all over India, as they have been already in some Indian States, *e. g.*, in Cochin; and in Travancore, except for treason. Abroad, in recent years, New Zealand and war-ringed Switzerland abolished the death penalty for murder. It is worth noting that statistics do not justify the fear of crime increase where capital punishment is abolished. Swiftness and inevitability of punishment are far more effective as deterrents.

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John Middleton Murry puts his finger on the weak spot of British Socialism in *The Adelphi* (April-June 1946) where he champions the underpaid, ill-organised farm labourer's cause. British Socialism demands justice for workers as against employers, but not, he charges, as between workers themselves. And nothing short of total justice is really worthy of the name of Socialism. The wage differentials created under capitalism are perpetuated under the Labour Government, apparently lest, if farm wages were increased, powerful organised groups should press for increases, to keep the fundamentally inequitable gap between their wages and those of agricultural labour. Farm workers, Mr. Murry claims, are penalised for their greater loyalty, as a class, to the job.

Socialism came to favour largely on the slogan "More wages for less work." Quite naturally, therefore, wage increases have been claimed and less work has been turned out, *e. g.*, by miners and building operatives. Yet democratic socialism can succeed only if men are "prepared to work as hard and as honestly of their own free motion for

the common weal as they did for private gain." Reducing output and malingering, under Socialism only more obviously than under other systems, are cheating oneself. Mr. Murry warns that if Socialism

> fails to waken in the citizens the new and unfamiliar sense that they are themselves the State, the vast machine of the State which it cannot avoid creating becomes an instrument of tyranny and exploitation.

A new loyalty to society as a whole may well be the only alternative to compulsion but how is it to be aroused? Never on the basis of self-interest alone. The citizen will rise to such co-operation only when, educated out of the modern preoccupation with "rights," he sees that man can rise to his full stature only when he recognises his duty to society and discharges it voluntarily and conscientiously. But, on the other hand, the State can claim by moral right the free and full co-operation of its citizens only when even-handed justice is its undeviating aim and its increasing achievement.

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*Ancient India*, the Bulletin of the Archæological Survey of India, the first issue of which bears the date of January 1946, is a welcome experiment in popularising archæological findings. These have too often been buried in learned reports accessible to the scholar but practically unknown to the layman. And such reports are the concern of all of us who inherit the mighty culture to which they bear mute witness. This generously illustrated periodical seems admirably calculated to fulfil the aim stated by the Editor, Dr. R. E. M. Wheeler, as

> to put archaeology regularly on to the bookstalls, and to interest the educated Indian public in current work relating to the exploration and conservation of their great heritage of material culture.

Research in several fields is reported interestingly, and it may seem presumptuous for a layman to suspect the conclusions of sometimes outstripping the evidence. Especially in the matter of chronology, however, speculations are necessarily tentative and reliance for the dating of new findings upon dates previously agreed upon for comparable findings from other sites may but confirm old mistakes.

Especially, too, the tendency to ascribe too much to Greek influence is to be deplored. At least the "northern black polished ware," found at Taxila, is here pronounced mostly pre-Greek. Some exquisitely engraved Taxila gems are, however, ascribed to a Greek craftsman, on what seems very slender evidence. Predilection, whether for Greek culture or Biblical chronology, is a handicap to scientific impartiality.

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Principal A. A. A. Fyzee of the Government Law College, Bombay, presented some excellent suggestions for broadening the base of legal education in his address delivered at the Osmania University, Hyderabad, on "The Teaching of Law in Indian Universities" (*The Law College Magazine*, Bombay, 1946, Vol. XV, No. 2). The mind of the legal student must indeed be broadened and deepened, fortified with general knowledge and a wide culture. Especially must he be well acquainted with sociology, politics and economics. There should be some choice as to non-legal subjects, Principal Fyzee maintains, in terms of the career planned and personal predilections. Today, "...to use a Hindustani

idiom, we drive the whole of the herd with the same stick." The lecture system which now holds the field almost alone ought, he believes, to be supplemented by tutorial work, seminars and something in the nature of moot courts for training in expression.

Principal Fyzee deals facetiously *en passant* with the common man's distrust of law and lawyers, a distrust which persists in spite of the litigious tendencies of India's poor—perhaps because of these. For Gandhiji in *Hind Swaraj* has laid those very tendencies and much besides at the door of lawyers' interest in the multiplying of disputes.

There is no question that proper legal training can increase, as claimed for it by Lord Atkin, the power to weigh evidence, to consider questions on their independent merits, to see the other side and state it fairly. But is there not implicit in this very power the temptation to plead a case against one's own conviction? For gain, to make the worse appear the better cause? Moral training should play a larger part in education generally than it does but in no professional training is emphasis upon personal integrity more indispensable than in the study of the law.

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In considering "The Contribution of Religion to Cultural Unity" in Pamphlet 13 of the Edward W. Hazen Foundation, Haddam, Connecticut, Reinhold Niebuhr sees religion as the search for the meaning of life, which must be found "in terms of man's relationship to his total world." The total height and depth of human nature he finds insufficiently taken into account by modern attempts at a comprehensive philosophy.

> ...modern education has progressively explored the multifarious realms of interest in the world and enlarged and disciplined the various vitalities and potentialities of human nature, but has achieved these ends at the price of a loss of the sense of wholeness in the meaning of life and of unity and integration of human purposes.

Even democracy "becomes the centre of an idolatrous religion if it is made the sole end of life." Man's relation to society does not exhaust the meaning of human existence. Nor do any of the scientific disciplines. Nor, it may be added, does Judaism or Roman Catholicism or Protestantism, nor do all of them together. In seeking a religious programme for education which will satisfy Jews, Catholics and Protestants alone, Mr. Niebuhr runs the risk against which he warns, of achieving unity on too shallow a basis. It is the substratum of Truth that underlies *all* faiths which alone can offer an impregnable basis for the integration of the individual and of society.

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Analogies may be highly instructive. Such is the comparison drawn by Dr. Caryl P. Haskins in the March *Atlantic Monthly* between man and the social insects. Considering the differences, constitutional as well as anatomical, between insects and men, the points of likeness in their customs and their social structures are astonishing indeed. The facts, however, that ants, like men, "indulge in highly organised mass warfare," keep slaves and domesticate other animals are less significant than other parallels afforded by the insect world with human society.

In the evolution of societies Dr. Haskins sees the trend to increasing

complexity of form paralleled by an ominous pressure to internal integration, to streamlining the individual by weeding out the unfit. Certain biological evidence shows the early loose type of social organisation giving way to the highly regimented form. Does the totalitarian state loom as the end of human social evolution? Even on the ground of his analogy, Dr. Haskins is reassuring. Insect organisation is of two main types: family societies, close-knit and dominating, and associative societies, the constituents of which may not be closely related genetically, and are not strictly regimented. The latter more amorphous grouping, forming, dividing, reuniting, has an immortality not shared by the close-knit group.

Dr. Haskins sees the parallel of the family system in the human family, that of the associative system in human society, a relatively more fluidic system, and the goal in a proper balance between these. The times call for evolving "an entirely new level of human associative living—the world organisation." Hence his title, "Is Mankind Cohesive?"

Fortunately, man is not at the mercy of natural instinct, which, for all its wonders, is limited while the will of man is free. Man has it in his power to evolve a new type of society, that shall be all-embracing and free, in which the highest good of all shall be the aim of each and the welfare of each the sleepless care of all.

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The Carnegie Endowment for International Peace was established in 1910 with a gift of ten million dollars from Andrew Carnegie. Its "Thirty-five Years of Service for Abolition of War" have coincided with the two most terrible wars in history. Its record, presented under that title in the Endowment's informative organ, *International Conciliation*, for January, is a significant part of the record of humanity's faltering steps towards world security, not yet attained beyond peradventure but perhaps in sight.

The Endowment has played a varied and important rôle, fact-finding and educational. It has offered scholarships, sponsored conferences, promoted reconstruction after World War I and published hundreds of authoritative volumes on international law, the economic and social history of the first world war etc.

Much of its effort has been directed to enlightening public opinion, by its publications and radio programmes and through its hundreds of International Relations Clubs for college and university students in many countries. It is a pity we have none in India. The lessons of economic as well as of political interdependence need urgently to be brought home through every possible channel. There is no lesson more important for mankind to learn than that the world is one.

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# THE ARYAN PATH

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

VOL. XVII JULY 1946 No. 7

## A NEW CRITIQUE OF THEISM

### I.—A SURVEY OF ARMIES

[The preoccupation of the human mind, and pre-eminently of the Indian mind, from time immemorial, with That which transcends human conception is one of the most significant features of human consciousness. **Shri P. Chenchiah**, a prominent South Indian Christian, Retired Chief Judge of Pudukkottah State, traces the course of theistic thought and describes recent developments in the schools of Sri Aurobindo, Sri C. V. V. and the Christo-Samaj in this thoughtful study which we are publishing in three consecutive issues of THE ARYAN PATH.—ED.]

The direction of the current of religious development in Hinduism stands in one respect in sharp and clear contrast to the course of religious thought in the West. In Hinduism, from Nature worship symbolised in personalised forces of nature contacted and induced into human fellowship through Yajna (sacrifice), we pass to an unparalleled revolution in which intellect predominates at first and retains its primacy to the end. Of the second phase much has been written that is both illuminating and instructive. But of its broad drift in creating an atmosphere—almost a spiritual climate—more could be said without provoking the charge of repetition. The method that turned the pursuit into the psychic realms of the mind, from the outward research in the realm of physics, the stress on unity and identity as the technique of realisation—these are not more striking than the diversity of ultimate ends reached.

The nihilism of Jainism and of Buddhism, which embodies the philosophic doubt of the all-embracing substratum, was as much the result of new thought as the realisation that the manifold of life, the variety of existence, can be pushed back or made to re-enter its origin, which, swallowing its own offspring, com-

prehends in its undifferentiated omnipresence the ultimates of nature and of self—Brahman and Atman. The identification of the individual self with Paramatman was certainly its impressive achievement as well as its perennial attraction. In all these aspects the Upanishads carried with them the imprimatur of intellect which, in ancient as well as in modern times, has led us to well-thought-out agnosticism or to pantheistic monism. The wonder is that the religious development did not stop at the summit of its intellectual achievement but moved on to Saivite and Vaishnavite theisms which in their uncompromising moments sternly refused to dissolve Siva and Vishnu in any ultimate background. The current moved on, reaching its finale in the concept of Incarnation.

In striking contrast stands the Western religious movement. Starting, like the Indian, in some form of nature-worship mediated by some kind of sacrifice, we find all these beginnings swept into a form of Christianity—in essence of a pronounced *bakthi* (devotional) type and directed towards the central and all-engrossing figure of Jesus, conceived as the incarnation. The intellectual awakening, carrying with it the inevitable disillusionment and disintegration of the structures of faith, issued in its highest pronouncements in nihilism or agnosticism and even in a belief in God as the ultimate support of all existence or as a name for the totality, not in its prolific variety but in its finally attenuated though cosmically extended form.

In Hinduism the middle and final stages of religious development are therefore the reverse of the corresponding stages of the Western development. The intellectual understanding of life is the final philosophic phase of religion in the West, while a pronounced monotheism forms the climax of religion in India. Using an inaccurate though useful term, monism, we may say that monism issued out of theism in the West while in the East monism has developed into theism. A curious result followed from this fact. In the West theism stands in perpetual danger of assaults from the verdicts of science and philosophy, both ranging themselves in opposition to religion, whereas in India theism sprang out of the fiery ordeal of science (*Sankya*) and intellect and fears no danger from those quarters.

The view that the theistic phase was not contemporaneous with other phases of the Upanishadic age, but was the result of a reaction to its fundamental tendencies, is assailed from two opposite directions. Western scholars have held that Indian theism and Upanishadic Brahmanism are ripe fruits of different branches of the same tree, that the Rig-Vedic cultus branched in two divergent directions, producing the pantheism of the Upanishads at one end and the theism of Saiva and Vishnu at the other, and that the latter did not arise as a reaction

to the former. The other attack comes from those who hold, with the Brahmo Samaj, that theism was as much the fruit of Upanishadic enquiry as Nihilism and Brahmanism were. Neither of these views can be sustained in the light of religious tradition and modern criticism.

In the prevailing uncertainties of Vedic chronology, making it well-nigh impossible to fix the sequence of even the classical Upanishads, we are denied a direct appeal to historical development. This much is certain—that the *Brihadaranyaka* and *Chandogya Upanishads* represent the classic type of Upanishadic speculation and, while we cannot negative the possibility of the *Isha* representing a simultaneous or even an antecedent line of thought, we cannot with any certainty affirm it. The argument in support of the position maintained above derives its strength from the later development's throwing its light backwards rather than from contemporaneous sources. If it be permissible to hold that in the Upanishads we have the antithetic swing from the Rig-Vedic cult, marking a radical change in temper, mood and method, it is more likely that pantheistic monism was its earlier fruit and theism a later synthesis, emerging from the modification of earlier impressions in the light of wider and deeper experience or, at any rate, of experience subjected to more thoroughgoing criticism and examination. The following grounds derived from tradition lend support to this critical estimate:—

The traditional arrangement of the six Darsanas into three pairs, each pair including an anterior nir-Iswara Darsana (a system of philosophy without personal God) and a posterior Iswara Darsana (a system of philosophy with personal God), carries memories of the chronological order of emergence of these systems of speculation and investigation. Sankya and Yoga, though using the same scientific framework, differ in the one rejecting and the other accepting the category of Iswara. There can hardly be any doubt that Sankya represents the most ancient stratum of Indian scientific metaphysics. The emergence of Yoga, posterior to it though living in traditional conjunction with it, indicates that the necessity of postulating Iswara arose among those who were willing to accept to a large extent the Sankya science. The conflict between Sankara's Adwaitism and Ramanuja's Vishishtadwaitism, even in their periods of truce and amity, bears witness to the truth that philosophic theism has neither entirely denied nor completely endorsed the presuppositions and the background of Adwaita but has expressed itself in a revision of the Adwaita doctrine as the exponent of the fundamental tendency of the Upanishads.

The Saivite and Vaishnavite theism of the Darsana scheme refutes the suggestion that the monotheism of the Puranas is the evolutionary product of the Rig-Vedic cult.

Apart from the fact that none of the major gods of the *Rig Veda* were promoted to the Lordship of the Universe, as we should have expected in any evolutionary movement, the two gods each of whom became the God of Gods are patently related, in their majestic stature and in the Yoga form of worship associated with them before Agama (temple) worship came into vogue, to the "One" of the Upanishads. Both Rudra and Vishnu had to undergo so radical a change, the former in name and personality as Siva and the latter in personality though not in name, that we cannot without extreme violence to facts ascribe to either of them Rig-Vedic ancestry. At best they owe to the Rig-Vedic age their names and nothing else and to the Upanishads their figures and their features.

Whether this reading of the situation be accepted or not, it should be conceded that in the Upanishads, whatever other views were maintained, there was a prominent view, later developed and advocated by Sri Sankara, identifying the Jivatma with Paramatman and denying to the latter independent personality in any sense. Should this be taken as the pre-Buddhistic world view characteristic of the main Upanishads, Buddhism and theism (however much other feeders, existing before and afterward, contributed to swell the tide) have been shaped in their courses by critical reaction to this dominant trend—Buddhism denying Brahman and theism putting more content into Brahman than Advaitism permits. However we state the case, the problem remains, and with the same implications.

Whence then did this reaction arise? Why was the Aryan mind not completely satisfied with the findings of Adwaita? Why did it seek to restate them in theism? The enquiry is not one of antiquarian or academic interest. The new critique of Vedanta which in another aspect is also a critique of traditional theism and of yoga as well, associated with Sri Aurobindo, Sri C.V.V. and the Christo Samaj derives its value and its weight from the pregnant conclusions they draw from the theistic reaction to Sankarite Adwaitism in some of its aspects.

P. CHENCHIAH

# INSECURITY—THY NAME'S LIBERTY

[ **Paul Eldridge** writes on what might well be described as the maya aspect of politico-social progress revealed by history. History repeats itself and yet does not, for its curve is a spiral, which curve is traced by minds educated and hearts disciplined by extraordinary knowledge. Men of resolute Will are the makers of history whom the masses follow for woe or for weal. Modern politico-social civilisation is failing and will continue to do so till men understand the real meaning of the ancient Aryan concepts of Liberty and Democracy enshrined in three great words—Dharma, the Law of Duty to be practised by the individual; Swaraj, Self-Government, which starts with that individual governing his own self; and Swadesh, the Land of the Self, transcendent and then incarnate in the individual. Narrow patriotism, false nationalism, and untrue palaver of rights of men and women when duties are neglected has wrecked the Occidental civilisation and instead of India and Asia copying the West, the new world of the Americas should try to perceive the truth and righteousness of the ancient Asiatic teachings of Krishna, Buddha, Confucius, and make them applicable to collective life. Great minds like Ashoka did this and their labours may be profitably copied.—ED. ]

" Those whom we lift upon shoulders remain to ride upon our necks. "

No greater falsehood has been propounded than the dictum: History repeats itself. And no profounder truth. In infinity parallel lines meet and in eternity centuries flatten and merge. Man, however, lives neither in infinity nor in eternity, and even what he calls historic perspective is but a very limited segment of time and space.

And during that segment what has repeated itself? At a cursory glance —everything—wars and armistices, democracies and autocracies, dictators and martyrs, justice and iniquity, slavery and revolution. And always—the passions of men: greed and vanity and hate and the lust for power. But look more intently and what *has* repeated itself? Nothing! The Greek democracy was not the American. The Roman justice was not the Anglo-Saxon. The revolution of the Gracchi brothers was not the French. The ancient dictatorship was not the fascist. The former, for instance, feared the education of the masses; the latter feared illiteracy. An illiterate man might think for himself—stammeringly and in monosyllables, to be sure, but he remained unpredictable, whereas the man appropriately educated was securely glued and nailed within the required frame.

So with martyrdom. So with iniquities. So with all passions. Nothing has permanency save words and every word in time devours the idea which gave it birth.

The notion of eternal repetition is one of man's many devices for avoiding responsibility. If history will always be the same whatever the effort, why the effort? It is also the idealist's logic of appeasement. What if a generation is sacrificed? Never mind man, as long as humanity is saved—and humanity is always the same. History excuses everything, making it possible to view with equanimity the daily crucifixion of man by man.

And yet the significance of the individual as well as of the generation is derived from their eternal uniqueness. Reproduction would render them graceless and meaningless. Today, by a peculiar irony, the very people who would save us from this faceless existence and protect us against tyrants unconsciously employ the opiate of historic recurrence and thus may achieve the reverse of their ambition.

Oceans of ink are spilled and mountains of paper levelled to warn us of the machinations of Fuehrers and Duces, present and future. Editorials, pamphlets, plays, novels, diaries, biographies—all recount eloquently, soberly, drearily, the rise to power of a man with a ridiculous moustache and of another with a jutting chin.

Who, young or old, does not know their techniques, both the subtle and the heavy-handed? Who cannot answer the long catechism of their trickeries? What nose would not discern the symptoms of the foul disease? Our eyes are sharply focused to detect the microscopic burgeon of the evil bristles; our ears are finely attuned to capture the embryonic gurgle of the bluster of the braggadocio. And, since history repeats itself, we are now secure and before long we shall be smug!

Meanwhile the dregs of events are spawning new menaces with new titles and new ways; new tyrants licking our vanity as tigers lick the flesh they are about to devour. But we have been so rigidly conditioned to one set of circumstances, so thoroughly regimented, that there is grave danger of failing to recognize them until they have grown beyond our powers of resistance, and once again we are caught in a chimeric net.

Well, then, what to do? How unmask these treacherous disguises?

Nothing in Nature promises perennial safety, nothing guarantees indestructibility. Indeed, even as pain is the primal condition of physical survival, so the awareness of insecurity is the basis of social. And as the body is in perpetual warfare with malignant germs, likewise is society with the germs of injustice and tyranny. However, as the wisest way to stave off disease is to create conditions in which it would be hindered from flourishing, so must environments be created in which the enticing music of the Pied Pipers of enslavement would reveal its hollow falseness.

As the sword is the stoutest armour, so is aggressive vigilance the mightiest defence. Therefore, each generation—at home, at school, in the market-place—must be implanted with such passion for freedom and justice that it will blossom as a perpetual flame, burning to ashes the fluttering ambitions of all would-be despots, whatever their roots, their names, or their counterfeit pretensions.

PAUL ELDRIDGE

# NEEDED: A NEW PATRIOTISM

[ **Mr. W. H. Aston's** account of his war experiences, including two years—after he was wounded—in a hospital in Nazi-occupied Paris, appeared recently in *Nor Iron Bars a Cage*. He is co-author of another volume, *Hitler Divided France*. The new patriotism envisaged by him is one in which the " wider vision of the world as a single entity " will replace the narrow national outlook based on the lust for power. It calls for the intellectual recognition that humanity is an indivisible family in which every nation, however small, has a distinct contribution to make, and on the enlightened application in practice of " the humane principles and ideals which are the basis of the Christian religion, " as Mr. Aston points out. We agree, yet would add that such principles and ideals do not belong exclusively to the doctrine of true Christianity, but were preached long before Jesus by all great Spiritual Reformers, pre-eminently by Buddha.—ED.]

Perhaps the most hopeful sign of better things is the realism with which, since the last war, the problems of the present and the future—particularly in relation to peace and war—are being tackled. That such realism should be tinged with cynicism is inevitable in view of the failures of the inter-war years, but even that is preferable to the easy optimism which followed the World War of 1914-1918. No one now imagines that the war just fought was a war to end wars or that, with the world as it is at present organised, peace can be maintained unless those professing to uphold it have at their disposal the means of enforcing it against a potential aggressor. No nation must be able with impunity to defy the United Nations Organisation and then be allowed to pursue a course that will inevitably lead to war.

This changed attitude reveals much solid achievement, although of a somewhat negative character, in that it presupposes that the will of nations to peace is not something upon which implicit reliance can be placed. It is perhaps significant that the disinterested service of men of all nations to beat the Axis Powers has, after the achievement of that task, been followed by a dissatisfaction which has led to internal difficulties in many countries—strikes and mutinies—which find their counterpart in the wider and infinitely more important field of international politics. This dissatisfaction is symptomatic of a desire to find a new way of living which will result in freedom from the threat of war and dread of economic want.

The future would certainly be assured if such disinterested service as the war called forth could now be directed towards the ends of lasting peace. That such a revolutionary change cannot be brought about overnight is certain ; that the world

faces suicide unless such a change is brought about in our generation is equally certain. In so far as the will of man determines his destiny, so must he re-educate himself or be re-educated to a new conception of the world, the part in it which his own nation has to play and the contribution which it has to make to the good of mankind.

The theory that modern means of communication between nations would lead to rapidly improved relationships has already been disproved; the result so far has been the more efficient delivery of weapons of destruction. What contacts there have been in the past between the peoples of different nations have been largely superficial, restricted to a few, and have left untouched the mass of the people who have had only the views of their newspapers on which to base their opinion of foreigners. Nor is the reading of history books likely to do other than underline existing prejudices and suspicions.

Since it is too much to hope that there will in the next few years be any possibility of a better understanding among nations as the result of personal contacts, man will have to adapt his narrow national outlook to the wider vision of the world as a single entity, a world in which his own country has an important but not the only or the principal part to play, as opposed to the existing world of conflicting national interests or political creeds. In this respect Great Britain has already given a lead. The need of a new conception of national sovereignty has been acknowledged, not as something which involves the surrender of national sovereignty as we now know it, but as the fusion of such sovereignty with that of other nations for the benefit of the community of the world. And this is an objective which ultimately must have for its goal the distribution of the raw materials of the world in such a way that all nations, whatever their creed or colour, can participate according to their needs. Moreover, the resources of the world must be developed to their fullest possible extent in accordance with such needs and not be liable to restriction for the benefit of the few according to the operation of some out-moded economic law.

These are the desiderata for which in fact the United Nations Organisation has been formed, but more is needed for their fulfilment than the good-will of a few well-meaning statesmen. People of all countries who devote themselves, either by necessity or desire, in time of war to their country's cause must in time of peace equally and with the same devotion apply their minds to the problems effecting the well-being of the world. To bury one's head in the sand or to relapse into apathy would prove equally disastrous. The problems of peace are as much the concern of the man in the street as are those of war and must be faced with equal determination and courage in an endeavour to uphold

those principles for which the war was fought.

But how can the re-education of nations be achieved? How can the prejudices and the misconceptions of a generation be broken down? Wars, it is now generally agreed, are not caused by economic want so much as by the lust for power, although never have there been more abundant opportunities than at the present moment for the development and fair division of the resources of the world. The time is rapidly approaching when the material needs of mankind can be met so as to ensure—even by comparison with the highest levels—a reasonable standard of living for all. When this stage has been reached, there will be more opportunity for the individual to devote himself to something beyond a wild scramble for the goods of the world, more opportunity for him to enlarge his outlook beyond a purely materialistic interpretation of life.

The idea of a new patriotism to replace the lust for power must be bound up with something more than mere economic betterment. *This new patriotism can be founded only on the spiritual regeneration of the whole of mankind, to which East and West alike can in varying degrees make their contribution. It is as well to remember that some civilisations of the East date back many thousands of years, only in modern times to have been corrupted by the materialism of the West and by creeds alien to the beliefs which are the foundation of such civilisations.* Too little is heard also of the contribution that small nations have made to culture. Even in a world in which three Powers predominate, great and small nations of both hemispheres can play their part when it is recognised that greatness is not synonymous with power, or prosperity the criterion of culture. In any world organisation the swamping of the small nations or their bartering as pawns on a political chessboard could only be compared with the contempt in which the human person is held in the authoritarian state, and would be as much to be deplored.

The liberty of the individual to lead his own life, and the freedom of small nations freely to develop, both culturally and economically, according to their own ideals, on the basis of the four freedoms for which the last war was ostensibly fought, are the foundations of any new patriotism. Unfortunately the fact that the political evolution of nations is not equal does not encourage the belief that the complete liberty of nations and individuals is something which can be achieved without both patience and tolerance. That the intelligence of man is equal to such a task is certain, but if there is to be any new patriotism in the world it will be founded on the humane principles and ideals which are the basis of the Christian religion and the basis of the kindness and tolerance that in spite of the war exist today.

Morality may now be at a partic-

ularly low ebb following the end of the war, but signs are already apparent of a desire for something better, of a groping for that way of life which in the past has stood the test of time and can weather the storms and stresses of the future. There are indications of a revival of belief in those Christian ideals which alone can lead to that change in the hearts and minds of men which will bring about the conditions essential to a world of peace and security. The fullest support and encouragement should be given to such a revival so that those whose task it will be to govern in the future can apply those ideals, not only in relation to the affairs of their own country but also, and what is vastly more important, to their dealings with other countries. Never was there greater opportunity than at the present time for those in authority, through the mediums of the press and the wireless, to educate all people to a new way of life; for the governments of all countries to propound the principles of humanity which are essential to the peace of the world, and at all times to conform to them in dealing with national and international affairs. It is to be hoped that similarly, step by step, there will be spread the ideals of a new patriotism, and that press and radio, instead of being employed as instruments for propaganda and for presenting lop-sided pictures of events, will in all countries be used to infuse new ideas and ideals of world co-operation and of durable peace. Perhaps when people are given a little of what is good for them rather than what they want or imagine is good for them, it will be possible for everyone to travel without a passport in any country of the world and to live in freedom from fear and want.

Even more important will be the whole-hearted backing which men of all nations must give to that organisation which will eventually take the form of a world government, a government of which the United Nations Organisation is the obvious beginning; a government not created to interfere in the affairs of nations, although if necessary to assist in the conduct of such affairs, but one accepted freely by all nations and recognised as the sole authority capable, by the application of the principles of justice, of acting for the benefit of the world as a whole. That government would be the focal point of the new patriotism.

Thus alone will the nations of the world be able to develop without fear of domination by others and in the sure knowledge that the resources of the world, both material and spiritual, are theirs equally to share with others. It is to be hoped that this is something which the United Nations Organisation, with the good-will and sincerity of all its members, will ultimately be able to achieve.

W. H. ASTON

# INDO-AMERICAN AMITY

[American by birth and Indian by marriage, **Mrs. Judith Ames Appasamy** appropriately writes here on a theme close to her heart as it must be to the heart of everyone convinced of the important rôles which India and America —the Mother of Civilisation and Civilisation's youngest exponent—must jointly play in the world of the future.—ED.]

East is East and West is West
The twain shall meet
And learn to dwell in Amity.

A million American soldiers, both white and coloured, passed through Lucknow between September and December 1945 on their way home from the India, Burma and China theatres of war. Every day a train load of five to seven hundred soldiers came, *en route* home via Karachi. The American army maintained at the station a colonel, a doctor and several helpers and a batch of ruby-nailed Red Cross girls, who, with the help of an American canteen, fed these soldiers, ran a store, supplied unlimited quantities of coffee and doughnuts, writing material, games, music and all recreational facilities, right on the station platform. They also arranged for sight-seeing tours. The British army supplied the lorries; and a few of us in town acted as volunteer tourist guides. During the meagre hour and a half allotted to us we tried to squeeze in as many places of historical interest as we could. After we got them back to the station, we helped the girls serve food, or sat about chatting with the boys, or played games with them and last, but not least, waved farewell to them as their train pulled out to the tune of military bagpipes. We often felt like "movie" stars from the number of autographs they asked us to sign.

We had greater contact with the American personnel that stayed here. We found that most of them were intensely interested in Indian habits and customs. We brought them to our Indian hostel dinners, where they ate purees, kababs, pilau and curries. We took them to Hindu homes for the Dasara and Diwali festivals and to outdoor pageantries such as the burning of Ravana. We also took them to Moslem homes where they heard the recitation of the majlis; and to the Imambaras which were illuminated on the eighth of Mohurram. One of the Red Cross girls, on the eve of her leaving India, wrote: "Before leaving I want you to know how much I appreciate all you did to make my visit to Lucknow so enjoyable. I feel that while there I learned and saw more of India than all the rest of my time here and it was more than kind of you to think of and include us in those things that you thought might interest us."

A branch of the East and West

Fraternity was started by Mr. Appasamy in Lucknow primarily to bring about better relations between East and West. Lucknow was rather fortunate in being one of the stations chosen by the American army for the furlough of its soldiers. A set of rooms was kept booked in each hotel for the plane loads of G.I.'s who came and went every week. In the early days we went from hotel to hotel and invited the boys to our meetings which were, and still are, held twice a month. In the East and West Fraternity, they had a chance of meeting some of the *élite* of Lucknow. In addition to this, we took several to the Rotary Club dinners. From these various contacts many of the soldiers were invited to homes, dinners and sight-seeing trips where they were helped in buying some of the lovely Indian things to send home as presents. Some of them were even invited on shooting trips which they enjoyed immensely. On the whole, the majority of them enjoyed these cultural contacts. America will have a much higher appreciation of India when the million American soldiers and Red Cross girls return, I am sure. They are bound to take back a better impression of India than most Americans have had in the past.

There has not been much cultural contact between America and India in the past, due probably to America's great distance, to the lack of good literature on India, and also perhaps to the fact that India was a subject nation of another great power. Missions and missionaries have been one great link, but their primary purpose has been to impose their culture, not to absorb Eastern culture. Their presentation of India in America has not always been fair. But they have done some good. They have started social reform to improve educational facilities among Indian women, who are now taking part in the nation's politics, forming clubs and societies for the uplift of Indian women. Women can usually be depended upon to take the lead once they are made conscious of their importance in the scheme of things. The greatness of a country depends upon the treatment of its women. That is why the co-educational system in America is the best in the world. Travancore is a good illustration of this. It is the only state in India which has tried the co-educational system; with the result that one finds women from Travancore all over India, holding very high positions.

There has never been any exceptionally good book written on India, at least not in English. *The Rains Came*, *Indigo* and *A Passage to India* are about the best so far; but nowhere nearly as good as Dr. Lin Yutang's or Pearl Buck's books on China. Most writers on India in the past spent so much time looking for the rubbish or the bizarre, that they entirely overlooked the really beautiful and charming pattern of India. There is no book which brings out the joint-family system of India nor is there any good novel of school or

college life in India, of the type of *Tom Brown's School Days*. Any American who is a total stranger to India and who wants to know something about this great land could not do better than read *Introduction to India* by Moraes and Stimson (an Oxford University Press publication), or *My India, My America* by Dr. Shridharani. It is a pity that one or both of these books could not be made compulsory in every American school.

If, like the Rhodes Scholarships, which take American and other students to England, or like the Boxer Indemnity Fund which takes a large number of Chinese students to America, some such set of scholarships could be founded for Indian students, it would make for much better amity between India and America. Some of the reasons why Indian students have not gone to America in the past are the great distance and the huge outlay required to go there; also the fact that the United States is a very costly place in which to live. Students have been rather encouraged to go to Great Britain, partly due to the specialised educational system prevailing in India and also because Indian students have come back from America with revolutionary ideas. This war has changed a great deal of that. Another great factor that has kept Indian students from going to America has been her unfriendly immigration laws, which have never been fair to Asiatics. Her excuse, of course, has always been that their standard of living is lower. In this matter, the Americans who are sojourning in India could and should help change or modify these laws. Indian students should be encouraged to go to America for their higher education.

The American system of education is much better than that which prevails in India and which only fits the students for routine desk work. It has a freer interplay of ideas between the teacher and the students. And it brings out the best in every student and fits him for taking his place in a democratic world. One great contribution that the American educational system could make to India is teaching the "dignity of labour." There is in America no snobbery or looking down on a poor student who has to work his way through college. On the contrary, he is praised and honoured for it. (A system of self-help is being tried in some American-managed Indian colleges, but it is not quite the success that it is in America.) India has a lot to learn from America's realistic outlook, her attitude towards progress and her giving an opportunity for everyone to rise or to develop towards self-realisation. India, on the other hand, has all her vast experience to give in exchange for speed and scientific research.

But India and America have much in common. They are both great countries of vast distances, varied climates and equally varied racial characteristics. The peoples of both countries have an intense

love for democracy and independence. It begins to look as if India is on her way to getting her independence and she needs America's help more than ever to get firmly established and to make a success of it. America can help India organise herself. India is composed of four hundred million individuals who have no idea of co-operation. Team work, as we understand it in the West, is completely foreign to Indian ideas.

Americans find it extremely difficult to understand the caste system in India. One of their stock phrases is "How can India expect to get her independence as long as she has the caste system?" Every country since the dawn of creation has had and still has a caste system, though not always called by that name. It is known in the West as "colour prejudice" or "racial prejudice." The Rev. J. C. Heinrich in his book, *The Psychology of a Suppressed People*, says, in writing on untouchability in India, "The problem has striking parallels to the Negro problem in the United States."

At present there is no central bureau which can arrange for exchange professorships. Several in America would be only too glad of the chance to spend a few years in India. The same could be said of several men who are teaching in India. As there is Yale in China, if we could have a Harvard or a Columbia in India, it would be very good for both countries. An exchange of cultures is greatly needed. More good-will missions are also needed between America and India.

It would also help Indo-American amity if a society could be started in India from among those who have already been educated in America, such as Sir Jehangir Ghandy, Dr. Ambedkar and a host of others who are now in influential positions in India. That society should maintain an agency to supply information to all students who want to go to America, to help them get there and get located. Most Indian students do not know that it is possible to work one's way through college in America. All that it needs is a certain amount of adventurous spirit, plus the passage money, and a certain amount to be shown at the port of entry, with a letter from an American University or College to say the student will be admitted. Societies like the Traveller's Aid; the Y. M. C. A. Branch of Friendly Relations among Foreign Students and several other societies would be there to welcome every new student entering the States. The British Government is now maintaining Professor Sundaram in America to do this type of work; but how long they will keep it up is unpredictable. Last, but not least, the vast number of Indians now domiciled in the United States could give a great amount of help to Indian students who wish to go there for further study. This group could also be of immense value in promoting Indo-American amity.

Some years ago King Carol told

Bruce Lockhart how he had selected fourteen of the brightest young men in Rumania for training for government office. Seven he sent to England and seven to America to study the economic and political systems in those countries.

"The seven who went to England were very smart," said Carol, "and they all have now important posts in Bucharest."

"What about the seven you sent to America?" asked Lockhart.

"They were even smarter," said the King. "They stayed there."

JUDITH AMES APPASAMY

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# GRAMSEVIKAS

Brigadier F. L. Brayne wrote convincingly in our June issue on the key importance of India's womenfolk in any plan for the permanent amelioration of the Indian villages. Some of the steps already being taken to mobilise rural woman power for village uplift are outlined in a most interesting account of the work of the Kasturba Gandhi National Memorial Trust which appears in the May 15th News Letter—Foreign Department, of the All-India Congress Committee.

Poverty-stricken India, moved to its depths by Shrimati Kasturba Gandhi's death in prison in February 1944, contributed within a year, by popular subscription, Rs. 12,500,000 for this Trust. Its work is conducted mainly by women, from its organising secretary, Shrimati Sucheta Kripalani, down through provincial and district agents to the field workers, who are all literate rural women, known as *gramsevikas*. These last, all thoroughly trained by the Trust as general social workers and some trained in addition as midwives, nurses, teachers or craft experts, are expected to serve in the villages for at least three years after completing their training, taking with them "a new ideology and a fresh outlook on life." They will, among other things, encourage recognition of the dignity of honest labour of whatever type by doing all work, even scavenging, which should do more to weaken the curse of untouchability than any amount of inveighing against it.

So vast a project, embracing all India in its scope, has taken a remarkably short time to get under way. Training has already begun and by mid-July, it is promised, 50 trained workers will be ready to start field work centres in the villages, to be followed within a year by 300 more. A drop in the bucket in comparison with India's 700,000 villages? Perhaps, but, as Thoreau wrote, "It matters not how small the beginning may seem to be, what is once well done is done forever." We are very hopeful for this constructive effort on right lines.

E. M. H.

# DESPOTISM, DEMOCRACY AND VALUE THEORY

[ **Dr. William H. Roberts** of the University of Wisconsin, U. S. A., writes here of the perversion of values that lies behind despotisms and of the direct dependence of right conditions on right ideologies.—ED. ]

Dive bombers, monstrous reptilian tanks, the triumphs of a diplomacy rarely if ever matched in history for audacity, cynicism and ferocity have awakened men and women everywhere to a truth that preachers and philosophers have long proclaimed but to which others have been unwilling to listen. Ideas matter. Scarcely anything else matters so much. Men's actions and their thoughts form a single fabric. States, forms of government, national and international policies all develop from ideas in men's minds. No issue before us today is of more vital and practical import than how we shall *think* about "good" and "evil," "right" and "wrong," "beauty," "justice,"—in a word, about values.

German mothers, we have been told, murmured to their babies, "You were born to die for the Fuehrer." Little boys in Italy learned that they must train themselves to be sharp daggers against the enemies of their country. Their elders were reminded almost daily that the whole duty and virtue of the citizen is to obey, to work and to fight. Russian youth must consecrate every material and spiritual resource to the cause of the proletarian revolution. Fascism, Nazism and Communism agree in affirming the reality of something supremely "good" that is other than the happiness of individual men, women, and children.

Despotisms, if they are to endure beyond the lifetime of an individual despot or to achieve any measure of stability, must establish themselves upon some more adequate foundation than merely external force. To cement a people into a solid yet elastic block, the wills of individuals must be captured and dominated by a convincing and commanding ideology. In the words of Rousseau, power must be transformed into right.

That is to say that despotisms must develop their distinctive philosophies of value. Values that will serve their purpose must be "absolute" in the sense that they are superior to any weighing of human happiness or misery, "relative" in that they owe their very being to the creative word of human authority. Right and wrong, justice and injustice, even truth and falsehood, beauty and ugliness, are what Authority decrees they shall be. And they are what they are *because* Authority decrees it so, and because Authority can support its decrees.

Resistance to despotism must also base itself upon a philosophy of values. Free peoples, too, must have causes to serve before all others, for which they can be certain it is reasonable to toil, to sacrifice, and, if the need arises, to die. The thought of free peoples exactly reverses, though, the philosophy of despotism. The free peoples find values relative at the very point at which the despotisms assert they are absolute, and absolute where the despotisms claim they are relative.

Ruin and agony, the philosophies of freedom affirm, invalidate any alleged "right." Nothing can be "right" that fills the world with hatred, fear, devastation and death. Nothing can be "good" that fails to provide for the happiness of individual men, women and children. Yet "right" and "good" *are* absolute in the sense that they belong to an order of fact. That is an order we are powerless to change. The conditions for human well-being are embedded in the tissues of human bodies, the texture of human souls. They are a part of the universe. No human authority can create or destroy them. The highest achievement of the human intellect is to *discover* laws that no human will, individual or collective, is capable of enacting.

To affirm that some actions are "right" and that we "ought" to do them, though they should bring lasting and uncompensated misery on all mankind, that other actions are "wrong" and we "ought not" to do them, though they should offer the only possible escape for the whole human race from utter and hopeless ruin is to provide despotism with the finest of possible foundations. It is like signing a blank cheque. All that remains is for the despot of the hour to fill in the blanks. In the past we have seen men honouring the demand to break faith with heretics, to burn scholars who held views of the Trinity at variance with their own, or to support every policy of their country "right or wrong." What despots of our own day demanded we have already noted.

Forms of government and philosophies of value exhibit a parallelism that deserves more careful exploration than it has yet, so far as I know, received. The ways of thinking that gave rise to the struggles for political liberty in the eighteenth and nineteenth centuries were also ways of thinking about values. The year 1789 saw the inauguration of George Washington as the first President of the U. S. A. and the beginning of the French Revolution. It saw also the appearance of Bentham's *Principles of Morals and of Legislation.* The conjunction of such events is certainly more than accidental.

The effect of Bentham's work was to overthrow moral absolutism as completely as France overthrew the rule of king and nobles, and to re-establish the moral order upon a basis that it seems scarcely an exaggeration to describe as constitutional democracy. The people of the United States declared in the

preamble to their Constitution their intention "to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to (themselves) and (their) posterity." In just such a spirit Bentham insisted that the one reasonable purpose of intelligent human beings was to enjoy as large a surplus as possible of pleasures over pains. The aim of all government must be "the greatest happiness of the greatest number." Bentham demanded that every claim to recognition as a value must pass the test of conformity to this fundamental Utilitarian doctrine.

In England Reform Bills in 1832, 1867, and 1884 broke the hold of the upper classes upon Parliament and extended suffrage to the masses. In 1863 John Stuart Mill's eloquent *Utilitarianism*, recorded a similar democratization of value theory. The proof that anything is desir*able*, he urged, is the fact that it is desir*ed*. Values thus became dependent for their office and their dignity upon popular suffrage.

Complete democracy, it seems, was a little too drastic for even so staunch a liberal. In a famous passage he added still another scale to those that Bentham had proposed for the rating of pleasures. He called it "height." The basis for a choice of the "higher" grade of life, with its delicate and precarious satisfactions in preference to the more obvious, intense and readily available gratifications of the desires we share with animals, he found in "a sense of dignity, which is so essential a part of the happiness of those in whom it is strong that nothing which conflicts with it would be otherwise than momentarily an object of desire." That is where we would expect an English gentleman of his time to find it.

The restriction of the veto power of the House of Lords by the Parliament Act of 1911 removed the last constitutional check upon the will of the people. The political power of the upper classes was broken. A deep respect for tradition, strong common-sense, and a deeply rooted distrust of theories not tested in practice prevented the elected representatives of the people, it is true, from embarking upon violently radical programmes. Even so, the early years of the twentieth century saw a series of acts that summed up to very little less than revolution.

In Professor Perry's massive *General Theory of Value* (1926) we see the complete democratization of values. It may even be their reduction to downright anarchy. "Any object of any interest," Professor Perry argued, must be recognized as a value.

In some very important respects democracy, whether in government or in value theory, has proved bitterly disappointing. Dissonances shatter the harmonies of the *Magnificat*. The martial rhythm of *Liberté, Egalité, Fraternité* limps. The casting down of the mighty from their

seats has not stopped with the beheading of kings and the shooting of a czar. Too often it has meant the casting down within men's minds of rules, obligations, loyalties and ideals that have a right to rule. The "humble," once exalted, have proved in many cases at least as greedy, cruel and stupid as the "mighty" they have displaced. Liberty, lacking an inner sense of obligation, has degenerated into irresponsibility and surrender to the crudest impulses. Equality has too often come to mean in actual practice the reduction of all social relationships to the lowest common denominator, the debasing and vulgarization of politics, the press, literature, art and religion. The magnificent ideal of fraternity we have seen split into class and racial divisions with their jealousies, conflicts, injuries, reprisals and enduring feuds.

Whereas the kings claimed, and doubtless believed, that they ruled by divine right, the new despots acknowledge nothing higher than their own wills. From the naked assertion of a dictator's will, supported by tanks and planes, there can be no appeal to any sovereign right or justice. Even truth is reduced to expediency; and expediency is defined by the prevailing aim of the Nazi, Fascist, or Communist state or party.

Pragmatism—made in America—is thus made an instrument of despotism! This ought not to surprise us. Nor is the use made of America's most distinctive contribution to philosophy one of which we have any right to complain. We have repudiated every outward authority to which men might appeal against oppression. Within there are no certainties. Just when science has completed the arming of men for wholesale slaughter, as Prof. Mortimer J. Adler penetratingly observed in "This Pre-War Generation" (*Harper's Magazine*, October 1940) a philosophy purporting to be scientific has all but disarmed them morally.

The re-establishment of despotism, like the great liberal movements we have reviewed, has its parallel in value theory. The absolutism of "good" and "bad," of "right" and "wrong," of "ought" and "ought not," that we thought as surely dead and buried as political absolutism, comes to the front again in the work of such writers as G. E. Moore, W. D. Ross, and Nicolai Hartmann. In his brilliant little volume, *Principia Ethica* (1903), G. E. Moore argues that goodness is a quality as impossible to define but as readily and unmistakably recognizable as the colour yellow. Like a simple elementary colour it cannot be described in terms of anything but itself. Ross in *The Right and the Good* and *Foundation of Ethics* found it easy enough to show "right" and "ought" as undefinable as "good." Hartmann in his *Ethics* bases an elaborate analysis of values on the oracular pronouncements of "the value consciousness" that in its field seems as authoritative and as

unassailable by any criticism as Nazi dogma. In religion, finally, Karl Barth has won many followers throughout the Protestant world in his revolt against Liberalism or Modernism. In his teaching the Word of God is utterly incomprehensible by "the natural man." God's ways are basically different from man's. It is scarcely unfair to ask whether Barth's God is not suspiciously like Hitler.

Without values that are absolute there can be no freedom. The paradox vanishes when we reflect that the authority of truth is the only authority that can never become despotic. It is when it is most compelling that it is most freely accepted. Its power has its source in "the consent of the governed." Truth alone can fully accomplish what Rousseau made it plain that every ruler must undertake, if he would make his sovereignty secure. Truth alone can fully transform power into right. It is the quality of truth that makes God more than a cosmic Hitler.

If we are to combat the despotisms of our day, we must be able to oppose to them values that are true, practices that are right, relationships and agreements that are just. They must be such that they compel acceptance—willing acceptance—by all who confront them, without evasions or distortions. In that sense they must be themselves facts. They must have the power to coerce experience.

The all-important question is where we shall locate our absolutes. To misplace them, to insist that "good" and "right" and "justice" have no necessary relationship to human well-being is to rationalize despotism and to justify the sacrifice of human victims to the modern Molochs.

The first step towards a true and adequate theory of values, on which we can base first successful resistance to the present forms of despotism and then constructive effort, is to acknowledge that all values are, and must be, relevant to some factor or factors of human experience. All values are *for* conscious beings capable of happiness and misery. Were there no such experiences as happiness or misery, and individuals to live through them, there could be no values. Nothing would be worse or better than anything else.

Satisfaction and disappointment, happiness and misery, add a new dimension to consciousness, as stereoscopic lenses add depth to photographs or moving-pictures. In times of extreme suffering or exhaustion things may lose their power either to hurt or to please us. When that happens, our world loses its depth. Its values flatten out into mere facts. If life and consciousness were no more than awareness of facts, we might register the facts as faithfully as a mirror reflects the objects in front of it; but we should be as indifferent to them as mirrors are.

*The* good is *our* good. Actions are right or wrong, because they result in the happiness or misery of

individual men, women, or children. Justice is what Nietzsche so magnificently called it, "Love with seeing eyes." National greatness cannot be founded on the enslavement, the degradation, or the misery of any people.

Important as it is to acknowledge the relevance of all values to human needs, desires and capacities, it is at least as important to discern and to acknowledge the "absolute" aspects of values, which, rather than the relative, stand in need of emphasis today. To forget that our needs, desires and capacities, together with the objects toward which they are oriented, belong to the order of reality is to collapse into anarchy. And the end of anarchy is slavery to the worshippers of Moloch.

Behind embattled armies, navies and air squadrons, as Hegel pointed out a little more than a hundred years ago, ideas and ideals are in conflict. The task of philosophers today is fully as important as the building of ships, airplanes, or machine-guns. That task is to discover and to describe in detail the bearings of goodness, justice and beauty upon human happiness and welfare in a world that is filled with appalling dangers but also with glorious possibilities.

WILLIAM H. ROBERTS

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# PURPOSEFUL SACRIFICES

A virile dynamic of peace is preached by Mr. Lewis Mumford in his recently published book, *Values for Survival.* Saving civilisation, he points out, is not a once-for-all feat. We have to be ready to save it "every twenty minutes if necessary." But is our self-indulgent age ready, without the spur of immediate danger, for the "rational inhibitions and purposeful sacrifices" which he regards as necessary to survival?

A life sacrificed at the right moment is a life well spent, while a life too carefully hoarded, too ignominiously preserved, may be a life utterly wasted.

Mr. Mumford has slight patience with the liberal's pride in not being "carried away by his emotions." He should "rather be a little alarmed because he often has no emotions that could, under any conceivable circumstances, carry him away."

# POETRY IN INDIA

[**Dr. C. Kunhan Raja** of the Madras University is both a Sanskrit scholar and a distinguished writer in modern Malayalam. He is therefore doubly qualified to deal with the subject which he discusses in this essay, parts of which formed a talk given from the Madras Centre of the All-India Radio.—ED.]

The literature of India has lived through a period as long as is allowed to human civilisation itself. If the Greeks of the time when the Homeric poems were composed had known of Sanskrit literature (the oldest in India) they would have described it as of extreme antiquity, millenniums old. The still older civilisations of Babylon and Egypt too would have spoken of it as an elder literature. Even the most cautious student of the Indian literatures is willing to concede to the Vedas (the earliest phase of Sanskrit literature) an antiquity of at least five thousand years and to credit Indian literature with a continuous life of luxuriant growth over this vast period. Enthusiasts go to the extent of claiming for it a minimum of three times that period.

And of the Vedas the collection of hymns called the *Rigveda* is supposed to be the earliest. These hymns, which are available only in fragments, are songs addressed to the various gods, extolling their valour, describing their heroic deeds, praising their personal beauty, revealing the fraternal communion between man and gods, acknowledging man's gratitude to the gods for their help and guidance in life and advocating faith in and devotion to them for a happy life on earth and a hopeful future after death. There are, besides, Nature poems, describing the beauty of the dawn, the grandeur of the mighty rivers, the terrors of the storm and of the monsoon rains, the serene calm and quiet of the starry nights, the brilliant sun and the charming moon. There are also secular poems describing the simple folk with their natural foibles and the exalted wisdom of the saints, marriage and funeral ceremonies, the various seasonal festivals and religious rites, wars and victories and the coronation of kings.

From the purely literary point of view, these poems compare well with any specimen of literary art. And I am afraid that no later poet in Sanskrit itself or in any other Indian language has surpassed the Vedic poets in beauty of language, majesty of thought and variety of theme.

If we take into account only the actual literature now available to us in Sanskrit, there is a wide gap between this ancient Vedic literature and the earliest specimens of the later "Classical Sanskrit" literature. The dramatists like Bhasa and Kalidasa, the still earlier writers of epics like Vyasa and Valmiki, are by

common consent assigned to the few centuries preceding the Christian era. But from grammarians like Panini and Patanjali, who flourished about the same time, we understand that during this long period of apparent blankness, there must have flourished a rich literature in Sanskrit. From the fifth century B. C., which may safely be considered the time of the *Mahabharata* and the *Ramayana*, the development of Sanskrit literature has been unbroken; and Sanskrit continues even today as a living language with a growing literature.

Until the modern Indian languages, both in the North and in the South, began to evolve literary forms, Sanskrit was the sole medium for the expression of the intellect and imagination of India. About the same time that in Europe the various modern languages began to evolve their own literatures, replacing Greek and Latin, a similar phenomenon appeared in India also. The poetic art of India gradually found expression through the various regional languages. While some of these changed the form and structure of Sanskrit, Sanskrit in its turn moulded their content. Sanskrit served as their common root and foundation, supplying the essentials of higher thought, holding up ideals of nobler life, and setting standards of good taste and beauty of form in arts and letters.

When the modern literatures of India developed, they adapted and assimilated what was best in Sanskrit literature. All the epics and the other forms of poetry in Sanskrit were introduced into the later literatures, either as translations or as close adaptations. There is no Indian literature without its *Mahabharata* and its *Ramayana*. Sanskrit also held together these various languages as a single harmonious cultural unit, resisting and arresting the tendencies of disruption that their differences in language form made possible. Thus Sanskrit and the modern Indian languages flourished as mutually complementary.

The Indian literatures are unique not only in their unbroken duration. What is accepted as holding the first rank in poetry, in point both of chronology and of artistic excellence, namely, the *Ramayana* of Valmiki, is double the size of Homer's two epics put together. The *Mahabharata* is a little over four times the size of the *Ramayana*. All the epic poems in the European languages taken together may be only as long as this one grand epic of India. And the Indian literatures have many epics twice the size of the complete works of Homer. From the allusions in extant Sanskrit literature, one knows that what we have inherited is only a very small part of what must have been, though even this small portion bulks larger than anything available in other languages, not excluding the European.

There are innumerable shorter epic poems which challenge *Paradise Lost* in majesty of style and grandeur of conception. The *Kiratarjuniya*

of Bharavi, the *Sisupalavadha* of Magha and the *Naishadhiyacharita* of Sri Harsha, to say nothing of the epics of Kalidas, namely, the *Raghuvamsa* and the *Kumarasambhava*, belong to this class.

There are dramas that even surpass, in artistic beauty and workmanship and in emotional appeal, the plays of Shakespeare and of Schiller. I may mention as samples of good dramas, the *Sakuntala* of Kalidas, the *Uttararamacharita* of Bhavabhuti, the *Nagananda* of Harsha, the *Veni-Samhara* of Narayana, the *Mudrarakshasa* of Visakhadatta and the *Mricchakatika* of Sudraka.

A love lyric like the *Amaru Sataka* reveals an art that has no parallel in any other literature, constructed as that poem is out of material that, in the hands of any inferior craftsman, would have turned out to be the most revolting obscenity. In the *Gita-Govinda* of Jayadeva, what in normal life appears as crude physical passion becomes the deepest devotion to the Divine.

I have pointed out only a few of the many instances in which artistic talent has worked wonders unimaginable in any other literature. Folklore and fairy-tales, legends and chronicles of kings and national heroes, fascinating narratives of historical events, charming fables that convey elevating ethical concepts, all these and various other types find a place in the different kinds of literature in the Indian languages.

Apart from stories and historical narratives, Sanskrit prose of the most polished type forms the medium for some of the most abstruse discussions on very profound philosophical problems. Even some of the metrical texts dealing with technical subjects, like the *Ashtangahridaya* on Medicine and the *Sangitaraja* on Music serve also as outstanding specimens of good poetry, with their faultless diction, their chaste language, their beautiful presentation and their occasional flashes of imagination illuminating the dark regions of science, their variety of metres and their general elegance of style. Even a prose work like the *Prakriyasarvasva* on Grammar becomes more interesting than a sensational novel. The limit between prose and poetry, between science and literary art, is undefinable in Sanskrit. Works on science are as charming as the best art and the poems are as instructive and illuminating as a work on science. Some of the literary forms in the languages of the world can be traced to India; I mean the story literature.

The presentation of the beauty of Nature is a feature for which the Indian literatures are unique. In the classical literatures of Europe, one finds less appreciation of the beauty of Nature. But in India, joy and sorrow, laughter and tears, love and jealousy, feeling and emotion, and every such feature that characterises human life, were found to exist even in "inanimate" Nature. The close bond between

animate and inanimate life was always a reality to the Indian poets. Life permeating the inanimate objects, the Divine permeating the worldly and the human—this has been the philosophy of the poets of India from the very beginning. And this philosophy inspires the poets of India even at the present day.

It is difficult, if not impossible, to name another literature that can, so fully as the Indian literatures, satisfy the needs of humanity with its various tastes and aptitudes. Other literatures rose to prominence at a particular stage in the evolution of a civilisation and later lapsed into disuse. We can mark clearly the chronological limits of the great literatures of the past in Europe, like the Greek and the Latin. Of the literary achievements of the Babylonians and the ancient Egyptians, only very scanty material is available. But the Indian literatures remain as young as in their beginning, while many others have lapsed into disuse and innumerable fresh literatures have come up and are flourishing. Thus Indian literatures have the full maturity of the oldest literature of the world and also the vigour and the freshness of the youngest.

Indian civilisation has passed through various stages, and Sanskrit has adapted itself and remained new and ever modern through them all. The most abstract truth of the profoundest philosophy and the simplest facts of Nature like the flowers in the fields; the deepest religious austerity and service to God and the most commonplace physical passion; the saints in the remotest forest settlements and the voluptuous citizens given to material pleasures; the noblest kings and the humblest peasants; the chaste women of virtuous homes and the shameless harlots of the city streets—these and a host of other contradictions in the world find themselves blended harmoniously in Indian poetry.

Sanskrit gradually became more especially a medium for the intellectual activity of India, and India's poetic genius found its expression more and more through the various modern languages. The modern languages did not develop their scientific and technical sides, which were left to Sanskrit. On the literary side, the modern languages continued the Sanskrit tradition, kept up its high standards and developed their own individualities to satisfy the different regional necessities. They served the same art, presented in different language forms, exhibiting the same genius and the same culture. What is true of Sanskrit is true of all Indian literatures; and, as art, Sanskrit and the modern literatures in India are convertible terms.

In Europe the literary traditions of Greek and Latin came to an end in the early centuries of the Christian era and it was not till nearly a thousand years after that the renaissance movement started and the literary traditions of the modern languages, like Italian and French, had their

beginning under the inspiration of the revived classical art. In India, on the contrary, there was no such break between the Sanskrit traditions and the traditions of the modern literatures. The development of Indian literature is like a banyan tree, branching off in various directions, and each such new branch sending down fresh roots which ultimately form new trunks. The entire growth has an ultimate unity and continuity and, at the same time, each new trunk formed during the course of this expansion has its own individuality. The primary stem continues and all the new stems are connected with it.

It is too often remarked about the Indian literatures that their art is standardised, that they are overburdened with didacticism in handling themes, and that there is an inflexible rigidity and a monotony in language and metre. I have also heard it said that there is little of real human interest in Indian poetry. The prominence given to kings and to court life is another feature of which much is made as a limitation of Indian poetry. But one should realise that art was a living force when Indians had a real national life of their own. Art has ceased to give an awakening to man, and we have at present only the standards of art and not art itself. Thus what is standardised is our own notions of ancient Indian art. But the art itself was never standardised. Through contact with the ancient Indian literatures, Indians' æsthetic sense will one day be truly awakened, instead of being given only an occasional shake, as at present, through the impact of foreign art, which Indians do not really understand. And when, with that reawakened æsthetic sense, Indians start studying the art of ancient India, then will they realise and foreigners understand that ancient Indian art was and can in future be as much a force to move the hearts of men as any other literature in the world.

The apparent didacticism of the Indian literatures shows only the intellectual eminence of the average Indian in ancient times. Themes for art can be selected from any field that is known to man; there is no theme which in itself is unfit for art. Anything becomes art when it is given an artistic form. If the hills and the dales, the lakes and the rivers, the creepers and the flowers, the birds and the beasts, the innocent and rustic life of the villages and the revelries of the cities, the poverty of the cottage and the luxury of the palace, which all come within the everyday experience of man, can serve as themes for high-class poetry, there is no reason why an artist shall not select his theme from philosophy or grammar, which were once equally familiar to the average citizen. Erudition may not be art; but erudition is not destructive of art either. The inability of the present generation to understand and to appreciate art built on the foundations of erudition, alongside

of Nature and man's simple life, only shows the depths to which modern Indians have fallen in their intellectual poverty.

Kings and life in royal courts did form an important part in the poetic art of ancient India, but if Indian literary art is to be condemned on this score, the entire classical literature of Europe will have to be discarded and the best modern European literatures must be thrown away. The fact is that kings are as much human beings as any other men. They too have life and feelings and emotions. But there is something unique in Indian poetry. To the poets of India, the kings were not merely themes for their poetry and patrons for their art; many kings were the poet's fellow-craftsmen. In the Indian literatures, both ancient and modern, kings have been some of the best poets of the country.

In India there was never a conflict between the three rival camps of poets, philosophers and religious devotees. From the earliest times there has been in India a synthesis of intellect, imagination and religion. They call it the *Sat-Chit-Ananda* equation. The apparent didacticism or over-intellectualism noticed in Indian poetry and drama is really a wider synthesis in art, equating Religion or Truth (*Sat*) and Intellect (*Chit*) with beauty (*Ananda*).

To sum up, then, in variety of type, in the number of specimens in each variety and in the artistic qualities of these specimens, the poetry of India can stand comparison with that in any language, ancient or modern. The poetic treasures of India form a large part of the literary wealth of the world. Poetry has prospered in India. It continues strong. It will thrive and flourish in the future.

C. KUNHAN RAJA

# NEW BOOKS AND OLD

## "'TIS ADONAIS CALLS!" *

I think I shall be among the English Poets after my death.

(Keats, October 1818)

Hobbs hints blue—straight he turtle eats:
Nobbs prints blue—claret crowns his cup:
Nokes outdares Stokes in azure feats,—
Both gorge. Who fished the murex up?
What porridge had John Keats?
("Popularity," Robert Browning, *c.* 1855)

If one English poet might be recalled today from the dead to continue the work which he left unfinished on earth, it is probable the crown of his country's desire would be set on the head of John Keats.

(Robert Bridges, 1895)

In 1829, when the question of a biography was broached to her, Fanny Brawne wrote, "I fear the kindest act would be to let him rest forever in the obscurity to which unhappy circumstances have condemned him." Influenced perhaps by the poet's last despairing request that upon his grave should be inscribed, "Here lies one whose name is writ in water," she exaggerated the world's neglect. As poet, Keats already had enough reputation to warrant that very year the issue of a Galignani edition in Paris, and as man, a certain notoriety; a notoriety fostered by the preface to *Adonais*, in its turn brought to public notice by Shelley's violent death at sea and by the fashionable Byron's comment in *Don Juan*:—

John Keats, who was killed by one critique,
Just as he really promised something great,
If not intelligible, without Greek,
Contrived to talk about the gods of late,
Much as they might have been supposed to speak.
Poor fellow! his was an untoward fate;
'Tis strange the mind, that very fiery particle,
Should let itself be snuffed out by an article.

This concept of Keats as a weak-kneed youth so affected by an attack in the *Quarterly* that it caused his death crystallised in a phrase common among shallow-pated tourists to Rome who would guffaw over the sad inscription and say, "Yes, in milk-and-water." Those tourists were, however, already visiting the grave on the *Monte Testaccio*. But over the years, with the avowed admiration of great men, with poets working in a Keatsian mode far removed from the more rudely muscular rime of Byron, and with the publication of *The Life and Letters* in 1848, Keats's just fame grew: by the end of the century he was in a high niche of fame, though yet to be fully accepted as thinker, philosopher.

All this, the growing reputation, the change in public taste, has been worked out by Mr. Ford thoroughly and well; carefully documented, though with none of the rather heavy-handed manner of much North American scholarship. Side by side, in admirable proportion, Mr. Ford has pointed to the influence of Keats on Victorian poets who hinted blue, printed blue, using, though with a cunning less

**Keats and the Victorians. A Study of His Influence and Rise to Fame: 1821-1895.* By GEORGE H. FORD. (Yale University Press, New Haven, Conn.; Humphrey Milford, Oxford University Press, London. 20s.)

subtle, the splendid Tyrian purple, product of that mollusc, the murex, which Browning so dramatically and happily pictured him as fishing up. Tennyson, the idol of mid-Victorians, though coming comparatively late to his turtle and claret, benefited most in a worldly sense:—

> There is the extract, flasked and fine,
> And priced and saleable at last!

Browning, a sincere lover of Keats though largely divergent in his own work, paid in "Popularity" the greatest tribute to Keats; and Arnold, though he qualified praise, influenced the trend of opinion; but it was the poems of Tennyson, of Swinburne, of the Pre-Raphaelites and especially of Dante Gabriel Rossetti, that prepared the ground for whole-hearted acceptance of Keats: not by virtue of his promise, but in achievement. Mr. Ford in his book puts these men clearly before us in neat strokes of character; the ambitious, touchy Tennyson; the word-intoxicated Swinburne; the robust Morris; Rossetti, violent, intense; and the fastidious-mannered Arnold, that inhibited poet who gave us so little of his finest.

To one poet, however, the first to show the direct influence of Keats, Mr. Ford does not, to my mind, do justice; accusing Thomas Hood of direct plagiarism and giving him far less than his due as a serious poet. As to the sin of conscious plagiarism: Hood, as brother-in-law to Reynolds, Keats's friend, was in a position to know the poems, published and unpublished, but that very connection would have prevented direct theft; Keats's friends were keenly jealous for his reputation. The truth surely is that Hood, a strong admirer of Keats, was by nature of his peculiar genius strongly imitative and, moreover, wrote the bulk of his serious verse at a time of life when much poetry derives from reverent reading. In his one volume of collected serious verse, *The Plea of the Midsummer Fairies*, we have a choice of themes, a very use of titles which lay Hood open to this charge of plagiarism so naïvely as to disarm suspicion; "To Fancy," "Sonnet written in a volume of Shakespeare," "Ode to the Moon," "Ode to Melancholy," "Autumn," and "Ruth," the last poem actually commencing with the lines, "She stood breast high amid the corn." All this was surely rather a loving corollary to Keats than conscious plagiarism. Then as to the quality of the work: Mr. Ford writes,

> Indeed we wonder whether, except in his thoroughly individual "Song of the Shirt" and such pieces, Hood was not usually on the wrong track in his serious verse.

Is "Eugene Aram," so grimly powerful, so different in conception and artistry, to be dismissed under the heading of "such pieces"? And much of the early minor verse shows, not only that technical mastery evident in all Hood's work, but a delicate fancy and an ability to convey "atmosphere." There are lapses in language, breaches of word-taste, but are they not to be found in the poems of his master, a far greater man? No, Mr. Ford does less than justice to Thomas Hood's serious verse, and here he is not alone: little attention has been paid to it either by contemporary readers or by posterity. The bulk of *The Plea of the Midsummer Fairies* lay upon the publisher's shelf until Hood bought it up "to save it from the butter shops."

A poet Mr. Ford has only mentioned in passing, one of the most richly lyrical

of the century and a highly individual member of the Pre-Raphaelite group, is Christina Rossetti. Surely in the splendid second stanza of her poem, "A Birthday," to give but one example, she hints blue, prints blue:—

Raise me a dais of silk and down;
Hang it with vair and purple dyes;
Carve it in doves, and pomegranates,
And peacocks with a hundred eyes;
Work it in gold and silver grapes,
In leaves and silver fleur-de-lys;
Because the birthday of my life
Is come, my love is come to me.

But Mr. Ford's book is so evocative, so stimulating to research, that perhaps the very omissions one finds are a tribute to his general success.

"I think I shall be among the English Poets after my death." That assurance of fame expressed in private to a brother was early justified in a different sense, literally borne out in scarcely one generation from Keats himself when in the thirties a ferment began to work at Cambridge, stimulating the young Tennyson, Richard Monckton Milnes, his future biographer, and other "Apostles," as the group significantly called themselves: Keats was among the English poets in the flesh, a potent influence, a lively ghost, a richly powerful touchstone.

DOROTHY HEWLETT

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*Gandhi: World Citizen.* By MURIEL LESTER. (Kitab Mahal, Allahabad. Rs. 5/8)

Miss Lester was Gandhiji's hostess in London and has been his guest several times in India. In this small book of about two hundred pages she has skilfully presented a very comprehensive picture of Gandhiji.

