



CURRENT THOUGHT

*That which exists is one:
The wise name it variously*

—RIG VEDA

Vol. I

NOVEMBER 1924

No. 2

The Cultural Unity of Asia

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1. Confucius and Buddha

THE cultural unity which binds at the present time the different nations and peoples of Asia, was not even dreamt of in the fifth and sixth centuries B. C., which witnessed the birth of four master-minds of Asia, namely, Buddha and Confucius, Laotzu and Mahavira. These four master-minds appeared almost at the same time to influence the thought and culture of Asia. Though outwardly the system of thought interpreted by them may appear contradictory to one another, yet on close examination, they reveal their fundamental unity, which appealed easily to the Asiatic mind. The principle of *Ahimsa*, enunciated by Buddha and Mahavira has been accepted by Asia. The one unifying bond which brought together the different nations of Asia, no doubt, is the religion of Lord Buddha. When Bud-

dhism spread over China, Japan, Korea, Tibet, Siam, Burma and other places, it made the people of those countries realise that the system of thought developed by the different people were not contradictory to one another, and that there was much in common in Buddhism and other religions of those countries.

If one examines the system of Laotzu as well as that of the Upanishads, one may find resemblances in these two systems. Confucianism has, on the other hand, much in common with Buddhism. Because of the common factors present in these different systems of thought and because of the one-ness of the Asiatic mind, it has been possible to develop the cultural unity of Asia.

In the first century of the Christian era, Buddhism found its way into the celestial Empire which then had Confucianism as the state religion. Both

and the essentials of good government. He took more interest in discussing social and political questions of the day than his contemporaries Gautama Buddha and Lao Tzu. The opinion of the Master was often sought by the interested people on the different topics of the day. Once, questioned as to the establishment of law and order, Confucius replied:—"Sir, what need is there of the death penalty in your system of government? If you showed a sincere desire to be good, your people would likewise be good. The virtue of the prince is like unto wind; that of the people, like unto grass. For it is the nature of grass to bend when the wind blows upon it." This piece of advice of the great Chinese philosopher still holds good in these days when the question of law and order is being so much discussed. Gautama Buddha, however, did not devote himself so much to the question of good government and society. On rare occasions, he gave his opinion on political questions. About the Vajjians who were threatened with extinction by the imperial force of Magadha, Buddha had remarked when consulted by Ajat-satru:—"So long, Ananda, as the Vajjians meet together in concord and carry out their undertakings in concord—so long as they enact nothing not already established, abrogate nothing that has been already enacted and act in accordance with the ancient institutions of the Vajjians as established in former days—so long as they honour and esteem and revere and support the Vajjian elders, and hold it a point of duty to hearken to their words. . . . so long may the Vajjians be expected not to decline but to prosper." (S. B. E. Vol. XI p 3-4).

Confucius, the Master, may be compared with Moses, for like him he devoted his life in uplifting the condition of his fellow men in China. For this purpose, the Master formulated the following principles: (1) the investigation of things, (2) the completion of knowledge, (3) sincerity of thoughts and acts, (4) the rectifying of the heart, (5) the cultivation of the person, (6) and (7) the regulation of the Family and the Government. (cf: *The Wisdom of the Chinese* by B. Brown, Intro p. 15-16).

These principles, elaborated at length, constitute his teachings. It is interesting to note that Confucius himself tried to act according to his own principles in his life. About his moral life, the Master remarked—"There are Four things in the moral life of a man not one of which I have been able to carry out in my life. To serve my Father as I would expect my son to serve me: that I have not been able to do. To serve my sovereign as I would expect a minister under me to serve me: that I have not been able to do. To act toward my elder brother as I would expect my younger to act toward me; that I have not been able to do. To be the first to behave toward my friends as I would expect them to behave toward me: that I have not been able to do."

Dr. Rhys Davids was struck with the similarity of the principles of Buddha and Confucius. In speaking of Buddhism in comparison to other systems of religion, he remarked—"It is their place in the progress of thought that explains why there is so much in common between the greatest philosopher of India, the Confucian school in China, the Stoics of Greece and Rome, and some of the newest schools in France, in Germany

and among ourselves." (*Buddhism*, p. 140).

The cultural unity of Asia lies in this that the ideas expressed by the philosophers and religious reformers of one country do not appear foreign to the people of other countries. Confucius might be born outside India, but his ideas and principles are not quite foreign to Indians. Indian sentiment may not be quite revolting to the Chinese or Japanese. As in China so in India, family is the social unit, it is the basis on which society stands. Respect to parents is enjoined by the sages of India as well as of China. Even the commonest aphorism in Sanskrit is: *Pita Svarga, Pita Dharma*. The gospel of Lord Buddha also asked the people to respect the parents. In *Dharma Pada*, which contains the teachings of Buddha, we read—"Pleasant in the world is reverence shown to a mother, pleasant the reverence to a father, pleasant the reverence to a *sama-na*, pleasant the reverence to a Brahmin." (ch. xxiii 5-332). In the *Parâbhava Sutta* of *Sutta Nipata* we find it stated that one, who though able does not maintain his parents, is the chief cause of *Parâbhava* (defeat). (S. 98). In *Dirgha Nikâya* we see Buddha instructing *Sigâlo* to serve his parents in five different ways as the Eastern direction. (This *Sigâlo* was asked by his father to worship the five directions and Buddha explained to him what was meant by the five directions.) Buddha asked him to maintain his parents, to do their work, to keep up the family, to take the inheritance and to perform the *srâddha* ceremony after their death.

It is pleasant to meet with the same principles of respect towards parents in

the teachings of Confucius. The Chinese philosopher in his writings lays much stress on the family and reverence to parents. In *Liki* we find his idea expressed in the following: "There are three degrees of filial piety. The highest is being a credit to our parents; the next is not disgracing them; and the lowest is merely being able to support them." (Bk. xxi, sec ii, 9). Confucius laid much more emphasis on this point when he said: "The filial piety of now-a-days means the support of one's parents. But dogs and horses likewise are able to do something in the way of support; without reverence, what is there to distinguish the one support from the other?" (*Analects*, B. ii, C. vii). Let us quote another saying of the Master: "Filial piety is the constant requirement of Heaven, the righteousness of earth and the practical duty of man." (*Hsiao King*, B. xxi, c. vii). No moral teacher laid more emphasis on this point than Confucius when he declared:—"Of all creatures produced by Heaven and Earth, man is the noblest. Of all man's actions there is none greater than filial piety." (c. *Ibid*, c. ix).

Confucius spoke of the duties of father and son, husband and wife as well as of the human relations in general. For the regulation of human relations, he laid down the cult of propriety or good manners. We may compare it with *Sila* of Buddhist literature. Buddha once spoke to his followers thus:—

"There is a Middle Way, O recluses, avoiding these two extremes, discovered by *Tatha Gata*—a path which opens the eyes and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to *Nirvana*.

"And which is that Middle way? Verily it is the Noble Eight fold path. That is to say:

"Right views (free from superstition or delusion)

"Right aspiration (high, and worthy of the intelligent, worthy man.)

"Right speech (kindly, open, truthful)

"Right conduct (peaceful, honest, pure)

"Right livelihood (bringing hurt or danger to no living thing)

"Right effort (in self-training and in self-control)

"Right mindfulness (the active, watchful mind)

"Right rapture (in deep meditation on the realities of life).

"Now this, O recluses, is the noble truth concerning suffering."

These rules hold good not only for monks but also for the laymen, who could regulate their relation with other members of the society following these principles. Confucius laid down the rules of propriety which will build up a man's character like the eight-fold path of Buddha. Confucius said—"It is by the rules of propriety that the character is established." So he speaks of the rules of propriety of demeanour, of deportment, of speech, of conduct, of example and sexual propriety. As regards demeanour, he says:—"Always and in everything let there be reverence, with the demeanour grave as when one is thinking deeply and with speech composed and definite." The Master also attached great importance to good manners and speech. He says—"He who speaks without modesty, will find it hard to make his words good."

The following is a maxim of Confucius about mutual behaviour:—What I do not

wish men to do to me, I also wish not to do to men". It reminds us of the biblical expression—"Do unto others as you would be done by them." This seems to be the highest teaching of the Master. Tsze-Kung asked the Master: "Is there any one word which may serve as a rule of practice for all one's life?" The Master replied—"Is not 'Reciprocity' such a word? What you do not want done to yourself, do not do to others?" (Analects, bk, XV, C. XXIII). In one word—"Reciprocity"—all the teachings of Confucius is summed up. It might be called the essence of the teachings of the Master.

In Buddhism, we find that *Arhatship* is the goal to be aimed at. In Confucianism, the state of the Superior Man is the ideal to be realised. In attaining *Arhatship*, a man has to break ten *Samyojanas* or fetters, namely: (delusion of self, 2 doubt, 3 efficacy of good works, 4 kama, 5 ill-will, 6 love of life, 7 desire for future life, 8 pride, 9 self-righteousness and 10 ignorance. According to Confucius, for self-development the Superior Man should regulate his will, practise forbearance, fortitude, moderation, righteousness, earnestness, humility, aspiration and prudence.

Another instance of the similarity of the Chinese and Indian mind is given here. The advice given to the Chinese wives, according to the Confucian idea, reminds us of the Indian parent's exhortations to the married girl. "At the marriage of a young woman, her mother admonishes her, accompanying her to the door on her leaving and cautioning her with these words: 'You are going to your home, you must be respectful, you must be careful. Do not disobey your hus-

band.'" The idea expressed herein is so much Indian that it puts in our mind the advice given to Sakuntala by Kasyapa who says:—"Going from this place to your husband's, serve with respect your superiors; towards the rival wives of your husband behave like a dear friend. Never in anger go against your husband even when treated with slight and harshness. Towards the attendants, be kind and courteous; be not puffed up in times of good fortune. In this way do young women get the place of the mistress of a house. Those who act in a contrary way is a pest of the house."

Confucius still holds an unique position in China. He has given his ethics,

his teachings of morality and his ideas of good government and ideal society to China. China regards him as the greatest thinker. It is therefore said of Confucius: "Confucius, Confucius! How great is Confucius! Before Confucius there never was a Confucius. Since Confucius there never has been a Confucius. How great is Confucius!" Such is the praise given to Confucius by his followers. The followers of Lord Buddha are not less liberal in their praise of Buddha when they say:—

"I go for refuge to the Buddha

"I go for refuge to the law (Dharma)

"I go for refuge to the order (Sangha)."

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Our Holy Race

BY FRANCESCO GAETA

SINCE my early youth I have looked towards India. I was born in Italy and am said to be a poet. But I prefer styling myself a *Kavi*, that is both singer and prophet; and, as for my birth, before being an Italian within time and space, I am an Aryan. This puts down the geographical distance which parts me from the land where the genius of our race kept pure through thousands of years. On the one hand, the regular want of touch between India and us, Western Aryans, was an evil, for it led us as low as we are fallen by living a

still more empirical life; on the other, India's isolation enabled her to guard our common treasure untainted, that we may resort to it in the days of our worst distress. Such days are arrived.

The world war over, I am endeavouring this great while to impel my western race-fellows to recognise themselves in India, which far from being alien to them, is their ideal fatherland. I do not cease crying, amidst a covetous and unhappy crowd, how the whole Indian existence centres in the *Vidya*, which is not the learning of a single phenomenon

to the end to exploit them, but Knowledge of the Holy One who binds all the creatures. I do not hesitate to point out to them my ethical principle, agreeing to a hair with those of the Upanishads and Gîtâ, that good consists in the submission of praxis to gnôsis, in the dependance of deeds on wisdom. I try to impart to others the bliss I enjoy, seeing all the created beings in the Self and the Self in them, practising strictly *Ahimsâ* and following the dictate "*nahinasti atmânâmanâtmana*", not to hurt one's self through oneself. The misled West, unluckily, turns this principle upside down; it submits Truth to interest, and thus, turns it into fiction. Such overturning is named Intellectualism.

The West had at one time very clever Indologists, among whom topped Max Muller, Deussen and others. But the critical judgment of our scholars did not always enter into the depth of the Hindu lores, on account of the old Western propensity to complicate what is simple and to dogmatise what is flowing. Still greater are the Westerners' mistakes about the Swaraj movement. People term it sometimes Revolution, sometimes Nationalism. It is neither. Revolution is negation. The Indian movement must, by no means, be ranked, on the ground of a quite external likeness, with the revolutionary streams. The mixing would not avail but to rouse the unfair distrust of those who, in spite of all their stumbles, remain the most authentic representatives of our race. Nationalism, too, is equally negative, for it strives to extol one of the so-called nations by another's downfall. It may be said that the West, as it is at present, cannot assert something without denying something else. Now, we pure

Aryans are Om, are Yes, are Love. This seems to be told to us once more by Gandhi, the further embodiment of the Divine Charioteer, the Teacher not only of the Indians, but of all the Aryans. "And why, O Mahatma, should they not bow down to Thee?"

The Swaraj movement reaches far beyond politics. It is against nobody. Not in the least against Britannia. For Britannia is not the sterling. She is her spiritual grace, her gentle feeling for the humble lives, her worship for the majesty of the universe, her poetry—the coolest in the world next to that of India. Like an elder sister, India helps Britannia to get rid of all that falsifies and slanders her: selfishness, greediness, heathenism.

I am, therefore, an unwearied proclaimer of Gandhi's ideas in the West. For this purpose, I venture to differ from some views of his. I believe, for instance, that the end can and must justify the means, provided, of course, that the means do not overcast the end. Am I obliged to quote again Nietzsche's "Disguised Saint"? Or to remember that Tolstoi's preachings fell partly short of success because of his stern outside? We ought indulge in order to convert. The West is so intimately plagued, that a *sattvic* or wise man must many times dissemble as a *rajasic* or passionate, if not as a *tamasic* or demoniac one, to redeem his brothers through their madness itself. Perhaps, the great penitents of yore would think I am right.

Forward, O Pioneers of the East! On the other side of the rock you are piercing through, our blows answer yours. We, not you, are the prisoners. Come, deliver us, you, who aim to rule not the waves, but the hearts!

Unpublished Letters of Tolstoy

1. Religions of the World

[Through the courtesy of Paul Bikuroff, we are able to publish in CURRENT THOUGHT a series of Tolstoy's Letters which have been recently found in the Archive Tolstoy. The following is the first of the series.]

SOME time ago I thought of writing a short popular exposition of the principal religions of the world, and have even made several attempts in this direction; but recently, in co-operation with some of my friends, I arranged to do the work more thoroughly. Several such articles on the chief religions of the world have already been published in booklet form, and the following are in preparation: "Confucianism", "Taoism", "The Sayings of Mahomed", "Krishna" (or the ancient Hindu religion). And now an article on Buddhism is ready.

Whilst the majority of scientific works on Buddhism have laid stress on the historical facts concerning its appearance and growth, and have treated the religious and moral teaching itself as historical material, this article, on the contrary, contains the very essence of the religious-moral teaching of Buddhism in all its significance, and is at the same time intelligible to the least initiated reader.

Let me say a few words about the importance I attach to such popular tracts, dealing with the essence of all the great religions of the world, of which Buddhism has the greatest number of followers. I consider such tracts very important, because I think that a knowledge of the fundamental principles of the religions mankind has held, and holds to-day, is the most important and necessary knowledge that every man should possess, as

ignorance in this matter is one of the chief causes of the weakening of the religious consciousness in the people of our time, both among the common people and the so-called "intellectuals".

The weakening of the religious consciousness among the common people is chiefly due, in my opinion, to their being brought up in complete ignorance of the creeds of other peoples, and in the belief in the exclusive truth of their own faith. With such an up-bringing and in their present state of mental development, the working people come across religious assertions purporting to be indubitable truths which they naturally cannot believe. Meanwhile all the doctrines of their religion imparted to them are so indissolubly bound up with the acceptance of the divine inspiration of the Scriptures and of the infallibility of the Church, that men, being unable to separate the most essential truths from the least essential, cease to believe in the teaching of the Church in its entirety. The number of such men among the working people is daily increasing. Some of them hide their unbelief behind external ceremonies, adhering to these partly out of fear, partly out of inertia, or for the sake of conventionality; others, however, openly confess their total unbelief in the teachings of the Church. This dangerous state of the minds of the men of the working people of our time can be, in my

opinion, successfully counter-acted by the spreading of the knowledge of the principal religious teachings of the world. I think so, because such a knowledge would show those in doubt that the religious doctrines which make them doubt are not the essential part of religion. By studying other creeds these men would see that in all great religions, including the one they profess, there are two kinds of religious principles: one kind endlessly varied and diverse—in accordance with the time, place and characteristics of the people with which the religion originated; the other—those which in every religion are always the same; and in these principles, common to all religions, one not only must believe, but cannot disbelieve—because they are not only found in all the religions of the world, but they are also imprinted in every man's heart as indubitable and joyful truths.

I therefore think that at present the expounding of the guiding principles of all great religions to our common people is a task of supreme importance.

