WORLD UNITY

A Monthly Magazine
for those who seek the world outlook upon present developments of philosophy, science, religion, ethics and the arts

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"The human race, however divided into various peoples and kingdoms, has always not only its unity as a species but also a certain moral and quasi-political unity, pointed out by the natural precept of mutual love and pity which extends to all, even to foreigners of any nation. Wherefore although every perfect State, whether a republic or a kingdom, is in itself a perfect community composed of its own members, still, each State, viewed in relation to the human race, is in some measure a member of that universal unity. For those communities are never singly so self-sufficing but that they stand in need of some mutual aid, society and communion, sometimes for the improvement of their condition and their greater commodity, but sometimes also for their moral necessity and need, as appears by experience. For that reason they are in need of some law by which they may be directed and rightly ordered in that kind of communion and society. And although this is to a great extent supplied by natural reason, yet it is not so supplied sufficiently and immediately for all purposes, and therefore it has been possible for particular laws to be introduced by the practice of those same nations."

Suarez, 1612

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EDITORIAL

THE SOUL OF DEMOCRACY

A GREAT number of people are not considered 'idealists' today because they refuse to spend time and energy promoting movements whose very title is an official endorsement of some obvious 'ideal.' Their concern is rather with the movement of democracy as a whole. Their pragmatism is justified, if any justification is needed, by the conviction that such aims as world peace can only be secured as by-product of the democratic principle; that if this principle fails, every social ideal will wither; and that consequently the organization of every 'idealistic' movement confiscates and consumes resources which should be going into the struggle on the main front.

The 'main front' unquestionably needs every available reserve at this time. Everywhere democracy is in retreat or badly pressed; and its situation is the more menacing in that its most powerful enemies assail it from within.

Aside from any theoretical consideration, the plain fact seems to be that democracy is unable to transact the business of modern government. Amid the complexities of an industrial age, its power of administration has apparently become inadequate to the demands. Before the cry to '*get something done*,' a tradition, an aspiration or a philosophy is compelled to retreat into the silence of personal subjectivity.

The argument that democracy is only feasible in simple societies can, of course, be only fairly answered by fact, and history records no example of a people who have perpetuated truly democratic institutions into the stage of material wealth and power. But is this an inevitable law? Are we dealing with foreordained cycles, or with a succession of failures?

Granting that the democratic principle has secured its greatest successes among a homogeneous and largely localized people, the question still arises: how exactly—by what element in the democratic principle—were these successes obtained?

Was it because in a simple society the problems were easier of solution, or because the average member of the society had the advantage of a greater degree of acquaintance, of insight into the character of his fellows?

If we accept the democratic principle as one based upon the free selection of administrators, rather than upon the amount of mutuality or cooperation in the process of administration, we acquire a view which may possibly reveal a deeper integrity in the principle of democracy than we have suspected.

Why should we continue to judge the value of democracy by the ability of vast numbers of voters to decide rightly upon technical questions lying outside their personal experience? Why should not its value consist rather in the ability of voters to select the worthiest and ablest men to make these decisions?

If democracy is ever to establish itself firmly as the one force capable of conscious evolution producing a finer humanity as its characteristic achievement, some means will have to be found whereby the average citizen may recognize human qualities according to some valid scale. Not by the mere number of our elected representatives; not by the machinery of referendums and recalls; not by passing upon party platforms or choosing between policies will the potential blessings of democracy be spread throughout this suffering world. By elaborate mechanism, democracy is ever betrayed and self-betraying. What we want in government is consecrated men—men for whom the administration of human affairs is the noblest privilege and most sacred responsibility which can ever fall to the lot of a human soul. But only the regenerating power of a true, universal religion can awaken in people the capacity to recognize worth, and entrust their lives and fortunes to those whose official authority is reinforced by the invisible powers of the spiritual realm.

THE PRICE FOR PEACE

by

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AMONG the social movements of our age, the greatest adventure is beyond all question the search for world peace. The American people, fully as much as any other people, have felt the challenge of that adventure, and are in their hearts ready to do their part in the quest for a stable international order. But, as in many other instances, the very universality with which an ideal is recognized is a positive hindrance to its practical development. With our lips we cry Peace! peace! and no man says us nay. And so we hardly become aware of the fact that peace, like all other human goods, has to be paid for at a price, and that only at a great cost can it come to perform its healing mission in a world fully prepared to receive it.

The price for peace is a great one. It has to be paid in three different currencies, the currency of faith, the currency of will, and the currency of understanding.

When one speaks of faith as a part of the price of peace, one does not mean that exaggerated view of things which visions Utopia immediately around the corner. The world moves slowly, as every observer of its life must admit, but the important thing is that it moves. As we observe the ways in which human nature expresses itself in our own age, we are justified in believing that, if the millennium is far distant, it is none the less true that man is the master of his own destiny, and that, if he will, he may win much ground in the search for a truer and sounder international order. More than that, the chances for success in such a struggle are greater than ever before. In the course of the last hundred and fifty years, with the development of the Industrial Revolu-

tion, the old localisms and parochialisms have been breaking down, and the mind of man liberated as never before from the cramping isolations of the past. The tempo of human progress has been immensely increased. The possibilities of social reform have been immensely multiplied. Never more than today is it possible to believe that the binding together of the nations is no philosopher's dream, but a practical enterprise. And unless we do so believe, and believe it with an earnestness and an ardor that cannot be quenched by the temporary defeats which will most assuredly be suffered in the struggle for international peace, we shall fail of our goal. Nothing is more important to the triumph of the peace spirit than belief in the possibility of that triumph.

As to those cynics who assert that the end of war is a thing never to be seen, and that to talk of the abolition of war is to say a vain thing, there is one answer which ought to serve to confound them, if they be not utterly lost to any sense of the triumphs to be won by the better nature of man. Grant for the moment that a complete victory of the cause of peace is so remote as hardly to be pictured. Does it not remain true that some ground can be won, some successes attained, some wars prevented? If we cannot attain universal tranquillity can we not at least prolong peace? Can we not at least make war less likely than ever before? Surely to believe this much is to believe only what the facts of life themselves prove. If man's better nature cannot make a Heaven on earth, it surely can redeem waste places here and there, and make some of the human wildernesses blossom like the rose. To believe this is no idle sentimentality, but, on the contrary, that robust and yet controlled and justified faith out of which great actions may arise. Let the scoffers scoff as they will; the friends of peace will be confident that their efforts are not in vain.

But there is another sense in which faith is essential to the success of the movement for international accord. We need faith in human nature in general, but we also need faith in human nature in particular. We need faith that reasonableness and

moderation and willingness to perceive the other man's point of view will evoke the same reasonableness and moderation on the part of other men, and that these same qualities, when displayed by governments, will meet with a ready response in other governments. There may be occasions when this will not be true. But we must and can believe that it generally will be true. Examples are all around us, one drawn from our most recent history. Scarcely more than a year ago, our relations with Mexico were seriously strained. There was a controversy over property rights between the two nations, with regard to which the language of the American State Department had been harsh and peremptory. Charges of noxious intrigue had been levelled against the Mexican government by American public officials. The tone of official comment in this country was matched by a similar tone in Mexico itself. And then came a change. President Coolidge replaced the ambassador to Mexico with a new representative of the United States, whose reputation for dignity and moderation was borne out by his actual conduct upon the spot. The sentiment of the Senate of the United States had from the beginning expressed itself decisively in favor of peace. And under the influence of these forces, the clouds upon the horizon began to clear, and the tension between the two nations to diminish. Reasonableness had begotten reasonableness, and conciliation conciliation. It would be possible to mention many other instances of the same thing, of the triumph of the right spirit in international relations. It would be equally possible to indicate how bad temper and arrogance and undue insistence upon national "rights" had provoked a similarly stiff-necked attitude on the other side. If we are to work effectively for world peace, we must have faith that the other man is just as decent a sort of person as we are, that he, like us, is willing to be guided by reason and justice, that he, like us, is willing to make concessions in order to arrive at an agreement, and to put some kind of restraint upon his own passions and desires in the interests of our common humanity. And such a faith is affirmed by the facts of international intercourse. It is no illusion. It is something

which rational men can cherish, and which ought to sustain them in their search for peace.

But faith in the power of man to conquer his own destiny, and in the responsiveness of man to reason and justice, is not sufficient for the triumph of the peace cause. It is not enough to believe in the practicality of peace; it is necessary to desire it ardently, with one's whole being. The second of the currencies in which peace is to be bought is the currency of will.

Nowhere does this fact need more to be realized than in the United States. For the failure of the American peace movement to accomplish any very great advance in the course of the last few years is fundamentally a failure in will. We have a notion here in this country, bred of our democratic origins, that numbers are the important thing in the decision of public problems. In a sense, of course, this notion is true. But there is something more important than numbers, and that is intensity. The triumph of any cause in American politics is dependent not so much upon how many believe it, as how hard they believe it. It is strength of conviction that counts, fully as much as popular majorities. Statesmen and governments are swayed not so much by the counting of heads, as by the measuring of wills. They respond, not so much to the feeble manifestations of the multitude, as to the powerful pressure of those who seek a definite goal with all the force in their power. Consider, in the light of these reflections, the present position of the movement to have America adhere to the protocol creating the World Court. Numerically speaking, the support which this movement secured was very great. It was great enough to enlist the attention of the Senate, and even to secure a vote in which the *principle* of adhesion, at least, was accepted. But then difficulties arose. The Senate added reservations to the original resolution of ratification. One of these reservations, (involving a minor question, in fact) was inacceptable to the states which had created the Court, and crippled, in a measure, the activities of the Court as an agency of the League. One might have thought that a way would have been found to modify this reservation, or, as some commentators

have suggested, to construe it in such a way as to make its acceptance by other nations possible. Yet no movement to that effect, no movement of powerful proportions, at least, has developed. The large proportion of American voters, in all probability, wish to see this country give its support to the Court; but they wish it flabbily. In consequence they are unable to prevail against the small minority who feel intensely on the matter, and who have resolved at all costs to prevent American action.

So it was, too, in no small measure, with regard to the League. Differences, honest differences, there were no doubt with regard to the terms of America's entrance into that organization; but that there was a great body of sentiment which wished our entrance on some terms is hardly to be doubted. But, again, those who wished this end wished it with insufficient vigor; they wished it without the resolute will to compel the consideration of some practical program; and they failed. Somehow or other the movement for world peace in America must develop an intensity and tenacity which it does not possess today, if it is going to succeed.

This intensity and tenacity is all the more essential because the natural instinct for peace and conciliation is constantly being challenged in international affairs by the pressure of national interest, or by the rising of popular passion. It takes real resolution, real character, real devotion, to hold to the ideal of peace when temptation comes, or when provocation is offered. One of the ways in which will is necessary to the consummation of international peace is in holding oneself to a rigorous self-control, in putting a check upon one's own selfishness and passion.

The American people are just as accessible to these emotions as any other people. They can be swept off their feet as other peoples have been swept off their feet. They must find the way to control any such impulses if they wish to find peace, and if peace is to endure.

The third currency in which peace must be paid for is the

currency of understanding, or, if you like, the currency of disciplined and scientific intelligence. The fundamentals of every great movement are, no doubt, spiritual. But the ways in which a great movement is brought to fruition must inevitably be intellectual. They must involve a program. They must involve grappling with very concrete problems in an intensely practical spirit, and with all the facts before one.

Consider, for example, the influence of the newspaper press upon the course of international relations. Fundamental to the search for peace is the question of the way in which the facts of international life are presented to the average man. We Americans put a great faith in our press. We believe what we read in our daily newspapers with a readiness sometimes a little juvenile. But the fact that we do believe it is a very important thing in itself. It means that newspapers have it in their power to influence to a very considerable degree the course of international relations. In at least one of America's wars the role of journalism was absolutely fundamental. And in that very instance (I speak of the Spanish-American war), it is possible, one might almost say probable, that the ends for which that war was fought might have been attained by the processes of conciliation if the public opinion of the country had not been roused by appeals to its passions. The Spanish government was on the verge of conceding autonomy to Cuba at the moment when President McKinley decided upon war, and while one cannot be categorical about the matter, there was a real chance of settlement. But the national mood had been created that led toward armed conflict, and armed conflict came.