His frugality plus his practice of the Presence of God bring him serenity; maintain his breathing in its natural rhythm, this keeps the heart contentedly and efficiently at its appointed task of pumping blood all over the body: anxiety, fears and resentment do not impede its flow; there is none of that jerkiness that comes from relying always on oneself, or on machines."

In the first half of the book we are given this intimate picture of Gandhiji and by interesting anecdote and incident we are shown how, during his life in South Africa and in England as well as in India, he developed, matured and gave expression to his ideas on such subjects as Non-Violence, Truth, Non-Theft and Prayer, and his attitude to Women, the Empire, Prohibition and Animals.

The second half of the book is a chronological record of Gandhiji's public life from his early years in England and South Africa to the ending of his fast in prison in 1943. It is a record of his work not only for Indian freedom but also for world freedom. The story of his political life, as is well known, is no less the story of his spiritual search. He wrote:—

Satyagraha, of which civil disobedience is but a part, is to me the universal law of life. Satya, in truth, is my God. I can only search Him through non-violence and in no other way. And the freedom of my country, as of the world, is surely included in the search for Truth....I have entered the political life in pursuit of this search.

Miss Lester's book is illustrated with photographs and drawings which the publishers describe as "rare pictures not yet imported into India."

IRENE R. RAY

*Lychgate: The Entrance to the Path.* By AIR CHIEF MARSHAL LORD DOWDING. (Rider and Co., London. 7*s.* 6*d.*)

The writer's moral courage and sincerity are beyond praise. But the impartial reader cannot fail to see how strong a part the will to believe plays in Lord Dowding's conviction that he is in objective communication, through a non-professional medium, with his long-dead wife and with dead friends old and new. For all his modesty and open-mindedness on many points, he seems to have a closed mind as to that.

Lord Dowding admits that death does not confer all knowledge, that after-death conditions are largely subjective creations, that there are "astonishing divergences in the teaching which is given to different circles by entities claiming equal authority," and that the wisdom of the East has much to teach; but he remains unshaken in his faith that some of the communications which he has received, for all their Christian bias, are trustworthy. Some of the "communications" are of high tone and beautifully phrased, but none are finer, surely, than a pure-minded medium might draw unwittingly from his own soul.

Fortunately, the fact of the survival of the consciousness after bodily death rests on no such slender evidence as objective communication with the spirits of the dead. The conviction is innate in all who have not lent an ear to the sophistries of materialism and is borne out by the evidence of every living man who has reached the heights of knowledge.

Lord Dowding accepts Karma and Reincarnation. He has contacted genuine Theosophy and been impressed by Mme. Blavatsky's *Isis Unveiled* and *The Secret Doctrine*, though he seems regrettably to find more congenial the psychic teachings of pseudo-Theosophy, which fall in better with his preconceptions. His common-sense rebels against some of their extravagances but he swallows others no less fantastic.

Lord Dowding accepts the assurance, so subtly flattering, that he is helping the war dead reorient themselves—a service surely as gratuitous as the "*mission civilisatrice*" which stood godfather to Imperialism—and that he is busily labouring philanthropically during the hours of sleep, but he ingenuously admits knowing nothing of the latter and remembering quite different dreams!

He is fortunately not mediumistic himself and admits dangers in indiscriminate mediumship but he encourages home circles, failing to see mediumistic passivity, however developed, as psychopathic. Deliberate malefactors may be less dangerous than men of good-will ignorant of the forces they invoke and of the risks they invite others to share. If, through Lord Dowding's efforts, even a few unfortunates among the war dead learn the way to objective communication and vicarious gratification through the living, he will have done them and their victims a lasting injury that not all his heroism in the Battle of Britain, not all the comfort that he offers the survivors, from page and lecture platform, can offset.

The title is a gruesome but significant choice, however likely the subtitle to mislead the uninformed aspirant to the spiritual. For the Path in universal

symbolism is the Path to Life, whereas the path to which a lychgate leads is that by which the dead are carried to the grave.

E. M. HOUGH

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*Tales from Gogol.* Translated by ROSA PORTNOVA. (Sylvan Press, London. 10*s.* 6*d.*)

Towards the end of the most farcical of these six tales the narrator remarks, "The world is full of absolute nonsense" and later qualifies the statement by asking "What happening is without some absurdity?" Nonsense is the extreme form of liberation from a world of dead commonplace. In it imagination defies the actuality that would subdue it. There is, of course, a pure nonsense which is meaningless. But the nonsense which Gogol practised in his tale, "The Nose," like that of Laurence Sterne from whom he may have derived it, was full of hidden meaning. Yet this grotesque story of the sudden departure of Major Kovalev's nose from his face, its flight and masquerade, first as an official and then as itself, and its ultimate return to its embarrassed owner, is perhaps the least satisfying of these tales. It is an extreme expression of that conflict between the romanticist in Gogol and the realist, which Professor Janko Lavrin discusses in his Introduction. In such a conflict the romanticist is always tempted to escape out of the world of actuality altogether, which in fact Gogol may have done in his last years when he ceased, it would seem, to be quite sane and exchanged art for religious fanaticism. But so long as the tension between the dream and the fact is imaginatively sustained, there is nothing more conducive to a vital art.

In his earlier tales, of which we have here two fine examples, "Sorochinsky Fair" and "Christmas Eve," Gogol's imagination was immersed in the strong folk life of the Ukrainian country-side and the buffoonery and grotesque portraiture are exuberantly spontaneous. Although the notes of sadness and of sardonic mockery sound now and then, they are submerged in a flood of cynical beauty and gay abandon. In "How the Two Ivans Quarrelled" Gogol had become much more of a detached ironist, exposing the emptiness and stupidity of the petty gentry class to which he belonged and which he detested for its bloated vulgarity. But it is in "The Nevsky Prospect," a tale of the amorous adventures of two comrades and particularly in the fate of one of them, that he impersonated the doom of the extreme romanticist, whose dream usurps altogether the domain of fact and is at last shattered by the actuality it has denied. Nothing then remains. All life is a lie, a deceit, a delusion. The other tale, "The Coach," is by contrast only a perfectly told comic anecdote, which the early Chekhov might have written. But all six of them, reflecting as they do the different stages of Gogol's development, show, too, how essentially Russian he was and what a precursor of the great novelists who succeeded him. In gusto and expressiveness, in poetry and satire, they are works of genius, and Miss Portnova has finely preserved the nervous strength of Gogol's style in the translation.

HUGH I'A. FAUSSET

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*A Short History of Trans-Jordan.* By B. A. TOUKAN. (Luzac and Co., London. 5s.)

The author, Mr. B. A. Toukan, was formerly Secretary to H. R. H. the Amir Abdullah, and later did valuable work for two years with the British Broadcasting Company, and so he is fully qualified to write on this subject. He gives an account of the geographical features of the country, which, being well-watered and fertile, has always had a reputation for agricultural wealth. At the present time it has a surplus for export to Syria and Palestine of grain, olives and grapes, as well as livestock.

Bounded on the North by Syria, on the East by Iraq, on the South by Hijaz, and on the West by Palestine, the country has shared the troubled history of its neighbours. Mr. Toukan gives a brief summary of the Hebrew Period and an account of the succeeding rule of the Assyrians, the Chaldeans, the Persians and the Nabataeans. These last made their capital at Petra, a city which, as Mr. Toukan says, has characteristics found nowhere else in the world. This treasury of late Hellenistic monuments is now accessible to every visitor.

The Greeks later founded a number of cities east of the Jordan, whose language, culture and religion were predominantly Greek, the most important of these being Gerasa or Jerash. On this site much excavation has been done and a great number of its monuments are now available for any who go to visit it. Under the Romans the country seems to have had about five times its present numbers and to have been well-populated and extensively cultivated. This was no doubt due to the state of security under the Romans, which has only in recent years been available again.

But, during the Roman rule, the Arabs were already migrating to Trans-Jordan and in due course the Muslims conquered the country. The author gives an interesting account of Trans-Jordan in modern times when, in 1921, as a consequence of events during the war of 1914 to 1918, the country was placed under the rule of the present Amir Abdullah, who had distinguished himself during the period of hostilities, both as soldier and as diplomat. Great Britain retained the Mandate over the country, which, however, attained effective self-government. Under the Amir's wise and tolerant rule, the country has prospered, freedom of speech and association being allowed to all, regardless of race, language or religion, and the modern inhabitants, numbering some 350,000, include, besides Muslim Arabs, some Christians, Caucasians, Turkomans, Baha'is and Druses.

During the war of 1939 to 1945 the Amir placed his army, the Arab Legion, at the disposal of Britain, and the troops gave valuable support to the Allied cause. At the time this review is being written, Trans-Jordan is being established as a sovereign independent state under a treaty, the terms of which make for the requirements both of international security in the Middle East and of the obligations to the United Nations.

The book has a foreword by H. R. H. the Amir Abdullah and it includes a map, but it lacks an index, which is an unfortunate omission. It can be recommended as a concise and very

interesting account of a country of interest to all who are concerned with the Near and Middle East.

MARGARET SMITH

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*Black Boy.* By RICHARD WRIGHT. (Victor Gollancz, Ltd., London. 8*s.* 6*d.*)

Reading this account of a Negro's childhood and adolescence in the Southern States of America is like undergoing an operation both painful and repulsive, and, when it is over, wondering whether it was necessary.

After forcing myself to finish the book, and thinking a lot about it, I have come to the conclusion that it is likely to do the Cause in support of which it was written more harm than good. Mr. Wright is an unusual person. His acute sensitiveness and brooding melancholy would make him unusual among white people: it sets him completely apart from the mass of coloured people in the United States. They have, fortunately for them, so far escaped the morbid introspectiveness which is the cause of so much unhappiness among people of a dying culture. Their culture lies ahead. They live for the moment, neither nostalgic for the past nor nervous as to the future.

It is significant that all the other Negroes in the book fall into this category. None of them suffer the torments of the author as he gradually discovers that he is expected to behave as an inferior and to regard all white people as immeasurably above him in every way. Some of them do resent this at times, but, as Mr. Wright points out, they make their protest in the wrong tone. For instance, when a white overseer asks a Negro who brings him some money to put it in his pocket because his own hands are dirty, the Negro refuses: he "ain't no personal slave."

Coloured people are not, Mr. Wright says, emotional; there is "a strange absence of real kindness" from their natures; their joy is "timid"; they are "void of great hopes." All of which seems to me, with some experience of their warm-hearted generosity, the resounding gladness of their religious exercises, and their firm belief in the guiding hand of "de Lawd," as pictured in *Green Pastures*, to be nonsense—the sort of perversity in which a clever young man, smarting from the memory of an unhappy childhood (made unhappy by his own relations) and from the feeling that the world has been against him (as it undoubtedly has) is often inclined to indulge. Thus the effect of the book on me is one of exaggeration, of a state of affairs which is altogether deplorable and revolting being exhibited through the medium of a temperament abnormally depressed and exacerbated. Its very shrillness may be useful with readers who are unacquainted with the shameful treatment of Negroes in the Southern United States; but those who have made any study of the problem will, I think, be sorry to see it handled in this slap-dash manner and with such frequent references to those physical facts of life which are not as a rule discussed in mixed company. This aspect of the book makes me think of it with discomfort, almost with dislike.

HAMILTON FYFE

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*Man and His Meaning.* By J. PARTON MILUM, PH.D., B.SC. (Lond.). (Skeffington and Son, Ltd., London. 15*s*.)

Dr. Milum concludes, "Should another dark age ensue, then in the enlightenment of the next dawn it will be for a historian to point with amazement to the patent fact that our Civilization went down because it failed to appreciate its most precious possession through anti-clerical prejudice and a blindness which denies the assumption upon which all its vaunted technical discoveries have been made,"—a conclusion that must influence our attitude towards the book as a whole.

In the first part Dr. Milum is concerned with the scientific argument to show that "the only conceivable answer to... continuity is of the nature of Mind, mind in the creatures, according to their capacity, induced by all-embracing and transcendent Mind," seeing that "the actual nature of mind in man is of the same nature as, and induced by, universal Mind." This argument is not founded on a *petitio principii*, but is truly inductive, and in this form cannot be easily dismissed by those materialists who claim that man is an accidental and ultimately worthless product of an unintelligible cosmic process, the opponents to whom the early chapters of the book are ostensibly addressed.

But in the last Chapter of Part I, another aspect of the general contention is opened by the submission that Christianity gives the answer to the question "What is the human?" in saying that "man is man only because he partakes of the nature of a transcendent spiritual Reality without whom the universe can neither be thought of nor exist." There is certainly no denying that, but the same answer was given with an equal clarity many thousand years before Jesus, and again by Gautama and Plato. Possibly Dr. Milum's reason for preferring what is in effect the Yoga of the New Testament, though its fundamental instructions have been disregarded in the general teaching of the Christian Churches, may be found in his statement that "the reality of the external universe remains; it is not 'Maya'—'Illusion' as the Mahatmas teach; but it is the medium of life, even as it bears the marks of creation by Spirit." But an esoteric reading of the New Testament as Yoga furnishes powerful evidence that the ultimate nature of matter as such is only appearance, a delusion of the physical senses. If this is not so, the miracles of Jesus can be explained only on the supposition that Jesus had those powers of creation which we attribute only to the Supreme Power. Also we shall again be confronted with that paradox of the Churches, which assigns the creation of evil to One who is by hypothesis all-good.

And although it is true enough that the pure doctrines of Christianity have very rarely been practised by the priests of its Church, especially with reference to the dictum here quoted that "he who doeth the will shall know the doctrine,"—an order of cause and effect that the Churches consistently reverse—it seems rather hopeless, after two millennia, to expect that mankind as a whole will submit to the discipline of non-attachment to worldly values which must be the preliminary step to "doing the will." Is it perhaps true, as Dr. Milum suggests, that another "dark age" is ahead of us? It seems,

at the present moment, not at all improbable. The latest great "achievement" of science, the atom bomb, might very well be the agent that will destroy our present self-condemned civilization.

J. D. BERESFORD

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*Bengal Lamenting.* By FREDA BEDI. (The Lion Press, Lahore. Rs. 3/-)

If this eye-witness's description of the worst-stricken famine areas in January 1944 is less terrible than Sobha Singh's jacket drawing of a starving, almost naked woman's anguish over her starved child, it is perhaps because the misery of millions, put in words, demands an intellectual effort to apprehend, whereas the pictured misery of one is directly *felt.*

Mrs. Bedi's ascription of blame points the way to mitigation of the rigours of the new famine that may shortly be upon us. Firm dealing with hoarders and speculators is imperative. So is co-ordination of relief upon non-party lines. "In the face of a disaster that has no party affiliations every true lover of the country can unite," so forging lasting bonds, in shared humanitarian efforts.

Finally she makes it clear that famine's toll is more than deaths by starvation. Disease comes on the heels of malnutrition, and economic rehabilitation remains as a pressing need.

E. M. H.

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*Gentile and Jew: A Symposium.* Edited by CHAIM NEWMAN. (Alliance Press, London, E. C. 4. 12*s.* 6*d.*)

"Antisemitism is a disease, malignant, evil, tendentious. To ignore it is to evidence a dangerous myopic state, for this particular phobia can germinate." So says Mr. Newman in his editorial preface to this collection of opinions of a hundred non-Jews "prominent in all walks of life." What he omits to mention is that pro-Semitism is a disease not less malignant, evil and tendentious and that its disappearance would materially aid the destruction of its opposite. Most unfortunately, this anthology is calculated to fan rather than to damp the flames and the tone of the editorial remarks may actually sow seeds of suspicion where none before existed. The contributions themselves (of which the best is the careful, judicious and unbiased survey by Collin Brooks) in a sense cancel themselves out and one applauds the succinctness of Lord Milne's: "You asked me to produce a solution for the insoluble—I can't," and the pith of Sir Herbert Williams's "One solution of the Jewish problem, of course, would be if the Jews were to talk less about it." But when the editor writes, in reference to the deepest level at which the problem presents itself: "Many Catholics quite frankly give up the hopeless task (of understanding how the "Trinity in unity works out") and address most of their worship to a fourth deity, the Mother of the Second Person in the Trinity," one can only excuse oneself from the controversy which might be implicit in even troubling to criticize.

HUGH ROSS WILLIAMSON

# ENDS AND SAYINGS

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

Modern educated Indians do not feel that the culture of their forefathers has something vital and fundamental to offer to the world of tomorrow. Large masses seem untouched by the idea that India has a message for the world. In both groups there are of course exceptions. The educated Indians are educated to admire and respect the power and strength of the Occident, and that to such an extent that the mellowing influences of Western culture fail to leave a lasting impress on them. At best most of them are looking to the ideas and ideals of British Liberalism or of Russian Communism for raising India to an independent state. They seek aid, and even when they use words about India serving the world they are most vague as to what particular message India can give. The latest tendency, in the midst of discussions on the different political programmes, is towards Western modes of government and administration—Industrialisation, Militarisation, etc. Therefore Gandhiji's warning in the *Harijan* (19th May) is valuable. But how many Indians will ponder over this statement?

On India rests the burden of pointing the way to all the exploited races. She won't be able to bear that burden today if non-violence does not permeate us more than today. I have been trying to fit ourselves for that mission by giving a wider bend to our struggle. India will become a torch-bearer to the oppressed and exploited races only if she can vindicate the principle of non-violence in her own case, not jettison it as soon as independence of foreign control is achieved.

Neither in the so-called Democracy nor in Communism is there real hope for man. Both democratic and communist states are as warlike and war-mongering as any autocratic king of former years. The party politics of the Democracies and the one-party government of communist Russia both alike are founded upon the concepts of power and prestige, violence and war. Should India copy the "great Powers"—the U. S. A., Britain, Russia—and become as one of them? Can she become as one of them? And if she did would her teeming millions be free from the ills of civilised states? How does it profit a country to lose her own Soul in the hope of dominating the world? Which great power of the day is victorious over famine, disease, moral impoverishment?

Educated Indians need to educate themselves in the philosophy of Satyagraha. This theoretical task must precede the practice of it. How can the Satyagraha technique be applied to national problems unless its technique is used by the individual in daily life? How many among us are consciously and deliberately attempting to be non-violent in mind and morals, to be Satyagrahis in speech and action, in the small plain duties of life? That is the *real* beginning. Secure that heart attitude and all else will follow.

The appearance of a new quarterly, *Soil and Health* (38, Bedford Street, London, W. C. 2), evidences an awakening long overdue. Civilised man had thought he could flout Nature's laws but he is learning his mistake.

The nice balance of natural forces has always offered the best of object-lessons in universal brotherhood. Plants and animals are mutually dependent. The same law of give and take prevails between both and the soil, through which decaying matter is converted to new forms of life. In Nature's careful economy, all waste, however vile in fastidious human eyes, is utilised in her marvellous transformations.

But man has not played fair. He has tried to take without equivalent giving. Burning dung cakes as fuel, for example, is not only a mad extravagance but is cheating Nature. So, too, as has been recognised by Henry A. Wallace, U. S. Secretary of Commerce, among others, is the modern sewage system, which pours into the sea what the soil needs to maintain fertility. Soil impoverishment is a growing problem, except where, as in China and Japan, organic waste is returned regularly to the soil, and there is no doubt it has played its part in the present world food crisis.

Organic manure, it is claimed, contains everything necessary to plant life. Pests and diseases are reported practically non-existent for vegetables grown on composted night soil. Chemical fertilisers have entrenched themselves firmly in the last century, but Dr. Alexis Carrel suggested several years ago that "by increasing the abundance of the crops without replacing all the exhausted elements of the soil, [they] have indirectly contributed to change the nutritive value of cereal grains and vegetables." "The organism," he warned, "seems to have become more susceptible to degenerative diseases." Perhaps Mother Nature knows her business better than her clever offspring does!

There has been recent talk of an "up-to-date" sewage system for Bombay. We hope that before decisions are taken those responsible will acquaint themselves with the growing literature of "the Return," and adopt a conservational system which shall serve as model for other municipalities.

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There is a warning for other countries in the startling rise in juvenile delinquency in the U. S. A. It has doubled since 1939 and statistics show that 71 per cent. of children sent to jail continue in a life of crime. In *Life* for April 8th the blame is laid chiefly at the family's door.

> Neglect, apathy, selfishness, indulgence all contribute to insecurity in home life [which] sends a child out on the streets to find companionship and excitement.

*The New York Times* of March 21st, editorially describing juvenile delinquency as "one of the most pressing problems of our time," ascribes the increase to a "breakdown in supervision all along the line," a relaxation of authority.

The root cause, we believe, lies generally in the absence of a sound philosophy of life which parents cannot give their children if they do not themselves have it. Personal happiness, personal rights, the "great dire heresy of separateness," have all been overstressed at the expense of duties and responsibilities as members of the family group and of society.

Tacitly or openly, and too often by parental example, children are betrayed into regarding "a good time" as a legitimate and normal end in life. Cinemas beyond a doubt have played their considerable part in upholding false standards and the net result is many youthful lives wrecked ere the journey is well begun.

Mr. Morarji Desai, Home and Revenue Minister, Bombay, was on sound ground when he stressed recently, in an informal discussion with the Executive Committee of the Indian Motion Picture Producers' Association, the importance of the film's rôle in moulding the juvenile and the uneducated mind. He disclaimed implying that puritanic principles should guide producers, but he felt, and rightly, that there was too much frivolity in the present-day film. The cinema has a great influence and the responsibility inseparable from it. No film producer has the right to subvert public morals and Mr. Desai did well to stress the need for films calculated positively to improve them and to combine education with entertainment, wherever possible.

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"We Are Not Helpless," proclaimed *The Christian Science Monitor* (U.S.A.) March 29th, sounding a timely tocsin against the paralysing suggestions of impotence with which the press bombards us. In India as well as in America we are encouraged in supine acquiescence, in being helpless pawns of circumstance, by headlines not unlike "Millions Must Starve," "Coal Strike Certain" etc.

There is very little original thinking, and more people act almost entirely under suggestion than are at all aware of doing so. Convince a man that nothing can be done and nothing will be done. You have emasculated him. It is important to be on our guard against suggestions that will undermine our manhood.

As the *Monitor* remarks, "Millions do not have to starve."

> If we care as much about getting food to the famine fronts as we did about getting ammunition to the fighting fronts, we'll get it there—and in time.

Do we have to sit back and deplore a strike in an essential service, scavenging or transit (especially during a food crisis like the present), while employers and employed, as the editorial puts it about the American coal strike, "conduct a private war at the public's expense"? We do not.

> We can organise industrial peace—if we really want to do it. All we have to do is to make it clear that the general welfare is superior to any special interest.

Nor do we ever have to drift again into another war, or into anything else. "The first step is to awaken to the mindless mesmerism which would doom us to destruction." But is it too much to expect also of the headline-makers that they abjure suggesting defeatism and preach virility?

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That the influence of Buddhism is to be seen in modern educational institutions and theories is put forward by Gunaseela Vitanage in *The Buddhist* (Colombo) for May 1946. The Enlightened One himself had said:—

> Neither father nor mother nor any other relative will do a man so much good as a well-directed mind.

The Buddhist reform consisted largely in making available to all the truth which had been the jealously guarded prerogative of the few. The Buddha's

followers naturally, therefore, emphasised free and popular education. Each monastery was a school, and there were many monasteries—the Emperor Asoka alone is said to have founded 84,000 in all parts of India. Nor was education even in the monastery schools confined to the rudiments.

The several great Buddhist universities drew scholars from abroad as well as from all parts of India. Nalanda University and others flourished for many centuries. When the Western Universities arose in response to a growing urge for higher knowledge, the pattern was before them in the comparable institutions of Islam, which, it is claimed, in turn were modelled on the great Buddhist Universities of ancient India.

A valuable feature of the curriculum, even of the monastery schools, which Mr. Vitanage outlines, was "the science of eternal values or Buddha Dhamma with its attendant ethics, psychology and philosophy." The modern graduate is launched upon the sea of life, a well-built ship, well-manned, well-stocked, with valuable cargo, but all too often lacking chart and compass.

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The need for making philosophy practical is recognised in the appeal for more members recently published by the British Institute of Philosophy. The "intellectual and moral confusion which characterises our age" is rightly assigned as "the root cause of its troubles and disasters."

To build up a body of positive, instead of merely critical, thought, as a basis for well-considered constructive action in the spheres of morals, of politics, and of economics, is the only right course.

Truly. "Formulating thought and linking it with action" is indeed the need. But can modern philosophy free itself from its squirrel-wheel of dialectical subtleties and inhibitions? In their understandable reaction against the mediæval superstitions of blind faith, Western philosophers and their Eastern followers have often seemed to pride themselves on an incredulity as superstitious and as blind. Mere negatives and speculation-spinning can no more save our truth-starved world than paper promises can feed the famished millions.

The irascible philosopher with the toothache has too long symbolised a theory of life that looked all right on paper but which did not work. Is it too much to expect of our modern "lovers of wisdom" that, like the spiritual philosophers of old, they demonstrate that truth can be not only held but also lived?

There have been thinkers, in the ancient past, as in more recent times, who raised a frame of thought so broad it could accommodate the universe and man and give to life a purpose and a plan. Let our philosophers "prove all things," yes, but not forget to "hold fast that which is good."

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# THE ARYAN PATH

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

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## THE PROBLEM OF FATE AND FREE-WILL AS VIEWED BY SHELLEY

[ **Mr. F. A. Lea's** concern with "the conditions of that forgotten aim of politics, a right relationship between human beings" has been responsible for his six years of community living, in groups engaged in agriculture and education. He is a Pacifist. He is the author of *Carlyle: Prophet of Today* and *Shelley and the Romantic Revolution.* The evolution of Shelley's thought on a subject of such universal interest as fate and free-will is handled in this article with insight.—ED. ]

Percy Bysshe Shelley was pre-eminently a lyric poet. Endowed by nature with an incomparable power of expressing, spontaneously and immediately, the moods of elation and despair occasioned by his experience of the world, he is beloved by many who have never been troubled by the problems with which that experience tormented him, and are happily unconcerned with the solutions he advanced for them. Yet he himself set more store by these solutions than he did by his most popular lyrics, and, since they stirred him as deeply as the beauty of nature or the woman he loved, they are the theme of his greatest poetry.

It is impossible to judge rightly either Shelley's poetry apart from his philosophy or his philosophy apart from his poetry. If we attempt to do the first, we fall into the error of appraising the poet's success or failure without any clear idea of what he set out to achieve; and if we attempt the second, our attention is almost unavoidably directed to the wrong quarter. For *the goal which Shelley pursued was a world-view capable of reconciling his reason with his intuitions of beauty and goodness;* and because poetry of the highest order is the voice of the whole man, in whom the conflict between reason and intuition is in abeyance, the very index to the significance of the poet's conclusions is the sustained intensity of his verse.

Shelley died in his thirtieth year.

Thirty years is not long enough even for a man of genius to evolve a coherent philosophy out of his own experience (and Shelley's philosophy is nothing if not "existential"). But it is long enough for his thought to undergo several striking transformations. Three fairly distinct phases can, in fact, be distinguished in Shelley's intellectual development: and much misinterpretation might have been avoided had his critics been able to realise this. By attributing the ideas of one phase to another, they have constantly ended by imputing their own confusion to him. In this essay, I shall consider only one aspect of the development: that which relates to his changing views of the problem of Fate and Free-will.

Throughout the first phase of his literary productivity, from the year in which he was expelled from Oxford for publishing *The Necessity of Atheism* down to the close of 1813 when the *Refutation of Deism* was written, Shelley was more or less dominated by the rationalistic thinkers of the Enlightenment, to whom he assimilated Lucretius, Spinoza and Godwin. His enthusiasm for these authors was, as he himself clearly perceived afterwards, due largely to revulsion against "the shocking absurdities of the popular philosophy of mind and matter, its fatal consequences in morals, and their violent dogmatism concerning the source of all things." Of these absurdities, instilled into him from childhood, one of the most offensive had been the belief in a world of everlasting rewards and punishments after death. Against this, and the concept of free-will implied, he was led to pit a doctrine of absolute determinism. In one of the Notes on *Queen Mab*, his principal poem of the period, he writes:—

> Motive is to voluntary action in the human mind what cause is to effect in the material universe. The word liberty, as applied to mind, is analogous to the word chance as applied to matter: they spring from an ignorance of the certainty of that conjunction of antecedents and consequences.... The advocates of free-will assert that the will has the power of refusing to be determined by the strongest motive: but the strongest motive is that which, overcoming all others, ultimately prevails; this assertion, therefore, amounts to a denial of the will being ultimately determined by that motive which does determine it, which is absurd.

It should be observed that there is no necessary connection between determinism thus defined and the materialistic doctrine that man is only a physical organism: any more than there is a necessary connection between this doctrine and the demonstrably absurd idea that man is an organism exactly like other animals and motivated by exclusively the same wants. Most of the *philosophes* whose scepticism attracted Shelley, however, believed all these things: and he himself spent much time vainly endeavouring to confine his moral and æsthetic intuitions within the limits imposed by rationalism.

The second phase in the dialectic of his development opens with the sudden intensification of these intuitions. In his twentieth year he fell in love passionately for the first time. He fell in love not only with a girl, but—and this in no metaphorical sense—with nature. The beauty of a personality, the beauty of a flower, aroused kindred emotions—and converted him into a poet. And it was this love that rescued him from materialism. The beauty he perceived was real, his perception of it was real; the only happiness he could now conceive for mankind was a life lived in obedience to this reality: that, he knew, would be a truly human life. For the specific properties of the human could no more be reduced to those of the animal than the properties of water can be reduced to those of hydrogen and oxygen. Reason, if it is to be realistic, has to assume these emergences.

But the experience which rescued Shelley from materialism did not rescue him from the necessity of thought: on the contrary, it confronted him with a new and tormenting problem. The logic which had taught him that all things were subject to fate, now taught him that all he loved was subject to the fatality of death. In the past, he had been able to console himself for the evils of the present by assuming that creation would be carried forward by fate to a millennium. But with the experience of love, that assumption, even supposing it could be proved, suddenly ceased to console. For how could any millennium eclipse the knowledge that this woman, this flower, upon whose beauty the very quick of his own being seemed to depend, was doomed to pain, disfigurement and ultimate dissolution? Fate, extolled as the deliverer in *Queen Mab*, becomes, in *The Revolt of Islam*, a terrible antagonist from whom the poet strives in vain to shield himself and his love. "Time shall be forgiven," he cries, in accents that must wring the heart of any man with a heart to be wrung, "Time shall be forgiven, though it change all but thee!"

In an unfinished poem, *Prince Athanase*, Shelley says of his hero that:—

> There was drawn an admantine veil
> Between his heart and mind,—both unrelieved
> Wrought in his brain and bosom separate strife.

His heart told him that love was the supreme good; his mind, that love was doomed. To reconcile heart and mind became now the "strongest motive" of Shelley's life. His will, if we choose to put it that way, was concentrated upon the solution of this problem. But it would be more truthful to use his own former language, for he had certainly not volunteered for this torment of division. It had been forced upon him by the circumstances of his life. The irrationality of men had compelled him to clothe his instinctive rebellion in reason—and no man who has ever loved supposed that he had chosen

to love. It was with reference to the experience of inspiration that Shelley remarked on the "presumption" of calling consciousness and will "the necessary conditions of all mental causation, when mental effects are experienced insusceptible of being referred to them." He was predestined, as Paul and Augustine knew themselves to be.

And if the problem was not of his choosing, neither was the solution. A moment came when Shelley was able to comprehend the division of his own psyche. But so to comprehend one's own experience is impossible unless one is detached from it: and to be detached alike from personal longing and personal possession is to be delivered into the keeping of an impersonal love, in which all previous loves are consummated—and one which lies beyond the reach of fate:—

> What to bid speak
> Fate, Time, Occasion, Chance and Change? To these
> All things are subject but eternal love.

For to be detached is to see not only oneself, but the whole universe of one's experience, objectively—as it veritably is: and thus seen, the whole is beautiful. The very fate that denied what we most deeply wished is the fate that has thereby granted our wish, an object no longer of dread but of thanksgiving.

Shelley's heart and mind were reconciled for a moment: hence the spirit-stirring poetry of *Prometheus Unbound*, in which he dramatises the inward conflict, writ large upon the face of humanity, and its conclusion. He believed that the force which had brought him a new wholeness, and which he experienced as the force of love, was the same that operated throughout the universe to bind the parts into new unities, each having its own specific properties:—

> The one Spirit's plastic stress
> Sweeps through the dull dense world, compelling there
> All new successions to the forms they wear;
> Torturing th' unwilling dross that checks its flight
> To its own likeness, as each mass may bear;
> And bursting in its beauty and its might
> From trees and beasts and men into the Heaven's light.

This force—the Logos of Christian theology—Shelley called "the One." It was a personified Necessity: no longer, however, the abstract Necessity extolled in *Queen Mab*, but a Necessity of which he had concrete experience, and to which he could give concrete expression. To express it, indeed, became now the "strongest motive" of his life.

Although, in that third phase which began during the composition of *Prometheus Unbound*, he was driven, by the resistance his new love encountered within himself and the world, once again to set the One apart from and in opposition to the Many—thereby entering upon a still deeper cleavage and despair—that was not before he had glimpsed a truth which he believed to stand at the heart of every high religion, and learned the meaning of the phrase "a service which is perfect freedom."

F. A. LEA

# IS INDIAN PHILOSOPHY MARKING TIME ?

[ **Shri G. R. Malkani,** Director of the Indian Institute of Philosophy at Amalner, surveys here the current philosophical scene in India, finding its dead level broken by the work of two outstanding original thinkers—Sri Aurobindo and Prof. K. C. Bhattacharyya.—ED.]

Philosophical studies are not very popular at the present time in India. But philosophy retains a perennial interest for all cultured people. In fact, it is the barometer of the state of culture in a particular society. Art, literature and religion have necessarily a philosophical background. They draw their vitality from that intellectual region where things are not seen piecemeal, but as a whole. It is this final and integrated view of things that alone can satisfy thought and be a source of inspiration for the lesser activities of life. However, therefore, one may avoid those technicalities into which philosophical thinking easily degenerates, the urge to philosophise, to take the long view and to see things as a whole, as from a pinnacle, is innate in human nature and cannot be denied.

Indian philosophy has had its day. It was inspired by a kind of religious zeal. Its ideal was "to know that, knowing which all else is known," to know the truth that will break the bondage of ignorance and the resulting pains of an empirical existence. Every important religious movement has culminated in a philosophical formulation of the truth. Religion in India is free, and so is philosophy. The two have always gone together and reacted upon each other. In fact, knowledge of the truth has always been understood to be the highest form of religion, or at least the most important element in it. We cannot separate religion from truth. Truth is the goal of theoretic consciousness, and philosophy is the highest expression of this consciousness.

European culture has not kept strictly to this association of religion and truth. Religion in the West is confined to the affective and conative aspect of life, and truth to the purely cognitive. The one is divorced from the other. Truth is supposed to be definitely a subject-matter for science, and philosophy is supposed to stand in some dubious relationship with science. Both are the expression of the theoretic consciousness and are therefore naturally allied.

But philosophy is made to trail behind science. It hangs on to science as a kind of refinement of its conceptual scheme. Many modern philosophers think that the only real philosophy is the philosophy of science, by which they mean an elaboration of those fundamental concepts which are needed for a scientific approach to things. Philosophy is rarely taken in its true sense

of *metaphysics, i.e.*, a search for truth that goes beyond physics and so beyond all science. If there is no supersensible reality, there is also no truth which is inaccessible to science, and which therefore demands a different mode of approach for its comprehension. Philosophy is thus subordinated to science.

This science, again, so narrowly conceived, stands on one side and religion on the other. They stand at the opposite ends, and often come into conflict. It is natural that truth should come out the victor in the end, however that truth is conceived. The palpable and verifiable results of science easily throw into the shade the unverifiable beliefs and dogmas of religion. And so the conflict deepens, to the great disadvantage of religious practice.

India still retains its old tradition of a philosophy that is intimately allied to religion, occupying, indeed, the privileged place of religion itself. But this tradition is at present blurred by the intimate intellectual contacts with the West and the new and growing importance of scientific research and scientific progress. The present-day philosophical movements in the West, discrediting philosophy as a function of metaphysical truth and confining it to the perimeter of scientific ideas or to the study of lingual forms, have had a powerful influence on the teachers of philosophy in India. They draw their ideas from Western writers of note and have a passion for being reckoned up-to-date. The result is that their philosophical activities are divided and dissipated. Like their Western prototypes, they do not seek metaphysical *truth*, but only the rationalising spirit of thought. It is not *a philosophy* they want, but only philosophising.

Reason can be an aid towards truth, but it can also be a hindrance. Free-thinking is supremely an example of the free spirit of reason, leading not to truth, but to vacuity. There is no end or goal that need be reached, and that religiously demands to be reached. Ultimate truth is supposed to be humanly unattainable.

On the other hand, the ancient Indian tradition cannot be wholly laid to rest. That tradition is, to get at the truth and nothing but the truth, as a kind of religious obligation. Unfortunately, the social and cultural environment of the past, making for an introvert mode of life and thought, has gone for ever. We go to the past to seek for similitudes with present-day Western thinking, or to exhibit some lifeless pattern of thought which has an antiquarian interest, or merely for glorifying the past as a past, but never for renewed inspiration or a philosophical revival. Indian philosophical thinking of the present day plays with Western ideas which are foreign to our mental make-up, and it plays with its own ancient heritage as a lifeless limb of the past. There is no creative thinking, no vital sense of truth. Philosophy has ceased to be a grand pursuit to be grandly performed.

There are, nevertheless, indications that the human mind cannot rest satisfied with a divided allegiance which robs it of the substance and the reality. There are two present-day thinkers of India who have revived the ancient tradition but presented it in a form which is essentially rational and which has much in common with the free creations of Western thinkers. These two who have made a notable contribution to Indian thought are Sri Aurobindo and Prof. K. C. Bhattacharyya.

Sri Aurobindo is a mystic, a person who can claim to have seen something of the truth and to speak out of his personal experience. He can rightly claim to have a philosophy which is not tied to the scriptural texts or their classical commentators. He does not write a commentary, which has been the time-old method of Indian leaders of religious thought. He gives us a system of his own which has every mark of creative genius. Indeed, he does not present it in the strict forms of logical thinking. He presents it in a form which is more poetical than logical. Whatever may be the value of his conceptual scheme, it is bold, novel and thought-provoking. We may criticise it. But we cannot quite refute it. It appears to have a background of experience which is not common experience, and to that extent our criticism may fail to do justice to it and may even fail to be pertinent. His style again is far from being lucid. It does not facilitate critical analysis of his ideas. We are often left in mid-air with vague ideas whose significance is yet to be determined.

We may agree with him or not. But he is original—challenging to some, and dazzling to others. His system is given in the three volumes of *The Life Divine.* He is a critic of Maya-vada, the system of thought associated with the great name of Sri Sankarācharya, and an advocate of a view which is more allied to the qualified non-dualism of Sri Ramanujācharya. But the presentation and the atmosphere are all his own.

The other great thinker, Professor Bhattacharyya, is less well known. In the form and presentation of his thought, he is the very antithesis of Sri Aurobindo. He is a dialectician first and last. He does not write voluminously. There is rarely a touch of poetry in his writings. Every line that he writes has the rigidity and the exactness of a mathematical formula translated into the language of philosophy. There is nothing loose in his writings, nothing that is not impregnated with meaning. To summarise his writings, one must either bodily quote him, or leave out the refinements and exhibit just the bare bones, which may give quite a misleading impression of the original.

At the same time, there is no quibbling or hair-splitting about him. The refinements of expression are matched by refinements of perception—a deeper, finer and more discriminating insight into our intui-

tive contacts with reality or experience as a whole. He has written papers, articles and a few books too, and they all display a subtle mind. No Indian thinker can come anywhere near his level of logical exactitude and lingual precision.

His inspiration also is Vedantic, perhaps of the Advaitic type. But his presentation is so original and free, that it is often difficult to trace back his thought to any particular thinker or school of thought. He writes real philosophy without any literary flourishes. But, for that very reason, his writings are difficult to follow and forbidding even to intelligent and earnest readers. It needs perseverance and a will to go through them and to comprehend them. If the word can be enemy to the thought, we have an example of it here. His writings go unnoticed because they are heavy stuff and demand an unusual exertion of thought for their proper comprehension and appreciation.

These two thinkers are the signs of the times. They have freed Indian thought from its dogmatic moorings and worthless imitation. They have revived the spirit of Indian philosophy with its religious bias. They have achieved a synthesis of substance and of form, the ancient truth and the forms of reason that can appeal to the modern man with his rational bias. Other Indian thinkers who are often prominent on the stage, and whose writings are more widely read and known, lack the conviction, the creativeness and the artistry of these two real philosophers.

There is a general philosophical lethargy in India at present, because India has not yet found its philosophical soul under the impact of Western modes of thought and the circumstances of modern competitive life. Philosophy, like religion, bides its time. It is only a crisis in the intellectual and the emotive world that calls forth a new creative effort. In all probability, the present time is such a crisis, which has not yet reached its constructive and creative stage. We are moved by conflicting influences and vacillating in our allegiance. When this vacillation will end is the secret of the future, but its ending is the desire of every well-wisher of Indian thought and culture.

G. R. MALKANI

# BELGIUM'S CONTRIBUTION TO EUROPEAN CULTURE

[ We published in our April issue an illuminating essay on the contribution of Hungary to European culture. Here a well-known Belgian writer in the French language, **M. Rene Golstein,** novelist, poet and critic, describes most interestingly what another of the smaller countries of Europe has contributed to the culture of the Continent as a whole. Gratitude demands the recognition of cultural achievement, as of service rendered, and in publishing such articles as this THE ARYAN PATH seeks to do its part to help to draw the nations closer to each other in mutual appreciation.—ED. ]

A little country, placed, to quote a line from our poet, Émile Verhaeren, " between the ardent France and the rough Germany. " Belgium, because of its fortunate geographical position, its maritime and temperate climate, its soil and the working capacities of its inhabitants, has, for a long time now, aroused the envy of the larger countries. It has always been a battle-ground, but it is also a centre where two great cultures, the Latin and the Teutonic, are united.

Forming an independent state since only 1830, the provinces which form the Belgium of today lived all through the history of the Middle Ages and of modern times, a life with similar interests and aspirations and often with the same struggles.

As has been said rightly, Belgium is one of the oldest cradles of freedom in the Occident. Since the thirteenth century, there have been no serfs in Flanders. Nowhere else were there free towns more numerous, richer or prouder of their privileges than in the Belgian provinces. The urban civilisation was brilliant ; each free town had its own charter and its workers were united in all-powerful guilds.

The rise of the cloth industry began in Flanders at the end of the eleventh century. The harbour of Bruges acquired in the twelfth and thirteenth centuries considerable importance. Bruges became a great warehouse of European commerce and had the characteristics of a great cosmopolitan port. But Bruges was soon to know the decline of its power. The city enfolds itself in the silence of its canals and its monuments and its incomparable artistic characteristics can be found intact today. Bruges was to give place to Antwerp, which became in the sixteenth century, as has been written, " the Common Fatherland of all Christian Nations. " It developed into the warehouse of the world.

After desperate but fruitless efforts to free themselves from Spanish domination, the Belgian provinces knew, at different times, periods without glory and lacking in outstanding personalities. Despite this,

it can be said that our provinces made a constant contribution to European civilisation, but that they had, under the Dukes of Bourgogne, a particularly rich period from the intellectual point of view. We shall not go so far as to say with one of our historians, " Just as Greece celebrates its Periclean century, so we may glory in our century of Philippe le Bon, a period during which the arts in every aspect soared marvellously." A country is great which leaves, in the history of civilisation, the names of artists and of scientists who have a universal significance, who have a representative value in all parts of the world, and which possesses also monuments and an architecture characterised by fundamental originality.

As regards the monuments of religious art, we must not confine ourselves only to pointing out our beautiful Gothic cathedrals built in stone. There are others which obtained a special character from the use of brick—St. Sauveur and Notre-Dame in Bruges, amongst others. Is it necessary to mention the townhalls of Brussels and Audenaerde and the incomparable Grand Place of Brussels, with all its guildhalls ? An urban life, distinctly democratic, has given rise to an architectural art which gives evidence of the pride and the tenacity of the people. Most of these masterpieces are of the fourteenth and fifteenth centuries.

The Louvain University, founded in 1426, soon became a great centre of knowledge and of culture, though it remained medieval and scholastic. In the latter part of the sixteenth century the University counted 3,000 students and had fifty colleges.

But unquestionably there is one art which justifies Belgium's pride and boast that it has brought an essential contribution to European civilisation : it is painting.

We do not care much to solve the controversy as to whether the brothers Van Eyck invented oil painting, as their greatest claim to glory is to have left behind works which reveal at the same time Flemish mysticism and all the characteristics of a personal art, and also gifts of an exceptional colouring.

Many painters made " *le voyage* " to Italy. If some of them became Italianised, the profound originality of most of them was not affected by the contact with another country. At all events, if they benefited by the lessons of Italian art, they succeeded in expressing Flemish art with its individuality, its own simplicity. Close behind Van Eyck came Campin, Roger van der Weyden, Hugo van der Goes, to name only a few, who lent to European art the richness of the Flemish and the Walloon schools. But some painters, even more than those just cited, have been the real and total incarnation of Flemish art, without any concessions or compromise.

Such is Breughel who derives inspiration from the people and from folklore. He is, in the highest sense of the word, the painter of the

Flemish soil and the poet of the humble. Nothing escapes his searching eye, not a human weakness, not a physical or a moral defect. He paints the peasantry at their kermesses, in their home life. He shows a special tenderness for the outcasts of fortune. His analysis sees through their souls. His peasants are bound to the earth in a constant struggle. And the landscape of Breughel has also a restraint, a precision of detail which, far from reducing, increases their poetical beauty. Lastly, in parables and proverbs, Breughel's desire was to assimilate the fancy and the spirit of Flanders into his painting. And always the colouring is equal to the invention. As for Jerome Bosch, his visions, which are of an unparalleled audacity, turn his art into a kind of forerunner of the surrealism of a few centuries later.

Flemish art is at the height of its glory with Rubens and Van Dyck. Rubens, painter of the court of the Archdukes, is not only a painter but also a diplomat. Van Dyck is the painter of the princes of the world. Flemish art has universal recognition.

But painting is not our sole contribution to European civilisation.

In the Renaissance, among the master printers are Thiery Martens, Christophe Plantin and his son-in-law Moretus, who lived in Antwerp.

André Vesale, chief physician of Charles V, and after that of Philippe II, is the father of anatomy. Later, Van Helmont was to be the father of modern chemistry. At the end of the eighteenth century, Minkeleer, Professor at the University of Louvain, made a discovery marked out for an immense diffusion: coal gas. In the later nineteenth century, Zenobe Gramme discovered the direct current and the alternating current, and then constructed the first dynamo. Belgian science prides itself on securing several Nobel prizes.

Literature asserts itself, during the sixteenth century, in the mysticism of Jan van Ruysbroek. During the struggle against Spain, Philippe de St. Aldegonde won great renown with his book, *La ruche de la Sainte Eglise Romaine.* Undoubtedly several centuries were to elapse, in the course of which the unfortunate circumstances from which our country suffered would not allow it to affirm its essential qualities, and, for instance in literature, there was a long silence. But in the eighteenth century the European and elegant art of the Prince de Ligne is highly praised.

Then, since the establishment of national independence, Belgian literature has commanded attention, bringing its own contribution to French literature. Do Belgian writers when writing in French, reveal special characteristics which distinguish them from French writers? This question, often discussed, appears to me rather futile.

Charles de Coster, author of a kind of national epopee, *La légende de Thyl Uilenspiegel* inaugurates the series of great writers. All literary

schools in France have their repercussions in our country. The symbolist school blossomed out at the same time in our country and in France and some of its more representative writers are Belgians.

In poetry, Émile Verhaeren, Charles van Lerberghe and Max Elskamp, add, beyond all question, something original to French poetry. If, in our opinion, Maeterlinck is greater as a poet than as a playwright and a thinker, he also has given, in the field of thought, a kind of literary popularisation of the present conceptions and this in a language at one and the same time harmonious and simple. A historian like Pirenne has synthesised in a masterly manner the history of Belgium. I am not qualified to speak of Flemish literature, but I can assure you that it is rich also in talent and that some Flemish writers are well known over all Europe.

From Roland de Lassus to Grétry and Cesar Frank, Belgium has also a great and unbroken musical tradition.

Thus, through history, Belgians have always been represented where real values appear in Europe. From the position of Belgium in Europe, from the fact that it forms a nation where both Latin and Teutonic elements are represented, the Belgians have inherited special qualities. Belgium, besides the contribution of its scientists, its artists, its writers, gives to the world the example of a hard-working and serious-minded nation. A little nation, whose ambition is to secure the well-being of its inhabitants, it has for many years set an example in what concerns social order, trying to solve, for the best and in concord, workmen's problems and enacting very progressive labour legislation.

Today once again, by recovering, at a speed which calls for the admiration of the world, from the new wounds inflicted on her by Germany in a second war and a second occupation of Belgian territory, Belgium maintains a tradition of work, of struggle and, let us also say, of success.

RENE GOLSTEIN

# THE TRIPOD OF A NEW WORLD ORDER

A plea by Shri C. Rajagopalachari for the integration of science, religion and politics appears in the Inauguration Volume of *India Speaks*, under the title "Vedanta, Science and Socialism." Truth being one, the attempt to hold contradictory ideas under whatever labels cannot but be disintegrating to the consciousness.

Politics without religion is leading the world to an abyss of wickedness even as religion contrary to accepted politics is sham and hypocrisy....Even as the maladjustment of religion and science must be righted, so also must religion and politics be harmonised if we recognise the importance of reality in life.

He points to the Vedanta of the Upanishads as the necessary solvent. Its recognition of the essential oneness of all life—everything being animated and sustained by the Universal Immanence—and that the very nature of the Deity is Law, brings spiritual doctrine measurably near the basic theories of science. In politics, he writes, it leads directly to the Socialist State, defined as "a State where every one will have what he needs and every one must give his best to the rest of Society." For that, the Vedantic code of conduct, with its emphasis on duty, on altruism, on aspiration and on self-control, offers indeed a most effective spiritual basis.

India's proud mission must be to establish the tripod of a new world order—Vedanta, Science and Socialism. They harmonise with one another and can support a new order as no other structure can.

# THE CULTURAL CONTRIBUTION OF ISLAM

[In his presidential address before the Indian Philosophical Congress, meeting at Trivandrum late in December, **Prof. M. M. Sharif,** M. A. (Cantab.), of the Aligarh Muslim University, included a wealth of cultural data as background material for his philosophical study proper. These, which we have brought together here, bear eloquent witness to the heights Islamic culture reached in the years of Europe's mental obscuration, and the great rôle it played in keeping alive and propagating the ideals of civilised living.—ED.]

Islam in its early days infused into men a spirit the like of which history had never known before. Persia and Byzantium, the two greatest empires of those times, tried to stem its rising tide, but in the struggle were themselves swept away; and by the first centennial of its founder's death, it had spread from the Bay of Biscay to the Indus and the confines of China, and from the Aral Sea to the upper cataracts of the Nile, over more than half of the then known world, wielding an empire greater than the Roman Empire at its zenith. This was an empire which, in spite of vast changes in its boundaries, saw its rise till the third quarter of the sixteenth century.

It could boast of one language, Arabic, as its *lingua franca*. It had a number of towns with a prosperous population of one to four million inhabitants, with tens of thousands of garden villas, lavishly furnished with magnificent paintings, rich tapestries, curtains and chandeliers, with thousands and thousands of public baths, and with strongly macadamized roads and solidly paved lanes lighted with public lamps. It possessed the largest navy in the medieval world and had mastery over the Atlantic, off the coast of Spain and West Africa, the Mediterranean, the Red Sea, the Indian Ocean, the China Sea and the Pacific Ocean; and kept a mercantile fleet that made monthly voyages from the Atlantic to the Pacific, touching at all the important ports, including those of Malabar, on the way.

It ran industries that manufactured highly finished goods such as leather and metallic goods, carpets, tiles, pottery, soaps, perfumery, paper, glass, jewellery and cotton, silk and woollen fabrics, admired both in the East and in the West, with factories spreading from Persia to the banks of the Danube on the one side and the heights of the Pyrenees on the other. In leather, cotton and silk fabrics alone, several European names owe their origin to the Muslims. Such are, for example, morocco, cordovan, muslin (from Musul), cotton (from Ar. Qutn), baldachine (Baghdad), damask (from Damascus), fustian (from Fustat), taffeta (from the Persian Tafta),

tabis (from At-tabic, the name of a silk-manufacturing family in Baghdad).

It carried on trade by sea routes from Korea, Japan and the Philippines to Spain and France and indirectly, through Jewish and European tradesmen, to England, Sweden and Norway and by land routes from North Africa to the heart of Siberia.

It was the first to manufacture gunpowder, an invention as important in the medieval ages as the atomic bomb today, and to blazon shields with heraldry and coats of arms.

Its men dived deep into the sea to bring out pearls, penetrated low into the earth to dig out gold, silver, lead, iron, antimony, mercury, marble, turquoise, rubies, lapis-lazuli, azurite, kaolin, cornelian, sulphur and asbestos and produced naphtha and tar. They spread a "veritable network" of canals in the lands through which pass the Euphrates, the Tigris and the Nile, and gave to Europe the taste for spices, scents, ginger, sugar and coffee.

They set ideals of civic life, home life, hygiene, agriculture, architecture, irrigation, calligraphy, music, dress, food and games for all Europe. And all this centuries before Columbus went westward in his search after the queen of the East and, sighting the shores of America, shouted with joy "Indiana! Indiana!"; centuries before Vasco de Gama could begin our bad days by reaching the land of Columbus's dreams, your motherland and mine, by the calamitous guidance of Ahmad, an Arab sailor of repute whom he entertained as his honoured guest and guide throughout the voyage; and at a time "when there was not" yet "so much as one public lamp in London," when the streets of Paris were yet unpaved, when "the dwellings of the rulers of Germany, France and England were" still "scarcely better than stables, chimneyless, windowless, with a hole in the roof for the smoke to escape"; and when the priests of Europe deemed it a great virtue not to bathe and change for months.

There was no village without a mosque, and elementary and secondary schools sprang up as adjuncts to mosques, their curriculum being the reading of the *Quran*, stories about the life of the Prophet, reading and writing, a little poetry and the elements of arithmetic and grammar. For higher education, students went either to colleges, academies and universities or to individual teachers. With rulers, princes, ministers and wealthy nobles it was the fashion to become patrons of learning, to hold academic discussions, to open schools and colleges, to set up laboratories and to establish hospitals and libraries.

The first college was established by al-Māmūn in Baghdad. The second college for higher studies, called the Nizāmiyyah, was founded in Baghdad in 1065 (or 7) by Nizāmul Mulk, a Persian Vazir to the Seljuq King, Alp Arslān. It was a residen-

tial college in which theological studies had the same place that afterwards classical studies had in European universities. Reuben Levy (*A Baghdad Chronicle*, Cambridge, 1929) holds that some details of its organisation appear to have been copied by the early universities of Europe. Al-Ghazzāli headed this institution for four years late in the eleventh century A. D.

An interesting story is told about a pupil of the Nizāmiyyah who, having taken, along with a group of students, a heavy dose of an infusion of anacardia, lost his wits and came naked to the class. When, amidst the laughter of the class, the professor asked him to explain his shameful conduct, he very seriously replied that to sharpen their intellect he and his class-mates had drunk the infusion of anacardia but that it had made them all lose their senses with the exception of himself, who had luckily remained sane!

After a little over three centuries the Nizāmiyyah was merged into a new institution named al-Mustanṣiriyyah which was the first educational institution to have a hospital attached to it. Other well-known colleges were al-Rashīdiya, Amāniyya Tarkhaniyya, Khātūniyya and Sharifiyyah in Syria and Rambiyya, Nāṣiriyya and Ṣalāḥiyyah in Egypt. In course of time the Nizāmiyya type of colleges spread all over the Empire, there having been thirty in Baghdad, thirty in Alexandria, twenty in Damascus, six in Mawsil, and one at least in all other important cities, such as Cairo, Nayshāpur, Samarkand, Ispahān, Merv, Balkh, Aleppo, Ghazni, Lahore, etc.

In Spain were laid the foundations of what are now called universities. The chief of these were the Universities of Cordova, Seville, Malaga and Granada. Their curricula comprised theology, jurisprudence, medicine, astronomy, chemistry and philosophy. The portals of the University of Granada bore this inscription :—

The world is supported by four things only: the learning of the wise, the justice of the great, the prayers of the religious and the valour of the brave.

Scholars from all over Europe flocked to these universities for study.

Besides in these institutions of higher studies education was also imparted by individual teachers in their own homes or in the mosques or shrines which had special quarters reserved for travellers, students and teachers. Both the teachers and the students were supported by the endowments given to these mosques or shrines by wealthy people. These teachers were highly respected. In the mosques, lectures were delivered not only on theology but also on other branches of learning, and not only to regular students, but also to all those adults who cared to attend them. Nāṣir Khusro writes in the eleventh century that the mosque at Cairo was daily visited by five thousand men to hear lectures on various subjects of study.

Moreover, the large number of observatories which sprang up in

different parts of the Empire were also colleges for teaching astronomy, just as the hospitals which also arose at the same time served as colleges for medical studies. Besides, there existed literary societies and study circles which held their meetings in the homes of the aristocracy.

During the 'Abbāsid period paper manufacture became an indigenous industry. Paper-making was indeed the greatest boon that Islam gave to Europe through Sicily and Spain. Books began to be written and sold by booksellers and book agencies in large numbers and thousands of private and public libraries sprang up. In the tenth century Mawsil had a private library where scholars were supplied with free paper. In the same century the founder of the library at Basrah granted stipends to scholars working in it. Some libraries were very generous in lending books. Yāqūt mentions that he once borrowed two hundred books from the Damīriyyah Library of Merv. There were twenty public libraries in Spain alone. The Library of Cordova possessed about four hundred thousand books.

The Baitul-Ḥikmat at Cairo is said to have had two million books, and that at Tripolis in Syria, which was burnt by the first Crusaders, contained three million books, of which fifty thousand were copies of the *Quran* and its commentaries. That means that this library alone had three-fourths of the volumes which the Bodleian Library has, or more than half the volumes that all the libraries of India taken together have been estimated to possess today. In the library of al-Ḥākim books were arranged in forty chambers, each containing about eighteen thousand books. The Khazīnat-ul-Kutub, a library founded at Sherāz by 'Aḍud-ud-Daula, a Persian King (d. 984 A. D.) was surrounded by parks and had three hundred and sixty rooms and pavilions. The magnificence of these libraries becomes all the more astounding when we realise that all the books were manuscripts, for we are talking of a period when there were no printing-presses. Besides these, there were several other famous libraries such as those at Baghdad, Ram Hur-Muz, Basra, Ray, Merv, Balkh, Bokhara and Ghazni. All over the Empire mosques also served as repositories of books. Men of learning were appointed as Librarians. Even such renowned scholars as Avicenna, Ibn-Maskewaih and Ash-Shabushti held posts as Librarians.

In his work *The Making of Humanity*, Briffault observes :—

Roger Bacon learned Arabic Science. Neither Roger Bacon nor his later name sake has any title to be credited with having introduced the experimental method. Roger Bacon was no more than one of the apostles of Muslim science and method to Christian Europe : and he never wearied of declaring that knowledge of Arabic and Arabic science was for his contemporaries the only way to true knowledge. Discussions as to who was the originator of the experimental method are part of the colossal misrepresentation of the

origin of European civilization. The experimental method of the Arabs was in Bacon's time widespread and eagerly cultivated throughout Europe....

Although there is not a single aspect of European growth in which the decisive influence of Islamic culture is not traceable, nowhere is it so clear and momentous as in...natural science and the scientific spirit.

Science owes its very existence to Arabic culture. The ancient world was pre-scientific. The Greeks systematized, generalized, and theorized, but the patient ways of investigation, the accumulation of positive knowledge, the minute methods of science, detailed and prolonged observation and experimental inquiry were altogether alien to the Greek temperament. What we call science arose in Europe as a result of a new spirit of inquiry, of new methods of investigation, of the method of experiment, observation, measurement, of the development of mathematics in a form unknown to the Greeks. That spirit and those methods were introduced into the European world by the Arabs.

Among philosophers, Al-Kindi was an encyclopædist. He wrote 263 works. It was he, and not Descartes, who first held that the mathematical method was essential for philosophical enquiry. He wrote a book to prove this. His principal work on optics was widely read both in the West and in the East. He wrote also on astronomy, geometry, astrology, arithmetic, music, physics, psychology, meteorology, and politics. Among the other philosophers of Islam Al-Fārābi wrote on mathematics, astronomy, logic, politics, physics and music; Avicenna on theology, mathematics, astronomy, medicine, politics, zoology and botany; and Ibn Rushd on jurisprudence, physics, grammar, astronomy and medicine.

In his Introduction to the *History of Science*, Sarton enthusiastically writes:—

The main task of mankind was accomplished by Muslims. The greatest philosopher, al-Fārābi, was a Muslim; the greatest mathematicians, Abu Kāmil and Ibrahim Ibn Sinān, were Muslims; the greatest geographer and encyclopædist, al-Ma'sūdi, was a Muslim; the greatest historian, al-Ṭabari, was still a Muslim.

Deutsch writes:—

The Quran is a book by the aid of which the Arabs...came to Europe as kings to hold up the light to humanity while darkness lay around, to raise up the wisdom and knowledge of Hellas from the dead, to teach philosophy, medicine, astronomy and the golden art of song to the West as to the East, to stand at the cradle of modern science and to make us late-comers for ever to weep over the day when Granada fell.

M. M. SHARIF

# THE PSYCHOLOGICAL CONDITIONS OF PEACE

[**Prof. P. S. Naidu,** who heads the department of Education at the University of Allahabad, opened, with the address which we publish here, the symposium on this subject in the Psychology and Educational Science Section of the Science Congress held at Bangalore in the first days of January. We fully agree that mental reorientation is the world's urgent need and also that the power of ideals to transform character is great. "As a man thinketh, so will he become" is a truth that long antedates modern psychology. Its implicit endorsement by a modern psychologist of standing is a hopeful omen.—ED. ]

We have won the war, but lost the peace. That seems to be the feeling uppermost in the minds of serious-minded and far-sighted leaders at the present moment. This pessimism is engendered not merely by the dangerous potentialities for another war in the very instruments of the so-called peace which are being forged by the European Powers, but also by the unenviable war record of the Western races during the last hundred years. What strikes the student of human affairs is not so much the actual event of war as the constancy with which it repeats itself in spite of all the conscious endeavours of mankind to ensure peace.

How can this murderous tendency be transmuted into love of peace and good-will? There seems to be no easy solution. Yet peace and goodwill must reign if the race is to survive. Man's mind must be transmuted into an organ of universal co-operation and love, and to this end the most enlightened statesmen of the world are straining every nerve. But, unfortunately, they think and act in terms of the externals of human behaviour. That which pertains to the internal, and hence the essential, conditions of peace, *i.e.*, in the human mind, is beyond their ken. The ultimate failure of all peace plans may be traced to their incapacity to touch and transmute the inner nature of man.

My contention that the framers of programmes for universal peace are all preoccupied with external and superficial conditions may perhaps be illustrated best by analysing Mr. James T. Shotwell's brilliant article on the Second World War. He traces the growth of European civilisation from its beginnings in ancient Greece, and demonstrates how in the West "the climax of militarism was apparently the climax of culture." European history, therefore, seems to teach the misleading lesson that human progress depends on the continuance of war. The West has found the war system to be the most powerful solvent of political and social problems. So, both at the conscious and the un-

conscious levels of the leaders' minds, war as a policy has firmly entrenched itself. What, then, is the remedy?

Mr. Shotwell says that, as a first step towards the establishment of peace, we should "re-learn the history of civilisation itself, with a proper appraisal of the evils which war has caused." Then, as a second step, the re-education of the totalitarian countries should be taken up. But how? The answer is not clear. Alongside this re-education, certain broad-based economic and political measures are prescribed. Economic prosperity and social security, then, are considered to be the necessary foundations for peace.

Over and above these measures, it is said that the defeated nations must have their defeat brought home to them to the fullest extent, and be made to feel that peace alone pays, and not war. It must also be made clear to them that nations nurtured under freedom are more powerful in war, and happier in peace, than those whose minds are trained in slavery.

Finally, of course, the creation of some powerful international organisation to check aggression by collective effort is contemplated for the maintenance of peace.

Reorientation of historical and cultural studies to emphasise the need for unity and the fostering of co-operation, good-will and neighbourliness among the nations are other items in many current programmes for the establishment of peace on earth. These also bear on the environment in the midst of which man has to live.

Of the means for remoulding directly and effectively the perverted inner nature of man nothing is said, and nothing is seriously attempted. Remoulding of the environment will, it is believed, bring about willy-nilly a change for the better in the structure of the human mind. But will it? A change of heart, it is admitted, is a prerequisite of peace. How is to it be brought about, except by psychological means?

It is the solemn duty of psychologists to step in at this stage to help the seekers of peace with theoretical knowledge. The practical application of that knowledge is not our concern. We shall have done our task when we have shown how to analyse with a fair degree of accuracy the structure of the human mind.

Let us now essay a psychological analysis of the head and heart of the warring nations which we wish to convert to peace. At the outset, it should be understood that the psychologist has to start with behaviour, and then seek for its effective causes in the mental structure. Now let us ask: Are we agreed among ourselves in regard to the fundamentals of psychology? We are not. However much we may lament it, disunity is there. But let us hear what the leading schools have to say about the psychological conditions of peace.

The behaviourist holds that the primitive reflexes may, through

conditioning, be patterned into just those types of activity which result in war and aggression. I recollect vividly the late C. F. Andrews's graphic account of his visit to a Japanese nursery school. The two-year-olds, in military uniforms, were stepping to the music of a military band. He burst out laughing at the funny sight, but his companion, the late Rabindranath Tagore, remarked with a grave face, "It is no matter for laughter." It wasn't. The Japanese infants were being conditioned to war and aggressive behaviour. So, the brutality of the Nazis, the Fascists, etc., may be explained as the result of the deliberate conditioning of the young. If we accept this explanation, then what is the remedy? Mr. Shotwell says, let these people be reconditioned to peaceful pursuits making for economic security and prosperity. But this solution is utterly useless. Schmalhausen, in his striking work *Why We Misbehave*, remarks,

> However great our faith in the environmental determinants of human behaviour, in the truly astonishing power of economic and social forces to shape and mis-shape our lives, we shall be missing an amazing amount of insight if we ignore or minimise the importance to human nature of factors such as the psycho-analysts and the dynamic psycho-pathologists deal with. ...There is a lurid chapter in the history of human conduct that has very little to do with specific economic determinants, but has a great deal to do with certain distortions and perversions resident in human nature.

To the behaviourist, mind is unmentionable. He does not see that the energising agent behind all patterns of conditioning is the mind with its motives, its drives, its impulses; so long as these are not controlled, mere control of the environment will be fruitless. Pure psychological "environmentation" is of little value to seekers for the conditions of peace.

The mechanistic position outlined above may be challenged by an adherent of the Gestalt School. No systematic application of *Gestalttheorie* has been made to the analysis of the psychological conditions of war and peace. But we may easily sketch in broad outline the field dynamics of war and peace. Tensions and gaps in the field of behaviour lead to acts of aggression. So long as the whole (or the Gestalt) is a real unbroken whole, so long is there equilibrium in the field. The moment a gap is created, the equilibrium is disturbed, and then the organism pursues that course which will finally restore the lost equilibrium. Living space, racial purity, divinity of the state, and similar conceptual devices are used by unscrupulous leaders for creating gaps in the field of behaviour of the ordinary citizen. These gaps urge men and women to seek any means available for closing them. The leaders convince the people that war is the only satisfactory means to the desired end. But in the very act of closing one gap, another is created; and the whole is no sooner

organised than it is broken. Witness the phenomenon of responsible leaders already talking about World War III!.

Field dynamism is certainly better than behaviouristic determinism, in that it does not emphasise the environment to the exclusion of the mental factors in behaviour, but it does not go deep enough into the hidden motives. We have, therefore, to turn to depth psychology for the diagnosis and treatment of the social disease known as war.