We must look also at the consequences of such want of knowledge among the so-called "intellectuals". Among men of this class lack of knowledge of the subject of religion is particularly striking. Strange to say, not only the younger generation, but elderly and respected men who are considered highly educated,—professors, scholars—have in most cases very vague and, more often than not, quite false notions about this highly important subject—I mean the fundamental principles of the religious teachings of other nations. If they ever know from history that once upon a time there was a Zoroaster, that there are Vedas, there were a Buddha, Confucius, yet

the majority of them have not the slightest notion as to what is the essence of these religious teachings. As they have no idea concerning the essence of the great ancient religious teachings, but the "intellectuals" and the common people, not being able to separate the fundamental truths common to all peoples from the misrepresentations and external growths which are the natural outcome of the spreading of religious teachings, adopt either of the following courses. For the sake of conventionality, or for vain and selfish ends, they pretend to believe all that is taught by the established Church, in which it is impossible for people to believe who know all that they do; or else they assert that religion in general is a psychological state outgrown by mankind, and that science gives a clearer and more exact reply to the questions answered so unsatisfactorily by religion. The majority of these people, journalists, literateurs, all kinds of pedagogues and educated men in general, hold that religion is quite useless, because all the fundamental questions of life have been answered by science, in a quite satisfactory manner, by means of their pet theory of evolution; that is to say, that man, who manifests himself in infinite time and space, with all his spiritual attributes, is only the result of the motion of infinite—so many small particles of matter in infinite time and in infinite space. It therefore follows quite naturally that Buddha, Confucius, Christ, Augustine, Pascal, Rousseau, Kant and Emerson are replaced by Darwins, Heckels, Marxes and others, and the moral teaching of love and self-sacrifice is replaced by the teaching of strife and violence.

No matter how pitiable may be the

position of the people of working-classes, deprived of the blessing religious guidance, resulting from their inability and the impossibility of separating in the religious teaching imparted to them what is essential from what is non-essential, the condition of the the so-called educated classes is still more pitiable. The common people cannot separate the important from the unimportant in religion because they have not sufficient knowledge for that. But men of education are not incapable, but unwilling to discriminate between what is essential and what is non-essential; and they either pretend to believe what is no longer believable, or, being unable to understand the higher spiritual activity of man, deny it with the invincible confidence of ignorance.

That is why I think it would not be useless for this class of men also to become acquainted with the funda-

mental principles of the religious teachings of the world. By studying these principles they would discover that grave error in their reasoning which they commit in looking upon the greatest manifestations of human reason as superstitious, and regarding a true knowledge the contradictory and often laughable scientific superstitions that appear quite clear to them, thanks to their own want of thought.

Forgive my lengthy comments on a subject which is but indirectly related to the article, but this subject is very dear to my heart. Of course it is understood that previous articles on ancient religions, and those which I shall manage to write, or at least, edit are far from perfect. I can only say that, being, as I am, conscious of the supreme importance of this work, I have endeavoured to do what I could. I hope that others will do it better.

The Bolshevik Front

BY RENE FULLOP MILLER

TO describe the Russia of to-day as a land in which the Red Terror holds sway, and where each morning brings to light new atrocities and over-renewed atrocities, so that the life in the cities has completely died out—to present such a report indicates, from the very anti-communistic middle-class citizen's point of view, quite an ineffectual method of attack. In reality, it consists in taking up the assault against positions long since forsaken by the antagonist.

Militant Communism assumed the form of the "Red Terror" which died

out with the cessation of the militant spirits. It is true that, as far as politics are concerned, real freedom is still in some respects restricted; only recently the process was conducted against the social-revolutionaries. Dictatorship is a thing of fact. The restraint upon personal liberty differs, however, only very slightly from that under other military systems of government, and is, for instance, far more bearable than that in the Ruhr. The atrocities formerly often reported, in reality no longer exist. Not only the natives but also the stranger

can each, peacefully and undisturbed, pursue his interests; naturally, only as he does not take part in any political currents directed against the State. On the other hand, just as definitely, the times of the notorious militant Communism are no more.

Moreover, even the second warring epoch, that of the economic struggle, has lost somewhat of its aggressive and offensive character through the change brought about by the so-called "Nep"-economics (New Economic Policy). By means of State-Capitalism, a compromise has been effected between Communist and private industries, resembling an armistice on the economic front, seldom interrupted and then only by slight skirmishes. Business goes on undisturbed; naturally also, that is only in so far as private initiative does not endanger the State's economic programme. From this, one might rashly conclude that Communism is dead. The normal aspect of Moscow streets, orderly traffic-conditions, life in the restaurants, cafes and the night-life—such superficial appearances might easily mislead. But any such conclusion can have only the value of opinions formed from the perspective of luxurious hotels and pleasure-haunts.

Outwardly, life in Moscow cannot be differentiated from that in any other city. There actually is an undisturbed business-life; in addition, there are dives, gambling-hells and "The Black Börse". But not this little special world, this purely surface aspect of things, can give information about the real Russia. Upon gaining a deeper insight into the real conditions within the country, one immediately becomes aware of the fact, that Bolshevism still holds its ground as

firmly as ever. Only to-day, it moves on quite another front. In all other respects it is just as strong, aggressive, and ready to do battle as formerly. The phenomenon has remained the same, and to-day its manifestation is as clearly perceptible as ever.

The Communist offensive, in particular against the bourgeoisie, is therefore no longer to be observed in terrorist tactics, nor alone in its economic guise, with its expropriation policy, but *in the realm of the intellect*. The offensive front has been transferred from politics and economic battlefields to the domain of education and mentality. This is the third period of the anti-bourgeois campaign, and its new strategic positions, in their extraordinary totality, go to make up what may in all sincerity be called "the ideologic front".

Upon deciding from the bourgeois standpoint, to have done with the long-since worn-out battle-cries such as "Terrorism" and "Atrocities", and to oppose the Communists where they are really ranging their forces we should have to study carefully, in the first place, the enemy's movements, active in the extreme, and follow (with a similar agility) his swift grouping of reserves and changing of fronts.

We must not forget that the kernel of Bolshevism lies in the dialectical and that therefore Bolshevik fighting tactics change always in accordance with contemporaneous historical events, with their concomitant interests. Last year's Bolshevism, and yesterday's, were considerably different from today's; and as Soviet interests demand, the methods of tomorrow will likewise be other than those of to-day. Necessarily, it is only possible to do justice to Bolshevism, or

to fight it, by continually bearing in mind this manoeuvring and skirmishing ability, following it in all its stages. Today the enemy, manning his intellectual watch-towers, directs his campaign primarily against the bourgeois mental attitude of the Western world.

It is every whit as important to the existence of the middle classes to consider this intellectual assault, no longer dealing with rights to property and immovables, just because it is "only" concerned with their intellectual possessions. Bolshevism having decided to break away not only from the West but from the East, has instituted the last phase of the fight: the battle of ideas. The Bolshevik battle-standard bears the inscription: "Orthodox Materialism".

Before all it must be remembered that this materialism sprang out of Russian soil, and that it is the Russians who are proclaiming that call to arms. Understanding this, no one will dare disregard the Bolshevik's new fighting position, with that innocent bravado which says: "Good Heavens! Another world doctrine? Well, what of it? I mind my own business and shall just follow up my private affairs in Russia undisturbed! "Orthodox Materialism" or "Absolute Idealism", this world doctrine or that, it is all one to me. Who can't devise theories about the "race-soul" and its laws? As such, it is true, they may interest and thrill, let us say, you and me; but the odds are even that others don't worry about them.

In Russia, however, this is not true. On the contrary, it is essentially of the Russian people's soul (and this explains all the enigmatical events of recent years) that in Russia, since time began, not a single opinion mooted, ever

dies away into the limbo of merely abstract theories and inconsequent differences of opinion, but every considerable world doctrine strives for realization, and in the end all things inevitable are realized. Good and evil, Christ and Anti-Christ, everything eventually appears in the real. Every separate idea is not just proclaimed, but demonstrated, and in experimental form, for what it is, proved evidentially true; always, the idea enters into life, becoming visibly and presently materialised. Thus in Russia, Materialism signifies not only a world doctrine but at one and the same time the ultimate realization of completely new laws governing man's social existence.

This may not be simply dismissed in the language of the critical-philosophic dictum, in Europe long since intellectual common property: "Materialism is a mistake, a theory based upon erroneous thought processes". For in Russia and in the life of the Russian people, we have to do with Materialism not alone as a doctrine of possibilities, but as the newest phenomenon of Russian realities. The conceivable is herewith immediately transported into living values of form and substance. The errors of thinking are here *alive*; here, the mistake undeniably is corporeal, breathing, moving, effecting and producing. Evil it may be; but it is real, and a reality not to be disregarded. In Russia, the word "Weltauffassung" (world-concept) may be visibly understood in its primal significance: a mental force creating about itself its own world of ideas.

Materialism having become, as a central point of departure, the State Religion, it is to be sensed in all shades and grades of life: in art, on the stage,

in social organization, even in the changed aspect of the streets. Practically, an official warfare is carried on against everything opposed to it. The human soul, as the seat of all idealizing motive forces, and strongest bulwark of opposition to Materialism, is *annulled by decree*. All departments of learning such as psychology, philosophy, law, etc., serving toward the doctrine or recognition of the soul, are not only struck off the curricula of the universities, but even out of the ranks of the serious sciences. The teachers and disciples of Idealism have had to move to foreign parts. The strange ruler, God, whose executive organ upon earth is called "the Soul," has been officially overthrown together with the bourgeois world. In place of the poetry of the "former period" has been substituted the literature of agitation, in advertisement style. Likewise, the stages are turned into platforms exclusively for the purposes of agitation in organizing the masses.

This destruction of the Soul-man and his environment is, however, but one phase of the new state militant religion. Alongside this negative effects of the ideologic warfare, distinctly felt in all departments of life the transformed Russian mentality has also produced new positive phenomena, engendered new living realities: in place of the exterminated "individual soul", the "Crowd-man", whose new idol is the machine, and with him, his new environment "Constructivism" or "Engineering".

The middle class world, it will be seen, not only has to defend its intellectual possessions, but to take into account

these new gods and creatures. They portend for the Middle Class by far the greatest danger. The powerful suggestive force concealed in this very embodiment of Russian ideas, will presumably not be confined to the *Russian* mentality. By the expansion of Communist agitation, East and West, this suggestive force will gradually be transmitted to the intellectual life of the adjoining territories. One must not forget, however, this kind of "transmission" is nothing similar to that which we call by the same name. The process of "transmitting" philosophical convictions, in which the sole reality consists in their degeneration into frail and feeble wisps of opinions, cannot be likened to that transmission which, as in Russia, disseminates and infects with the vital dynamic of all things forcefully perceived and inwardly lived.

In order to take up a definite stand against this latest and most significant offensive, it is insufficient to contest it merely with oratory and debate, but it must be opposed by fighting force dynamically as effective; the positive creative forces of pure Idealism must triumph over positive (economically and sociologically) constructive forces of Materialism. The truly religious man knows the secret of such a spiritually purified will.

A new religiousness must be found, deriving its strength from the present reality—out of which machines and crowds may not be obliterated—synthetically enhancing and revivifying all the spiritual and material components of the actual world.

Translated By Wilson Vance.

Savage Night

(Adaptations from the French of Liens)

HARINDRANATH CHATTOPADHYAYA

Summer night of fire and savagery.

Night of passion, night of storm,

Night that touches our veins into rivers of flame,

Night that streaks our eyes with subtle lightning,

Night whose strange black strength loosens a tempest

Of life over earth and across the heavens,

And deep down in the flesh that burns and burns, ever burns,

Animal, superhuman!

Night in, whose starry womb holy enthusiasms

Reborn chant at the world's young heart .

Night, in whose vast the soul cries out like the tongue of a child,

And the heart is shattered into lyrics

Running behind the unreal veil of a dream,

Irresistible as hope

Swiftly darting like the sudden spring!

Night, wherein frenzy prowls, exasperated by warm masses of electric clouds!

Epic Night, in whose hours the ancient sacrifices shudder at the core of the earth!

Propitious Night, sombre ether, night boiling with passion,

Night capable of revolution!

One can hear the cries of rage, the ferocious wails

Of eternal Desire with which Nature is pregnant...

The wakened creature obeys the compelling force

From a forthcoming volume to be Published by S. Ganesan.

*Which takes all life by storm,
 Primitive, sovereign, pushing through its being
 The large sublime rhythm of the universe.
 Now man has grown to a genius,
 His soul gleams wildly with wonder,
 See how he paces the deep blue ways of the night,
 How he dances to an impatient cadence,
 How he leaps and bounces after the evasive musk-deer,
 The shy gazelle of the Hidden.
 He roams possessed with majestic audacity,
 Drunken, singing, heroic, . . .
 For in him stirs the voice of a million heavens,
 The heart of a thousands poets
 And a hundred gods. . . .
 O to consume oneself frantically, to dare dazzling heights!
 To feel strong enough to bite into the heart of the Ideal,
 To be bold enough to storm the citadels of truth as we see it,
 To be intoxicated, to leap like a mare to forbidden summits!
 To sing louder than the music of a million harps,
 To outleap the breath of mortals.
 To escape the turmoil and the little needs of the cities,
 To exceed the meaning of one's being,
 O to die into space unfolding the captive wings of sorrow,
 Shouting from corner to corner of the vast Infinity,
 O to perish in sacred banishment
 On a lonely mountain-top,
 Outstretched toward the Infinity!*

Satyagraha in South Africa

BY M. K. GANDHI

CHAPTER I GEOGRAPHY

AFRICA is one of the biggest continents in the world. India is said to be not a country but a continent, but considering area only, one could carve out four or five Indias out of Africa. Africa is a peninsula like India; South Africa is thus mainly surrounded by the sea. There is a general impression abroad that Africa is the hottest part of the world, and in a sense this is true. The equator passes through Africa, and people in India cannot have any idea of the heat in countries situated along this line. The heat which we feel in the extreme South of India gives us some notion of the heat near the equator. But in South Africa there is nothing of that kind, as it is far away from the equator. The climate of many parts there is so healthy and temperate that Europeans can settle there in comfort, while it is nearly impossible for them to settle in India. Moreover there are lands of great elevation in South Africa like Tibet or Kashmir, but these do not attain a height of ten to fourteen thousand feet as in Tibet. Consequently the climate is dry and cold enough to be endured, and some places in South Africa are highly recommended as sanatoria for consumptives. One of these is Johannesburg, the golden city of South Africa. But fifty years ago, the

site on which it now stands was perfectly desolate and covered with dry grass. But when gold mines were discovered, houses began to be built there one after another, as if by magic, and to-day one finds there handsome and substantial buildings. The wealthy people of the place have got trees from the more fertile tracts of South Africa and from Europe, paying as much as a guinea for a tree, and have planted them there. A traveller ignorant of this previous history would imagine that these trees had been there for all time.

I do not propose to describe all the parts of South Africa, but will confine myself only to those parts which are connected with our subject-matter. One part of South Africa is under the Portuguese, and the rest under the British. The part under the Portuguese is called Delagoa Bay, and this is the first South African port for steamers from India. As we proceed further South, we come to Natal, the first British Colony. Its chief sea-port is called Port Natal, but we know it as Durban, under which name it is generally known all over South Africa. Durban is the largest city in Natal. The capital is Pietermaritzburg, situated inland at a distance of about sixty miles from Durban and at a height of about two thousand feet above the sea-level. The climate of Durban is somewhat like that of Bombay, although a little bit colder. If we

proceed further inland beyond Natal we get to the Transvaal, whose mines supply the world with the largest amount of gold. Some years ago diamond mines were also discovered there, from which was found the world's largest diamond. The *Cullinan*, so called after the name of the proprietor of the mine, weighed over 3,000 carats, or over $1\frac{1}{2}$ lb. avoirdupois, while the *Kohinoor* now weighs about 100 carats and the *Orloff*, one of the Russian crown jewels, about 200 carats.

But though Johannesburg is the centre of the gold-mining industry, and has diamond mines in the neighbourhood, it is not the titular capital of the Transvaal. The capital is Pretoria, at a distance of about thirty-six miles from Johannesburg. In Pretoria one chiefly finds officials and politicians and the population drawn by them. It is therefore a comparatively quiet place, while Johannesburg is full of bustle. As a visitor from a quiet village, or for the matter of that a small town in India to Bombay, would be confounded with the din and roar of the latter place, even so would a visitor from Pretoria be impressed with Johannesburg. It would be no exaggeration to say that the citizens of Johannesburg do not walk but seem as if they ran. No one has the leisure to look at any one else, and every one is apparently engrossed in thinking how to amass the maximum of wealth in the minimum of time! If leaving Transvaal we travel further inland towards the West, we come to Orange Free State or Orangia. Its capital is Bloemfontein, a very quiet and small town. There are no mines in Orangia like those in the Transvaal. A few hours' railway journey from here

takes us to the boundary of Cape Colony, the biggest of all the South African colonies. Its capital, which is also its largest sea-port, is known as Cape Town and is situated on the Cape of Good Hope so called by King John of Portugal, as after its discovery he hoped his people would be able to find out a new and easier way of reaching India, the supreme object of all the maritime expeditions of that age.