Not so very long ago, there appeared in one of the New York papers despatches from China, the obvious tendency of which was to arouse public sentiment in favor of armed intervention in that part of the world. These despatches were no part of a deep-laid plot, of course; they may not even have been deliberately intended to arouse American opinion; they may have been merely the product of the excitable state of mind of an individual correspondent; but they were none the less dangerous in their

potentialities. In the providing of international news, greater attention than heretofore will have to be paid to the spirit and temper of our international correspondents. Their words are taken as authoritative by hundreds of thousands of Americans. Their views become incorporated in editorial pages throughout the land. Their attitude becomes the attitude of plain men everywhere. Their role is one that has infinite possibilities of danger.

I am not suggesting that it is the business of such correspondents to propagandize for peace. Propaganda, at the expense of truth, in whatever cause, is indefensible. I am merely suggesting that the tone in which they write their despatches should be reasonable and temperate, should express that spirit of moderation and goodwill and mutual conciliation upon which international relations must rest, and they should give all the facts, not a distorted view of them. Any other point of view must inevitably be disturbing to the whole fabric of international relations. The press has a great responsibility in the problem of peace.

Consider another important aspect of the problem of intelligence in relation to peace. In every country much depends upon leadership. In foreign affairs this is particularly true. The Constitution of the United States gives wide powers to the President of the United States. It vests him indeed with almost the complete control of American foreign relations. It does not, it is true, permit him to declare war. But it gives him so much authority that he can easily create a situation in which a declaration of war becomes almost inevitable. In view of these wide powers conferred upon him, it becomes a matter of fundamental importance to determine what is the general temper and point of view of any given candidate for the President. All such candidates, beyond question, will pay lip-service to the cause of peace. But how, it must be asked, do their past records, how does their general attitude, relate itself to the question of international conciliation? How much constructive passion is there in them? Will their devotion to peace be merely negative, or will it be positive? Will it stand the stress and strain of international rela-

tions and international crises, or will it collapse when put to any severe test? These are questions as important as can be asked with regard to any Presidential candidate. Yet how much are they in practice considered? How far do American voters, with all their love of peace, make interest in this cause one of the bases, one of the most important bases, of their judgment of rival candidates at this or that election?

Nor is it only the election of a President that involves these issues. The Senate of the United States, under our system, has large powers with regard to treaties. How much do we consider this fact in selecting our candidates for the Senate? Can we not consider it more? Ought we not to consider it more?

There is still another aspect of the problem of scientific intelligence to peace. This relates to international organization. There is a certain type of mind much interested in the peace movement to whom the question of international organization matters not at all. Give us the right spirit and the right men in office, persons of this type will say, and the rest will be simple. But the trouble is that it is not simple. As a matter of practical fact, machinery wisely devised will aid in the creation of the right spirit, and will make it easier for those in office to follow the right course. Take, for instance, one of the least emphasized aspects of the League of Nations, its role as an agency of contact between statesmen. The brilliant young leader of the foreign policy of Czecho-Slovakia, Eduard Benes, declared not long ago that if the League served no other purpose it would have justified itself by the opportunities which it afforded, one might almost say prescribed, for bringing together the leaders of affairs in the various countries of the world, and giving them an opportunity to understand at first hand each other's aspirations and point of view. For it is those whom we do not see and to whom we cannot talk who are our enemies; association breeds friendship and understanding. One is reminded of the story of Charles Lamb, who said of a certain individual, "I hate that man!" "Why, Charles," observed a friend who heard this comment, "you don't know him!" "Precisely," was Lamb's reply, "that's why I hate

him. If I did know him, I probably wouldn't." There is much force in this anecdote from the standpoint of the student of international affairs.

But international organization is not useful simply because it inevitably multiplies and regularizes fruitful human contacts. It is useful because there must be provided some practical method for the settlement of international disputes if peace is to rest upon secure foundations, and because the providing of such methods itself diminishes the danger of war by giving ample opportunity for cool reflection. It is too much to expect that all controversies between governments will be conducted from the beginning in the spirit out of which accord will easily come. But if there are available agencies for the determination of such controversies, agencies for judicial settlement, agencies for arbitration, agencies for conciliation and adjustment, there is a greatly increased chance of preventing a difference of opinion from widening into an actual rupture. Institutions cannot make peace, if there is no will to peace, but institutions can fortify the spirit of peace where it does exist, and provide the means through which it can best express itself. It is folly to deny the great role which mechanism may play in preparing the world for a better international order.

In the upbuilding of this mechanism, the spirit of accord and understanding which lies at the heart of peace must itself be operative. It has been somewhat amusing and somewhat distressing to observe in the United States the number of individuals who have "peace plans" to which they are devotedly attached, but which somehow or other remain personal possessions rather than governmental programs. Anybody can devise such a plan, and prove to his satisfaction by rigorous logic that his plan is infinitely better than any other, and that all others should be abandoned instantly or thrust aside in order to make way for this perfect product of the human mind. But unfortunately, such a demonstration is not a very practical contribution to the cause of international organization. If international organization is to make headway, it must make headway by

large common accords. Such accords, moreover, mean the same sacrifice of individual pride, of individual prejudice, of individual interest that is necessary in other kinds of effort for peace. And until American public opinion has thoroughly assimilated this fact it will be able to make little headway with the problems of international mechanism. If, with some Senators, we are going to raise the cry of "outraged sovereignty" whenever a proposal for international organization is brought forward, if with others, we are going to insist upon dictating to others our own cast-iron program for peace, we will not get far. We who are interested in a constructive program must be ready to face the fact that such a program means the acceptance of much of what others have thought and planned and done, and a willingness to go along with others on the road to the common goal.

The task of creating a better world order is not a task that needs defense. No man challenges the nobility of the quest. But what the task does need is a deep moral passion, an unquenchable tenacity of purpose, an unqualified intellectual ardor. These things men must have if they would serve this great cause. These things they must express in action if they would win through to victory. The great human goods come high. They are not bought at the bargain counter, or paid for in the depreciated currency of fine words matched with ignoble deeds. They are purchased through faith, through will and through intelligence. And to the deepening of faith, to the strengthening of will, to the illuminating of intelligence every American must dedicate himself, who would carry forward the noblest of all modern movements toward that final goal of which enlightened men have so long dreamed.

THE PRESENT TREND OF SCIENCE AND RELIGION

by

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THERE is in many quarters a tendency to consider science and religion as enemies toward each other, rather than as friends. The thorough-going reconstruction of religious faith resulting from the impact of modern science upon inherited religion has engendered a fear in many hearts that the acceptance of the scientific view-point will lead eventually to the complete abandonment of religion. It is not unusual for a contrast to be drawn between science with its confident assertion of facts, and religion with its appeal to the unknown and unknowable. Science is believed by many to rest upon "proof," whereas religion must depend upon "faith." Science may boast of its achievements; religion can only announce its hopes.

Or the comparison may be made in terms less partisan toward science. To some, religion with its infallible revelation from the Supreme Being is preferable to science with its constantly changing theories and its conflicting judgments made by fallible human beings. Religion affirms its knowledge concerning ultimate realities and infinite verities, whereas science merely concludes that it is reasonable to believe certain inferences concerning immediate causes and temporal forces.

Neither of these contrasts is fair, either to science or to religion, and the present trend is carrying thoughtful men to a safer and saner position, far from the old battle-grounds. In the last analysis, science and religion both rest on faith. Science is succeeding notably in its endeavor to make human life more comfortable, because it acts on the basis of certain specific assumptions. This

is the essence of faith: not merely the *holding* of a belief, or the *making* of an assumption, but more than that, *acting* on the basis of the belief or as a result of the assumption.

The fundamental assumptions of science are: first, that human senses report accurately the characteristics of the external world and thus enable us to interpret aright the physical universe in which we dwell; second, that there is uniformity of action in nature so that effects always follow causes in accordance with laws which are universal in their application. Neither of these assumptions can be proved by any reasoning process that the logician has been able to discover. Nevertheless, we have complete confidence in their validity; they have been repeatedly justified by experience. We commonly test the rationality or irrationality of an individual by observing whether or not he acts on the basis of these assumptions. As I glance up from my desk toward the door I receive the impression that chairs and other desks intervene between me and it. The lenses of my eyes have received certain impulses which, transmitted along the optic nerve, are interpreted by my brain as indicating the presence of certain concrete objects existing in the field of vision. If I rise from my chair and move directly toward the door, I will have a sensation of contact with hard, sharp-cornered objects as my brain interprets the messages transmitted by my nerves. The mental image and the sensations are real; I infer that the external objects are also real. But this is inference and must always remain so. If I hasten toward the door as quickly as possible, anyone would expect me to follow a path which would avoid the intervening obstacles even though that path is far longer than the straight line which is the shortest distance between two points. That is, I would be expected to act in a rational manner, on the assumption that my senses report accurately the nature of the external world. On the other hand, if there were a very small child in the room, able to move around but not yet old enough to draw inferences from experience, it would not be surprising if that infant, desiring to go to the door, should take the most direct route regardless of the obstacles in its path. Each individual

learns, by the well-known process of trial and error, that it is good judgment to trust the verdict of his senses. This we do, even though occasionally our senses or our minds mislead us by presenting pictures of our surroundings which we later discover to be erroneous.

The scientist, having made these fundamental assumptions, attempts to explain the phenomena which he has learned can safely be accepted as real. But he does not wait for explanation before he acts. He constructs hypotheses and proposes theories. Having found an explanatory hypothesis which may possibly be true, even though it be only a partial explanation and still unproved, he acts just as if he knew that the hypothesis were true. Only thus can he discover whether it be true or no. The method of science has been abundantly validated by the results; the faith of science is justified by its works.

Science deals with the measurable transformations of matter and of energy. All scientific observations and experiments are either directly or indirectly related to points on a scale or to ticks of a clock. Weights and balances, calipers and measuring rods, pendulums and chronometers, volt-meters and pressure gauges, are the familiar essentials of every scientific laboratory. Only the time-space relations of things and of forces are measurable. It is with these relations only that science can deal.

Nobody knows whether all the transformations of matter and of energy are measurable or not. Certainly many such transformations are not now measurable; scientific technique is still far short of scientific aspirations. At present, for example, the intensity of human love, or the beauty of a sunset cannot be measured. You say you love this person more than that one; yes, but how much more? You say that yester-evening's sunset was more beautiful than the sunset at which you are looking tonight; yes, but how much more? Love and beauty are not yet resolvable into units of a scale or ticks of a clock; either they have no time-space relations or those relations are not yet susceptible to measurement. It is however conceivable that even so intangible realities as these may some day be related arithmetically to points

on a scale or intervals on a clock. Already something is known concerning the biological effects of emotions, and the intensity of affection is in part indicated by increased or decreased heartbeat or blood pressure, and by other measurable phenomena. The technique of the psychologist in part depends upon devising machines or tests which permit the measuring of time-space relations such as these.

Whether or not all of the transformations of matter and of energy, involved in affection for another, appreciation of beauty, the development of character, the building of ideals, the transmission of ideas, will ever be measurable, I do not know. Be that as it may, science is becoming increasingly aware of realities which have no relation to time and space, nor ever can. There are immeasurable or non-metrical realities in the world.

For example, a red and a white billiard ball react in identical fashion to identical impulses. So far as their time-space relations are concerned there is no difference between them; energy is transmitted from the moving billiard cue to either ball with absolute disregard of its color. In computing the route traversed from cushion to cushion and the point finally attained as the ball stops moving, the physicist makes no use of the color of the ball. He considers its weight, its size, its elasticity, but not its color. The methods and the formulae which he has developed, prove adequate; his computations enable him to predict exactly where the ball will come to rest. The expert billiard player uses the time-space relations of the ball and its surroundings in the same way, and he too gets the same result. For him as for the physicist, so far as determining the blow to be struck against the ball is concerned, its color is absolutely non-existent. The game could be played with all white or all red balls. Nevertheless, to the players in the game the colors are of great value. When each ball may be recognized unhesitatingly by its color, the game is far more enjoyable and the chances of ending it in a spirit of good fellowship are much greater. Obviously, to the player the color is just as real as the other time and space relations of the ball.