Depth psychology approaches the problem from many angles. Setting aside the "power" approach popularised by Adler and used with telling effect by Russell, let us give our attention to Freud's views on war and peace. The great exponent of psycho-analysis holds that man has in him an active instinct for hatred and destruction. In its extreme form this instinct functions as the death instinct. When it operates on a large scale it becomes a terrible menace, but its energy may be canalised into the world outside. Such externalisation results in relief to the patient. That is the secret of the attraction which war has for many civilised nations. What is the remedy?

Freud observes that "complete suppression of man's aggressive tendencies is not in issue. What we may try is to divert it into a channel other than that of warfare." Freud feels that this indirect method for banishing war should make use of the two factors of compulsion and cohesion which are usually operative in a civilised community. The reign of peace, he says, may be ushered in by

> the establishment by common consent of a central control which shall have the last word in every conflict of vested interests. Two things are needed, one a Supreme Court of Judicature, and the other the creation of an organ of effective force for backing up the Court.

Freud's analysis forces on us the following conclusions in regard to the foundations of peace:—

(1) The suppression of war mentality and brutality must be achieved by the transfer of sovereignty to a larger combination of national groups founded on a community of sentiments linking up the members.

(2) The union of peoples must be permanent and well organised; it must enact rules to meet the risk of possible revolts; it must set up machinery ensuring that its rules shall be observed.

When all is said, it is force that Freud is advocating as the means for establishing universal peace. But with force in our midst, I have no doubt that war will never disappear.

The psychological foundations for peace may be well and truly laid on a bed-rock of hormo-psycho-analytic principles. McDougall has given us a most impressive scheme of the evolution of instinctive impulses and emotions into sentiments and scales of sentiment values. He begins with a plurality of primitive propensities and their concomitant emotions, and

demonstrates how they grow into the vast spreading tree of human sentiments.

This account is confined to the conscious levels of the human mind. Below this level there is the unconscious, and psycho-analysis takes account of what hormic psychology neglects. Sentiments at the conscious level, and complexes at the unconscious, hold between them the secret of the war mentality of the civilised nations.

In order to change this war mentality into peace mentality we must first unearth and destroy the complexes. Having purified the unconscious and made it our ally, we must proceed to tackle the savage instincts and emotions: sex and acquisitiveness are the mainsprings of neurosis. Thereafter the sentiments must be so organised as to lead finally to the submergence of the individual consciousness in the cosmic consciousness.

McDougall has demonstrated with clarity and with approval that the West has organised its scale of values with self-regard as the sentiment which dominates all other sentiments. This self-regard has been the undoing of the West. It is the root cause of wars, as of all the aggression, oppression, colonisation and cultural subjugation that we have witnessed in recent years. It is leading steadily to the doom which Freud feared would overtake civilisation, namely, self-destruction of the civilised races. This self-regard must be replaced by Para-Brahm-regard, the master sentiment which our Vedantic thinkers have held up as the only goal fit for human beings to strive for.

The Great Powers engaged in framing the new peace treaty are either of the democratic way of thinking or the communistic. None of them have any idea of eliminating force. And, so long as force is there, it will breed hatred and suspicion. Moreover, the democratic and communistic methods for establishing peace handle the scales of value of group or national sentiments in the wrong manner. They make no attempt to change the master-sentiment, which is "self-regard" for the democrats, and "collective acquisitiveness, collective greed and collective enjoyment" for the communists. Both are bound to fail in the long run.

The proper psychological conditions for peace can be created only by handling the sentiment scales of nations with a view to the gradual elimination of the fundamental propensities by simplifying human needs. It is here that the non-violence, Satyagraha, prayer and fasting recommended by Mahatma Gandhi come in. But I submit that Gandhiji does not go far enough. We must go ahead and accept the highest Vedantic ideal as a living force in practical politics. How is this ideal to be translated into practice in the war-ridden world today? That is a problem for the politicians of our country. We are not concerned here with problems of psycho-technology. Our task has ended when we have laid down the broad psychological principles for the guidance of the men of action.

P. S. NAIDU

# A NEW CRITIQUE OF THEISM

## II.—SAMADHI AND THE NATURE OF REALITY

[ **Shri P. Chenchiah,** a widely travelled South Indian Christian of broad interests, Retired Chief Judge of Pudukkottah State, brought out in his first article on this subject, published in our last issue, the historical background of the new developments in theistic theory. This article further paves the way to the consideration, in the third and last instalment, which will appear next month, of the new theories of Sri Aurobindo, Sri C. V. V. and the Christo Samaj.—ED. ]

While in the West the opposition to religion comes from the acceptance of the technique of science, in the Upanishadic and post-Upanishadic periods the divergences, often radical, arose from the different interpretations put on Yogic experience among those who used the Yogic technique. Yoga was the only commonly accepted mode of spiritual enquiry and the researches of the forest-dwellers are at one on the necessity for its use. The acme of Yoga was Samadhi. The Sadhaka at some stage of the practice found himself withdrawn from the world of the Jagratha ( waking ) condition, with its outward motions, polarities and tensions, into a psychic world where consciousness subsided, the mind ceased to toss in waves and the self entered into a self-forgetting blissful sense of oneness and the peace that passeth all understanding.

The Yogis are all agreed on the character of experience in Samadhi. The differences arose in the interpretation of Samadhi in its bearing on the nature of Reality. The absolute Monist maintained that the meaning of this experience was that the Jivatma ( individual self ) ceased to be, that Paramatman became One without a second, and that Paramatman was impersonal. This interpretation did not satisfy the Buddhist, who maintained that all that happened in Samadhi was that mind and personality were oblated without their disclosing any substratum of existence. We are not concerned with this criticism. Some felt that the Adwaitic interpretation of the experience was not satisfactory either in its identification of Jiva ( the individual self ) with Paramatman in such a way as to falsify Jiva or in its assertion that the " One " was impersonal. These two criticisms are the root causes for the theistic reaction.

Other elements in the reaction, though not so pronounced, made their appearance in course of time. The Samadhi experience, it was felt, did not oblate or render invalid, much less non-existing, the normal modes of Jagratha life. The significance to be attached to the return from Samadhi to the Jagratha condition, and to the inability to remain in the Samadhi condition perman-

ently, was dimly perceived but did not play a serious part in the philosophy of theism till the three modern schools of thought referred to above drew out the implications of these facts and made them corner-stones of their structures. These reactions did not take place simultaneously nor were they perceived with equal clarity but there can be no doubt that they unconsciously shaped Indian theism before it became fixed in the Agama Period.

The critique of theism of the three schools of Aurobindo, C. V. V. and the Christo Samaj, in gathering these reactions and working out their implications to the full, marks a new stage of development. It is unfortunate that the energies of theism were diverted into two different channels that arrested its main development—one, the temple worship of agamas and the other, the polemics between the dualist and the monist. The latest turn in the statement of the theistic position rescues it from these dissipations and makes a new forward step possible. How it does so can best be explained by drawing attention to the outstanding features of these schools, *vis-à-vis* the Adwaitic and the traditional theistic doctrines. Naturally the new critique is a searching examination of the Samadhi condition and its implications, and starts with a critique of traditional Yoga.

To take up first the Beyond and the Above as Tat: In the Yogic experience of Samadhi, the mind is withdrawn from its outward motions in narrow currents and flows into a wide expanse, feeling a sense of release. The feeling is akin to what rivers must feel, if they did feel and could express themselves, when they flow into the sea or, as Ramakrishna Paramahamsa puts it, to the feeling of a fish confined in a pot when released into the sea. It is essentially a feeling of boundless horizon and limitless sweep. There is also a sense of identity with all, for the many have flowed into the One.

But could it be said that the experience justifies the assertion that the Jivatma has become one with *Paramatman*, not only on the surface of the latter but also in its depths? The criticism does not raise the issue, so prominent in Semitic and Barthian theology, that there is an infinite qualitative difference between God and man and that therefore no identity or even similarity between them could be postulated. The criticism is rather that while identity is secured, as it were, on the surface in breadth, it is not secured in depth. The Jivatma is not only restricted on the sides separating it from other Jivatmas, but is also cut off beneath from the depths. When the rivers flow into the sea and the sea withdraws from the creeks and subsides into a halcyon calm, the separate waters draw together into a vast expanse and sink beneath the depth of the waves. Yet to identify the rivers with the sea in its depths would hardly be correct. In Yoga it may be you

reach the Universal Self, *i. e.*, an unlimited mental expanse, yet the self retains the character of Jivatma and does not hold the full content of Paramatman.

The Indian theist does not maintain, like the Barthian, that God stands over against man but feels that he stands under or over, without standing against. Samadhi corrects the view, as does modern psychology, that man comes into existence as a pot with water in it, as a brain to which is attached a separate mind, with the suggestion that body and mind stuffs first come into being before the allocation of mind and body. The mind, like the rain, and the matter, like the earth, are at first vast and undifferentiated; afterwards, when the matter is developed into body, mind fills it and becomes bound by it. The sun and the earth first—the creeks, the lakes and the catchment-basin next. The Yogic experience is the return to the original condition and not a transcendence of Jiva or of mind and matter.

This criticism was born when the primary impression of Samadhi was critically examined. There is the *Avyaktha* (unmanifested) not only in the *Vyaktha* (manifested) but also beyond it. This Beyond has to be recognised and this recognition is the ground of theism. It is a denial that in Samadhi we reach the All or the Whole, an affirmation that in it we reach only the boundaries of the *Vyaktha* and that what remains below the plumb-line is the "Other" or the "Second." Only if you can imagine the sea as being all on the surface can Samadhi be complete union with the All—Brahman—using these expressions only to convey the meaning. So far, there is no question of the nature of the Beyond but only the assertion that Samadhi leaves a "Beyond" untouched.

As this idea forms the foundation of the "critique" we may look at it a little more closely. The intervention of death or, curiously enough, the non-intervention of death, according to the stand-point adopted, points to the same conclusion. We cannot speak with certainty of the Rishis of the past. Their experiences are not within the reach of our verification, though they are within the range of our faith. Yogis like Sri Ramakrishna have survived Samadhi and have later undergone a bodily dissolution which we onlookers, at any rate, cannot distinguish from death. Their death indicates that Jiva comes only with limited potentialities and is cut off from the reservoir of infinite potentialities of Brahman—and, having exhausted those limited potentialities, passes away. If their passing away is the proof that they reached the Beyond and became one with it, how is it that they remained at least for some time as *Jiwan muktas*? What happens after Samadhi, whatever it be—life for some time or immediate death—suggests that *Avyaktha* was not reached.

In *Kaka Bhujandar Nadi*, the

Rishi says that he knocked at the gates of *Avyaktha* but the doors did not open. We have in the levels theory of the Jivatma an embodiment of his idea. We owe it to the theosophists that our attention is prominently drawn to it. These seven levels are said (*The Secret Doctrine* I. 267) to be "the Spiritual or divine; the psychic or semi-divine; the intellectual, the passional, the instinctual, or *cognitional;* the semi-corporeal and the purely material or physical natures." The supramental levels are the "Beyond" outside the reach of man and Yoga, Sri Aurobindo holds. According to the Kumbakonam school of Sri C.V.V., the Kundalini of man is not the cosmic Kundalini but the Kundalini that sums up the past creation. But there are other Kundalinis which have to enter the human frame in its march towards supramental levels. The Christo Samaj school also propounds the Pauline idea that man is body and soul but that the Spirit lies outside the creative process, waiting to enter.

Can personality be ascribed to Tat (That)? As to the personality of the Absolute Brahman, the controversy turns on the identification of personality with consciousness. On one side it is argued that, since in Samadhi we transcend Jagratha avesta (waking state) and leave consciousness behind, the deeper reality is impersonal. On the other, the fact that in all conditions of Samadhi some sort of consciousness, though not of the pronounced type of Jagratha, survives, is taken to prove the personality of the Ultimate. In this connection there is reasonable ground for holding that the *Sabija* (with seeds of consciousness) and *Nirbija* (without seeds of consciousness), *Savikalpa* (differentiated or conditioned) and *Nirvikalpa* (undifferentiated or unconditioned), *Sampragnata* (with knowledge) and *Asampragnata* (without knowledge) Samadhis, now graded in text-books as ultimate and penultimate stages, originally represented two terminals of experience—one giving rise to the view that the Ultimate is personal and the other that it is impersonal.

Modern psychology in its study of hypnotic trance conditions confirms the idea that personality develops consciousness in its cognition of external objects and employs other modes in its direct and inward apprehension of objects and minds. In such an apprehension objects do not stand out sharply as against the subject; all distinctions are, not obliterated, but maintained and mediated in a different manner. The view that argues from consciousness to personality or from want of consciousness to want of personality are no longer tenable in the light of modern psychology. Consciousness and unconsciousness are not two realities but only two modes in which one reality acts.

Outside the region of this controversy, indications are not wanting that Yoga favoured personality of or in the Ultimate. The description of the Ultimate as *Sat-Chit-Ananda*

(Existence, Intelligence, Bliss) which is characteristic of the Upanishads and of Yoga, records the verdict against the impersonal, though still distinction between divine and human personalities is possible. It is significant that *chit* and *ananda*, predicated of *Sat*, are attributes of personality. It is a well-attested fact that in the Samadhi condition Yogis have acquired *trikala gnana* (knowledge of past, present and future) and revelatory knowledge not to be gained by ordinary means. This again reinforces the belief that in Samadhi there is no eclipse of personality though there may be of the consciousness of the Jagratha condition.

Indeed, the realm of experience which supports the impersonal view of the Ultimate is not derived only from trance and Samadhi experiences, but also from the phenomenon of sleep in its three grades of Swapna (dream-sleep), Shushupti (deep sleep) and Turiya (absolute sleep). Whether Turiya is an actual experience or a hypothetical stage postulated under the theoretical demands of Adwaita it is not easy to determine. That the arguments for Maya (the illusion of empirical reality) and the impersonal Ultimate are more logical than psychological may be inferred from the fact that Samkarite Adwaitism developed a latter-day technique outside the range of the Yoga of the Upanishads —a technique of logic which resembles more or less the method of psycho-analysis.

Ramakrishna Paramahamsa spoke in terms of Yoga experience whereas, in the land of Sankara, Southern India, Ramanamaharishi recommends a purely psycho-analytic technique of enquiry.

The new theistic schools mentioned above find no difficulty in attributing to Brahma a nature suggested by the highest development in creation, *i. e.*, personality, while recognising that the divine personality is in many respects not like the human.

P. CHENCHIAH

## GOOD WORKMANSHIP

If inadequate pay is "disintegrating to person and to society," so is bad work. "The Lantern of Diogenes" in the Spring *Personalist* high-lights this indisputable truth. The clock-watcher, the man out to get as much and give as little as he can, has no legitimate place in any economy, least of all in a democratic one. The fact is only more obvious, not more true, on the higher cultural level.

Great art, architecture, literature, cannot be bought because unless they are infilled with men's souls they are not art, architecture, or literature.

Not the humblest, the most routine job, from sweeping the streets to adding columns endlessly, is well done unless a man puts something of himself into the doing. It is the man who determines the dignity of the occupation and not the occupation which measures the dignity of the man.

# NEW BOOKS AND OLD

## THE ORDER THAT ENDURES *

European civilisation has produced four great narrative poems, sometimes called epic poems: Virgil's *Æneid*, Dante's *Divine Comedy*, Milton's *Paradise Lost* and Goethe's *Faust*. The *Iliad* and the *Odyssey* are sagas, and belong to a previous civilisation, if such it can be called. It is a striking and suggestive fact that of these four great poems no less than three are the outcome of an experience of civil war. Yet (I gladly confess) that until I read the late Charles Roden Buxton's penetrating little book, *Prophets of Heaven and Hell*, the significant fact had not impressed itself upon me. Possibly, Mr. Buxton was not the first to remark upon it; but I had never seen it mentioned before.

One is tempted to speculate whether what literary criticism is accustomed to describe as the architectural quality of these poems—their great and comprehensive design—was not in itself the consequence of a deep and absorbing preoccupation with the necessity of political order. These great poets had lived in time of anarchy; and they had learned on their pulses the truth uttered by the statesman whom Milton served, as Virgil had served Augustus: "Any order is better than none." They became therefore the prophets of Order. Not indeed of "any" order, for that would have been to betray their spiritual genius, but of what they believed to be the principles of all enduring order. *The order that endures* —that is the fundamental theme of their great works. For "any" order, though it may seem to be better than none, may be the very apotheosis of anarchy. We in Europe today should have learned this terrible lesson, confronted as we are with the fearful consequences of the order based on moral anarchy which was Nazism. But it is desperately doubtful whether we have learned it—doubtful indeed whether we are in a spiritual condition to inwardly digest the Scripture of events that is being unrolled before us.

However that may be, it is certain that the civil war amid which Virgil, Dante and Milton passed much of their lives made them ponder deeply on the foundations of political order. Virgil had been evicted from his ancestral farm to make way for one of Mark Antony's soldiers; Dante spent his maturest years as a political exile from Florence; Milton was barely tolerated under the Restoration. All three men had been near the centre of public affairs, Virgil as the intimate of Augustus, Dante as one of the rulers of Florence and Milton as the Latin Secretary of the Commonwealth. In spite of the differences in their creeds, they came to much the same conclusions: that the law of States must be in conformity with the moral law, and that earthly order ultimately depends upon the acknowledgment of a divine order. Of this divine order men can attain knowledge if they use their minds to

* *Prophets of Heaven and Hell: Virgil, Dante, Milton, Goethe.* By CHARLES RODEN BUXTON. (Cambridge University Press, London. 6*s*.)

search both their own hearts and the great pattern of human history.

All three poets—and for that matter Goethe also—are penetrated with a sense of the catastrophe which ensues upon rebellion against the divine order, or recalcitrance to the duty of upholding it. In all is an acute awareness of the necessity of sustained moral effort if civilisation is to be maintained against the forces which incessantly threaten to disrupt it. Their great poems are, in fact, restrained yet magnificent pæans to Duty. Even Goethe's Faust, who has been infected by the lawlessness of the modern European mind, is converted at last to the knowledge that enduring peace is only to be found in complete self-dedication to the struggle to maintain civilisation against the chaos of Nature. The closing symbolic picture of Faust engaged in reclaiming land from the sea in order that men and women may live peaceful and ordered lives recalls to our memory Virgil's conviction of the inherent tendency of Nature to degenerate the moment the moral effort of man weakens.

The quality which the three older poets have in common—and which finally preponderates in Goethe too—is what Virgil and the Romans called *gravitas:* a deep seriousness, an instinctive sense of proportion. To use Matthew Arnold's phrase, they have seen life steadily and seen it whole: but there is something more than this—they have seen life in a period of civil anarchy and they have seen it from a particular eminence to which the poet, as such, has no access. To have been the intimate of the founder of the Roman Empire; to have been the secretary of Cromwell; to have participated, in a position of authority, in the crucial struggle between the Empire and the Papacy in one of the greatest city-states of Italy—these are destinies to which the poet, as such, cannot aspire. These were three of the most decisive conjunctures in the history of European civilisation. And we are almost compelled to the view that it was the presence of these poets inside, as it were, of the mighty historical event, their location at the point where it was not only experienced but also shaped, which inspired them with their evident sense of vocation: they became prophets of state, not merely "makers" but makers of a civilisation, in a much simpler and more direct sense than that in which poets are conventionally supposed to supply a precious contribution to civilisation.

Hence comes, I think, the overpowering impression of their responsibility which they leave with us. Almost certainly, in point of pure poetic genius—"the vision of the faculty divine"—Shakespeare was a greater poet that either Virgil or Milton, and probably than Dante himself; but compared to any of them he is irresponsible. His spirit appears to hover, like an uneasy ghost, between the private man and the public entertainer. He was unburdened by the weight of obligation which pressed so heavily on the others, like Anchises on the shoulders of Æneas. Though he indubitably belonged to the unacknowledged legislators of society which (Shelley said) all true poets are, they had been acknowledged legislators.

And so, I suppose, it was that they set themselves to the task of rendering human life in a great pattern of the kind that would be discerned by one

who, being essentially a poet, yet carried some real share in the responsibility for practically ordering the world of men. The difference between this vision and that of a purely contemplative spectator is great: and so is the difference between their poetic techniques. The great epic or narrative poems of Virgil, Dante and Milton contain much humdrum work, large stretches of what to the capricious and individualistic taste of moderns seems like uninspired drudgery. The explanation is not simply that, as Coleridge justly argued, it is not in the nature of a long poem to be all poetry. That is true. But if it were the whole truth, great poets would never write long poems, as indeed they have long since given up doing in modern Europe. The so-called dull parts of the three narrative poems which belong to the moral fabric of European civilisation are the counterpart of the statesman's inevitable immersion in the routine of administration. They are necessary to the fulfilment of the duty of a great poet whose effective inspiration is neither that "sense of beauty which obliterates all consideration," nor the genuine "delight of the chameleon poet" in the light and shade of human existence, but a dedication to the task of infusing a conscious understanding of and reverence for the eternal moral order in the citizens of the commonwealth. Of this effort to approximate the city of Man to the City of God the unremitting effort of a Virgil, a Dante or a Milton to dignify the commonplace without denaturing it, to be as conscientious in craft over the dull as over the fascinating, is the satisfying symbol.

In a final paragraph which calls for quotation, Mr. Buxton describes the basic beliefs of European civilisation, to which these great poets subscribed and which they did so much to make current in men's minds:—

> Briefly, European thought has rested on some such fundamental conceptions as these: that the life of man is a good and not an evil, and that it has a purpose, a goal towards which we ought to strive; that there is a spiritual world, independent of Man but to which he is related; its laws create fixed standards which he can discover, of Goodness, Beauty and Truth, by which his works and institutions, including governments, are to be tested; that the individual man, as distinct from the social group, has a nature and destiny which give him dignity, a free-will, and with it the power and the duty to strive constantly towards something better. (It is for these reasons that liberty of thought, speech and action had come to assume supreme importance in the minds of Western Europe.) Civilisation, which opens an ever-widening field for knowledge, thought, experience and activity, thereby developing personality and helping the individual towards his goal, is neither valueless nor bad, but good. In return, as he cannot live alone, the individual must recognise and respect the laws of some wider whole. What is that "whole" to be? Humanity as a whole makes an imperative claim, for it contains a common interest which transcends all local or tribal differences. It is in this common interest that the most real and lasting basis for "justice" is to be found.

No one would pretend that in the long centuries prior to 1914, Europe did not fall sadly short of these ideas; but they were truly normative. Even the offenders against them expected to be judged by them. But now that we have seen the spectacle of a solemn assembly of nations before which one great Power brings a railing accusation against its ally and then, when the case has been heard and the accusation rejected, interposes its veto to prevent an acquittal, it is impossible to say that the conception of "justice" which European civilisation has honoured has any validity at all. Whether it will impose itself again by the necessity of the nature of things is a question of faith. But until it does, the anarchy which our four prophets of Western civilisation strove to exorcise will be hammering incessantly at our doors.

J. MIDDLETON MURRY

# A SPIRITUAL ODYSSEY *

Rilke's qualities as a letter-writer have hitherto been known to English readers, unversed in German, only through two small and specialised collections. Now at last Mr. Hull has provided a really representative collection which, although he has drawn on only five of the fifteen German volumes, does cover the most important years of Rilke's life and form a whole, "with a definite beginning and end and unbroken continuity." Rilke was a voluminous letter-writer; "I write as the good rain falls," he once confessed, "without end." There were various reasons for this, chief among them perhaps the long periods of suffering, yet ultimately fruitful, solitude which he endured. He found human relationships difficult. At their worst, as he lamented, they only galvanised his lifelessness. And even when they enriched, it was at a cost. Everything was costly to him both through his intense sensitiveness and because his ideal of integrity was so exactingly high. But through letters he could maintain relationship, could enter into communion, with people at less cost than in person and could at the same time express his own vision of life and fertilise theirs. For although in one of his letters, during a period of anguished impotence to create, he could write to one of his dearest friends, "You can see that I am, as always, in a hurry to get to myself; I always assume that this theme is of interest," few poets have gone to such pains to help those, often unknown correspondents, who brought their work or their troubles to his notice.

This was all part of his belief that for an artist art and life were an inseparable whole and that every object which came to him, whether it was a flower, a picture, a book, a person, or a letter, belonged to the same task. The task was one of recognition, of lifting the object out of the stream of the transitory into the realm of meaning, of, as it were, discovering it to itself. That, he most passionately believed, was what the artist existed to do, what, indeed, humanity, placed between the angelic and the insensate worlds, was ultimately meant to effect.

This vocation he made peculiarly his own from the time, at which these letters begin, when at the age of twenty-seven he went to Paris to be Rodin's secretary. His relations with the great sculptor ended in a painful rupture but they set him on the path which he pursued with heroic patience to his death.

Rilke's unique sensibility had a morbid element in it of which he was conscious and which he tried to objectify and so pass beyond in his record, at once imaginative and autobiographical, of the experiences of *Malte Laurids Brigge*. Of that book, that "heavy, heavy book," as he called it, because it had drained his spirit so heavily, he had much to say in his letters that is painful to read. His torments of incapacity and spiritual drought often indeed suggest the desolations of the religious contemplative. Even his language was mystical, as when he wrote of still clinging too much to his posses-

* *Selected Letters of Rainer Maria Rilke: 1902-1926.* Translated by R. F. C. HULL (Macmillan and Co., Ltd., London. 21s.)

sions and failing to achieve that bounc-less poverty which was his accepted task. But in this vocation he laboured under great bodily disability. His physical hypersensitiveness was almost pathological and he believed that he had become prematurely exhausted in spirit and body through his sufferings at the Military Academy to which he was sent as a boy: so much so that he could describe his subsequent life as a "long convalescence."

But the frailness of his physique only makes the victory he won out of weakness the more impressive. What he set himself to do, as these letters show with a delicate precision of insight which makes them unique, was, as he put it, "to stop being an outsider...to bind myself firmly to the reality which so often eludes me—to be there, not only in feeling, but also in knowledge, always and always." This task called for infinite patience and humanity, or, in his own words, for "responsibility for the deepest and innermost essence of a loved reality to which I am inseparably bound." It demanded of him that he should reject nothing, least of all the small things. A single rejection, be believed, forced the creator out of the state of grace and made him wholly sinful. It is hardly surprising that one so sensitive should have found this gospel of utter acceptance painful to live, in the world as it is, or that at times he should have morbidly exaggerated it. There was, too, in his æstheticism, devoted as it was, a certain bias and excess which a mysticism less bound to the senses would have corrected.

But these letters are, in consequence, like a lyre, exquisitely responsive to the music and meaning of life as it flowed over and through him. At times his sensibility almost overpowers us as it did him and we are conscious that the task of perfection which he embraced has become too much a cult of feeling. There is always this danger in æstheticism, even when it is so imaginatively informed as it was in Rilke, the danger of a self-centred refinement eating into the solid sanities of body and of mind. As some of his letters show, Rilke possessed a lively and penetrating wit and we could wish that he had given it a freer play as in the tragi-comic account of his parting at a railway-station with Ellen Key, which is as rich in humour as in imaginative meaning. But it would be ungenerous to complain of an over-cultivated sensibility which could so enchant with descriptions, of the nightingales, for example, in the garden of Meadon-Val-Fleury, of an ancestral farm in Sweden, or of the many scenes and places amid which he pursued his lonely quest.

That quest is the core of these letters. It is what makes them a spiritual Odyssey, as Keats's letters are. Rilke lacked Keats's virility and glowing human-heartedness. But he was a maturer spirit, with sympathies that mediated between the human and the angelic. His death, of which we are given a harrowing account, was as painful in its own kind as Keats's and was equally the culmination of a life which had been a learning to die and which had known its crowning moment of creation, of dying to live, in that "tornado of the spirit" in which *The Duino Elegies* was completed and of which he wrote that it was "an unspeakable storm, the very fibres and tissues cracked in me—there was never

a thought of eating, God knows what nourished me. But now it is done. Done. Amen." So all his waiting, his solitude, his at times morbid scrupulosity and introspection, found their reward, above all his long, long labour to open himself to people and things, to see in them what they purely were beyond the distorting veil of self-love and preference. Consequently these are the letters not only of a poet, but, as Professor Butler writes in her Introduction, of a poetical sage.

HUGH I'A. FAUSSET

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*B. C. Law Volume* (Part I). Edited by Dr. D. R. BHANDARKAR AND OTHERS. (The Indian Research Institute, Calcutta. Price not mentioned.)

The goddesses Sarasvatī and Lakshmī have forgotten their traditional enmity and have presented a wonderful and rare combination in Dr. B. C. Law, who is at once a great scholar and a big Zamindar. Himself a devotee of learning, having to his credit more than forty learned treatises (besides a considerable number of articles) on a variety of subjects connected with Indology, especially on Buddhism and Jainism, Dr. Law is a great patron of learning, and his phenomenal munificence in aid of humanitarian causes, learned societies and educational institutions runs to a considerable amount. It was in the fitness of things that the Editors decided to present the famous savant, in appreciation of his scholarship and philanthropy, with a volume of learned articles, and the response from the world of scholars has been worthy of Dr. Law.

The first part of the *B. C. Law Volume* contains some sixty articles on a variety of subjects from scholars all over the world. Naturally enough, Buddhistic Studies account for the largest number of articles, followed by Classical Sanskrit, History, Religion and Philosophy, Art and Numismatics, Muslim History, etc. Among distinguished contributors from abroad may be mentioned the Marquis of Zetland and Drs. Keith and Coomaraswamy.

With his characteristic thoroughness and precision, Dr. De deals with the sources, characterisation, technique and critical appreciation of the *Mudrā-rākshasa* by Viśākhadatta. According to Dr. S. K. Belvalkar, Kālidāsa regarded Nature as instinct with life and sentiency, and depicted Śakuntalā as a true "Child of Nature" privileged to have intimate communion with the objects in nature in the midst of which she was brought up. Dr. Altekar makes a historical survey of the achievements of education in different ages and shows that

> the decline that overtook Indian civilisation towards the end of the 10th century was to a large degree due to the educational system ceasing to impart education that would produce scholars who would make their own contribution to the march of knowledge and science.

Dr. R. C. Majumdar draws special attention to the valuable data for the study of political and social history in the first section of the *Chīvaravastu* in the Gilgit MSS. In "The Age of the *Arthaśāstra*" the late Dr. Keith, the doyen of European Sanskritists, has examined the relation of the work of Megasthenes to the *Arthaśāstra*, considered the conflicting views of various scholars, and concluded against the antiquity of the *Arthaśāstra*, to which he has assigned a comparatively late date (not before 300 A. D.). Dr. D. R.

Bhandarkar shows that, according to the Śrutis, women can perform Śrauta sacrifices alone; but that the Smṛiti domination had deprived them of this right. Dr. Radhakumud Mookerji deals with the Gupta coinage and shows that Chandra was the personal name of the king, and Gupta his surname. As regards the authorship of the Vṛittis and Kārikās of the *Dhvanyāloka*, Dr. Satkari Mookerjee shows that both are the product of a single author—Anandavardhana. In his "studies in the History of Indian Plants," Professor Gode traces the antiquity of Jawar or Jndhla back to 2200 B. C. Dr. Dandekar's "Yama in the Veda" approaches the problem from the standpoint of evolutionary mythology and finds that "Yama did not at any stage represent any natural phenomenon." Dr. Chatterji points out that the Dharma cult is not a Buddhist survival as thought hitherto, but is very likely pre-Aryan in character, and that the Tantric element in Bengal Hinduism is the legacy of Buddhism. The early life of Chandragupta Maurya is given from Jain sources by Prof C. D. Chatterji. The philosophy of Vallabha and his school finds an exhaustive exposition in the learned paper by Dr. S. K. Maitra.

Lest the reviewer's references only to these articles be misinterpreted as his personal preferences, it may be stated that if this short review does not refer to the learned contributions by Sir Jadunath Sarkar, Prof. Nilkantha Sastri, Rao Bahadur C. S. Srinivasachari, Drs. S. N. Sen, Benoy Sarkar, Radhakamal Mukerjee, Bagchi, Ghoshal, Barua, B. K. Ghosh, N. Dutt, C. K. Raja, Prof. H. C. Ray Chaudhuri and others, it is not because of any want of merit in them or of lack of appreciation, but only on account of the exigencies of space. The reviewer congratulates the Editors on bringing together such an excellent collection and strongly commends the book to all scholars and libraries interested in Indology.

A. D. PUSALKER

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*Kings and Beggars.* By A. J. ARBERRY, LITT. D. (Luzac and Co., London. 6*s.* 6*d.*)

This is an English translation of the first two chapters of the *Gulistan* of Sa'di, who lived in the thirteenth century. The translator, Professor of Persian in the London University, giving a reason for his present effort, when already several English renderings of the work are in existence, says in the Preface:—

> All these translations are in greater or less degree unsatisfactory; some derive their imperfections from an insufficient linguistic competence in the translators; a more serious fault common to them all is that they were without exception based on an inaccurate text.

The text relied upon by Professor Arberry is the one "assembled" and collated by the late Muhammad 'Ali Furughi, while in translating it he has "tried to be faithful not only to the letter but also to the spirit"—a claim which is confirmed by the resultant rendering. The first chapter deals with "The Character of Kings" and the second with "The Manners of Dervishes." They are in the form of anecdotes, adorned with appropriate verses. Two short quotations at random may be given here to illustrate the theme, the technique and the translator's skill.

Speaking of Sufism:—

> In former days there was a group of men in the world, outwardly distracted but inwardly collected; now they are a crowd, outwardly collected but inwardly distracted.
>
> The mystics took their bread
> In solitude to sit,
> Not solitude instead
> To be consuming it.

The title is derived from the familiar worldly phenomenon that "the king of yesterday is the beggar of today, the beggar of today the king of tomorrow." The Preface and the Notes enhance the value of this translation.

G. M.

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*Vernal Blooms.* By WILLIAM QUAN JUDGE. (The Theosophy Co., Los Angeles; The Theosophy Co. (India), Ltd., London and 51, Mahatma Gandhi Road, Bombay. Rs. 3/-, paper; Rs. 4/-, cloth)

This collection of over fifty articles by William Q. Judge, published on the vernal equinox, 1946, the fiftieth anniversary of his death, has, for the seeker of the rational explanation of things, a value out of all proportion to its price. The unpretentious title, with its implication of a world of law, contrasts as sharply with the catchy captions favoured by the psychic press as does the writer's consistent attitude —"Thus have I heard"—with the pretended authority of many purveyors of gape-seed for the curious. *Vernal Blooms* will appeal to a wide circle of readers of open mind and eager intellect whom personal experience or simple common-sense has convinced that there are phenomena related to the psychic or the spiritual aspects of nature and of man which physical science is impotent to explain.

The articles are informed by the broad tolerance, the true brotherliness and the sturdy common-sense that characterise Mr. Judge's *Ocean of Theosophy* and his other books and is as free as they are from any proselytising spirit, unswervingly loyal though Mr. Judge is to the Ancient Wisdom and to Mme. Blavatsky who repromulgated it as Theosophy. Mr. Judge does not share with the lay votaries of science the illusion that to name a thing is to define it, or that ability to define connotes understanding.

Many of the articles, like the fourteen "Conversations on Occultism," give the rationale of the occult arts in a straightforward manner, but the attempt to develop psychic powers is discouraged and necromantic practices are warned against. The dangers of astral intoxication are stressed and the lines between the psychic and the spiritual are clearly drawn.

> The placid surface of the sea of spirit is the only mirror in which can be caught undisturbed the reflections of spiritual things.

It is emphasised repeatedly that true and lasting progress lies not in the acquirement of abnormal powers but in self-conquest and Self-knowledge—"a life of altruism based on a knowledge of true philosophy." A part of that philosophy and inspiration to that altruism we are offered here.

E. M. HOUGH

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*Women and Work.* By GERTRUDE WILLIAMS. (The New Democracy Series, Nicholson and Nicholson, London)

*Our Women.* By SWAMI VIVEKANANDA. (Sri Ramakrishna Mutt, Karachi)

The New Democracy will not be established, and I think it cannot be established, by Statesmen and party politicians or economic experts, or by these alone, but by every man and woman. The new democracy is a new opportunity and a new responsibility. To this end, it is required that men and women shall educate or re-educate

themselves to the new tasks that lie ahead, the greatest of which is the creation of a global order based on spiritual freedom.

Woman has a great part to play in the New Democracy. She is the symbol of non-violence, if I may say so, and I cannot help thinking that, somehow, non-violence will save the world. The New Democracy and Non-Violence (by which I mean non-aggression and racial equality) are to me synonymous, and woman, more than man or along with him, has her glorious share to contribute and her share to claim in the global reconstruction. These two books are a contribution to the problem of woman and work from different points of view.

Mrs. Gertrude Williams's book is an interesting study of the nature and scope of woman's work in Great Britain.

"The war has made an immense difference to women's lives, both with regard to the kind of work they do, perhaps even more with regard to the public opinion concerning them."

The author holds the reasonable view that men and women are neither equal nor inferior nor superior, but different in the sense that they have to play different parts in relation to society. What types of work can women do? Ought women to get the same pay as men? Is it "unfair" for a married woman to earn a living? Has the part-time worker come to stay? etc., are some of the problems discussed in the book, which is extraordinarily well-illustrated. It has 13 statistical charts in isotype and colour-design and 65 photographs.

*Our Women* is a selection from the writings of Swami Vivekananda. It is a passionate plea for the spiritual emancipation of woman, and it teaches a liberal social philosophy. It corrects some seriously mistaken notions and prejudices, about the status and destiny of woman.

N. A. NIKAM

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*Brihadaranyakopanishad.* (Sri Ramakrishna Math, Madras, Rs. 5/-)

The *Brihadaranyakopanishad* is the tenth among the ten Major Upanishads and is the biggest and the most important. Here the doctrine of the Absolute is clearly expounded, in the midst of miscellaneous matter, sometimes not strictly philosophical. There are already many editions of the text and also many translations available. Yet this edition is not a mere duplicate of any among the available publications. Here the text is first given, followed by a word-for-word meaning, with brief explanations of the words by splitting up the compound words where necessary for elucidation; and then there is an English rendering of the text. This enables one to understand the meaning of each individual word besides understanding the total meaning of the passages. There is an Introduction in which an analytical presentation of the content of the Upanishad is given in full; a good introduction to the text for those who are not acquainted with the Upanishads. This is the tenth in the series of Upanishad publications from the Math. As for neat printing and attractive get-up I have not to say anything after mentioning that the printing was done by the Vasanta Press, Adyar. To those who want the complete Upanishad in the original with enough aid to understand its total import and the meanings of individual words, there is no better publication than this now presented to the public.

C. KUNHAN RAJA

# ENDS AND SAYINGS

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

The advice which the Prime Minister, Shri B. G. Kher, gave to the Anglo-Indians at the annual meeting of their Association at Bombay on July 1st was sound, however unpalatable to some who like to underline the *Anglo* in their hyphenated designation. "Cease trying to be third-rate imitations of the European and abandon dreaming of a Home other than where you were born," he adjured them, forecasting a great future for the community if it merged itself in the country's life.

Homesickness is understandable in an exile from the country of his birth, but a nostalgia for the land of some or even all of one's ancestors is an artificial and essentially unhealthy sentiment.

There are other communities than the Anglo-Indian some of whose members suffer from such an attachment, inconsistent with full co-operation with their brothers in this land to which they owe their filial duty and support. Long centuries of Indian domicile have not sufficed for certain Parsis to overcome their sentimental self-identification with the Persia of their distant ancestors. But among these, we may be sure, are not those whose great contributions to the country's progress were held up by Shri Kher for emulation by others of a different minority group.

Derivations and backgrounds are not without their own significance, but a man's antecedents constitute no valid claim to distinction. What he is, is what matters. As Shri Kher put it: "Worth, not birth, will count hereafter." With the general acceptance of that proposition would go at one sweep communalism and untouchability.

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A striking index to the trend of capitalist thinking is provided by Mr. Eric Johnston's closing address before the recent convention of the Chamber of Commerce of the United States, the former stronghold of capitalist reaction. *The Christian Science Monitor* of May 4th comments approvingly upon his advocacy of abandoning the concepts of "old capitalism," based on "congealed and untouchable dogmas" about a self-regulating economy and loaded with "petrified prejudices" against organised labour, Government activity, and social planning. Only those familiar with Chamber policies of a few years ago can appreciate what a change this attitude represents. If the membership of the Chamber has moved with its former President, the way should be open for far-reaching socio-economic developments.

Specifically, Mr. Johnston called on his listeners to translate their advocacy of decent living standards, stable employment, and high productivity into such measures as the minimum wage, the annual wage, and profit sharing.

A better life for all, workers and owners alike, is envisaged by his faith in the power of men within the existing system to "mould their civilisation and

shape their world to meet changing needs."

Almost simultaneously, speeches at the American Management Association's Convention pointed to the imperative need for the abandonment by industry of "its 'autocratic and dictatorial' philosophy hostile to an environment of co-operation and loyalty." "Industry," it was remarked, "is full of men who can tell why a machine doesn't work but not why a man doesn't work."

A fair deal for the worker is not a matter of charity but of justice, and justice in the long run must prevail. India, with the retrospect which industrialised countries offer, need not learn the hard way that exploitation does not pay.

But the other side of the medal is the responsibility of the worker. His clamour for a fairer deal is justified, but he must remember too that civilisation is a co-operative enterprise in which duties balance rights.

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Where lies the boundary line between necessary control of the individual in the interests of society and unjustifiable encroachment upon human rights? The question lies at the root of governmental theory. From the Jeffersonian dictum that that government is best which governs least, the pendulum has swung to general acceptance of a considerable measure of control as being inevitable.

The ruins of Nazism and Fascism stand as gaunt reminders of the danger of state domination run amuck. Yet the trend in public-health thinking in the democracies seems to be towards the tightening of control. The growing threat of air-borne epidemics, for example, is agitating public-health workers.

A smallpox outbreak in Seattle (U.S.A.) was traced to a soldier just back from Japan. Dr. Gilbert Dunnahoo, U. S. Chief of Foreign Quarantine, recently declared that co-ordinated action was the need. Dr. Hugh R. Leavell writes, in a moderate and balanced article on "Opportunities for International Health Activities" in the *American Journal of Public Health* for April:—

> Whether or not he likes the idea, the health of a man's neighbours concerns everyone on this planet....our health defences can be only partially effective unless built on a firm international or supra-national framework.

In the same issue, Lawrence K. Frank, writing on "Health Education," suggests that future years may see a growing acceptance of the principle that "the individual is not at liberty to endanger his life and to jeopardize his health, because he is a responsible, participating member in a social order, whose carelessness or perversity in regard to health is a threat to the integrity of that social order." As a moral appeal to the individual, this is unimpugnable, not so when linked with apparently approving mention of the growing trend to compulsory treatment, immunisation, etc.

Society can make out a good case for quarantining individuals exposed to communicable diseases, until the incubation period is past; it has no moral right to force inoculation or any other treatment on any individual against his will. A man's house is no longer his castle, save in a most attenuated and debatable sense. But if a man's own body be not held inviolable, then

the last citadel of self-determination falls. Eternal vigilance is still the price of liberty and the growing power of the medical profession in more than one country will bear watching.

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A "return to the type of education that places mastery of subject-matter over the idea of making it painless" was called for by Dr. Elvin S. Eyster, Professor of Business Administration at Indiana University, in an address in mid-April before the annual convention at New York of the Eastern Commercial Teachers Association. *The New York Times* quotes him as saying that business men had complained to him about the lack of responsibility showed by high-school graduates in commercial jobs. Too often, he declared, "employees are willing to do only just enough work to get by their supervisors." It is indeed, as he held, for the schools to develop right concepts about work and to instil in their pupils the idea that democratic rights, if they are to be preserved, carry with them responsibility.

The lesson implicit in Dr. Eyster's plea, that anything worth having is worth effort to acquire or to defend, is especially important for a people emerging into freedom from too long tutelage. One of the great disservices to a subject people is the sense of helplessness and irresponsibility which foreign domination fosters. The attitude of the outstretched hand, palm upward, is as easy to acquire as it is difficult to change at once. Sir Jogendra Singh struck a virile note at Simla early in May when, addressing the Central Legislature's Standing Committee on Agriculture, he declared, "I am ashamed as a Minister for Agriculture to see India begging everywhere for food."

It is easy, and not unfair, to blame the alien rule primarily for the neglect of agriculture in this country, as of much besides. But placing the blame is not curing the evil. It has been a choice, in the present food shortage, between the begging-bowl and starvation, but at the earliest moment India must stand on her own feet, a virile nation, self-sustaining, with hands outstretched to give instead of to receive.

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That education in Great Britain seems to be turning away from the examination system is indicated by a recent announcement from the Ministry of Education which *Time and Tide* of 25th May discusses editorially under the heading "Enlightened Education." The Ministry of Education suggests, *inter alia*, that examinations in secondary schools should be drastically curtailed and altered. The time is ripe for Indian education also to shake off the examination incubus.

*Time and Tide* draws up a heavy charge-sheet against examinations, recognising:—

(1) that "examinations before the age of seventeen or eighteen curb the natural development of young people's minds and prevent the schools from studying and fulfilling the individual potentialities of their pupils";

(2) that "examinations are not an infallible test, though they are the only one which can be devised"; and

(3) that

they impose on the student, often at the most sensitive period of development, a strain on the nerves and on the memory—by

no means the most important quality of the intellect—which may have very bad consequences indeed for the general development of the mind and character.

These evil consequences may include mental exhaustion which disqualifies the student for deriving full benefit from a university career, or even, fortunately rarely, may entail a nervous breakdown.

Putting, as examinations do, a premium upon physical memory, they discourage any real, sound cultivation of the thinking and reasoning power. More serious still is the effect examination-dominated education has upon the character in the formative years. As long as the object of education is to pass examinations, so long will our schools be encouraging selfishness—envy and jealousy and competition—instead of emulation and the altruism which is the world's great need.

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International student exchanges and exchanges of professors between educational institutions in different countries is a hopeful contribution to the cross-fertilisation of thought. In a recent study, *United States Activities in International Cultural Relations* (American Council on Education, 744 Jackson Place, Washington, D. C.), Dr. I. L. Kandel describes the contribution of the Institute of International Education at New York. A valuable feature of its service has been the centralising of information on available fellowships and scholarships, and on opportunities and conditions for study and research in the U.S.A. and abroad.

The establishing of contacts and co-operation with foreign educational agencies has been fruitful. The Institute arranges for the welcoming of foreign students on arrival and for their guidance in the institutions they attend. American University Unions in Paris and London have, it is stated, rendered reciprocal services to American students abroad.

The voluntary, privately supported character of the Institute has doubtless, as claimed, given it more freedom in its work than it could else have enjoyed. But that does not obviate the importance of the United Nations Organisation's giving more attention to education for peace than the League of Nations gave. Its more inclusive plans must take in also distant countries like ours.

And India in her turn must not forget, in her immediate preoccupation with the very necessary spread of primary education, to raise also the standard of her universities, so that they may attract students in numbers from Europe and America, in exchange for the stream of Indian students to the West. We do not want, the world does not require, a one-way traffic in ideas, goods or men.

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# THE ARYAN PATH

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

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## THE BICENTENARY OF A PIONEER ORIENTALIST

[ In this article **Prof. Franklin Edgerton** of the Yale University (U. S. A.), himself a well-known Orientalist and the translator of a number of works from the Sanskrit, pays a well-merited tribute to Sir William Jones, the two-hundredth anniversary of whose birth falls in September 1946 and has already been celebrated by the Royal Asiatic Society of Bengal, of which, as the "Asiatick Society," Sir William was the founder and first President.—ED. ]

The two-hundredth anniversary of the birth of Sir William Jones (September 28, 1746) should not pass without notice. It is not easy to present a complete and true picture of his versatile and fascinating personality. In this sketch we shall look at him primarily as an Indologist. Yet we should not be justified in ignoring the various other ways in which he distinguished himself, nor yet the personal traits which helped to win him the well-nigh universal admiration and affection of all who knew him; some of these traits are reflected in his writings. If his too brief life had been cut off shortly before its last decade, he would have died without the slightest contact with Indian culture. Yet he would still have held a secure position, and a not unimportant one, among the notable Englishmen of his time.

He had, to begin with, a phenomenal gift for the practical acquisition of languages, partly due to an extraordinary memory. He himself considered that he knew twenty-eight languages well enough to use original documents in them. Since his modesty impressed several independent observers ("Jones teach me modesty—and Greek," wrote Dr. Barnard, in assigning educative functions to all the chief members of Samuel Johnson's Literary Club), we may safely rely on his list. He rated himself best in English, Latin, French, Italian, Greek, Arabic,

Persian and Sanskrit. Most of these eight languages, we know from other sources, he not only read easily, but wrote and spoke with fluency and grace.

But, as Bernard Shaw suggests in *Major Barbara*, a head-waiter sometimes speaks many languages. Jones had also the very different gifts of a linguistic scientist. Famous among scholars is the following passage, from a presidential address to the "Asiatick Society" delivered February 2, 1786:—

The *Sanscrit* language, whatever be its antiquity, is of a wonderful structure; more perfect than the *Greek*, more copious than the *Latin*, and more exquisitely refined than either, yet bearing to both of them a stronger affinity, both in the roots of verbs and in the forms of grammar, than could possibly have been produced by accident; so strong indeed, that no philologer could examine them all three, without believing them to have sprung from some common source, which, perhaps, no longer exists: there is a similar reason, though not quite so forcible, for supposing that both the *Gothick* and the *Celtick*, though blended with a very different idiom, had the same origin with the *Sanscrit;* and the old *Persian* might be added to the same family.

Here we have the first known printed statement of the fundamental postulate of Indo-European comparative grammar; more than that, of comparative linguistics as a whole. That languages often resemble each other is obvious enough. Even the specific fact that Sanskrit resembles Greek and Latin had been seen before But no one before Jones had drawn the inference that these resemblances must be explained by the assumption of common descent from a hypothetical earlier language "which, perhaps, no longer exists." At this moment modern comparative grammar was born.

He had landed in India in September 1783, to take up his duties as judge of the High Court of Calcutta, and had almost immediately organized an "Asiatick Society," which later became the Asiatic Society of Bengal. Its first meeting was held on January 15, 1784. Jones became its first President, and held this office for the rest of his life.

But not until August or September, 1785, did he begin to study Sanskrit. This delay was not due to lack of interest, but partly to pressure of official duties, partly to ill health. The climate was hard on him from the first, and he was confined to his bed for a good part of the summer of 1784, his first "long vacation."

Two considerations drew him to Sanskrit. As a judge, in cases involving Hindus, he had to follow Hindu law, the original sources of which were entirely in Sanskrit. This left him at the mercy of translators and interpreters. And secondly (to quote his biographer), he knew that all attempts to explore the religion or literature of India, through any other medium than a knowledge of the Sanscrit, must be imperfect and unsatisfactory....As a

lawyer, he knew the value and importance of original documents and records, and as a scholar and man of science, he disdained the idea of amusing the learned world, with secondary information... when he had the means of access to the original sources.

It was a manuscript of Manu's law-book, the *Mānava Dharmaśāstra*, sent him from Benares, that finally made the call of Sanskrit irresistible; it combined both forces of attraction. Once started, he drove ahead with characteristic energy, getting up before dawn to spend an hour on Sanskrit before his judicial duties absorbed him; for, as he complained in 1785, "at Calcutta my mornings are never my own, and I cannot study at night without endangering my health."

Since he died on April 27, 1794, all that he learned and accomplished in Sanskrit fell into a period of less than nine years: years, moreover, in which he was conscientiously fulfilling his official duties as judge, and in which Sanskrit was not his only avocation. It has been truly said that Colebrooke, rather than Jones, was the first professional Sanskrit philologist. But few professors of Sanskrit, I imagine, can have done so much in such a short time, working under comparable handicaps.

He was the first to translate into a European language the *Śakuntalā*, the greatest Sanskrit drama; the *Gītagovinda*, one of the best-known lyric poems in the language; and the *Mānava Dharmaśāstra*, the most famous of Sanskrit law-books. His vigorous and exalted English style helped to make his renderings popular in Europe. His *Śakuntalā* was quickly translated into German and other Continental European languages; it aroused the unbounded admiration of Goethe and Herder. His Manu remained the standard translation for nearly a hundred years, being superseded only by Bühler's rendering in the Sacred Books of the East (1886). And Bühler says that he used it "carefully"; it was the only complete translation which received that compliment from this eminent German scholar.

He also translated the *Hitopadeśa*, and identified it as the original of the "fables of Pilpay." Here he was not quite right, but not far wrong. Today we know that it was a now lost version of the *Pañcatantra* (of which the *Hitopadeśa* is in part a late reworking) which, through a sixth-century Pahlavi translation, became the ancestor of "Pilpay." The *Hitopadeśa* was first translated by Charles Wilkins; Jones's version appeared only after his death.

He explored many other fields of Sanskrit and Indian culture, and published contributions to not a few of them, such as botany, music, the game of chess, astronomy and chronology. He was the first European to print the original text of any Sanskrit work (the *Ṛtusaṃhāra*, attributed to Kālidāsa). He read "with great attention," and with the help of a pandit, Śankara's commentary on the *Vedānta Sūtras*,

and expressed enthusiastic admiration for it; he noticed resemblances between its doctrines and those of certain Greek and English philosophers.

Before coming to India, he was already famous in other intellectual fields. Samuel Johnson is said to have called him "one of the most enlightened of the sons of men." He wrote a Persian grammar, translated extensively from Persian and Arabic, and wrote essays on the literature of those languages; even before he knew any Sanskrit he ranked as the leading Orientalist of England. His standing as a legal scholar was established by an "Essay on the law of bailments," of which the American Justice Story wrote in 1817 that if he had never written anything else, "he would have left a name unrivalled in the common law for philosophical accuracy, elegant learning, and finished analysis." Everything that his brilliant mind touched seemed to turn to gold.

He was, for his day, an advanced democrat, something of a "radical." His outspoken sympathy with the American colonists in their struggle for independence kept him out of the Calcutta judgeship for five years, until the war was over. He preached the Jeffersonian doctrine that all power and responsibility must rest ultimately with the people. And, unlike some who preach that doctrine, he practised it in his life. He fiercely attacked the slave-trade, and delivered blistering polemics against those of his countrymen who profited by it. One who knew him well testified that "his dependents were treated by him as friends." His attitude towards the people of India was quite different from that of many Westerners, of his own and later times. He not only appreciated and admired their historic culture, but showed in his personal relations with them, as with all other men, that—as he wrote in an epitaph designed for himself—he "thought none below him, but the base and unjust; none above him, but the wise and virtuous." The pandits who had assisted him wept openly at a public meeting held after his death.

On his character and behaviour, in public and in private, I can not do better than quote the words of his successor as President of the "Asiatick Society," at a memorial meeting :—

> To you who knew him, it cannot be necessary for me to expatiate on the independence of his integrity, his humanity, probity, or benevolence, which every living creature participated; on the affability of his conversation and manners, or his modest unassuming deportment; nor need I remark, that he was totally free from pedantry, as well as from arrogance and self sufficiency which sometimes accompany and disgrace the greatest abilities; his presence was the delight of every society, which his conversation exhilarated and improved, and the public have not only to lament the loss of his talents and abilities, but that of his example.

It is true that one expects, and

tends to discount, flattering remarks about the dead on such occasions. But there is so much evidence of similar opinions held by others, that in this case we cannot doubt that the tribute was sincere, and was accepted by the audience as deserved. The same Justice Story (cited above), who wrote not from personal knowledge but from common repute, called him "a man, of whom it is difficult to say, which is most worthy of admiration, the splendour of his genius, the rareness and extent of his acquirements, or the unspotted purity of his life....Even cold and cautious as is the habit, if not the structure, of a professional mind, it is impossible to suppress enthusiasm, when we contemplate such a man." There was nothing hesitant or diffident about his expressions of his opinions, on politics or other subjects. But some of those who differed with him testified to their admiration, respect, and even love of "his benevolence, his genius, his learning, and his integrity," to quote one such witness. One feels that if he had any enemies, they must have been enemies of mankind.

FRANKLIN EDGERTON

# NEGRO EDUCATION

If nothing else can bring home to Southerners in the U. S. A. the folly of segregation in education, the high cost of maintaining it may do so. The Supreme Court decided, in December 1938, against the University of Missouri which had refused a Negro admission to its law school. It affirmed the equality of equal rights to the enjoyment of a privilege set up by the State for white law students and declared that "the payment of tuition fees in another State did not remove the discrimination." This decision meant that all the seventeen States maintaining segregated schools must, when challenged by a single request, offer equal facilities to Negroes even at the graduate and professional level. Missouri has set up a Law School and a School of Journalism in connection with its Lincoln University for Negroes. The students are few and the expense to the taxpayer is high. In addition, the State is still paying $50,000 a year in out-of-State tuition for its Negroes who might at any time demand instead a School of Medicine, a School of Engineering or a School of Mines in their own State.

The real tragedy of the situation, which Prof. R. I. Brigham describes in the May *Survey Graphic* is, as he points out, that

> here we have people going to extreme lengths —educationally, socially, and financially—to uphold a principle that runs counter to the religion and to the political philosophy they profess.

# THE ULTIMATE REALITY

## A MUSLIM SAINT'S VIEW

[While Sunnite Muslims in general do not share the veneration in which **Mr. A. G. Chagla,** like the Shiahs generally, holds Ali ben Abu Talib, the Prophet's son-in-law and the Fourth Caliph of Islam, all must recognise the loftiness of thought in the discourse ascribed to Ali which is presented here. Students of Hinduism, as Mr. Chagla suggests, and of other religions also, will find parallels to their own concepts in this discourse, as they must have done in the noble *Maxims of Ali*, published a few years ago by the Oxford University Press.—ED.]

Ali, the son of Abu Talib, was not only the cousin of the Prophet Mohammad, but his son-in-law as well. He was married to the Prophet's daughter Fatima, from which union the Syeds of today are descended. In fact the orphan-boy Mohammad was reared by Ali's father and Ali was the first person to believe in the Unity of God taught by the Arabian Prophet.

Mohammad often used to say: "If I am the City of Knowledge, Ali is its Gate." That shows the high esteem with which Mohammad regarded the intellectual and spiritual perception of Ali. The Iranians and many other Muslims believe Ali to be the only rightful heir to the spiritual and temporal heritage of Mohammad. In the domain of spiritual authority an important section of *Sufis*, the mystics of Islam, trace their spiritual descent from Ali, who is said to have received instruction in the deeper aspects of religious thought from the Prophet himself.

There were many sides to the character of this versatile man and erudite scholar, probably the first true scholar of Islam. He was variously called the "Friend of God," the "Lion of God," and by other appellations. The great Maulana Rumi, the author of the famous *Mathnavi*, waxes eloquent when speaking of the qualities of Ali. It is significant that the very first compilation of the Quran, the inspired sayings of the Prophet, was made by Ali.

After the demise of the Prophet, Ali chose to retire from active political life, giving his entire time to study. It was near the end of his days that Ali was once again forced into active political life by popular clamour, only to die by the sword of the assassin in the mosque at Kufa (Iraq) while prostrated in prayer.

His many and varied Discourses have been collected and published under the general title *Nahjul Balaghat*, a work which has appeared several times in the original and in translations, with and without commentaries. In recent times, Sheikh Muhammad Abdu, the last

Grand Mufti and Rector of the great Azhar University, is outstanding among the editors and commentators on the works of Ali. This is the more remarkable since Sheikh Abdu was not a spiritual follower of Ali.

The extremely short discourse of Ali on the Unity and the Uniqueness of God, given here, may well be regarded as a brief though fruitful, portentous and significant commentary on the shortest chapter (*sura*) in the Quran, which the Muslim repeats five times daily in his prayers. This chapter is entitled *Al-Ikhlas*, and reads :—

*In the Name of God, the Beneficent, the Merciful.*

*Say : He, God, is One. God is He on Whom all depend. He begets not, nor is He begotten ; and none is like Him.*

It would be interesting—and thought-provoking—to compare the ultra-modern " scientific " and metaphysical conceptions of the Ultimate Reality with this eloquent, though terse, *sura* of the Quran and also with the Discourse on the same subject by one who was called, thirteen centuries ago, " the Gateway of the City of Knowledge. " For instance, Professor Whitehead's view, expressed in his lecture on " God " in his famous *Science and the Modern World*, is worthy of being considered in the light of Ali's short discourse given here.

It is significant that modern scientific and metaphysical thought is now breaking through its centuries-old shackles and, by its own methods, is tending to arrive at conclusions which greater and purer minds have already arrived at by a different and more vital mode of cognition. It seems well within the region of possibility that the Truth discerned by the supersensory consciousness commonly called prophetic inspiration, corroborated by true mystic thought the world over throughout the centuries, should now come to be upheld by " scientific " thought, operating on the plane of discursive reason and intellectual apprehension of the spatio-temporal continuum.

Only when scientific thought is able to comprehend Truth as a whole, indivisible and unique, will religion and science, ethics and æsthetics, be fully reconciled and the true and the " straight path " be found. Then, indeed, the prophecy of the Quran for the " high ends " of man would be nearer to fulfilment.

The following paraphrase of the discourse of Ali is based on various translations by acknowledged scholars. Among these may be mentioned the literal, and therefore necessarily unidiomatic translation by Rasheed Turabi. The presentation is entirely my own. The words in parentheses are merely explanatory and have been inserted to amplify in English the sense and the significance of the original Arabic.

Students of various Hindu systems of philosophical thought, especially the votaries of Advaita, will find much in this short discourse on the Ultimate Reality which is thought-

provoking and more or less in consonance with their own thought :—

*He who considers* (and comes to the erroneous conclusion that) *the qualities and attributes of God* (are something) *apart* (and separable) *from His* (unique) *existence* (and Being), (such a man) *is not* (truly) *a unitarian* (and a believer in the undoubted Unity of God).

(He) *who tries to understand Him through examples and analogies misses* (the right conception of Him, and so misses) *Him* (entirely).

*One who* (attributes corporeality to Him, and therefore) *points towards* (Him), *or* (even) *imagines Him,* (such a one virtually) *denies His Divine* (and unique) *Unity.*

*Every known* (cognisable and conceivable) *thing is, in its own self* (and by its very inherent nature) *a creation* (something which has been created by a Creator); *and all existing* (things and all those things that have an actual or a potential being) *are dependent* (for their being) *on a cause other than* (and beyond) *their* (own) *selves.*

(God), *the Self-Existing, does not depend for his Being on any external cause; He is* (by Himself) *an Artificer* (but) *without* (any dependence on) *implements;* (He is) *the Ordainer of predestination* (in a unique and inimitable manner) *without* (first necessarily engaging in careful consideration of all the *pros* and *cons*, because for Him, the Unique Being that He is, there is no need to first engage in any) *deliberation.*

(He is) *ever rich, but not through gain* (He does not become "more" or "less").

*Transcending time, space and instrumentality* (of cause and effect), *He* (eternally) *existed before existence* (itself was created) *and*

(He) *was present* (everywhere and at all times) *before the* (very) *beginning of* (spatio-temporal) *beginnings* (of things that have a being).

*He* (it is who) *created the* (various senses and) *organs of perception which* (is a definite proof and clearly) *shows that His* (Divine) *perception* (is unique and) *is independent of all such* (sensory) *requirements.*

(The existence of the quality of) *Contrast in* (created) *things shows that He* (the Uncreated, the One above and beyond creation) *has no contrast* (inherent in his nature; nor does He need any).

(Also, the quality of) *similarity* (is to be found only) *in* (created) *things* (which clearly) *shows* (that) *He* (with Whom none can be compared) *has no similar* (nor any need of similarity).

(It was by Him that) *Light was made the opposite of Darkness, Heat of Cold, Clarity of Ambiguity, Inertia of Motion.* (It is He, Allah, Who is) *the Attractor of the Unlike; Repulser of the Like; Uniter of the distant-placed* (and) *Separator of the near-placed* (things in creation).

*He is not limited* (or limitable) *by* (any) *limit* (whatsoever—whether the limit be towards "near-ness" or "far-ness," "more-ness" or "less-ness," for He transcends all limitations), *nor* (is He therefore) *countable by a unit!*

A. G. CHAGLA

# THANKFULNESS

[ **Miss Elizabeth Cross's** fundamentally sane and robust attitude to life is reinvigorating. To appreciate the little joys that come our way and to refuse to dwell upon our handicaps is not hedonism but sound common-sense and good mental hygiene also, cutting off the host of psycho-somatic ills at their root. " Happiness, " wrote the wise Manu, " has contentment for its root. " And graciousness—for which Miss Cross also pleads—when it is from the heart, adds beauty to the humblest gift or gesture, redeeming charity from condescension and gratitude from inarticulate embarrassment.—ED. ]

Now that religion (in the Western world) is somewhat out of fashion, the old-fashioned virtues become neglected and forgotten. One of these, and perhaps one of the most gracious, was that of thankfulness.

And what, a worn and war-weary world may ask, is there to be thankful about ? The answer to that is, read your history. For, so far as we can discover, there never has been a time when " things " haven't been sad and horrible and alarming and when all the energies of human beings haven't been needed to overcome them. No, in spite of it all, and in spite of the alarming things to come, there still is much to be thankful for.

" Count your blessings, count them one by one, " our nurse used to sing in a voice distressingly out of key. She counted her blessings industriously, although she had no Social Security, no regulated working hours and, no young man. Perhaps the fact that she had a blind sister kept her more acutely aware that she herself had something very real to be thankful about, the gift of sight. What is more, she was perfectly healthy, enjoyed her work and was too busy to worry about the evils of the world.

It is so simple, so unoriginal, so fundamental that it is considered hardly very bright or intelligent to point it out, but the fact remains that except for our dark moments, our darker hours, or those inevitable patches of tragedy that mark every human life, we must, if we are honest, admit that things could be a very great deal worse. It is useless to argue that we can't be happy because so many other people are miserable, starving or in trouble. It is also hypocritical to try to salve your conscience by joining them in a literary, academic grief instead of giving some time and effort to helping them. It is, perhaps, worth noting that often the most tranquil and happy souls are those who are devoting their lives to working for others in most heart-breaking circumstances. They do not say, with false sensitiveness, " Oh, I can't bear to think of the poor things ! " but instead go all out to alter and ameliorate conditions.

Agreeing, therefore, that sympathy

does not require this false misery and that by adding unnecessary grief to that which is inevitable we do no good to others and harm to ourselves, we may just as well be thankful for present blessings. Another practical consideration which has a philosophical effect is that the happier we can contrive to be the more likely we are to work constructively for the happiness of others. To continue passing on Nurse's platitudes, "A soft answer turneth away wrath," and, if you happen to have argued yourself into a good humour, you are more likely to produce the soft answer that is so necessary today !

Therefore start, in a good old-fashioned way to count your blessings. Instead of concentrating on your bad legs or your liver and the other disadvantages of civilisation, just remember that you aren't blind, or deaf or incapable of using your nose. If, on the other hand, you have some serious handicap it is more than likely that you are aware of the many compensations of life.

Those who can develop a greater sensitiveness to the wonders around them, who can appreciate the complexity and the diversity of nature, and so gain in interest every day, are proof against another deadly sin, that of boredom. It is sad to think that with the growth of "civilised" and city life so many of us have lost our sense of wonder and are incapable of enjoying a little leisure in watching animals or plants. The pendulum is swinging back again, however, and countless thousands are growing more and more discontented with their city life and are willing to embrace a life of labour if it can get them in touch with the fundamentals of air, water and earth.

Another aspect of this question of thankfulness and one which is of almost equal importance, is to train ourselves into a better and more gracious attitude towards our fellow beings. So many of us are quite uncouth when it comes to expressing thanks for favours received or for kindness. It is not that we fail to appreciate the services or the gifts, but so often there seems a lack of warmth, an incapacity to "say 'thank-you'" nicely, as we were taught when children. This fault is, of course, more obvious among the English, perhaps owing to their habitual reserve, and it has, also, something to do with class consciousness.

This horrible feeling of social inequality so often makes people tongue-tied, with the poor and proud refusing to show gratitude to those they feel more favoured than themselves, while the rich feel embarrassed when receiving gifts from their poor relations. All this, happily, seems non-existent in the small country hamlet where I live. Everyone gives and receives very freely, with no false pride or awkward feeling. Flowers, vegetables and all kinds of seeds are offered, and the whole atmosphere is pleasant and self-respecting. This is how it should be, and we must also do our best to cultivate a gracious way towards

all with whom we come into contact, concentrating on the fact that they are all human brothers and have difficulties to contend with. So often our attitude has been wrong, and this has embittered many in different types of work, so that it is now doubly necessary to break down the barrier of reserve and suspicion. The cynic may say that good service in hotels, shops and other places can be obtained only by a heavy tip, or that willing service is merely looking to the tip to come. Those of us who have done many kinds of work know how untrue this is, and how glad we are to help those who need us, and happy to do so if we are appreciated. The under-payment of many workers certainly makes the tip greatly needed, but even here we all feel happier when a tip is given kindly and with real appreciation, rather than tossed as to an inferior.