Over and above these four principal British colonies, there are several territories under British 'protection,' inhabited by races which migrated there before the appearance of Europeans on the scene.

The chief industry of South Africa is agriculture for which it is pre-eminently fitted. Some parts of it are delightful and fertile. The principal grain is maize, which is grown without much labour and forms the staple food of the Negro inhabitants of South Africa. Wheat also is grown in some parts. South Africa is famous for its fruits. Natal cultivates many varieties of excellent bananas, papaiyas and pineapples, and that too in such abundance that they are available to the poorest of the poor. In Natal as well as other colonies, oranges, peaches and apricots grow in such plenty that thousands get them in the country with ordinary labour. Cape Colony is the land of fresh grapes and plums. Hardly any other place grows such fine grapes, and during the season they can be had so cheap that even a poor man can have his fill. It is impossible that there should be no mangoes in places inhabited by Indians. Indians planted mango trees in South Africa and consequently mangoes also are available in considerable quantities.

Some varieties of these can certainly compete with the best mangoes of Bombay. Vegetables also are extensively grown in that fertile country, and it may be said that almost all the vegetables of India are grown there by Indians fond of good cheer.

Cattle also are bred in considerable numbers. Cows and oxen there are better built and stronger than in India. I have been ashamed, and my heart has often wept, to find many cows and oxen in India, which claims to protect the cow, as emaciated as the people themselves. Although I have moved about over all parts of South Africa with open eyes, I do not remember to have seen a single emaciated cow or bull. Not only has Nature showered her other gifts upon this country, but she has not been behindhand in beautifying it with a fine landscape. The scenery of Durban is considered very beautiful, but Cape Town surpasses even that. It is situated at the foot of the Table Mountain which is neither too high nor too low. A gifted lady who dotes on South Africa says in her poem about this mountain that no other mountain gave her that sense of the unique which the Table Mountain did. There may be exaggeration in this. I think there is. But one of her points struck me as true. She says the Table Mountain stands in the position of a friend to the citizens of Cape Town. Not being too high, it does not inspire awe. People are not compelled to worship it from afar, but can build their houses upon it and live there. And as it is just on the seashore, the sea always washes its foot with its clear waters. Young and old, men and women, fearlessly move about the whole mountain, which resounds

every day with the voices of thousands. Its tall trees and flowers of fine fragrance and variegated hues impart such a charm to the mountain that one can never see too much of it, or move too much about it.

South Africa cannot boast of such mighty rivers as the Ganges or the Indus. The few that are there are comparatively very small. The water of rivers cannot reach many places in that country. No canals even can be taken to the highlands. And whence can they have canals in the absence of large rivers? Wherever by nature there is a scarcity of water in South Africa, artesian wells are bored, and water needed for irrigating fields is pumped up by windmills and steam-engines. Agriculture receives much encouragement from Government there. Government sends out agricultural experts to advise the cultivators, maintains model farms where experiments are carried on for their benefit, provides them with good cattle and seed, bores artesian wells for them at very little cost and permits them to repay this amount by instalments. Similarly Government erects barbed wire fences to protect their fields.

As South Africa is to the South, and India to the North, of the equator, climatic conditions there are just the reverse of what they are here. The seasons occur in a reverse order. For example, while we have summer here, South Africa is passing through winter. Rainfall there is uncertain and irregular. It may occur any time. The average annual rainfall rarely exceeds twenty inches.

Translated by V. G. Desai.

(To be continued)

Indian Banking and Industrial Co-operation

BY PROF. K. SUNDARARAMAN, M.A.

WHEN the late Sir William Wedderburn first realised the value, and proposed the establishment of agricultural banks as eminently suited to an agricultural country like India, every thoughtful Indian supported the scheme, but for a long time it was practically neglected. Nearly two decades passed before the Indian Co-operative Societies Act was ushered into being, and then once more it was widely believed that a better epoch had dawned for Indian industry in general, and for Indian agriculture in particular. Even this hope has become futile, because the principle of Co-operation and its incalculable value for economic progress have never yet been fully understood in this country. The cause of Co-operation has now several enthusiasts, but the country has not at all advanced in the practical direction of forming associations of the cultivating or manufacturing interest in South India on a truly Co-operative basis. It was at one time believed in certain quarters that an essential cause of this failure was the absence in the country of any interest in or even knowledge of the value of banking as an aid to the progress of industry. Indians had no banks of their own, and all their money, in so far as it was not lent to private persons on their own private responsibility and the execution by them of deeds of various kinds recognised by law, was deposited with foreign bankers carrying on business in India. When the Arbuthnot crash occurred, and brought countless Indian families to the verge of ruin and cast some of them at least into the depths of despair and destitution, South Indians for the first time roused themselves from their stupor and resolved to have their own banking firms and invest

their money in purely indigenous institutions. Even a rich and resourceful people like the British, who have made immense national gains and often largely augmented their national power and prestige or the extent of their possessions abroad by making large investments in foreign markets or in Indian and colonial railways and other projects of public utility, have of late had to undergo losses to some extent, either through the repudiation of their debt by foreign governments or the possible inability of the Dominion Governments or Companies to earn enough from their projects to pay the interest due on the loans they have contracted. How stricken we, in South India, felt and what consternation was roused among a poor and lethargic people when the Arbuthnot crash occurred may easily be imagined even at this distance of time. The influence wielded in the country by the late eminent lawyer and distinguished public man, Mr. V. Krishnaswami Iyer, resulted in the starting of the "Indian Bank,"—a great institution which has succeeded as a corporation of South Indian capitalists. But its promoters and conductors never had—nor have they even now—any ambition to tackle the higher functions of Banks in promoting the interests of industry and agriculture. Hence they have failed to render any service to the cause of economic progress in this Presidency. Still, it is a great advantage to South Indians that they no longer are under the compulsion to deposit their slender resources with foreign bankers, especially with such of them as set up here as mere adventurers. Not only in Madras, but even in the mofussil, Indians have succeeded in putting an end to risks arising

from transactions which they formerly carried on with men like Arbuthnot. Several foreign agencies still flourish, but South Indians need no longer resort to them. South Indians are also free from the risks to which they were formerly liable of depositing their money with Indian money-lenders whose solvency might be doubtful, or who only aimed at exploiting the resources of men around them for their own rapid enrichment.

It is now, however, time—indeed it has become a matter of urgent and capital importance—that our banking agencies and Corporations realise that our agricultural and industrial classes have no knowledge of the means by which they can make production suited to the variations in demand, or even to reach the most profitable markets. If the Co-operative Societies Act had been worked not only so as to make such knowledge accessible to those who need it, but also to enable them to unite their endeavours and resources through Co-operative societies in order to reap all the advantages flowing from it, then, indeed, our bankers might have an excuse of a kind for confining, as they now do, their endeavours to the earning of the largest possible capitalist dividends for their shareholders and the paying of the highest rates of interest available to their depositors. But as matters have so far gone, neither our rural agricultural classes, nor our urban or suburban industrialists have realised the value of securing the help of trained experts, possessing up-to-date technical knowledge and capable of effecting improvements and increasing the efficiency of Indian producers of all kinds, whether in agriculture or in our arts and crafts. Nor have they even been taught to utilise the existing Co-operative societies to secure for themselves the funds needed for use in these directions. These societies now only help certain people in our villages to borrow money to meet matrimonial and other necessities of a pressing nature, but render no economic services of

any kind to our rural and suburban populations engaged in industry. Ignorance and traditionalism of every kind form an effective and powerful impediment to all progressive economic change on modern lines. The greatest need of the hour, therefore, is to engage a body of trained experts and send them forth into every part of the country. The resources needed must be found either by the rural organisations of Co-operators, or by banking firms, by diverting a portion of their present large gains to be utilised for doing the economic services above dwelt upon. It is, in our view, a crime against the Indian people and nationality of to-day to pay excessive dividends and enrich the Indian capitalist, when our banks have it in their power, by the expenditure annually of a few thousands of Rupees, to perform an useful and necessary function in promoting the country's economic and industrial progress.

In choosing the trained experts and agents we have in view, our banking firms should endeavour to pick out men who have an idealistic aspiration and enthusiasm for their cause—men who will leave no stone unturned in their endeavours to remove ignorance and inefficiency in production and to spread the idea that every section of the landed interest and the entire manufacturing and industrial interest, whether capitalists or workers, should join the new co-operative organisation. Modern India cannot afford to encourage merely amateurish or half-hearted experiments in the organisation of the co-operative movement—experiments which will result in inefficiency or losses and thereby in the end help to bring in the foreign competitor even more largely into the field than now. Hence, we must insist that the expert helpers we need should be men fully trained in that country in Europe where the co-operative movement has attained to the maximum limit of development, in all its branches.—e.g., Germany. Indian bankers should unite together and provide

the funds, and then proceed to select under a covenant the men who will undergo the training and place their services at the disposal of those to whom they owe their fitness to serve the motherland in this special department of useful and practical work. A correspondent of *The Hindu* recently wrote from Germany that, in regard "to methods of developing co-operation, India has more to learn from Germany than from England", and that "the methods (already) employed in India had a greater resemblance with the German system and is an adaption from it." Further, the same correspondent informs us: "The opportunities to learn in this country are great, and students with proper qualification can get admission into schools and factories. The language difficulty is no real difficulty. One can with good work learn the language in six months." The one obstacle to our future advancement in this matter and all the possibilities it foreshadows for us, if

only we have the vision and the impulse needed for them, is the prevailing lethargy and the failure of the classes which take to banking to realise the needs of the country. Let us not forget that England herself owes much of her modern advance in industrial efficiency to her study of German methods of co-operative production and distribution, and we shall, therefore, do well to resort to the same source of enlightenment in advancing our own interests. When Indians learn to adopt the Co-operative principle in increasing measure in every department of production and distribution, they shall have to avail themselves more and more of the capital available in the land through our banks, and so the latter may be assured that their attempts to advance the cause of Indian agriculture and industry in the directions above suggested will not fail to result in ultimate benefit to the interests of their shareholders and depositors.

Food Reform

BY BERNARD HOUGHTON

The Importance of Green Vegetables

FOR what purpose do people eat vegetables? The usual replies are to purify the blood, to counter-act over-heating food, or to 'keep the bowels in order'. In this as in most matters connected with food and health few people think clearly or express themselves with accuracy. We eat vegetables, firstly, to obtain the food-salts and, secondly, the vitamins which experiment has proved to be absolutely essential to the maintenance in health of the human body. Of the food-salts the more important are those of lime and iron, but potassium, magnesium, sodium, phosphorus, sulphur, silicon, chlorine, and last, but not least, iodine, are all needed in the life-process. It is entirely

wrong to imagine, as do many doctors, that deficiencies in these salts can be made up by chemical compounds. The latter are in the crystalloid form which cannot be absorbed by the body. The body can only assimilate foods in the colloid form, (from the Latin 'collus'—glue) that is, in the form in which they occur in nature. Chemical foods, iron tonics, etc, may irritate the tissues and stimulate them to renewed action, but they are quite impotent to nourish.

Some of the food-salts, especially those of sodium, iron, and magnesium are lost or disorganised in the process of cooking. In fact it has been proved that green vegeta-

bles, which are 'par excellence' the great alkalizers of the blood, may tend, after prolonged cooking, to render it acid. So easy is it to injure, by our blundering attempts at improvement, the foods to which during hundreds of thousands of years human bodies have been so beautifully adapted.

English leaf vegetables, especially spinach, are very rich in all these organic mineral salts. It is to be regretted that analyses of Indian vegetables are not yet available. Probably the government is too pre-occupied with the provision of tanks, bombs, and cannon, (required in order to teach Indians how to govern themselves!) to be able to spare any money on the problems of their food or their health. But from the Jail reports it would appear probable that Indian green vegetables are in this respect at least the equals of those of European origin. Indians may therefore with confidence rely on their leaf vegetables of whatever kind to secure an adequate, indeed an abundant supply of the essential food-salts.

In vitamins these vegetables are pre-eminent. The following table gives the vitamin content of a few of them, one star denoting an appreciable quantity and four stars the maximum.

	A	B	C
Cabbage (fresh)	xxx	xxx	xxxx
Chard or seakale			
beet	xxx	xx	?
Lettuce	xx	xx	xxxx
Spinach	xxx	xxx	xxx

Uncooked cabbage, with ten points, has in fact the greatest vitamin content of any food yet tested. It can be chopped up finely with a knife or passed through one of the hand-mills for food now commonly sold, and eaten with mashed up fruits and a little lime juice. Vitamin C, it should be noted, is readily destroyed in cooking.

Vitamin A withstands considerable heat and vitamin B the ordinary temperatures reached in boiling and baking. Both as regards their vitamin content and food-salts, green vegetables form an entirely adequate human food. Used with devitalised foods such as white bread or white rice, they go far to obviate the diseases to which these artificial products, if used alone, inevitably give birth.

Doctors, misled by the obsolete calory theory, have long written and acted as though the only thing that mattered was the amount of calories consumed daily. They would look on men as steam-engines which by the consumption of so many pounds of coal produce an equivalent in horse-power. That is absurd. All recent evidence is to the effect that provided one eats foods in their natural state, that is, rich in food-salts and vitamins, the amount of calories does not matter. A man has been known to live almost entirely on water-cross, doing hard manual work and keeping excellent health. The African gorilla, the nearest of the apes to man, an animal of truly gigantic strength, lives on bamboo shoots and edible green leaves. Both from Denmark, (in war-time,) and from Japan comes convincing evidence of the power of green vegetables to keep human beings in health and vigour. Not a few people in England find fresh vegetables and fresh fruits alone an entirely satisfactory diet.

The difficulty in India, at least in the drier parts, is to obtain an adequate supply of green vegetables. Every effort should be made, especially by well cultivation, to grow them wherever possible. Each father of a family may rest assured that no money is better spent than in the purchase of such vegetables for his household and no labour put to better use than in their cultivation.

"The final end of the state consists not in dominating over men, restraining them by fear, subjecting them to the will of others . . . It has for its end so to act that its citizens should in security develop soul and body and make free use of their reason. Hence the true end of the state is liberty."—SPINOZA.

O! Mother

BY SHUDHANANDA BHARATI

Tamil Gurukulam, Shermadevi

Of your Divine Light a spark has made the glorious sun,
 Of your feet a dust this globe; a breath all lives therein
 Roofed by sky, lighted by sun, and spread by Nature green.
 The Divine world's Thy Temple; Walking temples are all men,
 Heart as flower, service as praise, worship we love as chants,
 This lamp lit from Thy glorious light we give to sacrifice.
 Like July clouds and springy sun Thy grace upon us come;
 To share Thy blessings all your sons have a common freedom;
 To plough and spin and weave and live a free life all have right.
 Our sinless life of sacrifice we owe you as tribute,
 Give us the purest life.

Reviews and Notices of Books

ART

Indian Art Renaissance

CONFERENCE ON INDIAN ART: Held at the British Empire Exhibition under the auspices of the India Society.

SOME REFLECTIONS ON AN INDIAN ART RENAISSANCE: By the Earl of Ronaldshay.

These two publications of the India Society of London contain discussions and thoughts about Indian art. The first of these two contain details of proceedings at the conference on Indian art held at the British Empire Exhibition when it was addressed by Sir George Lloyd and the discussion which followed it was taken up among others by Prof. William Rothenstein, Captain W. E. Gladstone Solomon, Mr. A Yusuf Ali, and Mr. Lionel Heath. The second is an address delivered by the Earl of Ronaldshay and contains his views about Indian art and his reading of its significance.

These addresses by the ex-Governors of Bombay and Bengal respectively, form interesting study as they represent two extreme wings of thought as regards Indian culture in general and Indian art in particular. Both have studied Indian art at first hand, both have evidently tried to do something towards its development, but because of the different attitude of mind which they brought to bear on the subject the results have been widely different.

The study of Indian art is of the utmost importance to students of Indian civilization and progress, since art is the only sure indicator of the inward movements of the soul of a people. Specially at this period when with the impact of the East with the West and the resulting reaction, every aspect of life and thought

seems to be in the melting pot and India seems to be groping her way towards the realisation of her true destiny, of her own past achievements and future possibilities. It seems as if India were at the crossroads, faced with the alternatives of either accepting totally the ideals of the West, and, following in the footsteps of Europe, merge her individuality and become according to some, a mere suburb of London; or finding that her own past contained elements of culture, so distinct and valuable, as to warrant her taking a firm stand by her own standards and ideals, and try to reach her true destination by developing along paths marked out by her own inherent genius.

It is easy to see which way Sir George Lloyd and his supporters at the conference would have us follow. Having been the Governor of a rush and hurry, province, which is commercially prosperous and whose factory chimneys and labour problems proclaim the type of civilization she is after, he would have us believe that Bombay and Bombay art represent what is best in India and Indian art. He bids us see the significance of "this enthusiastic revival of Indian art of which the Bombay School of art is at present a centre". He dismisses the highly significant modern Bengal School as "that deeply interesting focus of artistic and literary training, Dr. Rabindranath Tagore's School at Calcutta"—which by the way shows the amount of intimacy he had with the school for Dr. Rabindranath Tagore's School of Artistic and Literary training. The "Viswa Bharati" is at Shantiniketan, fully a hundred miles from Calcutta, while the purely artistic revival at Calcutta is associated with Dr. Abanindranath Tagore.