This illustration opens the door into the world of values, a

realm of which science is at last beginning to take cognizance. There are realities with which science does not ordinarily deal, and fortunately many of them have far greater value than has the color of balls to be used in a billiard game. The beauty of the sunset is just as real as the helium in the sun's atmosphere; a man's personality is just as real as his clothes; the moral quality of the universe is just as real as the stars.

This is the distinctive field of religion: the field of values. Such realities present a great opportunity to human beings. The accompanying responsibility of discovering the values in the universe is increased rather than lessened by each advance of scientific knowledge. The more precise and efficient our implements for measuring space and time, the more extended and detailed our knowledge of time-space relations, the more values there are to be recognized and appraised by religion. There is therefore fundamentally no possibility of ever discovering that as science increases, religion must decrease. Quite the contrary, the more we know about the world of measurable realities, the more values are there to be used in religion.

It is in theology that science and religion join hands, for theology is, or should be, truly scientific. The word has a similar meaning to that of the analogous terms, geology or physiology. Each implies the discovery of realities in some particular field of investigation. Theology is the science of spiritual realities. It deals not so much with "natural law in the spiritual world" as with spiritual law in the natural world. Spiritual realities cannot be defined or described in terms of time or space; they have no time-space relations. They are therefore non-metrical. They are not realities which with the advance of scientific technique will be transferred from a temporary position outside the pale of the measurable into the field of the measurable; they are inherently and eternally non-metrical.

In its etymology "spirit" means attenuated matter, breath, or vapor. The classical root recurs in many common terms, such as inspiration and respiration. Breath was the vaguest, most diffused and attenuated form of matter known to those who first

coined the phrase. But when a man of science states that God is spirit, he does not mean a ghost or a wraith. He means that God is absolutely non-material, the very antithesis of matter. Therefore spiritual realities may be recognized only by their products.

Certain qualities of the spiritual are revealed by the measurable transformations of matter or energy, which they produce in time and space. Consequently, among the "fruits of the spirit" are realities which are distinctly in the field of science. It is because of this that science and religion cannot be wholly dissociated from each other. It is impossible to relegate science to one side of a tight barrier and religion to the other; there is a region in which the two overlap. Those qualities of the spiritual which are revealed by measurable transformations of matter and of energy in time and space should be studied scientifically, just as the strength of gravity is determined by noting its effect upon the pendulum or the moon. By such study men of science may be led "through Nature to Nature's God." A consideration of the causes which have produced the effects which the scientist observes and measures, has frequently, but not necessarily, resulted in a recognition of the presence of spiritual realities which fill and thrill the universe. But other qualities of the spiritual are revealed only in the discovery of values. They have no time-space relations and are not perceptible to the five senses. These are distinctly in the field of religion; it is religious insight rather than scientific observation which permits their recognition.

Inasmuch as science has by no means completed its survey of the measurable, we should not expect always and easily to find perfect harmony between science and religion. Much more must be learned about the world in which we live, before we may expect all discussions to be settled. It is now impossible to state whether certain realities or qualities are measurable and therefore in the field of science, or non-measurable and therefore in the field of values. In the meanwhile, it is well to recognize the overlapping or debatable territory in which cooperation on the part of all in the search for truth is apparently essential to success. It should not, however, be a source of great discouragement if

conflicts arise between scientists and theologians. Even the most learned and open-minded scientist may find himself temporarily in opposition at some point to the most rational-minded and intelligent man of religion. Both the theologian and the scientist have a long way to go before the problems of life are all solved and Truth is completely known.

The "man in the street" is firmly convinced that the scientist is able to discover the facts which pertain to the measurable transformations of matter and energy. He is not so sure that the qualities of the spiritual which have no relation to time and space can also be grasped with precision and certainty. He may take refuge by binding himself to the unreasonable idea that some particular official or document is magically authoritative and infallible. But sooner or later the active mind will inquire into the nature of such serfdom. Avenues of approach to knowledge concerning both tangible and intangible realities must surely be open to all; some individuals may advance farther along the avenue than others, but all may enter. There is no cornering of the market of wisdom; in a scientific age, no magic can pertain to authority in religion. It must be just as reasonable to be aware of spiritual realities as of material realities. Such awareness is the essence of revelation; it is the crux of religious experience.

But revelation and experience are not identical. Revelation comes only through the interpretation of experience. An experience is neither true nor false; it may only be real or fancied. If it be real, then it is like a fact, neither right nor wrong, but simply an actuality. Just as statements concerning facts may be accurate or erroneous, so the interpretation of an experience may be true or false. It is the business of theology to sift the true interpretations from the false. Thus revelation rests upon human ability to understand the experiences of life.

Here the well-known fallibility of human minds and senses throws an ominous shadow across the path. Can men be trusted to interpret religious experiences correctly? The world abounds with cranks, and more of them are of the religious variety than of any other; fanatics concerning religion are to be found in every

community. Of course, it is "human nature" to think that any person who does not interpret experiences just as we do, is either a crank or a fanatic; but that presents the problem. How may we escape agnosticism if we find so many people, apparently possessed of the same sort of intelligence or at least having somewhat similar bodies and brains, differing so widely in their interpretations of similar experiences that each declares all the rest to be fanatics? Can the seeker after truth concerning religion ever have any confidence in the theologian's ability to sift the true interpretations from the false?

The wise theologian is also a scientist. Applying the test of pragmatism, he asks the question, "how does it work, what are the results in human lives of each possible interpretation of the experience under consideration?" He answers the question by the appeal to facts of observation and experiment, not by any *a priori* reasoning nor by any consideration of what he thinks the results ought to be. That is the method of science. It applies in the field of values just as truly as in the field of measurable realities. Obviously, on this basis no final verdict can be rendered in a theological dispute. What worked in the tenth century, fails utterly in the twentieth. It may have been "right" then; it is "wrong" now. This is the "yoke of the kingdom," not only "of heaven" but also of science. The 1927 model of the atom as depicted by the up-to-the-minute physicist is as unlike the 1917 model as the 1927 automobile is unlike the car of a decade before. Even so "styles in jehovahs" change from age to age. But just as the investigator in any field of scientific research discovers what others have already done in that field before he starts his own experiments, so the student of religion need not feel that he must himself test every possible experience and revelation. It is a wise generation which has learned to profit by the mistakes and the achievements of preceding generations.

The wise theologian is justly suspicious of the abnormal interpretation whether suggested by himself or by others. That does not mean that he should necessarily discard a revelation as erroneous just because it appears to be unusual. Every great ad-

vance in human knowledge is first made by one or a few individuals who grasp the new idea far in advance of their fellows. For the time being the novel idea is abnormal; it has not yet been accepted as satisfactory by a large number of apparently intelligent human beings who are in a position to pass judgment upon the point at issue. Being suspicious, the theologian withholds his own unqualified approval until he and others have had time to test the proposition. If it passes the tests, he becomes its ardent champion, because he is justly confident of the ability of the composite mind of normal individuals. When anyone interested in such matters as these, finds many men thinking independently of each other, starting from widely separated points of approach, influenced by diverse heredities and environments, all reaching closely similar conclusions, he is justified in saying, "This is the true interpretation: that of which these men are aware, is real."

To be aware of automobiles and stone walls is a prerequisite to existence; therefore we never doubt their reality. Individuals who do not become aware of such things do not live very long in the sort of world with which we are familair. On the contrary it is perfectly possible, at least for a time, for human beings to exist without being aware of spiritual realities; therefore many persons doubt their actuality. But man does not live by bread alone; life for humankind is something more than mere existence. Certainly the higher life involves the type of awareness which religion strives to promote. This is the "eternal life" which unfortunately is often taken to mean quantity of existence instead of quality of life.

Awareness of the spiritual realities is something which comes to men who are philosophically minded. Apparently heredity and environment have their influence here as elsewhere. There are individuals whose heredity and environment cramp and confine their ability to become aware of God. There are other individuals whose potential resources in this field are of great extent; these may or may not convert their potential ability into actual attainments. Among those who do, may be found each generation's authorities in religion.

Theology makes two fundamental assumptions, analogous to those at the base of all natural science. Not only does it assume that men can interpret correctly the unseen reality of which they are aware; it also has faith in the uniformity of spiritual laws. The theologian bases his habits of mind and stakes his reputation on the assumption that there are laws in the spiritual realm of non-measurable realities of which he feels certain he is aware. Further, he makes another assumption which has no analogue in natural science because it is truly in the field of values. He assumes that the universe is essentially right: that the cosmic principle is beneficent, not malevolent; loving, not hateful. He proclaims that the heart of the universe is love; that the world in which we live, superficial appearances to the contrary notwithstanding, is essentially kind. The theologian can no more prove that assertion than the physicist can prove the assertions which he makes concerning the nature of the external world of sense perception. But just as the physicist makes his assumptions and then acts as though they were true, so the theologian lives by faith.

Cause and effect are not so obviously related in the spiritual as in the physical realm. Not only are there many who are wholly unaware of spiritual realities, but those who are aware of them are not so firmly convinced of the uniformity of law in this particular realm. It has not yet been sufficiently demonstrated that spiritual cause is inevitably and uniformly followed by spiritual effect. Because the effects of the operation of spiritual laws are difficult to observe, they are frequently slow in assuming proportions large enough to be impressive. Consequently the cause is forgotten by the time the effect is noted. Even if a spiritual principle has been recognized through observation of the activities of other persons, an individual often refuses to believe that the law applies to him as well as to them. The fact that we are individuals is easily interpreted as meaning that we are sufficiently different from others to escape the inexorable working of the spiritual laws which we know apply to them. Others should "watch their steps," but I can safely "play with fire," is a subtle thought which insidiously enters the mind. Or if the individual

has learned in the school of experience to subjugate his pride and distrust his own superiority to the laws of the spirit, he may take refuge in the expectation that a benign Providence will upon request and in consideration of proper penitence set aside the regulations in his special case.

In other words, the actual presence and inexorable operation of law in the spiritual realm have not yet been adequately appreciated. Men have no such universal respect for the laws of the spirit as for the law of gravity. But give us time, and we shall either learn or die. Unless the individual develops respect for spiritual laws and orders his life in accordance with them, his ability to become aware of the moral qualities in the administration of the universe will decrease, atrophy and eventually disappear altogether. Although he may continue to exist, he does not live; he becomes that paradoxical reality, a dead soul. As for the individual, so for the human race collectively; it must learn to utilize the administrative regulations in the realm of the spirit or it, too, must die. The earth upon which our physical existence depends, is a temporal and local reality. Its time-space relations place it in the midst of a continuous cycle of changing events. Just as the solar system came into existence at a definite time and place as a result of measurable transformations of matter and energy, so at a future time and distant place it will pass through another episode of cataclysmal alteration. Doubtless the earth will remain pleasantly habitable for mankind for many million years to come, but eventually it must cease to be a fit abode for creatures organized in response to the environment that has so long characterized it. In spite of the superior adaptability of man, it is nevertheless certain that there are definite physical limits beyond which he cannot go. He is committed by the choices which his ancestors made, or which were made by environment for his ancestors. These limits of surface temperature, air content, electro-magnetic fields, etc., will sooner or later be transcended by the earth. As a physical reality in the world sense perceptions man's days are numbered. Postponing the event for scores of millions of years as we are probably justified

in doing, has no bearing whatsoever upon its philosophical implications.

Certain of those implications are readily apparent. If there are eternal values in the universe, they must be such as to be independent of the earth with its limitations of time and space. Man recognizes values in that which he perceives; he cannot describe those values in terms of time and space. He is therefore justified in assuming that they transcend time and are truly eternal. It is a reasonable assumption that the values of which we are aware, or may become aware, have quantity as well as quality of reality. If so, they are not dependent upon the physical environment of the earth. Insofar as they are appropriated by mankind and become a part of human life, life is indestructible.