Finally, how many of us would, truly, rather be dead than alive? That is the test. And if, on consideration, you are choosing life (as we all do, in spite of our moments of despair) there must indeed be something well worth while about it. This worth-while life, this life of so many possibilities, is it not something to be thankful for?

ELIZABETH CROSS

# GERMAN ART TREASURES

The liberal democracies are no more immune to folly and no less liable to slip into wrong action than countries under other forms of government, but the public conscience in a democracy is more sensitive or at least more vocal. The Nazis' looting of art treasures was abhorrent to foreigners everywhere but it is not generally known that, according to a United Press despatch, the permanent collection of the Kaiser Friedrich Deutsches Museum in Berlin was in turn despoiled of 200 masterpieces, which were taken to the U. S. A. last December and stored in vaults of the National Gallery of Art. The collection includes numerous paintings by Rembrandt, Raphael, Titian and Rubens. It is heartening news that ninety-five American art authorities have passed a resolution urging the immediate return of the masterpieces to Germany and the cancellation of any plans that may have been made to exhibit the paintings in America. Whether the paintings are held in "protective custody" or as part of the reparations payments, we hope that the force of public opinion will insure the implementing of the resolution as a matter not only of American but also of the Allies' honour.

# THE CONCEPT OF CAUSALITY IN INDIAN PHILOSOPHY

[ In this article **Swami Jagadiswarananda** of the Ramakrishna-Vivekananda Mission puts forward the concept of Causality according to Vedanta, the school of thought which is nearest to the Esoteric Philosophy. The latter also teaches the existence of a realm above the objective, a realm beyond Causality, three-dimensional Space, and Time. It is that of the One Reality where past, present and future merge in the Eternal Now. It is indescribable in human language, but man's intuitive perception can sense the existence of that Absolute Be-ness.—ED. ]

The problem of Causality has engaged the serious attention of modern scientists and philosophers alike. Causality is one of the most important topics of modern thought; hence it is high time that the contributions of Indian philosophy to the solution of this problem should be put forward clearly.

The philosophy of the modern West is largely the product of the laboratory; many of the leading philosophers are distinguished men of science. A few years ago, doubt was thrown on the formerly generally accepted proposition of the universal validity of causality. The "principle of indeterminacy" was formulated in 1927 and statistical probability was offered as a substitute for exact cause and effect in the behaviour of units in a mass, *e. g.*, in atomic physics. Some of the greatest scientist-philosophers, however, like Professors Max Planck, father of the revolutionary quantum theory, and Albert Einstein, still ascribed the inability to predict individual reactions to the scientists' incomplete knowledge of the causes at work. The position of the Western leaders of thought in science and philosophy in recent years is definitely favourable to the admission that there is more in the universe than man's senses can perceive, and that the unperceived no less than the perceptible may be assumed to be governed by the law of cause and effect. Professor Planck, for example, finds it quite conceivable that there may be beings intellectually as far above us as man is above the protozoa. Their perception of causal relationships would naturally be far deeper than our own, but even with the data now possessed by science he is able to declare:—

> I have not been able to find the slightest reason, up to now, which would force us to give up the assumption of a strictly law-governed universe, whether it is a matter of trying to discover the nature of the physical, or the spiritual, forces around us.

Unlike philosophy, which enquires into the First Cause, physics is concerned with secondary causes of

things. The cause, as science conceives it, is adequate, precedent, and invariable to the effect. The production of an effect requires the co-presence of certain conditions and the conjunction of several factors. When two atoms of hydrogen combine with one atom of oxygen, and an electric spark passing between the atoms joins them, an effect is produced known as a drop of water. This scientific conception of the cause is similar to the view of Asat-Karyavād held by the Naiyayika-Vaishesika school of Indian philosophy. It is only a surface view of causality.

But further analysis will show that what science regards as the cause is not equivalent to the effect, but only approximates it. Careful scrutiny reveals that any effect is greater than the cause or, in other words, that the cause is somewhat less than the effect. Liquidity, the attribute of water, is not found in any of the constituent factors of the cause, such as Hydrogen, Oxygen or even the electric spark. We cannot deny that the heterogeneous come out of the homogeneous and that only a difference in number and arrangement of atoms is responsible for the enormous qualitative divergences. For example, there are in helium two protons and two neutrons in its nucleus and two electrons outside; and again in lithium there are three such protons and neutrons in its nucleus, and three electrons outside. Here we find that, though helium and lithium are composed of protons, electrons and neutrons, yet they have divergent qualities.

Unable to explain the additional element in the effect, modern physics overlooks it as almost insignificant and wholly negligible for all practical purposes. The additional element in the effect becomes more evident in the organic world, where the change from cause to effect is known as evolution and not as causation. In living organisms the effect contains more new features than the cause. Hence a more comprehensive conception of causality is needed than the scientific one, which fails to supply us with a satisfactory notion. Such a view is offered by the Sat-Karya-Vad advanced by the Sankhya School of Indian philosophy. According to this view, the effect is fully contained in the cause; or, in other words, what remains latent in the cause becomes patent in the effect. It may be properly inferred from the new features found in the effect in the organic world that they were latent in the cause. Cause and effect are successively subtle and gross states of one and the same thing. The combination of elements that produces a thing seems to be more intelligent than inert. The red blood-corpuscles seem to know that they have to pass through the lungs in order to gather oxygen for revitalisation and purification. The electrons know very well how to revolve round the proton at the exact distance in order to maintain stable equilibrium.

But even this dynamic conception

of Causality is not enough to offer an adequate solution of the problem. We have to dive deeper to seek the Final Cause. The Second theory removes, no doubt, to some extent the inadequacy that lurks in the first; but it cannot account for the transition from latency to patency. This most intricate problem is explained when we go to the Idea. It is the Idea of the Absolute which is the Final Cause and the actual agent. All activities belong to the Idea which is the genuine creator and spontaneous expression of the Absolute.

There is no succession or time-interval between the Absolute and the creative Idea. The Idea is the general background of expression, hence it escapes our notice. The senses can see only the particular, not the general, the Universal, which is perceived by pure Reason. A necklace is the solidification of the idea that is in the mind of the goldsmith, and a beautiful picture is the materialisation of the creative thought of the painter. A song is the expression of the musician's idea, as a poem is of the poet's. The Idea is the mental antecedent, and the object is the material consequent. The idea creates spontaneously and freely. It might have taken other directions, but it has chosen this particular line. No reason can be assigned to, and no reason is necessary to explain, this particularisation.

That the Absolute is the final seat of all causes is the view of Vivartavâda as held by the Vedanta school of Indian philosophy. We may arrive at this stand-point in this way. The former two conceptions of Causality admit that effect succeeds cause. This succession involves an interval of time which is an important factor in the production or evolution of effect. Time is the great factor that in the second divides things into antecedents and consequents, causes and effects. When the time-interval between cause and effect in the second theory is annihilated, the effect is identical with the cause. The cause and effect then become complementary and relative notions. They live and die together. This ultimately means that they lose their meaning in the Absolute.

The Absolute is beyond Time, Space and Causality. Transcendence of the Absolute means absence of simultaneity and succession. Hence the Absolute cannot be designated as the Cause in the strict sense of the term. Though It is eternal, It expresses itself through temporal processes. In the Absolute there is no distinction of before or after, here or there. It is above all relativity. All effects are there already in the Absolute. On ultimate analysis the whole realm of empirical or phenomenal existence is to be regarded as the effect and the Final Cause is not to be found in it but beyond it in the Absolute, where the infinite regress of the process of explanation stops. In it the effect is to be understood as nothing but a Vivarta or magical change or

illusory appearance. The effect is not so much resultant or emergent as apparent.

This is the widest or the most comprehensive view of Causality according to Indian philosophy. It is the stand-point of Absolute Knowledge, or highest intuition. There is no illustration in this world of relativity that can fully describe all the aspects of the relation between the Absolute and the Universe. The freedom of the Absolute has its faint appearance in crude matter as, for example, the mass of .001 mgm. being allowed to stray 1/5000 m.m. in a thousand years. Modern physics, as mentioned above, has noticed this apparent indeterminacy of matter.

The three conceptions of Causality described above according to Indian philosophy represent the three different stages in the ascending scale of knowledge and involve no contradiction of one another. The scientific conception embodies the empirical truth of a superficial view of things from the material plane, or the inorganic world. The second view, which is more comprehensive, is true in the organic world and the third is true from the plane of the Absolute. There is no philosophical contradiction in this truth that there are different orders of Reality; for the same Reality may appear different from different stand-points. The same day may be hot in Delhi, but cold in Darjeeling. The stick which looks straight on land seems bent when a portion of it is under water. The terrain which appears rough from the plains seems quite level from the mountain-top. The star, to the physical eye, is a tiny thing but to the telescopic vision it is of vast magnitude. That strict mechanism in the phenomenon is quite consistent with noumenal freedom is the essence of the philosophy of Sankar. Sankar is perfectly at ease when he declares that, though Brahman is above all determinism, still it is the ground of the world of necessity and causal determinism. Order and system require a Perfect Principle behind for their explanation. Causality does exist in the phenomena, but it is absent in the noumena.

SWAMI JAGADISWARANANDA

# BERNARD SHAW AT NINETY

[ Among the several books of **Mr. John Stewart Collis**, philosopher and critic, is *Shaw*, a critical study, published in 1925. Mr. Collis has found Mr. Shaw an enigma of perennial interest. In THE ARYAN PATH for August 1943 he reviewed Hesketh Pearson's *Bernard Shaw : His Life and Personality*, under the caption " A Little More Than Saint, and Less Than Sage. " In our April 1944 issue he wrote on " Religious Problems in the Plays of Bernard Shaw " and in April 1945 he reviewed Shaw's own " Primer of Citizenship " : *Everybody's Political What's What.* In that review he expressed his hope that Mr. Shaw would yet give us an autobiography and his reluctant conviction that he never would. The interview reported in this article shows that conviction to have been only too well founded and Mr. Collis tells us why we must give up the hope of that " most entertaining and most readable book. "—ED ]

Bernard Shaw reached his ninetieth birthday on July 26th. He has had a long run for his money. What is the secret of his great success and of his long life ? The answer is Self-discipline.

This may sound rather a banal half-truth. That it is one of his secrets I have no doubt whatever. I felt all the more convinced of it when I called upon him the other day at his flat in Whitehall Court, and after a lapse of eleven years looked again closely into that remarkable face.

The face and figure are so overwhelmingly Irish. I have often seen a similar figure and countenance in Ireland. Many a beggar on a desolate road looks just like the Bernard Shaw who might have been but was not. The same face—thin and high. The same triangular-set eyes, one misty and the other clear, one hard and the other soft, one kind and the other crafty, one sane and the other mad. And the same nose. With what ease could Shaw's nose have become bulbous and red with drink !

Every Irishman feels himself to be the playground of two mighty opposites within him : the spirit of inertia and the spirit of hard work, the spirit of day-dreaming and the spirit of realism. A fine harmony can be made from this tension. Shaw was afraid of the " twilight " strain and fled to London, and for twenty years never went a step further afield than Putney Bridge.

That fear is the fundamental explanation of his asceticism. It was all or nothing. He had to take himself in hand properly or not at all. So he became a terrific abstainer from aids to relaxation and happiness. His only happiness has been hard work. " I never put off attending a political meeting or finishing a piece of work to spend a gallant evening with a lady, " he has said. He has dropped many similar remarks.

But he has merely dropped them by the way. He is really very secretive. He tells us little about

himself. He refuses us the most interesting book he could possibly write now—his autobiography.

When I called on him I put the question, "Why do you not write your autobiography now?"

"I can never remember anything for more than about ten minutes," he said.

A mere evasion, of course. Memory is stored-up knowledge, and there is nothing to prevent him from dipping into his storehouse. *Everybody's Political What's What* is tantalisingly crammed with autobiographical dippings. Only fragments of what could be drawn on.

So I put the question again—"In your own particular vein," I said, "as a narrator of incidents and a describer of queer people you have known, your Comic Muse is at its best. You have not used half your material. You have been content to throw down here and there gems of autobiographical incident. Is it too immense a job to do the thing on a large scale now?"

"I have written as much autobiography as is needed," he replied, "partly in prefaces and the like, partly on the proof-sheets of my biographers."

But that is no answer at all. He may have written himself out in other fields, but not in this. There is a big difference between what can be said in a biography and what can be said in an autobiography. Not one-tenth of what we want to know about Shaw's early life has been told—not to mention those priceless objective descriptions of others which he could give us if he chose, and which always make autobiography especially fascinating.

The real answer is that he lacks final personal vanity. Also he has nothing to work off his chest. He has always been without personal anger, rancour, bitterness, or malice. The behaviour of people, even when he has been personally involved, has always been regarded by him in terms of natural history rather than as something to become morally indignant about. Human beings were to him natural phenomena which one should not wish to judge or dream of feeling hurt by, any more than one feels inclined to judge a giraffe or feel insulted by an ass. Most people are too unhappy to be kind. Shaw was always too gay internally to be unkind. That is what George Russell meant when he said that Shaw was "the last saint sent out from Ireland to save the world." Perhaps for such a person there is no stimulus to write an autobiography.

For many years it used to be the fashion to say that Shaw was an arch self-advertiser, always talking about himself. "He keeps himself before the public." As a matter of business perhaps. It was all platform stuff. He was careful not to reveal much of himself, and never to wear his heart upon his sleeve (which goes down well in England). For true self-revelation we must turn to his Keegan and to his Cæsar. We get hints too from his remarks about

cruelty to animals and to prisoners.

To quote Russell again, he used to say that if ever there was an angel in human form it was Bernard Shaw, that no man he had ever known "was more of a suffering, sensitive soul." We need not be surprised at this if we believe that true sensitiveness starts where "sensibility" leaves off, just as virtue starts where virtuousness leaves off, just as heroism starts where heroics leave off, just as religion starts where piousness leaves off, and temperament starts where temperamentals leave off. "Shaw surrounded himself with a brass band," said Russell, "and adopted the pseudonym of G.B.S."

When a man has reached the stage of being known by his initials, when familiarity has bred initials, then he may be said to have conquered his public. But there are drawbacks. Those letters G.B.S. recall to my mind a certain incident which has always seemed to me perfect as an illustration of a once popular view of Shaw, as well as being a good symbol of the ways of eye-witnesses all the world over.

I was talking with a friend in Dublin about Bernard Shaw. My companion inveighed against the man's colossal conceit. "I saw him at a hotel the other day," he said. "His car was outside on the drive, and, believe it or not, just above the index number he had actually put a plate on which was inscribed in large letters 'G.B.S.'!"

My friend had seen "G.B."—the letters that cars from Great Britain carry abroad. But he had expected to see, he had wished to see, "G.B.S." And so—like a true eye-witness—he saw it!

JOHN STEWART COLLIS

## "SOCIAL DRINKING"

Popular in style of presentation as it is, "Social Drinking" by Robert V. Seliger, in the June issue of *Hygeia*, is devastating to the claims of the apologist for alcohol in moderation. Its appearance in a publication of the American Medical Association is significant. The cocktail as an appetiser is rated below exercise in the open air. The value of alcohol as food is rather slightingly dismissed. "Nor is alcohol considered a topflight medicine" or indispensable as a remedy for any specific ailment. The high cost of the habit in money is less important than its toll in accidents, driving and other. Even a cocktail or two lessens precision and weakens co-ordination. Alcohol in sufficient quantities ruins judgment and abolishes inhibitions, leading often to sex indiscretions. The warning is italicised that

> every alcoholic is supposed to have been at some time a social drinker. Therefore, social drinkers, plus their ancestry, plus early emotional hurts, plus situations, plus social pressure, may develop into chronic alcoholics. There is a gamble, no matter how small, that a social drinker may develop chronic alcoholism; while one who is a total abstainer cannot.

# NEW BOOKS AND OLD

## FROM PRIMITIVE TO CIVILISED SOCIETY *

Very often a reviewer of sociological books finds it his duty to point out that the author offers us too little meat and too much sauce, that his study would have given us more, if he had given us less in more concentrated doses. Such a criticism could not be applied to this thoughtful and stimulating work by Mr. and Mrs. Wilson, who combine an objective analysis of a given society which they thoroughly know, with a good deal of reflection on more general lines. On the contrary, one cannot help sometimes regretting that their book has not 300 pages instead of the actual 175. For its seven chapters, whilst mainly discussing the changes which primitive Central African society underwent in its various fields through the impact of European civilization, also contain the fundamentals of a general theory of culture and social structure. The latter is interesting, but somewhat apodeictic and needs more elaboration, partly by way of a few detailed illustrations, partly by a critical discussion of other theories.

The book is the fruit of official work in Tanganyika, Nyasaland and Northern Rhodesia. Unfortunately, before it could appear in print, Mr. Godfrey Wilson, who was formerly a Director of the Rhodes-Livingstone Institute in Northern Rhodesia, died on active service.

The authors, rightly, are convinced that the function of sociology is the comparative analytical study of the various aspects of society, such as the economic, the political, the techno-scientific and the religious. They first describe the change from primitive to civilized society in Central Africa as in the economic field: there a mainly local, self-sufficient economy, based on subsistence agriculture or subsistence pastoralism with the addition of a few crafts, turned into a highly differentiated, rapidly accumulating richer economy, forming part of a world organization, based on regular import and export. In the political field a number of small, locally decentralized organizations, the political authority of which was closely linked with religious status and with personal wealth, changed gradually into an enormous centralized organization, in which political authority is more separated from economic or religious prestige. In the sphere of knowledge and technical ability the change was no less marked: formerly there existed very small language areas and mutual understanding was confined to a comparatively small number of people. Today, not only do nearly all the immigrants and many Africans speak English, but a kind of "kitchen Kaffir" forms also a bridge both between Europeans and Africans and between Africans of different tribes. The range of knowledge, formerly parochial and unspecialized, is now wider and modern schools, organized by missions and Governments, are to be found in many places. Finally, in

**The Analysis of Social Change: Based on Observations in Central Africa.* By GODFREY AND MONICA WILSON. (Cambridge University Press, London. 7s. 6d.)

the religious field, the deeply rooted belief in magic and witchcraft is receding and the realm of universal religions such as Islam and Christianity is spreading.

How are all these phenomena interrelated? What are their underlying causes? The authors argue that the most general objective characteristic in which societies differ is their scale; and the concepts of both increase of scale and unevenness of scale provide them with a key to a deeper analysis of the change from a primitive to a civilized structure. In comparing the scales of societies they compare the relative size of groups with relations of similar intensity.

> Modern Central African Society is larger in scale than those which preceded it, not only because more people are in conscious relations with each other, but also because the relations between Africans and the outside world, and between contemporary Africans and long-past generations, are more intense than they were.

The intensity of relations is different in the two types of society, as regards both continuity and social pressure. All societies value continuity, but the period over which it is valued is much more limited in primitive than in civilized society. Primitive traditions go back seldom more than ten or twelve generations, whereas civilized societies tend to say with Goethe:—

> He who is unable to give to himself an account of the last 2,000 years remains in the dark, inexperienced, condemned to live from day to day only.

Similarly the effect of social pressure, both through force of arms and through the effectiveness of law, is much less intense with primitive than with civilized communities. In a primitive society a man is influenced by the impact only of people living not very far away or of those not long dead. On the other hand, in civilized societies, the military weight of the Big Powers extends over the world, law is effective over wide areas and moral influence is exercised not only by the immediately preceding generations, but also by personalities who passed away long ago, such as Christ or Buddha or Mohammed.

The Nyakyusa valued co-operation as well as war within the group of neighbouring chiefdoms only. Marriage, too, was regarded as proper within the chiefdom and allowable with a partner in a neighbouring area, but it was not considered good to marry at a distance. Similarly, the spell of witchcraft, so powerful in primitive communities, was broken, if it came from outside the chiefdom.

Other criteria of the large-scale society are specialization, growing impersonality and greater social mobility. Mr. and Mrs. Wilson are particularly interesting on specialization, for they show its structure in the economic sphere as division of labour, in the religious field as religious variety and in the emotional field as romance, *i. e.*, "the fascination of the unfamiliar," a phenomenon largely exploited by modern publicity and propaganda. Specialization in all its many forms is, however, nothing absolute in itself, but ought to be complementary, thus indicating a type of society in which relative autonomy in the narrower relations goes together with subordination in the wider ones. In modern civilized society a village, a town, a trade union, a club are autonomous in their narrower relations, whereas their wider relations are controlled by a larger unit.

The structural change which Central Africa has undergone is vast indeed, but whilst it brought about a great increase in control of material environment, it proved partial and incomplete in other aspects. The development of wealth, knowledge and skill of the natives is still patchy and their belief in magic still general. Moreover, as the authors point out again and again, the new religious "inclusiveness" is still limited by nation, race and class. For instance, religion in Northern Rhodesia is sufficiently inclusive for Indian immigrants to be admitted and their property rights protected, so trade with them is possible, but race feeling against them is strong; thus this trade is restricted. The Central Africa of today is presented in this book as a kind of muddled half-way house. Owing to the clashes between different races there prevails what the Wilsons call "radical opposition," as "an opposition in the social structure to what that structure is to become." It is a disturbance of the equilibrium of society, affecting every social position, every law, every logical limitation and every convention.

In the economic field this disequilibrium shows itself primarily as conflict between the races over land and erosion, over wages, over the training and employment of Africans in skilled work. In Central Africa, even a simple disagreement over licensing laws, which might arise in any country, is exacerbated by the underlying radical opposition. Racial tension also makes itself felt in the mining areas as competition between European and African men for African women, and is aggravated by the fact that the better-paid Europeans can offer more than their African competitors. Lastly, in the social field this tension is increased by the ignorance of each other's languages and conventions. Moreover, many people are torn by conflicting loyalties and pressure-directions. Thus a European pastor in South Africa with racially mixed parishioners, even if he wishes to do so, cannot have easy and positive social relations with Africans and Europeans alike:—

> If he invites Africans to his house, the Europeans will feel that he is "letting down the prestige of the white man": if he fails to entertain Africans, some of them at least will think him a hypocrite. He is forced into behaviour which half his congregation finds immoral.

In the last chapter the authors discuss the practical implications of their analysis of social change for Central Africa. They plead for an honest attempt at religious inclusiveness instead of the white man's exclusive racial pride, as otherwise the increase in material relations will outrun the slow increase in other relations. They are not in favour of gradualism, but think that the existing rapid changes in the economic field should be accompanied by rapid changes in other fields, a process which can be eased through adult education in general and through the teaching of history in particular. For historical perspective helps to make people more adaptable. The present disequilibrium cannot continue indefinitely. Unless religious inclusiveness increases, material expansion must stop in due course. A sentence of universal validity in the age of the Atomic Bomb!

These are important points, brought forward with insight and precision, though the presentation is sometimes impaired by all-too-technical language. Though the authors argue rightly that racialism and racial superiority-feeling,

in whatever form they appear, are damaging to the shaping of a just and prosperous society, their parallels cannot always be dubbed felicitious. Thus the following assertion seems to me rather abortive:—

> Until 1939, Britain traded with Germany and eagerly studied her science and technique, but both groups valued national sovereignty more than international co-operation. National interest (so-called) came first and "cosmopolitan idealists" were despised. Consequently international law remained weak: it was only enforceable in so far as values were inclusive.

These sentences reveal a lack of historical judgment. For Britain did her utmost to avoid a war with Germany, even at the price of not rearming in time to call the bluff in 1936 of the German remilitarization of the Rhineland and thus to prevent the further growth of the cancer of the Nazi system. The fact that the League of Nations never included the U. S. A. and for many years did not include Soviet Russia, weakened the effectiveness of the Covenant of the League more than anything else. Britain perhaps showed a more genuine wish for international co-operation in general and for co-operation with Germany in particular than any other Big Power during the years between the wars. Though the British statesmen of that period made serious errors in their attitude towards Germany, it is against the evidence of the facts to argue that further British "appeasement" could have avoided the last war.

E. K. BRAMSTEDT

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*They Must Not Starve.* By "POTIPHAR." (Victor Gollancz, Ltd., London. 3*s.* 6*d.*)

We are told that this book is the fruit of collaboration between a journalist and a man of science. It is obviously written from what is known as a Left-wing point of view, and is a plea for a world plan for increased food consumption and production, applied by a world authority on which all peoples would be represented. The real choice, in their rather naïve view, is between "a prosperous world run for the benefit of its people" and "exploitation by big business and finance of Britain and America." If their book had been published at a later time, the authors might have explained why Soviet Russia's grain stocks had not been disclosed, or why the Chairman of the Cereals Committee of the Combined Food Board should have found it necessary, at the official conference on European cereal supplies held in London on April 3rd, 1946, to put forward a recommendation by his Committee asking the Soviet Union to make available supplies to deficit countries, particularly those in Eastern Europe.

It would seem to many people that the facts of the world food situation are sufficiently serious, without importing political discussions into the discussion of the problem. It is conceivable that a good deal of the world's misery is due to the wide-spread belief inculcated by political and economic thought of a certain type that (to quote the words of this book) "Man is a political animal. Not because the political theorists say so, but because he has to live—or go under. And living in the twentieth century is a political as well as a social act." To the reviewer, this view of man as a "political animal" spells death, in its materialistic virus, to all hopes for the betterment of the world.

This being said, the work of "Potiphar" is an impressive survey of the position, so far as it was known at the time of publication. They do not leave India out of the general picture, and quote an investigation made in 1933 by the Indian Medical Service which showed that, in 40 per cent. of the villages, the population was too great in relation to the food supply. To meet world needs, they estimate the necessary expansion of the world's agricultural production as follows:—

Cereals: A 50 per cent. increase to meet the periodic famines and chronic undernourishment in areas such as India. Meat, fish, poultry: 100 per cent. increase. Milk, butter, cheese: 150 per cent. increase. Fruit and vegetables: Over 300 per cent. increase.

These are huge increases, and, of course, represent a long-term policy and a desideratum of world-peace! The immediate problem has been set out in a British Government White Paper (Cmd. 6785) published on April 2nd, 1946. World shortage has been rendered infinitely more serious by an exceptional succession of droughts in many of the main producing areas during the current harvest year, following six years of war. In the East the gravity of the situation has been aggravated by an equally serious deficiency in the production of rice in the territories occupied by Japan. The statement makes it clear that the population of India is increasing at the rate of over 5,000,000 a year, and the development of food production is not keeping pace with this increase. India is a country of subsistence farmers producing mainly for their own consumption. Seventy per cent. of her population of some 410,000,000 are directly dependent on agriculture. Only the small surpluses of the millions of cultivators reach the market; and, without imports from abroad, it is only to these surpluses that the authorities can look to feed the cities and the deficit areas.

Unfortunately, famine is not a new phenomenon in India. We know that between 1770 and 1900, for instance—130 years—twenty-two serious famines occurred, as well as recurring minor ones, on top of the continuous scarcity of which famine is only the pronounced expression. This kind of thing went unnoticed for the most part in the pre-World War II years. Now that lack of food has become a world problem, it is to be hoped that the United Nations Food and Agricultural Organisation will not allow any country to relax its concentration on finding true remedies. Sir John Boyd Orr, Director-General of this branch of the work of the United Nations, has declared that, even when the present crisis is passed, there will be many millions of human beings still suffering from malnutrition and famine. No one speaks with greater authority than he does on this subject.

PHILIP HOWELL

# MEDICINE AND THE PROGRESS OF THOUGHT *

It is curious what a strong philosophical urge has been intertwined with the scientific endeavour of all ages. Whenever scientists have collected an overwhelming mass of facts, they themselves or the next generation have felt compelled to sublimate this dry, lifeless stuff into the greater order of universal laws or a new picture of the "world" which has looked so different in different centuries. They have transposed their accumulated experience into the realm of philosophy; from Aristotle, who united in his domineering personality both systematizer and philosopher, to Pascal, Kant, Ernst Mach and Eddington, we see everywhere the same tendency to grope for the actual meaning of what we have come to know by the other unceasing pursuit of mankind, the search for facts. Again and again the question is raised, what significance have these facts, against the background of the eternal problem of the destiny of man, the task and the aim of life? Dr. Clark-Kennedy's essay, which tries to relate the art of medicine to the progress of thought, in a sense belongs to these periodic attempts to find a path through the luxuriant jungle of unrelated scientific facts, to make opaque, amorphous matter translucent and crystallized by using the philosopher's stone.

In a historical introduction the author traces the swing of the pendulum from the equipoise of soul and body in the systems of Aristotle and his popularizer Galen to the dictatorships of the soul over the contemptible body in the Middle Ages; from there to the other extreme when the Renaissance, intoxicated by its achievements in the natural sciences, discarded the soul entirely and regarded the body as a self-contained machine, much as did the materialism of the nineteenth century. In between, some conception of a soul or of the significance of non-mechanistic forces flickers through the minor writings of Descartes and takes shape in Stahl's vitalism of the eighteenth century and finally in the neo-vitalism of Driesch, Haldane and others in the first decade of this century. Throughout this review of the past the author points out how little medical art or science has influenced the development of philosophical thought, notwithstanding the fundamental contributions of individual physicians such as Copernicus.

The last hundred years have seen, apart from Darwinism, Pavlov's pioneer work on conditioned reflexes, Freud's revolutionizing of psychology and the disappearance of the agelong antithesis between matter and energy; they have become different aspects of one reality, not unlike Spinoza's conception of body and soul. But one distinction has not yet ceased to exist, that between living and non-living things, although the viruses, responsible for many diseases, share characteristics of both realms.

The puzzling problem of heredity is clearly stated as being based on the structure of the genes which are carrying at the same time the hereditary qualities from generation to

*_The Art of Medicine in Relation to the Progress of Thought._ By A. E. CLARK-KENNEDY, M. D., F. R. C. P. (Cambridge University Press, London. 2s.)

generation and the material on which the forces act which cause variations. Due to the specific structure of the genes, alterations of the germ plasma cannot be gradual; they must take the form of a "quantum jump," in the language of modern physicists, or of mutations as the biologists call it.

Disease, as understood today, is the result of incessant interactions between the genetically determined structure of body and mind on the one hand, and influences of the physical and psychological environment on the other. In this equation or power parallelogram, mind or consciousness, becoming increasingly important for the understanding of health and disease, remains a stumbling-block for every bio-philosopher. Are mind and consciousness products of the nervous system or manifestations of some force acting from without? Whatever they are, they decisively influence somatic processes, just as they are in turn continuously moulded by the physical condition of the body. Health, disease and duration of life, therefore, are dependent on the genetic (hereditary) equipment, on the use we make of this material or the way we exert our free-will and, finally, on our "environmental luck," which, according to Western scientists, is beyond the limits of our influence or control. It is remarkable that a scientist like Clark-Kennedy realizes that, although the manifestations of mind invariably cease once death supervenes, it remains at present undetermined "whether certain aspects of the conscious mind...continue to exist...after death."

Discussing the prevention of disease, the author stresses the necessity of a reasonable amount of risk and hardship for the promotion of health and the development of personality. He discusses various opinions on the meaning of life; from the Stoics' with their acceptance of life as it occurs and the Epicureans', who would abolish all suffering and disease, social inequalities and wars, to the views of those for whom life is only a preparation for the hereafter. Medicine, being a product of the social and ethical environments of the day, compromises. Committed to the prevention and relief of suffering irrespective of the positive values of pain in the shaping of personality, it also is bound to prolong life without taking into consideration whether, by so doing, more individual suffering or more damage to state or society might be caused. Such contradictions might require some solution as soon as the state takes over control of the medical services

Principles of treatment are based on planned alterations of the external environment or the internal *milieu* of the body or, to an increasing extent, on removing the primary cause of disease. These trends have succeeded in prolonging considerably the average expectation of life, although no method is known which could prevent or postpone the changes in the blood-vessels which are characteristic of advancing age. It should be kept in mind, however, that every step forward in medicine, every defeat of disease, leads to some disturbance of the natural balance, to over-population and superannuation, with all their economic, social and political consequences.

Turning once more to the interaction of mind and body, the research and speculation of the last fifty years have yielded results which have influenced

philosophical thinking more profoundly than anything which medicine had ever produced before. The usual conception that the intellectual and moral personality is a function of the anatomic structure of the brain, the psychological environment and a certain selective action of the free-will was seriously shaken by the work of the Russian Pavlov and of Freud, a Viennese Jew. The former's life-work went a long way towards showing that almost every reaction of the body, and especially of the mind, could be traced to conditioned reflexes, which would mean that the sum total of past experiences determined present behaviour. Psychologists readily accepted the conclusion that free-will did not exist. Freud, on the other hand, digging deep into the under-world of the subconscious, unravelled the extremely complicated interrelationship of the various levels of consciousness. He and his school showed how the moral personality grew out of a soil composed of forgotten childhood experiences, how its development was often twisted by repression, showing motives of behaviour which seem obvious and straightforward and yet are rooted in quite the opposite tendencies. Entangled in this undergrowth of unsolved difficulties, fears and anxieties, the problems of crime and of moral depravity have to be viewed from a new angle.

In his concluding remarks the author points out the dangerous rift which has developed in medical education and practice between science and the humanities. The absence of generally accepted ethical standards and the fact that faith has lost its grip on the present generation makes the application of the fast-growing power of medicine dangerous, unless medicine realizes what its proper function should be. It must form the connecting link between science and the humanities, remembering that its way has to be determined, its decisions have to be taken by balanced judgment. Common-sense often is a more reliable guide to reality than the most fashionable theories. To find a happy mean between the extremes in thought and in action, to understand death as "sleepe after toyle, port after stormie seas" is the lasting privilege of the medical profession.

It is a good omen that a leading medical man in war-time Cambridge should have felt the urge to think over the problem of what medicine, taken as an entity, if such a thing exists at all, is today and what it should be and to show how far medical practice, split up into innumerable specialistic branches, has strayed from its vocation to show the light to suffering mankind. And yet, how different would be the texture and the substance of this essay in practical philosophy, had the author been in contact with Eastern thought! *All the groping in the dark for ethical standards in everyday life could end by living the precepts laid down in the Bhagavad-Gita. All the problems of responsibility and free-will, of determinism and shaping one's own destiny find their perfect solution in the doctrine of Karma. It will take a long time before the West, and especially Western scientists, realize that so many of their tantalizing riddles could be brought nearer to solution by looking at them in the light of the East.*

ROBERT HEILIG

# RUSSIA—A POINTED REMINDER *

The trouble with so many views and principles in the political field is that they are often merely desires. They begin as disguised desires and then pass into currency as gems of wisdom. Statements such as "It is not for us to interfere in the internal affairs of another country"; or "Neutrality is dead"; or "The League failed because its decisions were not backed by force"; or "The authority of a law depends upon the capacity to enforce it"; or such phrases as "Liberty to starve" or "The chaos of the competitive system" —are not really *thoughtful* axioms at all, they reek with subjectivity. Hence they wear out under the strain of repetition. The reader of political articles reads in the dusk.

That is one of the reasons why it is such a delight to read Salvador de Madariaga. Under his pen everything comes to life. When he touches on, say, Liberty or Security or Equality or German Re-education, the effect is similar to the turning on of the electric light: the pale, drab bulb of thought shines out with sudden brightness. He takes hold of political axioms such as those above and finds that in order to make them mean anything it is often necessary to turn them upside-down. The reason why your average man does not like paradoxes and always tries to dismiss someone who makes them, as a funny man not to be taken seriously, is because he does not like to think clearly or to think again.

Salvador de Madariaga is not only a fine literary artist, he is a man of affairs. He held high positions in pre-Franco Spain, and was also a member of the League of Nations Secretariat. Hence it is not a man of the study and of theory who is writing, but one who can think in terms of given realities and practical possibilities. So helpful in suggestion is this book that the reader feels a strong desire to put it into the hands of Responsible Persons who create policies.

He deals here with home affairs first, and then with world affairs. In the first part he goes a long way towards clearing up the meaning of terms such as democracy, fascism and communism, the claims of the individual and the claims of the community; and a long way towards the truth concerning liberty, equality and security. One is tempted to quote from almost any facet. Here are a few sentences:—

> What will be the effects of the removal of necessity on the individual and on society, it is difficult to foresee. Perhaps very good. More likely very bad. Has the point been studied?

Or again:—

> If liberty were to die among men, no equality, no security, no prosperity would mean anything that a horse cannot get in well-kept stables.

And once more:—

> The sense of equality is both old and new in our societies. The old comes from the Gospels; the new comes from Rousseau. Broadly speaking, it may be said that sound and healthy equality has its roots in the Gospels, while the unsound and unhealthy can be traced back to Rousseau.

What he has to say on World Affairs is no less pointed. He first exposes fallacies concerning aggression, neutrality and the failure of the League. He

* *Victors Beware.* By SALVADOR DE MADARIAGA. (Jonathan Cape, Ltd., London. 10*s.* 6*d.*)

passes on to examine the delusions about Germany, and to enumerate the realities. He outlines a policy that could be pursued for the building up of Europe. Then, with painfully up-to-date relevance, he studies the attitude of Russia. He demonstrates or, rather, reminds us, that Russia does not act, never has acted, save with a view to her own interest and greed. Has any country? Yes, up to a point, England and America *will* subscribe to certain values, honour treaties and genuinely sacrifice a root selfishness for World Peace. Not so Russia. What then can be done? Things are not as they were in the old appeasement days. The atomic bomb exists. Russia is actually going on the assumption that it will not be used against her. And that is so nearly true that the situation is truly appalling. The following are the final words of Madariaga:—

> Nothing less than a new faith, common to all of us, can save us from the havoc which the next war will let loose. This new faith requires—(1) That the Western powers purge their liberalism from imperialism and profiteering; (2) that the Soviet Union drop their addiction to force and oppression both with regard to their own and to other peoples, and sincerely enter the community of liberal nations; (3) that both East and West openly and sincerely adopt the doctrine of total subordination of national policies to the policy of the World Commonwealth; (4) that measures are adopted at once to make this change patent.
>
> Anything short of that is just talk.

JOHN STEWART COLLIS

## THE RELIGIOUS SCENE IN THE U. S. A.*

Both in the West and in the East there has been prevalent a tendency to underestimate the religious life of the United States of America. The dazzling material successes achieved by that great nation in so brief a history have not only diverted attention from the spiritual aspirations and efforts which did so much to make them possible; they have prejudiced recognition of America's spiritual life abroad, if only because we all tend to hold, a little too simply, the idea of an essential opposition between spiritual and material realities. Yet the American nation, recruited as it was from many others of different origins, racial, social and linguistic, could not have formed a social and economic order capable of such progress if the many contingents it comprised had not held values in common, certain ethical assumptions rooted in mainly similar doctrines as to the nature and destiny of Man: nor would these have sufficed if they had not been cultivated for generations. The America we know could not have come into being but for its having a religious homogeneity, nor would it long survive if that basis should disintegrate.

It is very far from disintegrating. About that, Mr. Willard L. Sperry's study leaves the reader in no doubt. Mr. Sperry is Dean of the Divinity School at Harvard, and he is delineating the American religious scene primarily for the benefit of English Christians, circumstances which, in spite of his engaging frankness and scholarly precision, might place him under suspicion of unconsciously exaggerating

* *Religion in America.* By WILLARD L. SPERRY. (Cambridge University Press. 10s. 6d.)

the relative importance of the churches in American life. But the statistical fact is that slightly more than half the population of the States is listed in "inclusive church membership," and the increase in such membership is proceeding at a rather greater rate than the increase in the total population. Figures of course are not everything; there must be a vast number of names upon church rolls whose owners neglect their religion or have drifted away from it altogether: but, on the other hand, these statistics do not include the large numbers of those who belong to the many unlisted cults which flourish (albeit often briefly) in American cities: and there is no country, perhaps, in which a person's identification with religion is quite so spontaneously self-motivated. The number of separate denominations is enormous, and there is no "State" or "Established" religion; for America was founded chiefly by religious groups who were dissenters from the various nationally approved communions of the Christian religion in Europe. They were contracting-out of the larger bodies of Christendom and they differed, sometimes no less violently, with one another in doctrine and discipline. There was thus no possibility, when the U. S. A. became a sovereign Power, that it could single out any one of these sects as its Established Church. The only possible religious agreement was an agreement to differ, and in the Constitution the States dared hardly mention religion except to decree freedom for it. There could be as many religions as people cared to build churches for: but for that purpose they could all enjoy certain legal protections and privileges. Thus, in America, churches are encouraged to survive by being granted certain exemptions from financial dues to the State, just as, in the U. S. S. R., they are discouraged by being subject to additional taxation.

The growths in this spiritual garden are thus bewilderingly variegated but, with Mr. Sperry's skilful and lucid help, the numerous species are soon classified as belonging to a few genera. There are, of course, not a few freaks, and the completely bogus denomination is not unknown; but the publicity which these sports obtain from sensational journalism gives a wildly disproportionate impression of the part they actually play in America's religious life. Nor is it certain that the extraordinary fecundity of American Christianity, the amount of, so to speak, original and amateur church-founding, is to be entered altogether on the debit side. Here, as elsewhere, Mr. Sperry gives us something to think out for ourselves. He shows us how, in a country whose religion was so dominantly protestant, puritan and separatist in temper, the Roman Catholic communion was late in gaining ground, but is now the largest single religious body; and, as if to contradict the lingering prejudice against it as un-American, it is by far the most nationalistic: nowhere else do the members of the Roman communion strike such a patriotic attitude. His description of the religious life of the Negroes is also illuminating: his account of American theology, ranging from the most dogmatic Biblical Fundamentalism to an idealism tinged with religious humanism, is profoundly informative. The whole work is admirably written, its thoroughness as an exposition being lightened by a refined and kindly humour which is never inappropriate. But it is also an authoritative treatise, weighted with substantional appendices; a book for reference libraries to acquire.

PHILIP MAIRET

# INTIMATIONS OF IMMORTALITY *

Lord Raglan says that the purpose of his essay is "not to survey the whole range of questions connected with the belief in a life after death" but "to suggest that many widespread and familiar beliefs about the nature of the future life are derived directly or indirectly from the cult of the Divine King." The reader soon feels, however, that the author has forgotten this limitation, for he culls his evidence from an immense range of literature covering the relevant beliefs and customs of most of the races of mankind, and reduces practically every recorded belief or ritual connected with the after-life to his own formula.

His idea is, without doubt, very largely valid, though more in the way of description than of explanation, and it is none the worse for being simply a special application of the theory of culture elaborated by the Diffusionist school of thought. (It is odd, by the way, that neither Elliott Smith nor Perry is named, not even in the bibliography.) According to the Diffusionist theory, human culture and progress owe hardly anything to abilities commonly supposed to be inherent in human nature, but are the result of certain habits, customs and consequent ideas acquired by a certain people in a certain place. In this way the Diffusionists trace the entirety of human progress to the notions of agriculture, kingship and money which arose in the special circumstances of the people inhabiting the Nile valley six or seven thousand years ago; notions which, with corresponding practices, were diffused all over the globe, and altered and developed in various ways according to different local circumstances and racial receptivities. Similarly, Lord Raglan considers that all the beliefs in human survival after death originated (not in Egypt, but "probably somewhere in South-west Asia") by diffusion from "a religion centring in a Divine King who was killed annually and reborn in the person of his successor."

The attempts to prove theses of this kind—to show that a vast number of customs, ideas or other phenomena are really "nothing but" this or the other—are often useful if not very conclusive: they often serve to establish some valid and hitherto unexpected relations between facts. Indeed it is a rare scholar who can endure the labours of a great research unless he feels pretty sure he has an intuition of the conclusion which the facts will be found to justify. The trouble is that the lesser kind of scholar needs too much of this payment in advance—of knowing what he is looking for—and in consequence he proves too much. The diffusionists did this, and so does Lord Raglan. He has insufficiently examined his own assumptions, as when he says, for instance:—

> Primarily, man is not a thinker, but a doer. As a rule, his brain does not work independently but merely as an adjunct to his hand and his eye.

Now why does he say that? Such total immersion in the act of the moment is true of the animals, and most so of the insects, as Fabre has shown us, but can it be *primarily* true of man? On this bald assumption, Lord Raglan is able to base his theory

* *Death and Rebirth*. By LORD RAGLAN. (Watts and Co., Ltd., London. 5s.)

that a royal ritual of death and rebirth, many millennia ago, has been transmitted simply by custom and imitation, and is the universal cause of human beliefs in the after life. People do not even copy a custom, however, unless they see a reason, or feel in themselves some will to do so. But Lord Raglan cannot endure the idea that the well-nigh universal belief in an after life may have some real root in the abiding nature of the human being, who alone of terrestrial creatures knows that he will die. To read his essay (in many ways a careful and competent one) is to feel that the author wants to believe in some evolutionary coincidence alone as the cause of this conception of Death and Rebirth (which lies, undoubtedly, at the core of all the highest religion) and that he would be terribly shocked if he found himself even suspecting that the belief is ubiquitous because it expresses a profound and universal truth.

PHILIP MAIRET

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*The Dove Found No Rest: A Novel of Peasant India.* BY DENNIS GRAY STOLL. (Victor Gollancz, Ltd., London. 8*s.* 6*d.*)

Readers of Mr. Stoll's *Comedy in Chains* will open his new novel with high expectations, but they are sure to be rather disappointed. Mr. Stoll's sympathies are generous, he is obviously eager to paint a veracious picture and he has an eye for the curious, the crucial and the ludicrous. But he has "missed the bus" all the same. "India in 1942" is a great theme for a novelist. In the tragic context of Congress-Government differences, individual and national destinies coalesced and Bharatavarsha was rocked to the base as if by an earthquake. The Japanese menace necessitated considerable movements of population and an attendant dislocation in the normal life of the peasantry. The spectre of famine loomed immense on the national horizon. Frustration plumbed lower depths than ever before. And, meanwhile, New Delhi ruled by red tape and Mahatma Gandhi languished in the Aga Khan Palace.

Mr. Stoll has caught something of all this, of course, but his novel has neither convincing life-likeness nor inspiring form. He begins well when he describes the "Little Red Village"; but presently his touch is unsure, and character and incident alike border on the incredible or the merely absurd. The pen-picture of Mahatma Gandhi is very good, but the "imaginary" characters are for the most part impossible people, no better than *bhuts!* Mr. Stoll is at great pains to portray the village community of the Tamil village, Dolorampur, but his Sita's and Mohini's, the Writer of Letters and Eesh the Policeman, Ganesha and Baba Jungli, all turn out to be unconscious caricatures. The Tamil idiom literally translated into English sounds ridiculous to a degree. Mr. Stoll is more in his element when he moves to the Cotton City of Radhandram, and he successfully evokes in the latter half of the book something of the excitement of 1942.

On the whole, Mr. Stoll has a very interesting story to tell, and the historic context serves as a memorable background to it. The novel is not better than it is only because Mr. Stoll has ventured beyond his depth.

K. R. SRINIVASA IYENGAR

# A MODERN YOGI ON THE RIG-VEDIC HYMNS *

This book contains a free English rendering of 36 hymns from the *Rigveda*, consisting of the first 10 hymns from the second Book ( Mandala ) belonging to Gritsamada, the first 16 of the sixth Book belonging to Bharadwaja, Hymns 65 to 73 from the first Book belonging to Parasara and Hymn 127 of the first Book belonging to Parucchepa. The interpretation put forward, the author explains, was set out at length in a series of articles on " The Secret of the Veda, " in the monthly philosophical magazine, *Arya*, some thirty years ago, accompanied by a number of interpretative renderings of the Rig-Vedic hymns. The renderings of the hymns in the second and the sixth Mandalas, it is explained, are here published for the first time, as well as a few from the first Mandala. About the scope and the plan, the following passage will give a clear idea :—

The text of the Veda has been given for use by those who can read the original Sanskrit. These translations, however, are not intended to be a scholastic work meant to justify a hypothesis ; the object of this publication is only to present them in a permanent form for disciples and those who are inclined to see more in the Vedas than a superficial liturgy.

No one can have any difference of opinion on this fundamental basis of these translations. The Vedas are the works of Rishi-poets and contain a deeper significance than the external meaning. As the translator explains :—

It has been the tradition in India from the earliest times that the Rishis, the poet-seers of the Veda, were men...with a great spiritual and occult knowledge not shared by ordinary human beings, men who handed down this knowledge and their powers by a secret initiation to their descendant and chosen disciples....The words of the Veda could only be known in their true meaning by one who was himself a seer or mystic ; from others the verses withheld their hidden knowledge.

But there is a preliminary stage in the understanding of the mysteries of the Vedas, and the existing commentaries and interpretations lead the students only to this stage.

The nineteenth century European scholarship writing in a period of materialistic rationalism regarded the history of the race as a development out of primitive barbarism or semi-barbarism, a crude social life and religion and a mass of superstitions, by the growth of outward civilised institutions, manners and habits through the development of intellect and reason...science and a clearer and sounder, more matter-of-fact intelligence.

It is certain that one cannot get at the true sense of the Vedas by an approach along such lines. In interpreting the Vedas, the translator says quite rightly that the true meaning " is only discoverable if we give a constant and straight-forward meaning to the words which bear as key-stones the whole structure of their doctrine. "

Sri Aurobindo himself seems to entertain some notion of an " evolution " of religion and philosophy in India from the Vedas to the Upanishads when he speaks of the esoteric sense of the Veda as " an early form of the spiritual truth which found its culmination in the Upanishads ; the secret knowledge of the Veda is the seed which is evolved later on into the Vedanta. "

To my way of thinking, the Upani-

* *Hymns to the Mystic Fire : Hymns to Agni from the Rig Veda Translated in Their Esoteric Sense.* By SRI AUROBINDO. ( Sri Aurobindo Ashram, Pondicherry. Price not indicated. )

shads and the Vedanta appear as attempts to understand the spiritual truths embedded in the Vedas, rather than as evolutions from them. I feel a little difficulty in accepting such a statement as "The ancient more primitive civilizations held in themselves the elements of the later growth, but their early wise men were not scientists and philosophers or men of high intellectual reason but mystics and even mystery-men....The scientists and philosophers came afterwards," which is given as "a more accurate idea of the development of the race."

But this is a detail. The main thesis is something on which there is little reason to differ. In a Foreword of forty-eight pages, the stand-point is clearly set forth and some examples are given for the mode of the correct interpretation of certain key-words like *Sravas, Kratu, go, ghrita* and *Asva*. An extract from the Foreword to the "Hymns of the Atris" in the *Arya* is given as the closing portion of the Foreword. It is to be fervently hoped that we will soon have the translation of the entire Veda, an interpretation of words and explanatory notes on important points in the text justifying the interpretation of separate words and whole verses, and also elaborate appendices to fix firmly the rendering of key-words, of which there is mention in the Foreword. The interpretation by the ancient commentators and also by modern students is only an aid to enter the first portals of the edifice of the Vedas. The true sense can only be *realised* and cannot be explained. An interpretation by a modern Yogin will certainly be an aid to seekers in their approach to the inner and still inner portions of the edifice. Those who are qualified to expound that mystic and esoteric significance have been few. The portion now published is a great contribution towards the truer understanding of the Vedas. We await further instalments.

C. KUNHAN RAJA

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*Saṅgītaratnākara of Śārṅgadeva.* Vol. I, Chapter I. Translated into English with detailed notes by C. KUNHAN RAJA. (Adyar Library Series No. 51, Adyar, Madras. Rs. 4/8, cloth; Rs. 4/-, boards.)

This is the first volume of the English translation of the *Saṅgītaratnākara*, the text of which, with the Commentaries of Catura Kallinātha and Siṁhabhūpāla, is being published in the Adyar Library Series. Two volumes of this text have already been published. Next to the *Nāṭya-Śāstra* of Bharata, the *Saṅgītaratnākara* is the most important work on Indian music, having exercised a tremendous influence on the subsequent works on music during the last seven hundred years. Dr. Raja has translated the text literally but has tried to make his translation as readable as possible. He has done well in retaining in his translation some of the technical words so difficult to render into English and then explaining them in the notes that follow each stanza. In giving his notes Dr. Raja has used the two Commentaries.

Dr. Raja's interest in the present translation is not that of a dry-as-dust philologist but that of a lover of music who has made a close study of Indian music in both its technical and its historical aspects. We await the historical and comparative account of

the evolution of the various elements in music which Dr. Raja has promised in his exhaustive preface.

The translation of a technical text is an arduous task, as it requires a thorough knowledge of the literature allied to the text to be translated. Dr. Raja has spared no pains in going through "all the works relating to music in ancient India" with a view to making his translation as readable as possible.

The volume is aptly dedicated to Mr. C. Jinarajadasa, who is not only a scientist, a scholar, a philosopher and a teacher but also a close student of the fine arts and an authority on æsthetics. We are happy to find that the authorities of the Adyar Library have been discharging their debt to the author of the *Saṅgītaratnākara* with the able assistance of Dr. Raja, who combines in himself in a remarkable manner the mastery of Vedic studies and an ardent love of music, a rare combination in modern times.

P. K. GODE

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*China, Her Life and Her People.* By MILDRED CABLE and FRANCESCA FRENCH. (University of London Press. 5s.)

*The Challenge of Red China.* By GUNTHER STEIN. (Pilot Press, London. 15s.)

The first of these books is by two lady-missionaries, the second by a perfervid communist. The reader should not turn this page over at the mere sight of the word "missionaries." I know what he feels, although my maternal grandfather was himself a Church of England missionary in China. Miss Cable and Miss French are obviously sensible missionaries and likeable ladies. They know China uncommonly well. For a long time, having purposely ignored the "blurb," I was surprised by the simplicity of their statements, as that "Confucius (551-479 B. C.) was a very wise teacher and statesman" or that "the Buddha himself was born in the sixth century B. C. in a small village near Benares"; but at the end of the book our authors have set an Examination Paper, in the American style, and it was not long before I had realised that they had written principally for intending missionaries. They offer us a great deal of information, and there can be few readers who could not learn much from them that is worth knowing. Their book contains a large number of lively and interesting photographs.

Mr. Gunther Stein, labouring to persuade his readers that Chiang Kai-Shek is a dangerous reactionary, suggests that no sooner does anybody reach the communist lines in China than heaven opens, folk rush forward with soup, smiles and brotherly love, and all remains happy and serene. This I do not find possible to believe, but neither should I believe it of the Generalissimo's China. The concluding passage of the book assures us that "to help China become *one* is the collective task of American, British and Russian statesmanship." Even the reader of this brief notice will realise that Mr. Stein never meant us to picture China "becoming *one*" under the Generalissimo. He takes his own notion of oneness for granted.

CLIFFORD BAX

*Paracelsus: A Genius Amidst a Troubled World.* By BASILIO DE TELEPNEF. (Zollikofer and Co., St. Gall, Switzerland)

Calumny is the reward which an ungrateful world bestows too commonly upon its benefactors. Among these was the highly educated, widely travelled Swiss physician and philosopher Paracelsus, deep student of "the great open book of Nature," the rediscoverer of hydrogen and of the properties of the magnet and the tireless servant of the sick. His giant's contempt for medical orthodoxy and malpractices earned him the hatred of contemporary pygmies of science. This is a sorry tale of hostility, hardships, suspicion and ingratitude endured by one who must be credited with helping lay the foundations of modern experimental science, though his interests were not confined to the laboratory. Paracelsus was concerned also with universals and man's relations to everything in nature, and his writings bear the stamp of acquaintance with the Eastern Sages' lore.

This introductory biographical sketch of some ninety pages is the first-fruit of a concerted effort by the Paracelsus Society of Einsiedeln, his birthplace, to rehabilitate his reputation. It is good news that translations of Paracelsus' writings are to follow, for they constitute his best defence. The little book is packed with interesting facts. The author seems to have had at his disposal some data that were not available to Franz Hartmann, who wrote a longer *Life of Paracelsus.*

E. M. H.

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*Self-Discipline and the Interior Life.* By DOM IDESBALD RYELANDT, O.S.B. (Browne and Nolan, Ltd., Nassau Street, Dublin. 1S.)

In this tract the Prior of Glenstal, of the Order of St. Benedict, makes some valuable suggestions for the spiritual life, liberally mixed with Roman Catholic dogma. It seems to be addressed chiefly to Catholics but will not be without its propaganda appeal to those incapable of seeing that the inner life is not dependent on externals. The discriminating non-Catholic reader can take the practical suggestions and let the dogmas go. The Introduction, the first chapter, on "Spiritual Balance and a Philosophy of Life," and the last, on "Work," are full of wise counsel about the overcoming of depression, irritation, etc., and the development of patience and of self-control. Deriving happiness from the little pleasures of life, without pursuing the *ignis-fatuus* of unmixed joy; living in the present, without anticipatory pangs of sorrows that may never come; work without sacrifice of inner peace; self-subordination for fruitful collaboration—all good and necessary. But to imply that we cannot achieve by our own efforts and must take the help of priestly ritual is like showing an able-bodied man a level road and then assuring him he cannot walk it without the crutches which theology provides. That without the Eucharist "a real elevation of the soul to God is impossible" is dogmatic twaddle, betraying, if sincerely uttered, a lamentable ignorance of the long history of mystical experience outside the Christian fold.—E. M. H.

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# CORRESPONDENCE

## FAMINE

At no other period in the history of mankind was there deeper or more widespread suffering than exists at the present time. Starvation has swept over a vast area of the earth's surface —in Central Europe, India, Indo-China, China and Japan. Although in recent weeks steps have been taken to hasten and increase machinery for food relief, the machinery, nevertheless, remains inadequate. During the next few months, come what may, thousands, even millions of people will die of starvation and its attendant diseases.

So tremendous is the crisis that the average individual who cares to think about it at all is at a loss to know what attitude he can properly adopt. For the terrible and inescapable fact is that there is very little if anything he can do which would make any appreciable difference. He may choose to send gifts of clothing or money to relief organizations operating in ravaged areas, resolve not to complain about the sparsity of his own diet and do all he can to arouse the consciences of those with whom he comes in contact. Even so, these measures seem to him to be pitifully frugal and insignificant. From the beginning he is disillusioned by the knowledge that he, personally, might sacrifice everything he had—money, possessions, health, life itself—without altering to any particular extent the tragic course of events.

What should be the attitude of the responsible individual to the contemporary crisis?

Presumably he will desire to continue to live his life as nearly as possible according to the accustomed code of "Christian" morality, that is, a morality which is based upon pity. Yet, logically, he feels that that is impossible. He cannot feed his neighbour; still less, then, can he profess to love him. Must he simply avert his eyes on the assumption that the problem is altogether too immense to warrant his personal concern?

Here is a predicament as old as life itself—individual man's helplessness in the face of universal catastrophe. A conventional morality is scarcely relevant. How *can* we feel deeply for these stricken peoples, enter imaginatively into their lives, weep over their ruined hopes and sufferings? Such a course would render normal existence intolerable. To ponder unceasingly over the spectacle of unmitigated suffering until one is filled with a morbid terror, and can see and feel in the surrounding scene nothing but ugliness and disaster, is, surely, to invite a state of acute mental instability. And there are few more unenviable conditions than the overwhelming apathy and wretchedness which despair produces; when life is indeed

> ...a tale
> Told by an idiot, full of sound and fury,
> Signifying nothing...

and we are mere pawns in the cosmic process. It were better to grow an outer skin of insensitivity, to assume a hardness though we feel it not, than to fall prey to that deathly nihilism, the grey tedium and cynicism which robs life of all beauty and meaning and sense of value.

Man needs to believe in something. Life ceases to have purpose unless there is some faith or ideal to shape and discipline his existence. If existing standards of morality no longer make sense to him, if they seem inapplicable to the particular questions of the day,

it is incumbent upon him to set to work to discover within himself a new morality of his own creation. "Every man must find his own virtue, his own categorical imperative," said Nietzche, and these words may be applied with especial emphasis at the present time.

In life there is much for which to give praise. He is not wise who would desecrate all its loveliness by taking upon himself a false responsibility for the redemption of each apparent wickedness. There is a time for sadness and a time for dancing; it is useless to shun the one and embrace only the other. In the world there is a place for everything. In vain do we search for some panacea which will erase pain from the face of the earth. Pain, perhaps, has a part to perform. As Goethe observed:—

"Who never ate his bread in sorrow ... he knows you not, ye heavenly powers."

Man, because he is essentially an integral part of the universe, is in no position to pronounce judgment upon the whole. He is, by nature, prejudiced and therefore powerless to decide as to what is finally good and what is useless. Only the all-seeing, all-comprehending eye of a god would be equal to such a task. Better, perhaps, that he concern himself not so much with the problems of society as a whole but with the individuals of whom society is composed. It is easier to love mankind than to love individuals. And, just as each human being is born into the world a separate entity, so it is only through other individualities, through other separate entities, that man is able to exercise any influence upon society. If he would perfect the world he must first perfect himself. Once he has divined in his own heart the meaning of creative purpose, his faith in the possibility of a better quality of life will be evident in all his actions, in his manner of speech and in his work. He will have become a positive force in the service of truth, whose power must penetrate into ever widening realms of consciousness.

JOAN MITCHELL

# RESPONSIBILITY OF THE PRESS

A "steadfast awareness of the responsibility they bear" was urged by the British Prime Minister on "all those whose business it is to interpret and in some measure to lead public opinion," in his speech opening the Sixth Imperial Press Conference in London on June 3rd. The freedom of the press so necessary to the democratic approach to problems, belonged, he rightly declared,

> not to the press but to the public whose agents in this matter the newspapers are—it is the freedom to be given facts, national and international, on which sound judgment can be formed.

The editor's freedom mainly lies in expressing his opinion, beyond which many of his readers will, also, not care to go. For the sake, however, of the thinking minority (may their tribe increase!), he is in honour bound to place the facts of public concern before the public—all the facts, as Mr. Attlee emphasised, "and not simply those which support one particular case." Not even prejudiced, misleading captions can deceive the discriminating reader, if the facts are given; but unprincipled selective presentation can.

At best the "facts" are only an approximation to the truth. Motives of men and nations are not always what their actions seem to show. There is no saving power in outer facts; the truth alone when known can make men free. And many facts not necessary to the grasp of civic and international affairs but stir up bitterness—heat without light. Some selection on the editor's part will always be necessary. But the deliberate suggestion of the false by the suppression of the pertinent true is fit only for dictators; it is unworthy of leaders of thought in a free society.

# ENDS AND SAYINGS

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

It is difficult to decide whom to felicitate—the State of Hyderabad for securing the able services of Sir Mirza Ismail as the President of the Executive Council or Sir Mirza for the opportunity to use his time, talent and great experience in the large State of H. E. H. the Nizam. On assuming office Sir Mirza struck a valuable and instructive note in his broadcast on the 8th of August. He appealed to the people of the State to be determined " to purify this place of personal and party strife." If Sir Mirza could succeed in Hyderabad it would be, as he correctly implied, an example and an incentive to the whole of India. Sir Mirza is not only an experienced administrator but a true patriot of India and a man with a vision. How true and inspiring are his words:—

Party conflict is extremely prejudicial not only to the welfare of the Dominion but also —and this is rarely understood—to the welfare of every group and person within the Dominion. The way of mutual appreciation, conciliation, and concession is less exciting than the way of hostility and conflict. It is no doubt easier and more exhilarating to fight for a party than to engage in patient thought and discussion for the general good. But this way of reason and patience is the only right and profitable way for the really patriotic and self-respecting citizen of our times. Possibly there is not a single group of people in Hyderabad—or indeed in any part of the country—that can, without injury to others, get all it wants, or all that it sincerely believes to be its due. But if in Hyderabad we can attain a spirit of give-and-take, of rational compromise, this will be a notable example to others and a complete assurance of prosperity and peace in Hyderabad.

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Good news comes to us by the first civilian post to foreign countries out of Germany (British Zone). It is from an old friend and subscriber, a German writer and publisher who has survived ruthless Nazi persecution and with a few friends is self-dedicated to " the straight path of true humane ideals."

He and his little group—which was planning wide publicity and expansion —plan a monthly journal which invites contributions on any subject connected with " the dissemination of spiritual, idealist and humanitarian principles," a phrase from the prospectus of THE ARYAN PATH, prohibited, understandably, by the Nazis. Contributions must be in plain language because the journal is intended to help the little man and woman find the way to " true Humanity and Democracy." They may be sent to the Gemeinschaft der Freunde der UNO, c/o Peter A. Hôtes, Editor, *The International Forum*, (24) Hamburg-Blankenese, Oesterleystrasse 90, Germany—British Zone.

They wish, he writes, " to co-operate with all national and international organisations that aim at promotion of Universal Brotherhood and World Peace."

We not only love our downtrodden people, we also know the world and the peoples beyond the German borders and overseas. We

furthermore sincerely believe that there is a PATH for the German people too, a steep and stony path, which some day will lead us to the broad highway at the end of which is the great gate of the UNO.

The UNO !—the hope of the victors as well as of the vanquished—threatened in its cradle by smouldering animosities, by mutual suspicions and by self-seeking nationalism masquerading as patriotism ! The politicians of the world must not betray the common people's aspirations, the idealists' dreams of a united world.

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A significant letter from Dr. Theodor Michaltscheff, a Bulgarian resident in Germany for the last fifteen years, has been published as a brochure by the War Resisters' International of Enfield, Middlesex, England. Dr. Michaltscheff is no Nazi or Nazi-sympathiser, but he is convinced that the Allies' treatment of conquered Germany is bound to be destructive of the very values which they seek to establish. If all the Germans had been behind the Nazis, he points out, there would not have been the hundreds of thousands of them in the concentration camps. The information that the court-martial in Hamburg alone used " to sentence to death 20-30 soldiers and officers daily for insubordination of one kind or another " is eloquent of the courage of resistance of some to an all-powerful and ruthless régime.

Of the attempt to hold the German people as a whole responsible for the crimes of their Government, Dr. Michaltscheff pertinently wonders " how many Englishmen would like the idea of being made responsible for the crimes perpetrated in India by the East India Company. "

It is not to minimise the shocking Nazi atrocities to recognise that the Allied prosecutors do not come before the court with quite clean hands. The unctuous tone of certain B.B.C. broadcasts is not unnaturally found offensive by the survivors of the Allied bombing, though many Germans, Dr. Michaltsheff writes, were ready to see the hand of justice in the retaliatory bombing of the German cities and even in the defeat of Nazi Germany.

" The German people has lost faith in National Socialism, but has not yet found its way to democracy. " Will the rigours of the Military Government block that way ?

Punishment is a very doubtful means of teaching anybody anything. It is bad enough when it is applied in individual cases, but it is far worse when applied against an entire nation. It hardens the heart of that nation and makes it suspicious. Democracy can be taught only by democratic means and by people living up to it.

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That modern science has raised problems which it is incapable of solving was demonstrated by Dr. C. Kunhan Raja, speaking on " Sanskritic Culture : A Living Force " at the William Quan Judge Hostel in Bangalore on the 8th of August. His lecture was the first of a series on cultural themes to be delivered at the Hostel. Dr. Kunhan Raja showed that, however skilful the technical knowledge of the expert, no scientist can bring forth from any machine an inner urge ; nor is modern science sufficient to influence beneficently man's inner consciousness. And science cannot protect humanity from the misuse of its own discoveries.

Contrasting ancient Sanskritic science with modern knowledge, the speaker emphasised that the former

was essentially synthetic. In old India culture was but a single current including all branches of science, philosophy and religion. The synthetic view of life had its source in the recognition of the subjective and the invisible behind the phenomenal and the objective. Dr. Kunhan Raja in a masterly fashion outlined the concept of the Vedic Seers, tracing the cause of what we know as physical matter back and further back until we reach sentience itself, whether we call it Purusha, Paramatman or Ishwara. The plane of sensuous perception is therefore only one of many and to understand the Moral Order of the Universe it is necessary to transcend the five senses and to contact the realm of the Spirit. Dharma is that Universal Law which governs the whole of manifestation. It is not a law made by an individual or a group of individuals but is the natural order of things throughout the Universe. It was their understanding of Dharma that enabled the ancient Rishis to bring about that culture enshrined in the poems of the Rig-Veda. The Vedic poets had realised the ultimate One and their poems reflected their own spiritual attainment. Although after the Vedic period spiritual realisation was lost to the masses and became the attainment of individuals only, the impression of the knowledge which produced the Vedic civilisation continued to mould Sanskrit literature. Sanskrit culture, as defined by the speaker, is thus the dynamic impress enshrined in Sanskrit literature, and to be traced to the realisation of the Vedic times.