But what are the features of the Bombay school of art?

In contradistinction to the avowed intention of the modern Bengal school which, according to Mr. O. C. Ganguly, the able exponent of that school, as quoted by Lord Ronaldshay, tries to escape from "the photographic vision and to secure an introspective outlook on things which takes one away from the material objectives of life to a rarefied atmosphere of beauty and romance". The Bombay School with Sir George Lloyd has "never been able to agree with some that the Indian is naturally averse to the study of nature". So considering "the unusual natural beauty of its (Bombay's) situation" and "the variety and colour of its Bazaars" he has encouraged "to revive by means of life classes that assiduous study of the forms of nature itself which is the sure foundation on which art is founded." The results may be said to have been achieved when Mr. Gladstone Solomon, the Principal of the Bombay School, affirms in the Conference that "some of the drawings and paintings of the undraped figure from Life done in the Bombay School of Art would compare favourably with those in the best art Schools of Europe."

"What do we want for our Indian artists?" asks Mr. Solomon. We agree with him when he replies, "The best training in art." But what is the best training?

The best training in art as in everything else is the one where the individual finds the fullest scope for developing his own peculiar talents and inherent faculties. Has not this been the keynote of all modern theories of Education? Have there not been protests against the prevailing stereotyped and uniform system of education where students are turned out, rolled and pressed and every individuality and originality squeezed out of them? Is not the same criticism levelled against the orthodox schools of art in England—the Royal Academy Schools and those of South Kensington?

What is true of general education is true of art education and what is true of an in-

dividual is also true of a nation. In finding out the best training in art care must be bestowed upon the various requirements of a people. Even Sir George Lloyd seems to feel the lack of individuality when he says, "Is not Europe to-day everywhere turning to the East, for that message of individuality in the applied arts which for the moment she herself appears to have lost"? If to compare favourably with those in the best Art Schools in Europe be the watchword of the east then one may be sure that the West, will have nowhere to turn to in the near future for individuality which she is frantically in search of, as evidenced by the extreme European schools of art—The Impressionists, The Futurists and The Cubists.

One refuses to accept Sir George Lloyd's view that "the art of mural decoration is undoubtedly in a very special sense the metier of the Indian" and that "the latter may be said to be a born decorator of wall spaces." What about Indian achievements in Architectural design, manuscript illuminations and miniatures as well as in Ideal figures by way of Sculpture and Bronze? One is tempted to quote Auguste Rodin the greatest of French masters when he discourses on the alleged barbarous art of Shiva. "One must study a little more in order to get interested and to see . . ." The Indian may be a "born decorator of wall spaces" but to neglect his education in other spheres where he has shown marked achievements is to say the least short sighted policy.

Lord Ronaldshay in his address seems to have come nearer solving the problem. He has studied the Indian revival of art in Bengal not as a detached phenomenon but as a reflector and indicator of the mentality that provokes such revivals. He has tried to fathom the significance not only in the sphere of art but in the whole field of ferment that is being brought about by the conditions of affairs in general. "Running like a thread" he says "through the varying

forms of unrest with which India is tormented is a revolt of spirit, sometimes conscious, sometimes unconscious, against the denationalising of a proud and sensitive people."

It is the westernizing of India that has called up the intellectuals of India like Rajah Ram Mohan Roy, Bankim Chandra, Coomaraswamy, Rabindranath Tagore, Arabinda Ghose, Gandhi and Vivekananda and sympathisers of India like sister Nivedita, Havell, Woodroffe and Cousins to protest by voicing the feelings of the country and by showing where the true genius of India lies. This protest has been registered in our art and literature and Lord Ronaldshay has done a service both to India and to Britain by pointing out the idea underlying all the present unrest.

Nay further. Instead of furthering Indian Art like Sir George Lloyd by encouraging Government Schools of Art to proceed towards the ideals of Europe by instituting Life classes and advocating the decoration of wall spaces and proposing a Government central affair in Delhi (for which by the way he had to borrow "one more idea" from France) where artists from all over India can be finished in a stereotyped manner, Lord Ronaldshay has been instrumental as he modestly puts it, in securing a Government grant *free of conditions* for the Indian Society of Oriental Art by which the latter is enabled to carry on Indian Art Education on its own lines and according to its own ideals. One only hopes that by some lucky chance the same procedure may be extended and made to apply in other fields of activity where the Governors and the governed come together, namely, Administration, Education and so forth.

N. K. DEWAL.

BIOGRAPHY

A Preacher of the Religion of Humanity

MAZZINI: THE STORY OF A GREAT ITALIAN. By Mrs. Edyth Hinkley. George Allen & Unwin. 12s. 6d.

This biographical narrative of Mazzini will be welcome to all lovers of world peace and humanity at large, for, it is the life of a seer who, when Europe was torn asunder by petty quarrels and mean rivalries, had the vision to see that in co-operation, and not in conflict, lay the salvation of Europe and indeed of humanity at large. Mazzini is to many to-day known rather as a rank nationalist whose contribution to the history of the world was the preaching of Italian freedom than as a sage expounding politics in terms of eternal human values. To many else he is but a mere visionary, having had little to do with the real liberation of Italy credit to which act they allow to Cavour and not to Mazzini. The facts are far otherwise as any who has read his writings deeply and understood them in the right spirit can easily realise. Mazzini, nationalist though he happened to be by the peculiar whirl of circumstances, was really a sage who stood for humanity at large. He was a nationalist only because he stood for the prosperity and the good of the world at large. He realised, none better than he, that the disease of one part affected the health of another as much in the world at large as in a town or city. He says:

"It matters comparatively little that Italy should eat cheaper corn and cabbage—it matters infinitely that she should be great and good, that she should fulfil a mission. . . that she should render noble service to humanity."

"The egoistical indifference which pervades the whole of Europe to the sufferings of men whom we write down as brothers whenever we amuse ourselves with philosophy or religion is to me appalling. It takes and has long ago taken away from me all pleasure in life. There ought to be an expiation to teach mankind that they have been made one, and that they are every day sinning against God (i.e., by not recognising it.)

"As filthiness allowed to go on in the

streets and dwellings of a town teaches physical oneness by spreading contagious diseases to neighbouring towns, so something ought to teach—perhaps will teach—egoistical countries that there is a law of moral oneness."

What a true forecast this of the world war, 1914-1919! If Mazzini stood for Italian nationalism, he did not certainly wish to see his country feed fat unjustly on other countries. Rather he would have Italy suffer some sacrifice so that the world at large may prosper and so that the cause of humanity at large would be served.

William Lloyd Garrison, the friend of the slaves, declared that, "Mazzini's love of his native land was like a fire in his bones, and her pressing needs largely absorbed his thoughts and energies, yet her enfranchisement, based upon intelligence and virtue, was with him *but the prelude to the deliverance of all Europe*."

"Had I seen in him simply the devotion of an Italian to his oppressed countrymen, however unselfishly displayed, I should not have formed that exalted estimate of him which I shall ever cherish . . ."

"It was because his soul was full-orbed, his love of liberty unlimited by considerations of race or clime, that I felt drawn to him by an irresistible magnetism. In him there was not discoverable one spark of self-inflation, one atom of worldly ambition, one symptom of narrowness towards any people. Spherical as the globe, he deprecated that spirit of nationalism which retards the progress of our intellectual life by isolating it from the universal life palpitating among the millions of our brethren abroad."

His philosophy of life is now an open book. Mrs. Hinkley does not miss it. Mazzini wrote:

"*Life is a mission*—every existence is an aim," said Mazzini, "and that aim is *one*; to develop and bring into action all the faculties which constitute and lie dormant in human nature and cause them harmoni-

ously to combine towards the discovery and application of the law of Progress which all are beginning to recognise as the law of life. . . ."

"*Life is immortal*; but the method and time of evolution through which it progresses is in our own hands. Each of us is bound to purify his own soul as a temple, to free it from egotism, to set before himself the problem of his own life, to search out the most urgent need of the men by whom he is surrounded, to interrogate his own faculties and capacity, and resolutely and unceasingly to apply them to the satisfaction of that need."

"We are each and all of us bound to strive to incarnate in humanity that portion of eternal truth which it is granted to us to perceive, to convert into an earthly reality so much of the Kingdom of Heaven—the divine conception permeating life—as it is given to us to comprehend. Thus doing we are slowly elaborating in man the angel; failing to do this we shall have to retrace our path."

Mazzini did not stop with mere preaching. He followed it up with efforts to put it into practice. He wrote:

"There is not at present any Public Law in Europe," wrote Mazzini. "There exists no alliance for Good, for the protection of national liberties, for the defence of the feeble, for the peaceful evolution of the progressive principle. There is absolutely nothing collective to represent the consolidation of the families of humanity. . . . Hate reigns, for it is only hate that acts; it has its armies, its treasures, its compacts. Its right is Force."

Mazzini protested against "the stupid presumption on the part of each people that they are capable of solving the political, social, and economical problem alone; the forgetfulness of the great truths that the cause of the peoples is one, that the cause of the Fatherland must lean upon Humanity . . . that the aim of our warfare is the Holy Alliance of the Nations."

To remedy these evils Mazzini, as long ago as 1847, founded at the Crown and Anchor Inn in the Strand the Peoples' International League, "to promote a good understanding between the peoples of all countries."

Mazzini was thus a man of action as well as a leader of thought. His life abounds in instances wherein he put his words to practice. He has few parallels in European leaders; and if to-day any comparison is to be made between him and any other leader, the one comparison which would strike one to-day is Mahatma Gandhi. Both based their conduct on a philosophy of the universe which both in objectives at any rate shared. Both evaluated things on their eternal values, not for this or that man or nation or country, but for humanity at large. Both found it congenial to spiritualise politics. Both were nationalists by accident, being both workers for humanity at large. But here the resemblance stops. To Gandhi violence and untruth of whatever kind is taboo. Mazzini did not despise these, however. Two incidents which Mrs. Hinkley narrates ought to suffice to show how far removed were the ideals of methods of the two and how, according to strictly ethical values, the Indian is a better man than the Italian.

On one occasion, when Mazzini was leaving Italy on his way to Switzerland the Austrian officials boarded the boat searching for fugitives. Mr. Hinkley thus narrates the incident:

"Don't be frightened," said Mazzini to the Captain, "they will not take me and you will not be compromised." Borrowing a steward's cap and concealing with it his brow and eyes, he started washing up dishes in the steward's pantry, and the Austrians left ignorant of the prize that they had missed.

On another occasion "when he had been in hiding for some time at the house of the Marchese Pareto, a party of police came to search the house for him; while they were

inside probably probing the bedroom wardrobes with their swords, he walked calmly out of the house with a lady on his arm, and seeing it surrounded by a cordon of police, asked one of them for a light to his cigar, and proceeded quietly with his companion."

Mahatma Gandhi, in similar circumstances, would never have adopted Mazzini's methods. The Mahatma scorns the cleverness which is at bottom deception and which passes with the world for diplomacy and cleverness.

Yet the teachings of Mazzini are great. They glow with a moral fervour unknown to European political thought. They inspire a virtuous conduct which, without that inspiration, would not have been attained. They paved the way for the ease with which great thoughts of humanity are received today everywhere. To the fallen as well as to the mighty, Mazzini's works—*The Duties of Man*, *Faith* and *The Future* and *From the Council to God*—afford equal solace. They deserve to be read and re-read now no less than when they were first written three-quarters of a century ago.

BIBLIOGRAPHER.

A Great Preacher

REV. DR. JOHN HENRY JOWETT. By Arthur Porritt. Hodder & Stoughton.

7s. 6d.

This life of the world-renowned preacher ought to be particularly welcome now, for the world is mightily distracted and has never been in need of greater spiritual consolation than now. Dr. Jowett's faith and intuitive insight are catching and Mr. Porritt's narrative of the man's life is inspiring. We must be content with the following quotations from the book as illustrating the insight with which Mr. Porritt delineates the great preacher.

Of Jowett's mental make-up and equipment, Mr. Porritt says: "His own mental and spiritual experience had not fashioned him

for laying the spectres in questing minds, or dealing with the intellectual problems of men and women preplexed by doubt, hesitation and pain. The problems that baffle the modern mind left him serene and unperturbed in the uplands of assured faith into which he seems to have soared without any tragic crisis in his religious experience."

"Jowett lived to preach," says Mr. Porritt. "All his energies, spiritual, mental, nervous and physical, were concentrated on preaching and preparation for preaching. He read, observed, thought, meditated and brooded with a single eye to the pulpit; and he scorned delights and lived laborious days to perfect himself for his high calling. 'This one thing I do,' he cried, echoing the words of a greater. Without vanity he knew that to preach was his *melior*; without egotism he was firmly conscious of his own power in the pulpit, and he accepted it as a bounden duty to dedicate himself to the single end of being a preacher."

This is how Mr. Porritt sets forth his qualities as a preacher: "Certain initial qualifications for preaching were part of his natural equipment for the pulpit, and he developed and perfected them by painstaking industry. If he had any intuitive genius it was spiritual genius—a sensitiveness that opened the windows of his soul to the softest zephyrs of the winds of God, and this spiritual genius he kept receptive by a disciplined prayer life that kept his soul attune with the Infinite. The genius that Thomas Carlyle defined as the capacity for taking pains Jowett possessed to a superlative degree. It has been truly said of him that given one talent he made it into ten talents by ceaseless effort. A rich musical voice, ranging from a soft, sweet, wooing murmur to a thunderous bass was a precious asset, and he commanded it with a consummate artistry that never suggested the mere elocutionist. Possibly he never wanted to lose—and he did not lose—

a slight suggestion of the Yorkshire intonation acquired in his boyhood."

To the conception of a sublime theme and elevating manners, Jowett added a captivating style. Mr. Porritt devotes some attention to the make-up of Jowett's style. He says in one place: "To the spiritual qualities from which his message derived its radiance, and to the beautiful voice with which he proclaimed it, Jowett by his own patient and untiring labour added a rich and flexible literary form of speech. He was *par excellence* the stylist of the English pulpit—an expert in the perfect use of words. No preacher of his time had an equal command of expressive colour in word and phrase. His mastery of the chiaroscuro of language was one of his outstanding marks of distinction. Jowett always acknowledged that it was Professor David Masson who fired him with a passion for exact verbal expression. But his *flair* for literary style came out of self-schooling and out of reading and re-reading the great masters of English prose and poetry. Bunyan, perhaps, influenced him more than any other author. Before he left Newcastle he had made himself possessed of a distinctive style of his own, delicate, full of colour and glow and warmth. Like John Bright he chose simple Saxon words, avoiding the use of Latinity if by any device it could be obviated."

"If he can be said to have had any hobby, it was the study of words. It was at once a duty and a pleasure to him. He loved to take a word, as an entomologist takes a moth, and having, figuratively speaking, stuck a pin through it, subject it to a long microscopic examination."

Mr. Porritt has done a great service to the non-English as well as the English public by this work!

BIBLIOGRAPHER

The Man Lenin

THE MAN LENIN. By Isaac Don Levine.
Thomas Seltzer. \$2.50.

Lenin's biography is yet to be written. In spite of the many essays on the life of his man whose patience and undaunted perseverance compelled history to own him as a great character, we are yet in the dark as to the nature of the ultimate springs which moved him to action. One critic writes of him:

"The key of Lenin's emotional life is concentrated wrath and fury at the exploitation and maltreatment of the Russian peasantry and proletariat, and at the savage repression of their spokesmen and champions. So he became the ruthless leader of the Russian working class in a social war which he considered inevitable. One is struck by the absence of sentiments like those of another great popular leader, Lincoln. 'With malice toward none, with charity for all'; 'Government of the people, by the people, for the people.' Not one resounding eloquent phrase seems to have fallen from the lips of Lenin. It is clear that he could have gotten now here with our American democracy. The secret of his success the Russian masses is to be explained by their immense rage and indignation with the Tsarist nightmare."

Whether this estimate is true or not it is impossible to say. Lenin was not an intellectual giant whether he would have ever become a leader of world's thought is doubtful. His mental make-up was not fashioned to play such a role. His simplicity, sternness and iron will stood him in good stead. Levine shows how Lenin over-turned the provisional government, exposes the many dissensions among the Peoples' Commissars and shows Lenin as dominating his colleagues, by his great strength of will. Lenin was unscrupulous in his methods but it is yet too early to assign him his place among the leaders of action and thought in the world.

BIOLOGY

GROWTH. BY G. R. De Beer. Edward Arnold & Co. 7s. 6d.
Current thought as well as the thought of

the preceding century has been so much coloured by the progress of the science of biology and the use of its analogy and laws that no one who does not know the rudiments of this new science can pretend acquaintance with the latest thought or even the thought of the XIX century. To the busy student of thought and the lay man interested in problems of life other than those relating to its purely biological aspect, it is seldom possible to go to the technical, specialist books on biology. To these Mr. De Beer's work will be of great help.