If man achieves immortality, it will be because he, although a creature of the earth, who so far as his physical being is concerned is limited to the mundane environment, has nevertheless become sufficiently aware of the spiritual values in existence to incorporate them in his very being. Eternal life therefore from the quantitative as well as the qualitative point of view must be sought in the field of values rather than of materials, of the non-measurable rather than of the measurable, of religion rather than of science.

To discover the moral quality of the universe man must be vividly aware not only of those things which have time-space relations, but also of those values which transcend such relations. That discovery is possible only through the cooperative endeavor of those who strive to utilize all potential capabilities of mankind. Toward this goal, science and religion are advancing hand in hand.

Prof. Mather's article is the sixth and concluding chapter in a series of six essays he has prepared for World Unity Magazine on *Science and Religion*. "The New World Revealed by Modern Science", "Science and Religion: are They Friends or Enemies?", "The Search for God in a Scientific World", "Men, Machines and Mystics" and "Miracles and Prayer in a Law-Abiding Universe" were published in October, November, December January and February

THE NEW HUMANITY

"Without edifices or rules or trustees or any argument,
The institution of the dear love of comrades."

Edited by

MARY SIEGRIST

Author of "You that Come After," etc.

IN THE New Age that is being brought to birth, the Spirit of poetry, of art and of science will move in ever-widening wave-lengths of freedom and its breath will be upon and will inform all men. The vibrations of the vaster rhythms—the jubilate of creation from the ocean of Cosmic Harmony—will be heard of all reverently listening ones. The pulsations of stones and plants and trees, these to us hitherto blind and dumb mouths, will at last be manifest. The little brothers and sisters of St. Francis, these too, will be authentic citizens of the new World State. With the demand made by the deepening rhythms of the life-stream will come sharpened spiritual powers and enlarged capacities of perception and containment. Buried cities and buried minds will alike come into the great Unmasking.

This mighty movement of the New Humanity bursting flood-like through all of its old conventional dams and boundaries, is fast re-setting the shore-lines. Not to little things do the poets today bear witness. Nor alone. Their voices rise in full diapason with Homer and Blake and Thompson, with Keats and Shelley and Whitman and other kinsmen of all time who had sight beyond the smoke; who clearly foreheard and foreknew. Always these listeners by lone sea-breakers heard the "murmuring of all the surfs on all the beaches of the world." And in all tongues they faithfully recorded it.

Fortunate are the poets now in time-space in that they are born into the fullness of the new orchestration. Truly the "world

is all before them where to go!" About them, too, is that "Light whose smile kindles the universe." In a new wonder and a new reverence they will watch closely the "labor toward the development of the Angel within them." Wonder, reverence, compassion —these are the marks that the New Age will carry on its brow.

THE MUSIC MAKERS

We are the music-makers,
And we are the dreamers of dreams,
Wandering by lone sea-breakers,
And sitting by desolate streams;
World-losers and world-forsakers,
On whom the pale moon gleams:
Yet we are the movers and shakers
Of the world for ever, it seems.

With wonderful deathless ditties
We build up the world's great cities,
And out of a fabulous story
We fashion an empire's glory:
One man with a dream, at pleasure,
Shall go forth and conquer a crown;
And three with a new song's measure
Can trample an empire down.

We, in the ages lying
In the buried past of the earth,
Built Ninevah with our sighing,
And Babel itself with our mirth;
And o'erthrew them with prophesying
To the old of the new world's worth;
For each age is a dream that is dying,
Or one that is coming to birth.

ARTHUR WILLIAM O'SHAUGHNESSY

HELLAS

The world's great age begins anew,
  The golden years return,
The earth doth like a snake renew
  Her winter weeds outworn:
Heaven smiles, and faiths and empires gleam
Like wrecks of a dissolving dream.

A brighter Hellas rears its mountains
  From waves serener far;
A new Peneus rolls his fountains
  Against the morning star;
Where fairer Tempes bloom, there sleep
Young Cyclads on a sunnier deep.

A loftier Argo cleaves the main,
  Fraught with a later prize;
Another Orpheus sings again,
  And loves, and weeps, and dies;
A new Ulysses leaves once more
Calypso for his native shore.

O write no more the tale of Troy,
  If earth Death's scroll must be—
Nor mix with Laian rage the joy
  Which dawns upon the free,
Although a subtler Sphinx renew
Riddles of death Thebes never knew.

Another Athens shall arise,
  And to remoter time
Bequeath, like sunset to the skies,
  The splendor of its prime;
And leave, if naught so bright may live,
All earth can take or Heaven can give.

Saturn and Love their long repose
  Shall burst, more bright and good
Than all who fell, than One who rose,
  Than many unsubdued:
Not gold, not blood, their altar dowers,
But votive tears and symbol flowers.

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

PERCY BYSSHE SHELLEY

THE ROAD

Because our lives are cowardly and sly,
  Because we do not dare to take or give,
Because we scowl and pass each other by,
  We do not live; we do not dare to live.

We dive, each man, into his secret house
  And bolt the door, and listen in affright,
Each timid man beside a timid spouse,
  With timid children huddled out of sight.

Kissing in secret, fighting secretly!
  We crawl and hide like vermin in a hole,
Under the bravery of sun and sky
  We flash our meannesses of face and soul.

Let us go out and walk upon the road,
  And quit forevermore the brick-built den,
And lock and key, the hidden sly abode
  That separates us from our fellow-men.

And by contagion of the sun we may
  Catch at a spark from that primeval fire,
And learn that we are better than our clay
  And equal to the peaks of our desire.

JAMES STEPHENS

GOD'S WORLD

O world, I cannot hold thee close enough!
  Thy winds, thy wide grey skies!
  Thy mists that roll and rise!
  Thy woods this autumn day, that ache and sag
  And all but cry with color! That gaunt crag
To crush! To lift the lean of that black bluff!
World, World, I cannot get thee close enough!

Long have I known a glory in it all,
  But never knew I this;
  Here such a passion is
  As stretcheth me apart. Lord, I do fear
  Thou'st made the world too beautiful this year.
My soul is all but out of me—let fall
No burning leaf; prithee, let no bird call.

EDNA ST. VINCENT MILLAY

THE INTERACTION OF EUROPE AND ASIA

by

WILLIAM R. SHEPHERD

Department of History, Columbia University

IV. Eastern Ways in Western Lands

WHEN we allow the mind to travel back over the five centuries between the time that the Portuguese Vasco da Gama reached India in 1498, to the present time, and attempt to estimate just what, in the shape of material things, Asia has given to Europe, there is one assumption against which we must guard very carefully: the assumption that the changes following the receipt of these material gifts were sudden, that they came all at once, that the peoples of Europe appreciated that they had received, in a most hasty and unexpected manner, a large number of things with which they had been unfamiliar before. In point of fact, the changes that were introduced came very slowly and very gradually; and only in like manner did the Europeans appreciate the fact that their civilization had undergone a number of rather remarkable transformations, due to contact with the Orient.

Of course, the great agency whereby these material gifts of Asia to the Western world became known and were received, was the ocean. It was the ocean that supplied a medium for transportation over which both goods and thoughts might travel far more safely and far more rapidly than had ever been the case before. In other words, the ocean furnished this medium of communication to the folk of the sixteenth, seventeenth, eighteenth and nineteenth centuries, just as the air promises to furnish for those of us who are living in the twentieth century, the medium for the quick transportation of thought and mayhap also of goods and persons.

ORIENTAL INFLUENCES IN ENGLAND

In speaking of the introduction of Eastern ways in Western lands, I center attention upon Great Britain for a variety of reasons. In the first place, because Great Britain was the European country that above all others acquired the largest dominion in Asia and exercised on the whole the greatest influence over Asia. That being the case, it was also the country that would necessarily receive the largest number of impulses from Asia. A further reason why we would single out Great Britain is that it was our erstwhile motherland, and what we ourselves, as offshoots of Great Britain, have received from the Orient came mainly through the motherland directly or indirectly.

In viewing these Eastern ways as they penetrated into Western lands, I consider the subject from a number of points of view: First with reference to certain changes accomplished in manners and customs. This has to do with the introduction on a larger scale and at a cheaper cost of commodities already known in Western Europe and emanating originally from Asia. The increased number of such commodities, and the relatively greater cheapness in price, were due of course to the use of the ocean as a highway over which the things could be brought, since obviously it was cheaper to come by ocean than to attempt to go over land.

The second main respect in which manners and customs would be affected by these exchanged products from the East was that which had to do with the introduction of new articles, those hitherto unknown altogether. And third, with the bringing over to Europe from Asia and the transference from Europe to America of things which throve better in America than they ever had in their original home and which could not thrive well in Europe, such a thing for example as sugar-cane, which flourished much better in America than it did in its original home of Asia.

Moreover it must be borne in mind that possibly the ten greatest factors in the material civilization of the West all originated outside of Europe,—some wholly in Asia, some wholly in

the Near East. The ten in question were: silver, gold, silk, furs, cotton, spices, sugar, potatoes, rubber and petroleum.

Now of those several commodities, silk, cotton, spices and sugar came originally from Asia. And some of them, like petroleum and rubber, though found originally outside of Europe, now reckon Asia as one of the chief producers. China alone among Asiatic nations furnished six of the greatest, best ingredients in the makeup of our civilization, both material and intellectual. One might go so far as to declare that China very curiously agreed that three of these great commodities should be for men and three for women. The three for men were the mariner's compass, gunpowder and printing; and the three for women were tea, silk and porcelain; though it does not necessarily follow that the two sets of three are mutually exclusive.

EUROPE ADOPTS NEW CUSTOMS

With reference now to certain specific things: Because of contact between Europe and Asia, facilitated through the use of the ocean, great quantities of jewels and precious stones from the Orient poured into the West, bringing a series of effects upon changes in dress, adornment and general utility—not only jewels and precious stones as such, but a large number of other things came in, in vastly greater number and at a far cheaper cost than had ever been the case before. Accordingly there ensued in Western Europe, from the sixteenth century onward, a richness and elaborateness in dress and personal decoration far beyond anything hitherto known. It was because of the contact of Europe with Western Asia in particular that there was introduced the custom of masquerading. The word masquerade itself is a purely Arabic term, and it means a buffoon who renders things ridiculous. The use of masks and masquerade costumes and the like was something derived direct from Asia. The custom of wearing earrings, that appeared before the sixteenth century, was derived wholly from Asiatic practices. Because of a closer contact with the East, Europe enjoyed something that it had never had before, viz., far cheaper clothing: that was due to the introduction of

cotton goods in particular, for the European men and women dressed themselves in a cheap kind of woolen goods mixed with flax and known as fustian, or else dressed themselves in linen made out of flax alone. Now with the bringing in of cheap grades of cotton goods it became possible for Europeans to wear underclothes and stockings and to have sheets and pillowcases. Your English yeoman of the sixteenth century commonly laid his head at night to rest upon a stick of wood covered over with a piece of linen or a piece of woolen, but his descendants knew what it was to sleep on cotton sheets and cotton pillow-cases. The introduction of these cotton goods from the East and notably from India caused a marked change in the sumptuary laws of the land. Those laws had fixed costumes for men and women, in accordance with social and economic condition, so you could tell by the eye to which grade of society an individual belonged: but after the introduction of cotton goods on a large scale, sumptuary laws had to be done away with. Furthermore, Europe not only owes to Asia cotton goods as such, which resulted in the cheapening of wearing apparel and the placing on the body of underclothes and stockings, but also the introduction of certain very fine soft luxurious wools which Europe itself was unable to produce, like pure Angora goat and camel's hair, both of which were derived from Asia.

Then when the nineteenth century came on, there were certain articles of dress taken over by European ladies for negligee, dresses of a purely Oriental nature, like the Japanese kimono and Chinese mandarin robe.