Dr. Kunhan Raja pointed out that this culture was living—had ever lived, exactly as radium existed before its discovery. But, as a culture, all its potentialities still remained to be discovered. India has the possibility of discovering this living force which is there in Sanskritic culture and this can be her most forceful contribution to the world at large. Concluding, the speaker showed how the truths to be found in the Sanskrit texts could assist science to solve its own problems, as also assist it on its way to further progress.

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What appears to be a most promising venture has been started in Macherla, on the road to Narasaraopet in the Guntur District. This is an art school for painting and sculpture known as the Sri Nagarjuna Silpa Kala Peetam and is under the capable direction of Sri Promode Kumar Chatterjee. Five-year courses for beginners and three-year courses for advanced students are available. No tuition fees are charged. Free lodging is provided but students must bear their own boarding expenses (about Rs. 20/- per month) and pay for their brushes, paper, colours, etc. The courses provided will be in Drawing, Painting, Design in Indian Technique, Clay Modelling and Plaster-casting. The school is already in operation but funds are required to develop it and particularly to build an adequate studio and further accommodation for teachers and students. The site chosen is an admirable one as it provides easy access to the historic site Nagarjunakonda. In fact a most important item of the education provided for the advanced student will be the spending of some months each year in actual work and study there. Such an altruistic work as this, demands active support and financial aid from all those who see the real need of restoring the knowledge of Ancient Indian Culture along these lines.

# 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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## I MEET LIN YUTANG

[In our January issue we printed "I Meet Pearl Buck" by **Dr. S. Chandrasekhar, M.A., Ph.D.** At present he is serving India in the U.S.A. but hopes to return to his Motherland in the near future. He has been lecturing in Indian Economics both at the University of Pennsylvania and the School of Asiatic Studies in New York.

In this very interesting interview with China's famous writer we come upon more than one important point applicable to India. We wish to draw the pertinent attention of Indian political leaders to the relation subsisting between classical studies and Russian Communism, and also between the former and the tendency to overrate vocational and scientific education.—ED.]

"No matter who is responsible for the idea of Pakistan, I am opposed to the division of India," emphatically declared Lin Yutang, Chinese author and philosopher, to my question concerning the fate and future of India, in a recent interview in his apartment in New York.

"At that rate, we would have to dissect China into a Confucian China, a Christian China, and a Moslem China!"

Dr. Lin, author of such widely read and best-selling books as *The Wisdom of China and India, My Country and My People, The Importance of Living, Between Tears and Laughter,* and, currently, *the Vigil of a Nation,* camouflages his wit and his piercing observations behind a serene countenance and round-rimmed spectacles. Despite his extensive studies in Europe and America—he is a graduate of Harvard and Leipzig Universities—he continues to see things, he claims, from a Chinese point of view.

"It is my personal opinion that the British have created Pakistan by harping on it, encouraging it and publicizing it, while, on the other hand, they have minimized and hushed all efforts of other leaders towards unity." (This was before the British Cabinet Mission decided against Pakistan and announced their plan for a united free India.)

Some time ago, Dr. Lin had a

brief stay in India where he met Mr. C. Rajagopalachari, Mr. Sapru, Mr. Jayakar and Professor Radhakrishnan.

"Oh, these Indian names are so difficult!" He smiled apologetically as he stumbled over the last one. "The Professor is perhaps India's foremost intellectual. We talked of many things and I came away agreeing with everything he said! His powerful mind struck me as clear and original."

To Dr. Lin, Democracy is a hard thing to learn, both for the rulers and for the ruled. "It implies the ability of the majority to rule," he explained, "and the ability of the minority to criticize and abide by the majority." "Any Indian unable to subjugate self-interest and religious differences as a price for freedom is not a true patriot," he declared with fervour. "Hindus and Moslems should get together to obtain freedom first."

I asked Lin Yutang what his answer would be to those adolescent imperialists like Churchill who deplored India's imminent independence, fearing she was "not ready for it." India, he admits, has not had the time to develop along the well-planned pattern of an enterprise in a democracy at peace. Like China, she is passing through a transition. "But she has no time to lose," he warned. "Everything must be planned and sped up into a general, national programme." He did not, however, advocate rebellion. An immediate revolution would delay the chances of progressive and orderly development. It would lead to the imprisonment of Indian leaders—"And you can't help your country from prisons," reminded Dr. Lin.

II.

Lin Yutang, born in Changchow, China, in 1895, became associated with the masses of China at an early age through his father who, before becoming a minister in the American Reformed Church Mission, sold bamboo-shoots and rice to the local prisons. Educated at mission schools and St. John's College in Shanghai, Lin thought of becoming a minister but found himself unable to accept certain religious precepts. He now calls himself "happily a pagan."

Following his graduation, Lin taught English at Tsinghua College, the American Boxer Indemnity college. He later married a girl of a mission family. He pays her his greatest compliment of a "perfect housewife!" The Lins have three daughters, Adet, Anor and Meimei —all of them young and already successful novelists and writers.

After receiving his M.A. degree from Harvard University and his Ph.D. from the University of Leipzig, in Germany, Lin returned to China to join the faculty of the Peking National University. Because of his "non-violent" participation in student demonstrations, Dr. Lin was classified as a "radical" and spent many months in hiding when his name was black-listed.

When rebellion broke loose in China, Dr. Lin joined the new

Wuhan Government as secretary in the Ministry of Foreign Affairs. But he soon discovered that while he "liked revolutions" he could not say the same of all revolutionaries. He quit politics when he discovered, "I was vastly better at minding my own business than that of others." Since then he has been resident in the U. S. A., devoting his time entirely to writing.

III.

Of the civil strife in China today, Dr. Lin has much to say. He is bitter toward the Communists in China. If they want to be a political power, Dr. Lin contends, they should first give up a separate army and not carry on an armed rebellion.

"The Reds won't come out and say they are for Communism," he complained. "They try to confuse democratic opinion by saying they are democrats. This Communist strategy is practised in all countries," and he gave as example the Communist Party revolt in the Azerbaijan Province in Northern Iran. "The Communist Party there goes under the name of the Democratic Party in order to get the sympathy of Western democracies."

What were his feelings toward Indian Communists? Not too cordial. "Indian Communists are all wrong. They ought to fight for political freedom first, see what it is the people want, and then have their own party in a democratic set-up."

We discussed Atlee's Labour Government and what part it could play in this post-war world, particularly in Asia, "—but, judging how it has handled the situation in Indonesia, I despair," said Dr. Lin. "I hope," he added, 'the question of Hongkong will be reopened by the Chinese Government. And I hope the British Government will have the judgment to settle the question peacefully and strengthen good-will between these two Governments."

World War II had very evidently been a fight for naked imperialism, not for principles,—"Everyone knows that," admitted Lin. "As Huxley put it, and as Churchill planned it, all Asiatic countries are in a squeeze between colonial and Communist imperialism That leads to war." He sank back into his arm-chair resignedly, with the remark: "But I have given up educating blockheads." I asked him if he thought the United Nations Organization was the answer to the world's ills. Dr. Lin shook his head.

"The big Powers killed the United Nations Organization before its birth by the veto power, by refusing to let it become a truly democratic organization with all nations as equals before law and justice."

There was so much I could ask and discuss with Lin Yutang—dealing with personal matters, his likes and dislikes as well. He is like a suppressed volcano, bubbling within. He himself admits his interests are most catholic, "from literature to electric shavers, from atoms to pretty girls" and his ambition still is to invent the "best Chinese typewriter," which I believe he has

almost completed, though I do not know about the commercial possibilities of such a typewriter.

"What about the United States and her rôle in the affairs of the East?" I asked.

Americans, Dr. Lin is convinced, are thoroughly confused by Chinese politics. What America can do is to promote unity in China under Chiang Kai-shek and not "become involved in a Chinese civil war."

As for India, Lin Yutang is struck by the similarities between his country and India, particularly in the "helpless frustration among the people" regarding the political situation. He is certain that in a reconstructed, free Asia, India and China can get together.

"Once India overthrows the British, she will learn not to look to England as the only civilized country in the world. India has the splendid leadership of Gandhi and Nehru, no matter what the West may say," concluded Lin Yutang. "All they ask is that they be given a chance to solve their own problem. But India cannot solve her internal problem unless she has her political freedom!"

As far as China is concerned, Lin is happy that China along with the Allies, particularly the United States, has emerged victorious from the long struggle in which she fought Japan almost single-handed for a while. He was happy over the transformation. According to Lin, the seven years of war that ended last year, but not conclusively (for the Communist trouble is still there), have changed China from an "Open Door" country to a "Front Porch" country. The Open Door policy meant that the door of China was to be kept open for anybody to go in at any time of day, like a house without an owner, or, if there was an owner, it was not his business to inquire about the visitors, who they were, what they came for and what they did inside when they entered the door. Now the owner has returned. China has reached maturity. Her sovereignty is restored. There are no more extraterritorial rights. And now a sign is hung on the door reading: "Please knock before entering." The era of the front porch is this: Like good neighbours China's neighbours drop in at the front porch, light their pipes, exchange gossip until the moon is high and then bid good-bye and turn in for the night.

But this does not mean all is well with China and that she has become a unified sovereign nation. There is the well-known problem of Yenan. Besides this political conflict—the Kuomintang-Communist clash of ideologies—there is a greater battle, a battle of ideas, a rift deep and almost unbridgeable. Behind that seemingly incurable political fight are the fundamental opposing attitudes regarding the survival of Chinese culture. The question today is whether the traditional Chinese culture should be saved and salvaged or whether it should be uprooted and discarded completely. This intellectual conflict probably is not

known abroad, but it is a seething and swift current invading the minds of men and women in modern China. This is bound to affect the face of the coming China.

"But is there anything worth saving from classical Chinese culture? Has Chinese culture outlived its utility?"—I wanted to know. Lin is no feudalistic old fogey, for he is a deeply humanized and modern-educated scholar. But when the radical extremists say in all seriousness that Chinese students should not study the classics and that all the classical Chinese books contain poison, feudalistic and fatalistic, it makes Lin mad, very mad.

Lin holds the old Chinese philosophy of life and national culture to be worth defending and preserving. All Chinese history is not a stink-pot of corruption and exploitation of the masses. What will be the outcome, one wonders. But Lin does not wonder, for he feels he knows the outcome. If the epitome of China's intellectual struggle is the never-ending bout between the quiet, mellow, wise and silken-bearded Confucius and the crusading, vitriolic, dialectical-minded and bushy-bearded Karl Marx, China is bound to come out pro-Confucius. Why? Lin's reasoning is simple. China can never be Marxist and Communistic because the humanistic view-point of Confucius is far, far away from the turbulent message of Marx. China can never embrace Karl Marx of her own free-will.

Lin declared blandly that the Chinese Communist Party is not *Chinese* at all, for the *modus operandi* of the Communists is anything but Chinese, different as it is from the broad Chinese humanism. It is not Communist in the Leninist sense of the term, that is, no more Communist than the present-day Soviet Russia is Communist. It is, however, Marxian in ideology because its whole intellectual outlook is based on materialistic dialectic. It believes in the necessity of class struggle and social revolution. It is inimical to the popular conception of family and religion and all bourgeois institutions. It talks and thinks in Marxist symbols and *clichés*. Finally, to Lin, the most distressing thing is its anti-nationalist and yet essentially totalitarian attitude toward China.

If Lin is so intensely opposed to Communism, it is not because *he* is totalitarian in outlook or too uncivilized to brook opposition or tolerate another and opposite point of view. He is for the Communists, operating as a legal political party without a separate army and other governmental paraphernalia. He is for a free press and a Chinese *Daily Worker*. Speaking of freedom of the press, he said that it was more important than the enactment of laws and constitutions. People who did not know how to talk against their government did not deserve democracy. "And the best government in the world, when it is deprived of the goading of democratic gadflies soon gets bored with its own virtues and dies of inanity. I sometimes think

God himself created Satan because He was so sick of the singing and flattering angels and wanted to save himself from boredom ! If the Kingdom of Heaven cannot do without opposition, how much less can a human secular government ! " That is Lin.

IV.

Lin Yutang wanted to know a few things about India, that most foreigners, even Chinese scholars, are puzzled about. After answering his queries, I found myself wondering what people can do to bridge mentally the ever deepening chasm between Eastern and Western outlook and ideologies. I wondered what Lin Yutang had accomplished. He has acquired fame and a fortune through his books. But is that all?

There was a time, not long ago, when China was perhaps the most misunderstood country in the world, sharing that doubtful honour with India. The little " Chinatowns " all over the great cities of the world were openly looked down upon. The United States was perhaps the worst sinner in this respect. The first Chinese Exclusion Act debarring Chinese nationals from immigration and citizenship rights was passed at the close of the last century. In California and on the West Coast in general, the Chinese, cultured and otherwise, were all classed with laundry-men or at best with the owner of the corner chop-suey restaurant. A stereotyped Chinese character in American pulp magazines was the drugged, slender-bearded, Chinese denizen of the under-world. Whether a Chinese national was a Harvard graduate or an Alcatraz Prison inmate, he was definitely a second-class citizen.

Today, after some thirty years, America's attitude toward China, her people and her institutions, has remarkably changed for the better. What wrought this welcome change of heart ? It is difficult to be precise about the factors responsible. Quick transportation is definitely an important reason, for today China and America, both Pacific Coast countries, are not really far apart. Every day, planes take off from San Francisco for Shanghai. The small, hard-working, law-abiding Chinese communities in all American cities have contributed no end to the mutual good-will, for it is this common man in the traditionally forgotten Chinatown that forges unity at the bottom. Then there is the ubiquitous Chinese restaurant and the delectable, if spurious, chop-suey that seems to please the American palate so well. The recent common enemy, Japan, drew China and America closer than ever before. But for the war America would have taken probably another hundred years to understand China. Important as these factors are, I believe the most significant reason for the change of attitude is the remarkable writings of Lin Yutang for the last decade, for it was in 1935 his history-making *My Country and My People* appeared. Perhaps I should say, Lin Yutang and Pearl Buck.

Pearl Buck's novels and writings about China have been indispensable in dispelling many a popular misconception about the China of our day not only here in America but in the English-speaking world. While we all like a country described by a national of that country, we seldom like that country's being defended by a national, for obviously he will be prejudiced in favour of his country. But if a country is defended by a non-national, people give more credence. The "why" of this phenomenon I do not know but it is so. If a Chinese writer pleaded for the abolition of the extraterritorial rights, nobody cared very much, for what else could a Chinese say? But if an American pleaded the same cause, people took notice. I have noticed this particular human trait often in this country during the last five years of my sojourn here. During the war, when the British Official Information Services here spread the canard that Gandhi was tremendously pro-Japanese, the American hysteria about Japan being what it was then, Gandhi was easily the most unpopular man in the United States. All the writings and lectures of all the Indians here, including the present writer, only increased American scepticism. We had to wait for the appearance of Louis Fischer's little book *A Week with Gandhi* to do the trick. Fischer said the same thing that Indians here had been shouting about, but he was an American and so couldn't be pro-Indian without good reason. And there you are! So Lin Yutang described China and Pearl Buck defended her, and jointly they did the trick of changing the American national attitude toward China. Yes, that is what Lin has accomplished in the last ten years. And changing a national attitude is no mean task.

When China produced a Lin Yutang and converted Pearl Buck to her cause she acquired a pair of most articulate, mellow and moving voices in what had been before a voiceless wilderness, at least to the Western world. Lin's works—his ideas and his rare ability to combine sound scholarship with popular exposition—in explaining, defending and criticizing his country have made more friends for China than all her diplomats and Ministers of Information put together.

As I took leave of Lin in his well-appointed and book-lined study, I wondered who in our own India came closest to Lin. I was nonplussed for a moment, for it seems as though we have yet to produce a Lin. Perhaps Radhakrishnan comes closest but I am afraid the comparison is superficial. Radhakrishnan is too much of a scholar and an ivory-tower dweller to wield the great popular appeal that Lin's writings have. *My Country and My People* and *The Importance of Living* are only ten years old but each of them has gone through some twenty editions, not to speak of translations.

But Radhakrishnan has another appeal, which Lin lacks. When

Radhakrishnan begins to lecture—as he recently did in this country to crowded audiences—one is completely swayed by his forceful eloquence and by the flow of his measured and well-rounded sentences. Lin is rather uncomfortable on the platform and lectures only on occasion, for I suppose no Chinese has yet mastered the English accent as some Indians have. As for his abilities in addressing an audience in the Chinese language, I have never heard him in his mother-tongue and even if I did I would be least competent to have an opinion about it. While hearing Radhakrishnan is to witness a steady, subdued Niagara Falls, Lin's talks have the quality of a reposeful, confiding, fireside chat. Had he entered politics he might have become China's Nehru. But as he decided that he was much better at minding his own business than others', he has become China's Radhakrishnan, the Radhakrishnan he so very much admires.

S. CHANDRASEKHAR

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# WANTED: OPEN COVENANTS

"Why not a truth-in-securities act for governments," forcing them to live up to standards of veracity at least as rigid as those which the railroads or other corporations must accept when putting out a bond issue? The question is raised editorially in *Fortune* for May under the caption "And the Truth Will Drive You Mad."

Half-truths have, of course, always been the language of busy diplomats. But convention...used to delimit admissible from inadmissible double talk.

The number of falsehoods or half-truths which are "becoming commonplace and, worst of all, accepted" is claimed to be mounting. The fictions offered in the Russo-Iranian dispute, the camouflaging of the facts behind Pearl Harbour, the suppression of captured secret diplomatic documents in Germany lest they tell too much—these are all cited. And "Yalta represented something less than 'open covenants openly arrived at.'"

Perhaps it is too early yet to lay bare the whole terrible and complicated story of the events that led up to World War II. Or perhaps the time has come when man should bid the muse of history, Clio, go pack, leaving her children forever to the blare of propaganda...perhaps there is something to be said for it if democracy wants to abdicate.

Alas for the many, including its idealist formulator, who took seriously, as an early realisable objective, the first of President Wilson's Fourteen Points!

Open covenants of peace openly arrived at, after which there shall be no private international undertakings of any kind, but diplomacy shall proceed always frankly and in the public view.

Such an Act as *Fortune* calls for must await the UNO's demonstration of effectiveness in action. Meanwhile, in individual probity and in pressure of public opinion lies the only hope for Governmental loyalty to truth.

# A STATEMENT OF BELIEF

[ The creed which the well-known English novelist, **Mr. J. D. Beresford,** puts forward here has been even more succinctly phrased as "'Good' and 'Harmony,' and 'Evil' and 'Disharmony' are synonymous." Selfishness in one form or another lies at the root of all inharmony; from it all pain, all suffering springs. As an ethical formula Mr. Beresford's statement is unexceptionable, since he gives us by implication the metaphysical basis of the law of action and reaction without which no ethical formula is more than a pious hope.—ED. ]

The abandonment of the "self" is a fundamental principle, whether implicit or explicit, that dominates all true religions. It is the basis of all forms of Yoga and of the Chinese Tao; it is implicit in the esoteric teachings of the New Testament, and is the foundation of the Sufi form of Mohammedanism. It is the hardest of all principles to follow, because it necessitates the abandonment not only of all bodily desires but also of spiritual and mental complacence, and of every worldly ambition, including that of becoming a popular evangelist. The aspirations of those who would make the great refusal are not primarily concerned with the leading of "a sober, righteous and godly life," the highest goal of the orthodox Christian, for all such commonly accepted virtues are but the transient effects that will inevitably follow the pursuit of the final Truth, one and indivisible.

To understand what is intended by this principle, we have first to consider the nature of the "self" that is to be abandoned. The easiest approach to this is to realise that aspect of it which is known to modern psychology as the "persona." Broadly speaking, this persona is the kind of person we believe ourselves to be and are therefore most anxious to present to the world about us. In its simplest form it becomes a process of self-dramatisation that may find expression in such extreme forms as gangsterism or religious devotion. The initial impetus to such forms of expression derives from a balance of mental and physical characteristics, mainly congenital, but influenced and developed by our reactions to the circumstances of early life.

This idea, or ideal, of the self may be fixed and steady from a very early age or may vary greatly in the life-history of each individual. The first type is that which is more prominently successful in world affairs, and derives from the realisation of personal ability in this or that direction and pride in its exercise. It is mainly intellectual and the process of self-dramatisation is for the most part unconscious. The second is more emotional and, although it may be allied to a high degree of intellectuality, largely introspective. The result in every case is a presentation

to the world of some aspect of the infinite variety of character that we recognise in our fellows.

This, then, is the human concept of the "self," whether virtuous or vicious, that we are called upon to abandon, for all such manifestations of "character" are no more than the ephemeral misconceptions in space-time of the immortal principle.

This immortal principle has been inferred, and frequently misrepresented, throughout the history of religion, under such labels as the soul or the true ego; and the ostensible aim of Yoga is to bring it into consciousness. It has, like God, been endowed with many attributes, but again, like God, is indefinable in those terms that are derived from our conception of human character. Only one thing may be safely posited, and this is its desire for ultimate unity with that one enduring reality which we speak of, for lack of a better term to reach the worldly understanding, as "spirit," or the One Mind.

On the material plane, as exhibited in the transitory expressions of human character, the influence of the immortal principle is recognisable as an aversion to "evil" and the desire for "good," the former term representing devotion to the service of the ephemeral "self," the latter what is often spoken of as "self-sacrifice." The expression of evil takes shape in such forms as hate, cruelty and the satisfaction of personal desire in any form, from the lowest animal lusts to the will for power, temporal or spiritual. Good is represented by the urgency to express universal love without any thought of personal advantage.

These are the simplest possible premises for the basis of a world-religion and, as was stated in the first paragraph of this article, are fundamental, either implicitly or explicitly, in the teachings of all the great Masters. There can be but one confutation of them, and this lies in the demonstration that, although they have been known and practised by a few inspired individuals for at least 5,000 years, the world today is not further advanced spiritually than it was at any known period of historical time. Indeed, it would seem that among all civilised nations, our present ethic is lower than it was in the Middle Ages.

Nevertheless, if we were to accept this argument as a denial of our premises, all human life would become purposeless and utterly without meaning. If we fail to accept any distinction between good and evil save in terms of the commonweal and for the establishment of relatively stable social conditions, mankind must inevitably lapse into a decadence even more marked than that which characterises the world of today. If we are to assume that man is only some kind of slightly superior animal, he will end by reverting to an animal life,—an experiment of the creative purpose that has failed to achieve its object.

But, having assumed, as we very

safely can assume, that our initial premises are true beyond all dispute, it will be worth while to examine very briefly how our present state has come about, beginning on what may be termed the highest plane with a reference to a form of Yoga.

Now, by our definition, any form of Yoga will fail in the true expression of the immortal principle when its practice demands the separation of the individual from the mass of humanity. The Yogi in separation from humanity may succeed in a complete domination of his physical body and desires and, in achieving that, may rise to the exercise of certain, to us, abnormal powers. But, having attained full spiritual independence, he will still be alone, unable to enter the unity, and his works are therefore evil, according to our definition, since he has failed to lose his separate sense of self in the One. The same failure is found also in most forms of asceticism and monasticism.

We see a lower and more common expression of this separatism,—and it is one of the causes for our present state of irreligion and brutality,—in any form of sectarianism. When any body of belief asserts its particular form of righteousness and, whether openly, as in most Christian churches, or by implication, as in others, condemns those of different opinions, such a body proclaims its separation from the One Mind. The effect of this is shown on the material plane by the insistence on dogmas that have no foundation in the teachings of such great Seers as Gautama or Jesus, and this results in such gross forms of evil as persecution and religious wars. The simple statement of Jesus, " Judge not, that ye be not judged, " has very rarely been put into practice by any of the Christian churches that profess to follow the precepts of their founder.

On the material plane, the evils of self-aggrandisement without respect to the welfare of others, whether in national ambitions or in the egotism of the individual, are too evident to need more than a passing reference. From this devotion to the desires of the false " self " derive all the wars, crime, misgovernment and poverty of our present civilisation.

This, in the briefest summary, is a statement of the belief that is the genesis of all faiths founded on the affirmation of man's spiritual origin. It is, however, very rarely put into practice, since to do that necessitates a mental effort, combined with a detachment from all worldly values and satisfactions, of which the mass of mankind is quite incapable. As a consequence, the disciples of the Masters, and subsequently, with decreasing regard for the original teaching, the priests of such religions as, say, Buddhism and Christianity, sought to make their gospel more acceptable to the people by preaching some form or another of an easier way to the final attainment. In the case of the Buddhist, this, logically enough, took the form of gradual advancement throughout a long

series of incarnations, a teaching that failed in its effect upon the multitude chiefly by permitting the practices of temporising and procrastination. It became so tempting to put off the arduous disciplines of Yoga until the next life !

The Christian priesthood fell into the far more grievous error of promising the goal of spiritual attainment on the easiest possible terms, by the practice of the worldly virtues allied with faith in the person of Jesus Christ. Indeed, they taught that the latter alone was sufficient at the last extremity, and that one who had led a consistently evil life might be " saved " on his or her death-bed by this long-postponed profession of faith,—a doctrine that to those who accept the premises given above, is the most fantastic absurdity. Coupled with this teaching was the inculcation of the equally fantastic principle of immediate rewards and punishments, to be received at the death of the physical body, an absurdity mitigated by the Roman Catholics by the doctrine of Purgatory. And all these and similar teachings were founded on the assumption of a personal God of all-too-human character, who held the office of judge in the affairs of the particular mite of the universe, known as the Earth.

But, having admitted the failure of these two world-religions to raise the general spiritual standard of the average man and woman, we have to consider the possible alternative, to do which it becomes necessary, in the first place, to consider what we mean by the inherent spirit of mankind. It has already been referred to as the immortal principle and, as such, must be assumed to have existed eternally, to have neither beginning nor end, to be independent of space-time. By what influence this inherent principle appears to the human mind as having been separated from the One into which it ardently wishes to return, is beyond the reach of our limited intelligence. Although we may speak of the exhalations and inhalations of the breath of the cosmic principle, we cannot pretend to understand the reason for their necessity. These are mysteries beyond the scope of mortal knowledge, which is capable of dealing only with effects and may be endlessly misguided in its inference of prime causes.

Wherefore, abandoning all attempts to define the One Mind, or the Controlling Spirit of the Universe, in the terms of our limited experience, let it be assumed, since no other deduction from our first premises is conceivable, that all the exigencies of the immortal principle (in New Testament language " the Holy Spirit within us " or " the Kingdom of God ") are expressed in what we recognise as " good, " as opposed to all those material attachments that are ultimately " evil, " since they represent those antinomies that contradict the laws of the spirit,—the simplest possible test between these opposites being that

one exhibits the desire for unity, the other, for separation. Thus, on the material plane, the works of the immortal Self are evidenced in wisdom, loving-kindness, generosity and sincerity, those of the false self in every form of personal aggrandisement, whatever its apparent object or justification.

This elementary statement of belief formulates the foundations of a creed stripped of all the dogmas and far-fetched assumptions common to those declining religions that have attracted so great a body of adherents in the course of the past 2,500 years. It is a creed that will never attract a priesthood, since it gives the priest no power over his congregation by the exercise of threats and promises; and, like the original teaching of Gautama and Jesus, deprecates the founding of a Church. The whole responsibility of final attainment rests upon the individual, whose every thought, word and act help to determine his own destiny, either by the effort to achieve reunion with the single reality of spirit, or by binding himself more closely to those ephemeral illusions of the apparitional world that must eventually fail him.

J. D. BERESFORD

## PUNISHMENT OF CRIME

The ineffectiveness rather than the inhumanity of the punitive approach to crime is the line taken in "Revenge Costs Too Much" in *Harper's Magazine* for May. The writer is John B. Waite, Professor of Law at the University of Michigan and author of *Criminal Law in Action*. His findings have their application to penology in India. He cites statistical evidence that punishment fails to deter even its victims from further crimes, to say nothing of its not deterring others. Over half the inmates of United States penitentiaries have been in penitentiaries at least once before.

Crime *can* be more effectively checked. But not by tinkering with the penal laws. Those laws must be boldly discarded. Crime must no longer be defined as an act which is punishable, but as something which demonstrates that the criminal is socially dangerous.

From this approach, the illogic of awarding for a successful crime attempt twice the punishment of an unsuccessful one must be apparent.

Not punishment, but being "treated in a manner designed to prevent further injurious activity" is the need. This means, *inter alia*, "to keep relative innocence apart from contaminating viciousness." It means finding, if possible, the cause of criminality and eliminating it by any humane method, which in some cases may not involve imprisonment at all. Under proper safeguards against abuse of power, a qualified commission should, Professor Waite holds, be allowed wide latitude, extending even to the segregation of its wards as long as they are dangerous to society.

Especially important is his protest against the heartless indifference to the newly released convict's fate in the critical period when "prevention demands every reasonable provision for helping the individual to abstain" from further crime.

# THE ALCHEMY OF ART

[ There is something of the heart quality in this essay by **Shri Gurdial Mallik,** as the intuitive reader will discern. His title is well chosen, for self-sublimation ever was the aim of the true alchemist—the transmutation of the base in man into pure gold. Art is one formula of the process; not the only one, unless we widen its definition to include the art of life.—ED. ]

It is said that St. Francis of Assisi loved a certain lady passionately. This was when Christ had not yet wholly occupied his heart. But for some time, even after the Prince of Peace had claimed him as his own, the Saint's passion for the lady persisted. The result was an emotional conflict of agonising intensity. To resolve it, the prospective "bride of the Lord" prayed hard, but in vain. At last he hit upon a device—it came to him in a flash of inspiration—which extricated him from the piteous situation. One morning, when it was snowing, he slipped out of his warm bed and betook himself to a secluded spot. There, using his fingers as a brush, he drew in the snow a picture of his lady-love and poured into it all the pleasing, but disturbing, poignancy of his passion. No sooner was the sketch completed to its minutest detail than the Saint experienced a calm and a chaste joy akin to what he used to feel whenever, in the chapel, he worshipped Christ.

Here, then, is a helpful suggestion for solving the problem of self-sublimation, for the consideration of educationists in general and of aspirants after the wholeness of life, usually called the spiritual life, in particular. For the sublimation of passion, let the puritans and the pundits say what they will, *is* a vital problem in the school and at the shrine.

Passion has two aspects: physical and psychical. The former can be dealt with more or less efficiently, though not integrally, by the physician as well as by the pedagogue. The one may prescribe manual work and maxims and the other, medicines and methods, to enable an adolescent to canalize his excess of bodily energy into channels that may conduce to the harmony of his being.

But such a mode of treatment does not cover the cure or conquest of the psychic or emotional-mental counterpart. To eliminate or to annihilate it—if that were at all possible—would be like throwing out the baby with the bath. It has instead to be changed, from lust (that is, inordinate heat of emotion or argument) into luminosity. For it is then that the illusions and excitements conjured up by the senses are replaced by intimations and illuminations of the Spirit. And it is art which effects this transmutation.

In a sense, the spirit of art is the art of the Spirit. The story of St. Francis, which forms the preamble to this essay, testifies to this truth. The first stage in his journey from the love of passion to the passion of love was a fund of strong feeling centred on one particular person, in reference to his own individual happiness, derived therefrom. The second stage was his own self-effacement for the purpose of absorption in someone else. The third stage was the conflict of his intense emotion for this person, *other than himself*, with the tense tugging at his heart-strings by a being greater than his own self and that of the other person. The fourth and final stage was the resolution of this conflict.

It is the alchemy of art which is responsible for this resurrection of the self. For, any "creative activity"—and by the term is meant all such activity as helps to *create*, to carve and churn out, a unitary beneficial value or vision of Life from the medley of emotions and ideas—to be worthy of the artist and his art must compass a reconciliation and a concord between the particular and partial aspect, on the one hand, and, on the other, the universal and all-embracing aspect of Love or Light or Life.

The ministry of art is similar to the ministry of the midwife. It brings to birth, *i. e.*, makes patent, the latent divinity or unity of Life, whether in terms of passion or of principle.

The artist has first a flash of inspiration or of insight or the arousal of emotion from a particular point or person in the panorama of Life. Then he selects a medium to clothe his reaction or response thereto. The obstinacy and opaqueness of the material medium to the surging of the spiritual in him places in his way, later on, an apparently almost insurmountable obstacle, which serves the purpose of a solvent or a sieve, inasmuch as all that is foreign to the evolving accord between the two is burnt out or banished in the process. What remains as residue is as radiant as the sun, without caste or creed, though not without colour and cadence. The artist's creation has now entered the assembly of the All-pervading, All-purifying, All-perfecting Author and Artist of the Universe.

There is, however, one other truth which emerges from the story of St. Francis. It, too, should be stressed, because very often it is overlooked by the artist. It was the spirit of asceticism which gave strength and stamina to the saint to transcend the tyranny of the elements of Nature, within and outside, with all their extremes and eccentricities. He could have woven an image of his idol while he lay snugly between the folds of his blanket. But, as he shook these off, he shook off also the softness which is usually associated with the artist. The truth, paradoxical though it may seem, is that he who would be an artist must perforce and primarily be an ascetic. For physical self-control is the rock on which he can stand to hear the symphony of the stars.

In short, the alchemy of art lies in its being an effective aid to the attainment of the sense of synthesis, of rhythm, which is the soul of beauty.

GURDIAL MALLIK

# A NEW CRITIQUE OF THEISM

## III.—AVYAKTHA AND VYAKTHA AND THE EVOLUTIONARY THEORY

[ **Shri P. Chenchiah,** a South Indian Christian interested in inter-religious movements, Retired Chief Judge of Pudukkottah State, concludes here his series of three articles on the background of recent developments in theistic thought. He describes in this article the New Theism of the three distinct yet comparable schools of Sri Aurobindo, Sri C. V. V. and the Christo Samaj. The God-man of the future is a possibility, nay, a certainty. The proof? That the evolutionary process implies and involves such a fulfilment and that such God-men there have been and are.—ED. ]

The relation of *Avyaktha* to *Vyaktha* determines to a large extent the form and features of the new critique. That this relationship has always been stated in terms of the Static, by the Adwaitin necessarily and by the theist yielding to the fashion of the day, is due to the exaltation of the Static over the changing. The long span of speculation ending with Bergson has made the superiority of the unmoving over the moving the battle ground of philosophers; and the honours of war lie more with the attackers of the Static than with its defenders.

However this may be, a satisfactory metaphysic demands an explanation of their relationship. To hold that *Avyaktha* remains unmodified and that the *Vyaktha* is the *Avyaktha* seen under a mode or a limiting condition is one explanation but by no means the only one. The view that Reality somehow develops a distorting film on its surface which seems to split its white light into the many colours of the spectrum and that Reality, without losing irrefrangibility in itself, gives birth to the spurious child of Maya, is a deduction of reason, a logical necessity and not a necessary inference from experience.

But there is another view, the evolutionary view, which, in a different form from the modern, has a long Indian ancestry. That creation is a process in which the *Avyaktha* is gradually passing into the *Vyaktha*, that Reality is not the one or the other exclusively but that both constitute the whole and that *Avyaktha* lies inside the creation as the potentialities of the created, and outside the process as its future development and destiny, is a formula which meets alike the demands of science and of philosophy. The evolutionary view opens a future to the cosmic process and offers a higher destiny for man than the static view.

The new theism of the three schools of Aurobindo, C. V. V. and the Christo Samaj adopts the evolutionary view as the only one which

covers the facts without forcing them into the moulds demanded by a purely logical theory. The Samadhi experience, rather than negating the evolutionary view, supports it, though it must be admitted that it has not played any essential rôle in traditional theism. Samadhi does not prove the Jagratha condition unreal, any more than sleep disproves the realities of the Jagratha condition. The "critique" adopts from science the evolutionary scheme as a formula of the creative process though, in adopting it, it broadens its range and deepens its significance.

What of the theories of return and of incarnation? The implications of the return in its relation to incarnation have never been fully investigated in Adwaita—or even in theism. Not that the implications have not been dimly perceived, but, even dimly perceived, they were so disturbing as not to invite enquiry from the faithful. The complete encasement of theism in temple worship put a stop to all further development. The return and incarnation present challenges to both Sankarite and Barthian absolutisms which circumambulate the problem rather than solve it. Incarnation is so attenuated in both systems that it ceases to play any vital rôle and loses its meaning after being filed down to a pin-point. Both the return and incarnation refuse to fit easily into the Adwaita system and one can only see their place in the scheme with the eye of faith.

The incapacity of the ego to remain permanently in Samadhi, mentioned in the preceding article, leading to the conception of incarnation as the culmination of the world process, is the cardinal feature of the new theism. Its contribution to the theistic development arises out of the acute perception that herein lies the clue for the recovery of the meaning and purpose of life and the clue is pursued by a courageous facing of the implications of the return.

If in Samadhi the Jiva becomes one with Paramatman why does it return to the Jagratha condition? The Rishi may be in Samadhi for any length of time but invariably, where death has not supervened, returns to Jagratha. Sri Ramakrishna Paramahamsa went into Samadhi and returned from it so quickly that it became a normal habit with him. He maintained that such return was the condition of healthy spiritual progress, as Samadhi was intended to enrich waking life. However this may be, we are driven to conclude that in Samadhi we are not permanently *en rapport* with Paramatman. The implications of the conclusion are momentous—so momentous that they cannot be explained by the power of *vasanas* (effects of previous births) or by the pull of Maya. The sole means for union with Brahman is Samadhi. If Samadhi fails to achieve that object, the hope of union has to be abandoned. The psycho-analytical method of discrim-

ination does not charm away the "many" even temporarily, as sleep, trance and Samadhi do.

The truth seems to be that in Samadhi the Jiva does not come into contact at all with the *Avyaktha;* if it did it would never return. Moreover, the efforts to reach the origin are powerfully countered by a ground-swell from *Avyaktha* which pushes the Jiva back to where it started.

The return can only be explained on the footing that the evolutionary movement of life in Divine *Sankalpa* is from *Avyaktha* to *Vyaktha* and that all attempts by Yoga to mount up against the current of life are frustrated because they are not in accordance with the Brahmic plan. No pilgrimage to the origin can ever reach the journey's end, by the very decree of the Divine. Yoga, starting with a desire to work out the latent possibilities of man, was diverted to the ambition of nullifying creation and reaching the Reality in its aboriginal and pure condition before the cosmic process began. The ambition, though courageously conceived and carried out, is foredoomed to failure, for no effort of Jiva can negate the divine plan. The ambition to become one with the origin has become so deep-rooted that even in theism *sayujya*—absorption—was the crown of the devotee's ambition. But not only does the plan of creation forbid all regress of the river of life to its source; it bids us seek our destiny in the fulness of perfection of the human personality till it becomes the image and reflection of divine perfection.

Incarnation, both in Hinduism and in Christianity, has been interpreted as a temporary and singular phenomenon, with the result that we have sent away the God who sought to be with us, just as God returns to earth "man" who seeks to be one with him in heaven. Incarnation is the union of man and God in the creative process and it can take place only on earth and not in heaven. Any one incarnation, as an isolated phenomenon, can only be the prevision of human destiny the realisation of which has started with the single person regarded as God incarnate, as the type form of humanity, but spread it must to all men who do not deliberately reject the offered crown. The *Mahawakya* (great text)—*Tatwamasi* (That art Thou)—My father and I are one—will be fulfilled, but not according to our anticipation or effort. The goal of evolution is Sons of God—men who hold the fulness of God in flesh. Towards such, creation is moving. It is not given to us to change the pulse of life or to reverse the evolutionary current.

Much as we derive from the experience of our ancestors, we cannot neglect the revelations that have come through other religions and other sciences than theirs, for they also throw light on the divine plan. Therefore, leaving aside all narrowness that comes from excessive zeal for tradition, and acknowledging in humility that God fulfils himself in

many ways, the three schools gather in, all the rays of light and construct the divine plan in these positive terms.

The cosmic process may be described satisfactorily only by the evolutionary formula—of wider scope and sweep than that of the biologist—whereby the *Avyaktha* passes into the *Vyaktha* in accordance with the predetermined *Sankalpa* or time schedule. The static Adwaitic formula of *Avyaktha*, the only Real, appearing as many by the eternal operation of Avidya (cosmic ignorance or empirical knowledge) does not do justice to the facts and to the movements of the world process.

The Jivatma embodies only three levels—physical, astral and mental.

None of the supra-mental levels have passed into creation and the Jiva is in fact cut off from the *Avyaktha* by adamantine doors. No Yoga, however deep and profound, can go beyond the mental to effect union with what lies beyond, the *Avyaktha*. The Yogic experience of Samadhi recovers for man the breadth and the infinite area of Reality but does not take him to the deeps. It uncovers the Universal Self but not the Overself, *Avyaktha*. It takes us also to the confines of existence, to the sluices that cut off *Avyaktha* from *Vyaktha* and, by making us realise our limitations, set bounds to the capacity of Yoga. Yoga releases the potentialities of man on the three levels—and thus fulfils a great purpose. It is a major science exploring the *Vyaktha*. But Yoga cannot overstep its own limits and unite us with *Avyaktha*.

The grand movement of evolution is from *Avyaktha* to *Vyaktha*. The doors of creation open towards *Vyaktha* and open only to *Avyaktha*. Yoga, as said, has always entertained an ambition beyond its capacity—that of reversing the rhythm and the flow of life, of taking the flowing stream to the source. It endeavours to dismantle physical, astral and mental. This adventure, as we have seen, is doomed to failure as it is against the divine Sankalpa. We may knock at the doors of life and try to open them by force. We shall only succeed in hurting ourselves. Many attempt to take the Kingdom of God by force but none succeed. As *Kaka Bhujandar Nadi* puts it, "Kakayar knocked at the adamantine walls that guard the *Avyaktha* but found them unyielding." He was told that they open not to man but to *Avyaktha* alone.

What passes from *Avyaktha* to *Vyaktha* is determined by *Avyaktha* itself—as an act of pure grace—a gift prompted by love, not as a reward for our *tapas* (penance). In the next stage of evolution man will retain the human form but will gain divinity such as he does not now possess. The integral Yoga of Sri Aurobindo calls the new element "Supra-mental life," Taraka Yoga, "*Merchery*," the Amrita Yoga of the Christo Samaj, the "Holy Spirit." In the new development, evolution reaches its zenith and the fulness of

the Godhead will dwell in the new body. Incarnation is the goal of creation, its crown and its completion. As St. Paul reveals, into man entered the breath of God as soul, into Jesus, the spirit of God. An immortal body—knowing neither decay nor death—is the form in which the eternal Spirit expresses itself fully. "The Word was with God and the Word was God....And the Word was made flesh, and dwelt among us, and we beheld his glory," as the Gospel according to St. John announces.

The "*neti*" (not this) stream of thought—finding its culmination in Sankara's Adwaitism—is the negative phase, the antithesis in the dialectic of creation. The theism of Siva and Vishnu is the synthesis in the religious movement of India. This is the claim of theism, though it may not be conceded by the Adwaitins. The future of creation and the destiny of man find fulfilment in the "*idam*" (this) stream which reaches its climax in the Avatar (Incarnation).

The Avatar is not a singular, temporary, isolated event. It is the working out of the destiny of man and belongs to humanity as a whole. The second coming of Christ, according to the Christo Samaj, when relieved of the pictorial setting, means that such men as are prepared to receive it, will attain Christhood. The Avatar is not an individual but the earnest of a new order, connecting a new species of humanity, Sons of God, a new universe, the kingdom of God, a new earth and a new heaven, a new body—a resurrection body—in fact, a new creation.

Yoga, in so far as it seeks to assail creation, is rejected by all three schools. The only Yoga pertinent to the grace of God is the Yoga of penitent receptivity. It is the Yoga not of effort but of attitude. Once the new power passes into men, then a technique of development of the new powers may be revealed to us. Jesus directed His disciples to proclaim the advent of the Kingdom of God, calling upon men to be ready to receive it. This Yoga of receptivity is the integral Yoga of Sri Aurobindo, the Taraka Yoga of Sri C. V. V. and the Amrita Yoga of the Christo Samaj.

The new critique has already rendered two great services. First, instead of attempting the futility of uniting men by a restatement of dogma and doctrine, bringing us together in churches, temples and mosques which embody the past, it turns our faces to the things that are to come, our gaze towards the dawn. Here at least we can unite in spite of our past. The new as the completion of all religions and 'isms, is the common desire of all. Secondly, it takes us out of temple and church and mosque worship and sets us before the grand anicut of life, wherein gigantic sluices stand to let in the still uncreated reservoirs of Brahman. It bids us all fold our hands in the prayer, "Lord, let thy Kingdom come on earth!" For thus only we can see hope for the nations.

P. CHENCHIAH

# THE SPIRIT OF CONTEMPORARY INDIAN PHILOSOPHY

[ Truly, "modern speculation cannot get out of the circle of ancient thought." The conceptions of the ancient Aryans—as is brought out here by **Shri Benoy Gopal Ray,** Lecturer at the Visva-Bharati, Santiniketan—honeycomb the philosophical thought of modern India. Resting on the firm foundation of facts in nature, on knowledge of the properties, functions and laws of matter, physical and metaphysical, they afford a synthesis of science, religion and philosophy upon which thought in every age has built.—ED. ]

The expression "contemporary Indian philosophy" has often been misused and misunderstood. Doubt arises, perhaps rightly, as to the very possibility of anything like original philosophy in contemporary India. By Indian philosophy we are accustomed to think of the Vedas, the Upanishads and the six systems of the hoary past. We call them high philosophies because they are unique in many respects—in loftiness of ideas, in comprehensiveness, in logicality and, above all, in satisfying the whole man. These criteria, I believe, should be used to assess the philosophy of any person, age or clime.

And who is a philosopher? Philosophy is an attitude to life and the philosopher lives according to his teachings. Mere theories divorced from practice are clever traps to bluff and hoodwink the unthinking crowd. One may talk or write of high ideals and values but mere verbal expression does not entitle one to the sublime status of a philosopher. Him shall we call a philosopher who has realised his philosophy in his life, in his mind and in his body. A Kapila, a Sankara, a Jaimini, a Plato, a Spinoza, or a Kant is a philosopher. But I am disinclined to call him a philosopher who has simply written a doctoral thesis, published some books by piecing together the sayings of the great philosophers and adorned the professorial chair of a modern university. Realisation, we should not forget, is the hall-mark of a philosopher.

Judged by the above standards, is there anything like contemporary Indian philosophy? The popular saying that every Indian is a born philosopher has done more harm than good. Most modern Indians have ceased to lead life in the spiritual way which was their forefathers' virtue. They crave after material pleasures and, whenever these are denied to them, they console themselves by saying: "We are the sons of Amrita. We hate material gain and happiness. We worship only the spirit." They point the finger at the West and condemn her as the materialist *par excellence.*

But in their heart of hearts they are worse materialists.

In contemporary India there are persons who are philosophers in the real sense of the term. They are never academic professors of philosophy who care for the presentation of well-written theses. They have realised their philosophy in their lives and this fact alone lifts them to the rank of immortals. Space will not permit me to name all of them. I shall mention only a few who, in my opinion, have founded distinct schools of thought. Contemporary India begins from Raja Rammohun Roy, who was at once a philosopher and a social reformer. The philosophy of the Raja formed the nucleus of the Brahmo Samaj, a religious institution made to grow to its fullest extent by Maharshi Devendranath Tagore and Keshabchandra Sen. When the Brahmo Samaj was flourishing there arose Ramakrishna, the God-intoxicated man, to teach human beings the gospel of sincerity and love. His philosophy was carried on by his disciple, Vivekananda, who added vigour and force to his master's teachings. Side by side with the Brahmo Samaj, there arose the Arya Samaj, which was founded on the philosophy of Dayananda Saraswati. Three more philosophers of contemporary India deserve mention because they too have founded different schools of thought. They are Rabindranath Tagore, Mahatma Gandhi and Sri Aurobindo.

The question arises: Are their philosophies original? The answer to this query has to be in the negative, for all of them have drawn their philosophies from the ancient Indian lore. The Vedas, the Upanishads and the six systems have been the primal source of their teachings. The Vedas and the Upanishads are like shot silk that admits of many colours. A monist and a pluralist, a pantheist and a panentheist, a materialist and an idealist can cite the Vedas and the Upanishads with equal aptness and relevancy. Borrowing an expression of A. N. Whitehead's, we may say that the whole of contemporary Indian philosophy "is only a series of foot-notes" to the Vedas and the Upanishads. But the foot-notes have their own worth so far as elucidation is concerned.

The originality that may be claimed for the contemporary Indian philosophers lies in their explaining the truths discovered by the sages of ancient India, who shone by the inner light of self-realisation. One pertinent question arises in this connection: Is it possible for an Indian philosopher to do without the help of the Vedas and the Upanishads?

The answer is surely in the affirmative, for in India there have been heterodox systems that have rejected the Vedic authority. The Bauddhas, Jainas and Cārvākâs arose mainly by opposition to the Vedic culture. The Sāṅkhya, Yoga, Nyāya and Vaiśesika schools were based on independent grounds though they too had accepted the Vedic authority. But the philosophers of contemporary India have carried on the

old tradition of Vedic and Upanishadic authority. Raja Rammohun Roy and Devendranath were influenced by the Vedas and the Upanishads though the latter could not regard the Vedas as infallible. Swami Dayananda wanted to revive the Vedic authority and culture. Vivekananda built his philosophy on the bed-rock of Vedanta. Sri Aurobindo has drawn his from the Vedas, the Upanishads and the tantras. Again the sources of the philosophies of Gandhi and Rabindranath can be traced to the Upanishads.

But each philosopher has his own perspective. Rammohun stressed the monotheistic aspect of the Upanishads and wanted to build a theistic fraternity of all men. He was disgusted with idol-worship and preached the doctrine of the formless Absolute. Devendranath completed the unfinished work of the Raja by building a full-fledged cultus known as the Brahmo Dharma. Keshab wanted to synthesise the philosophy of the Upanishads with that of Christianity. But his synthesis was only an intellectual one. Sri Ramakrishna was not conversant with the ancient Indian philosophy. But he imbibed the Vedic and Upanishadic tradition as if by heredity. His disciple Vivekananda was fully alive to the growing changes of his time and explained the Vedanta as a practical philosophy. Dayananda wanted to revive the Vedic age but he too was not indifferent to the revolutionary changes of his age. Rabindranath viewed the Upanishads from the stand-point of a poet-philosopher. He found the central truth of the Upanishads in "Man" and in the "Religion of Man," which is a religion without a tenet or a dogma. Gandhi's philosophy can be summed up in one word, *viz.*, truth. The ultimate Reality, for him, is Truth and the aim of his Satyagraha is to attain that goal. Gandhi and Tagore aim at lifting man to God but the philosopher who wants to bring God down to man is Sri Aurobindo. He always lays emphasis on "Divine descent." According to him, *mukti* or salvation is never a one-sided affair. It is effected only when the human being ascends to God and God descends to man.

Though the above schools of contemporary Indian philosophy present a diversity of views regarding the explanation of the ancient wisdom, certain common characters cling to them all. Religion and philosophy have been intertwined in contemporary thinking in India. All the philosophers from Rammohun to Aurobindo are religious-minded. In each philosophy intellectual realisation of the Absolute has been enlivened by religious emotion. Contemporary Indian philosophers have always preferred intuition to intellect. They have understood and realised the Vedic and Upanishadic truths more by sympathy than by logic. They have never approached philosophical problems through an elaborate and pretentious epistemology or a critical metaphysics. They have faced the problems directly and solved them from the Vedic and Upanishadic stand-points. Philosophy, to them, has been the knowledge and the realisation of the Absolute.

BENOY GOPAL RAY

# NEW BOOKS AND OLD

## THE VEDA THROUGH A SWAMI'S EYES *

The book is divided into twelve lectures numbered 90 to 102, being the continuation of previous lectures already published. It is followed by a glossary of Sanskrit words and, in an appendix, by a translation of Śhaṅkarāchārya's commentary on the *Bṛihadāranyaka Upaniṣhad* IV-3-7.

The subjects of the lectures are given as (90) "Indo-Aryan Civilization Throughout History"; (91) "The Holy Scriptures of the Indo-Aryans: The Vedas and the Upaniṣhads"; (92) "The Upaniṣhads"; (93) "The Place of the *Bhagavad-Gītā* in Hindu Thought"; (94) "Perception According to the Saṅkhya"; (95) and (96) "Ontology of the Vedānta: (The Concept of Pure Being according to Śhaṅkara) and (Reality as 'Sat')"; (97) "The Concept of *Yajña* in Hindu Religious Life"; (98) "Hindu Mysticism"; (99-101) "Ontology of the Vedānta: (The Concept of *Cit*), (Being as Pure Intellect) and (The Ānanda Concept)"; (102) "What Philosophical Conclusions May Be Drawn from the Study of Dreams?"

As can be seen from its contents, the title of this book is rather misleading, since the author deals with many aspects and branches of Hindu philosophy as well as with history, anecdotes, etc., which are subjects quite distinct from Vedānta. But that these learned and often rather abstract lectures on Hindu philosophy have been delivered in a French provincial University and printed in Paris is a very welcome sign of the growing realisation in Europe of the importance of Hindu philosophy.

To explain Hindu philosophical conceptions to the matter-of-fact Westerner, brought up in quite different habits of thought, presents a fascinating but often an arduous task. The way of making extreme concessions to Western beliefs and prejudices is often chosen as the easiest. But there is also a risk that, by doing so, one may sever the very root of Hindu philosophy, leaving its flowers to wither and dry, unable to take life again in the hearers' minds.

Swāmī Siddheshwarānanda follows strictly the views of some Western scholars on ancient Indian history. He seems to forget that these views are not unbiassed. Except perhaps in very rare cases, the Western scholar denies altogether that such a thing as Revelation can exist or, if he admits of Revelation, it will be only in its Christian form. Besides, the Westerner usually believes in the evolution of man from a primitive savage towards a superior intellectual being. These data are absolutely contrary to the Hindu conception, which considers that the human state cannot exist without Revelation, which appeared therefore with the first human being. The Hindu tradition also affirms that the ancestors

**Quelques Aspects de la Philosophie Vedantique* (Some Aspects of the Philosophy of Vedanta). Fourth Series. Lectures Delivered at the University of Toulouse. By SWAMI SIDDHESWARANANDA. (Collection "Vande Mataram," Adrien-Maisonneuve, 11 rue Saint-Sulpice, Paris (VI$^e$). Price not indicated)

of man were seers, beings still so near their creator that they hardly can be differentiated from angels or gods. To explain Hindu philosophy, it would seem only fair at least to mention this difference in outlook, leaving readers free to draw their own conclusions.

In the field of history, most of the dates now attributed to the ancient Hindu scriptures were established in a period of the nineteenth century when most scholars sternly denied the existence of any great civilisation in India anterior to the first millennium B. C. Archæological discoveries have since pushed further and further back the tangible limits of the history of India. It seems very likely that many Hindu works may some day be proved to be hundreds if not thousands of years earlier than is now thought. These debatable questions should, however, be left to historians and need not appear prominently in an exposition of Vedantic philosophy.

Swāmī Siddheshwarānanda believes the Sańkhya and the Mīmānsa to be "older systems than Vedānta" and condemns them as "systems in which Hindu thought has not yet found its full development." This view seems contrary to traditional teaching.

One of the greatest achievements of Hindu philosophy is this very conception of the philosophical points of view or Darśhanas, which assert that Reality can be approached from different standpoints, each of which, by its own premises, leads necessarily to distinct conclusions. Hence the conclusions of some of the "points of view" are atheistic, of others pantheistic, deistic, etc. Since each is strictly true in its own field, one hardly sees why Swāmī Siddheshwarānanda should wish "to remain free to criticise the philosophical position of Sańkhya." It is only by co-ordinating the conclusions of the different Darśhanas that we can have a grasp of the true nature of Ultimate Reality. Vedāntic truth, applied without proper understanding to everyday life, leads to no less absurdity than the method of materialistic rationalism applied to the study of mystical experience.

From the Hindu point of view the most debatable of Swāmī Siddheshwarānanda's theories must undoubtedly be his conception of the Vedas. According to him, the Vedas "exalt the pleasures of existence, life is good, the earth a place of delight."

> The Vedas ordained the celebration of the cult, the accomplishment of the sacrificial act in the hope of obtaining after death a place in paradise. The *Bhagavat-Gita* does not fear to oppose this belief.

We thus see the Gītā represented as opposing the Veda; a statement with which no Hindu could agree. Further:—

> In the Vedas appear side by side, in the most familiar disorder, hymns to this or that deity,...prayers or incantatory formulæ to obtain according to need fair weather, rain, or sunshine. From thoughts which bear the mark of the highest spirituality we pass, without transition, to strictly practical advice ....the sacred and the profane are here hand in hand, are treated on an equal footing.

This seems a rather curious assertion. Either the Vedas, as the Hindus assert, are sacred books, of which every word contains the whole essence of Revelation, or, as modern historians believe, they are merely human works. They cannot be both at the same time.

The whole of Hindu religion is based on the Veda: it is disbelief in the Veda and not in God which is called *Nāstikatā*, irreligion. Yet if we are to be-

lieve Swāmī Siddheshwarānanda, it is Śhaṅkarāchārya who invented the higher meaning of the Veda.

He interpreted the Vedas and Upanishads as if the sages of former ages had themselves had a glimpse of non-dualism, a theory which is his own creation.

After discarding the Veda in so summary a fashion, an attempt to make the Western reader believe that the *Bhagavad-gītā* and the teaching of Śhri Rāmakṛishṇa represent a direct revelation of the Supreme Being seems a rather difficult enterprise. Speaking of Śhri Rāmakṛishṇa, Swāmī Siddheshwarānanda tells us that "entering in this atmosphere of purity and sanctity we must silence in ourselves our critical sense." This is very true; the reader only wishes that Swāmījī would extend this respectful attitude to the whole of the Hindu Scriptures and to the experience of other mystics.

Swāmī Siddheshwarānanda is quite naturally attached to the founders and friends of his Order, but they may not necessarily occupy in the history of Indian thought the exclusive place he gives them. If we want to know about the "special powers called siddhis" "to read Swāmī Vivekānanda's *Rāja-Yoga*" is not our only recourse: we may just as well read Patañjali or the *Gheraṇḍa Saṃhitā*.

Girish Chandra Ghosh was no doubt a great disciple of Śhri Rāmakṛishṇa, but to say that "modern India sees in him a modern Shakespeare" and that "he has had a considerable influence on the development of Hindu theatrical art" seems a rather sweeping statement, since modern Hindu theatres are so conspicuously absent.

What is meant by "all Hindus" is also not clear in such remarks as "Rāmakṛishṇa was born in the year when the learning of English became compulsory for all Hindus."

These considerations, like the book itself, take us rather far from Vedānta. The book has, however, much clear exposition which makes it interesting and useful. The French, although heavy, is generally correct. Lecture 102 on the states of dream and deep sleep makes excellent reading.

ALAIN DANIELOU

## A CHALLENGE TO DEMOCRACY*

The democrat at the table is the author, we must suppose, though the others—comprising a schoolmaster, a communist, an Indian, a business man, and a man described as a pig specialist and poet—would all lay claim to the same title. They discuss the problems of the day. Each is led on and when possible squashed by Mr. Brogan. The dialogue is scarcely Socratic. For Plato did not suffer the invasion of that Giant who in real life intrudes himself upon most discussions—Giant Irrelevancy. But Mr. Brogan is not content merely to advance a principle; he wishes also to show how principles are received and discussed. For example, Mr. Brogan said that "a man's own faults are more important to himself than other people's faults" and that while marking the beam in other people's eyes we should not ignore the mote (or beam) in our own. But Mr. Levi, the Communist, did not think so.

* *The Democrat at the Supper Table.* By COLM BROGAN. (Hollis and Carter, London. 8*s.* 6*d.*)

He said if some of the common people were slack and lazy (which he by no means admitted), there were very good reasons for it. They suffered from malnutrition, lack of opportunity, social contempt, miner's nystagmus, bad education, stulted artistic instincts, bad housing, low wages, niggling compensation, unemployment, blind-alley occupations, denial of initiative and responsibility, low-grade entertainment, a dishonest Press, shoddy clothing, a cheese-paring medical service, a very insufficient provision of public baths and libraries, misrule by the men of Munich, a growing sense of futility and betrayal, and the knowledge that many people in high places were only too willing to do a deal with Fascist forces at any time, and to wreck the Russian Alliance by any means in their power.

It had struck me before that whenever Mr. Levi leaves the point of an argument, which he does very promptly, he talks exactly like Hitler. He is copious, violent and confused. Nothing that he had just said, literally nothing, touched on the matter I had raised.

"To return to the subject," I said firmly....

I make the above quotation because it is unfortunately true, and too easily forgotten by readers, that the average man does not seek the truth of a matter, does not listen, does not calmly think out what he is really saying, but is nearly always, quite simply—*a bigot.* Every man over thirty is a bigot, because by that time he has channelled out for himself a path in life and dares not endanger his journey. Truth has to fight fiercely to get any sort of footing.

People tend to think that the truth concerning a given problem is always a question of this or that, and the best policy, to do this or that. You must take one view or the other, and thus belong to one or the other party. But how if the matter will not go into an either/or category? Take education; and take it in terms of the slogan "Equality of Opportunity." All should have equal opportunity. Granted. But here the trouble begins. Your thoroughgoing equality man will wish to keep every child at school until an advanced age. Your reactionary will wish to give opportunity only to the scholarship child. But the truth is that very few people are capable of education, and the proper course, in terms of equality, would be to give opportunity to all: to force none to go on with education who do not wish to do so and to let all who want to go on do so, irrespective of parental or other irrelevant considerations. In due course all the elder students would be keen workers, and there would not be an unwieldy number of them. Such a policy would allow for fundamental principles and do justice to the subtlety of life. Mr. Brogan brings this sort of thing out very forcibly.

At the end of the book, the hostess, Mrs. Beveridge, has her innings. She accuses them of having talked all the time of Problems instead of People. You won't do any good, she says, by Acts of Parliament, if you only deal with problems and not human beings.

"Look at Mr. Chatterjee. Why, when Mr. Chatterjee came here first, I was a little doubtful about having him. It wasn't personal at all, but I had heard a lot about the Indian Problem when I was a girl. My uncle was a major in the Indian Army, and he used to say, 'East is East and West is West.' He thought that explained why he always threw his boots at his Indian batman whenever he lost money at the races. I must say I thought it was rather a queer argument, but it must have had some effect, for I was inclined to think Mr. Chatterjee must be a Problem, all by himself.

"Well he isn't. He's just Mr. Chatterjee. He is a human being, not exactly like any other human being. We get on very well, but we wouldn't if he thought of me as a White Woman and I thought of him as the Indian Problem."

But Mr. Brogan, never once out to play for popularity, does not pretend that that is the whole truth of the matter.

JOHN STEWART COLLIS

# THE MOTE AND THE BEAM *

In this pamphlet, the author makes an earnest plea for the Big Three to cease distrusting each other, and to work side by side for promoting peace and good-will among the nations. They cannot do this, however, so long as they are divided into opposite camps, Capitalism *vs.* Communism, each regarding the other as its mortal foe. The author finds in the Communistic creed of the inevitability of war against Capitalism a great obstacle to peace. He also believes that there is a cleavage in ideology between the Anglo-Saxon faith in democracy and the totalitarianism of Russia. The one believes in obtaining the consent of every citizen, the other does not, and imposes discipline from above. If the two are so fundamentally opposed, there is indeed little hope of their coming together.

What, then, are the author's solutions to the problem of preventing war? One is international control of atomic energy. He believes that "if such international control were really established, world-war would be impossible." This seems a remarkable statement, in view of his recognition that the causes of war are fear and distrust. So long as these remain, will a nation, say, like Russia, be prevented from waging war against America merely out of fear of the United Nations Organisation's using the atom bomb against her? Russia may in self-defence devise as deadly weapons of destruction as the atom bomb or invent counter-measures to ward off effects. What seems impossible now may not be impossible in a few years. World peace cannot be had, it would seem, by so simple a means as international machinery to prevent war, as we know from our bitter experience with the League of Nations; and especially not when "international" means only the big Powers.

The attitude betrayed by the author towards Russia is, one suspects, just the kind that makes for war. He evidently believes, as most Britishers do, that the Anglo-Saxons have a monopoly of democracy, and that unless other nations learn democracy from them, it is going to be difficult to co-operate. If, instead of taking this insular and self-righteous attitude, he could have seen that there is democracy in the Russian system also, though of course not of the British brand—that the people of the Soviet are never being driven about with a whip by the dictator, that he is their dictator only because of their faith in him, and that they regard their Government not as something external to them but as really only themselves—he would have helped to bridge, instead of widening, as he has done, the gulf which separates Russia from the Anglo-Saxons.

The author is right in hoping that if America and Britain do the right thing, Russia may not believe in the inevitability of war. For this, however, he thinks that it might suffice if America gave Russia a substantial loan for reconstruction of her devastated areas, and if Britain proclaimed that she would not go to war again. By giving Russia a loan, America might bribe Russia to refrain from war in the immediate present, but what of the future? And as for Britain's proclama-

* *Trust or Perish.* By JOHN MIDDLETON MURRY. (Riverside Press, Edinburgh. 1s.)

tion of her peaceful intentions, Russia will know what value to put on it. Besides, Russia is probably so confident now of her own strength and so conscious of the weakness of Britain that she would not be likely to be other than amused at Britain's saying that she would not fight again. So one is afraid that neither method suggested by our author is going to help abolish war.

Strange that the only obvious solution does not strike the author ! The solution, *viz.*, of Britain's relinquishing immediately her imperialistic hold on other countries and demonstrating *in practice* that she really believes in the democracy and self-determination for all, which she loudly proclaims to be her peculiarly Anglo-Saxon heritage. It is, one is inclined to believe, because of the imperialistic game that, contrary to this heritage, Britain plays in the East, as she plays power-politics in Europe, that Russia is forced in her turn to follow a similar policy of expansion, in self-protection, not out of selfish greed but out of the desire to establish a more equitable economic order for the downtrodden. So long as even Britishers of such high ideals and eminence as our author do not see this, and fail to realise what is so obvious to everyone else, that the real stumbling-block to peace and to the brotherhood of nations is not Russia but the British Empire, there seems little prospect of an end of war in the near future.

BHARATAN KUMARAPPA

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*The Great Daughter of India: An Appreciative Study of Mrs. Vijaya Lakshmi Pandit and Her Ideas in the Background of Nehru Family's Heroic Struggle for the Political Emancipation of India.* By ABDUL MAJID KHAN, M. A. (Indian Printing Works, Kacheri Road, Lahore. Rs. 5/8)

It would not be surprising if the embarrassed heroine of this rhapsodic tribute were reminded by it of the man whose confirmed habit of writing biographies of his deceased friends was said by an acquaintance to have "added to the terrors of death." But by no means all the entries can go in the debit column. True, the praise is fulsome; the author leans heavily upon familiar published autobiographical material; there are a few regrettable lapses in taste and many in diction; the arrangement of the material leaves much to be desired; and, finally, the get-up of the book, in spite of its interesting illustrations (not all felicitously or even correctly labelled) will reflect no credit upon India abroad.

But none of these defects, nor all of them together, prevents the emergence from these pages of a dauntless patriot, as brave as she is gracious, shown in a family setting of unusual charm and culture and courage, and against the background of the mighty drama of India's struggle to be free. Prof. Majid Khan's views on several subjects, such as purdah, and his ideals for Indian women are eminently sound. The book, moreover, holds the reader's interest and arouses admiration for the objects of the author's homage.

E. M. H.

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*We Who Teach.* By JACQUES BARZUN. (Victor Gollancz, Ltd., London. 10s. 6*d*.)

Jacques Barzun is "one of America's brilliant young philosophers and historians" (he teaches at Columbia) and he has certainly written a readable, entertaining, thought-provoking book. He speaks from experience, but has little but generalisations to offer the teacher of younger children, dealing mainly with the college student and the adolescent. We are given, perhaps unconsciously, a somewhat terrifying picture of the average American college with its round of engagements, breathless busyness and general atmosphere of "hustle."

Professor Barzan is indeed critical of the organisation of present-day education and is able to bring a knowledge of French, Scottish and English systems to bear on modern problems. For instance, with reference to the rush in America he says, "In England they arrange things somewhat better. Terms are shorter and vacations longer. More people loaf and teaching is on the whole as active and probably a good deal more effectual." He also states that "the effective agent is the living person" and that it is the giving out of the teacher, the response from the student or the class, that is so fructifying. Again he emphasises the diversity of persons needed for a successful educational whole, some being born lecturers, others discussers, others tutors, while others are at their best in research.