Mr. De Beer is a Demonstrator in Zoology and Comparative Anatomy at the University of Oxford. His qualifications to deal with the subject are therefore beyond question. The way, moreover, in which he treats it is praiseworthy. His style may not have the charm of Professor Arthur Thomson or Sir Arthur Shipley, but Mr. De Beer writes directly, his style is simple, his logical marshalling of facts perfect and easy of comprehension, his descriptive powers fully equal to handle the complicated problems he is called upon to do and his foresight into the psychological make-up of those for whom he has written the marvellous book. The result is that within the compass of a hundred and odd pages divided into sixteen small chapters with a number of necessary illustrations, we have an account of the phenomenon of Growth—"What it is, what it does and how it does it"—which would be welcome alike to the layman and student who is about to enter the study of the subject in detail.

Mr. De Beer deals with growth, as every biologist does, considered as an increase in the amount of living matter resulting from the assimilation of external, environmental matter seized hold of by an organism in the process of its vital functioning. The process is, of course, best explained by considering the growth that takes place in the case of some common organism or plant. This is, indeed,

what Mr. De Beer does. He considers, as an illustration, and in the first place, the life history of the common frog. He gives a description of the egg, composed of ovum and yolk and explains, with the help of diagrams, how the ovum feeding upon the material of the yolk increases in size by cell division. He sketches the several early embryonic stages involving differentiation and specialisation of structure before the tadpole stage is reached, followed by the characteristic changes that take place in the conversion of the fish-like tadpole into the adult, air-breathing frog. In a similar way the growth and development of a Wall-flower plant is described from the ovum enclosed in the 'ovule' of the flower to the formation of the embryo into the seed, followed by the differential growth and specialisation of tissues that results in the formation of the adult Wall-flower. The author compares the run of events in these two types, and points out how while there are many differences there is one great similarity—"the regions which grow are undifferentiated and embryonic, and little or no growth takes place from differentiated tissues." Mr. De Beer goes to give other instances of growth in animals, among which we are told how worms elongate, how hair, feather and teeth are formed, the construction of shells and of coral, the origin and development of nerves and the nature and use of the accessory structures engaged in the nurture of the foetus in Mammals. The author notices how the cavity of the Mammalian womb, within which the off-spring develops, is filled with an aerated, nutritive fluid, and attention is drawn by him to the fact that, as in the case of the frog of to-day, the ancestors of all the Mammalia underwent their early development in water, and although they are now entirely land animals "by means of this liquid-containing cavity their young embryos are able to develop in a liquid medium. It may be, therefore, said to represent the

'primitive pond' in which their ancestors developed."

Mr. De Beer then goes on to deal with the process of "Regeneration" to which he devotes one chapter. "It is a matter of common knowledge", as one writer puts it, "that the animal body is subject to wear and tear, resulting in the breaking down of the living tissues, and an elimination of the useless products as waste material. Under normal conditions of growth these continuous losses are compensated by continuous repair (physiological regeneration.) In many of the lower animals, however, anatomical regeneration is also possible, and numerous remarkable examples, of such processes are related, such as how lizards can replace a broken tail, a crab a lost claw, or a newt a lost limb, as well as the really wonderful regenerations that are possible among terrestrial and parasitical worms. Then the curious mishaps that may take place! If a crab, for example, gets its eye-stalk amputated without injury to the optic nerve centre, a new eye will grow to replace the one lost, but if the nerve centre is destroyed then instead of an eye a limb will be produced. Again, a detached piece of a worm may under certain conditions, develop a tail where it required a head—and so on." Mr. De Beer describes these processes in detail and explains the phenomena.

After treating of Mendelism, of genes and of vitamins as factors in growth, Mr. De Beer passes on to consider "those wonderful secretions of the ductless glands—the Hormones that, passing into the blood stream are distributed all over the body carrying selective growth-inciting influences wherever they go." Such a gland is the thyroid. "A deficiency of thyroid secretion," as a writer puts it, "causes stunted growth, an arrest of brain development and, in humans, idiocy. An excess of secretion of another gland—the Pituitary body—causes an extension of the period of

growth in bones so that they attain a greater length and a long-limbed or giant-individual, is the result. On the other hand, among the boneless group of animals it may happen under certain adverse conditions of life that the body will become smaller; in some jellyfish, for instance, the possible reduction in size is amazing." These as well as the processes of decay and the setting in of inevitable senility are explained in the later chapters.

The book is a survey of up-to-date biology for which laymen will be thankful.

T. S.

ECONOMICS

International Trade: The "Open Door" Policy

THE OPEN DOOR POLICY. By Dr. En Tsung Yen, Lecturer of Chinese Georgetown University. The Stratford Company, Boston.

THE OPEN DOOR DOCTRINE. By Dr. M. Joshua Bau (Knights of Columbus Historical Series) The Macmillan Company. New York city. Price \$2.25.

Prof. Albert Demnagon of the Sorbonne has made it interestingly clear that one of the effects of the world war is the increasing importance of Asia through national awakenings in every country of the ancient continent. China in spite of the present disorganised condition has a bright future. With the increasing influence of America in world politics American-Chinese relations will be of greater importance than it is today. It is not generally understood by the American people that the next to the Monroe Doctrine the Open Door Policy stands as one of the cardinal principles of the American diplomacy and thus the problems of China in relation to Open Door Policy as presented by two Chinese scholars should receive most careful consideration.

Dr. Yen's book is not merely a study of the Open Door Policy but it is a historical survey of political events in the Far East

since the advent of the westerns in relation to China. In the course of this discussion he has given special emphasis on the question of Open Door Policy. The best part of the book is the discussion on the economic background of the Open Door Policy. He tries to point out very calmly that the "Open Door Policy" is nothing as a generous scheme to save China, as ordinary students seem to think, but it originated as a matter of necessity for Great Britain and America in the game of trade competition and monopoly and also to avert possible break-up of China.

Dr. Yen makes the original purpose of Hay's policy of Open Door accurately clear in the following passage:

"Hay's Open Door Policy had three outstanding characteristics. First, it recognised the 'spheres of interest' that the Powers had hitherto established in China. But in no way should the Powers interfere with the interests vested within their 'spheres'. Second, it confirmed the sovereignty of China in the collection of the treaty-tariffs within these 'spheres'. Third, it did away with economic discriminations which the Powers might put on other nations in levying harbor dues or railroad charges. It thus put all nations on the same and equal basis."

Dr. Yen has tried to prove that the Japanese Diplomacy had been as "Opening China and closing Asia." This is rather an unscientific assertion for an unbiased scholar because even Japan's Twenty one Demands were nothing exceptional. All other nations having spheres of influence in the past made similar demands and it is not easy to prove that Japan in any of her dealings with China has violated any of the principles enunciated by Hay as described by Dr. Yen.

The book is on the whole an excellent piece of work with the bias against Japan and leniency towards Great Britain's foreign policy in China. In the chapters concerning the Washington Conference he has shown

the diplomatic victory of China over Japan. He makes it clear that it is through the support of Britain and America this victory was possible.

Dr. Bau's book on Open Door Doctrine, like all other publications of the knights of Columbus Series is strictly scientific and has an excellent introduction by Dr. Tyler Dennet. Dr. Dennet characterises Open Door Policy like Monroe Doctrine, as commercial and political principle which has become an international law. There are scholars who would challenge the statement seriously and deny it and assert that Open Door Policy is not a universal doctrine of international law neither the Monroe Doctrine is international law.

Dr. Bau has treated the subject as matter of historical evolution and has given various documents of great value. This alone makes the book as a reference book in the study of Chinese politics in relation to Open Door Doctrine. The book begins with John Hay's First Circular Note of Spt 6, 1899 and then step by step discusses such important topics as Root-Takahira Agreement, Knox Neutralisation Proposal, The United States Declarations concerning the Twenty-one Demands, Ishansing Agreement, Consortium, Nine Power Treaty and other results of the Washington Conference.

One thing must be pointed out that both the authors have not given the necessary emphasis regarding Japan's share in making the Open Door Doctrine possible. Although both America and Great Britain were anxious to check Russian expansion in China it was Japan who fought Russia to make the open door policy possible and stop dismemberment or absorption of China. Both the authors have also missed the point which should be emphasised that Japanese foreign policy is the reflex of European Expansion in Asia and Japan alone cannot be blamed unless the double standard of international morality ceases to exist, so far as exploitation of weak nations are concerned.

TARAKNATH DAS.

A History of Class War

SOCIAL STRUGGLES IN ANTIQUITY.

By M. Beer. Boston: Small, Maynard and Company \$1.50

In this volume, the author reviews the class struggle of ancient times impartially. He deals with economic revolt in Palestine, Greece, Rome and the culmination of that revolt in primitive Christianity. He also gives rather "particular attention to the various communist experiments which came to birth during these turbulent years—the remarkable colony of the Essenes in Judea, the communism of Sparta under Lycurgus and his followers, the revolt of Sparticus and his economic administration in lower Italy, the communism of early Christianity." As one reads, one detects a reasonably well-defined cycle—"the emergence from the quasi-communism of the 'primitive tribe, the growth of cities, trade, metal working, and the division of labor, the establishment of gold and silver currency, and the creation of an increasingly elaborate system of property rights, the gradual enslavement of the poor by the rich, interrupted with agitation for the cancellation of debts, and the re-distribution of land—the poets of revolt crystalizing the agitation in a vision of return to the Golden Age, the good old days when land was free, and 'work was still done for its own sake, and its result was blessed.' Sometimes the vision took itself out in pious hope, sometimes in legislation wrung from reluctant property holders, sometimes in fire and the sword. It is noteworthy that in every case "complex systems of property ended by committing hari-kari." The book is calculated to help those who are engaged in the study of the reaction of the economic foundations of society on its other features—its politics, its civilisation and generally its prosperity and welfare.

T. S.

ETHICS

A History of Ethics

A HISTORY OF ETHICS. By Stephen Ward. Oxford University Press. 2s. 6d.

This is a short survey in *The World's Manuals* Series of the development of European ethical thought from Socrates to date. Mr. Ward deals with the three great divisions of this development—the pre-Christian era in which attempts were made to arrive at a system of ethics based on rational foundations; the period from early Christian thought up to its disruption at the Reformation when an ethical system based on revelation and enforced by spiritual sanctions was universally received; and the last four centuries which have witnessed a fresh effort to construct a rational ethics independent of revealed truth. Mr. Ward is rather hyper-critical in his attitude towards the Middle Ages; for, as one critic points out, "while he sees all the dark side of the picture, he does not seem to realise that it had a bright side as well. The unique achievement of Christianity in the sphere of ethics was that it enforced practical rules of conduct with supernatural sanctions, which could be appreciated and understood even by the most ignorant of men. In Greece, ethics was the concern of the philosopher, as it is also in modern Europe, and in neither case is there any plain rule of conduct universally accepted for the guidance of the ordinary man, who cannot, after all, be expected to formulate such rules for himself. What Christianity did was to provide the world with a universal moral code, which applied equally to and could be equally well-understood by rich and poor, gentle and simple, learned and unlearned alike, and, what was even more important, to provide sanctions by which that code could be practically enforced." In spite of the short-comings mentioned above, the book is a good introduction to the study of ethical thought.

"HUMAN GEOGRAPHY"

Territorialism and Racial affinity

THE MEDITERRANEAN LANDS. By Miss Marion Newbigin. Christophers. 7s. 6d.

Is the territorial state based on Nationality the last word in human society? Or has it got limitations and is the integration of human communities possible on other lines? These are interesting questions to-day and demand attention. History is throwing some light on the subject, but it is becoming a special subject by itself. "The effect of place-conditions on the characters and distribution of human communities" opens out a new line of study and the present book under notice is concerned with it. "Human Geography" is the title Miss Marion Newbigin bestows on it in her book. Miss Newbigin concerns herself chiefly with "detailed analysis of the opulent record of Mediterranean history, noting principles of causation where they suggest themselves, but wisely abstaining from a too confident theorising in a field of phenomena which has still to be more thoroughly worked over in many of its parts. Some of the features of European history have a striking fascination—the way, for instance, in which the successive centres of civilised development show a steady movement towards the north and west—Babylon, Athens, Rome, Paris, London." The line of study adopted ought to throw light on such questions as the inclusion of North Africa in the European scheme of things under the Phœnician and Roman influence, and its subsequent separation, until the very latest chapter of colonisation began. Climate has been invoked by some authorities, but Miss Newbigin finds "no definite evidence that the Mediterranean climate has changed notably in historic time." Her attempt to sketch the general laws of expansion as illustrated by the leading races which have ruled the Great Sea as illuminating and opens up a new line of study in human aggregation.

HEALTH AND HYGIENE

Guide to Health

A GUIDE TO HEALTH. By Mahatma Gandhi. Translated by A. Ramaiyer M.A. S. Ganesan, Publisher, Madras. S. E. As. 12

Every Master of men, to whom they look for the cure of their souls, has found the cure of the body to be inseparable from his greater mission. He who speaks with authority to the people will not wisely forget to persuade them toward a habit of life which shall safeguard the future of the individual and the community. Such was the experience of the great men and the great nations of the past: we see it crystallized in the books of the Talmud, of the Bible, of the Koran. This is to-day the first and greatest task of the profession of medicine. And so the modern prophet of India, to whom thousands of millions of his countrymen look as guide and master, has set down for their following not only counsel for a political and moral way of life, but also for the life of the body. Gandhi's *Guide to Health*, written in the simplest form and language, expresses the very spirit which inspires those among us who serve the cause of social medicine and hygiene.

There are two points which I would ask the European reader to bear in mind as he begins his study. First, that the author writes not for the European, but for the Indian—for a people whose knowledge of hygiene, whose climate, whose needs and habits of life are other than our own; second, that he is by profession, not a man of science, but a political and moral leader; that his mission has heretofore been not the cure of bodies, but the cure of souls.

As to the first, then, why should we study the counsel of a man whose advice as to diet, housing, clothing, education, disease and morals is written to meet the need of a way of life which are not ours? The answer is clear. It is that the principles upon which Gandhi's teaching is based are

those of which we also have need. They are the principles that soundness of body and sanity of mind are dependent upon our knowledge and practice of the laws of nature, of man's physical life, of simplicity, of continence; the principle that "whether a man is healthy or unhealthy depends in great measure upon himself"; the principle that the mind and the will are as important—and more important—than the body; the principle that the best treasure we may bequeath to our children is the heritage of a body free from disease and evil passions and a mind disciplined by simplicity, integrity, and self-control.

As to the second, every reader who is familiar with the trend of the science of modern medicine will recognise that Gandhi, with a rudimentary knowledge of its laws, has yet perceived and assimilated by intuition and by experience the general conclusions toward which—yet how slowly!—that science is approaching. Among the educated classes of Europe, those who have become aware of the existence of the laws of preventive medicine and hygiene—how many observe them? Among the masses, how many are even aware of the most fundamental facts of the physical and mental life which make or mar their happiness and usefulness as members of the community? Among the political leaders, whose responsibility is toward both—how many base their politics upon the principles which make for the moral and social betterment of their people? Is it not still a temptation to the physician to write a prescription rather than to explain to his patient a more disciplined habit of daily life and persuade him, by example and influence to follow it? Is it not still a temptation to the patient to put his faith in the drug which soothes his pain and quiets his anxiety, rather than to renounce the self-indulgence which causes both? While these things are true we shall need, even in Europe, the counsel which Gandhi's book may bring us?

And again, I would suggest that Gandhi tells us for whom he has written and for whom his writing will have no appeal: "Not for those who go about doubting the possibility of our being able to free ourselves from the bondage of our sensual appetites, not for those who are quite content with their own condition: it is written only for those who are in earnest and who have the courage to take active steps for their improvement."

It is to such, then, that I would commend his book; to those who feel their responsibility, as teachers and leaders among us, who seek for themselves and guide others toward a better way of life. It speaks with no uncertain voice to the man and the woman who can be touched by the example of one who has been willing to break the bonds of his own appetites, who is in desperate earnest, and whose courage would carry him to prison and to death for the cause of the spirit in which he believes. It is for the man and the woman who can be pricked by such an example "to take active steps for their improvement." For such there is an inspiration in the simple rules of daily living which Gandhi has come to believe will lead men to a better way of life. We see him often to be mistaken; read much that is for us axiomatic. He tells us that we should strive after a sound mind in a sound body, that our well-being depends upon pure air and pure water, that healthy parents produce healthy offspring; that we should avoid narcotics or alcohol; that the social vices lead to disease and misery; that we eat too much and exercise too little; that superstition and prejudice and self-gratification still lay their bonds upon our habits of dress, of food, of sexual relations, of marriage, of maternity and child-birth. All this we know—yes: but do we—even we of Western civilization and culture carry our knowledge into practice? Are we engaged in trying with all our strength to break these bonds—to disprove superstition, to enlighten pre-

judice, to renounce self-gratification? Few of us there are who may not learn something from this one man's spiritual insight, from his very errors.