The custom of using fans was derived from Japan and was unknown in Europe until the sixteenth century. Introduced in France, that country began to be and has since remained the chief producing center of that useful article.

The umbrella and the parasol were likewise derived from the East. The Greeks had known something about the use of the umbrella and parasol, but as the Middle Ages came on, the use of these two articles had disappeared. In the East the umbrella and the parasol had been used and employed as emblems of distinction

for royalty or nobility, pages being employed for the purpose of carrying umbrellas or parasols, very huge and very gaudy at times, over the heads of highly important personages. Now in the West the parasol and the umbrella fell from their lofty state when introduced.

From the Orient also came to the knowledge of Europe the manufacture of dye stuffs, of purple and of saffron and of many other hues which have pure Arabic or other Asiatic names.

From the Orient also came a greatly increased quantity of perfumes and the substances whereby the manufacture of perfumes was promoted, substances like sandalwood and certain extracts made from secretions of civet cat and the musk, both of which are natives of Asia. That is one reason why the Europeans of high degree persisted in not taking baths,—because they had got imported perfumes from the Orient in considerable quantities and at a relatively cheap rate; it was not necessary to take baths. In fact, Louis XIII was known to take such baths as he had, by means of sprinklers filled with perfume. Really the European habit of taking baths beginning with the English, the everlasting tub in the morning, the cold dip, certainly was derived from India; and it was not until the second half of the eighteenth century that the Englishman began to take baths regularly. He noticed the Indians took it. With that good plan he could dispense with all perfumes.

The appearance of buildings and grounds in Western Europe underwent great changes and embellishment because of the introduction of numerous articles that came from the East.

So too the floors underwent a change in appearance and likewise the walls. Upon the floors of European homes rushes disappeared and their place was taken by carpets and rugs from the East, since now it was possible to import carpets and rugs in greater quantity and at cheaper rates. So, instead of having the walls hung with tapestries, there came into use a product brought from the Orient by the Dutch, coming from China, known as wall paper; and the first wall papers manufactured in Europe in imitation of the Chinese, had the form of tapestries.

There was a certain well known article of pottery which we still admire very greatly although it has passed out of general use and is now employed chiefly for museum purposes, known as Majolica, a name derived from an island off the East coast of Spain, Majorca. Arabs had learned from India and China to manufacture this glazed pottery. That knowledge passed to Spain, and from this place, this island, was subsequently transferred to Italy. But beginning chiefly in the sixteenth century and gathering great force as the seventeenth and eighteenth centuries went on, majolica, also an Eastern article, was replaced by china and porcelain. It is easy enough to see from the name of this particular pottery where it came from—Chinaware. Porcelain is an Italian and Portuguese word; but the Venetians first, and secondly, the Portuguese and Dutch brought to Western Europe this marvelous glazed pottery which we call chinaware, and finer grades of porcelain. Both the Italians and Portuguese were struck by its resemblance to a certain kind of seashell along the shores of both Portugal and Italy. The seashell is highly polished and known as porcelina, meaning little pig. They accordingly applied to glazed pottery the name porcelina. Hence our word porcelain.

Chinaware, whether of cheaper or more expensive and finer sorts, was imported at first mainly in the form of vases, cups and saucers: and the reason why the cups and saucers were imported in such quantities was because their coming was accompanied by the introduction of a certain Chinese drink known as tea.

From the Orient came for the embellishment of European homes, lacquer ware, which is simply made of rosin secreted from small insects living on trees of India and other parts of Southern Asia.

An adornment of our households consists of a small bowl of fish. They were imported from China in the seventeenth century.

From the same country came not only in ancient and medieval times dominoes and playing cards, but came the perfect craze with which Western Europe and the United States has lately been afflicted, a certain game called Mahjong.

Earlier than the introduction of Mahjong, however, folk of high estate who did not relish exercise enjoyed themselves in what were called palanquins or sedan chairs, a direct importation from India, from the Sanskrit palyanka meaning a bed; and since it was brought first to France and manufactured there in a place called Sedan it was known from that time on as the Sedan chair.

Then too in the seventeenth century appeared in the churches of Western Europe and in ecclesiastical processions a species of highly ornate canopy, often made out of silk and satin or some very wonderful colored wool, and it was called palladium, either placed over statues of saints or else carried over the heads of ecclesiastics in parades or processions. It was called palladium from the Italian name for Bagdad, whence the stuffs were originally imported.

Late in the seventeenth and early eighteenth centuries there appeared scattered about little summer houses called kiosks, from the Turkish word kushk, meaning pavilion. The idea of this summer house was promptly elaborated into booths for the selling of newspapers and the like in the streets of European cities under the name of kiosks.

Also from the Orient were brought large numbers of flowers and trees which diversify Western landscapes and gardens.

FOOD PRODUCTS FROM THE EAST

Now we turn to food products that we owe to the Orient, their introduction, their cultivation and use, certain contemporary opinions as to their value, and the effects of them on diet and the culinary art.

The knowledge of the water way to the Orient resulted in the importation on a greatly increased scale of commodities already known. They were brought in much more cheaply, and this led to a huge increase in the use of spices and of all commodities carried over from Asia to Europe. In ancient and medieval times, spices have been regarded far and wide as most valuable. To us today it seems incredible that condiments were employed so extensively in medieval times. Their recipes call for

such strong seasoning of food with Eastern spices that were one to open his mouth to drink, it would seem a burst of steam should pour forth. In order to awaken thirst, men were accustomed to be-devil their food with spices; and we still have that expression when we speak of devilled foods. We mean by that it is heavily provided with spices. Men often ate spices raw.

We still use sugar for the purpose of preserving, also to make unpleasant medicines taste better, and many a pill has been sugar-coated in order to be swallowed. Not until the second half of the 17th century did its use become at all general in the West, and this was due to the fact of its being transplanted by Europeans from Asia. It became cultivatable in the tropical parts of America. Another factor responsible for the European use of sugar was its employment to sweeten tea and coffee, which also came from the Orient.

The orange tree was brought by the Portuguese from China about the 16th century and planted in the city of Lisbon, the first of all the orange trees found in southwest Europe.

The only domestic animal given by the New World, by America, to Asia, had an Asiatic name immediately fastened upon it although it came from Mexico, and that bird is the turkey; also called turkey in England; in France called dindon "From India" still. Dindon simply means "Big thing from India." The Dutch call it Cock from Calcutta. And it came from Mexico. Why was it called turkey in England alone? Because it found its favorite food was furnished by the Danubian provinces of Turkey. It was fond of maize, Indian corn.

There are also certain domestic animals which are very serviceable indeed, which came from Asia in the 17th and 18th centuries, namely, the gold and silver pheasant and the bantam. The bantam is derived from the island of Java. There is a certain place in Java known as Bantama. Quite a number of other kinds of domestic fowls, like Cochins, come from Southern Asia. From early times onward, especially during the 18th and 19th centuries, from Arabia came a great number of blooded horses, Arab steeds, used for crossing with European horses.

Turning to beverages, of the non-intoxicating sort,—the word "teä" is a Chinese word. Only one of the provinces, however, uses the word té. Most of them use cha, and the Japanese use the word cha. From the middle of the 17th century onward, like coffee from the Orient, tea itself proceeded from China and India, and coffee from Arabia, and particularly from Mocha, and thence to Turkey. How greatly tea was appreciated, notably in England, is shown by the sonnets written in the middle of the 17th century, which mention it; and in Phillips' list of cultivated vegetables we have celebrated verses with reference to tea.

Turning to another phase, the social results of the introduction of these new beverages, like chocolate from the New World, the immediate results seem to have been to effect an increase in temperance in the use of spirituous liquors. Another social effect of considerable importance from the introduction of tea drinking into Western Europe, was the highly important and significant social practice known as the Five O'clock Tea. Tea became so popular in England that the East India Company had difficulty in supplying the English market, up until the second half of the 18th century, when it began to import enormous quantities, so much so that the English market suffered from a surplus to such an extent that England sought to dump some of that tea on the Thirteen Colonies, with somewhat disastrous effect. If it had not been for that connection of England with India, we would not have had that Boston Tea Party.

But as tea became extremely popular in England, coffee took its place on the Continent. Both of these beverages were introduced from the Orient some time during the middle 17th century, and were followed almost immediately by the erection in England of what were known as Coffee Houses, and on the Continent by the Café. Now the Coffee Houses became meeting places for political, social, literary and other groups, just as the Cafés on the Continent did. From these meetings in Coffee Houses where the beverages commonly consumed were non-intoxicating, there came into existence the highly important social institution which spread like wildfire over the world, called the Club.

The word appears in the second half of the 17th century directly in connection with Coffee Houses, and derived from the term "clump," meaning a group or bunch or gathering of some sort. For some reason that I don't know the letter "m" dropped out and the "p" was replaced with a "b." The club, a social institution known everywhere in the world by the selfsame word, was derived from meetings in Cafés and Coffee Houses.

We have other things from the Orient not so pleasant. There were introduced in the 19th and 20th centuries three diseases, known as cholera, bubonic plague and beri-beri. Cholera is an Asiatic disease, the bubonic plague likewise; they were brought by rats on vessels carrying cargoes from the Orient. Beri-beri is a disease communicated to Western Europe from Polynesia. The reason why the natives there suffer from beri-beri, which is a purely Polynesian term, comes from the circumstance that European machines polished rice, and the Europeans sold this polished rice to the Polynesians, and they promptly developed beri-beri from it. Prior to that time they never had it. Polishing rice removes certain vitamines from the rice and anyone who lives wholly on polished rice will get beri-beri. That is one of the actions and reactions of the East and West.

As to social changes: The Orient offered great attractions to Europeans to fare forth and see the world and make their fortunes. It resulted of course in bringing over from Europe considerable numbers of natives who preferred to make their homes and fortunes in the East. At times this emigration was not altogether voluntary. Notably was this true in the course of the 19th century when in order to get sailors for the British Navy and mercantile marine the practice arose of seizing persons along wharves and lower streets of English cities for service in the China trade, and the name used for the practice was shanghaing, which of course is derived immediately from the name of the Chinese city.

ORIENTAL COMMUNITIES IN THE WEST

Now one very serious social consequence of this contact with East and West, with regard to its reaction upon Western con-

ditions, was the introduction of Orientals into Western communities, and particularly into the United States. A problem has arisen that has not been solved yet, particularly in the Western portion of North America, namely, the migration of Chinese and Japanese in considerable numbers, and their establishment in a purely European population. That problem is never great when the number is small. It becomes great only in proportion as the number increases. Broadly speaking, it may be said racial problems hardly ever assume the size and significance of problems until there is a very large number of persons of a race different from that which predominates. A small number produces no problem; a large number produces it almost invariably. But it is a problem impossible when Orientals are transplanted into Western communities, but not when people from Western communities are transplanted to Oriental areas. And the reason is perfectly plain. So long as the European belongs to the master race he decides for himself what shall be the relationship. But when the Oriental, not belonging to the master race, places himself in a white community, he becomes subject to influences and must yield to them or else finds his position impossible. Various features of these problems are sentimental and emotional doubtless, rather than something that rests upon a question of interests only. It is not so much that the Oriental settling in the Western community has a different language or a different culture, but it rather is because both parties become extremely self-conscious as a result of the large number of Orientals among Europeans.

As to the extent of the racial prejudice, that as I have intimated, will depend upon numbers alone.

You know when we meet a stranger what impresses us is not the stranger's face but his type. We don't see the individual himself; we see only the type to which he belongs. Therefore if there be anything about his appearance or facial expression or about his manners or about his deportment which is different from the things to which we are accustomed, the strange, the curious, the quaint, the outlandish, all impress themselves upon

use and we think of the type and not of the individual. Now the Oriental who has established himself in a European community can change his dress, his manners, his deportment,—his outward appearance. The only thing he can not change is his face; and it is his face which immediately produces the idea of differentiation in type.

You see what happens.

There is a conflict that is bound to break out, a conflict that is external and international, and that is internal and moral.