Some of the most interesting passages concern the needs and relationships between tutors and students. He says "Friendship between an instructor and a student is impossible" and goes on to explain why and to demonstrate the kind of help that should be given to the adolescent by the wise tutor. He deals, too, with the problem of the education of women, and of the mistakes that have been made in the past. He is not, however, very clear as to what our aim can be for the future, which is hardly to be wondered at in the present chaotic state of Western society!

At times one is depressed by the feeling that Professor Barzun attaches overmuch importance to the material. He feels that teachers need higher salaries, fewer economic worries, vaster and more lofty buildings, gracious living accommodation. In fact it would seem that "high thinking" needs equally high living. It does not occur to him that a teacher might care to ignore the conventions of "dressing well" or "keeping up appearances." Yet at heart he has the right spirit, for he says later "All are, or should be, artists.... Unless this is true, unless the teacher feels that besides bread-winning he has 'his own work to do' he is cheating himself of freedom and joy, and reducing the worth of his toil as a teacher."

Again, in drawing to an end he says,

> The intellectual life justifies itself when, having embraced the common facts, it asks and answers the question, "What does it all mean?"

What is, perhaps, saddening, and also significant, is that the writer seems to have no thought for, or makes no mention of, the fundamental basis of life, that is, agriculture and manual work of any kind. His teachers and colleges seem divorced from this common life. Surely this cannot be desirable or good?

ELIZABETH CROSS

*The Living Thoughts of Confucius.* Presented by ALFRED DOEBLIN. (Cassell and Co., Ltd., London. 3*s.* 6*d.*)

This is the second edition of a book published in 1942 in the Living Thoughts Library—compendiums of the thoughts of master-minds, ancient and modern.

In his introduction, Alfred Doeblin gives a clear and reverential account of the great master's life, his character, his teachings, and his posthumous influence. Confucius occupies a position between the founders of religions and the builders of states. He was a practical dreamer, concerned with the better ordering of society. In this he is far more representative of the Chinese mentality—"a man made of solid Chinese wood"—than his contemporary Lao-tse, the philosopher and mystic.

Confucius did not found a school of philosophy or a religion. A practical man, solely interested in the application of his many schemes of administration, he got only a fleeting chance to carry them out. That made his life seem to the man himself a sad failure. An onlooker, seeing him once awaiting his disciples at the gate of a Chinese town, described him as "a man of majestic appearance, looking as troubled as a dog that has lost his master." When Confucius was told of this remark he replied with a smile: "The description of my figure is of little importance; but the comparison with a dog is most appropriate."

And yet this man, who died with the despairing cry: "No intelligent ruler arises to take me as his master. My time has come to die," has contributed more to the shaping of China's destiny than any one else. His doctrines have entered into the very bones of his people. He has become the patron saint of the literary as well as of the official class. He is revered all over the land as the "most sage ancient teacher."

His doctrines are set forth in the books of ancient wisdom that he edited. The selections chosen and arranged from these ancient works form the major part of the book under review. They give a good idea of Confucius' thoughts under headings like "The Doctrine of the Mean," "The Laws of Heaven," "The Superior Man of Wealth and Honour" etc.

The realism and the practicability of his teachings are their outstanding characteristics. Not for him the high idealism of the Buddha or of Jesus, both of whom advocated returning good for evil. When Confucius was asked, "Should bad be rewarded by good?" he questioned "With what should good then be rewarded?"

And yet he was far from holding the modern materialistic notion that man is a mere plaything of chance, that this life has no meaning and that therefore one can do what one wills. On the contrary, he believed in a moral universe. The Heaven that lies about us is a moral order and man must conform to that order or Tao. His doctrines of the mean, of the responsibility of rulers, of the duties of the ruled, of filial piety, all derive from this conception. In his discernment of man's relation with the physico-spiritual world, Confucius gives, according to Doeblin, a surer lead than modern thinkers like Nietzche and Marx, who deny this divine nature in man. A very useful compendium.

S. K. GEORGE

*Rousseau: Kant: Goethe.* By ERNST CASSIRER; translated by J. GUTMANN, P. O. KRISTELLER and J. H. RANDALL, JR. (History of Ideas Series, No. 1, Princeton University Press, Princeton, N. J. $1.50)

This translation into English of a work by a distinguished German writer consists of two essays. The thesis which the first maintains is that Kant was profoundly influenced by the thought of Rousseau. To judge from the outward course of their lives, as now generally understood, no two persons could be farther removed from each other. Kant was methodical in everything that he did, while Rousseau was the most wayward of men. As thinkers, again, they present the same sharp contrast. Kant kept in view from the outset a specific goal, and strove determinately to reach it; but Rousseau had scarcely a definite plan to guide him, and his teaching is full of inconsistencies. If a person's philosophy, as has been observed, depends upon the kind of man he is, we can look for no agreement in the views of these two thinkers. But the above thesis is not therefore to be rejected, for we have the testimony of Kant himself to the effect that he was indebted to Rousseau. Only the indebtedness will not be clearly seen, so long as we keep to the traditional view of the latter's teaching.

Let us take, for instance, what is known as Rousseau's doctrine of the "state of nature." As commonly interpreted, this means that civilisation is an evil and that man, abjuring all the artificial restrictions which it has imposed on him, should get back to primitive life. There may be much in Rousseau's works to support such an interpretation; but the point of the present essay is that that was not his real meaning. What he meant by a "state of nature," as is shown here with the aid of proper documentary evidence, is not the state in which man once *was*, but that in which he, as a man, *ought to be*. The aim of life accordingly is not to revert to primitive conditions, but to advance further and further on the way to moral perfection which forms man's distinctive goal. Nor did Rousseau condemn civilisation outright. It may help the cultivation of certain social virtues but they may add nothing, he thought, to the inner worth or moral dignity of man, which is what he should prize most. According to Kant also, as students of his ethics know, it is this moral dignity that constitutes the essential character of man, and not the merely social virtues, no matter how glamorous they may seem.

The second essay deals with Kant and Goethe. But what is pointed out as noteworthy in their case is not so much indebtedness as kinship of thought. Speaking of one of Kant's *Critiques*, Goethe wrote: "Here I saw my most diverse interests brought together, artistic and natural products handled the same way." Though thus acknowledged by Goethe himself, this kinship has not, so far, received from scholars the attention which it deserves: and the purpose of our author here is to explain and illustrate its exact nature. But we should not suppose that the book under review, whether in this essay or in the previous one, is concerned with drawing attention only to similarities in the teachings of the great men it deals with. It lays equal stress upon significant differences also between them. The contribution which these studies make to the history of European thought in the eighteenth century is quite important. The English rendering is excellent, and the book hardly reads like a translation.

M. HIRIYANNA

*Berkeley's Immaterialism.* By A. A. LUCE, M. C., D.D., LITT. D. (Thomas Nelson and Sons, Ltd., London. 6*s.*)

The philosophy of Berkeley interests everyone and its reputation consists in its being misunderstood. The main interest of Dr. Luce's book, which is a commentary on Berkeley's *Principles of Human Knowledge,* is his interpretation that Berkeley's philosophy is not Immaterialism only, but a Realism. "I take my courage in my two hands and deny that Berkeley was an idealist." I have no quarrel with Dr. Luce, for the terms idealism and realism are but battle-cries and, "matter" and "idea" in Berkeley are ambiguous. It is unwise also to insist that a philosopher's system is only this or only that. Berkeley's "idea" is not the same as Hegel's Idea. In Berkeley, "idea" means an "object of sense-perception." It is an immediate, passive, perceived something. In modern terminology "idea" means "sense datum" or "sense-data." What is "sense-data" today was "sensation" yesterday and "idea" the day before. To say that a "thing," like a table or a chair, *is,* in the Berkeleyan sense, is to say that it is an object of actual or possible sense-perception. So, to say that things are "collections of ideas," as Berkeley does, is to say that they are groups of actual and possible sense-data. (It follows from this usage or definition of "idea" that while matter is an "idea" Spirit is not. Spirit is not an object of sense-perception. It is not even an object. According to Berkeley we have a "notion" of Spirit.)

When Berkeley denies the reality of material substance, he does not deny the reality of the things that we see and touch and feel. He does not deny the reality of the world. Berkeley is not an acosmist, or a pan-psychist, or a pantheist. His immaterialism is not a monistic immaterialism but a dualistic one. What Berkeley denies is the reality of an X, an unknown something, the absolutely non-sensible support (as it is claimed), Locke's "the something, I know not what, of the things that we touch and see and feel." With the development of atomic physics, Berkeley's denial of matter must interest the experimental physicist. For he must ask himself the question: Is the sensible with which I experiment in my laboratory composed of the absolutely non-sensible? Is the sub-microscopic totally different in kind from the microscopic and the macroscopic? Is there an ultimate difference in concepts or a dualism between mathematical and experimental physics? Can we regard the concepts of sub-atomic physics as constituting matter, in any sense of the term *matter,* not applicable also to the things that we touch and see?

Idealism is generally associated with the doctrine of the scepticism of the senses. There is no scepticism of the senses in Berkeley, nor does he deny the reality of the world prior to its being perceived by your mind or my mind. Besides, by "knowing," Berkeley does not mean "making" but "finding." Idealism asserts that the mind is more easily known than outer objects. But Berkeley does not put the subject before the object; he puts the object before the subject. If Descartes said: "*Cogito, ergo sum,*" Berkeley would say: "It is thought, therefore, it is."

Dr. Luce has written a useful and interesting book.

N. A. NIKAM

*Von den Forderungen einer kommenden Zeit an die gegenwärtige. Prologomena zu einer Metaphysik, die nunmehr möglich sein wird.* (What the Future Demands from Us: Prolegomena to a Metaphysic which Will Now Become Possible). ERWIN JOHANN RUSCH. (Schmoelzer and Albers, Casilla 9763, Santiago de Chile. $60.—m/Chil.)

Though this valuable but rather difficult German book is in the first place concerned with modern civilization under present European conditions, its conclusions are fundamentally valid also for the non-European world. The author regards totalitarianism as not only the most decisive, but also the most dangerous, phenomenon of our time, and one which may develop in every country. For culture does not consist in our technical achievements; these are organically rooted in character, ideals and traditions, and it is these which are threatened by the totalitarian State.

The greatest part of the book is, therefore, occupied with a discussion of totalitarianism: Mechanization and standardization in the service of a pure and undiluted will to power. Totalitarianism is not the exclusive product of any individuals, constitutions, nations, races or civilizations but must be fought wherever and under whatever name it may appear. Nor can it be explained merely by the developments of the last thirty or forty years, as it is the last, degenerate link in a long chain of progressive standardization and mechanization of Western life reaching back to the sixteenth century.

The human type on which alone the totalitarian state can rest is man reduced to a quantitative, normalized entity without individual shape and amenable to any will imposed on him, the cultural (not necessarily economic) proletarian—in Germany the lower middle class, Hitler's chief supporters. Totalitarianism is not guided by any genuine faith, idea or ethics, but replaces these by a pseudo-mysticism for the masses, *e. g.*, anti-Semitism. This is done by propaganda directed not to forming opinions, but to mobilizing the lowest instincts of the psyche. The realization of this pernicious character of propaganda is one of the most urgent needs of the future.

But this power is reaching its culmination. For the reckless waste of material, social and psychic-energy reserves leaves behind nothing but an apathetic "fellahin" population. What possibilities, then, still exist for people with organically developed outlook and culture? The first postulate is the realization that in our modern world the national state has ceased to be the organic form of society and that nationalism can assert itself only by totalitarian means, *i. e.*, by the destruction of healthy cultural life. To Europe only one way is left: to unite into one Pan-Europe. The other conclusion is: Not reorganization, but reduction of the future power sphere of the State! All the domains of individual life—knowledge, jurisdiction, morals, religion—must again be made independent of the State, but hand in hand with socialism for the masses.

A special value of the book lies in its interesting historical parallels and sociological discussions. It is not easy to read. Written in a rather archaic language, it presupposes a thorough acquaintance with modern philosophical theories and the implications of their terminology.

A. GOETZ

*Florence Farr, Bernard Shaw, W. B. Yeats: Letters.* Edited by CLIFFORD BAX. (Home and Van Thal, Ltd., London. *7s. 6d.*)

The letters contained in this little volume were written by Bernard Shaw and W. B. Yeats to Florence Farr, the actress and verse-speaker, in the 'nineties and the early years of the present century. When she left England to end her days at a Vedantist seminary in Ceylon she entrusted these letters to Mr. Clifford Bax. Apparently she was a poor letter-writer herself and none of her own letters are included. But she certainly had a gift for making her correspondents reveal themselves. Evidently she at once attracted and exasperated Shaw, while Yeats was in much closer sympathy. Yeats found in her "an almost perfect poetic actress"; Shaw, to whom poetry meant little, made desperate efforts, in his own words, "to work up her technique and capacity for hard professional work to the point needed for serious stage work."

Poetry and the poetic play were not serious stage work for Shaw and his efforts to harness the poet in Florence Farr to the speaking and acting of prose and an intensely sustained realization of character failed. But, however inapt some of his advice was to her talent and unworldly personality, it is sound and urgent for actors of a tougher fibre. For the rest, his letters radiate the wilful wit, extravagance and cocksureness of the man of mental vitality rather than imaginative depth.

With Yeats it is the other way. The dreamer dominates the man of the world. His letters are not entertaining and trenchant as Shaw's. But there is a repose in them and a suggestiveness which Shaw's lack. And he found in Florence Farr a nearer and dearer friend whom he had no desire to lecture but with whom he could enjoy the rare pleasure of shared affection and of being able to talk easily and without restraint, because, as he put it, he had found an equal.

The woman who could delight two such remarkable men must herself have been remarkable, and, slight as this volume is, it should preserve her memory.

H. I'A. FAUSSET

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*Maxim Gorky: An Anthology.* (Kutub Publishers, Poona 2. Rs. 6/8, boards; Rs. 5/-, paper)

Maxim Gorky is one of the greatest of contemporary writers, a product of Soviet Russia. During the first years of the Revolution, he was the outstanding instance of a man of letters who wholeheartedly accepted the new order. He had close personal relationship with Lenin. His works, consisting of short stories and novels, have been translated into many languages. His theme is the common man—the peasant, the innkeeper, the prostitute, the barber, the thief, the young widow, the baker, the factory-worker. He does not idealise them. He reveals them to us as they are, interesting in their weakness as well as in their strength, in their vices as well as in their virtues. He himself was one of them, as he had worked as domestic servant, gardener, hawker, dock-labourer and factory-hand, and knew also the life of a tramp. He is thus able to identify himself with those who have suffered from exploitation and lack of opportunity for self-de-

velopment. He gives vivid expression to their thoughts and feelings, hopes and fears, and lets us see a little of the attractiveness of their character, enshrouded though it may be at times by what is repulsive and ugly. What he hates most is tyranny and oppression of every kind—not only of the capitalist over the worker or the imperialist over colonial peoples, but also of the muscular bully over the weakling, or of man over woman.

The eight stories in this Anthology are reproductions from his published works. They are representative, and will help the reader to get acquainted with this "Grandfather of Proletarian Writers." They reveal in a measure his remarkable knowledge of human beings, especially of such as have known suffering and social injustice.

In addition to these stories are published in this Anthology two letters he wrote to Romain Rolland, a lecture he delivered on Soviet Literature, and his views on Pushkin, a Russian poet whom he greatly admired even from childhood. This Anthology provides a happy selection.

BHARATAN KUMARAPPA

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*Swift and His Circle.* By R. WYSE JACKSON, with a Foreword by Seumas O'Sullivan. (Talbot Press, Dublin. 5s.)

Dr. Wyse Jackson, whose *Jonathan Swift: Dean and Pastor* (1939) offered one of the most convincing solutions to certain problems which have baffled Swift's biographers, here gives a series of short character sketches of the Dean's Dublin friends. Swift, who described mankind as "the most pernicious race of little odious vermin that Nature ever suffered to crawl upon the surface of the earth"; who at the end of his life, said that he had been shut up with his rage like a rat in a cage, and whose hatred of the world finally drove him mad, yet loved individual men and women with a surprising tenderness. He was the untiring champion of the liberties of his country and gave away a third of his income each year to the poor, writing pamphlets of a savage irony on the poverty of the Irish peasants. There was nothing personal in his anger; his heart was lacerated by the wrongs and the injustice he saw around him. "If we would understand him aright," says Dr. Wyse Jackson, "we should do well to see him in his Irish circle, with those whose personality made contact with his."

In this little book, Dr. Jackson not only resurrects Swift's friends for us, but gives vivid sketches of eighteenth-century Dublin. He thinks that there is plenty of contemporary evidence to show that Swift married "Stella" in 1716 and points out that his marriage was accepted as a fact by all the early biographers. He also gives affectionate sketches of Mrs. Dingley, "Stella's" life-long companion, of his parish clerk, the poet, Thomas Parnell, and several other friends of his last years. Above all, he shows what Swift meant to Ireland and the chief value of the book is that it is written by an Irishman who knows the background. Though it is the work of a scholar who has devoted many years to patient research into the lesser-known doings of the Dean, it has the homeliness and vivid simplicity that is absent from many learned monographs on the subject.

PHILIP HENDERSON

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*Readings in English Literature from Chaucer to Matthew Arnold.* Chosen and edited by GERALD BULLETT. (A. and C. Black, London. 7*s.* 6*d.*)

Gerald Bullett, who is well-known as a novelist and the editor of one of the most charming anthologies of lyrical poetry, *The English Gallaxy of Shorter Poems*, has here made a selection of representative passages from the work of the great English writers from the medieval Chaucer to the Victorian Matthew Arnold, together with an editorial commentary designed for those at the beginning of their interest in English literature. The aim of the commentary is to help those without previous knowledge of the subject to see each author in the context of his time and to assist them towards a preliminary estimate of his quality. Each main period is prefaced by a short essay on the type of literature for which it had become famous. Thus explanatory introductions are given to the work of Chaucer, Mallory, Spenser, Shakespeare, Milton, Fielding, Wordsworth, Shelley and Keats, Tennyson, Browning and so on. The passages are chosen for "group reading" in literary circles.

"Literature," says Mr. Bullett, "is a way of sharing imaginative experience. It is a living and broadening stream of communication." Though it may be thought that the main concern of present-day readers should be with the literature of their own age, we cannot, as Mr. Bullett rightly says, hope to appreciate this justly until we know something of the literature of the past by which to measure it. An interesting instance of this approach is brought out by a comparison of Mallory's beautiful passage describing the death of King Arthur, written in the fifteenth century, with Tennyson's *Morte d'Arthur*, where the plain vigour of Mallory's prose is transmuted into a gentle, silver eloquence in harmony with Victorian romanticism. Both passages are great literature, but in the difference between them may be seen four hundred years of literary development. Again, Shakespeare's development is shown by a scene from the early *Midsummer Night's Dream* contrasted with a scene from the later *Macbeth*, dark with the pessimism of the Jacobean age. It is an interesting reflection on the development of English literary culture as a whole to notice that Tennyson dominated his age in a way that Shakespeare never did. As Mr. Bullett remarks: "In a thousand Victorian households, for something like half a century, English poetry meant the poetry of Tennyson and no other." Tennyson wrote a great deal of inferior verse, and it was precisely this inferior work that was most popular in the Victorian era. But it was a dual process, for in pandering to popular taste Tennyson debased an exquisite talent, just as the Victorian painters often vitiated supreme technical accomplishments.

The extract from Fielding's *Joseph Andrews* is prefaced by a useful note on the development of the English novel, though the estimate of Fielding himself is inadequate. Eighteenth-century prose is further illustrated by Dr. Johnson's letter to Lord Chesterfield on patronage, extracts from Boswell's *Life of Dr. Johnson* and from Jane Austen's *Pride and Prejudice*. Enough has been given to show the scope and aims of Mr. Bullett's book, which should be of great service in helping beginners appreciate the essential qualities of English literature.

PHILIP HENDERSON

# ENDS AND SAYINGS

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

The Indian Institute for Educational and Cultural Co-operation was inaugurated at Bombay on August 22nd. Its purpose, as outlined by its sponsor, Sir Rustom Masani, is 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. All admirable aims, and the new Institute was launched on a high tide of interest and good wishes from prominent citizens, to which THE ARYAN PATH is happy to add its own.

The disturbances, politically motivated, which marred the gathering were symptomatic, as the President, Sir C. P. Ramaswami Aiyar, said, of a growing tendency to intolerance which led rather towards tyranny than towards the democracy which was our goal. The recognition of the essentially synthetic character of Indian culture, which he stressed, would be a long step towards unity. Indian culture, truly, as he declared,

> could not rightly be comprehended or appreciated except as an amalgam, except as a tapestry, except as not a mechanical mixture but a chemical combination. Elements had come together and had joined to produce a new thing, and the work of the Institute would be to bring to the forefront the values of this cultural unity of India.

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Sir Richard Gregory's Presidential Address to the British Association for the Advancement of Science on "Civilization and the Pursuit of Knowledge" was remarkable for its breadth, including in its sweep Eastern as well as Western thought, the atom and the stars. It was particularly valuable for its insistence on religion and science as inseparable factors in human development (*Nature*, 27th July). Each is indeed "concerned with the pursuit of truth whether for its own sake or for increasing the contacts of human life with things and forces, visible and invisible, in the heavens and on the earth." As

> an attitude of mind towards the mysterious, with instinct as its basis and intuitive feeling as the standard of value...religious experience can claim to be positive knowledge just as much as facts which appeal to the physical senses can be said to represent ultimate reality....

A far-reaching concession, truly, for a great scientist to make! But Sir Richard was even more specific in upholding the truth, which we have always maintained, that there is no antithesis between true religion and true science. He declared:—

> The light of truth is a spectrum of many colours to which human consciousness is receptive in varying degrees. In the physical sense, light does not become manifest until it is reflected by matter, and in the sense of a divine influence its truth has to be perceived spiritually. It is through the study of the heavens and the earth from these two points of view of worship and inquiry that religion and astronomy meet in celestial fields.

The causes of objects and phenomena of the heavens could be differently interpreted.

Their creation and maintenance may be regarded as divine designs available for the service of mankind or as elements and forces in a universe of which earth is but a particle. The view that celestial objects are the sources or symbols of the vital force or forces appears at the very dawn of civilization as the foundation of the great religions of the world.

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An important point often overlooked was stressed by Sir Bomanji Wadia, Vice-Chancellor of the Bombay University in his Convocation Address on August 21st. It was that the successful working of even the most academically sound constitution depends upon the people's public spirit and discrimination. Democracy had to be humanised and its foundations strengthened.

A democratic constitution by itself cannot usher in a golden age, and the gift of universal suffrage cannot likewise guarantee the success of democracy.

The needs of the people had, he emphasised, to be put before the needs of sections or of groups. The importance of the development of social consciousness was generally overlooked in our university education. But education in a democracy, he declared, was intimately related to the social problem.

What we want is the apprehension of the spiritual brotherhood of man and a resulting social philosophy that seeks to promote individual and collective well-being, irrespective of class or creed.

The Vice-Chancellor struck another timely note when he warned against a narrow-minded nationalism. We must be not only good Indians but also good citizens of the world.

Education has too long been the step-child in India's budget planning. We support Sir Bomanji's contention that it should be the foremost charge upon the State's finances, "being the State's permanent need rather than a gift."

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"Fundamentally the political problem is a problem of human character," declared Sir Richard Livingston, Vice-Chancellor of Oxford University, in an address on "Education and the Training of Character," which is published in *The Atlantic Monthly* for July.

Better institutions are greatly to be desired, but the efficiency of institutions, as of machines, depends on those who operate them....The evils of the world do not come, except in a minor degree, from bad political machinery and will not be cured by improving it....Man is the real problem.

Sir Richard holds, as indispensable, education in the habit of citizenship and the acceptance, as master, of the ideal of excellence, of the first-rate in every province of life and especially in character and conduct. The school or university, he says, which fails to show its students "models of human excellence" such as "religion and the subsidiary realms of literature, history, and the arts reveal...sends them into life ignorant of the knowledge which they need most, and neglects the chief duty of education."

To see the vision of excellence, so far as our limitations allow; to get at least a glimpse of the unchanging values of the eternal world as they are revealed in whatever is beautiful and good in the material world of earth; to attempt to make one's infinitesimal contribution towards a society which will embody them more fully than does our own....

That is indeed a vision worthy of the educator's calling and of the consecrated effort of each educated man.

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Mr. Louis Fischer makes some valuable comments on the need of East

and West for each other in reviewing Krishnalal Shridharani's *The Mahatma and the World* (*The Saturday Review of Literature*, 29th June). He writes under the challenging title "And Never the Twain?"

"India, as well as the rest of Asia, cannot content itself with being." Bodies in India have needs as well as bodies in the West. "Is it impossible," he asks, "to reconcile the yogi with the machine?"

The East needs more machines, he implies, but he is sure "the West needs more yogis," afraid as the Westerner is of being one. "The West has crucified yogis." But the need is there of recognising that the aim of life is not only doing but also being; that means count, as well as ends. "When the end hallows any means democracy dies."

Modern man's choice is between humanitarianism and totalitarianism, between the free individual and state and private monopolies, between thought and force, between Gandhi who dares to be wrong and to fail and the infallible dictator who must always win.

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*Deutsche Blätter*, a German cultural bi-monthly of high tone, brings encouraging news in its May-June issue of educational developments in the new Germany. *Die Sammlung* is a new pedagogical magazine published at Göttingen in the British Zone, edited by Hermann Nohl with the help of a large group of scholars who have remained faithful to liberal ideas. His moving introduction to the new journal is quoted and may be in part translated thus:—

Our compass is simple morality, an unshakable faith in the eternity of the spiritual world, love of one's neighbour and the living hope that for us too some day the sun of honour and of happiness will again shine....

Prominent among *Die Sammlung's* aims is "to gather together all men of good-will who have faith in the non-violent power of the spirit."

The rise in Germany of individuals and groups inspired by such ideals and aims is a most hopeful portent. But are the winning Allied Powers prepared to match idealism in the former foe with their own magnanimity?

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The report that the "confiscation and destruction of Nazi literature" is planned by the Allies in Germany aroused *The Christian Science Monitor* (Boston, U.S.A.) to vigorous editorial protest. It indeed "follows too closely the pattern of Hitler's infamous burning." That "on every side today the world's victors are being tempted to do the very things they fought to keep out of their lives" spells not victory but moral defeat. The "Burning of the Books," Allied style, can hardly be a more edifying spectacle than was its Nazi prototype.

It is too easy to pick up the weapons of hatred, vengeance, censorship, repression—and much too easy to argue that they are being used in a good cause....Those who profess the way of freedom are required to show their faith by their works. They must have confidence enough in truth to let it prove itself against error.

If a cause is so weak its only chance of success is to suppress expression of opposing views, it does not deserve to stand. Persecution is a boomerang. As the *Monitor* points out, the confiscation of *Mein Kampf* can at best succeed but partially and will enhance its vogue. And the Germans will not fail to note the endorsement of Nazi methods which imitation implies. With the *Monitor*,

we trust that the democracies will put their real effort into displacing negative Nazi notions with the positive concepts of freedom, justice, tolerance, and mercy

# 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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## MODERN SCIENCE AND MODERN MORALS

[**Prof. A. M. Low,** author of *Our World of Tomorrow* and other works, and with several inventions credited to his fertile brain, writes here of "scientific morality." Science has rendered a great service indeed in establishing practically the reign of law. That the consequences of evil cannot be escaped is, however, not an original observation of modern science. It has been taught by all the world's great sages. Modern science has its own peculiar fanaticism: what cannot be demonstrated by its own methods and devices is not to be regarded as true. Its morality, being empiric, is limited by sense-data. The worlds of Psyche and of Nous are *terra incognita;* their intimations even are looked at askance. The true Morality is founded upon the principle of Universal Brotherhood which idea is intuitively accepted by all, though not understood intellectually. This Innate Idea is the real foundation of spaceless and timeless Morality. H. P. Blavatsky wrote that "Humanity is a great Brotherhood by virtue of the sameness of the material from which it is formed physically and morally. Unless, however, it becomes a Brotherhood also intellectually, it is no better than a superior genus of animals."—ED.]

I cannot write impersonally of a subject upon which I have the deepest personal convictions or be persuaded to treat a system of morality as the theme of a philosophical discourse. In my opinion it is wrong to discuss the science of life as if it were no more than a casual essay.

I doubt, indeed, if science and morals are individual subjects and I think it is very necessary to define the meaning of these fine-sounding words. Science is not knowledge; it is progress. It is not a collection of docketed "facts" of which there can be no such thing in our transitory existence. Facts are still matters of opinion. They depend upon the number of people who believe them to be true.

Nor is science the prerogative of mathematics or of history. There are those who believe that education, even culture, is determined by an

encyclopædic memory. To be able to state that water is a combination of hydrogen and oxygen in a particular manner should not enable the most optimistic student to establish any claim to education.

Of simple things we know better today. Water exists in about eighteen different forms of which new types are discovered with humiliating frequency and it is strange that circumstances of this kind should produce no feeling of shame in the academic mind. Our ignorance can, at least, help to establish my claim that science represents a great deal more than a few million printed words.

Nor is this example inapt because morals are quite as indefinite. They are changelings of time and place and are no longer bounded by a few customs or laws. Morals still suggest sex to half the world's population, who are willing to believe that science, by providing the means of birth-control, has demoralised every civilised country. These fools do not grasp that science is blissfully ignorant and that to express a useful opinion of a house it is necessary to live inside it and not merely to be satisfied by a hurried glance at the roof.

Furniture matters also. And colour, comfort, health and warmth. So it is with science. Birth-control, if we must allow it importance, is one tiny fact which has brought to light a thousand new points. Is it wrong to think? Is it wrong to care? Is it wrong to use the few experimental means we have in a state so savage that we bare our dog-teeth when a passer-by treads on our toes?

Man is perhaps ninety per cent. animal. We have teeth, claws and fur. We are groping in ignorance so deep that within twenty-five years we shall be the laughing-stock of the then expert. We shall be the creatures who could not fly without danger or, to look further ahead, convey thought without blowing irregular puffs of air through our waggling lips.

Morals cannot be considered as law unless they are so impossibly modern that change can never occur. We know that most of our greatest ideas will seem absurd in a short time, and we ourselves as ludicrous as our grandfathers who covered the legs of a piano or explained that in decent society the Queen of Spain had no legs.

Morals are not the truth which science seeks. Morals are compounded of precedent and emotion while both of these ingredients are still dependent upon history or the map of the world. We must all remember the story of the English soldiers who came unexpectedly upon a party of women at an Eastern station. The well-civilised ladies promptly pulled up their skirts and threw them over their heads because their faces must never be looked upon. Indeed they felt immoral. Rightly so in the eyes of the world when morality is as indefinite as time or distance. Alter the location to London and the action of these

excellent people becomes grossly improper.

Science, which is truth, teaches us, very differently, that ignorance alone was exposed and that all systems of morality other than those of basic conscience are based upon a lack of understanding. Science has never applied itself to the selection of good from wicked. There is no standard. In a technical world a yard is still a yard irrespective of position, although even this may require some qualification to the calculating mind. Measurement at least is not inevitably indeterminate nor is it dependent upon whether my morals match my financial surroundings. This, then, is the key. Science has vastly improved real morality for it is slowly giving us a law of standards which do not alter and of a type far removed from the presence of a physical body or the prejudice of an ignorant mind.

Far be it from me to suggest that science had yet learned its lesson or that its findings have been applied to the people of this world. It is only a few hundred years ago that the English burnt old women at the stake, on the evidence of young children who testified that they had seen witches turn themselves into the shapes of various animals.

Nor do I pretend that it is moral to give way to emotional ecstasy or that our atavistic memories can be justified by the absurdities of an enthusiastic psychologist. We are too ready to grasp at a few truths of science in the hope of saving ourselves from the commercial or medical consequences of savage prejudice. Truth goes much further. Science teaches us that thought affects others as well as our own person. Under the guidance of science we no longer do what ignorance formally permitted and encouraged. We do not wish to kill uselessly, however sure we may be that our crime might never be discovered. It is scientific morality that has taught us how the full consequences of evil can never be escaped. There are countless people, especially among those who have so pathetic a faith in memory-training as a substitute for intelligence, who are willing to torture themselves or others in the belief that they can subdue their bodies and thus produce a spiritual nirvana. It is significant, I think, that however we may respect the integrity of these misguided people, we are forced to observe that they do not noticeably contribute to the well-being of others.

Fanaticism seldom leads to such blessings as the X-ray, penicillin, or the discovery of antiseptic surgery. There are still religious bodies who think it right to bring children into the world without any thought of the future and without caring for the miseries to which these souls are subjected. I can never forget that it was from religious motives that the use of anæsthetics in childbirth was opposed on the ground that women were being corrected by the Almighty for daring to populate the world. To deny that science has

improved morality by substituting truth for lies is to do a grave disservice to our brothers.

Briefly, morals today are not represented by the presence or absence of clothes. Truth is more important than the tailor. It may be natural and not immoral to spit upon the floor. But if we know that disease results, surely it is immoral to imperil the lives of others? Science is bringing us true modesty and basic morality. These are no longer dependent upon the inhibitions of prejudice. We know that ignorance is not innocence.

It is immoral to neglect truth. The scientific mind knows right from wrong independently of regimentation. Prejudiced opinion is not morality and it is very clear that if we attempted to live today by the tenets of two centuries ago we should quite rightly be considered unpleasantly and grossly immoral. Is it not science alone that has taught us this to good effect?

Civilised morality depends upon the care with which we use the knowledge we have gained at the time, and the manner in which we strive to improve it. It is in this respect that science has destroyed a system of shibboleths with a boundary of lies in exchange for morals based upon the best of truth that is in us. Science has exchanged our heritage of evil for the good that conscious knowledge can give.

Morality today means that we try to learn without smugness. It brings reality in place of convenient faith. It means, even in war, that we try to protect the highest forms of life and are willing to sacrifice what we honourably believe to be the animal-like belief of others if our conscience tells us to do so. Conscience made cowards; now heroes can take their place as a result of truth opposed to credulity, ignorance, dogmatism and wilful blindness. Life's values are no longer defined by the calculus of history. We know that deceit is wrong because it encourages the spread of diseased thought; not because we fear punishment at the hands of a semi-pagan God. Life can be of the mind and not material alone. In a word, immorality is stupid.

It has been said that forty per cent of women under the age of forty who are so fortunate as to be having children, are unmarried. Is this immoral? Does any sane person imagine that because a divorce is made absolute one day before the event the morals of the mother are affected? Science is not so stupid as to be deceived in this way.

Our morals must stand the test of time for they depend upon our efforts towards progress. Like science they represent the ultimate truth which can do no harm to any creed. Our mental behaviour should far transcend that which is enforceable by law. It is bad laws that last long when they are supported by a fear which forces us to conform to beliefs which in our hearts we know to be untrue. Differences resulting from morals and understanding need not, and should not, find any place in our life.

A. M. Low

# PACIFISM, POLITICS AND AMERICA

[**Mr. Hervey Wescott** writes as an American thinker but on a problem common to all countries in which the leaven of the will to peace is working. The clear formulation of the ideal of peace is half the battle, but victory against the forces of destruction calls, indeed, for the translation of the abstract ideal into a workable political formula, as Mr. Wescott brings out here. To this thesis the following article by **Shri J. C. Kumarappa** brings a typically Indian view-point.—ED.]

A majority of the citizens of every "democracy" professedly feel that war is a deplorable return to barbarism. That same majority has now engaged in or supported the bloodiest and most far-reaching of all wars, having discovered that peace cannot be long maintained simply by disapproving of militarism and slaughter. But simple humanitarian opposition to war as a method of settling international disagreements must in fact be a constructive factor in the unsolved problem of peace. Will it take definite and progressive shape in the post-war world?

Following World War I, large numbers of men and women in Germany, as well as in America and England, enthusiastically adopted pacifist sentiments and promised themselves and their acquaintances that they would never sanction the type of egocentric nationalism which justifies war in defence of "national honour," or to maintain a balance of power. In Germany alone 250,000 people signed a statement completely repudiating their obligation to participate in or support this type of war. But, at almost the same time, both Germany and Japan were being impregnated with the first post-war seeds of a belief in military preparation as the rightful means of redistributing the economic plenty which the prosperous democracies had cornered—and secured by establishment of the League of Nations. Militant leaders pointed out that the democracies refused to arbitrate fairly on economic needs. Subsequently, the German and Japanese Governments began openly to propagandize the philosophy of imperialistic aggrandizement at the expense of any other values—a philosophy which, when couched in softer terms, had once been largely responsible for England's commercial prominence and the territorial acquisitions of the United States. That England and the United States, having achieved economic fortune, should express growing repugnance toward war in no way meant that Germany and Japan, whose conception of success had not yet been attained, would be long dominated by a similar sentiment. While the need for redistribution of natural resources remained after Versailles, the success of the League of Nations depended upon continued acceptance

of a peace based on a power preponderance of the victor coalition.

It became increasingly obvious to competent observers of the international situation during the 1920's that one or both of these growing have-not nations, Germany and Japan, would seek to destroy the prevailing balance of power as soon as circumstances might permit. Treaties were going to be broken and the acquisition of "democratic" territory sought through invasion, and this partially because the League failed to provide for the needs of increased population in Central Europe and Asia. The new war, then, was going to be a war presented to the democracies as a flagrant violation of League terms through open conquest. The American and English public were not going to find themselves dealing with a war answering to the post-mortem description of World War I—*i. e.*, a war of "capitalists" and "munition-makers"—the new war would be introduced to them first as a war of clearly differing political ideologies, and finally as a struggle for "survival." The promises of democratic citizens to renounce the older type of "balance of power" political warfare *seemed* about as relevant as the observations of a botanist during an earthquake. The democracies, apparently, were going to have either to take the initiative in an international economic redistribution and share resources more fully or—eventually—to fight.

Some peace-lovers, looking at the sham and hypocrisy of the "Save-the-world-for-democracy" thesis in the light of what was subsequently disclosed about World War I, and guided by a flood of humanitarian emotions, announced their refusal to participate in any future wars, including wars of direct self-preservation. In 1930, England's pledged pacifists alone numbered between 130,000 and 150,000. They argued that a modern war of self-preservation failed to preserve anything, and felt a strong conviction that mass killing in war was a deep moral wrong which they, as representatives of a pioneering order of thinking, could not support Approximately one million, throughout the world, signed peace pledges which committed them to unconditional conscientious objection. But this number has been greatly reduced. Men who promised that they would never sanction the participation of their own country in war, put aside their previous anti-war emotions. Why?

It is a demonstrable psychological fact that men who undertake a certain course of action because of emotional stimuli desert it when a different appeal to those same emotions is successfully made. Humanitarianism was the slogan of pacifism. It then became the slogan of British and American "internationalists"—as opposed to the "isolationists." And as Hitler rose to his full height of crushing power, the pacifists seemed less and less able to present a way of meeting the realities of the situation without war. Further, the

majority of those who signed peace pledges following World War I were not only expressing an emotional or moral feeling against war: they were also indicating faith in international law as represented and supposedly administered by the League of Nations. The majority demanded a platform which promised practical and political, as well as non-violent, means of reaching the goal of stable peace. With the failure of practicability of the League experiment, the whole theory of voluntary world federation and organization seemed a futile gesture with which to meet the pressure of German and Japanese ideologies.

Citizens of the democracies were, on the whole, foolishly complacent in believing that the League of Nations and its surrounding aura of armament limitations would proceed smoothly according to glowingly optimistic promises. Today, unfortunately, many pacifists embrace a similar error if they incline simply to hope and pray that, with faith, world government will arrive—when all men in all nations "see alike." Consummation of a desired international end through non-violent means should be sought in political terms, for unless it appears to be "practical," few will follow the lead. Moral appeal alone is not enough for the average man. If the present devotees of non-violence are to become "social pioneers," they must endeavour to develop a method which society can recognize as a possible practical alternative to war in meeting issues of international disagreement.

Deserters of the "peace movement" have often regretfully changed their minds in the face of a new and unprecedented situation, feeling that the way of non-violence neither offers now, nor ever will offer, a workable alternative to protective armament in international politics. The minority known as "pacifists" has yet to meet this challenge fully. Pacifists, for instance, have not unified and organized their efforts. Their possible success would admittedly depend upon education, but no modern nation can be educated upon such a subject simply by the method of humanitarian pamphleteering and speech-making.

Pacifist theory, as the germ of a radical alternative to armament races, can make a contribution if brought into the open, proposed in legislative form by its advocates whenever possible, given rein to utilize its methods in social and international experimentation. If the experiments, once tried, unearth no usable values or methods, we can perhaps temporarily dismiss "pacifism," and benefit by doing so. If positively constructive concepts and methods emerge, we have benefited far more. America, for instance, is probably the world's greatest military power. It is also the nation best situated for making the great experiment of a foreign policy based on the principles of non-violence. It is impossible, however, for a nation consciously to determine which

of these goals is more desirable, unless what is actually achievable is also known. In America, as in other nations, the *possibilities* of non-violence need to be ably explored and clearly presented.

If a combination of non-violence and politics can be made practical, it should be immediately considered in concrete form by all war-rejectors. Unfortunately, religious pacifism is not historically too well adapted for this effort, for it has usually been other-worldly, anarchical. Can the principles of non-violence become a part of national policy in the Western world, and *work?* If so, how? The fate of a future "Peace Movement" may well rest with the answer to these questions. If various forms of "Pacifism" are to have full moral content, they must establish their practical relevance to the political needs of our times. Some pacifists are now keenly aware of their responsibility in this regard, realizing that in a democracy the burden of proof initially rests with the minority, and that in the democracies, conscientious objectors have been recognized as a legitimate minority group. Careful research, study and publication of well-documented articles and proposals is a growing field of action on the Pacifist front.*

More and more the conviction seems to be growing that pacifists should not be pacifists simply by way of emotional preference, but primarily because of a sincere faith in an experimental philosophy. Of course, it is true that many pacifists are still little concerned with taking up the burden of political proof. The majority of this element inclines rather to a belief that is traditionally the property of mystics—that the spiritual force generated by the completely non-violent lives of individuals may lead others to become as the pacifists themselves. This is experimentation, but it is single-edged when it might be double. The end of thought is an act, and for well-intentioned religionists to completely live their philosophies, social acts are necessary.

Present-day pacifism, as characterized by the majority of conscientious objectors and their supporters, is primarily an allegiance to religion rather than to the political principles upon which democracy operates. Primarily "religious" pacifists do not seem inclined to fill the political obligation of reaching the understanding of the majority. The temper of their composite personalities tends more toward philosophical anarchy than toward democracy. Pacifists indulge their fancy unjustifiably if they incline to the belief that there are already sufficient grounds to justify everyone in taking up the banner of conscientious objection. They may pronounce a gulf of moral difference between themselves and the majority, and become uninterested in carrying a burden of

* The work of the Pacifist Research Bureau during the war resulted in accurate and scholarly studies such as *Genesis of Pearl Harbour* and *Comparative Peace Plans*.

political proof. Therefore, purely religious or purely anarchical pacifists as groups become politically static rather than dynamic—a characteristic that, when present in democratic minorities, inevitably leads to their demise.

If it were possible to look upon these two groups, non-pacifist majority and pacifist minority, impartially, the situation might appear as follows: We witness the behaviour of one group, the majority of whom presently choose to consider themselves as religious beings to the near exclusion of political obligations, and the behaviour of another group, whose individuals choose to consider themselves primarily as political beings. If this be true, each stands in need of learning something from the other. Theoretical idealism is worthless. Without deeply-rooted idealism, the "practical" is dangerous.

If pacifists can help to bridge the gap between the two extremes of the "practical" and the "ideal," between means and ends, they will have made the most important social contribution of our era. The Working Committee of the Indian National Congress has made attempts to do so through the use of *satyagraha*. The religious pacifist often fails to see that one of the reasons for the partial success of *satyagraha* in India is precisely the fact that *satyagraha*, as applied by Gandhi and Nehru, has been a political technique involving millions of men *organized politically* to function in accordance with certain policies. Aside from the religious influence which Gandhi has with fully half his followers, he has won also undying allegiance of others by demonstrating a method of political action that has paid practical dividends. The social pacifists who seek to convert their faith into a world movement are just beginning to realize that non-violence is not necessarily dependent upon personal religious beliefs; it can also sometimes be sustained by faith in its political soundness.

The masses of India, it is true, had no opportunity for choosing any other form of resistance against British oppression and exploitation. The Western democracies have now, and always will have, the alternative to non-violence of being able to prepare for and fight wars of either defence or aggression, which will make it exceedingly difficult for the ideals and the psychology of non-violence ever to characterize the policy of such a nation as the United States. If a policy of international non-violence is ever to be achieved, it will be necessary to demonstrate logically to the average man a foreign policy, based on such principles, which would not only eliminate the necessity of participating in what is widely felt to be the moral wrong of warfare, but would also ultimately *pay* in a very real and practical sense, both politically and economically. To be practical is not necessarily to be selfish. Pacifists who talk of a pacifist movement

should recognize that their movement will only "move" appreciably if it becomes integrated with a definite political platform. To the suggestion that pacifists should not become only partially but intensely political, many pacifists will respond negatively. Yet the scene is changing, for pacifism in the modern sense of "non-violence *vs.* whatever forces must be opposed" is first of all contingent upon concerted action—therefore, in essence, political.

The need for such considerations should have been long apparent to pacifists who have endeavoured to make their position seem reasonable to non-pacifists. Such non-pacifists will raise the consistent and well-supported argument that wars are inevitable while nations perpetuate present economies. While pacifists are fond of discussing the type of world solution which should follow a peace treaty concluding war, and have elaborate plans for reconstruction and the spreading of good-will, they have been unable to present their ideas clearly in a form that would allow them to be administered in case the general public approved the recommendations made. "Recommendations" *need* to be made, for they are the forefront of pacifist experimentation. Yet they need to be more specific if they are to win careful appraisal. It is one thing to preach disarmament, or even to secure partial disarmament for a time, when aided by the moral disillusionment following every war, but it is quite another thing to set up a possible means for dealing educatively with every form of aggression on the part of another country or countries.

If the principles of non-violence are to suggest methods of social and political pioneering and become ingredients of a future wide-spread movement, they must be prescribed in terms that have practical as well as moral appeal to the average man. These terms can utilize the influence of trends already in existence. No perfect alternative plan to defensive armament can be evolved at once. Yet many formative elements are on the immediate horizon, despite—or because of—the implications of Atom Bomb warfare. In America, for instance, these elements might be broadly listed as follows:—

1. The general public may pass through the flush of enthusiasm for "holy" war to dissatisfaction with its results and disillusionment with its methods. There are many possible supporters of a new attempt to integrate the economy of the United States with world economy on a war-renunciation basis—even at the expense of a temporarily lowered standard of living incident to the curtailment of many profitable types of foreign trade, in the interests of articles than can best serve *actual needs* abroad.

2. International Socialists and many non-affiliated liberals have long searched for a way to inaugurate a forceful foreign policy backed by concerted economic pressure rather than by resort to arms.

3. One of the ideological traditions of the United States, *via* the "founding fathers," has been the hope of a possible utilization of America as an ideal location for political and social pioneering which could beneficially influence the nations of Europe through the power of example. Washington once wrote that

> it should be the highest ambition of every American to extend his views beyond himself, and to bear in mind that his conduct will not only affect himself, his country, and his immediate posterity, but that its influences may be co-extensive with the world, and stamp political happiness or misery on ages yet unborn.

4. The United States has the resources and the man power to enable it to become a vital part of the economy of every other nation in commodities other than war materials, a vital part also of a higher standard of living for each citizen or subject of those nations—providing that our foreign trade should be carried on strictly as a matter of "non-violent" Government foreign policy and not for private profit. The Government of the United States, with the proper public support, could formulate and keep the terms of a business charter with all nations, or federations of nations, stipulating also severance of such service whenever the foreign policy of another Power overstepped the bounds of definite arbitrated legislation. Foreign trade, disguising private profit interests, has often either controlled or interfered with a mediating foreign policy. In the hands of Government, this relation might be reversed, foreign trade becoming the instrument and servant of a policy designed to serve international economy constructively; *but only if prevention of future wars was thoroughly believed to be more important than the temporary profits of private interests.* And this latter condition might be made attainable by the influence of pacifist principles, clothed in new and coherent forms of political expression.

It is necessary for pacifists to begin thinking in terms of political influence. For instance, national non-violence seems to imply a very clearly marked foreign policy, *i. e.*, the curtailment of the manufacture of any and all munitions and the consequent "refusal" to ship abroad materials that can be used in the production of armaments by nations possessing armaments, or designs and desires for armament building. Such a foreign policy could only come into operation as a result of continued political success for legislation of this type. Such legislation would necessarily be led to utilize and perhaps even to accentuate the present movement toward controlled production, and for this reason, perhaps, the pacifist plan should be first of all national in application, as well as for the purpose of fully representing the basic philosophical principle of pacifism. That principle seems to be: "Adopt the ideal attitude yourself" without waiting for agree-

ment from all others. This idea might conceivably serve as United States Foreign Policy. While conferring with all other nations willing to confer, the United States could yet formulate her own clear-cut economic policy, stripped of all possibilities for private profiteering—and intend to maintain it, *regardless of possible future disagreements* with international partners. Emphasis on this possibility should be the pacifist's contribution to present world planning. Here a basic pacifist principle can be presented to non-pacifists in practical political terms, as well as in the nature of moral argument. The applications which it suggests have all been considered, but never have they become a basis for national agreement.

Tested by the theoretical probabilities of recent past history, such a policy should indicate many neglected opportunities. For instance, if in the interests of just distribution the United States had undertaken the responsibility of seeing a sound German economy stabilized in the infant Weimar Republic at some temporary economic cost to ourselves, we might have been engaged in disputes with England over spheres of influence which would have been settled by arbitration, rather than in a military effort to subdue the forces of Nazism which rose to control in the wake of poverty and starvation.

Those who desire a completely new economy or political order should concern themselves seriously with the possibilities of non-violent direct action *on a scale adaptable to international politics*. The link between may be more accurate sociological history—wider dissemination of vital information concerning the structure of present society—its undesirable features having been imposed *by force*. Further, history is the only laboratory in which plans for the future can be tested. Such a laboratory cannot, of course, guarantee that any plan is perfect. It can, however, assert with a degree of real positivity, for instance, that strict though enlightened Government control of United States trade would have had a fair chance of channeling international politics away from the "inevitables" demanding war.

How do we get "enlightened Government control"? How do we get anything? By desiring, but also by analyzing what it is we desire, and by planning. History will help us here, and history—factual data without sugar-coating or whitewash—became, during the years between World Wars I and II as never before, the property of the average man. To maintain and improve such a history during wartime is nearly impossible. Yet, following the war, "pacifists" can perform a vital function by insisting on its resuscitation.

Sophistication in respect to recent history is a powerful factor in the present desire for world peace, and it is partly causal to the extreme reluctance with which the average American today goes to war. In turn,

this background tends to create a measure of respect for those overt manifestations of the Peace Movement—conscientious objectors. The conscientious objectors today are playing an unusual part, for they focus, experimentally, the deep moral misgivings of the majority. Whatever their limitations as a group, characterized as most groups are by particular forms of dogmatism, they can be an essential factor in the development of World Peace. In the face of apparent threats to continuance of their own life and pursuit of happiness, they yet refuse to resort to defensive means in which they cannot conscientiously believe. They are willing to sacrifice, unwilling to guarantee even their own security at the expense of participation in the psychological and physical destruction of warfare. In the final analysis, perhaps, the success of any lasting plan for world peace cannot be assured by dependence upon a *purely* political solution. It must involve and incorporate the type of moral strength involved in the individual decisions made by the "c. o.'s."

Many means must be found for wakening and utilizing the moral feelings now largely latent in a majority that wages war as the "only" way out. Moral pioneering, as always, must be present in inaugurating beneficial social and political changes. If war is to be renounced, clearly marked alternatives to participation must exist for all. For some, the "individual" alternative of conscientious objection is at present sufficient. Others will demand a solution in political terms. Each of these "Peace Movement" groups may discover some of its own missing elements in the other. If this blending of methods is ever achieved, it will perhaps become clear that the real Peace Movement is not simply the behaviour pattern of a segment of any national population, but an area of expression for feelings, beliefs and reactions common to men of all nations.

HERVEY WESCOTT

# PACIFISM, BELLICOSITY AND INDIA

"War is an unmitigated evil to be shunned" will express the sentiment of the common man, woman and child in any nation. Yet periodical wars of global magnitude have become the order of the day. If the love of peace is so widely spread and deeply ingrained in the common man, why have we these holocausts? How can we prevent them? Had not the generations that have gone before us tried to solve these fundamental problems of human existence? If so, can we learn anything from them? Can we contribute anything further?

THE SEED OF WAR. War is the collecti ve mani-

festation of friction between single individuals. Amongst individuals an eruption takes place when one person seeks to enforce his will on another. We desire a certain thing and seek to materialise that desire by an action directed by our will power. If our desire goes contrary to the interest of another, friction ensues; this, in the aggregate, leads to group conflicts or wars. Hence, if we would eradicate this weed from society it would call for the training of our wills in complete alignment with the needs of society. In other words, the solution lies in developing self-control and self-discipline to make us worthy members of society. This was the basis of the Hindu approach to the problem.

If we fail to keep in mind the individual and his conduct but proceed to attack the projection of this malformation into society we shall be guilty of treating the symptoms instead of the disease. At every turn the act of the individual affects society. Even these global wars have their roots in the isolated acts of individuals. Therefore, the individual and the life he leads demand our scrutiny.

IN ANCIENT TIMES. There is a fundamental difference in the social manifestation of wars of the past and those of the twentieth century. Formerly wars were waged by individuals for revenge, for loot, for acquisition of territory or for self-aggrandisement. They were fought by mercenaries or by persons closely allied to the belligerent parties. The general mass of the people kept out of these conflicts. Under such circumstances the evils of war, bad as they always are, were limited.

THE REMEDY. The way to meet the situation was also simple. The Varnashram provided a quarantine for the bellicose. The Kshatriyas were given the monopoly of policing the state internally and of defending the population from external aggression. This was the sociological device.

Culturally, the fighting man was not given the highest status. Anger was considered the base of all crimes. The standard of values was weighted against all whose actions would lead to conflict. Material wealth was sterilised of its glamour. Those who were assigned the highest place in society were those who followed the path of duty to their fellow-men. Among the fertile grounds for conflict were selfishness and acquisition of property. Renunciation was covered with a mantle of sanctity to counteract man's natural greed.

There was a preconcerted plan to block all the sources of violence. Under this order of things our country remained non-violent for centuries, though she had to suffer violence from invaders from time to time.

MODERN WARS. Within living memory wars ceased to be personal conflicts to satisfy individual desires. They have assumed nation-wide proportions. It is no longer Alexander

marching to conquer the world, but the British waging wars against the Germans. This change has been brought about primarily by a change in the economic organisation of society.

With the Industrial Revolution in Europe, centralised methods of production came into vogue. This meant that plant and machinery were situated in one convenient place while the world was scoured for raw materials which were brought over thousands of miles of ocean routes to the central plant. After manufacture, the finished goods had to be taken to the four corners of the earth for sale. This method logically led to the necessity for the owners of the plant and the machinery to keep close control over the raw material resources and to regulate their markets, while policing the ocean routes to keep them open for their merchandise. All this demanded the Army, the Navy and the Air Force to control the lives of other peoples and nations and to guide them into such channels as would ensure the satisfaction of the needs of the machine owners and their world-wide ramifications.

MORAL DEGRADATION. To this end it would not do to impart moral values into the equation. Violence has taken a central place in this economic organisation. It has to command votaries from all sections of society. How can that be done if anger be considered a crime? On the contrary, violence has to be glorified. This cannot be achieved by stigmatising all fighters who make a profession of killing as "murderers," officers as "mass murderers" and Generals as "arch murderers"! No; murdering has to be made an honourable profession. The Army is made into a noble calling, the Navy into an aristocratic allegiance and the Air Force becomes the acme of educational attainment! Impregnating youthful minds with these warped standards of values, in season and out of season, it has been possible to misguide millions, and even women amongst them. Nations have to wage war against nations; hatred and suspicion have to be cultivated to feed the fire of national enmity.

LIVING. Under this octopus, the life of the individual is also set in lines which will absorb the production of the machines. Social values are affixed to modes of life demanding a large consumption of machine products. A man is honoured, not for his character, or for the discharge of his duty to his fellow-men, but for the abundance of things he possesses. This humanly low type of material living has been termed a "high standard of living." Renunciation has no place in this order of things. Self-indulgence, rather than self-discipline, is held up as a goal to pursue. The whole scheme of life is weighted in favour of violence.

PACIFISM. If our analysis is correct, then no amount of sentimental objection to war can be of any avail. Conscientious ob-

jectors in war time only generate more violence. A desire to banish war coupled with a longing for peace must materialise in a mode of life in which violence has no part. To the cry of superficial sentimentalists the war mongers had offered a sop—the League of Nations. They also promised to limit armaments. Can we accept from a seasoned drunkard as an earnest of his teetotalism the gift of an empty bottle or be satisfied with his promise of drinking in limited quantities in future? Yet the world sat back contented, as though Mars had been banished for ever. Was this willingness to be easily satisfied rooted in the fear of facing a form of life in which, violence being eschewed, it will be hard to maintain a "standard of living" without things we had got used to?

No superficial attempts to create public opinion by such slogans as "Save the World for Democracy!" will solve the problem. The innumerable international security conferences have proved to be only endeavours to "keep the other fellow from fighting." Neither can we outlaw war by any international legislation.

We have to face facts sternly and remove the seeds of war from our midst, cost what it may. Unless we go about our business with grim determination, no amount of political reshuffling will come to our rescue. Those of us who are prepared to go to the uttermost should work with might and main during "peace time," or, rather, during the absence of kinetic war. We ought not to be content with surface alterations. The political aspect of war is the least important. We have to reach down to the daily routine of life of every citizen and weed out from it all parasitic growth.

RUSSIA. An experiment to ban private foreign trade has been attempted by the Soviets. But this has not reduced violence. Russia clearly indicates that violence has been generated by causes other than international disputes. A searching analysis will reveal beyond doubt that the terrific internal violence on which Russian life is organised is the result of the regimentation of economic activity called for by the same system of centralised production. So it is not a mere superficial coincidence that Russia finds herself in the company of Imperialist nations vying with each other for the laurel of being crowned "the most violent nation of this generation." Whether it be Soviet Communism, or Nazi State Socialism, or Fascism or the political imperialism of Britain, or the financial imperialism of America, or the industrial imperialism of Japan, they all tend the same way. Therefore, we should look for a common factor in all these organisations. And that seems to be *centralised methods of production* with or without private profit, with their accompanying problems of raw materials and markets.

INDIA. If this then is the root of all violence we have to set about putting every house in the

land in order so that the life in the smallest of social units eschews violence. This brings us to the practical solutions offered by the greatest living pacifist of our times—Mahatma Gandhi. He represents the quintessence of Indian culture and therefore his suggestions may be taken as the efforts put forth by India to meet the situation.

According to our conception of a Pacifist, he must not merely be working against organised warfare. He must not contribute by his action or mode of life to conditions that will precipitate war. Westerners often credit Gandhiji with having evolved a moral equivalent of war in the method of "Satyagraha." This is the least part of his contribution to Pacifism. He has gone deeper, to the root causes of war, contaminating the everyday life of the citizen. These have to be purged out by every single person. Each individual is a potential contributory cause of global wars. To the extent it lies in our power, we have to modify our methods of living to frustrate war.

Foreigners come into a country to sell their goods and to obtain raw materials. If the citizens of the country refuse to have anything to do with this trade—neither buy foreign goods nor sell their raw materials—the basis of foreign violence will be cut out. Foreigners carry on most of their work through the co-operation of citizens—stooges and Quislings. If, by education, we can generate sufficient stamina and moral power for the citizen to withhold co-operation with foreigners no nation can hold another in bondage—violence or no violence. Hence foreign trade in prime necessaries must be banned.

How are we going to adjust our daily life so as to banish war? Every individual has to accept responsibility for all acts that precede the economic transaction into which he enters. No one can say that he washes his hands of moral issues to which he is personally not a party. If we buy a stolen article because it is cheap we have a moral share in the stealing of that article. If we burn kerosene oil knowing that Burmah is held in political bondage for the purpose of exploiting its oil resources, we are also parties to the political slavery of Burmah and to the violence that went before the conquest and that which is needed to keep up the foreign occupation of that country. If we are true pacifists of the Indian type, we cannot use products which have figured in international trade based on or enforced by violence. Giving up the use of foreign products for this reason is not a political "boycott," which latter may be born of violence in thought and deed.

This brings down to earth the academic consideration of international pacifism and pins it to a man's workaday life. Simplifying our lives in this manner and to this end is not a form of asceticism but a resultant of our own limitations. It calls for self-control and self-discipline of a high order. We cannot have self-indulgence and pacifism at

the same time. The necessary ground for this programme has already been prepared by the ancients by the standards of values which they set. Based on that culture, Gandhiji's pacifism manifests itself in his constructive programme. We have to realign the lay-out of society if we desire to outlaw war. Limiting our consumption goods to those which have been produced under our ken and for which we are prepared to assume moral responsibility is the foundation of Gandhiji's self-sufficiency programme. Every nation should produce its own primary needs—food, clothing and shelter. Foreign trade there may be, only in luxury goods. Nations do not go to war for this. If England is beleaguered and is in danger of starvation she will stick at nothing to get the food she wants.

The present economic organisation rests on the foundation of violence. If we seek peace we have to rebuild our social structure on conditions in which there will be no need for resorting to violence as a means of maintaining our social order. No tinkering with this problem will answer the purpose. Hard as it may seem, we have to face realities. So far, the Pacifists of the West have contented themselves with enlisting public opinion against war, ignoring the fact that peace and great possessions arising out of centralised methods of production are poles apart. The high standards of the West cannot be maintained without holding in bondage the weaker nations of the East. Are the pacifists prepared to make the necessary fundamental adjustments in their own life, in the first instance, and in the life of their nation eventually? This is the crucial test. No makeshift arrangement or patchwork will bring us lasting peace or good-will amongst the nations.

We have to awaken the moral consciousness of youth and call a spade a spade. Let there be no soft-pedalling on mass murders euphemistically called "Wars." Let the youth know when he enlists in the "Forces" he is joining a gang of international murderers and brigands. We cannot call into action the noble patriotism, enthusiasm and energy of youth for so vile a purpose. Let us raise the moral consciousness and lower money considerations and material values. If we succeed in doing these things then alone shall we be practical pacifists working towards a time when youth shall learn war no more. Thus shall we usher in an age of peace in this war-torn world and rescue civilisation from barbarism.

J. C. KUMARAPPA

# THE DIDACTIC IN THE ART OF DICKENS

[ **Shrimati M. A. Ruckmini**, an Advocate of the Madras High Court, writes here of Dickens as the novelist who, like his contemporary Thackeray, brought about certain partial reforms and pointed the way to others not yet realised. There is great need today of writers to combine with the insight and the humour of Dickens the fearlessness of Dostoevsky in laying bare the inhumanities and the hypocrisies of present-day society. Of writers able, above all, to understand, remember and record "the innermost feelings and the aspirations of the poor people's great and suffering heart." Of writers capable of speaking, with beauty and with power, "to the awakening Spirit of Humanity."—ED. ]

In the long and chequered history of the development of the English language and literature, the problem whether a work of fiction can enjoy an independent status as a work of art or whether it can be justified only if it embodies some definite didactic element—not necessarily ethical or metaphysical moralising—has been fairly frequently debated. The rival alternatives have enjoyed the championship of equally powerful advocates. Quite apart from the merits and issues of the controversy, we are perhaps more often than not inclined to condemn fiction, except the type given by some few master craftsmen, as a series of shifting scenes which, to the subtle mind of Bergson, suggested a philosophy of the cosmos as a succession of moments which titillate the senses for the nonce, leaving the deeper springs of genuine personality absolutely unaffected.

If any writer can be exempted from such a reproach it is Dickens, who saw life in all the myriad shades and the vastly varied vicissitudes of active and dynamic experience. I would like to suggest that Dickens enormously enriched his art by means of the sternly realistic element which he has cleverly and harmoniously blended with his fiction. His writings teem with the amazingly multifarious types of humanity that have from time to time marched past on the world stage. His writings are not a monotonous narration of incidents of history, nor do they glorify the sentimental romance of frivolous fancy, without any basis of concrete facts. The raw material supplied by the stubborn realities of life has been transformed by the alchemy of his vivid imagination into living characters pulsating with intense life and surcharged with enlivening humour. Almost all the major characters in Dickens are endowed with a robust realism which renders the world of Dickens a faithful reproduction of the human found in Nature.

This naturally pushed into the

focus of critical appreciation the relation between realism and caricature which involves a supremely interesting element of modern psychology. Some would consider Dickens a caricaturist who has painted his characters in gorgeousness or intensity out of all proportion to reality. Whether or not a picture is overdrawn cannot be decided offhand. Comparative judgment is a personal reaction, a response to stimuli, and must in the final analysis depend on the mind concerned. If a person happens to be congenitally blind to the happenings around him or if he should disregard certain events—even the most striking—as trifles, such a perverted mind sees only overdrawn pictures when a master artist like Dickens infuses life into apparent trifles and converts them into tremendous truths touching and telling in their appeal. In the daily routine most of us fail to note many sensations and experiences that assail our minds from all directions; we have neither time nor inclination to study and respond to them properly. It is at this juncture that a poet or a philosopher appears on the scene. He sees each colour, each shade, hears each note, however faint, and, out of all these countless sensations, reconstructs life in its fullest development and natural unfoldment. That is exactly what Dickens has done, and that is the characteristic mark of his art.

Let us briefly investigate. Has a novel served its purpose? Has it satisfied a personal intellectual need? The only true test would be whether one is able to enjoy a novel after hard hours of daily labour as a sort of relaxation, recreation, which would tone up or reinvigorate the mind jaded by the daily routine. Such a tonic renovation can come only on the basis of sympathy and understanding. Utterly strange characters have no interest for us. Most people like reading about people more or less similarly circumstanced, facing pleasures and disappointments, fighting the battles of life, struggling, failing and achieving, much like themselves. In such reading they feel empathy, as the psychologists would term it. When in novels one meets characters similarly stationed, he feels that he is not alone in the world. He enlarges the circle of his acquaintances, makes new friends in fiction, sees life in a different perspective, and realizes that in the long and tiresome pilgrim's progress towards Reality there are countless others to be met with from whose life he can take courage, comfort and consolation.

Dickens has held a mirror up to Nature and to Life. He has delineated exquisitely the genuine longings of the spirit, the inner self which cannot be compelled to live cribbed, cabined, and confined within the four corners of artificial control. Natural human feelings, perfectly legitimate and genuine emotions, desires etc., cannot be subjected to school-room discipline and mechanised control. Dickens records with a fine sense of

the inherently incongruous how—notwithstanding school-room time-tables, rigorous enforcement of rules, the tyranny of facts, conventions and artificialities, and an existence drilled by the orders of Thomas Gradgrind—the latter's own son and daughter, ground in the mill of facts, steal a moment's respite from Euclid to seek consolation in the creations of their own fancy.

In his perception and his sympathies Dickens as a novelist is a universalist. His canvas glows. The contemporary scene teemed with multitudinous forms and patterns, but Dickens, in a single sweep as it were, harmonized the different categories of human nature, from the dull schoolmaster to Sarah Gamp. To him no situation was too mean, too insignificant, no emotion undeserving of study, none from which he could not draw a lesson, none which he could not sympathetically understand.

I wish to refer to one or two characters especially which not only are fine examples of Dickens's creative art, but also throw a flood of brilliant light on the contemporary problem of educational reform. The true place and function of the schoolmaster, who has the tremendous responsibility of moulding the future generations, have not yet been correctly understood. The defects, or rather the impossibility, of hot-house cultivation of the child's intellect at the expense of the feelings and all other aspects of the personality none would seem to have emphasized more tellingly than Dickens. Educating the reason without cultivation of the sentiments and the affections is unnatural, impracticable and monstrous, Dickens would have it. Mention may be made of Scissy, brooding over the rise and fall of the sparks which give her thoughts of the ephemerality of life, in spite of the rigid schoolmaster's sonorous lessons on combustion, calcination etc.; of the Coketown population's realizing that the more they worked the stronger grew the craving in them for the expression of high spirits which must be satisfied; of Tom's spitefully setting his teeth and exclaiming: "I wish I could put a thousand barrels of gunpowder under the *facts* and blow them all up together and have my revenge" and his mother's vigorous retort, "I wish I had no family and then you would have known what it was to do without me." These illustrations are enough to demonstrate that Dickens's characters are not mere automata, but creations of flesh and blood with distinctive individualities which cannot be squeezed into strait-jackets of conventions and dogmatic discipline. When the environment grows a dead weight, the spirit of man revolts.