There is in Gandhi's book much that we know—those among us who have taken to ourselves the true spirit which inspires the science of prevention and of healing—yet much which cannot too often be repeated. And there is something more than this. For we shall find, as we read his pages, what neither the West nor the East produces but rarely: a spirit sustained by an indomitable will to do right, who counts nothing too great or too small for the accomplishment of his purpose, who follows his ideal to the end whatever the following may cost him, of effort or renunciation. This is the stuff of which the saints of every age are made: This was the will which drove the Buddha away from the bed-side of his wife and new-born son into the loneliness of a wanderer's life; this was the longing for communion with a more divine spirit which called St. Francis to the Vigil of Laverna: these are the ideals of the Sermon on the Mount.

The career of Gandhi as a political leader is well-known among us. The ideals from which that career has sprung are perhaps not equally familiar. They are most completely expressed, I find, in the five vows imposed upon the masters of the convent established by Gandhi at Ahmedabad, one of the higher schools through whose influence he hopes to regenerate the life of India. They have no direct bearing upon the subject-matter of the *Guide to Health* except as they show to us what we cannot see too often: the spirit of the man whose rule of the soul made possible for himself not only the subjection but even the sanctification of the body. The vows are as under* :—

1. The Vow of Truth. It is not enough not to lie: no falsehood ought to be assented to, even for the good of the country. Truth,

* I transcribe these from M. Rolland's monograph on Gandhi, with his explanatory comments.

so interpreted, may demand opposition even to parents and elders.

2. The Vow of Non-Violence. It is not enough not to take life; we are not even permitted to wound him whom we believe to be unjust. We may not be angered by him: we must love him. A man must set his face against tyranny, but he may not do evil to a tyrant, who must be conquered by love. Yet obedience must be refused to the tyrant, even unto death.

3. The Vow of Celibacy. It is not enough to be chaste: a man must control his physical passions, even in his thoughts.

4. The Control of the Palate (The Body is the Temple, the dwelling-place of God) A man must regulate and purify every habit of daily life. All nourishment not absolutely essential to bodily well-being must be gradually renounced.

5. The Vow of Non-Thieving. This vow applies not only to the property of other men: it is theft to employ objects of which we have no real need. It is not enough to have no possessions: we must retain nothing not absolutely essential for our bodily needs. Eliminate continually that which is unessential: simplify life.

Two subsidiary vows are these: 1. To use no object in whose production lies the possibility of fraud or injustice, that is, which may have been produced by the suffering and exploitation of other men (hence becomes necessary the taboo on foreign merchandise). 2. To cast out fear. A man's soul must be freed from fear—fear of rulers, of peoples, of family, of men, of wild beasts, of death. He whose heart knows no fear is defended by the force of truth and the power of the soul.

It is such a man who has written for us the simple rules which he believes to govern the physical life. Some of them show an intimate knowledge of our physiological and spiritual needs and their inter-relation; some of them we have long accepted; some are even wildly improbable. What does it matter? For we are here concerned not

with detailed rules of conduct or of hygiene, but with a temper of mind, a revelation of soul. These may inspire each one of us, whether he be teacher or disciple, diseased or healthy, whether the doctrine preached by the Master be free from all error or coloured—as is the message of every prophet—by the world in which he lives, to which he speaks, by which he is limited. That such error, such misunderstanding of the science of medicine is present in the pages of Gandhi's book will be patent to every reader. His dogmatic prejudice against vaccination, his ingenuous belief that virulent small-pox may be cured by his favourite remedy, the Wet-Sheet Pack, his unqualified condemnation of the use of drugs, even in such diseases as syphilis and malaria—these are the judgments of a man whose heart instructs him, not the processes of science. We must dissent categorically from such conclusions. Yet the man who reads these chapters—on Contagious Disease, on Fever, on Poisons, on Snake-Bite—with a smile at the statements which he knows to be false or exaggerated, with regret that such a doctrine should be preached to credulous disciples, will not fail, if he will but look more closely, to find some counsel which may guide him to a better understanding of his own problems. We read, for example, in the chapter on Snake-Bite (a subject which would seem perhaps to have nothing to say to us, who dwell in safety far from the jungles and burning suns of the East) that the best antidote against the poisoned sting is “to use pure food in moderation, ... to rid our minds of all evil passions and to retain perfect confidence in the saving power of a pure and godly life.” These are the thoughts of the soul that knows no fear. Yet we who would be contemptuous of such simple faith, have not yet learned how far the clean body, the pure mind freed from evil passions, and the power of a godly life may save us from the poison of evils that are worse than the sting of scorpions.

There are dangers that lurk in our crowded cities which may be more harmful for our sons and daughters than those of the Indian jungle. Against these what protection is so sure as that same purity of mind and thought, that same confidence in the strength of a godly life. “Do we not prey upon our innocent brethren much in the same way as lions and tigers?” asks Gandhi, suddenly turning his thought from the dangers that threaten our bodies to those that menace our souls? Do we not? Has not our social system tacitly condoned the preying of our appetites and lusts upon the weakness or the need of our innocent brothers or sisters? How shall we save them, and ourselves, from degradation and disease but by this saving power of purity and love? It is Gandhi's faith about the wild beasts that “as long as man is not inimical to the other creatures they will not be inimical to him.” Is there nothing for us of the West to learn even in the errors of this Seer of the East?

I have said enough to suggest something of what we shall best look to find in Gandhi's book. I would commend to the reader as beyond criticism his simple counsel as to air and exercise, as to simplicity and moderation in diet; as worthy of special attention the chapters on education and maternity. But it is not chiefly for practical advice as to the well being of the body that I would commend the *Guide to Health*, but for insight into the needs of the soul, not for the letter but for the spirit. This spirit of his breaks through at every point in his argument, clothing itself in his passion for justice, for moral purity, for love. In his first chapter on the meaning of health he tells us that “the body and soul are both essential, but the latter is far more important... No man whose character is not pure can be said to be really healthy. When he discusses the question of food he includes “wine and opium, tea, coffee and cocoa”—and condemns them all. Not perhaps because they are evil in themselves.

“Better far to sacrifice this frail body of ours than to use wine even as a medicine—a stuff that has brought about the utter ruin of millions of lives. If we saw with our own eyes the oppressive treatment meted out to labourers under indenture we should never again make use of tea, coffee or cocoa.” Exaggeration, do we say? But do nations that expend three times for tobacco and ten times for alcohol what they pay for the education of their children exaggerate less? Finally, Gandhi says of his chapter on Sexual Relations that of all the chapters in his book “not one of them is nearly as important as this.” It is the heart of his gospel. Yet hardly one of us will admit the principle it sets out to establish. For it is a complete repudiation and renunciation of the relation between man and woman, which we have accepted and assented to as natural and right, and even holy. In the face of such a denial, such a negation, what have we to say? Does the Master again push his doctrine too far, is this too flagrant an exaggeration so that we must utterly refuse our consent to his claim that here he has given to us the deepest truth which life and experience have taught him? I do not believe it. For, as always, it is the spirit which speaks to us, not the letter. If he goes too far, do we go far enough? Our conception of the sexual relation at its highest and best—is it spiritual? Is it purified enough from “all evil passions”? Has it put away all likeness to “the sensual appetites which hold us in bondage”? Has it even truly approached the ideal expressed a decade ago by the great English physiologist whom we have so lately lost, Sir William Bayliss, when he pleaded that “the sexual act should not only be deprived of all unworthy suggestions and associations but should come to be looked upon as entirely noble and good.”

How shall we answer these questions? And until we know our answer and until we can assert it without self-reproach, are we free to put aside as without value the

message which Gandhi brings us? For he turns the light of his searching gaze upon the most subtle and difficult of all the problems of our human life: the interpretation by the body of the soul, the transmutation of the material into the spiritual. With this and nothing else—not only in the sexual relation but, in every relation and every experience—is he content. Should anything less satisfy us? It is the claim which Gandhi has laid upon himself, upon his own people, upon every man. For himself he has redeemed to the full. Have his words and his example nothing, then, to say to us? Is it beyond our powers to meet his challenge?

M. Rolland said of Gandhi that he requires of no man more than he is able to do; but only *all* that he can do. Gandhi himself is not even concerned with our capacities. "We are not discussing what a man will or will not do, but only what he ought to do." "We have been born into this world that we might wrestle with difficulties and temptations and conquer them." And finally, we cannot realize Rama by reading the Ramayana, or Krishna by reading the Gita or Allah by reading the Koran or Christ by reading the Bible. The only means of realizing them is by developing a pure and noble character. A fearless and unflinching pursuit of truth and righteousness is the only keynote to true health."

PROF. ETTORE LEVI

LITERATURE

An American Poetess Re-discovered

SELECTED POEMS OF EMILY DICKINSON. Edited with an introduction by Conrad Aiken. Jonathan Cape. 6s.

Miss Emily Dickinson is an American poetess of the XIX century. Her productions have been prolific, being chiefly small poems expressive of the many moods of a reflective soul of an old and religious Puritan family of New England. Born in 1830,

her precocious talents became evident while she was yet in her teens. At twenty she reflected on the pangs of love and almost wished to be free of it, but she was strangely and suddenly attracted by a man whom she found was already married and had two children with a living wife. She gave up all hope of marrying and, in spite of the surrender to her of her lover, she spurned all thought of marriage in the circumstances in which she and he were. He died subsequently and Emily spent her life as a spinster till her death in 1886.

Throughout her life of fifty years Emily Dickinson spent her days in her own home, looking after her father's gardens, tending the family children and devoted to her relations. She had no literary ambitions so-called and, if she still wrote poems, it was because she had to. The quality of her verse is their vigour, a sort of painful strength, a stoicism which, while appreciating the seriousness of the gloomy circumstances of her life, yet bore all the pangs with quiet and serenity. Emily Dickinson delighted in solitude in which indeed she found her solace and which gave her the greatest scope for the action of her interest and her intuitively philosophical speculations on men and things and the universe and eternity. She delighted in infinity and the vastness of things and realised that in the commonest of things there was a profundity of meaning as in "A Syllable":

Could mortal mind divine
The undeveloped freight
Of a delivered syllable,
'Twould crumble with the weight.

Emily Dickinson found pathetic consolation in grief as in her lines:

I measure every grief I meet
With analytic eyes;
I wonder if it weighs like mine,
Or has an easier size.

A piercing comfort it affords
In passing Calvary
To note the fashions of the cross,

Of those who stand alone,
Still fascinated to presume
That some are like my own.

Again, in her poem, "Real," she returns to the subject:

I like a look of agony
Because I know it's true;
Men do not sham convulsion,
Or simulate a throe.

The eyes glaze once, and that is death.
Impossible to feign,
The beads upon the forehead
By homely anguish strung.

She is Wordsworthian in her ability to find and elucidate vastness, infinity, a world of meaning in things most simple. To her a primrose is infinitely more than a primrose:

But Nature is a stranger yet;
The ones that cite her most,
Have never passed her haunted house
Nor simplified her ghost.

See again those lines in her verses on "Cobwebs":

The spider as an artist
Has never been employed,
Though his surpassing merit
Is freely certified.

By every broom and budget
Throughout a Christian land.
Neglected son of genius,
I take thee by the hand.

Emily Dickinson's kinship with the quiet ecstasy of the Transcendentalists may be traced in these lines:

"Not with a club the heart is broken,
Nor with a stone:
A whip, so small you could not see it,
I've known

To lash the magic creature
Till it fell,
Yet that whip's name too noble
Then to tell.

Magnanimous of bird
By boy descried,
To sing unto the stone
Of which it died."

Or, compare the following lines of Wordsworth:

To me the meanest flower that blows can give
Thoughts that too often lie too deep for tears
with the following of Emily Dickinson;

The murmur of a bee
A witchcraft yieldeth me,
If any ask me why,
'Twere easier to die
Than tell.

The red upon the hill
Taket away my will:
If anybody sneer,
Take care for God is here,
That's all.

The breaking of the day
Addeth to my degree:
If any ask me how,
Artist, who drew me so,
Must tell!

Again and again we come across the heroic stoicism that is the chief quality of this Puritan poetess:

I can wade grief,
Whole pools of it,—
I'm used to that.
But the least push of joy
Breaks up my feet,
And I tip—drunken.
Let no pebble smile,
'Twas the new liquor,—
That was all!

Power is only pain,
Stranded, through discipline,
Till weights will hang.

Give balm to giants,
And they'll wilt, like men.
Give Himmaleh,—
They'll carry him!

The bustle in a house
The morning after death
Is solemnest of Industries
Enacted upon Earth—

The sweeping up the heart
And putting Love away,
We shall not want to use again
Until Eternity.

The quality of Emily Dickinson's verses must have been evident from the above quotations. It does not consist in any consummate and artistic skill, but in its appeal to our sense of grandeur, to our intellect, to a sense of awe at the expansiveness

and the mystery of the universe. Its reading is elevating and consolatory.

L. C.

Tolstoy's Stories

FABLES AND LEGENDS OF LEO TOLSTOY. Messrs. Ganesh & Co. Madras. Price Re. 1

This book is a collection of eleven stories neatly bound together. It is needless to say that Tolstoy was a great friend of humanity and sympathised not unnaturally with the millions of suffering brethren. Each story contains a moral lesson. High ideals of spiritual love, non-violence, true brotherhood, and community of life are some of the great ideas and ideals which figure on every page of his wide writings. By placing before the world such high and ennobling ideals he wants to bring about a reformation of humanity as it were. His great teachings are more or less based on what we the Hindus understand by the term Dharma. Thus the message of this great writer has a significance especially for India.

Besides this book, the Publishers have brought out three more pamphlets—*Rule by Murder*, *The Empty Drum*, and *The Only Means*.

These booklets and pamphlets ought to be welcome to all.

V. R. D.

MISCELLANEOUS

Prison Life

THE TALE OF MY EXILE—By Barindra Kumar Ghose. Arya Publishing House. Calcutta. Re. 1-8-0

AN ECHO FROM THE ANDAMANS—Letters of Br. Savarkar to Dr. Savarkar. Published by Viswanath Vinayak Kelkar. Nagpur. Re. 1-0-0

TWELVE YEARS OF PRISON LIFE—By Ullaskar Dutt. The Arya Publishing House. Calcutta. Rs. 2-4-0

In the first book the *Tale of My Exile* by

Barindra we have in an enlivening and picturesque style, a realistic presentation of the life of 'living death' endured in the Andamans by some of our best patriots and national heroes, who, however misguided in their political philosophy and revolutionary policy, deserve our homage for their indomitable courage, endurance and early martyrdom. The picture of cruelty, humiliation, corruption and misery depicted in the book show how well that black island deserved the description of a veritable 'Hell on Earth' which was given to it by un-official English visitors like Col. Wedgwood. The story of daily toil, periodical torture and prolonged suffering from which its victims found escape only through the door of death or insanity makes painful reading. The eyes sometimes refuse to move beyond certain pages of un-relieved gloom and pain where the mind gets lost in a half-philosophical and half-wondering reverie over the inhumanities of man on man in the name of Justice, State-security and civilised administration. For details of the horrors of jail life in the island and the tragedies enacted in it during the period of 12 years covered by the story of the exile the reader should go to the book itself. In many places they are distressing to a degree and would have been more so but for the keen sense of humour with which Barindra narrates the story. But there is a soul of goodness in things evil and the mind takes consolation from the fact that the sufferings depicted in the pages have helped to enrich and deepen the spiritual experiences of the patriots who went through the ordeal. Barindra, speaking of the hardships of his own and his companions' exile as greater than those of Sri Ramchandra in sheer weight of punishment, observes, in his characteristic style. "If anybody does not admit this, I would earnestly request him to pay a visit to Mr. Barry's kingdom and do the oil-grinding and coir pounding for a week only. One week would be sufficient to make him feel what

another avatar felt on the cross. If he remained two weeks he would begin to grow his wisdom tooth anew. And if he could pass 12 years he would be disabused of all doubts as to whether by beating an ass you can turn him into a man. At least, I, for one, have never come across anything that gives as much direct knowledge as a sojourn in transportation. Jestings apart, as a matter of fact, such ordeals alone are pregnant with the blessings of God."

The book is also valuable for the very interesting chapters on Jail life and the causes that have led to the corruption and degeneracy among the convicts as well as the jail gods. The author's observations herein should be useful to the government and jail reformers to show in what direction reform should proceed to convert the dens of dehumanising suffering which most of the Indian jails of to-day are, to real houses of human reform and regeneration.

The second book *An Echo from the Andamans* is quite of a different sort from and more literary and subjective than the above. It is a collection of letters written by that prince of Maharashtra patriots, Desabhakta Vinayak Rao Savarkar from Andamans to his brother in Bombay. The letters reveal much of the cultured mind and personality of the writer but very little of his life and treatment in the island. They cover the period of Savarkar's 14 years of exile and are distributed one for each year. The first letter is one of farewell written from Brixton Jail, London to Savarkar's friends and comrades in Paris on the eve of his being extradited to India, when even the death penalty was before him. The book also closes appropriately, with an intensely imaginative poem addressed to Death, which burst out of the heart of our hero while 'on a sick-bed that threatened to be a death-bed'. The letters though not quite a free and full expression of Savarkar's mind, being written to satisfy the conditions of Jail censorship, reveal what a tender and loving heart Mr. Savarkar

possesses and how heroically he suffered the deep and silent tortures of separation from friends, family and the motherland. Here and there we also get glimpses into the writer's political philosophy. But the main interest of the book is more human and spiritual than political or otherwise. As we pass on from letter to letter the personality of Savarkar is clearly brought up before our minds and our admiration for his literary genius and poetic talents increase. The book will be welcomed by all those who are eager to read anything from the pen of Savarkar who, though out of Jail, is still gagged and prevented from communicating his thoughts and experience to his countrymen.