This Oriental planted in the Western community becomes culturally a Westerner; facially, physically, he remains an Oriental. And it can be easily seen that as a result of the effects of environment, all sorts of ideas and institutions arise among Orientals which are not found in any other lands.

Both the Chinese and Japanese of the United States have impressed upon them a sense of inferiority. Whatever they attempt they are very apt to encounter opposition and irritation because they are strangers. Both legislation and judicial decree are apt to be invoked against them because they enter into all classes of business and compete with American associates. The general tendency of public sentiments is unfriendly.

Those Japanese and Chinese, born and educated in the United States, going back to China and Japan, do not understand Japanese and Chinese. Their role is to interpret the East to the West because although they do not understand the languages they are in a better position to learn more about Japan and China and interpret Japan and China to the Western world, than is the Westerner himself.

While it is difficult for the elders, the younger people adapt themselves quite readily to the American environment: but there is a marked difference between the Japanese and Chinese of the second generation, as to how they behave. The Japanese are much better behaved than the Chinese of the second generation.

European imports from the 16th century onward, of commodities from the New World, Africa and Polynesia, had caused

marked changes in European industries, because new markets were found for European goods, in exchange for the raw products of the Orient and elsewhere. These raw products of the Orient and elsewhere she was using for manufacturing purposes. Europe had such things to ship as her manufactured textiles, silk and cotton goods and the like; and Europe underwent a rapid series of changes.

In passing, silk culture was made known to Western Europe, and from the 17th century onward flourished notably in France and Italy not only because the soil and climate of France and Italy are conducive to growing the mulberry trees upon which the silk worm feeds, but because the Jesuit fathers brought home, concealed in bamboo tubes, the precious silk cocoons, the export of which was prohibited.

But when finished Chinese silk and finished India cotton goods were brought into Western Europe there was a furore for a while, because they could so readily undersell materials manufactured in imitation of them in Europe itself, and particularly the finished cotton goods of India and the Near East, which proved to be a formidable adversary in competition with locally manufactured goods of Western Europe. This was particularly true in the case of the introduction of readymade materials for clothing, white cottons, hangings, upholstery and the like.

Early in the 18th or late 17th century, came the fashion of wearing calico. At that time, in the early 18th century, the government of France prohibited under heavy penalties the entry of printed cotton goods. A writer of the 18th century remarks that the ordinances on this matter were so rigorous they authorized crowds to tear calico dresses off women who dared to wear them in public, and those who sold such goods were punished with the galleys or hard labor.

Fashion however approved and the women developed a special liking for these cotton goods. The prohibition became virtually inoperative because of the stubborn opposition of the women of France. Apart from these more superficial changes, however, we must realize one much more important effect.

ASIA STIMULATED THE INDUSTRIAL REVOLUTION AND CAPITALIZED MODERN PROGRESS

For various reasons, in the second half of the 18th century, Great Britain was supreme on the seas, and by that time had started to build up a huge empire. When it lost the United States, the Thirteen colonies, it replaced that loss by India. Not only that, but because Britain had become mistress of the seas, and over seas, she had also become the chief commercial power of the time. That country had possessed for untold ages, stores of coal, iron and water: it also had men of eminence who might have possessed inventive genius. But why were these stores of coal, iron and water not turned to effect by their genius until the second half of the 18th century, just when England became supreme and possessed itself of India?

You might have machinery, but so long as there was no market for the products of machines, what was the use of having machinery? Markets must be found, money must be found, to finance the machines and make the wheels turn round. Whence came the money? It came from the conquest and plunder of India. Not enough capital had been evolved for the purpose until then.

From about 1757 onward, from the time of the battle of Plessy, for a number of years, a highly significant change is noted in the operations of the British East India Company. The export of silver and gold to the Orient by that Company practically ceased. Hitherto precious metals from Europe had been the chief medium for the purchase of Eastern wares. But from the middle of the eighteenth century onward, something like fifteen million pounds sterling, (seventy-five million dollars, multiplied by ten for its purchasing power,—seven hundred and fifty millions of dollars), were retained in England because the influx of wealth from India made it possible to keep the bullion in England itself; and it was the presence of the bullion in England itself that made it possible to supply the capital and credit needed to finance their machines.

WORLD UNITY FORUM

Certain questions confronting thoughtful people today are not merely important—they are unescapable. If they are not solved rationally, they will solve themselves by the very pressure of events, good or ill. Perhaps the outstanding need of the times is something in the nature of an international forum in which minds of different countries, races and religions can meet on common ground for an exchange of views promoted for the sake of truth and the enrichment of experience. While civilization is gathering its forces together to produce new institutions based on mutual confidence and goodwill, every effort, however slight and unassuming, put forth as an appeal to the international mind, will have value at least for the individuals concerned. In this department the readers of *World Unity Magazine* are invited to express their opinions on matters which reflect the restless, experimental nature of the age.

IS PREJUDICE AGAINST INTER-RACIAL MARRIAGE DECREASING?

A recent moving picture exploited the contrast between the nature of a Nordic young woman and that of a half-breed girl of the same age. Incident after incident was presented in order to show the superiority of the 'pure' type over the unfortunate offspring of an inter-racial (and incidentally, illicit) union.

But a psychologist would have completely reversed the scale of values. The half-breed girl possessed the vital, dynamic qualities, the Nordic ideal of womanhood stopped short at the negative virtues of 'sweetness' and amiable charm.

The sinister elements revealed in her darker sister: were they foreordained by her heredity, or merely compelled by her environment? How much of the prejudice against inter-racial marriage has a rational basis, in biological fact; how much is irrational—the blind repudiation of environmental values made as unfavorable as possible by traditional prejudice?

Were all social and external conditions equal, would inter-racial unions tend to lower the human standard, or on the contrary prove to be an immense stimulus, evoking richer physical, mental and spiritual elements? The opinion of dispassionate people frequently anticipates the results of actual tests:—what are the views of *World Unity* readers?

APOSTLES OF WORLD UNITY

VI—HAMILTON HOLT

by

THEODORE MARBURG
Author and Publicist

THE momentous step of Hamilton Holt's life was putting forward his proposal for a league of peace when the Great War was only a few weeks old. It appeared in the Independent in September, 1914.

Arbitration treaties and the voluntary institutions set up by the Hague Conferences had failed to prevent the awful cataclysm which Germany had let loose upon the world. Men were ready to band together to stay the hand of the aggressor and so to set up a sanction of peace, that is to say, introduce positive and obligatory measures to supplement the merely voluntary institutions theretofore relied upon to settle international quarrels.

Holt suggested a great confederation or league of peace "prepared to use force against any nation which will not forswear force." The signatories were to agree to respect and guarantee one another's territory and sovereignty; to settle all disputes peacefully; to set up a periodical assembly to make rules which were to become law unless vetoed in a stated period; to reduce armaments; to have the right to withdraw on due notice; and to be liable to expulsion from the group by unanimous vote of the other members.

One need only turn to the Covenant of the League of Nations to realize the extent to which these proposals were destined to play a part in the history of the race.

Holt's next step was to secure for publication worthwhile comment on his plan. From Richard Olney came this: "The

merit of your proposal is affirmed by the experience of the people of the United States under their national Constitution." The plan "presents enormous difficulties. But enormous difficulties are not necessarily insuperable." John Bassett Moore pronounced the principle sound and David Starr Jordan believed it not impossible that some such scheme would "come within the range of practicable politics."

Certain friends were next consulted by Holt with a view to determining the best method to launch the project. It was decided to have a group of purely scientific men examine the question at a series of meetings and draw up a tentative plan for a league of peace, which plan should be passed upon later by men of wider practical experience. All this was done. In the latter group, called in to criticise what the earlier group had done, were William Howard Taft and A. Lawrence Lowell; and at the meeting at Independence Hall, Philadelphia, June 17, 1915, where the League to Enforce Peace was formally launched, these two men became respectively its president and chairman of executive committee.

It must not be thought that the ideas developed in Holt's 1914 article were new to him. Some years previously his honored father, Judge George C. Holt, had pointed out to Hamilton the importance of the peace movement. The son looked into it, realized that his father had not overstated its possibilities and promptly became a disciple.

As an onlooker at the Second Hague Conference (1907), as editor of the Independent, as a member of the executive committee of the New York Peace Society, and later as president of the Third American Peace Congress at Baltimore, he got to know the subject in all its bearings; and the understanding displayed in his published articles soon placed him among the leaders.

In cooperation with the World Federation League he took part in framing the peace resolution adopted by Congress in June, 1910, and later signed by the President. That resolution, it will be remembered, looks to limitation of armaments by international agreement, to combining the navies of the world in the

interests of peace, and to other means to reduce military expenditure and lessen the possibilities of war.

In an article in the North American Review, September, 1910, dealing with this resolution, Holt touches upon the history of the movement for world federation. He makes mention of Penn, Franklin, Burritt, Sumner, Ladd and Hale as contributors of the past to this important literature. He reviews the more recent proposals, beginning with Hayne Davis, whose many magazine articles in the first few years of the present century greatly interested Holt and helped him to formulate his own ideas, especially in the direction of constructive organization for peace as opposed to mere protest against the horrors of war. He reviews also Richard Bartholdt's proposals to the Interparliamentary Union in 1905, those of Andrew Carnegie at St. Andrews in the same year, the plan of Jose Battle y Ordonez of Uruguay presented at the Second Hague Conference and that of Theodore Roosevelt, set forth at Christiania in May, 1910. After analysing these various proposals, Holt assumed that any world federation must contain the following fundamental provisions: 1. Each nation in the League to respect the sovereignty and territorial integrity of the others; 2. The armies and navies of the members of the League to be at its service to enforce the decrees of the international tribunal in all questions which the members of the League have previously agreed to refer to arbitration; 3. The military forces likewise to sustain any member of the League in a dispute with an outside nation which refuses to arbitrate.

Moving forward to the following year, we find Holt's address at the Third American Peace Congress at Baltimore, May 3, 1911, foreshadowing the proposals of his 1914 article. He suggests a league of peace with the following provisions: 1. The obligation to arbitrate (as later in 1914 proposal); 2. The Hague Court or other duly constituted courts to decide all disputes which cannot be settled by diplomacy; 3. A periodical assembly to formulate law (as in 1914 plan); 4. Each member of the League to have the right to arm itself according to its own judgment; 5. Right of withdrawal (as in 1914 plan).

It is a matter of interest that the use of force to punish the lawbreaker, a principle previously advocated by Holt and again to appear in his 1914 proposal, was also included in the Baltimore address as originally planned, and was omitted from that address on the advice of his associates who felt, at that time, that any attempt to coerce a nation would be too much of an undertaking.

In his Baltimore speech and in his previous articles, Holt traces the growth of the idea of a league of peace and of the various principles embodied in his plan, mentioning the embryo leagues of the past, the various projects advanced by thinkers from time to time, the emphasis which Kant places on political organization as the essential condition of enduring peace, the growth of justice based on law within the State, and the fact that today, in the international realm, there still exists the right of private vengeance—unassociated State vengeance—side by side with courts of justice, a condition which passed away from within the nation many centuries ago. We see here the source of Holt's peace philosophy, so aptly summarized in his statement that "Peace follows justice, justice follows law, and law follows organization."

The 1914 article was thus the ripened fruit of years of experience, investigation and thought. Holt's great service was in sifting the various proposals of the past, selecting from among them the sound and practical, and putting them forward at a moment when opinion was awakening to the vital need for their acceptance and application.

The League to Enforce Peace, the existence of which, as we have seen, was due to Holt's initiative, cooperated with several English groups, notably James Bryce's committee and the League of Nations Society headed by Willoughby Dickinson, to put the League idea over. It had a most active career until the summer of 1920 when the majority of its executive committee asserted that the Republican Party, if successful at the polls, would carry us into the League of Nations. Holt and several of his associates, at that time Republicans, maintained that the Harding following would not only keep us out of the League of Nations but would

do their utmost to kill it. It was on that rock that the League to Enforce Peace was wrecked. Holt, and the men referred to, left their party and openly allied themselves with the Democratic Party as the avowed friend of the League. An additional motive for this step was the sense of outrage they experienced at the way in which the Republican group in the Senate were treating President Wilson. Later on, Holt was chosen by the Democratic Party in Connecticut as their nominee for the United States Senate. His opponent, Bingham, had just been elected Governor of Connecticut by a majority of ninety-five thousand votes. Holt, who was running on a League platform, was beaten, but succeeded in cutting down his opponent's majority by fifty-five thousand votes.