The sordid coarseness and brutality of Jonas Chuzzlewit would have been unnatural if there had been nothing in his early education, his environment and the precepts before him to engender and develop the vices that make him so repugnant. So born, so bred, admired for that

which afterwards made him hateful, justified in his cradle in his treachery, cunning and avarice, he is the legitimate son of the father on whom the vices seem to recoil. The father's reaction to the vices of his son may be not mere poetical justice but a stern vindication of the eternal truth of which it is a brilliant exposition: "As you sow, so you reap."

From this brief mention of some Dickens's characters, it must be obvious that the most outstanding characteristic of his art is the harmonious blending of the realistic elements of life and nature with those of fancy and of fiction. Long before the advent of modern psychology so-called, Dickens was a profound psychologist. Like any other master artist he amply realized that human beings, like the tuning-fork, are capable of sympathetic vibration and response. Even in fiction people like to read of the anticipations and achievements of characters like themselves. Unless there is admixture of the realistic element, fiction *per se* is bound to be devoid of use. Dickens has suspended the didactic on the peg of the realistic in his work, and that it is precisely which has enhanced the beauty and appeal of his art.

But Dickens is not only the artist. He is also a vehement reformer. He asks us to face the truth, unpalatable as it may be, that most so-called disgraces of humanity are due to our own deeds of shame, which have peopled our prisons and overcrowded the colonies. Such monstrosities are due to feelings dulled and atrophied. Given neighbourly sympathy and mutual understanding, an earthly Paradise may be no idle dream but a concrete reality.

As an educational reformer, Dickens wants, side by side with factual instruction, the education of the whole personality without overemphasis on a particular aspect. The light from the torch which he holds aloft is bound to illumine many a dark corner of the educational cosmos of the present day. Not to create dwarfs, stunted specimens, but stalwarts with a full, rich unfoldment of the entire personality must, according to Dickens, be the aim of education. He would enter an emphatic protest against the modern craze for specialisation in education, which should rather aim at a trilateral development of intellect, emotion and will, constitutive of the whole personality. Therein lies the distinctive appeal of the art of Dickens.

M. A. RUCKMINI

# NEW BOOKS AND OLD

## MASTER AND DISCIPLE *

Ruskin is at present so much in eclipse that Professor Livingstone begins his lecture with a question. Is this, he asks, "a 'master-mind,' a permanent star in English literature, or a brilliant meteor that flashed across the sky? Has the thinker with such significance for the last generation any message for our own, or is he merely a great writer?" That he was a great writer few could deny, but, strangely enough, it is just this which has proved the barrier to appreciation of him today. He had, as Professor Livingstone points out, two distinct styles, the earlier one coloured and ample, the later one pungent and economical. The elaborate intricacy and ornateness of his earlier manner are not to the taste of our hurried and matter-of-fact age, while his later is suspect for its oratorical qualities.

But deeper than style there is another cause of dyspathy. Ruskin was a moralist and one who brought his moral convictions to bear upon two spheres of human activity, art and economics, in which the moralist is least welcome. There were plenty of people in his own day who were ready to agree with his overstatement that "Art is valuable or otherwise, only as it expresses the personality, activity and living perception of a good and great human soul." But when for the same reasons he later demonstrated that economists were not only mistaken but impractical, because they treated man as an animated machine, forgetting that he was a moral and spiritual being, he was generally denounced. Today, it would seem, he is equally unacceptable to the æsthete, the intellectual and the Marxist.

Yet, as Professor Livingstone shows, despite his tendency to extravagance and incidental fallacies, he was essentially right. For his moral conviction was never an acceptance of approved moral standards. It was rather a belief in "the pre-eminence of soul," of that integrating principle which, whether in a work of art, a person, or a society, should so govern the organism that no separate cell should live for itself alone, but each part should live for and in the whole. Or, more simply, as Professor Livingstone puts it,

> he conceived life as a system of which the sun is God; from whom man derives his light and in turn irradiates with it his own creations. He thought that the aim of civilization was to create good human beings, and, for that end, to make a world in which they can be good.

If such a faith and vision were needed to challenge the merchant outlook of the English middle-class of Ruskin's own day, they are even more relevant perhaps in our own age with its scientific and technical materialism. Ruskin may not have been a "master-mind." He was not a systematic thinker. But

* *Ruskin*. By R. W. LIVINGSTONE. Annual Lecture on a Master Mind. Henriette Hertz Trust of the British Academy, 1945. (Oxford University Press, London. 2s.)

*William Morris: Medievalist and Revolutionary*. By MARGARET R. GRENNAN. (King's Crown Press, New York, and Oxford University Press, London. $2.50 and 16s. 6d.)

he was a prophet as well as a great writer, one who foresaw the catastrophe towards which man was tending and who, now that the catastrophe has occurred, should find more and more to heed his passionate reminder that the tree of knowledge or of material increase is not of itself the tree of life.

Professor Livingstone's lecture is an excellent introduction to Miss Grennan's study of William Morris. For Ruskin, as Morris gratefully acknowledged, was his master. Of all the influences which affected him and helped to shape his artistic and social theories and their medieval expression, Ruskin's *Stones of Venice* was the greatest. In later life he said of it that "to some of us when we first read it now many years ago, it seemed to point out a new road on which the world would travel." Before he died, Morris was far less sure that the world would take that new road—on which the creative values of medievalism were reborn in a socialism that was true fellowship. He had begun to feel like Ruskin that a catastrophe must first come, and even almost to welcome the necessity. But how enviable were the hopes and dreams that he could still cherish and propagate through his most vigorous years! All his work was, in his own words, the "embodiment of dreams in one form or another." For his vision was a poet's in every aspect of life that he touched. But he was a very practical poet intent on translating the dream into fair and homely human fact. To achieve that involved an all-out war against his age, against its satanic industrialism, "the greatest disaster," as he called it, "that has ever happened to the race of men," with its greedy mechanistic exploitation of the manual worker. In this war, he had some doughty predecessors, as Miss Grennan shows, from Cobbett to Carlyle, but none who so intimately identified themselves with the social life and the living crafts of the Middle Ages as he.

Morris loved the medieval world so deeply, he saw it with his pictorial eye so vividly, that inevitably he idealised it a little. In seeing the best in it, he tended to overlook the worst. Yet he was far from uncritical and his own varied practice as a craftsman qualified him even better than Ruskin, to assess the innate virtue that flowered in its handiwork and social usage. He may, perhaps, have exaggerated in claiming, for example, that fourteenth-century Gothic was the most completely organic form of art the world has ever seen and in his Norse enthusiasm he may have minimised the brutality which co-existed with the staunch vigour and independence and fellowship which he so much admired. But essentially what he praised and re-imagined to kindle the imagination of a later time had existed and had most lamentably been lost in the sweated factories and commercial imperialism of Victorian England. First and last, his aim was to restore joy in labour and this led him from medievalism to socialism. The burden of Miss Grennan's book is to trace the relation between these two passions of his life.

Unlike Ruskin, Morris believed in equality. He recognised, of course, that men differed in capacity or desires or temperament. But he insisted on equality of condition. Ruskin was a solitary being, alone, as Miss Grennan remarks, in his thought as in his life. Morris loved the fellowship of work and play, though he, too, was in the

depths of his being curiously inaccessible. Yet humanly simple and generous as was his belief in equality, its foundations were uncertain, and it is here, perhaps, that his socialism was most vulnerable. Bernard Shaw called him the "Saint of Socialism," but he was a saint who conceived the kingdom of God as exclusively on earth and who in his absorption in the social virtues and activities overlooked those hidden realms of the spirit from which not only social unity flows but also those evils and perversities which destroy social happiness.

Morris recognised the essential part the Medieval Church played in the social sphere, but disregarded altogether the mystical and metaphysical heart of it. In his own age he saw a Church as degenerate in its faith and practice as the society of which it was a part. Reasonably enough, therefore, it found no place in the new order of life and society which he preached. Yet his religion of socialism, though it was never a mere political creed but a theory of life with an ethic and æsthetic of its own, lacked the transcendental sanctions which his beloved medieval society had possessed through its Church and Monastic orders. For this he offered no substitute. The happy folk of *News from Nowhere* are so perfectly and harmoniously at home on earth that they have no need of heavenly researches or moral disciplines. But, as Miss Grennan notes, "the account of the Great Change is less vividly conceived than the sections treating of the ideal society already realized." Indeed the Change is only pleasantly fancied. The obstacles in human nature are never faced.

Yet, granted this, we have only to measure Morris's socialism by contemporary communism with its materialistic outlook to see what truly human and religious virtue it possessed. Morris became a socialist first and read Marx afterwards and his social thinking was always related to the creative life. He repudiated the corrupt present only that he might restore the broken link between an organic past and an organic future. He recognised both historical determinism and human freedom and in the advent of "economic man" he read the disintegration of the modern world. In his last years he regretfully admitted that State Socialism might be the necessary transition between capitalism and the human brotherhood in which he believed. But he wished to avoid it, if possible, since it was likely to represent the machinery of socialism deprived of its spirit. If he could have lived to see State Communism in action, he would doubtless have repudiated it as vigorously as the industrialised slavery of his own day.

Yet in the ruin of European civilisation he would have seen, too, an opportunity for the emergence of that real decentralised socialism of which he dreamed, in which nations, as we now know them, will cease to exist, and society, "conscious of the wish to keep life simple," will willingly sacrifice some mechanical gains for a greater return in humanity. Morris may have underestimated the inner change from which the outer must come. He may have passed too lightly over means in picturing the end that his heart and hands desired. But the life he saw and so vividly painted in his verse and prose is truly a good life because it is qualitatively good, as true art is which makes work happy and rest fruitful.

In an age that reckons by mere quantity and mass, whether its economics are capitalist or communist, in which the fatal schism between art and daily life still persists, Morris's vision that sprang out of his knowlege of the past, his concern for the present, and his "hope for the days to be" is not out of date. And it has a warm human appeal which Ruskin's lacks. Miss Grennan's study of him is scholarly and justly appreciative, whether she is writing of the prophet, the craftsman, the socialist or the romancer. His sturdy figure comes to life again in her pages as the champion of those poetic and personal values which have determined the really human and the fruitfully practical in every civilisation which has not sold its spiritual birthright for a mess of mammon.

HUGH I'A. FAUSSET

## THE UNITY AND ORDER OF NATURE *

The occasion for the writing of St. Augustine's *City of God* was the dramatic end of an era, the fall and sack of the city of Rome in A. D. 410. The Roman power had been everywhere weakening, and in the year 408 Alaric besieged Rome itself. The Goths poured through the gates of this noblest city in the world in a relentless flood. Death and violation and the terrible savageries of the barbarian Gothic hordes, the looting of temples, palaces, shops, houses, the burning and despoiling went on day after day.

That tragic fall of the city which for seven hundred years had dominated civilization created consternation throughout the known world. Jerome, the famous scholar, hundreds of miles away in his cell in Bethlehem, voiced the feelings of all men when he cried, "My tongue cleaves to the roof of my mouth and sobs choke my utterance to think that the city is captive which led captive the whole world." Though in their hearts men knew that the Roman Empire was breaking, always something had happened to save the city itself—a last-moment victory, or even a shameful buying off of the enemy. But now it had happened, and neither Roman skill of arms nor barbarian leader fighting for her, nor bribery, nor intervention by Emperor or Pope had saved a situation which for long had been degenerating. What was the cause of this decay, what was the malady afflicting the Empire? This burning question provided a rallying point for Paganism. It was Christianity, came the answer. The new religion with its doctrines of love and forgiveness was weakening the courage which had made Rome mistress of the world when the citizens thronged the temple of Mars. A new wave of Paganism was formed under the influence of this fear, the greatest wave since the Emperor Julian had issued his edicts against the Christian faith sixty years before.

The tide of this anti-Christian reaction swept across Africa to the city of Hippo where a certain learned bishop called Augustine faced it, and answered it. His famous answer is known as

* *The City of God.* By SAINT AUGUSTINE. In two volumes. (Everyman's Library, Nos. 982 and 983, J. M. Dent and Sons, Ltd., London. Each volume 3s. 6d.)

*The City of God.* It originated in a reply to a Christian tribune who had appealed to Augustine for ammunition to take up the challenge of a Pagan teacher called Volusianus who had enquired how the doctrine of non-resistance could be harmonised with the successful rule of Empire. Augustine turned his letter into a book, and working on it for fourteen years, produced a volume of twenty-two books.

I noted that *The City of God* was described the other day as " the greatest prose epic that has ever been written." Strong words. But somewhat typical of the kind of thing that it is thought proper to say about the book. Readers would be well-advised to be on their guard against such praise. The book had a powerful influence, and perhaps was indeed the most influential apologia ever penned. But as literature it cannot fairly be said to be readable. And since its work is done it is sufficient to know its gist. It began with a complete refutation of the old pagan creeds and of all heresies; it became a history explaining the course of events; it contained a moral code for men and states; it included an encyclopædia of theories of antiquity as weighed against the truths of Christianity; it was a storehouse of theological dogmatism and heretical exposure. Throughout, the style is even more turgid and repetitive than that of the Hebrew prophets. But that did not matter, for it was new wine. In place of the Roman civic virtues it demanded love; against the organisation of a great Empire in this world which had been the Roman ideal, it urged abandonment of this world; against the simple division between Romans and Barbarians it put the internationalism of Christianity; against the vast social divisions it set the new value that even the slave could be free. It is claimed by scholars that *The City of God* established its interpretation in the minds of men for more than a thousand years. That is enough fame for any book, and it is unnecessary to pretend that it is also an epic in the sense that the *Gita* is.

Nevertheless the modern reader will find a central core in Augustine's metaphysic that is completely sympathetic to him. Augustine believed in the Unity and Order of Nature, in what he called " the universal peace " holding creation together. Hang a person upside down, he said, and watch what happens. It is a position contrary to the order, the natural law, the peace of that body. This confusion will disturb the flesh and be troublesome to it, and the soul may well leave the body owing to these troubles. Then what results? The body presses towards the earth: " the very weight seems to demand a place of rest." Imagine the body left alone day after day, either hanging in the air or buried in the earth. Order, natural law, peace, all return. The body dissolves into the earth and into the air. " It is assimilated into the elements of the Universe; moment by moment, particle by particle, it passes into their peace; but nothing is in any wise derogated thereby from the laws of that Highest and Ordaining Creator by whom the peace of the world is administered. " Such a passage strikes kindly and surprisingly upon the modern ear, combining as it does the scientist's conception of the indestructibility of matter and the rule of return with Wordsworth's sense of the Divine Power that " keeps the stars from

wrong," and through whom "the most ancient heavens are fresh and strong."

But such a concept is by no means pleasing to your thoroughgoing theologian. Hence it is not surprising to learn from Ernest Barker (from whose Introduction to this edition I have quoted his translation of the above sentences of St. Augustine, a translation easier on the ear than the Elizabethan), that Harnack declared that "the history of the Church doctrines in the West is a much disguised struggle against Augustinianism." We are not perturbed at this. Today we are more interested in the Creator's Order than in Man's theology, and if we are Augustinians at all it is because of the very elements that estranged the Nominalists.

JOHN STEWART COLLIS

## A MEDIEVAL CHINESE VERGIL*

This idyllic poem in 60 eight-line stanzas, equally divided under the headings of Spring, Late Spring, Summer, Autumn and Winter, gives a charming picture of life in a rural district near Soochow some eight centuries ago. Both in subject and treatment, it invites comparison with the Georgics of Vergil composed more than a thousand years earlier, due allowance being made for the difference of local products: for of course rice-growing and silkworm cultivation must here largely take the place of "tilth and vineyard, hive and horse and herd." And the heroic couplets into which the poem has been turned would recall Dryden's translation of the Georgics even more strongly if Mr. Bullett had been as punctilious as Dryden in his adherence to metre and rhyme. As it is, the length of his lines is apt to vary somewhat capriciously; he is often content with such distant approximations to rhyme as *jade* and *bud*, and in two of his stanzas there are actually no full rhymes at all. What is lost, however, in smoothness and musical rhythm has probably been gained in freedom and vivacity of expression. Certainly these verses display a poetic gift of no mean order.

Another point which has to be considered is the degree of fidelity with which the Chinese original is here represented. Mr. Bullett does not himself read Chinese, and we learn from his preface that the well-known scholar Mr. C. Tsui helped by supplying him with a literal equivalent of each word Evidently the work has been conscientiously done, in so far as the Chinese text contains very little that does not appear in the translation. On the other hand, there is quite a lot in the English that is not to be found in the Chinese. Mr. Bullett tells us that he has rendered "each long Chinese line in two not so long English ones"; but in fact, whereas the Chinese line contains only seven words or syllables, there are, on an average, considerably more than seven words in each of Mr. Bullett's. The truth is that nothing like the terse simplicity of Chinese poetry can be successfully reproduced by any translator. In order to make

* *The Golden Year of Fan Cheng-ta.* A Chinese Rural Sequence rendered into English verse by GERALD BULLETT, with notes and calligraphic decorations by TSUI CHI. (University Press, Cambridge. 5s.)

a readable version, then, Mr. Bullett has been constrained to draw freely on his own imagination. Take as an example stanza 15, in which I have italicized what is not to be found, or even implied in the original:—

> Butterflies, *sauntering lazily here and there.*
> Enter the vegetable flowers pair by pair.
> *I bathe in the golden stream* of the long day,
> *Having in mind* no guest will come my way.
> *But hark!* a bark! And from over the bamboo fence
> *There's a sudden scatter of silly fugitive* hens!
> *I spend no time wondering who it can be:*
> A merchant come to buy my leaves of tea.

"Sauntering lazily," by the way, hardly suggests the rapid fluttering of a butterfly's wings. A really close translation of the stanza would run as follows:—

> Pairs of butterflies enter the rape flowers.
> During the long day no guest arrives at the homestead.
> A fowl flies over the bamboo fence, a dog barks at the door-hole,
> So I know that a trader has come to buy tea.

But unfortunately this is not poetry.

Besides furnishing the translation, Mr. Tsui has contributed a number of interesting notes in which various allusions are traced to their source, legends are recounted, and old customs are described. In Stanza 38, *ch'ido hsi* does not mean "the Night of Begging Good Luck," but the night on which girls pray for *skill* (in needlework). The second half of this stanza is also rather badly muddled in the translation. The "calligraphic decorations" with which Mr. Tsui is credited on the title-page consist of the title itself and the first line of each of the five sections of the poem, all written in elegant Chinese characters.

LIONEL GILES

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# MUSLIM STATESMANSHIP *

A partial edition of this work was first published in German in Bonn-Leipzig-Berlin in 1935; a complete English version appeared serially in *Islamic Culture* in 1941-42. The present is a revised edition.

The author, a member of the Faculty of Law of the Osmania University of Hyderabad (Deccan), aims to bring into relief the picture of another system of international law, which had served the requirements of another world culture, Islam's. Modesty constrains him to disclaim that his treatise would "meet all the requirements of the foreign and military departments of a modern Islamic state. "It is not a blue-print," he says, "it is a draft sketch."

"International law" is explained as "rules of the conduct of States in their mutual dealings." The objects and aims of Muslim international law, its sources (*e. g.*, the Quran, Sunna, the practice of rulers and the opinions of Muslim jurists, and treaties) are briefly examined. Reference is also made to international Muslim conferences, and to works of European authors (not merely English).

One of the author's theses is that the Quranic insistence on the brotherhood of man—"all being created from a single soul" (citing *Quran* IV. 1, XLIX. 13, VI. 99, VII. 189, XXXIX. 6, II. 213, etc.) makes Islam an internationalizing institution.

The history of international law

* *The Muslim Conduct of State.* By MUHAMMAD HAMID-ULLAH. (Sh. Muhammad Ashraf, Kashmiri Bazar, Lahore. Rs. 12/-)

before Islam, the ethical basis of Muslim law, the State's rights over land, the open sea, and enemy property, the modes of acquiring territory, treatment of non-Muslim subjects and hostile aliens by Muslim rulers, diplomacy, war, apostasy, rebellion, prisoners of war, slaves and neutrality are amongst the many topics dealt with.

The book is completely documented. Thus the principle that "party and judge cannot be in one and the same person" (or, as English lawyers put it, no man can be judge in his own matter) is supported by Sarakhsiy's *Mabsut* XVI. 73, that this principle applies even to the Khalif, with many precedents in which the first four Khalifs were individually concerned, followed by others referring to succeeding Khalifs. In the time of the Prophet women took part in battles as nurses, as transporters of the dead and wounded, as cooks, guards of stores, water-carriers, general servants and grave-diggers, and even as actual combatants. These statements are supported by no less than 28 citations under 17 separate heads.

A translation of the treaty between the Prophet and Suhail ibn 'Amr is particularly noteworthy.

Instructions to commanders by the Prophet and the Khalifs and bibliographies form the subjects of two appendices.

The work furnishes an erudite illustration of Islam as a complete code for the guidance of all human beings in all conditions of life: the ruler, no less than his poorest subject. When, however, in the complicated conditions of modern life, a rule of thumb has to be derived from religious and ethical teachings, they are liable to be interpreted so as to serve the particular need of the ruler whose conduct ought to be governed by those teachings and there is no sanction, unless faith supplies it.

FAIZ B. TYABJI

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*The Nyāyakusumāñjali of Udayanācārya*: A Presentation of Theistic Doctrines according to the Nyaya System of Philosophy. Vol. I—Books 1 and 2. Translated into English by Swami RAVI TIRTHA. (Adyar Library Series No. 53. Rs. 4/-)

The *Nyāyakusumāñjali* of Udayanācārya (A. D. 984) in five books called *stabakas* (bunches,) is the first systematic attempt of the Nyāya School to prove the existence of God. It seeks to counteract the atheistic doctrine of the Buddhists; it also is a reply to the Mīmāṁsakas, who, though belonging to one of the six orthodox systems of philosophy, attached paramount importance to Sacrifices and allowed no room for God as the Creator or the regulator of the moral order in the world. Though this work of Udayana is one of the most outstanding, it is also one of the most difficult to understand, even with the aid of commentaries; and there is not available yet a critical edition with commentaries Therefore one cannot but express deep admiration for the able manner in which the translator has executed his task. It is a faithful rendering of the original and quite readable. Pandit Gopinath Kaviraja had begun the translation of this work in 1923 (Sarasvati Bhavana Studies, Vol. 2, 159-191), but hs seems to have soon abandoned the attempt. The Introduction gives a succinct and able gist of the contents of the five books.

N. A. GORE

*The Secret Dream: An Essay on Britain, America and Russia.* By J. B. PRIESTLEY. (Turnstile Press, 10, Great Turnstile, London W. C. 1. 2s.)

The spirit of Mr. Priestley has often been compared to the spirit of Dickens, and rightly, because in such novels as *The Good Companions* and *Let the People Sing*, and lately again in his post-war story of demobilized soldiers, *Three Men in New Suits*, he has proved himself the interpreter of the plain man and woman of England, sympathizing with their joys, indignant over their wrongs. But he has followed in the steps of Dickens in this also, that he has allowed his love of humanity to carry him out of the fields of imaginative creation into the world of social and political criticism; the story-teller becomes the practical man.

In the gravest hour of the late War, for England, Mr. Priestley's voice on the radio became the very voice of the nation, and now in his new pamphlet, based itself upon broadcasts, he outlines his dream of the new world, urging the three great Powers to understand each other and to realize that their qualities are complementary, England standing for liberty, America for equality, Russia for fraternity. There is inevitably a touch of artificiality in fitting three great nations thus into the frame of an ancient slogan; but on the other hand the concepts "liberty, equality, fraternity" are so wide that they are almost bound to fit somewhere.

The equation of England with "liberty" is the most satisfying, and it is the most convincingly worked out, because Mr. Priestley understands the soul of England better than that of any other country. He agrees with the brilliant Latin-American philosopher, George Santayana, that "what governs the Englishman is his inner atmosphere, the weather in his soul," and he does not fear that a Socialist régime in this country will ever be allowed to take a shape that will deprive the Englishman of his right to be the steersman of his own life. But he is alarmed by signs of frustration, of "a thinning out of that inner atmosphere... and a growing confusion about the quality of life we are supposed to love," and begs his fellow-countrymen to

> heighten and colour the day's task by proclaiming great noble aims, and... not creep forwards towards some dreary bit of security, like so many spiritless would-be pensioners.

That is excellent; Mr. Priestley's summing up of the American spirit is rather less satisfying. Certainly he is right in emphasizing the American passion for equality and showing how it has arisen from the "frontier" spirit and the infinite possibilities of personal enterprise in that mighty continent. But are Americans any less devoted to "liberty" than the English? One may doubt it; indeed they are even more fiercely resentful of controls and dictations. The unbridled powers of rich men in America are the abuse of extreme liberty rather than a design to curtail freedom.

But perhaps the chief interest (at any rate in England) will attach to Mr. Priestley's analysis of Russia and her dream of "Fraternity." It is not surprising when he tells us that he is "an author who happens to be popular there." So is Dickens; and with a people who take to their hearts Priestley and Dickens the English must feel a profound affinity. When Mr. Priestley

tells us of "the atmosphere of simplicity, warmth, genuine interest and affection" which he met with among the Russian people nobody will feel the least sceptical. But he is not content with that. He does not wish anybody to make a distinction between the Russian nation and their Government. Such a distinction "overlooks the inconvenient fact that Bolshevism itself is very Russian, that the Russian Revolution was made in Russia by Russians." In Mr. Priestley's view, if "the whole rich warm stream of fraternal feeling" has "had to be covered over, thickly camouflaged, kept a secret," it is largely the fault of the Western world for its hostile attitude towards the Revolution. To discuss the justice of that would be to diverge from the *Aryan Path* into the thorny track of politics; let us simply note Mr. Priestley's conviction that if the West will show "friendliness and an affectionate interest," then Russia "will respond, indeed *must* respond." As an eminent Scottish philosopher has recently said, "Hope also is a virtue."

D. L. MURRAY

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*Sword of Gold: A Life of Mahatma Gandhi.* BY ROY WALKER. (Indian Independence Union, 52, Lancaster Gate, London, W. 2. 7*s.* 6*d.*)

The title of this book has been well chosen, as the author has not been concerned so much with merely giving us the life story of Gandhiji as with portraying him as the wielder of the weapon of non-violence. The chief interest therefore is in this weapon, how it came to be thought of, fashioned and used in the early stages in South Africa, and how its use was extended on a nation-wide scale in India and with what effect. The author is undoubtedly an admirer of Gandhiji and his method of non-violence; but he does not write as a sycophant or a fanatic. On the other hand, his style is objective and dispassionate. He writes simply and with ease, and in a manner to hold the interest of the reader throughout.

Gandhiji has seemed to many an enigma and a mystery. That is because they judge him purely on the political level, and do not see that he is essentially a man of religion, pledged to truth and non-violence. What appear to them as grave political blunders arise precisely from the fact that he is not out for political strategy at all. For him man's life with fellowman is an arena wherein the weapon of non-violence must be tried, as it has never been so far. He is more concerned with this weapon than with gaining freedom for India. So even if it means political disaster, he puts an end to a Civil Disobedience Movement, much to the consternation of his political colleagues, if it has departed from non-violence. In giving us a life of Gandhiji from the angle of non-violence, the author has fixed on the clue which solves many a riddle associated with him. The book will therefore be found valuable for gaining a correct understanding of Gandhiji and his many "inconsistencies." It deals with events in his life till May 1944, when he was released.

BHARATAN KUMARAPPA

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*Life of Dayanand Saraswati.* By HAR BILAS SARDA. (Vedic. Pustaklaya, Kaiserganj, Ajmer. Rs. 12/or 21s.)

The only reliable source of information about Dayanand Saraswati's early life is the short autobiographical account published by Madame H. P. Blavatsky in the very first volume of her magazine, *The Theosophist,* and quoted here. Information about some later years is completely missing, but Shri Sarda has out-Boswelled Boswell in the inclusiveness of his sweep of the material available. Incident is piled bewilderingly upon incident, with considerable repetition and overlapping, and the account is not quite free from contradictions. But through them all strides Swami Dayanand, patriot and reformer, a Hercules in body and in intellect.

Dayanand was the pupil of the blind Sannyasin Virjanand Saraswati, whom Romain Rolland called "a learned man, a terrible man," so implacable was he in his condemnation of weakness and his hatred of superstition. He had vowed Dayanand to a lifetime of labour to re-establish the Vedic religion, and Dayanand kept his vow. He went up and down the land, calling on the people to realise the greatness of their country, to stand on their own feet and to work out their own salvation. Swami Dayanand had been at one time an Advaitist and the God defined in the basic principles of his Aryasamaj could easily be taken for the impersonal Absolute. Though he later preached a personal God, he was always strong in his condemnation of idol worship. He mercilessly discomfited opponents unable to produce Vedic authority for the practice. Fearlessly also he denounced the other evils, social and religious, which were emasculating modern India—child marriage, untouchability, the idea that caste was determined by birth instead of by conduct, immorality in high places, astrology, meaningless ceremonies, animal sacrifice and purdah, though he insisted that woman's place was in the home. On the positive side he preached return to the Vedic faith; physical well-being; education for all; economic and social reforms, including widow remarriage; cow protection; a common language, and even punctuality, declaring that one reason for the unhappy state of things in India was that people did not know the value of time. He would begin a lecture on time, even if not more than two had yet come. So outspoken and uncompromising a reformer naturally had countless enemies. He met attackers boldly, but succumbed in 1883 to poison, at the age of fifty-nine.

The book has a voluminous introduction besides four parts dealing respectively with the life, the works and the teachings of Swami Dayanand and with "Religions and Sects in India." The last is in part highly controversial. The book would have profited by its omission. Shri Sarda revives the charges against Madame Blavatsky and Colonel Olcott which were answered fully over a year before Swami Dayanand's death, in the Supplement to *The Theosophist* for July 1882. Shri Sarda's attempted rebuttal is late and unconvincing.

There will be many to question some of the exalted claims made by Shri Sarda for his hero, none who will deny his power or his achievement in awakening his countrymen.

E. M. HOUGH

*Rationalism in Education and Life.* Papers Read at the First Annual Conference of the Rationalist Press Association. (C. A. WATTS and Co., LTD., LONDON. *2s. 6d.*)

The Rationalist Press Association organized a Conference in the summer of 1945 at Wadham College, Oxford, and this book gives a full report of the extremely helpful and stimulating lectures then delivered. The presidential address, by Sir John Hammerton, is outspoken, and he is up to the minute in his references to our conceptions of God and the atom. He goes on to discuss the general ideas of God as held by different eminent prelates, and says,

> One thing is beyond dispute; the idea of God present in the mind of the Bishop of Birmingham...can have little resemblance to that in the minds of the Deans of Canterbury and Salisbury.

He adds that this is all to the good and indicates that church leaders are, at least, thinking men. Another most important point, particularly for all of us who are eager for toleration and true education, is that he pleads for a greater preparation of young minds, by the study of history, for the settling of their religious doubts.

The paper on "Ethics and the Child" by Kenneth Urwin is perhaps the most helpful for parents and teachers and suggests a course of study that would be helpful for adults as well as children, in learning about the great religions and moral systems of the world (this covering Eastern as well as Western systems).

Prof. Sargant Florence deals with Rationalism in University Education, while other eminent men discuss "The Birth of God in the Brain of the Social Animal," "The Place of Christianity in History," "Science and Cultural Values," "Philosophy and Religion" and so on.

What is, perhaps, of some importance to us all at the present time, is the fact pointed out by Mr. Urwin, that people are less open to influence by a morality enforced solely by religion. This is particularly true of England, which is in a state of transition. Many people who have withdrawn from the Christian Church have not found any stable moral code with which to replace the old, religious-moral grounding. In fact they have, as it were, thrown out the baby with the bath-water. The Rationalists agree that they must do their best to give the country a set of decent moral standards, but this is still difficult as so many avenues of approach, (including the radio) are closed to them.

It is impossible to do justice to a book so filled with matters of urgency, in a short review. I can only recommend it as truly worth while and very readable.

ELIZABETH CROSS

*Our Relation to the Absolute : A Study in True Psychology.* By SWAMI ABHEDANANDA. (Abhedananda Memorial Series No. 2, Ramakrishna Vedanta Math, 19 B, Raja Rajkrishna Street, Calcutta. Rs. 6/-)

This book, a collection of papers which have little connection with each other, is supposed to be a study in true psychology. But, beyond certain dogmatic statements which few Western psychologists would ever accept as true, there is nothing in it that can be said to throw any light upon a psychological problem. We might have expected from a publication of the Ramakrishna Vedanta Math a clear and illuminating presentation of the Vedantic standpoint on this all-important subject. Unfortunately there is nothing in the book that is either new, original or illuminating. Rather, we get the impression that the writer has no clear idea of Vedanta or even of his own stand-point. He appears to accept the Advaitic solution, but gives an interpretation of it which is both superficial and misleading. To the question whether it is necessary for the Absolute to manifest Itself constantly by means of material phenomena, he answers :—

> Yes, the Absolute constantly exists and manifests in some form or other. It is a part of its nature. There is no question of necessity or forcing its nature. If this manifestation stops...there would be manifestation in some other planet.

In another place he says :—

> The Absolute projects out of Its own body the first-born Lord or *Isvara*, projects this Cosmic Consciousness, or the Cosmic Ego, which becomes the Creator, the *prime-mover* of evolution. And matter again comes out of the same Absolute.

The writer, speaking to Western audiences, is afraid to speak of maya or the power of illusion. He is anxious to show that nothing is illusory to us, although it might be so in the end. He therefore traces all phenomena, material and mental, back to the Absolute, and dispenses altogether with the vital notion of Maya in Advait Vedanta. It is a misrepresentation greatly to be deplored.

On the central question of our relation to the Absolute, Swami Abhedananda's solution is half-hearted and halting. It is intelligible that we, as individuals, remain individuals to the end,—the view accepted by the dualists. It is also intelligible that there is only one real entity called Brahman or the Absolute, and that we, as individuals, are merely adjectives of this one all-encompassing reality, which is the position of qualified monism. Lastly, it is intelligible that the Absolute is unqualified pure being, intelligent and blissful, and that we, as individuals, do not really exist in the Absolute, but only appear illusorily to do so. This is the position of non-dualistic Vedanta. The writer of the book, however, does not seem to accept whole-heartedly any of these well-known interpretations of Vedantic thought. After giving us the specious instance of the relation of bubbles and waves to the ocean, he says, " Our existence is a part of the Infinite Existence. Our life-force is a part of the Infinite Life-force. " If we are a part of the Absolute, we cannot be wholly unreal or illusory; neither can the Absolute be really partless. Does the Swami then accept qualified non-dualism ? But, no. He says, the individual is one with the Absolute. After exulting in oneness in the true Advaitic spirit, he says :—

> Oneness is the relation of the true seeker after the Absolute with the Absolute. When we have become *one* with the Absolute there

is no *other* relation that can be higher than that.

Oneness cannot be a relation between two distinct entities. It can only be a relation when one of the terms, taken to be distinct, is found to be in reality non-distinct from and in illusory identity with the other term. In short, we cannot be a part of the Absolute. Either we are the Absolute in our true nature, and our individuality and separateness are only illusory; or, alternatively, we are individuals related to other individuals, with nothing that can be called the Absolute. Swami Abhedananda goes so far astray from his real position as to make this statement, common to Western idealists, but foreign to the best interpretation of Vedantic thought:—

> A little animalcule that is living under your feet has its place....Each one has its place and purpose, only we do not realize that purpose because we see only the surface.

We do not think that the writer has done justice to the subject and the whole presentation suffers from irrelevance and looseness of expression.

G. R. MALKANI

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*Poems: Past and Present.* By SRI AUROBINDO. (Sri Aurobindo Ashram, Pondicherry). This slender sheaf of poems of the cloister is carved like "the new life's doors...in silver light." They bid us rise from the

> ...confusion
> Of desires that strive and cry,
> Some forbidden, some achieving
> Anguish after ecstasy

to scale

> ...the last tremendous brow
> And the great rock that none has trod:
> A step, and all is sky and God.

Sri Aurobindo contrasts memorably "the little troubled life-god within," with "his tiger-stripes of virtue and sin," and the "still soul" which these veil, the "blind, indwelling deity." The poet is serene in his assurance that

> Even in rags I am a god;
> Fallen, I am divine;
> High I triumph when down-trod,
> Long I live when slain.

Of the three earlier poems only one, "Hell and Heaven," touches the height—and the depth—of some of the later five, with their mystic cry

> Out, out with the mind and its candle flares,
> Light, light the suns that never die.

E. M. H.

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*Sudden Retrospect and Other Poems.* By GOPAL N. NILAVER. (Author, c/o Hosali Press, 1-A, South Parade, Bangalore. Rs. 3/-).

Here is authentic poetry, some of it richly satisfying, nearly all of it above the Indo-Anglian average. Shri Nilaver is sensitive to Nature's moods, always high-minded. What his poetry misses in intensity of feeling it gains in dignity and calm. He is graceful in concept and expression and almost completely at his ease in the English medium, though free-verse suits his Muse better than the conventional poetic forms. The little book is beautifully printed.

E. M. H.

# ENDS AND SAYINGS

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

Having come to power, the leaders of the Indian National Congress are busy introducing reform legislation while carrying on the administration of the country from day to day.* In the different provinces, like Bombay and Madras, good reforms in the Excise, Judicial, Educational, and other departments are being planned. At the Centre, under the able guidance of Pandit Jawaharlal Nehru, great work is being done. The whole-hearted support given to him and his colleagues by the present Viceroy and the Commander-in-Chief is in line with the best British traditions. While the reconciliation, leading to abiding friendship, in the recently broken ties between Hindu and Muslim brothers is on the way, the Congress leaders are experiencing in this country expressions of world forces where lawlessness and license are showing their ugly heads under the name of liberty.

Gandhiji, the guide, philosopher and friend of the Indian National Congress, has had to strike warning notes which have a wider application than to the specific cases about which he writes. In his *Harijan* for 6th October, writing about "The Rights of Harijans," he says:—

> Man is master as far as performance of his duty is concerned and I hold that his rights really spring from duties properly performed. Such rights alone are befitting as also lasting. If every non-Harijan who had ability was able to exercise his rights, society would be disrupted. Performance of duty is open to every one. The field of service is immense. Few can become masters and he fails who seeks to become master. I know, however, that people do not act as I have suggested. Hence there is a general scramble for power. And many are turned away disappointed. Holding the views I do, I have tried to act on them for the last fifty years. I am uninterested in the unbecoming struggle for power. My sole advice to Harijans is that they should think only in terms of their duties and rights will follow as surely as day follows night.

Again, answering a question about wrangling and corruption, Gandhiji states:—

> There can be no room for wrangles, when service is the ideal. Congressmen should realize that only a few can become leaders, the goal for all Congressmen to set before themselves can only be to qualify as true servants of the nation. An institution that suffers from a plethora of leaders is surely in a bad way. For instance, if every Khudai Khidmatgar aspired to become the chief, it would make the life of Badshah Khan hell besides disrupting the Khudai Khidmatgar organization itself.

Many Indians who call themselves followers of Gandhiji break the principles of his philosophy and bring him discredit. He is being charged with the responsibility for lawlessness because of the blunders committed, say, in Bihar. He writes:—

* These notes were written on the 9th of October. Since then further developments have taken place on which we add a paragraph at the close.—ED.

I have even heard the argument that I am largely responsible for the prevailing lawlessness, not only in Bihar, but throughout India.

Of course, the charge is untrue but his words have a meaning and a message not only for Bihar but for license-mongers everywhere. He adds:—

I have purposely entered upon what appears to be a personal note, not at all in self-defence, but in order to drive the point home that what is said to be going on in Bihar is administration of rank poison. That way lies not self-rule but licentiousness, not independence but helpless dependence, not life but suicide.

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A false philosophy of Liberty, Equality, Fraternity, and of man's spiritual dignity and material possessions has intoxicated many young and immature minds everywhere, including our country of India, where people ought to know better. But Indians must make themselves familiar with the real teachings of Reincarnation and Karma in a thoroughgoing manner. Writes Gandhiji:—

I do not believe in dead uniformity. "All men are born equal and free" is not Nature's law in the literal sense. All men are not born equal in intellect, for instance, but the doctrine of equality will be vindicated if those who have superior intellect will use it not for self-advancement at the expense of others, but for the service of those who are less favoured in that respect than they.

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One stupendous world reform is likely to come out of India, inspired by the ethical ideas of Gandhiji which are as ancient as they are true. That reform is in connection with the weakness of democracy where the majority vote is supposed to rule and election results are taken to be an infallible index of the people's views. The voice of the people is not the voice of God in modern democracies. The voice of God is often a cry in the wilderness of the politician's democracy. Gandhiji had to give up his membership in the Indian National Congress because, though his voice is always heard, it is not uniformly heeded. The country's government needs stimulation but not from an opposition. What is needed, not only in India but everywhere, is a moral energisation from the united efforts of a few noble-hearted minds contributing each its quota round a table where none are for the party, not even for the national state, but all primarily for the good of humanity. The masses need to be educated into discipline so that mobocracy cannot rear its ugly head. The masses can be led by the few real leaders of the people, assisted by the disciplined class of the educated—the link between the seeing leaders and the led. The cultured intellects alone can lead the masses with the aid of the middle class. In the moral and social order, as in the economic, the middle class will prove itself the backbone of the body politic.

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In our editorial for August 1940, under the caption "The Enduring France," we commented upon the surrender of the French Army to the advancing Germans. We voiced our sympathy as our hope in the endeavour, courage and sacrifice, more powerful than bombs and tanks, evinced by the French nation. We wrote: "They will rise superior to the mortal death which guns have temporarily brought about." We added:—

Through the valley of humiliation the great people, the creators and upholders *par excellence* of Occidental culture, have now to pass. Though geographically France has been sacrificed, culturally no soldier has con-

quered or can conquer her, no dictator has murdered or can murder her. Their eleventh-century poet, Guillaume de Poitiers, has a message with inspiration for today:—

There are who hold my folly great
Because with little hope I wait:
But one old saw doth animate
And me assure:
Their hearts are high, their might is great
Who will endure.

In this era the light of culture burns dim everywhere: it is almost smoked out by the forces of barbarism which are at play. France is enveloped in them. In Paris, the Capital of Culture, however, there are signs manifesting which encourage the lovers of wisdom, virtue and beauty. On the literary renaissance there is no room to expatiate; something very tangible and promising has emerged and is already making history. We can only chronicle some acts of social uplift, which the French Government, even under the disadvantage of the strife of party-politics, has been able to perform. For example, Reuter reported on the 8th October from Paris that the law closing the brothels passed last April by the French Constituent Assembly became effective at midnight on Sunday the 6th October. This law makes organised prostitution illegal. Last April

the French Constituent Assembly approved unanimously a bill suppressing prostitution in metropolitan France and increasing efforts to wipe out white slavery.

The new law—proposed by the Cabinet and drawn up by the Assembly's Commission for Family, Population and Public Health—called for closing all houses of prostitution within from one to six months, according to the size of the cities. Towns of fewer than 5,000 inhabitants had to close their institutions within one month.

The old French system of licensing prostitutes is abolished and stiff penalties are set up.

All registers of prostitutes were ordered destroyed immediately and special establishments for the voluntary "re-education and social re-classment" of the women were ordered set up.

Thus at last this open sore has been closed by the action of the long outraged conscience of the French people through the instrumentality of the new legislature. This particular blot on civilised communities has thus received an open condemnation in one of its most prominent strongholds, which cannot but have salutary effects. No longer will it be possible for the individual to screen himself behind the pretext that, after all, the practice has the sanction of the laws of the country.

Is there a lover of womanhood and a true high standard of living who will not rejoice at this? The abolition of a corrupting institution which made the name of France, and especially of Paris, so notorious is a great step in the right direction and augurs well for the new social order which all lovers of humanity are looking for.

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Next, who has not heard of the evils of the prison colony on Devil's Island? Also last April, *The New York Times* reported this:—

Devil's Island, nemesis of France's hardened criminals for a century, will succumb in the next three years to a mild-mannered Salvation Army major with orders from the French Government to liquidate the prison colony that became a synonym for penological hell.

The major, Charles A. Pean, who flew here on Tuesday from Paris on his way to French Guiana, disclosed his plans for the liquidation in an interview yesterday....

The penal colony was founded in 1852, when the first convoy of prisoners arrived, though it was not until 1854 that Napoleon III struck off an edict legalizing their shipment there....

The settlement grew crowded with additional arrivals, there was no market in which

to sell limited crops, men stopped working and plied their old criminal pursuits. The authorities then installed compounds, dungeons and an infamous régime of cruelty. Major Pean will fly to Guiana in the next few days to bring salvation to the last survivors of that régime.

Thus France is once again beginning to lead the way in Europe to a life based on high ideals rooted in Culture. Her mellowing influence will go a great way in harmonising the discords of the rest of Europe.

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The era of internationalism is opening. Our firmament has some signs of good omen. When nationalists and politicians are manœuvring and quarrelling for selfish gains men of insight are busy constructing avenues which alone can be used for advancing the cause of global peace. The cry of one world or none may not mean very much to the debating diplomats, but it has awakened some to seek ways and means to correct international action. Thus the project to focus attention on the truth that different racial and nationalistic cultures are of value to all humanity.

We welcome the project of a series of international journals initiated by Dr. Stan Dotremont, of the Royal Academy of Belgium, of the Academy of French Literature and Language and of the International Academy of the Hague. These journals will deal with literature, theatre, music, etc. from an international view-point and bring together contributions from the front rank thinkers of different countries.

We translate the following from a circular received :—

To-day great human problems rest on an international or universal plan.

Yet, there is, properly speaking, on international press endeavouring to extract and to serve the highest "common good" of the entire human family; the men of different nations of the world, united by powerful and new solidarities do not know or understand each other well; they can hardly grasp the meaning of events and the new duties, individual, family and national, imposed by a fresh expansion of historical formations.

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A great tragedy has taken place in East Bengal for which the I. N. C. Working Committee is rightly holding the Muslim League and its Bengal Government responsible. It also is of opinion that the British Governor of Bengal and the Governor General of India have failed in their respective duties to the people of the country. Feelings have been running high and the constructive work of the Interim Government is seriously threatened. Peace between the two communities, as well as between the ministers and the Viceroy, must be maintained if real progress is to be achieved. The work which has unified India should not be wasted. One indivisible India alone will guarantee the Country's real progress as well as the peace of Asia and the world.

25-10-46.

# 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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## POETIC CREATION AND CRITICISM

[The theory of *Rasadhvani*, found in Sanskrit writings, which **Prof. V. Sitaramiah** of the Maharaja's College, Mysore, analyses here, with its ramifications and its correlatives, and especially in its bearing upon literature, is an important contribution to æsthetics. The creative artist takes the Way of Beauty as the philosopher, the Way of Knowledge. Both ways lead towards spiritual realisation.—ED.]

In the doctrines of *Rasanabhava* and *Rasadhvani*, Indian writers on poetics bring together the poet, poetry and the reader[1] under one unifying principle of enjoyment. *Rasa*—relish—is deemed the essence of experiencing a work of art. It is a mental enjoyment and the reader is transported into a world of feeling and relation where he so forgets himself and the conditions of his material environment that he is in a state of joy akin to heavenly bliss. Limitations falling off, he ceases to be an isolated individual. He dips into an aspect of consciousness which widens into the deep universalities at the root of his own being, making him for a time a part of all Life and all Cosmos. Only, he should be a *Sahrdaya*, one who by nature and habit, by taste and culture, is trained to tune himself sympathetically to the impact of any true work of art. This relish through the power of suggestion is India's highest explanation of æsthetic perception.[2]

Beyond this point inquiry does

[1] This applies roughly to the other arts as well, subject to modification by their respective mediums, technique and conventions.

[2] A few terms deserve to be remembered, for they throw light on, and can be adapted to explain, the creative stage as well. *Rasa* is variously rendered into English as instinct, emotion and mood; *Dhvani* and *Vyanjana*, as oblique reference in communication; *Sadharanikarana* is generalisation: a process whereby a particular context gets universalised; *Alaukikata* is an uncommon, heightened, detached uniqueness of sensing and feeling; *Avaranabhanga* is the dropping off of all limiting secular circumstances, which facilitates emancipation from "dailiness." The *Sahrdaya's* is a vital rôle; for without such a medium no positive mental enjoyment (*Manasa Asvadana*) and no creative communication is possible.

not seem to have been specialised to make possible the kind of interpretation and evaluation which figures as literary criticism in the West. The West also goes more fully into the processes of creation. Studies of personality of the creative kind and their application to literature have lit up fields which till now were dark and uncharted. Though the Indian students put acute analysis into their description of *Kavivyapara* (the Poet-function) through the imaginative genius (*Pratibha*) of a poet, their attention was more directed to giving first-aid to writers and critics on details of formal rhetoric, the subtleties of distinction and classification and their relative importance in judgment.

*Pratibha* is described as the primary cause of all poetic creation. It is a power of imagination, a flash of vision which realises—in ever new modes of relationship and significance—a concrete thing, a situation, a composite of events, a thought, a theme or an occasion, in an arresting, individual way each time. It is described as free, riotous and various, irrepressible and sovereign, and poets thrill and render homage to it. Some call it a gift of the Gods, others call it inspiration; a direct whispering by the Muses, or a whole communication from them, the poets are merely recorders; channels or instruments.[1]

Yet is there need to call it an unearthly accession or an advent from outside? The intensity of what used to be called "possession," the accompanying vibrancy of the physical and neural system, the resultant work of Beauty, seem all to be so mysterious, so different in dimension that supernatural associations have been attributed to it. But much of this is metaphor used to light up a phenomenon which awes or overwhelms us, strikes us with wonder[2] or delights us to the core. The *How* of it all is now closely analysed in laboratories or is pieced together from the journals of the artists, or by students who generalise from data, or is worked out as a subordinate branch of some theory of life and knowledge and purpose which men build up to convey their "mental construction of reality."

Poetic creation is a synthetic act where the co-operation and organisation of many elements of feeling, imagination and intelligence occur in varying proportions simultaneously as they go to shaping expression. What happens in the mind of the poet as the mood is closing in, when it is on, or when the fury of the at-first-formless urge takes on direction, can be roughly indicated. The mood quickens the pulse; makes warmer and swifter the circulation of the blood, puts an edge on sensitivity, heightens the

[1] Much of this is familiar ground. We bring together the approaches of the East and the West the better to understand Inspiration and incidentally to indicate the stretch of ground covered by the world of art.

[2] *Vismaya* (wonder) is always said to be present as an element in Beauty.

vital tone, enlarges perception and the sweep and daring of the fancy, releases energies and resources from folds and levels of its own inmost being, memory and association adding, at each turn, image, sound and meaning, patterns of rhythm and movement, suggestion and symbolism, clarities and profundities, gusts and disgusts of affection, subtleties and playfulnesses indeed, all that has gone into the poet's make-up—until it emerges as something *new* even to itself.[1] Beauty is now "born"—or is rendered or discovered—having an independent concrete existence outside the creator's own being.

This process is at once æsthetic, creative and technical. It has a beginning, a middle and an end: Impulsion; the will to form and express through a lively medium; the technique of expression and embodiment in a concrete object of art. This is one phase of the process of art. And, since the artist is a human being in a particular milieu and uses as his medium words,—which are the medium for a million others—with meaning, emotive association, history, quality and feeling, reference and attitude behind them, what is expressed makes meaning to others; *i. e.*, the poet achieves communication.

When, through his delight in the use and possibilities of his medium, he has made it a successful vehicle of his vision, it is "without residue on either side." The work of art thus throws one span backwards to the springs of its existence (and the conditions and process of its production) and one forwards to its reception, evaluation and criticism. It now begins to be enjoyed or reacted to challengingly, to be absorbed into or thrown out of tradition or asking tradition to modify itself.

Genius is an assumption and a starting-point in all this analysis.[2] Why genius functions in one way and not in another at any time, why it is fitful and not active at all for long periods, why personality keeps fluid and free in rare cases or hardens into character and freezes overlaying expression in others still await study. The Indian writers explained *Pratibhā* as due to *Samskāra* (fruit of refinement and culture) or *Vāsanā* ("latent impressions of experience") coming down from past existences; for India believed in metempsychosis with inheritance and transmigration of faculty. Yet no explanation is even here offered about why *Samskāra* (or *Vāsanā*) should function in one as creative artistic imagina-

[1] "He builded better than he knew." Yet, within, we hope, Spearman's definition of nuogenesis.

[2] "That in a fit of absent-mindedness nature raises up souls that are more detached from life...a detachment innate in the structure of sense or consciousness, which at once reveals itself by a virginal manner, so to speak, of seeing, hearing or thinking, etc." This, by Bergson, is beautiful writing but no explanation. Mystic experience corroborates this, though it is different in purpose and essence. My friend Dr. K. A. Khan states, on the authority of Dara Shikoh, that "Sultan-ul-Azkar" is a term current in Sufism which means that the individual plunges into the depths of the universe and, getting vibrations from there, expresses them through himself in a developed stage.

tion and in another as, say, military, political, scientific or culinary ability, unless we make a logical, chain regress into his past births where such faculties were willed, practised or acquired, yielding his present ability which exists in him as power and predisposition. Can we not interpret this on our plane, adapting the terms used in the Indian æsthetics and correlating them with the results of modern mental analysis? Is what the normal man feels as *Rasa*—relish in the presence of a work of art—a form of what functions as creativity?

Though one may not go as far as to say with Freud that "the conscious Ego is passive and that we are 'lived,' as it were, by unknown and uncontrollable forces"; the "Id," as he calls "the impersonal aspect of the Ego" is a strangely powerful reality which, from below the surface, acts and urges as effectively as any instrument of potency seen on the superficies. The man of genius is an individual with special gifts. He is a child of an environment with needs and calls, with limitations, fashions, opportunities, etc.; he comes of a family with local, class or race characteristics; he has faculties; modes of response and preference, behaviour, knowledge of the world and views of destiny. Much of this is product of (and factor in) his individual and social history; this, again, has developed or failed to develop in a secondary environment of mental and institutional climate. He has acquired abilities through training or choice, or by unconscious inhibition, from infancy onwards. His individual traits fix his signature, *i. e.*, the distinctive manner and temper of his work.

But the rest of it is inherited from or shared with all around him, immediate or remote—reaching out to all the essence of whose being is the result of a common evolution. These lie dormant in him at different levels of the conscious, the preconscious and the unconscious—as instinct, memory, association, mood, attitude and impulsions to conduct and in the hinterlands of instinct, feeling and behaviour. They are present as springs and reserves of energy. These racial and almost cosmic levels are thus an unexpressed presence—(an *avyakta Sattva*) primordial and inchoate, crude, massive, hard to rouse, untame most of it, irrepressible when roused, and capable of releasing and throwing up elements unsensed or unsensable normally.

It is to these springs of energy that a genius plunges when his creative impulse is seeking embodiment. At one stroke his personality is released and set to work in the furies, the fluidities and the possibilities of this level of function. His imagination courses there in almost savage exhilaration. May we not take it, that it is this upsurge of general latent resources and abilities that supplies body to his creative urge to form? That, the *Āvaraṇabhanga* having happened, the limitations of the poet's character fall off and

dissolve into a full play of his entire personality ?[1] He then grasps what elements he will of fancy, fact, fulfilment, rhythm or suggestion, even as the father seed may be said to do in the quickened womb of the mother all through the period of shaping—before it is delivered into the world as a fully made child.

Diving into this vortex of energy and resources in the substratum of his sleeping yet enduring potencies (the creative counterpart of the *Sthayis*) the poet rises as from the depths of an ocean or the bowels of the earth with the wealth of imagery, feeling, movement and passion which are in play in forming the impulse. There is always more in that reservoir of resources than is at any time thrown out or selected by the poet, but for the time being his total absorption (*samādhi*) is limited to the specific purpose claiming imperium. And such is its dignity that it does not care to take more or be satisfied with less. The roots of all that is man—now this man,—are thus tapped for fulfilling a purpose. The result is at once singular and universal, intelligible and communicable to all who are men—because it functions at both levels at the same time as one integral unit.

Each poet, according to moment or "ability of attention" is either fully or incompletely inspired or fully or incompletely absorbed. He can be affected differently at different times about the same subject. Other geniuses react differently at the same time. This is what produces the varieties of degree, quality and intensity of vision in expression. Often a disturbance, a deflection or a loosening of grasp (a *śithila samādhi*) hurts the process, bringing in self-consciousness and failure, frustration and false steps. Or one strains after effect and makes the talent and the moment slave to another than an artistic purpose. The work of art is then likely to suffer or be vulgarised. This, however, is certain: that in the act and mood of creation the poet is in a *lōkōttara*—detached—field of sensation and communion. Other demands of men and life are an irritating irrelevance then, or a disturbance causing blight of the spirit. The resulting work of art, which is the child of his genius and of which he is father and mother in one, is more truly his than any child of his flesh in the birth of which another life co-operates or shares with him.[2]

From the creation of the art-object to experiencing its beauty, appreciation, interpretation of mean-

[1] Henry James is described by Lubbock as "in an hour of midnight silence and solitude (opening) the inmost character of his mind," or as "face to face with his genius." (Quoted by H. Read.) All along the line, the present writer is much inclined to think with Mr. Herbert Read, to whose thoughtful essays and references he is deeply indebted.

[2] This fact explains his fondnesses, his ferocious loyalties and the deep hurts he gives and takes in its cause. He hits back, compensates or sublimates in spiteful, mocking or malicious fancy if his genius be for comedy or for satire.

ing and evaluating for achievement lies the field of criticism. Training, experience, sympathy, sensitiveness to art, knowledge of life and literature, a gift for greeting new talent, and an adventurous spirit,—all these go to the making of a critic. And his judgment depends on the quality and the inclusiveness of his taste and the standard of values he uses. When a person with ability expounds or interprets a work of art he builds up a new dimension for it, for the work then develops a social function. As critic he goes into it fully; makes observations on the premises of the piece, the vision in embodiment, the medium and technique of communication, the harmonies and adequacies of each. He compares this work with others of its kind; values it for this or that purpose; classifies or ranks it and relates it to time and tradition. This is as right a response as the enjoyment of it. In so far as he is an *Adhikāri* (one qualified for it) and is, without prejudice, apprehending meaning, his criticism does good and he himself creates value.

Criticism, again, is at different levels. Each age insists on revaluing its inheritance. It has its points and modes of emphasis, its vision. So a body of interpretation and knowledge gathers round every work of art. Also abstract speculation grows up about art's origin, nature, function, form, medium, technique, etc. But the meaning of a work of art is not a static but a dynamic fact. It has a history and it develops at each stage a manner of sensing and appreciation—endlessly—and is defined, enriched and enlarged if it be of any vital significance. Beginning with the artist's fleeting first glimpse, to the finished work of art, and from there to the last word spoken about it by the last man is the stretch of its world of meaning. Either as a mental fact at the time of origination or as value in interpretation, all this is true of it and tenable. The æsthetic, the technical, the artistic and the critical are thus one continuum of meaning, value and validity. And this constitutes the world of art.

For the artist his work has a mental and personal importance, a history. For psychology it has interest as the study of a synthetic mental process. For a practitioner of letters, a fellow poet or a critic it is a study of the use or abuse of a medium—the success or unsuccess of a technical experiment. For the world of art it is an addition to wealth and variety, at once a source of new creation and an end, an item in time and a link in eternity. For the sociologist it is an expression of a social purpose or mode of life. For he, as well as his art and its content, is the product of an environment whose history stretches back over vast periods of time. For criticism, it is an extension of opportunity to rethink premises and standards of taste and judgment. In itself it remains the record of the

career of a spirit, a unique entity, a good.

Generalised, though based on all such individual perceptions and valuations, is the science, the philosophy and the technical or other history of art. This body or system of soundings and valuations which are art, art history and art criticism is as valuable and legitimate as the more purely philosophical, scientific and social branches of knowledge. It contributes to knowledge at many levels—those of being, feeling, thinking, doing and truth. If life be interpreted—as it is by all art first and last—in terms artistic, this whole body of knowledge is a special second-to-none form of predication on the sum total of existences, relations and attitudes which we call Reality.

Art is more sensitively, more essentially human than any other branch of the exercise of the human spirit. For it is a singularly individual expression. Without it philosophy would be the poorer for want of one special element in its composition. Any metaphysic which builds *a priori* theories of art to the neglect of the actual works of art or in contradiction of them is pitifully without blood, body or essence. It is bound to go wrong and be shallow and sterile. In its own right and kind art is a full, free, and can be a commensurate, predication of all Reality.

V. SITARAMIAH

## NATURE-CURE

When the proposed Health Assurance Act was being debated in Parliament, Nature-Cure received contemptuous treatment. J. Foster Forbes protests in "A Case for the Nature Practitioner" (*The Modern Mystic and Monthly Science Review*, . October 1946) against the branding of the latter's healing ministrations as "irregular practices." Medicine is at once the least exact and the most intolerant of sciences. Irregularity is anathema. The heresy-hunters are always in full cry after the innovator, hounding and belittling the Herbert Barker's and the Sister Kenny's until the success of their methods cannot be denied. Then the mint-stamp of regularity is grudgingly bestowed. Now it is the nature-cure practitioner who has to run before the pack. Finding the cause of disease primarily in the persistent serious disturbance of emotional balance and rhythm, he comes closer to the stand of Paracelsus, with whom modern medicine has still to catch up. He branded as the quack the physician who

> studies diseases in the affected organs, where he finds nothing else but effects which have already taken place....The true physician studies the causes of diseases by studying man as a whole.

But Paracelsus and the nature cure practitioner may have to wait for their full vindication at the hands of orthodoxy until the promising young psychosomatic science grows to maturity.

# THE RELIGIOUS REVIVAL ON THE CONTINENT

[**Karl Otten,** a German novelist, biographer and playwright, has been a voluntary exile from his native land since 1933. His sociological study of the structure of modern society with special reference to Germany appeared in London in 1942 under the title *A Combine of Aggression.* He writes here on a debatable theme. We are in full agreement with him as to the need of a religious revival in the true sense, provided that by religion be understood that spirit of our common origin and interests that binds each to every other being. Roman Catholicism, however, is in a new rôle as the defender of democratic rights. The distinction claimed between Roman Catholicism and the Church is dubious and the record of the Church in countries where it has been or is dominant is not reassuring as to the genuineness of its concern that the popular will be done. The age is torn between atheism on the one hand and sacerdotalism on the other; between the two there lies the middle ground of ancient and unchanging Truth.—ED.]

I wish to make it quite clear that we are witnessing a religious revival of faith, not one that is merely ecclesiastical. This revival, therefore, does not confine itself within the framework of the Churches as given institutions; it goes beyond, cuts far deeper, and is by no means restricted to Germany. The religious revival sweeps over the whole of Europe. It is not merely a consequence of the war, rather is it rooted in the pre-war period. The war, as it were, only supplied the spark which exploded an existing charge.

Roman Catholicism has assumed the leadership of this European, Continental movement; Roman Catholicism, not the Roman Catholic Church. From the powerful impetus of the movement in France, Italy, Austria and Germany it is permissible to draw conclusions as to the exclusiveness of its spirit which may well hold great surprises for non-Roman Catholic countries, such as the United States, Great Britain, Russia and Yugoslavia.

It must be realized that this modern movement manifests itself, not within the bounds of the private sphere of the religious individual, but as a political, a social, even a socialistic assertion of the popular will in Roman Catholic countries. The will of the people, as established by the French, not by the Russian, Revolution, declares its aims and intentions by means of free suffrage. Only where there is a guarantee that the elector may freely choose between different political parties—not, therefore, under the electoral rules of the Russian Mono-Democracy—Roman Catholic man retains the possibility of expressing and as-

serting his will. Should Franco fall, and should, which is by no means certain, a liberated Spain be endowed with a democratic multipartite electoral law, then it may be assumed that in Spain, too, the party of religious revival will emerge victorious.

Before probing the value of such a revival and examining its ethical significance we have to face the question which Radio Moscow puts in all languages, and which it answers in the affirmative, the question as to whether this movement of religious revival in Europe and, above all, in Germany, is anti-Soviet.

It is not at all easy to answer this question from outside Russia, since it embraces the problem of the Russian people's attitude towards Western civilization. Research workers and observers like Muckermann, Lieb and L. White agree that, strange as it may seem, a Church of the catacombs has come into existence underneath the iron foundations of the Soviet régime, a Church independent of this régime and restricting its compass to the individual and his religion, thus bringing forth spiritual fearlessness. This invisible Church in Russia utilizes all laws of the State for purposes of camouflage. As its symbol I should choose a volcano. Its mouth may measure only a few yards, its light may be only of the strength of a candle, a wisp of a fume of incense. In its depths, however, it widens and reaches the core of the earth.

Any man may experience religious freedom, even the man who has otherwise been silenced under the iron heel of the tyrant. Man gives in and pays his taxes. Nobody, least of all the tyrant, controls what he experiences in his heart. The tyrant cannot survive himself. But the life of the spirit is eternal. The spirit begets the tyrant so that man may recognize, in his ultimate agony, the true value of life in freedom. The Russian has only now come to know it. He is a slow man. He reaches the valley only by infinitely devious ways. But he does reach it in the end.

May it then be said that the Russian, too, has been seized by the same wave of religious revival, and that, therefore, he belongs to us, the other Roman Catholics? The answer, *sub specie æternitatis* and in the sense of Western civilization's continuity, is in the affirmative. The contrast between the Russian man who experiences the religious revival and the system of jackboot and bayonet has become too great. In the intoxication of victory the Russian system of a bureaucratic oligarchy has proved that it is the enemy of the people. For the Russian is essentially peaceful. No other European nation is as averse to war and everything military as is the Russian nation. Yet the régime which achieved the victory of the Slavs over the West cannot survive without further wars. It has so far deviated from the idea of the fraternity of the poor, the oppressed, the exploited, that even a victory of the Pan-Slav conception and a conquest of

Constantinople must instil into the Russian mind fear and hatred instead of pride. For it no longer would be his victory, the Christian's victory over the unholy West—it would be the victory of the West over the Slav. For Marxism, as it dominates Russia today, is nothing but the conquest of the Russian peasant by an essentially Western idea, the idea of industrialism in its socialist disguise.

This is the point where the Russian problem merges into the European problem of religious revival. What actually is it that is to be revived ? The Church ? Religion ? Man ? The State ? Europe and its civilization ? The answer is : each of these individually and all together, which is tantamount to a revaluation of civilization. Such revaluation of European civilization is a task, the task of giving it a new direction which will enable it to operate.

The directional and functional qualities of our civilization must undergo a fundamental change so as to ensure to man the rights to which he is entitled. Man's basic right is the right to security. This question of man's security within a secure law embraces, and simultaneously reveals, the real problem of our time which has grown torpid within the shackles of mechanization, progress and organization, *i.e.*, of the scientific approach. Time, that archaic metaphor, cloaks something which abruptly renders distinct all that oppresses us : Time, that is the process of production which compels the masses into a clock-ordained existence. It is the striking of the hour, the division between work and leisure, the law that imposes duty and recreation. In other words: The struggle of the religious revivers is directed against the standardization of man's existence according to patterns ; a standardization which is being imposed on the individual from outside, from alien and, as he vaguely feels, hostile forces.

These forces which have set out to impose their standard on all mankind are of a twofold order : They are administrative and para-administrative.

The forces of the executive utilize the para-administrative patterns—press, radio, films, party, sports, sexuality, literature, messianism based on scientific progress, etc.—to facilitate the establishment in power of their own patterns of standardization. These, the patterns of the State proper, are : The Police, the Armed Forces, Bureaucracy, a Classless Society. The intricate interlacing, the deliberately mysterious and completely impenetrable interplay of these modern forces has brought out the hopelessness of the individual and, above all, his insecurity as to his rights.

In large parts of Europe the individual has been deprived of his right to elect the representative of any party other than the party of the government. In the realms of the spiritual, the religious, he has but one recourse : Revolution—a revolution, that is, in the sense of St.

Augustine, aiming at Christian law and a Christian State of Europe.