The third book *Twelve Years of prison life* though also by a political exile and comrade of Barindra in the Andamans is quite of a unique sort. It avoids reiteration of the common experiences of Jail life in that island. Ullaskar's name occurs in more than one place in Barindra's tale which gives an account of how Ullaskar was ill-treated and his mind was unhinged as a result of such treatment. The chief feature of this book is the account it gives of the extraordinary psychic and spiritual experiences of Ullaskar during his exile and imprisonment. These experiences may seem to be unbelievable to the average reader, some of whom may even consider them to be the creations of an insane mind. But the author narrates them with an air of absolute conviction and without any doubt in his mind as to their reality. The book provides interesting material for the student of spiritualism.

B. R.

POLITICS

Socialism Re-interpreted

SOCIALISM. By J. R. Mac Donald. Cassell. Mr. Ramsay MacDonald's old book, in its second edition, derives a significance from the fact that its author has now had the experience of the high office of Premier and is in a position to gauge how difficult

or easy it is to put Socialism into practice. The most important part of the book from this point of view is his introduction in which he reinterprets the Socialist's policy in the light of recent events and shows how some of the activities of his followers are incompatible with the best principles of socialist philosophy in practice. He is exceedingly critical, though, of course, his criticisms are of the flapper's variety.

The Socialist, he says, "is an evolutionist par excellence, and even though he knows that the resistance of interests and log-like minds may defeat his methods at times, he remains an evolutionist because he is convinced that when revolutionary methods have done their work the people whom reaction has victimised by imposing a revolution upon them will have to return to evolutionary transformation so soon as they have gained freedom. To him Russian Bolshevism is but an interlude in Tsarism."

Mr. MacDonald goes on to say that profiteering is not confined to one class. Workmen, too, are "tempted to forget that they are all interdependent members of a social unity, and that, consequently, they only injure themselves by punishing those against whom they have a grievance to such an extent that they injure the Society to which they belong. The Trade Unionist has the same limitation imposed on him in this respect as the Capitalist—he cannot advance his interests at the expense of his Society."

Poplarism, strikes for increased wages, public doles, limitation of output, he adds, are not Socialism, but may mislead it. The Socialist asks men to give unstinted service.

"The Socialist, therefore, looks with some misgiving upon some recent developments in the conflicts between Capital and Labour. They are contrary to his spirit; he believes they are both immoral and uneconomic, and will lead to disaster. It is only when the worker by brain or by hand does his best for Society that he will create in Society

that sympathy and support without which the Labour movement will never attain its goal.

"Socialism calls men to give unstinted service in return for a reasonable reward measured in terms of life." No wonder the *New Statesman* and other journals point to the changing policy of Socialists.

HISTORICUS.

Some Modern Constitutional Developments.

THE INDIAN CONSTITUTION. By Surendra Kishore Chakraborty, M.A., Kar, Mazumdar, & Co., Calcutta. Price Rs. 3.

In this handy booklet the author has endeavoured to give the main features of the system under three headings—the Legislature, the Executive and the Judiciary. In his introduction he examines the basic principles of the Government of India Act of 1919 and refers to the present political movements also. He says "the present constitution is a transitional one and no sane person would take it to be the last word on the subject". In his opinion again the future constitutional development depends much upon the working of the various representative bodies, though he is alive to the fact of the various limitations placed upon the powers of the ministers.

V. R. D.

THE ENGLISH CONSTITUTION IN TRANSITION, 1910-24. By Sir John Marriot. Oxford University Press. 1s.

This is an introduction to the new edition of the author's *English Political Institutions* which was published in 1910, and has since come into general use in schools and universities. In this brochure Sir John Marriot sketches in the course of a few pages the main changes that have taken place in the structure and working of the English Constitution in the last fourteen years, changes which have been both numerous and important. One change is the increasing resort to "delegated legislation." The

growth of social legislation has led to the development of many new administrative departments and has tended to widen the scope of the discretion of the executive. Sir John, we note, disapproves of the increasing practice of leaving the details of legislation to be worked out by departmental orders and of withdrawing the action of officials from the scrutiny of the law courts. Another change consists in the altered scope of the British Government. The Anglo-Irish Treaty resulted in the most far-reaching changes in the structure of the Constitution. The "United Kingdom" is now no more than "a convenient though obsolete formula," and the insistence by the Irish Free State on its right to separate diplomatic representation may lead to a complete change in the conception of imperial unity in foreign affairs. Irishmen, we have no doubt, keenly resent Sir John Marriot's statement that the Treaty was made between the British Government and "the representatives of Southern Ireland." Their theory is that the Irish delegates represented the whole of Ireland and they refer in support thereof to the text of the Treaty itself. The volume is a convenient help for the detailed study of the great constitutional changes of the last two decades.

HISTORICUS

PHILOSOPHY

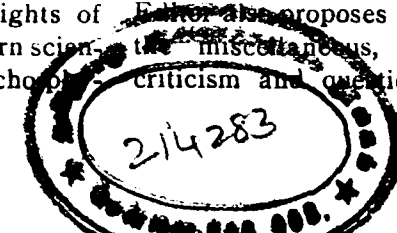
Yoga Philosophy

YOGA MIMAMSA. Edited by Srimat Kuvalayananda (J. G. Gune) Kaivalyadharm.—Post Lonavla (Bombay).

The objection is frequently raised against Indian yoga and philosophy that the truths enunciated therein, though based on subjective spiritual experience have not been examined by the tests of modern experimental science. This defect is sought to be removed by the Kaivalyadharm, an Asram founded in the beautiful heights of Lonavla to carry the spirit of modern scientific research and methods of psychophy-

siology into the field of yoga and philosophy. The workers in the Asram propose to (1) carry the biological tendency of the western philosophy to its logical conclusion by tackling scientifically the highest states of human experience, (2) to make western laboratory methods of research reveal spiritual wonders (3) to develop the objective character of the Indian philosophy by subjecting the individual spiritual experiences of man to experimentation. This is a great and noble task, pregnant with immense possibilities for the expansion of knowledge and the spiritual and material welfare of mankind. Lovers of Truth particularly those who wish to see India's ancient and priceless treasures of wisdom vindicated before the modern world of science and utilised for the welfare of the world, have no better cause to encourage.

The *Yoga Mimamsa* is the English organ of the Asram and will give in the language of modern science the results of the research conducted in the Asram and their bearings not only on philosophy but also on therapeutics, physical culture and other allied sciences. The journal is a quarterly and is edited by Sri Kuvalayananda (J. G. Gune) director of the Asram. The contents of the journal appear under three sections the scientific, the semi-scientific, and the popular. The scientific section records merely the original laboratory experiments conducted in the Asram and the results therefrom, so as to enable scientists to critically draw their own conclusions therefrom and judge the accuracy and truth of the conclusions arrived at by the workers in the Asram. The semi-scientific section contains discussions and articles on the above conclusions and their application to therapeutics and physical culture. The popular section is based on clinical observations and deals with simple scientific facts for the benefit of the lay reader. The Editor also proposes to add a fourth section, the miscellaneous, containing letters of criticism and questions, from the readers



and the answers thereto from the scholars in the Asram.

The first issue before us is a very valuable and interesting production and fully justifies the unique place and importance of the journal in the realm of modern scientific and philosophical literature. It contains a clear and illustrated description of some elementary practices in Yoga 'Uddiyana', 'Nauli' and 'Sarvangasana' with a disquisition on their bearings on therapeutics and physical culture. There are twenty-nine plates, including original radio-graphs taken of the change in the body of students while undergoing the practices referred to. The method of treatment followed in the journal is simple, clear and convincing. Detailed practical directions with warnings against careless or ill-informed attempts are given to those who want to practise the exercises. The printing and get-up of the journal is fine, as befitting a scientific journal recording great truths. The annual subscription is Rs. 7. Inland.

B. R.

Greek Philosophy

GREEK PHILOSOPHY. By M.E.J. Taylor. Oxford University Press. 2s. 6d.

In this volume, another in the series of *The World's Manuals*, Miss. Taylor makes Greek philosophy easy for us, summing up as she does, the fundamental ideas of even the most obscure of authors. She rapidly sketches the obscure beginnings of Greek thought. She deals with Thales about whom all we know is the statement attributed to him that "all things are water" and that "all things are full of gods." From Thales who found everything in water, she passes on to Anaximenes who talked of Air and Heraclitus of Fire. We know more of Plato and Aristotle because so much of what they wrote is preserved, and it is self-illuminating. We come thus to the days of great thoughts and grand generalisations, as for instance, this of Heraclitus! "Mortals are immortals;

immortals are mortals; living the other's death, dying the other's life." It may be, as one critic says an anticipation of St. Paul's, "Ye are dead in the body," and what is written in Corinthians about immortality. Miss Taylor notes how often the generalisations of the Greeks approximate to the generalisations of modern science—the doctrine of the indestructibility of both energy and matter, that all that takes place is a change of form, and the atomic theories of Democritus, of which the author says "It is difficult to see what justification he has for his certainty." As one writer puts it, "the approximation to scientific truth almost inclines one to consider seriously the statement of another ancient that it was possible for the soul to make manifest the elements in itself, and in this theory the soul would be a laboratory wherein thinker and subject were together in a closer intimacy than the modern scientist and his atoms and elements kept apart by the mechanism of his instruments."

A useful handbook to beginners and laymen.

P. V.

THE SAYINGS OF KABIR, THE SAYINGS OF TULSIDAS. By Lala Kannoo Mal, S. Ganesan, Publisher Triplicane, Madras, S. E. As. 8 each.

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What Thinkers Think

Progress of Civilisation

It is a workaday world in which man cannot often or for long raise his attention from the task of keeping a roof over his head and getting food to eat. If we take the mass of humanity, the time which can be spared for more spiritual interests than these does not bear a large proportion to the whole. But if the progress of civilisation means anything, it means reducing the struggle merely to keep alive to an ever smaller element in our expenditure of time.

—THE EVENING STANDARD.

Adult Education

What they were aiming at in adult education was to make people have the sense that they were equals of anybody with the exception of those who were 'the masters of them that know.' They might be poorer materially and live in humble dwellings, but so long as they had some leisure, and knew how to use it, and did use it, they were equals with those who had power, wealth, and social position.

After all, it was the eternities which, in the long run, counted. There were many people who toiled with their hands who preferred to read Plato and Wordsworth to playing football. The advantage of being able to read Plato was that one was a bigger person in consequence. How were they to acquire the trained mind in the higher sense? It could not be done merely by occasional lectures or settlements. It must be done with the hard toil of the spirit and the training like that which men went through who wished to win a race.

—LORD HALDANE.

The World as it is.

Reviewing his thirty volumes, the result of his literary effort to date, Mr. H. G. Wells writes in the *Westminster Gazette*:

What does it all amount to, that mass of written matter?

The gist of it is an extraordinarily sustained and

*elaborated adverse criticism of the world as it is, a persistent refusal to believe that this is the best or even the most interesting of all possible worlds. There is a developing attempt, culminating in the *Outline of History*, to show that the world of men is only temporarily what it is, and might be altered to an enormous extent. There is a search through every sort of revolutionary project and effort for the material of effective alteration. The total effect of these articles and these books of mine on my mind is of a creature trying to find its way out of a prison into which it has fallen.*

I recall how that in my boy-hood I made a little prison of paper and cardboard for a beetle, and how I heard the poor perplexed beast incessantly crawling and scratching and fluttering inside. I forget what became of it. Perhaps I gave it its freedom; perhaps it pressed and worried at the corners where the light came through, and made and enlarged a hole and worried its own way out. But I remember the dirty scratches and traces of its explorations on the unfolded paper cage. To a larger mind these books and articles of mine will seem very like those markings.

Implicit behind and beyond all these writings there is faith in a great 'outside.' I do believe there is a better life for such creatures as we are and betterment for our race and an escape from the meanness, the dullness, the petty doomed life of this time. So far as I can go beyond my untrained feelings, and my unsolved limitations I give myself to the attack upon our common prison walls of ignorance and effortless submission. In all these articles and books there is the thrust of the natural and conscious and convinced revolutionary.

I am against the clothes we wear and the food we eat, the houses we live in, the schools we have, our amusements, our money, our ways of trading, our ways of making, our compromises and agreements and laws, our articles of political association, the British Empire, the American constitution. I think most of the clothes ugly and dirty, most of the food bad, the houses wretched, the schools starved and feeble, the amusements dull, the monetary methods silly, our ways of trading base and wasteful, our methods of production piecemeal and wasteful, our political arrangements solemnly idiotic. Most of my activities have been to get my soul and something of my body out of the customs, outlook, boredoms, and contaminations of the current phase of life.

I am not so very exceptional in this. Endless people find the present world, in spite of storms of natural

beauty, in spite of the irregular delightful revelations of human possibility, almost intolerable. Indeed, I do not know how far the occasional intense loveliness of nature and the rare gleams of human dearness and greatness, do not exacerbate their general discontent. They struggle to get away from it. Drink—the shortest way out of Manchester, as someone called it—a vicious pursuit of excitement, opiates and religious devotion, a widespread indulgence of reverie, are all forms of escape from the cruel flatness of uninspired days. But none of them unless it be the religious excitement gives more than a temporary respite. When the orgy is over comes the awakening still in the cage. But in the idea of revolution which does not forget the cage but realises its impermanence there is an enduring support for the spirit.

My imagination takes refuge from the slums of to-day in a world like a great garden, various, orderly, lovingly cared-for, dangerous still but no longer dismal, secure from dull and base necessities. I have come to believe in the complete possibility of such a world and to realise the broad lines upon which we can work for its attainment through a great extension of the scientific spirit to the mental field and through a deliberate reconstruction of social and economic life upon the frame-work of a new, far-reaching, educational organisation.

* * *

Civilisation: Its Cause and Cure

In an article in the *New York Nation*, Mr. Jose Vasconcelos, the well-known Mexican scholar and now the Governor of the Mexican state of Oaxaca, sets down the fundamental defects of the present day civilisation:

The old economic world did not allow the serf, the toiler to make any choice in life; it was only the privileged few that could get time to think. Culture was a luxury. At present we want to see every man in a position to think philosophy and practise religion. To do this is the intrinsic natural right of every human being. When organized religions, allied with the powerful of the world, have preached submission and salvation through sacrifice in hard, cruel, selfish toil, religions have become the instrument of the god of wrong. They have condemned the souls, not only the bodies of the exploited. In the modern world slavery is still the natural condition of the majority of men. The Chinese coolie, the Hindu peasant, the peon of Latin America, the toilers of many industries of these United States and of Europe; all those that are forced to put 101 per cent or even 80 per cent of their life's energy into the conquest of food and shelter are slaves no matter what they may be called. They are slaves even if they happen to have bank accounts; because a

slave is not only the man that has a master but also he who lacks leisure to care for his soul.

In many ways modern societies are harsher than the older civilizations. Nowadays, for example, we do not allow anyone to escape from the servitude of work except the rich. Beggary has become a crime. In the old days it was a virtue. The objection to this change would be slight if our industrial system did not create so many superfluous needs that we have to pay by sacrificing the soul to the body in the form of long hours of money-making toil. In a real civilization a modest, clean life should be purchased at the expense of only very few hours of work. At present practically nobody is allowed to go poor and naked and free from one end of the world to the other; the police would interfere. Yet, the other kind of loafing, the useless loafing of the satisfied, is not only allowed but held in esteem. But I do not take this last situation tragically. I believe it shows a tendency toward the second solution for the salvation of the soul, of the two I mentioned. The present-day world chooses the solution of happiness and plenty as opposed to the ascetic, sorrowful old way of turning from life. This would mean that although at present it is an outrage to allow the rich to live practically idle while others toil until they lose their very souls, yet the purpose of social development is to allow every man to become more or less idle and free from care so that he can use brain and heart in mental and aesthetic joys. Civilization will have to advance before we can do this without going back to savagery through laziness and misconduct.

There are men, we know, who find pleasure only in the toils of business and material aggrandizement. They should be allowed to work as much as they please provided they do not injure others with pirate activities that deprive them of the benefit of work. Such men, natural-born laborers, should not be allowed to become masters; they should remain among the caste of toilers and merchants. They are useful to the community provided they are not allowed to rush everybody into the mad struggle for more money and more material effort. They should be honored, but their surplus should be devoted to social enterprise, not to individual aggrandizement.