In 1918 Holt visited the Allied battlefronts as a correspondent, and in 1919 acted as liaison officer, at the instance of Colonel House, between the United States delegation at the Paris Peace Conference and the delegation which the League to Enforce Peace had sent there.

The successor to the League to Enforce Peace is the present League of Nations Non-Partisan Association. Holt was one of the prime movers in founding that, as he was in establishing the Woodrow Wilson Foundation.

After years of writing and lecturing in every State of the Union on world organization, Holt has settled down as the President of a Florida college, where he is trying to break away from the tradition which regards the student as a receptacle into which knowledge is to be poured. He wants him to do his own thinking. He seeks to surround him with the atmosphere of learning and conditions for work with fellow students with whom to discuss subjects of common interest under the guidance of trained minds and then allow him, to a far greater extent than is the common practice today, to find his own way in the world of ideas.

THE WISDOM OF THE AGES

Edited by

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The Sacred Scriptures of Hinduism

THE UPANISHADS (CONTINUED)

UNDERLYING all Upanishad thought is the joint doctrine of Karma-transmigration. According to this doctrine, every living person has had a previous existence and will be reborn in some organic shape, whether as a plant, or as an animal, or as a human being, according as he has lived. In other words, everyone gets automatically the kind of transmigration which his deeds (Karma) have necessitated. For example, the man who has stolen grain becomes a rat; the woman who has stolen perfume becomes a muskrat; the priest who has stolen money intended for the ceremonial sacrifice to one of the gods will, in his next life, become a vulture, or a crow, because these birds make their living by stealing food. As it is written in the "Svetasvatara" Upanishad (V. 11–12)

> "According unto his deeds (Karma) the embodied one successively
> Assumes forms in various conditions.
> Coarse and fine, many in number,
> The embodied one chooses forms according to his own qualities.
> Each subsequent cause of his union with them is seen to be
> Because of the quality of his acts and of himself."
>
> "Either as a worm, or as a moth, or as a fish, or as a bird, or

as a lion, or as a wild boar, or as a snake, or as a tiger, or as a person or as some other in this or that condition, he is born again here according to his deeds (Karma)."

Elsewhere in the Upanishads, this Karma-transmigration process is conceived in terms of caste distinctions, as in the following passage in which the author foresees moral behavior causing transmigration into the priestly or the warrior or the merchant-farmer caste if that behavior has been worthy, but into the lowest or servitor caste if unworthy, or even into the group of outcasts.

"Those who are of pleasant conduct here—the prospect is, indeed, that they will enter a pleasant womb, either the womb of a Brahman, or the womb of a Kshatriya, or the womb of a Vaisya. But those who are of stinking conduct here—the prospect is, indeed, that they will enter a stinking womb, either the womb of a dog, or the womb of a swine, or the womb of an outcast (Candala)."

"Like the waves of great rivers
There is no turning back of what has been previously done.
Like a lame man
Bound with the fetters made of the fruit of good and evil;
Like an actor in temporary dress;
Like a painted scene falsely delighting the mind,
(Is the condition of the soul).

MAITRA U., IV : 2

"According as one acts, according as one conducts himself, so does he become. The doer of good becomes good. The doer of evil becomes evil. One becomes virtuous by virtuous action, bad by bad action.

"But people say: 'A person is made (not of acts, but) of desires only.' (In reply to this I say:) As is his desire, such is his resolve; as is his resolve, such the action he performs; what action he performs, *that* he procures for himself."

BRIHAD, V: 4, 5

Vedism knew nothing of this doctrine of transmigration. The religion of the Rig-Veda presented to its devotees the prospect of life in a solar paradise as the reward for good deeds and a corresponding hell for the wicked. How then did this doctrine of transmigration originate? The answer would seem to be that the Hindu mind,—subtle, naive, speculative,—could not rest at ease in the Vedic doctrine. And so there appeared one day, in the ninth or tenth century, a certain Hindu, who, nervous and dubious about the *permanence* of this life in heaven among the Vedic gods, asked:—What if the good deeds done were not numerous enough to guarantee *perpetual* life in paradise? In that case there would be death in heaven as there was on earth; and if a man can die twice, why not many times? From such speculation it was but a step to the belief that the law of moral compensation operates not in the strange, unknown, distant Heaven, but here on the familiar earth, death and rebirth occurring over and over again until sin and virtue have adequately and completely received their respective punishment and reward, each death followed by rebirth into a condition determined by the net result of conduct in all earlier lives.

Thus the notion of rebirth, once entertained, was duly developed into a clearly defined doctrine based on the law of cause and effect and called in Sanskrit "Karma." It has its Christian equivalent in the familiar apothegm of the Apostle Paul, "Whatsoever a man soweth that shall he also reap." Emerson stated it in the terse phrase, "The dice of God are loaded." Karma means deed, or more specifically the *effect* of deed on the subsequent character of the doer. The thinking and the thought, the doing and the act, all pass away, but not without leaving enduring traces on the character. These effects are called *samskaras*, deed-structures; their preservation makes reincarnation possible. Actions, like seeds, bear fruit, some early, some late, in the course of man's successive rebirths and Karma is the mysterious law which binds each life to the one next preceding it.

We are what we are today, good or bad, or good and bad,

because of good and bad deeds done in previous states of existence. This present life is only a link in a chain of lives through which we have already passed. We do not remember them but they have left their indelible mark upon us. Having no recollection of any previous state no one has any knowledge of how his moral account stands, or as to what his next incarnation will be, but it is automatically determined by the operation of Karma.

The old Vedic religion, as revealed in the Rig-Veda, was essentially optimistic because it looked forward to endless happiness in the solar paradise; but its successor, Brahmanism, as revealed in the Upanishads, was essentially pessimistic because it looked forward to a practically endless succession of rebirths before the law of Karma had been fully worked out and reincarnation ceased. And this explains the fact that no sooner had the joint doctrine (Karma-transmigration) become established than believers began to cry out for a way of escape from successive and practically interminable rebirths, because the process had become to them a horrible nightmare and daymare, an unmitigated horror from which release must somehow be found. Strange that in our day so many people should be turning to reincarnation when these philosophically-minded Hindus had turned away from it with loathing and sought a way of escape from it. It follows from what has been said that the final purpose of the Upanishads was to point the way of escape from the practically endless chain of existences in which death marks the passage from link to link. As in the scriptures of all the other religions, so here in the Upanishads the question is raised "What shall I do to be saved?" And here obviously salvation means the cessation of rebirths, permanent escape from reincarnation and return of the soul (atman) to its source in the universal soul (Atman). Very explicit is Upanishad teaching as to the utter insufficiency of sacrifices (the religion of the Brahmans) to attain the goal. Typical of the many passages touching this attitude are the following, reminding us of the first chapter of Isaiah and the sixth of Micah in the Old Testament:

"Verily, verily, they who worship, thinking sacrifices
are our work; they, indeed, return hither again."
"Unsafe boats are these sacrificial forms.
They who approve them go again to old age and death."

MUNDAKA U., I: 2, 7

Over against this negative teaching as to the way of escape from rebirths stand the positive prescriptions contained in these two groups of selections from the Svetasvatara Upanishad; the one group making knowledge of Brahmà as the ultimate Reality the condition of return to earth; the other, Yoga-practices—repressing the senses, controlling the breath, and other austerities, —the word Yoga meaning a yoke (subduing) of the senses; also a yoking of the individual atman with the World-Atman.

(A) KNOWLEDGE OF BRAHMA

THE WAY TO SALVATION

"By knowing God (Brahma) one is released from all
fetters.
Brahma-knowers become merged in Brahma
Intent thereon, liberated from rebirth."

SVET. U., I: 7, 8

"Those abiding in the midst of ignorance,
Self-wise, thinking themselves learned,
Hard-smitten, go around deluded,
Like blind men led by one himself blind."

MUNDAKA U., I: 2, 8

"He, who has not understanding,
Who is unmindful and ever impure,
Reaches not the goal,
But goes on to transmigration.
He, however, who has understanding,
Who is mindful and ever pure,
Reaches the goal,
From which he is born no more."

KATHA U., I: 1, 2

"What is perishable, is primary matter. What is immortal and imperishable, is the soul.
Over both the perishable and the soul the One God rules.
By meditation upon Him, by union with Him, and by entering into His Being
More and more, there is finally cessation from rebirth."

SVET. U., I: 7, 8, 10

They who seek the Soul (Atman) that verily is the immortal; that is the final goal; from that they do not return; that is the stopping (of rebirth).

"He who according to rule has learned the Veda from the family of a teacher, in time left over from doing work for the teacher, he who in a home of his own continues Veda-study in a clean place and produces sons and pupils; he who has concentrated upon the Soul (Atman), he reaches the Brahma-world and does not return hither again; yea, he does not return hither again."

"They who proceed to Brahma return not to the human conditions here, yea, they return not."

CHANDOGYA U., IV: 15, 5

"When a seer sees the brilliant
Maker, Lord, Person, the Brahma-source,
Then, being a knower, shaking off good and evil,
Stainless, he attains supreme identity (with Him)."

"That subtle Soul (Atman) is to be known by thought
Wherein the senses five-foldedly have entered.
The whole of men's thinking is interwoven with the senses.
When that is purified, the Soul (Atman) shines forth."

MUNDAKA U., III: 1, 9

Thus absolute renunciation of the finite, futile, illusory, world; the rejection of every earthly desire; the realization of

Oneness with the Infinite One—this produces union with Brahma, it is the Upanishadic salvation.

(B) YOGA PRACTICES

THE WAY OF SALVATION

"When cease the five
Sense-knowledges together with the mind
And the intellect stirs not—
That they say is the highest course."

"This they consider as Yoga,
The firm holding-back of the senses.
Then one becomes undistracted.
Yoga truly is the origin and the end."

"When are liberated all
The desires that lodge in one's heart
(To live in this world of suffering, sorrow, illusion (Maya)
Then a mortal becomes immortal.
Therein he reaches Brahma
When are cut all
The knots of the heart here on earth
Then a mortal becomes immortal.
—Thus far is the instruction."

KATHA U., VI: 10, 11, 14

Clearly then the ultimate purpose of each human soul, (atman) according to the Upanishads, is to attain realization of the truth that he is essentially identical with the World-Soul (Atman-Brahma) or as it is expressed in the famous phrase *tat twam asi*, "Thou art That." Given realization of this truth, rebirth ceases forever because this is a *saving* realization. It breaks into life, destroys the subsequent effect of deeds which would otherwise bear fruit in later lives and so puts an end to reincarnation. The atman returns to the Atman whence it came; the human soul unites with but is not absorbed by the World-Soul. For union is

not to be confused with absorption; that would be to misconceive the Hindu idea. Absorption has physical associations and implications; moreover, it suggests loss of identity on the part of what has been absorbed. But for the Hindu the real union is achieved not by the loss but by the illumination and expansion of consciousness. He holds that when the individual ego is united with the universal Ego it finds its real self and *establishes* its identity instead of losing it.

THE RISING TIDE

Notes on current books possessing special significance in the light of the trend toward world unity.