That messianism which is founded on faith in scientific progress we have to recognize as the most effective means for attaining the standardization or unification of existence in Europe, the means most difficult to pierce and to combat. Yet this religionistic messianism, which repudiates Christ, Doctrine, Church, is essentially agnostic in tendency and attitude. It opposes the religious revival and attacks it as clerical reaction, as a reaction behind which heavy industry, big business and finance take shelter. This, at any rate, is what the German Social Democrats claim; and similarly the Socialists in the other countries. Messianism has become the doctrine of the socialist party-caucuses as, under the influence of Marx, Lenin and Stalin, they have crystallized round the para-administrative patterns of domination over the masses.

Socialism in our age has adjusted itself completely to the methods of the modern, functioning Great Society. Its ideas have submitted to the messianism of its wholly rational ordering of the processes of production and distribution. It lives on the same optimism as the managerial order.

The order into which managers (the works directors) have moulded the modern Mass State avails itself of both administrative and para-administrative means of compulsion, so as to enforce the masses' obedience in the processes of production. The method by which the masses are being deprived of freedom is the method of massification—a slow but irresistible process which calls itself now socialism, now industrial progress, now planning, but is always counter-revolutionary, essentially unchristian and hostile to culture, and is the true characteristic of our age.

From the masses' lack of will, from their stupor, from their massification, arises the modern total state with all its peculiarities of deification. The heresy which has made the scientific miracle the pivot of human existence is the faith of the masses. It is an invention of the West.

Messianism has become the standardized religion of the Western and the Eastern masses and creates the impression of a general or universal civilization.

We are thus faced with a fairly distinct result: the intrusion of standardization into religion leads to spiritual conditions in which nobody can or dares believe anything which is not scientific, modern, progressive. This lack of faith has abandoned the Germans in particular, but also the Russians, to a philosophy which deems the life of the individual as nothing, the life of the State as all. One of the consequences of this philosophy of nihilism is that murder has become a conclusive argument, that the insecurity of the individual within the law has grown into something to be accepted without questioning, something even to be striven after.

The decay of that faith which constitutes the existential essence of the individual, and the decay of individuality have, in the realms of the arts, more especially in the spheres of music, poetry and the theatre, achieved whatever the leaders of the messianic movement dared to hope for.

The massification of the arts keeps step with the massification of the individual. The individuality of the creative artist has been displaced by Hollywood and by that lewd pseudo-romanticism which is standardized for mass consumption, which boosts the mediocre and which is nothing-but-business.

Germany has reached the lowest depths of its existence. So has Europe.

The German masses have a faint inkling of how they have been wronged, of the wrongs they themselves have committed. In dumb agony they roam a land of ruins. In dumb agony they crowd into the ruins of their churches. Mute, because deprived of all freedom, they surrender themselves to a grief which excludes repentance. Repentance presupposes realization and comprehension. How are these men of mass action, of isolated, sub-historical action, to experience repentance when the world of the victors offers them the same spectacle as their own scientific messianism?

The present state of the German masses compels the realization that Europe must tread a different road if it is to survive. The road of a radical, revolutionary, *i.e.*, liberal, repeal of the mechanistic delusion of the deification of State, Power, Machine, Science. These are elements of the individual's deprivation of freedom. In their interplay they lead to new massification, new enslavement, new wars.

The manifestations of such a repeal, of a Christian revival, are indeed signs of a cultural rebirth. It is clearly directed against the standardization of human existence. European mankind thus opposes the standardization of its religious and ethical ideals. This counter-movement finds its first expression in the field of politics. Europe must find its bearings. It is a vanquished, beleaguered, devastated continent. This the Europeans know. They take up the cross and continue the struggle.

They have realized that "Left" and "Right" are identical. The one and only road, therefore, must be taken which will ensure to the individual, politically and spiritually, the right to European freedom—the Christian road. The shock of war and destruction has interrupted the process of massification and initiated the process of individualization. The simultaneity of this awakening in so many countries permits the conclusion that we stand on the eve of great events. As yet the New Europeans lack their great fervent confessors and missionaries. These, however, will come forth when the hour demands them. Men and slogans of the adversaries, the social-

ists, are outdated, reactionary and hollow. Nobody believes them any more, least of all the youth.

The Continent has not reached the limits of its sufferings yet. But what men feel, begin to feel, is the truth that their agony is a common agony, demanding a common, all-healing solution and redemption. Europe cannot recover unless we regain our Christian tradition which we have ourselves betrayed to the godless and uninspired system of the bureaucrats, the managers of standardization. The outcry of the adversaries, the mass-politicians, shows that the assault has taken them by surprise, and has filled them with fear. The road to enslavement, by way of mechanization of man and his soul, turning it into the mass-soul of mass-men, has proved the wrong road, at the end of which there lies war. The danger has not passed yet. Not by any means. It becomes ever clearer who gambles on war. Now it is up to Europe to show that it has chosen the right road, the road that leads back to the freedom of the individual who refuses to sacrifice his immortal soul once again to the ideals and to the politics of standardization.

The road back leads to the peasant, to the soil, to nature, to the simplicity of life, to the pattern of personality, to the values of a creative life, to creative, non-standardized work. Here, and only here, lies the fundamental conception of the New European Man. This is the road to salvation in the spirit of a religious and cultural revival of Europe—a rebirth without which there cannot and will not be a stable world.

KARL OTTEN

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# TIMELESS

We say there is no time, no time to love,
To rest or think, no time to dream or pray;
Creation's clock ticks all our lives away;
Swift to its beat the impatient minutes move.
Itinerant moon and whirling globes above
Swing on time's pendulum; the sun each day
Confirms that years and seasons cannot stay:
All hastes, all rushes, down time's iron groove.

*There is no time:* how strangely true the cry!
For timeless moments light man's common lot:
When the Eternal Presences draw nigh,
Beauty abides, mortality is not,
Sun, moon and stars hang changeless in the sky.....
*Then* time is dead, discarded and forgot!

EVA MARTIN

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# SANKARA'S ISVARA AND WHITEHEAD'S GOD

[ **Dr. P. Nagaraja Rao,** Lecturer in Philosophy at the Benares Hindu University and the author of *Schools of Vedanta,* compares, in this chapter of his forthcoming book on Whitehead and Śaṅkara, the "super-theism" ascribed to the great Śaṅkarācharya with the God concept of one of the greatest of modern Western philosophers—Alfred North Whitehead. There is an immanent as well as a transcendent aspect of the Deity, as Dr. Nagaraja Rao brings out, though a line must be drawn in thought between the Īśvara of Śaṅkara's metaphysics and the philosophical absurdity of an anthropomorphic God outside his worshippers.—ED. ]

Śaṅkara's Īśvara is more philosophically sustained than Whitehead's God, who is not logically adequate. Whitehead's category of Creativity and its relation to the primordial and consequent nature of God are not sustained. Also the functions for which Whitehead evokes his God are not adequately explained by the concept.

Śaṅkara's attempt is more sustained. His God is of a piece with Brahman. There has been some misunderstanding about the genuinely theistic nature of Śaṅkara's thought. His opponents branded him an atheist because their theism was afraid of his metaphysics. The theistic schools of Vedānta that set themselves against Śaṅkara had religion, but no philosophy of religion. They could not understand the grand synthesis of the master-mind. Śaṅkara did not fail to see the strict requirements of metaphysics, nor was he indifferent to the needs of man. Śaṅkara, the poet and the religious prophet, is not fully appreciated. He did not merely formulate a doctrine; he described an experience. We get at a true estimate of the majesty of Śaṅkara's system when we see his synthesis of Brahman and God. He declared: "The reality of the world is Brahman." He held everything to be real in so far as it had Brahman as its locus. "Existence, Knowledge and Love"[1] Śaṅkara held were the contributions of Brahman to the world.

Māyā, the central principle responsible for the diversification of the one Brahman is throughout described as inert. It by itself cannot create the world of space and time. All the beauty, variety and charm of creation are there in Brahman in an unmanifest form. They become operative only when Māyā delimits Brahman. Why it does so, Advaita does not answer.

[1] Vidyaranya *Drg-drsya Viveka,* 20.

It is further asserted that the principle of Māyā is not eternal, though it is beginningless. It is called the material cause of the world in the sense it undergoes transformation and becomes the various things of the world. But this transformation is not possible without Brahman. It is Brahman that is responsible for the existence, knowledge and pleasure of the objects. Māyā merely gives "name and form." In this sense Brahman too is the material cause of the world. He is the ground for transformation. So in the primary sense, Brahman is the creator of the world.

The scriptures declare that Brahman when delimited by Māyā creates all things. He is called then Īśvara. Śaṅkara in the introductory passage to his commentary on the *Gītā* observes that

> the Lord who is in himself the abode of knowledge, might, and power enslaving *Prakṛti* (which has the threefold characteristics), though He himself has no births, is pure and eternal consciousness, he takes as it were the human form and gives birth to himself to protect mankind.

The Īśvara of Śaṅkara does not amuse himself by watching from the wings of the universe the drama of life. Śaṅkara in more than one passage stresses the immanent nature of God. He does not, like Whitehead, make him finite and dependent. Śaṅkara, curiously enough, describes Īśvara as "the only and supreme householder[1] caught in the management of the world. He realises the religious significance and value of the concept of an immanent God. Śaṅkara too, like Whitehead, envisages Brahman under three aspects: God as Wisdom, God as Love, and God as Judge. Professor Radhakrishnan throws out the fruitful suggestion that such a view is strangely reminiscent of the Hindu conception of God as Brahma, Viṣṇu and Śiva.[2] He further interprets the concept of God afresh and brings out the full force of the immanence of God and the organic nature of reality.

The God of religious philosophy cannot be construed merely in terms of wisdom and sovereignty over all. His Creativity and Love cannot be explained except by positing the organic nature of the world process and the immanence of God who is at the heart of the universe, responding to our hopes and sensitive to our wishes. Such a God is the Īśvara of Śaṅkara. In the language of the *Gītā*, He is not only the Lord of Creation seated in the hearts of all but he is the friend and great companion of all.[3] He is not a mere spectator; he shares with man the travail of the world and lightens his burden. We have his presence always with us. He is there to hearten us and strengthen our will. We do not take note of it. He is born as a hero or as an avatāra

[1] Sankara's Commentary on *Vedanta Sutras* I, 1, 5.
[2] *An Idealist View of Life*. By S. RADHAKRISHNAN, pp. 334-5.
[3] *Gita* V, 29.

when there is the need to reproclaim the truth.[1] He reveals himself to his *bhaktas* when they are in a climacteric situation. Our National Poet Tagore improves on this idea:—

> He comes, comes, ever comes
> Every moment and every age, every day and every night he comes, comes, comes, ever comes
> Many a song have I sung in many a mood of mind, but all their notes have always proclaimed, "He comes, comes, ever comes."[2]

The continual presence of God is the key-note of Śaṅkara. He does not stop at this. He goes on to point out the redemptive function of God or Īśvara as the guide of the soul. Worship of Īśvara gives the necessary cleansing to the mind, without which we cannot realise the fundamental oneness of reality and have genuine fellow-feeling. After the expiation of all evils, physical and psychological, the individual soul becomes Īśvara. But so long as there is even one soul in bondage Īśvara will be in bondage. He does not lapse into Brahman until all are saved. He has a definite function while the process lasts. He is there "till the last atom of dust is consumed into the glory of the Lord." Whitehead's God can perform none of these functions.

Śaṅkara's theism is a part of his metaphysics. It is a full-fledged philosophy of religion. The absolute idealism of Śaṅkara is not blind to the defects and the merits of the concept of an immanent God. He makes an extensive use of the concept in a qualified manner. He does not make God a finite struggling individual perfecting himself. He represents him as helping others to perfect themselves in the art of soul-making. Further, Śaṅkara makes it clear that the moral effort of man is as necessary as God's co-operation in the art of life. "Religion has no secret which absolves us from living."[3]

On the metaphysical side Śaṅkara does not posit his Īśvara as a second principle in addition to Brahman. The organic connection between Brahman and Īśvara is very clear. It is not unintelligible like the relation envisaged by Whitehead between Creativity and the primordial and the consequent nature of God. The Creativity of Whitehead is pure indetermination without any character of its own. Creativity is turned into determinate freedom, how, we do not know. It cannot be due to God, for the simple reason that God is one of the accidents of Creativity. God cannot be at the same time the accident and the source of the accidents.

Śaṅkara conceives the ultimate nature of Brahman on a more satisfactory basis, in terms of Consciousness, Bliss and Knowledge.[4] With the principle of Māyā delimiting Brahman Śaṅkara viewed Brah-

[1] *Gita* IV, 7 and 8.
[2] *Gitanjali*, v. 45.
[3] *Eastern Religions and Western Thought.* By S. RADHAKRISHNAN, p. 101.
[4] *Vide An Idealist View of Life*, pp. 329-30.

man from two points of view: the cosmic and the Absolute. The Absolute is at once "the sum and the source of limitless possibilities." One of the possibilities is being actualised in the cosmic process. God is the supreme from the cosmic end. He is not deluded by Māyā, but he enslaves Māyā and undertakes creation. He himself enters into every object and sustains it and gives it existence. The *Chāndogya* points out that Īśvara enters the living self of all (*jīvātma*) and appears under different forms. There are no two or multiples of Brahman as the critics of Śaṅkara suppose.[1] It is Brahman that gives reality and existence to the whole world. Śaṅkara, while commenting on the above-mentioned passage, observes :—

> The whole multiplicity of creatures existing under name and form in so far as it has the Supreme Being itself for its essence is true, if regarded as self-dependent is untrue.[2]

Śaṅkara nowhere denies the need for Īśvara. Before adverting to the different views of Īśvara among Advaita thinkers it must be admitted that none of them regard the personal God as a figment of imagination or as a metaphysical superfluity. They all insist that worship of Īśvara is absolutely necessary for salvation. It is a step which we cannot jump over. In Advaita, the place of God is not unstable. He is a definite aspect of the central metaphysical entity Brahman. He has functions which answer to the religious needs of man and at the same time satisfy the metaphysical requirements. God is integral to Śaṅkara's philosophy of religion. God is not a mere appearance of the absolute. He is "the absolute in the world-context."[3]

Thus we see that God has a logical place in Advaita. It answers definite needs and has a foundation in reality.

The necessity for an Īśvara on the rational side is also argued in Advaita. Apart from scriptural evidence, the Advaitin points out that the universe cannot be the creation of the individual souls. They have neither the capacity nor the wisdom for it. If they had they would not be so miserable and helpless. This world of ours has to be accounted for. Māyā by itself cannot create it, for it has not in it the potentiality of the wealth and charm of Creation. Māyā associates with Brahman and becomes his instrument and then we have Creation. At this stage, we call the Absolute of philosophy, the God of religion. The world of common intercourse were not possible but for God. No doubt it may be urged

[1] *Vide Mysticism East and West.* By R. OTTO, p. 14. The personal God of India, Isvara, issues from the Brahman simultaneously with the atman, the soul, and both appear together as simultaneously and mutually determined occurrences. It is the same in Eckhart's teaching. Only with and for the soul, with and for the creature, is God, God as person, as subject, and as conscious of objects.

[2] Sankara on *Chandogya*, VI. 3, 2.

[3] *Contemporary Indian Philosophy.* By S. RADHAKRISHNAN, p. 282.

that the explanation that spirit is the creator of the world is a poor one. But the explanations for the origination of the universe, as the result of a fortuitous concourse of primal atoms, or as the spontaneous evolution of nature, with a God at the end, or the explanation that a certain vital force gave rise to it, are less satisfactory and enfeeble moral effort.

The Advaitin does not reject the spirit as the cause of the world nor does he stop there. From the spirit as cause it is easier for him to pass on to Brahman which is neither cause nor effect. In the words of the late Prof. S. S. Suryanarayana Sastri:—

Reality is not less but more than God; not by eschewing God, but by realising and transcending Him, can we realise the self; for the world is God-dependent; and to ignore God may well lead to the world asserting itself as if independent, and weighing us down, as in samsāra; release requires therefore the realisation first of the dependence of the world on God, and then of God being an appearance of Brahman.[1]

There are two methods in Advaita tradition with the help of which the relation between Brahman and Īśvara is explained.[2] The first is called the *avaccheda* doctrine. It is associated with the name of the greatest commentator of Śaṅkara, Vācaspati. This view explains the relation between Brahman and Īśvara on the analogy of space and its limitations. Ether is infinite and all-pervasive; but at the same time it is found in the pot, in the room etc. In the same manner Brahman delimited by internal organs is the soul (jīva). The process of delimiting is bipolar. The locus of nescience (Māyā) for Vācaspati is the individual soul, but the content of the nescience is Brahman. At one pole there is Īśvara and at the other there is the individual soul. According to this view there is a plurality of nescience.

The second theory is called the Reflection or *Pratibimba* Theory. According to that view Brahman is reflected in Māyā and that reflection is Īśvara, and Brahman reflected in Avidyā is called Jīva. Others hold the view that Īśvara is only the prototype and the other souls are his reflections. There is a good deal of difference of opinion amongst Advaita thinkers on the technical relation of these terms. But all are agreed as to the organic nature of Brahman and Īśvara. The God of Advaita is not a second principle nor is it an abstraction, but Brahman itself. Thus we see that Śaṅkara's theism is not a concession to the masses, but an absolutely necessary step for all in the art of self-realisation. We have also seen how Śaṅkara's theory is not surely atheism, but rather the logical perfection of the theistic faith. Indeed, whereas atheism believes only in the world and

[1] *Śaṅkaracharya*. By S. S. Suryanarayaṇa Sastri, pp. 96-7.

[2] *Vide* Appayya Dikshit's *Siddhāntaleśasaṅgraha* for the various views. Kumbakonam Edition, pp. 66-104.

not at all in God, and ordinary Theism believes in both, the world and God, Śaṅkara believes only in God. For him God is the only Reality. Rather than denying God, he makes the most of God. This view also makes the highest extension of the ordinary religious emotion towards God. For it points to the stage where love of God becomes absolute, suffering neither the ego nor the world. If this type of faith is to be distinguished from ordinary theism (or belief in a personal God) the word for it should be, not atheism but *super-theism.*[1]

Whitehead's God is neither of a piece with Creativity, nor does he satisfy the religious requirements. Two steps on the metaphysical path would lead Whitehead to Śaṅkara. From organism it is one step ahead to the concept of Personality; from Personality it is another to Spiritual Consciousness.

P. NAGARAJA RAO

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# WHAT IS RATIONALISM?

Gerald Bullett in *The Literary Guide* for October asks himself "Am I a Rationalist?" He prefaces his remarks by a reference to the prayers for fair weather just ordered by the Archbishop of York to be said in English churches, drawing the obvious deductions that God's vanity requires appeasing or that His knowledge is defective. He remarks that the intellectuals in the church do not believe in such a God. Why, then, do they ordain such idle prayers, unless to focus attention on the fact that rain and sunshine are beyond man's control? And "Why bring God into the picture in such a way as to belittle Him (or It)?" he asks.

He rejects Rationalism as officially defined: "The mental attitude which unreservedly accepts the supremacy of reason," finding it inadequate. There are higher promptings in man's heart, *e. g.*, to self-sacrifice, which are not rational. The definition goes on to reject "arbitrary assumptions" and "authority." Believers, he says, will scarcely admit that their particular assumptions are arbitrary, and the rejection of "authority" is also claimed by many religionists.

> Is Rationalism, therefore, anything more than the affirmation of the right and duty of private judgment? Is there any difference, in principle, between the Rationalist who accepts the supremacy of (his own) reason and the Quaker who follows his inner light?

On the other hand,

> If it means Atheism, if it means nineteenth-century Materialism...if its aim is to make a god of Physical Science, and in the name of that authority to reject every philosophical speculation out of hand, let that policy be plainly declared....As for the pretence that Rationalists have a monopoly of rationality, that is neither good sense nor good manners.

This is a plain challenge to the whole Rationalist position and it is good that *The Literary Guide* should publish it. In Mr. Bullett's opinion the term Rationalism has outlived its usefulness. We await with interest the outcome of the challenge.

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[1] *An Introduction to Indian Philosophy.* By DRS. CHATTERJEE and DATTA. Second Edition, 1944, p. 450.

# IQBAL'S GHAZALS

[**Ahmed G. Chagla** has been a successful interpreter of the ancient and medieval thought of Islam to the modern enquirer. In this short article he translates four *ghazals* of the well-known Muslim poet Iqbal.—ED.]

The late Muhammad Iqbal (1873-1938) has been called a philosopher-poet. That is only partly correct. From the second half of his middle period onwards he may very well be called a mystic poet as well, in the truest sense of that much-misused term. In his later days Iqbal ceased to write long didactic poems of the type of "Complaint" and "Reply to Complaint" which had made him famous earlier. At this period he no more reasons like a philosopher, suspecting all authority in the spirit of philosophy, which is that of free inquiry. He transcends the intellect and enters the domain of faith.

He now frankly recognises the incapacity of reason to reach the ultimate Reality, for, he says:—

With (the help of) intellect the wayfarer gains sight (of the way):
What is intellect? It is but a lamp on the highway:
(But) What (actually) is happening *within* the Abode?
What knowledge does the wayside lamp possess of that?

And so he turns to faith—*imān*—which is the essence of religion. Iqbal says

...faith like the bird sees its "trackless way" unattended by intellect which, in the words of the great mystic poet of Islam (Rumi), "only waylays the living heart of man and robs it of its invisible wealth of life that lies within."

Iqbal says in another place:—

Beyond the limits of (scientific) knowledge, for the man of faith (*mu'min*),
There is savour of eager desire and the (Divine) favour of sight (of the Beloved).

It is to this period, which may be called the period of faith, in the evolution of Iqbal, the man and the poet, that most of his famous ghazals belong. Iqbal's conception of faith is of interest. He says:—

Faith is more than mere feeling. It has something like a cognitive content, and the existence of rival parties—scholastics and mystics—in the history of religion shows that idea is a vital element in religion.

What, then, is religion? Quoting a modern European thinker, Iqbal writes:—

Religion on its doctrinal side, as defined by Professor Whitehead, is "a system of general truths which have the effect of transforming character when they are sincerely held and vividly apprehended."

Iqbal's apprehension of these "general truths" was vivid and sincere to the degree of transforming his character. This cannot be doubted.

Like another great philosopher-poet of Hindustan, Ghalib, Iqbal

composed ghazals both in Persian and in Urdu. Again as in the case of Ghalib, it is Iqbal's Urdu ghazals that have attained to an unrivalled popularity today, although, like Ghalib, Iqbal valued more highly his Persian poems, the intrinsic worth of which remains high. Except that Iqbal seldom places his name in the last couplet, or anywhere else in the ghazal, his technique follows the well-known forms of Persian poetry. But not so his subjects. Iqbal stands unique in the selection of themes for his ghazals. In these the deep self-forgetfulness of Hafiz, the nihilism of Omar Khayyam, the *gul* (rose) and *bulbul* (nightingale) sentimentalism of Persian and Urdu poets are all conspicuous by their absence. In their place we find vigour, freshness of subject and expression, boldness and deep emotional insight—the kind of emotional insight that has a definite cognitive content. Iqbal is nothing if not positive, frank, hopeful and spontaneous. It is only in Ghalib that one finds most, but not all, of these qualities. One may consider it a portentous sign of the times that Iqbal is not only so well appreciated but is actually being imitated in thought and expression by our younger poets today.

In a free prose rendering of a poem which is also a translation into another language it is impossible to convey all the delicate shades of meaning and feeling of the original. The following prose rendering of four of Iqbal's Urdu ghazals from his *Bal-e-Jibril* are presented only with a view to giving some inkling of the poet's feelings and thoughts to those unacquainted with his original works. These ghazals belong to his later middle period and may be taken as illustrations of one aspect of the mature Iqbal and the universality of his message. The philosophic undercurrent in them all is worthy of notice.

(I)

*"Jab ishq sikhātā hai ādābe khud āgāhi"*

(Only) When love teaches the etiquette of self-knowledge,
Are the Imperial Mysteries revealed to the slaves!

Whether it be Attar or Rumi, Razi or Ghazzali,
Nothing comes to hand without supplication in the early dawn!

Do not lose hope in them, O wise guide!
Even though the wayfarers are slow-moving,
They are not without zeal (to reach the goal)!

O bird of the Divine Regions! Death is better for you than that bread—
The bread which may hinder you from soaring (to heavenly heights)!

That *faqir* is better than Darius or Alexander
In whose poverty is the fragrance of (the self-imposed poverty of Ali) the "Lion of God"!

The law of brave men is truth-telling and fearlessness:
The lions of God know not foxiness!

(II)

*"Sitāron se āge jahān aur bhi hain"*

Beyond the stars are yet other worlds:
There are yet more trials of love ahead!
These extensive vistas do not exist in the void of lower life:
There are hundreds of other caravans here!

Do not be content with this world of colour and scent:
There are yet other gardens; other nests!

Why grieve if this one nest be lost?
There are yet more places for clamour and complaint!

You are the royal falcon; soaring is your pursuit:
Before you, are yet other firmaments (to soar up to)!

Do not lose yourself by being enmeshed in this day and night (*i.e.*, in serial time):
You have yet another Time (as pure Duration) and yet other spaces (to conquer)!

The days are gone when I was alone in this gathering:
Now here I have confidants as well!

(III)

*"Gesooe tābdār ko aur bhi tābdār kar!"*

(Beloved!)
Render Thy lustrous tresses even more lustrous!
Capture my sense, my intellect!
Capture my heart!
Capture my sight!

Let love be veiled;
Let Beauty also be veiled:
Either reveal Thou Thine Own Self,
Or make Thou me manifest!

Thou art the Boundless Ocean!
I am but a tiny stream:
Either lead Thou me to Thine own shore
Or else make Thou me Shoreless!

If I am a full shell (containing a pearl).
The lustre (and renown) of my pearl is in Thy hands!
But if I am only an empty shell
Then transform Thou me into a priceless gem.

If the (full-throated) song of
New Spring is not in my destiny
Form Thou this half-consuming breath of mine into (the warbling of) a little (early) spring bird.

Why (Oh, why!) didst Thou command me to go a-journeying from the Garden?
The work of the world is long (and arduous):
Now waitest Thou for my return!

When on the Day of Judgment the account of my work (in the world) is presented:
Be *Thou* ashamed of it!
Also make Thou me ashamed!

(IV)

*"Yoon kāth nahin ātā wo gohare Yakdānā"*

That One and only (Priceless) Pearl cannot be acquired without effort:
(Then—) One-pointedness and freedom (in your effort), O manly resolve!

(Choose Thou!—)
Either a Tughral's or a (Sultan) Sanjar's way of world conquest:
Or else the (nonconformist faqir) *qalandar's* rank of kingly power!

Either the astonishment (and stupefaction) of (the philosopher) (Al) Farabi:
Or else the restlessness of spirit of (the mystic) Rumi;
Either philosophic thought
Or else the self-absorption of Abraham (who threw himself into fire with firm faith in God).

Either the foxiness of intellect
Or else the love of (Ali) the "Hand of God":
Either the (futile) stratagems and tricks of the Europeans,
Or else the (one-pointed) onslaught of the Turks:

Either the (equitable) Way of Islam
Or keeping the door of a (false) temple;
Or else an intoxicated shout—
Whether it be the Ka'ba or the idol-house!

Whether in the kingly state or in the state of a (poverty-stricken) faqir—
Nothing can be acquired without the daring of the intoxicated.

A. G. CHAGLA

# EDUCATION FOR DEMOCRACY

[It is of value as well as of interest to see world problems through the eyes of the generation now on the threshold of adult responsibility, to whom their elders must look to help them straighten out the mess which they have made of things. A member of that generation, **Shri Kanishka H. Kaji, LL.B.,** offers here some pertinent reflections on a vital theme.—ED.]

Unfortunately there is no agreement among the nations as to the ultimate aim of education. There can never be any lasting and real agreement between those who believe in the overwhelming supremacy of the State over the individual and who pin their faith on the material advancement of their own nation, and those who have faith in the essential goodness of Man and in the supreme importance of freedom for self-expression and self-realisation and of equality of opportunity for all. It is this cleavage which makes intellectual conflicts and wars inevitable.

Essentially, education is not a mere imparting of knowledge or the training of the mental faculties. In the West undue emphasis on these aspects has led to unintegrated and divided lives. The Fascist governments laid the emphasis on body building and it is true that no country can rise above the health and vigour of its people. Eastern countries have had a culture which has laid emphasis on moral development. Thus, in the words of Madame Sophia Wadia :—

A constant war is going on between the hands—the instruments of action, the head—the instrument of thought, and the heart—the instrument of feeling.

The first aim of education is to harmonise the distracting tendencies within the human being, to form the discordant notes, which weaken concerted human action, into a divine symphony. The second aim of education should be to train men and women not to be parasites on the community but to serve suffering humanity in and through their lives. The aim should not be to teach men "to get on in life" and "to be on top" at the cost of others. Madame Sophia Wadia has rightly said :—

Right livelihood is the apex of the divine triangle ; from that point proceed two lines, one is self-education, the other is self-discipline, and the two are connected at the base by the third line —service to humanity.

The true function of education is thus threefold: (1) Imparting strength and vigour to the body; (2) developing the intellect, storing the mind with knowledge and training the mental faculties ; and (3) inculcating moral sentiments, educating the conscience, and leading the affections through proper channels to good-will towards all. Unless a

vigorous body responds to a trained mind and unless the heart beats in unison with the mind there will be no complete man fit to play his part and fulfil his mission in life.

Sadly, however, the world today is in a turmoil. The present age is one of perplexing contradictions: the co-existence of scarcity and abundance, and of ever-increasing technical knowledge and skill with the stunting of human wisdom, are leading man on perhaps to a new Dark Age. The world is suffering from exhaustion. The various nations are torn between the rival pulls of various social and political philosophers. There is no unifying force capable of holding the divergent nations together. The peoples of the world are vaguely dreaming of a new world order, based not on exploitation of the weaker nations by the strong, but on justice and fair-play. Millions have died in this war in the forlorn hope that out of the holocaust of Armageddon, the world might emerge purified of its glaring inequalities. World charters were dangled before the people so that they might whole-heartedly co-operate in the war. But since the coming of peace, the governments have turned a deaf ear to reminders of their war-time promises. The people have been robbed of the fruits of victory, fruits in terms not of territorial aggrandisement or economic exploitation but of a better and more peaceful world, living in amity. A complete metamorphosis is the only hope. The question is: Can the democracies discover within themselves a way of economic, political and moral salvation which will be an effective answer to the challenge of the reactionary forces of Fascism and its ideological successors?

The world is in need of a new set of ideals, of moral and intellectual regeneration. We have to educate the world for democracy. But what is democracy? Is it a form of government in which every individual is, as a matter of law, equal and free to exercise his rights? Is it a dogma which allows unrestricted economic individualism and commercial exploitation under the garb of individual freedom of action? Rightly understood, democracy is an all-pervading principle. Its domain extends over politics and economics as well as over the cultural and moral spheres. It is a philosophy covering the whole of human relations—personal and collective. By its very nature it cannot be rigid but is flexible to changing demands.

Firstly, in the political sphere. Negatively, democracy is pledged to protect individual liberty of thought and action. But its positive rôle is to create new opportunities for self-development, to extend educational training and to establish a high level of material welfare. Democracy lodges sovereignty with the whole people, as no single person or group can be trusted to interpret faithfully the welfare of all. Public policy arises as the expression of the common will, the majority decision,

if not unjust, being translated into law.

Secondly, in the economic sphere. Following its main principle of individual liberty of action, democracy prescribes no specific form of economy, but provides that operations be conducted not as ends in themselves but as means of advancing individual and collective welfare. With the advent of large-scale industry in the nineteenth century, economic individualism and democratic principles of political and social equality often clashed, resulting in the consistent victory of the democratic principles. There has come an increasing realisation that mere political equality unaccompanied by economic security and social equality is a mockery of true democratic principles, that economic slavery and real equality of opportunity do not go together. Today the state is, in consequence, increasingly interfering in the domain of private enterprise when the interest of the whole community so demands.

Thirdly, in the social and cultural spheres. At the basis of democracy lies its deep respect for the human personality, a respect extended impartially to every member of society. It concedes the right of self-realisation, irrespective of class or religious distinctions. The institution of democracy aims at giving equal opportunity to all for self-development.

Fourthly, in the spiritual sphere. Democracy is a spiritual institution, like religion, and the attempt to give it a materialistic form exerts a dangerous corrupting influence. Differences exist in the natural kingdoms as well as in the human. But these take on a new meaning when viewed from a spiritual angle. Each human being, though his capacity and his character are different from those of others, is fulfilling his appointed mission and all are of equal value and importance. Democracy is a way of life, a code of morality to be followed in everyday life in the social and ethical spheres as in business and politics. It does not advocate absolute equality in the economic field as does Communism; it guarantees equality of opportunity, freedom of self-expression and for self-realisation.

Democracy, having these connotations, demands a system of education suited to its requirements. Education for democracy should have a fivefold emphasis: (1) Independent thinking; (2) dignity of labour; (3) international co-operation; (4) affinity of nations rather than divergences; and (5) art and culture.

Independent thinking. War has corrupted many things. One of them is intellectual honesty. We have lost the habit of thinking calmly and with originality, without preconceived notions and prejudices. Originality of thought is the first essential for the successful operation of the democratic principle. The hope of the world lies in people who read and think, who preserve the right to take the initiative for

themselves and who refuse to be guided blindly or by anything except their educated conscience.

The dignity of labour. Aristocracy in Democracy is in terms of character and service. In the intellectual and spiritual sphere, democracy raises all honourable human endeavour to equality. No work which is done honestly and justly can be degrading. Conversely, every citizen must feel that he is engaged in noble work or else he is not likely to render efficient service. The value and dignity of work ultimately depend not on the wages but on the worth of the product and its contribution towards the progressive realisation by the people of the good and happy life.

International co-operation. We are on the brink of an international government. The dark and fearful night of political rivalries and of economic exploitation of weaker nations is nearing its end. This decade may see the dawn of a new era in international relationships if our energies are co-ordinated towards one common goal. Today the raw material for the "one world" ideal exists. The galloping advance of scientific invention has brought us closer than ever before. Today the nations are interdependent for their political betterment and economic well-being. No nation can hereafter isolate itself. The raw material of the "one world" ideal must become a psychological unity, a spiritual concord. Narrow nationalism has led us twice in this century to fearful catastrophes. We have to reshape human ideals. It will not do merely to denounce war while acquiescing in the mechanism of contemporary society, in the competitive instead of the co-operative way of life.

Affinity of nations, not divergences. National and class divisions, racial and religious cleavages are poisonous parasites on the tree of human nature. The diverse educational institutions should lay predominant emphasis on the great affinity between the peoples of various nations, their customs and their ideologies, rather than on divergences, past rivalries and mutual distrust.

Study of art and culture should predominate in the teaching of history rather than political and economic rivalries. The common man should be the ruling theme. History is today a chronicle of wars and of the reigns of kings and queens. It rarely touches the progress achieved by the masses in art and culture. Wars in the past did not very much affect the commercial and cultural intercourse between the peoples. The supremacy of one nation over another is measurable by the degree to which art and culture have permeated the national life and not by territorial expansion or material riches. Only such a study on an international plane can bring out the respective contributions of nations, small or great, towards the common enrichment of the world.

In the new world organisation, the Economic and Social Council is

assigned the task of reinforcing peace in the cultural and spiritual spheres and the means proposed are "International co-operation in Education and furtherance of cultural intercourse in the Arts, Humanities and Sciences." The practical outcome of this clause should be the establishment of an International University for the study of various sciences with an international background. The men at the top should be men of international breadth of vision, of stern character and practical idealism. The nation-states should be allotted a proportionate number of seats at the university and encouraged to send their best men to it and then to afford them opportunities to translate their theoretical knowledge into practical usefulness in their nation-states.

Let us realise that democracy is not only a political philosophy but also fundamentally a practical religion. Today our indifference towards religion is veiled in the gilded cloak of tolerance. For us religion has become a pompous nothing, a gorgeously dressed corpse, without energy to vitalise our life and spiritualise our daily activities. For successful operation, the democratic principle should have its basis in a religion not of Sunday worship or empty ceremonial, but of abundant vitality to regenerate our lives. We should cease to regard the moral life as a water-tight compartment of the personality. Religion permeates even the rock of politics, and, as Mahatma Gandhi says,

> There is no politics devoid of religion. Politics without religion is a death trap because it kills the soul.

We must instil in our hearts, recognise in thought and translate into action the irrefutable truths of all true religions—the essential equality of Man, faith in Divine Justice, and Universal Brotherhood. If we know the difference between right and wrong, we can never say, let us do evil, so that good may come; let us have wars, so that peace may ensue.

KANISHKA H. KAJI

# NEW BOOKS AND OLD

## SHAW'S "INTIMIDATING VERSATILITY" *

This is a symposium in celebration of Bernard Shaw's ninetieth birthday. It contains twenty-eight contributions ranging from short letters to long essays, some new portraits and sketches by Clare Winsten, and some photographs not hitherto published. One of the ever freshly delightful things about Shaw is that his personal appearance at all stages of his career has been equal to his unexampled performance, and his performance to that striking appearance. A strong body is a very important item in an author's equipment. I have always been struck by the sturdiness of Shaw's physique. There are a lot of Dublin policemen who look just like that in a way. It is one of the reasons why he has been able to last out so long.

The reader of this book will be immediately struck by the intimidating versatility of this man. For when we have added to his main work as dramatist his work as dramatic and *acting* critic, social critic, education critic, and science critic, we have to consider him in the light of a world-affairs commentator, a creative economist, a philosopher and a theologian, after which we are called upon to appraise him as a radio expert and adviser, a scenario writer, a public speaker, and a marvellous actor off stage, which, so far from exhausting his activities, leads us to the undoubted fact that his practical and legal work on nearly a hundred committees would have been enough for any one man, while in abundance and quality as a letter writer he is the greatest of all time.

It is queer to think how he was granted no channel until after forty, and that he himself had no literary ambitions, wishing he could be an opera singer or a painter. But once this Force was unleashed, it is now clear to us how no opposition could do anything to stop it. In the end it is impossible to think of any other writer who has had such a prodigious effect upon the thought of his age. "I cannot think of anybody whose non-existence would have made a more profound intellectual difference to this transitional age of ours" than G. B. S., says Mr. Laurence Housman. Even the scientist in this volume, Professor Bernal, writes "We are all of us Shaw's pupils, no less the scientist than the playwright and the politician."

The contributions bring this out fairly well. There remains the chief fact that he is a dramatist of world reputation—which makes an essay called "Shaw as Dramatist" seem somewhat out of proportion. Nor can it fairly be said that James Bridie makes a good job of it—in fact when he is not being whimsical he spends his space mostly on Molière and not on Shaw. But everyone familiar with Shaw's works must applaud Bridie's remark, "I have no patience

* *G. B. S. 90: Aspects of Bernard Shaw's Life and Work.* Edited by S. WINSTEN. (Hutchinson and Co. (Publishers), Ltd., London. 21s.)

with people who say that Shaw can only create walking gramophones." We have heard too much of that from people with only one record. Also it is time some one said as Bridie does—"In subject alone no other dramatist has ever had such a range with the possible exception of Shakespeare." He did quite a different thing than Shakespeare, but on a similar scale and, it will be found, with similar power to endure.

Dr. Joad gives a summary of the well-known creative evolution theory. In the main he warmly approves and observes that Shaw's claims as a philosopher have been played down because of his eminence in so many fields. Having said that, he then adds that serious criticism would advance one or two complaints. It would say, for instance, that Shaw's view of Matter as Life's *enemy* is very unsatisfactory. It is indeed! It is so unconceived by its author that it is worse than useless as a conception for anyone else—even if we had the least idea what Matter *is*. Secondly, Dr. Joad reminds us that the ultimate aim of Shaw's Ancients is the contemplation of—*nothing*. It comes to that. And it is the very opposite to a true mysticism which is not the rejection but the acceptance of the actual, the real, and the transmutation of it by the power of the Imagination. To praise Shaw's philosophy and then completely damn it in this manner is rather like saying—"Here is a splendid horse, which should go in for the Derby, though actually it happens to be blind in one eye and lame in two legs."

Dean Inge contributes an essay on Theology with an occasional allusion to Shaw. It is well worth reading. After dismissing Jesus as irrelevant to the core of religion, and reminding us that religious experience is the essential thing, he makes the following excellent observation—"It is nonsense to say that these experiences, not being transferable, are of no value as evidence. If a dozen honest men tell me that they have climbed the Matterhorn, I am satisfied that the summit of that mountain is accessible, though I shall never get there myself." But he fails to point out—as was clearly his business here—that the whole case against Shaw as philosopher and metaphysician lies in the fact that he has shown no appreciation of the truth that the Higher Consciousness has *already* been reached from time to time by means utterly other than curious eugenics, longer life, or redemption from the flesh.

But the most important thing about this book lies in the fact that all men who have had anything to do with Shaw personally make, without a single exception, expressions of love for him. That is one great central thing about this marvellous man.

JOHN STEWART COLLIS.

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*Letters from John Chinaman and Other Essays.* By G. LOWES DICKINSON. (George Allen and Unwin, Ltd., London. *7s. 6d.*)

When Goldsworthy Lowes Dickinson died in 1932 at the age of seventy, he was known to the world of letters as a high-souled philosopher and a clear-eyed prophet of internationalism. He visioned the unity of the human race, but saw about him only division, discord, anarchy. He loved his country,

but intensely disliked several aspects of its political and social philosophy in action. He helped men like E. M. Forster, John Maynard Keynes and Lytton Strachey to realize in their different ways their unique vocations in life or letters; and, indeed, for a whole generation he was symbolic of all that was best in Cambridge. For a man of his leisure and learning, his publications were few—"few, but roses"!

England's ignoble intervention in China cut him deeply, and he wrote in 1901 the justly famous *Letters from John Chinaman*, a book that by sleight-of-hand exposed rather the tragic limitations of the European, especially English, way of life. In the group of essays "Religion: A Criticism and a Forecast," originally published in 1905, Dickinson discussed the problems of faith and revelation from the standpoint of "active expectancy"—the attitude of a man "who, while candidly recognizing that he does not know, and faithfully pursuing or awaiting knowledge, and ready to accept it when it comes, yet centres meantime his emotional, and therefore his practical life about a possibility which he selects because of its value, its desirability." Dickinson was eager to invade the Invisible—but the spirit of Reason, albeit it is a charming and chastened mistress with him, stopped him at the furthest threshold of Reality, denying him both the Vision and the Felicity. Another group of essays, "Religion and Immortality" (1911), reared on a like attitude of "active expectancy," explained Dickinson's seasoned views on optimism, progress and immortality. At the end of the road Dickinson found it possible, if not to see the god, at least to hear the music, and, if only for a fleeting transcendent second, to front "the sun and the new world." Next year Dickinson published his *Essay on the Civilizations of India, China and Japan*, and, although there was a good deal in the essay, particularly in the section devoted to India, that seemed superficial and even misleading, there was no question about Dickinson's earnestness or integrity. He began with the generalization: "I conceive the dominant note of India to be religion; of China, humanity; of Japan, chivalry." In the ensuing discussion it was clear that Dickinson, in spite of his desire to understand all, was least at home in India, and most in China. But, after all, to Dickinson the author of the classic *The Greek View of Life*, ancient Hellas was the spring of all that was genuine and undefiled in European civilization. In his lecture on the "Contribution of Ancient Greece to Modern Life," delivered in the year of his death in his own university, he suggested in the course of a few luminous pages—luminous with the after-glow of the setting sun—his life-long enthusiasm for Greek literature and thought. All these "minor" works of this modern rishi, this "saint of internationalism" as Mr. Frank Kendon calls him, garnered from a harvest of over thirty years, are now reissued in one handy volume, with a brief Introduction by Mr. E. M. Forster—an Introduction that introduces as well his own meritorious biography of "the best man who ever lived."

K. R. SRINIVASA IYENGAR

*The Children of Light and the Children of Darkness.* By REINHOLD NIEBUHR. (Nisbet and Co., Ltd., London. 7*s.* 6*d.*)

Although to me this book has been uphill reading, I recognise that the thought in it is careful, strong and unhysterical. The author, an American, has a German style. In 128 pages he does not use a single "concrete" word, and it is this unrelieved use of abstract phrases which makes the book tough to those who think naturally in images. Anyone who can read metaphysics or economics with pleasure would probably sail through Dr. Niebuhr's pages.

The Children of Darkness are those who, like the Nazis, desire to abolish freedom for the sake of obtaining orderliness. The Children of Light are those who stand for freedom. Simple enough, you may say, but our author proceeds to the idea that the Children of Darkness have cynicism as their chief characteristic, so that, fully acknowledging the "original sin" in man, his greed, envy and egotism, they astutely make use of these factors; whereas the Children of Light are nearly always more or less sentimental and deny that the evil in man is incurable and must ruin their utopias and world associations.

He has no faith in any attempt to achieve a final solution of society's problems. He writes:—

> The materialist conception of human consciousness in Marxist theory obscures both the creative and destructive transcendence of individual consciousness over any and every social and historical concretion of life. Life requires a more organic and mutual form than bourgeois democratic theory provides for it; but the social substance of life is richer and more various, and has greater depths and tensions, than are envisaged in the Marxist dream of social harmony.

In criticism of the idealists he says that Hegel's "error is very similar to that of Fichte's and of all the universalists, whether naturalistic or idealistic, positivist or romantic." Again, he illustrates the natural corruption of man with these words: "A new oligarchy is arising in Russia, the spiritual characteristics of which can hardly be distinguished from those of the American "go-getters" of the later nineteenth and early twentieth centuries. And in the light of history Stalin will probably have the same relation to the early dreamers of the Marxist dreams which Napoleon has to the liberal dreamers of the eighteenth century." His definition of evil might be put forward by a Buddhist:—

> Evil is always the assertion of some self-interest without regard to the whole, whether the whole be conceived as the immediate community, or the total community of mankind, or the total order of the world. The good is, on the other hand, always the harmony of the whole on various levels.

Dr. Niebuhr is doubtful whether a world-order can be attained. "If," he says, "it is within the possibilities, only desperate necessity makes it so Yet we may be sure that ages of tragic history will be required to achieve what is so impossible and yet so necessary." At the end of the book he suggests, rather surprisingly, that a recognition of Christ and of a superhuman interest in humanity's affairs may save us from ultimate disaster. "The hope of Christian faith," he says, "that the Divine Power which bears history can complete what even the highest human striving must leave incomplete, and can purify the corruptions which appear in even the purest human aspirations, is an indispensable pre-requisite for diligent fulfilment of our historic tasks."

CLIFFORD BAX

*The Career of Victor Hugo.* By ELLIOTT M. GRANT. (Harvard University Press. $3.50; Geoffrey Cumberlege, Oxford University Press, London. 20s.)

"I have sought to compile a book which, if not completely original, would at least have the merit of being useful," writes Mr. Grant in his preface. This ambition—no mean one for a text-book—he has attained: the work is clear, balanced and fully documented. The large contours of this remarkable man are boldly sketched: he who ate "incredible meals, sometimes consuming a lobster (including the shell) and winding up with four or five oranges, skins and all," grasped the universe with giant hands, manipulating his cosmic material into poem, play or novel; transforming it, if not with the alchemy of a Shakespeare, at least with a skill of grandeur, consciously sublime. His range was enormous; from the tender lyric to witty satire, and through melodrama and the macabre to the height of the poem, unpublished during his lifetime, "Dieu." "*Dieu, c'est le grand réel et le grand inconnu....*"

To the English ordinary reader Victor Hugo is best known as the author of *Les Misérables* and *Notre-Dame de Paris*, novels of rich drama, of stirring melodrama and magnificent description: both have the flavour of historic Paris, both are good stories with a breathless quality of excitement. Next in familiarity, perhaps, is the play *Hernani* so often studied in school; that challenge to the pseudo-classic drama of the eighteenth century where elegant periphrasis and a rigid metre-form delighted men with what they had known for years. Hugo let loose a revolutionary wind, putting "*un bonnet rouge au vieux dictionnaire.*"

*J'ai dit à la farine: Eh mais! tu n'es qu'un nez!*
*J'ai dit au long fruit d'or: Mais tu n'es qu'une poire!*

In other words, he called a poetic spade a spade—not an agricultural implement.

This great figure, symbol of flux, of change after the Revolution, worshipped power in Napoleon but hated tyranny. Under "Napoleon-le-petit" he went into exile on our own territory, the Channel Islands, enriching his muse there by contemplation, by commune with wild nature, with the awful sea pounding their shores: we may therefore claim in some measure a part of his inspiration. This is, to use the word in an unusual sense, poetic justice, since it is Victor Hugo as French poet who perhaps falls the most naturally, the most understandably, on English ears.

DOROTHY HEWLETT

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*India: A Plea for Understanding; The Moral Challenge of Gandhi.* By DOROTHY HOGG. (Kitab Mahal, 56-A, Zero Road, Allahabad. Rs. 3/- and As. 8, respectively)

The author of these companion volumes endeavours to present Gandhi, the man, to the English public, as plainly and impartially as it is possible for a foreigner to do. The many misunderstandings about Gandhi's pacifism are cleared up, especially the calumny that he was pro-Japanese. The man is presented to the public as he really is. Human nature being what it is, Gandhi could succeed only to a limited extent. The author describes the repeated frustrations, from 1922 on, of Gandhi's sincere efforts to create a true and fraternal Indo-British understand-

ing and shows how all these inevitably led to his adoption of "Quit India" as his slogan. What he really meant by it is explained. He wanted the English to come down from their high pedestal to fraternise with the Indians on the plane of common human brotherhood. There is well merited reference to such true Englishmen and Christians as Charles Andrews. That Gandhi should be reckoned as a mere visionary and distrusted by the Power-Politicians of the West is deplored. But it is natural that Gandhi should be the unquestioned leader of the Indian masses, brought up in the tradition of scorning the material and of detestation of soulless brute force; and this the author brings out well. Outwardly he is weak and insignificant, a half-clad figure who travels around India in uncomfortable third-class carriages, sharing the inconveniences that fall to the lot of the ordinary peasant. It is from his character and loftiness of purpose that his authority derives its strength. The author realises that it is due to the preachings of Gandhi that India is what it is today.

M. A. JANAKI

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*Studies: Islamic and Oriental.* By AHMED MIAN AKHTAR. (Shaikh Muhammad Ashraf, Lahore. Rs. 8/-)

This is a reprint of ten papers by the learned author on diverse subjects. The book would hardly interest the general reader but for the Orientalist interested in odds and ends of Islamic cultural subjects of the medieval times it is a mine of well-authenticated information. In many cases well-printed Arabic and Persian texts are given together with translations in English and the author's interpretation and comment. Two chapters deal with *warāqat* or the arts of copying and illustrating books, book-binding and the book trade in general, as practised in the Abbaside period and after. There is a chapter on the Arabic poetry of Hafiz, though all that Hafiz did was to interpolate some Arabic couplets between the verses of his Persian ghazals. In another short chapter the author propounds the question whether Shams Tabriz, the teacher of Maulana Rumi, was an Ismailian and comes to the conclusion that he was not. One wonders what useful purpose is served by this. There is a very ably written sketch of the life and work of Al-Māwardī the jurisconsult of Basra. Perhaps the most interesting chapter is the one dealing with a tract of Avicenna translated by Omar Khayyam into Persian. This makes very interesting reading. The author is at his best in translation from medieval Persian and Arabic. Students of Hindu systems of philosophy would find this Muslim view of absorbing interest. Historians may discover some interesting data in the chapter dealing with the Arabic sources of the Gurjrat Sultanate and also in the chapter "The Tribulations of India" which deals with a little known Persian Mathnavi pertaining to Wars of Succession between Aurangzeb and his brothers. This is probably a hitherto neglected source of Aurangzeb's history. There is also an interesting chapter on the poet Saadi's visit to Somnath. The book is well-printed and two valuable indices increase its usefulness for the serious reader. The author, who is a Qadi of Junagadh, has followed the research method of European scholars in dealing with the varied subjects dealt with in this small volume.

A. G. CHAGLA

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# THE SCIENTIFIC WORLD OUTLOOK

[This is the first of five reports, specially written for THE ARYAN PATH by **Mr. R. L. Megroz**, of a course of lectures on "Contemporary World Outlooks" organised by the British Institute of Philosophy. The lectures were delivered at University Hall, 14 Gordon Square, London, W. C. I., during the autumn of 1946.—ED.]

Dr. F. Sherwood Taylor, Curator of the Museum of the History of Science, Oxford, took as his subject "The Scientific World Outlook" when he spoke on October 11 in Bloomsbury under the auspices of the British Institute of Philosophy. He spoke as a student of scientific procedure rather than as a scientist and he began by distinguishing between science itself and a scientific outlook. The word science in its legitimate modern usage, he said, represented both a kind of knowledge and a method of obtaining that knowledge. Science was an objective body of facts and relationships concerning the physical world, arrived at by scientific observation and reasoning. Thus the word science could be used to denote the method employed to obtain scientific knowledge. It was the key to the investigation of nature.

But the scientific world outlook involved the attitude of a man to the whole of that of which he was conscious. It was largely the way in which the scientist confronted that which had not yet been elucidated by science. The human mind had to act as integrator of scientific facts and summaries and so formed a scientific world-picture, which thus contained an element which was not science in its strictest sense. And yet the scientific attitude today was continually taken to include even decisions as to conduct; but in fact the actual decision or choice implied in an "outlook" could not be described as science itself, the data of which were distinguished from other branches of knowledge by (*a*) community and (*b*) certainty. However complex might be the scientific work, it could be checked by anybody who studied the technique: it was not esoteric. More important than this characteristic of community in science was its certainty. Even where the scientist's conclusions could not be regarded as finally accurate, he knew the degree of error possible in each observation.

To ensure accuracy, however, not only technique of observation was necessary but also freedom from bias of the kind that might operate to ignore some observations and favour others. That bias was difficult to eliminate. Therefore even in science some men had their hobby-horses. But scientific papers were published and were open to free criticism, and the pet theory of one man became the chosen target of another, so that in general we might think that bias in scientific work was likely to be eliminated.... Generally speaking, there was indeed an anxious striving to supersede or improve upon what had been done.

This likelihood of accuracy and freedom from bias, the speaker stressed, applied only to those subjects capable of scientific observation. What then was the characteristic outlook of scientific men on the nature of things? The scientific man, taking his stand

upon the known, that which science had investigated, would proceed to nibble away at the unknown, never ignoring already known data. Science might be pictured as a tree of knowledge growing in a measureless void of non-knowledge. Like a tree it proceeded from the trunk outwards; but never hurled a conjecture into the midst of the darkness that surrounded it. This scientific world, therefore, even today had no conscious metaphysics, although even a mathematician had to have a metaphysic. The scientist as such never attempted merely *a priori* decisions; the criterion of the success of his work was simply that his science should "work." Indeed scientists did not believe in reason. Every stage in investigation was checked by further investigation—a trial to discover whether the conclusions he had drawn by reasoning were true, whether the conclusions could predict what natural phenomena would occur.

This was why, the speaker thought, the scientist was so little interested in philosophy—all he wanted was to predict phenomena correctly. He might make assumptions, but all he wanted was that they should lead to laws which would afford him a system for arriving at reliable conclusions about phenomena. To the scientist, as J. J. Thomson said, theory was useful only for pointing to further investigation. Now the scientist saw the whole world as the product of the interaction of gravitational, electrical and magnetic forces.... He had gone some of the way towards explaining the behaviour of matter in terms of these combinations, but this led to a number of problems, *e. g.*, how were such gravitational, electrical and magnetic forces related? All scientific explanations thus led in the end to questions. There would always be a further question to ask. This the scientist was able to and should frankly accept, but he was not always so clearly aware of what he did not know in adopting a world view, and might think it to be more complete than it was.

The speaker sketched the rapid progress in the study of inorganic matter in modern times through which it had become possible to make statements about entities that were strictly not imaginable, yet which were capable of being proved. The atom bomb had proved the truth of such abstractions in a voice of thunder. The scientific picture was dynamic—it showed us the activity of things and finally the enormous energy which underlay every kind of matter. It was a picture which showed everything kept in motion by the high-grade heat energy of the stars running down into low-grade heat energy—an apparently irreversible process—strangely resembling the Aristotelian and medieval conceptions, though the terms differed.

But the wonder of the picture should not blind us to its incompleteness. The elementary entities remained unexplained and perhaps inexplicable. When the living instead of the non-living was the subject of observation—and it was not yet even demonstrated where the distinction occurred between living and non-living—the difficulties increased. Instead of arguing about life like the metaphysician, the scientist tried experiments and analysed the process of life into its simplest elements. Such research had no assurance yet of ultimate success, though it was what Bacon called " an element of light "; whether it succeeded or not

it could never disappoint us....

Where knowledge was lacking the gap was temporarily filled by the scientific outlook. Some scientists would not admit that anything existed which could not be explained in terms of the factors studied in chemistry and physics. The discontinuities in knowledge increased, however, when we came to Man. We were conscious of a world of images, concepts, which was sundered from what science studied in the world of the non-living or the non-human living. With the help of psychology, it was true we could now formulate fairly accurate laws about the lower aspects of mind and the moods of human beings in relation to certain conditions of environment. But science was concerned in its conclusions with the relations between classes, and the mental content of a human being was so very different from other subjects of investigation that it was impossible to classify it except in very crude categories. The scientist could deal only with determined sequences of cause and effect, but to apply that physical determinism to mind was a distortion of that experience on which all science was ultimately based. We have, for example, direct experience of freedom of will. It would seem, therefore, that the operations of the human mind were necessarily excluded in great measure from the ambit of science.

The speaker concluded that the scientist must either maintain that physical and chemical changes alone accounted for the activity of the human mind or he must greatly enlarge the scope of his scientific method. Failing this he must obtain an adequate scientific outlook. But scientists were also men and citizens who had to make decisions and take action. These were generally concerned with human relationships—private, national or international—and such relationships were not easily handled by scientific methods. An example was the so-called "Scientific Management" in business, which was limited to those elementary aspects of the behaviour of human beings which could be usefully observed by scientific methods. The human will was influenced by so many factors that the establishment of laws of human behaviour was at best a doubtful and approximate task.

But when the scientist fell back on his scientific outlook as a guide he often ignored spiritual and ethical values which were of ascertainable value in human conduct. The materialistic scientist was in fact characterised by his tendency to ignore such values. While he was not prepared to say whether materialism was *de facto* part of the scientific outlook, the speaker thought the majority of scientists, though not convinced or dogmatic, would adopt a materialist attitude and deny such a thing as soul or spirit. The discoveries of modern science about matter were not likely to establish or demolish materialism but as the scientist was becoming an important person, able to advise our governments, there was a danger in the inability of science to make certain choices between "good" and "bad" so that the scientist could only fall back on his personal attitude. As a result of his early training perhaps and his ethical attitude, he might desire that humanity should enjoy good things, and that health, education, physical comfort and security should be shared by all. He could say nothing

about any higher things than these modest goods, to obtain which he was prone to insist on a machine-like efficiency of society that might ignore the needs of the individual. He hoped that scientists of the future would try by a new technique to use higher levels of the human mind, applying a method like that which had proved so successful, *viz.*, through religion. Let the same attention be given to religion as was being given to science and the question would solve itself to the extent of settling the main lines of ethical conduct. The only hope for the world, the speaker thought, was the incorporation of religious, philosophical and scientific outlooks in a single comprehensive view.

R. L. MEGROZ

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# NATIONAL WELFARE AS WOMEN SEE IT

The All-India Women's Conference brought out not long ago a *Memorandum on Planning for National Welfare* as temperate in expression as it is fundamentally humane in approach. It has been suggested—sometimes, we suspect, with tongue in cheek—that chances for world peace would be greater with women at the helm. Admittedly women generally are conservative and often find it difficult to take the wide, impersonal view. Inability to see the wood for the trees is a handicap, but is it a less serious one to see only the wood, as politicians sometimes do, and forget the living trees without which there would be no wood at all ?

This Memorandum is concerned primarily not with National wealth and prestige, not with opportunities for amassing private fortunes, but with the welfare of the common citizen. It calls for universal adult suffrage, for the abolition of all disabilities imposed by man by reason of caste, creed or sex. It demands for every citizen "economic and social security, full facilities for education, medical aid, and an adequate standard of living," and "equal opportunities for the fullest self-expression." Its plea for industrialisation is directed especially to the transformation of rural economy and the provision of maximum employment. It makes the revolutionary suggestion of levelling incomes, and demands industrial and social-security legislation. Its educational proposals are broad and forward-looking, important among them being the withholding of State aid from denominational institutions. It demands also a wide range of health services, free to those who cannot pay, recreational opportunities for children and adults and Social Service Ministries.

The Conference declares that

> Work is a social duty of the citizen, by the accomplishment of which he acquires the right to an existence which is in conformity with his own capacities and compatible with human dignity.

A valuable feature of the Memorandum is this emphasis on duties, side by side with rights. Only as that point of view gains wider recognition will India and the world approach the fundamental concept of the State as school and training-ground for citizens.

# ENDS AND SAYINGS

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

MM. Prof. P. V. Kane's presidential address at the Thirteenth Session of the All India Oriental Conference, opened at Nagpur on October 19th, was a masterpiece of analysis of the present state of Indological studies in India—projects, opportunities and handicaps. Among the last-named is the fact that, at a time when the preoccupation of Europe's best minds with rehabilitation problems lays on Indian scholars an added responsibility for Indological projects, Sanskrit, Persian and Arabic are being cold-shouldered by partisans of the regional languages, of a national language, or of English.

The trend in Indian education toward science and away from the humanities is another major problem. The profit motive is prominent among the causes of that trend. Scholars, however rich in learning, are generally poor in purse. But the very fact that our economic order offers higher rewards to the possessors of technological skill than to the upholders of cultural values is itself a symptom of the modern topsyturvydom. Hands and the knowledge of how to use them are very necessary but it is at its peril that any civilisation exalts them at the cost of that balance between head, heart and hands which is the essence of culture. Whither the hands and head alone can lead us, the desolation that was Hiroshima shows. The best of India's inheritance offers the corrective of the present unbalance in what Professor Kane called " the solid foundations that have withstood the storms, the burdens and the wear and tear of ages. " " It is up to us, " he added,

> not to allow, as long as there is life in us, the great ideals and achievements of the past to be swept off altogether by the onrushing avalanche of conflicting and ill-digested ideas.

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Professor Kane's enumeration of the needs of Indological research included the completion of the Bhandarkar Oriental Research Institute's critical edition of the *Mahabharata*, an inclusive Sanskrit dictionary on scholarly lines, the collection, conservation, cataloguing and publication of old manuscripts, an annual bibliography of Oriental studies, the study of India's ancient cultural influence and the amalgamation of some at least of the several projected histories of India by Indian scholars. He did well to call attention, while approving the attempting by Indian scholars of a history of their own culture and literature, to a danger generally overlooked. Indian scholars, he pointed out, have their own bias to guard against, however different from that of European scholars.

> Most of us are unwilling to admit infusion of foreign races or foreign influence on our culture and are easily inclined to claim high antiquity and originality for everything Indian.

India has nothing to gain and much to lose by her sons putting forward untenable claims on her behalf. The

glories of her past need no embellishment. A bias is a bias and, where history is concerned, the fact's the thing!

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The background and basic facts of the Bengal famine were statistically analyzed by Prof. P. C. Mahalanobis, F. R. S. He presented his findings to the East India Association at London on July 25th, in an address published in the October *Asiatic Review*. His inquiry, which had covered a random selection of nearly 16,000 families in 41 widely scattered villages of Bengal, had revealed a deplorable and worsening economic situation in the pre-famine period, January 1939 to January 1943. The number of families whose economic position was improving was small and very many more were growing poorer or crossing the line into destitution.

In the famine period the rate of deterioration and destitution became violently accelerated. But the land position in predominantly agricultural rural Bengal was already extremely precarious. About three-fourths of the group surveyed owned less than two acres of rice land per family, *i. e.*, less than the estimated subsistence level. When the famine came, large numbers of the poorer families lost all. The surprising thing, given the conditions described, is that roughly 85 per cent. of the families maintained their *status quo* under the strain of famine conditions.

The statistics so carefully amassed and analyzed should furnish a useful guide for economic planning, though Professor Mahalanobis reports a deaf ear turned to his efforts to induce the Bengal Government to take the problem seriously. But it should not be necessary for him to insist that the Bengal famine was "not an accident," "like," he adds, "an earthquake or a flood." Is any event an isolated phenomenon? Do effects ever come without causes? Even floods are today conceded to have causes, prominent among which is deforestation brought about by human greed. Some day, let us hope soon, the intimate connection between man and nature will be clearly seen. Meantime the cause-effect sequence is plain in such an obviously man-made catastrophe as visited Bengal in 1943. It is for the Government to take the necessary steps to avert the repetition of the tragedy; and that demands far-reaching economic reforms.

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Dr. Radhakamal Mukerjee, Economic Adviser, Gwalior State, warns in *Asia* and the Americas of September against the economic dismemberment of India. Without co-ordinate planning and effective central control, India can be neither prosperous at home nor effective abroad. The country is not only a geographic and a cultural but also an economic unit. It will be disastrous, Dr. Mukerjee maintains, for groups within the country to have separate systems of currency, of company law, and of banking. Recurrent economic and monetary crises lie that way. Customs and tariffs are outside the scope of the Centre under the present Constitutional proposals. Shall we have the spectacle of hostile tariff barriers between the different parts of India? The States of the U. S. A. may not impose tariffs against each other and to the resulting freedom of exchange of goods not a little of the success of the American Union is ascribed.

Without power at the Centre also to co-ordinate conflicting interests of dif-

ferent regions, *e. g.*, in water schemes, in famine control etc., without uniform income and corporation taxes and excise duties, there is bound to be confusion, friction, impotence.

Political independence... will lose much of its worth for the common man in India if it...be bought at the expense of poverty and agricultural depression, which will be bound to result from economic dismemberment and inter-regional economic confusion and conflict.

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India need not be hungry, declared Mr. F. L. Brayne, former Financial Commissioner for Development in the Panjab, in a recent letter to the London *Times*. He blamed many factors for the present low yields—none of them irremediable—" erosion, bad seed, bad cattle, bad implements, bad methods, bad health and bad economic and social customs." The remedies were simple and sure.

The big problem is not to discover ways of increasing the produce; it is to persuade the people to apply the ways already known. To achieve this great objective, publicity of all kinds, Eastern and Western, ancient and modern, must be developed on a scale hitherto undreamt of.

His proposal that the 2,000,000 ex-servicemen be organised as "pioneers and demonstrators of a new way of life" may not commend itself to all. Public servants who will "learn and live and teach a new life" and "work together as a team, at all levels from the village to the seat of Government," and who will be "more concerned for the welfare of the people than for their own livelihood," are not to be had for any "pay, prospects and training" unless the urge to service is already there. All will agree, however, as to the necessity of educating village women and enlisting their co-operation in the task, which Mr. Brayne urged in "Women and Indian Villages" in our June 1946 issue.

We agree that the organisation of the Indian villages for their betterment can best be on co-operative lines. There will be a real danger of economic disequilibrium when the villagers, their enthusiasm for better living standards aroused, give up "their besetting sins, litigation and extravagant expenditures on ornaments and social ceremonies." The first and last are in most cases admittedly sheer waste, but ornaments have been the poor man's bank and, if his money saved on them is not to trickle uselessly away, Mr. Brayne's recommendation of a savings system reaching every village must be instituted concurrently with the better-living publicity.

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Attempts of Governments to direct artistic efforts in approved channels, as formerly in Nazi Germany and in Soviet Russia still, have been bitterly resented and assailed by the defenders of freedom of expression as the life-breath of art. Artists in most countries have taken the position that literature worthy of the name cannot be produced to order. This appears to be true only if the artist differs from the ideology he is expected to uphold. The bud that hides the canker of insincerity at its heart can never open into the perfect rose.

But the past ages have produced much literature frankly propagandist in aim, whether that aim was political, religious or other. "Literature and Propaganda" are not mutually exclusive categories, as Prof. G. C. Bannerjee brought out in his lecture at Bombay on 7th November, under the auspices of the P. E. N. All-India Centre. "Man," he declared, "is a proselytising animal." Ardent convictions in any sphere are bound to colour his writings, but it must be his own ideas, his own feelings for which he seeks expression. Made-to-order writing very rarely reaches the artistic heights, but much fine writing has had an underlying moral purpose.

Propaganda does not become literature merely because cast in a literary form. It becomes literature only when fusion takes place between the writer's idea and the symbol which he has found to clothe it in. And the creative spark, essential to that fusion, no commission from State or private patron can ensure.