Edited by

JOHN HERMAN RANDALL, JR.
Department of Philosophy, Columbia University

Reading List of Current Books on World Unity

6. RELIGION

The following give the attitude and the discoveries of modern scholars as to the nature of the religious life of the simpler peoples. It is from data of this sort that surmises are made as to the early history of religion:

THE BIRTH AND GROWTH OF RELIGION, by GEORGE FOOTE MOORE (*Scribners*)

PRIMITIVE RELIGION, by ROBERT H. LOWIE (*Boni and Liveright*)
The most recent account, critical of earlier theories. These are to be found, together with a wealth of concrete detail, in:

THE GOLDEN BOUGH, by JAMES G. FRAZER (one volume ed.) (*Macmillan*)

ON THE THRESHOLD OF RELIGION, by R. R. MARETT (*Macmillan*)

MYTH, MAGIC, AND RELIGION, by B. MALINOWSKI

The following deal in a relatively impartial way with the great historical religions of the world:

THIS BELIEVING WORLD, by LEWIS BROWNE (*Macmillan*)
An elementary account by a Jew that whets the appetite for more facts.

THE WORLD'S LIVING RELIGIONS, by R. E. HUME (*Scribners*)
A brief manual of facts.

THE COMPARATIVE STUDY OF RELIGIONS, by A. G. WIDGERY (*Williams and Norgate*)

COMPARATIVE RELIGION, by J. E. CARPENTER (*Holt*)

COMPARATIVE RELIGION AND THE RELIGION OF THE FUTURE, by ALFRED W. MARTIN (*Appleton*)

These books show the spirit in which modern scholars are trying to put off their prejudices and view religions impartially.

INTRODUCTION TO THE HISTORY OF RELIGIONS, by C. H. TOY (*Harvard*)

Standard works.

THE WORLD'S GREAT RELIGIONS, SEMITIC, by ALFRED W. MARTIN (*Appleton*)

RELIGIONS, PAST AND PRESENT, by JAMES A. MONTGOMERY, ed. (*Lippincott*)

THE UNITY OF RELIGIONS, ed. by RANDALL AND SMITH

A symposium.

BAHA'U'LLAH AND THE NEW ERA, by J. E. ESSLEMONT (*Bahá'i*)

The modern prophet whose message was the unity of religions.

COMPARATIVE RELIGION—A SURVEY OF ITS RECENT LITERATURE, by L. H. JORDAN (*Oxford*)

A bibliography.

The following more detailed works give an insight into the spiritual ideals of the great historical religions:

LEAVES FROM THE GREATER BIBLE, ed. by WILLIAM N. GUTHRIE (*St. Marks, N. Y.*)

SELECTIONS FROM SIX GREAT RELIGIONS, ed. by INTERNATIONAL HOUSE (*Reynolds*)

Anthologies designed to show the similarity in the highest religious ideals.

BUDDHISM IN TRANSLATION, ed. by H. C. WARREN (*Harvard U. P.*)

The great Buddhist documents.

JAPAN, by LAFCADIO HEARN (*Houghton Mifflin*)

A DAUGHTER OF THE SAMURAI, by E. SUGIMOTO (*Doubleday*)

Vivid accounts of religion in Japan meeting the new forces of the modern world.

THE HISTORICAL DEVELOPMENT OF RELIGION IN CHINA, by W. CLENNELL (*Dutton*)

A COMPARATIVE STUDY OF LIFE IDEALS, by Y. FUNG

Chinese and Western religions and moral attitudes compared.

HINDUISM, by L. D. BARNETT (*Oxford*)

CASTE AND OUTCAST, by DHAN G. MUKERJI (*Dutton*)

MY BROTHER'S FACE, by DHAN G. MUKERJI (*Dutton*)
The spirit of modern Hinduism.
MOHAMMEDANISM, by HURGONJE (*Putnam*)

The historical development of Christianity in the light of recent scholarly research:

THE HEBREW PROPHETS, by R. L. OTTLEY
JESUS OF NAZARETH, by J. KLAUSNER (*Macmillan*)
A picture by an enlightened Jew.
TOWARDS AN UNDERSTANDING OF JESUS, by V. SIMKHOVITCH (*Macmillan*)
Puts Jesus in his historical setting.
LANDMARKS IN THE HISTORY OF EARLY CHRISTIANITY, by KIRSOPP LAKE (*Houghton Mifflin*)
THE APOSTOLIC AGE, by A. C. MCGIFFERT (*Scribners*)
THE GOD OF THE EARLY CHRISTIANS, by A. C. MCGIFFERT (*Scribners*)
THE MISSION AND SPREAD OF CHRISTIANITY, by ADOLF HARNACK (*Putnam*)
Modern accounts of the formation of Christianity.

The spirit of Medieval Christianity:

SELECTIONS FROM THE GERMAN MYSTICS, ed. by W. R. INGE
THE GOLDEN LEGEND, by JACOBUS DE VORAGINE (*Dent*)
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The currents of Protestantism:

PROTESTANT THOUGHT BEFORE KANT, by A. C. MCGIFFERT (*Scribners*)
THE RISE OF MODERN RELIGIOUS IDEAS, by A. C. MCGIFFERT (*Macmillan*)
PROTESTANTISM AND PROGRESS, by ERNST TROELTSCH (*Putnam*)

Statements of Modern Liberal Christianity:

TWELVE MODERN APOSTLES AND THEIR CREEDS (*Duffield*)
MY IDEA OF GOD, ed. by JOSEPH FORT NEWTON (*Little*)
WHAT IS CHRISTIANTY? by ADOLF HARNACK (*Macmillan*)
RELIGIONS OF AUTHORITY AND THE RELIGION OF THE SPIRIT, by A. SABATIER (*Doran*)

THE FINALITY OF THE CHRISTIAN RELIGION, by G. B. FOSTER (*U. of Chicago*)

THE FAITH OF MODERNISM, by SHAILER MATHEWS (*Macmillan*)

FIFTY YEARS, by BISHOP WILLIAM LAWRENCE (*Houghton Mifflin*)

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THE RELIGION OF YESTERDAY AND TOMORROW, by KIRSOPP LAKE (*Houghton*)

Philosophic attitudes toward modern religious problems:

THE MEANING OF GOD IN HUMAN EXPERIENCE, by WILLIAM E. HOCKING (*Yale U. P.*)

A recent statement of philosophic idealism.

SCIENCE, RELIGION, AND REALITY (*Macmillan*)

REALITY: A NEW CORRELATION OF SCIENCE AND RELIGION, by B. H. STREETER (*Macmillan*)

RELIGIOUS EXPERIENCE AND SCIENTIFIC METHOD, by H. N. WIEMAN (*Macmillan*)

RELIGION IN THE MAKING, by ALFRED NORTH WHITEHEAD (*Macmillan*)

Four recent attempts to adjust science and religion.

REASON IN RELIGION, by GEORGE SANTAYANA (*Scribners*)

PLATONISM AND THE SPIRITUAL LIFE, by GEORGE SANTAYANA (*Scribners*)

The religion of a modern sceptic.

AN ETHICAL PHILOSOPHY OF LIFE, by FELIX ADLER (*Appleton*)

The religion of an agnostic moral philosopher.

7. IDEALS OF LIFE

THE REVOLT OF MODERN YOUTH, by BEN B. LINDSEY (*Boni and Liveright*)

OUR CHANGING MORALS, ed. by FRIEDA KIRCHWEY (*Boni*)

The dissolution of the old codes.

PROGRESS

THE IDEA OF PROGRESS, by J. B. BURY (*Macmillan*)

PROGRESS AND HISTORY, by F. S. MARVIN, ed. (*Oxford*)
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TOLERANCE, by HENDRIK WILLEM VAN LOON (*Boni and Liveright*)

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NEWER IDEALS OF PEACE, by JANE ADDAMS (*Macmillan*)
INTERNATIONAL RELATIONS, by PARKER T. MOON, ed. (*Macmillan*)
FOUNDATION OF WORLD UNITY, by ABDU'L-BAHA (*World Unity Pub. Co.*)
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THE PROSPECTS OF INDUSTRIAL CIVILIZATION, by BERTRAND AND DORA RUSSELL (*Century*)
THE SALVAGING OF CIVILIZATION, by H. G. WELLS (*Macmillan*)
THOBBING, by HENSHAW WARD (*Bobbs-Merrill*)
THE NEW AGE OF FAITH, by JOHN LANGDON-DAVIES (*Viking Press*)

(Prof. Randall's lists on Religion and Ideals of Life have been preceded by similar lists on History, Science, The Sciences of Man, Philosophy, and Education. The entire series have been reprinted and can be obtained from *World Unity* at the nominal sum of ten cents.)

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STARDUST, sonnets, by WILLIAM ADAMS SLADE

THE UNITED STATES OF AMERICA, by ALBERT PERRY BRIGHAM (*Oxford Press*)

OLIVES OF ENDLESS AGE, by HENRY NOEL BRAILSFORD (*Harpers*)

THE REALM OF ESSENCE, by GEORGE SANTAYANA (*Scribners*)

CHRISTIANITY, by CHARLES GUIGNEBERT (*Macmillan*)

CONTEMPORARY THOUGHT OF GREAT BRITAIN, by WIDGERY (*Knopf*)

ALIAS UNCLE SHYLOCK, by HARRIS (*A. and C. Boni*)

SCIENCE AND HUMAN PROGRESS, by SIR OLIVER LODGE (*Doran*)

WHAT ART IS, by O. W. F. LODGE (*Doran*)

THE LOGIC OF MODERN PHYSICS, by BRIDGEMAN (*Macmillan*)

PRIMITIVE MAN AS PHILOSOPHER, by PAUL RADIN (*Appleton*)

ABOUT OURSELVES, by HARRY A. OVERSTREET (*Norton*)

ANALYSIS OF MATTER, by BERTRAND RUSSELL (*Harcourt*)

SYMBOLISM, by ALFRED NORTH WHITEHEAD (*Macmillan*)

ORIGINS OF THE WORLD WAR, by SIDNEY B. FAY (*Macmillan*)

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JUSTICE AND JUDAISM, by MAXWELL SILVER (*Bloch*)

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NOTES AND ANNOUNCEMENTS

Two months ago in this department the editors announced that arrangements were under way to include a monthly summary of international current events among the features of WORLD UNITY MAGAZINE. It is a pleasure to confirm this promise by the definite statement that our April number will publish the first of these monthly summaries. Our international news department is to be edited by *Prof. Dexter Perkins* of the Department of History and Government, University of Rochester. Aside from the hall-mark of authority and experience given by this academic connection, *Prof. Perkins* is adequately presented to the readers of WORLD UNITY by his admirable article in the present issue entitled *The Price for Peace*.

* * *

While the inhabitants of the modern industrial metropolis are undergoing intensive mental development through their preoccupation with scientific appliances, and traversing a spiritual life consisting of adaptation to successive formulas, the farmer, perhaps, is bearing the largest portion of the burden which destiny has laid on this crucial time. Aside from the obvious problem of price disadvantage and unfavorable marketing methods constantly mentioned in the press, the farmer has other and more significant problems today, on the outcome of which the very stability of our urban existence may depend. Early issues of WORLD UNITY MAGAZINE will interpret these significant problems in articles by Mr. C. F. Ansley. We are not permitted to state here the many reasons why Mr. Ansley's views on farm life have special value, but even the most modest author cannot conceal the excellence of his style nor the truth of his thought.

* * *

The stage in the evolution of a magazine at which the editorial and business departments cease to have any mutual contacts of a creative nature has fortunately not yet been reached by WORLD UNITY. A journal never intending to subordinate its fundamental policy to commercial interests ought not to arrive at that particular stage at all.

The editors of WORLD UNITY, at any rate, are just as much interested as the business manager in the problem of bringing the magazine to the attention of those who would like to read it if they had it called to their attention. The average person no doubt believes that nothing is easier than to use the marvelous facilities which the United States has developed for distributing periodicals to the countless newsstands found on every Main Street from the Atlantic to the Pacific. The fact is, however, that the greater the facilities es-

tablished by industry, the more uniformly must they be employed. WORLD UNITY suffers, in this respect, from the same disability that overcame the hand craftsman when manufacture became a function of the machine. The presiding genius of the average newsstand has interest only in volume business.

It falls to the editorial department, accordingly, to point out to our readers that their friendly recommendation, at this time, can vastly reinforce the effort of our business manager to reach the 'valiant ten thousand' awakened minds functioning among the one hundred and twenty million Americans, for whom alone this publication will have any meaning or value.

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