This is fundamentally what we mean when we speak in Mexico about the atrocities of capital. We have not been a nation: we have been a colony, first, of the Spanish conquerors, at present a colony of the wealthy local and foreign exploiters. We know that our land must be worked, we know that our minds must be trained, but we want our riches to increase the wealth of the world for the benefit of mankind, not for the pleasure of a little group of men. We struggle for a fairer distribution of wealth and for a more humane treatment of the Indian and the common toiler. We wish to nationalize natural

resources in order to keep them useful for the many. We think there should be a limit to land-holdings, that there should be a limit imposed by law to the owning and disposing of wealth by individuals. We undertake to cut the claws of the wolf in us before we can go ahead with ideals and progress. We impose the eight-hour law because thus the toiler will be able to awaken his soul. We believe in the freedom and equality of individuals, of races, and of nations. Among us some call themselves liberals, others call themselves socialists or laborists or agrarians or even communists and reds; but we all have the common, deep conviction that every human life ought to be made happier.

* * *

The Eight Hours Conquer

The movement towards providing greater leisure is growing apace and is every day succeeding. A remarkable victory for eight hours has been won in the works of the United States Steel Corporation.

A little more than a year ago, says the *New Republic*, "the twelve-hour day in the steel industry was officially 'abolished,' chiefly as the result of increasing pressure of public opinion, which terminated in a letter of protest against the conditions in the mills written by the President of the United States. What has happened during the past year? Judge Gary, as we know, has recanted the prophecies of disaster; he could hardly do otherwise in view of the financial showing of the U. S. Steel Corporation. Social and other conditions existing after eight months of the experiment are now interestingly recorded in a special survey made by the Cabot Fund of Boston. The fund's investigators report a unanimous belief on the part of managers and men alike that the change was for the better, and that the twelve-hour day is gone for ever.

Judge Gary used to make much of the theory that foreign-born men preferred the twelve-hour day because it gave them a chance for larger earnings; but little complaint has been made about reduced hours from these or any other individuals.

The investigators report that in the mill towns the pressure of life has obviously been lessened. Men may be seen on the streets not in their working clothes—a phenomenon formerly very rare. As a rule, men reduced from twelve to eight hours have had their pay cut from a twelve-hour to a ten-hour basis, the company and the worker sharing the loss. The hysterical predictions by representatives of the steel industry that they would be unable to secure the additional labour necessary have proved as false as their threats that the cost of steel would be enormously increased. Partly because the men work harder during the shorter day, the average increase in employees has been only about

10 per cent. The actual increase in cost of steel is said to be about three dollars a ton.

A comparison of present fact and past prediction can only leave one with lessened respect for either the honesty or the intelligence of the guiding minds in the steel industry. For years reformers had harked upon the inhuman cruelty of the twelve-hour day. For years the high-salaried big officials had replied blandly that the reformers didn't know what they were talking about, and that what was asked was economically impossible. Now it turns out that the high-salaried officials were talking through the hats. Either they were grossly ignorant of the elementary facts, about their own business affairs, or they deliberately deceived the public for private ends.

The situation suggests two interesting questions: *Just what do these gentlemen do to earn their salaries?* And is it a fair supposition that the spokesmen for big business in other lines are equally uninformed or equivocal? How about the statements that the South needs child labour, that New England manufacturers would die without a high tariff, that government operation of railroads in peace times would cost the country more than private operation does now? Shall we find eventually that the experts who make these statements are as ignominiously wrong as the steel men?

* * *

The Economic Basis of World Settlement

But the eight hour day movement of itself cannot be sufficient. Indeed the world problem is not merely one of distribution. It is one of production as well as distribution, of International Peace as well as of national policy. The present day civilisation results in the demoralisation of the nation. Dean Inge deplored this tendency in a sermon at the Church of St. Giles, Oxford. Here is a report of it:

Dean Inge said that no one could contemplate the state of the country to-day without the gravest alarm for the nation's future. All regard for the dignity of work seemed to have disappeared. Work was regarded as an evil to be done grudgingly when it could not be avoided, and to be escaped from as soon as possible. There was no shame about living on doles—that was to say, living on the industry of other people—and those with money to spend seemed to spend it on frivolous and degraded pleasures.

From all that he had heard and seen he was convinced that loose living among the married and unmarried alike was much more prevalent than it was ten or twenty years ago. The country was full of sectional treason and plots against the common weal which could hardly be distinguished from civil war. It

would seem as though the Great War had produced no bracing tonic effect whatever on national morality.

International rottenness is also clear. If the League of Nations does anything substantial to abate the present race in armaments, the military budgets of the nations would not be so crushing. But the League is content to deal with superficialities. As the *New Republic* says:

It is a curious and startling fact that, in all the millions of words about the abolition of war which have been uttered in the past few months, only the smallest amount of attention has been given, and from official sources practically none at all, to a statement of the underlying frictions between nations which make war likely. Yet these causes are fairly well known. In the modern world, they are primarily competition for world markets, competition for raw materials, the pressure of excess population, and that diffused imperialism, with its big armies and navies and its demand for world-wide colonization, which is based upon and grows out of these factors. Why these fundamental causes are so rarely mentioned in speeches by leading statesmen and official publicists is a riddle which does not need high acumen to solve. It is partly because the grim truth about the international struggle for survival would break through the pleasant fiction about "friendship among the nations;" and partly because any analysis of the facts contains a severe indictment of modern international capitalistic enterprise. It is difficult to draw an indictment of the international phases of such enterprise and yet stop at the boundary lines of your own country.

* * *

A Plea for Organised Common Sense

In the current *Century Magazine*, Mr. Glenn Frank, the Editor, puts in a plea for a scientific treatment of all human problems, political and social no less than others. He writes:

We cannot afford to let human nature muddle through in running the private affairs of our own lives or the public affairs of our nation.

We have followed all sorts of leaders. We have followed the militarist, and he has given us wars. We have followed the demagogue, and he has given us revolutions. We have followed the compromising politician, and he has given us corrupt and inefficient Governments. We have followed the bigot, and he has given us divided and hate ridden nations. It is time that we followed the Scientist, the man who finds the facts, determines the common sense conclusion that they suggest, and then acts on it without

regard for votes, traditions, propaganda, or prejudices. We have tried drift: it is time to try mastery.

It is time to try it in our private affairs—in the way we think and act it becomes us to avoid being radicals or conservatives and to be simply scientists. That is to say it becomes us to think and act always in the light of the facts in the case instead of in the light of prejudices, catchwords and the weather beaten labels of our class, our clique or our clan.

It is time to try it in our public affairs. It behoves us to see to it that our class-rooms, our pulpits, and our legislatures are filled with men who act under guidance of that "Organised Common Sense" which is the stock in trade of the Scientists.

It will more and more bring into political leadership those men who, as Oliver Wendell Holmes suggested, carry in their brains the ovarian eggs of the generations or next century's civilisation . . . In the field of social service a lot of energy is spent in barking at abandoned holes because we often miss the real point of service to society. Minding one's own business is almost a lost art, as L. P. Jacks points out in a recent essay. The model citizen of the twentieth century is the man who minds other people's business—This is the age of the uplifter. An uplifter is frequently a man who has mislaid the golden rule, as a man who has interpreted the golden rule as a roving commission to busy bodies, as a personal command to him to regulate the life of his neighbour and of his nation. But the golden rule is not a roving commission to busy bodies, it is the supreme command for us to mind our own business.

World efficiency and world morals may be, and ought to be, built upon individual efficiency and individual morals.

New Currents of Life

WHAT Romain Rolland calls the "pan-humanist" movement is now proceeding apace.

The following details of a world organisation forwarded to us by Dr. Erwin Hanslik of Vienna will be read with interest in this connection:

In 1915 the Scientific Institute for General Research in Culture was founded in Vienna by the Association for its maintenance. In a scientific work on the World of men, (Humanity, Science of the World etc. which by means of maps demonstrated the economic development especially of the agricultural part of the whole. In a part referring to Central-Europe it was

shown that the centre of Europe and Europe as the whole are the economic body, which is called to bring together permanently into an organic unit the economic bodies on the rim of the World-Mainland.

Such a new orientation about the earth as a whole is so entirely different from the one hitherto in vogue, which starts from the different states, that ordinary scientific means are insufficient to bring it home to the mind; this can be accomplished only by uniting all powers of Science, Art and Economics. For this reason after a first effort to bring to the public the new truth by ordinary scientific means only (International Congress at Stockholm 1917) an artistic department was joined to the Scientific Institute. The special task this artistic department was to illustrate the new scientific discoveries by films, exhibitions, etc., The "Science of World" started in maps and treatises, was thus completed in films and exhibitions. In no other way is it possible to demonstrate convincingly the fundamental event in History: the development of the great agricultural bodies in the various parts of the Earth naturally destined for the process.

Thus the enlarged Association changed its name into "Society for World Culture". The leading co-operators formed its Academy according to the rule of the Society (1918).

A special economic department was started in 1922 in the "Ausseres Burthor am Burgring", Vienna I., with special show-rooms for the demonstration of films, for exhibitions and all kinds of economic mediation, based on the "Science of the World." Thus the goal fixed already in 1918 (see Erde, I) i.e. to found a World University for creative work in Science, Art, and Economics, was reached on a small scale. The association maintaining this Institution could therefore change its name into "World University Association" (1923).

At present the next aim is to start a special "Science of its own position in the World Organism", an Academy and a World University for every country and every department of life thereby developing the Institution into an organism belonging to the Totality and working on large scale. To reach this aim it is necessary to.

- (1) republish the scientific treatise called "Abriss der Weltkunde (Outline of the Science of the World Organism), 32 pages, 8 maps, published in 1921 in Vienna by the publishing department of the World University and at present out of print;
- (2) to print and publish the English translation of this treatise, which is ready as well to be translated into other languages;
- (3) to prepare copies of the films illustrating the "Science of the World", which exists in Vienna in one original with English wording and which are used at present in Vienna and

outside of it (Territet in Switzerland, International Congress for Education, 1923 etc.,) Copies with wording in other languages have also to be prepared.

- (4) to arrange economic exhibitions in connection with the demonstration of the films, these exhibitions leading definitely towards the most perfect and economic solutions of all world-problems, to contain in their general section the "Science of World" in maps and globes (this latter made also as lamps lit internally by incandescent light) and in their special section great achievements of world value.
- (5) to direct these economic efforts on such broad lines, that the leading scientific and artistic personalities living to-day will be enabled to serve the cause by their capacities for organisation as well as spiritually.

That it has taken not less than 10 years before it has become possible to bring the first broad outlines of the whole work before the larger public, is explained chiefly by the fact, that many founders and leading co-operators died during the hard times, during the war and immediately after it, such as the artists Gustav Klimt, Otto Wagner, Egon Schiele, the painter Dagobert Peche, the scientist Max Dvorak Professor of the Vienna University, shortly after starting his co-operation especially by representing to the League of Nations the world-values of Art and Culture in Vienna; also Prof. Alfred Grund (Prague University, whose work in geographic and historic Economics, the "Science of the World" tries to continue.

Up to the present the "Science of the World" for Central Europe could be laid down only approximately and as a first example, especially in the films, since the money necessary to complete this great work and to perfect it according to the possibilities of to-day, can be only gradually collected. The most important result of the works done up to now, is however the clear demonstration that a scientific investigation into the part played by all countries and all departments of life in the world organism is the only possible way to bring into existence a perfect organ for the representation of the interests of the whole in the shape of a World-Academy for Economics, Law and Spirit.

THE WORLD ACADEMY

The present world-traffic unites the economic bodies of the different people into a single organism, hitherto separated from each other. The age of World-Economics has begun. Whereas several countries possess already institutions of their own for the promotion of the proper attitude towards World Economics, the Totality has no World-Centrum yet for the safe-guarding of its interests. A general representation for Economics, Law and Spirit, embracing the Totality as an organism is still to be created,

This representation must be based entirely on a scientific basis, and must be quite independent from all states, from the League of Nations and quite free from any politics. All this is rendered possible by a new science, "The Science of the World as an Organism", which studies the position of every country and every department of life, within the organism of the whole world. Only when this science will be fully developed, it will be possible to obtain such a clear view of the whole living world and its integration as to render possible an approach to the full development of all powers of the whole and of every individual.

In order to promote the development of the Totality to a World-Economics based on the "Science of the World" an all-sided Institution will have to be created, a real "Universitas", which unites Science, Art and Economics. The leaders of such a "World University" can only be the leading living creative personalities, who will have to be united in a "World-Academy."

The task of the various Institutes of the world-University is to collect the achievements of world-Value in every country and department of life. Through the publications of the World University and its various performances everybody has the possibility of inform the World-University of his own experiences and opinions, to propose alterations and completions, etc. Thus with the programme of the work the knowledge of World-Values and World-Achievements will become always more and more complete.

The growth of the Economic Body of the present world started in Egypt; the economic forces of a whole country were united there for the first time and the Pyramids were built as symbols for the new level reached by the economic spirit. But since their erection up to the present time no revolutionising economic progress has been made and nothing happened but the spread of the closed agricultural district over the whole moderate zone of the Earth.

Only the progress in economics made recently enables the Totality to rise a step further and to unite the economic powers of the whole world into a World-Economics. For this reason the World University and the World-Academy have to be developed into an organism for this new economic life in the complete economic-body of the Totality, in order to further the general development of all natural dispositions of the Earth and of Humanity. They should become the cradle for Economics as a World-Religion, liberating all those disposition of the Earth-Organism and human-organism, which are at once the subtlest spiritual forces of Man and those emanations of the Earth, which connect these forces with the living Cosmos.

The World-Religion of ancient times all pointed towards World-Economics, that is to say, towards general development of the forces of body and spirit

of every single individual, whereas the attitude tending to become general at present will bring about the full development of the powers of the Earth's body and spirit, from which is born the Totality as the highest-form of Life.

The Totality develops from the Earth's body and into it, differentiated as follows:

The Mainland of the Earth is thrust deep into the sea and loosely articulated in the west (North and South America, Eastern Europe; whereas in the East it forms a single and compact body, made up of a Northern part Eastern Europe and the Far East) and a Southern part (India and Central-Africa) divided only by deserts (Sahara) and mountains (Tibet). West and East, North and South, of the main-land meet in Europe, the uniting centre and transition point of the whole world. While the territories which are placed along the rim of this main-land are large and undifferentiated, Europe is made up of many small countries all arranged around a natural centre: Vienna, where the west, east and south of the whole meet and the smallest lands and people and the greatest economic differences are congregated.

Up to the present the highest economic level has been that, reached by the people of the West, who could utilize the shores of the oceans for their development, whereas the highest social level has been reached by the people of the East. In the most completely isolated and indifferenced part of the Globe, in China, the social development was least disturbed. But the highest spiritual perfections of the single individual has been reached in the sub tropics and tropics where Nature with its overwhelming powers made Man to turn his best forces towards perfecting his inner life.

Europe fulfilled one part of its natural task of uniting the world already in ancient times by producing Christianity, the world value of which is the idea of the spiritual unity of Men. At the present time the whole of Europe is beginning to be effectual as a World-Unifier, since Western as well as Eastern Europe is starting to bring about their achievements in the interests of the whole world. Eastern Europe begins to achieve the social, Western Europe the economic World-Union.

Just as long ago the Museum of Alexandria was created on the border between West and East, a World University and World-Academy for Economics Law and Spirit will have to be created in Northern Central Europe due to the power of the Totality. This institution must try to promote first of all the utilisation of all inborn natural powers of the Earth and of humanity through a combination on a scientific basis of the best of these powers in accordance with the present stage of development.

THE DEVELOPMENT OF THE WORLD-UNIVERSITY

The Academy of the World University will create at

"Science of the World" for every single country and department of life after the example of the general "Science of the World" already existing (specially for Central Europe).

This work is divided in:

- (1) a "Science of the World" in treatises, pictures and maps
- (2) a "Science of the World" in Films
- (3) a "Science of the World" in exhibitions, permanent and travelling

The "Science of the World" determines all world-achievements and world-values of each country and department of life within the Totality. It uses all methods of demonstration in order to operate economically throughout:

The economic utilisation of the results obtained by the "Science of the World" will be achieved by:

- (1) the founding of Institutions for mediation in a world-sense (information, economic and Legal representation etc)
- (2) the Banking Institute.

To begin the work first of all, lists will have to be started containing:

- (a) the living creative personalities and
- (b) their achievements.

All proposals relating thereto will be collected, studied and published so that through co-operation of all personalities who come into consideration for this work a clear idea of the constitution of World-Academy for Economics, Law and Spirit will be obtainable.

The Academy of the World University will consist of those personalities who co-operate permanently as leaders in the scientific, economic and artistic work, and only special achievements in the interests of the whole world will entitle the election to it. The Academy of the World University acts as the executive organ of Secretariat of the World Academy for the World achievements of which it will have to work continually. The Board of the Association called World University consists of the leaders of the various institutes existing already, or under formation acting under economic responsibility: this Board again acts as executive organ or Secretariat for the Academy of the World University.

Co-operation in the above sense does not only mean great spiritual but also economic efforts. The general "Science of the World" has been created in complete independence of states and political parties, not without sacrifices and the renunciation of economic advantages.

But in order to unite co-operators from all countries far greater material means are necessary, so that a World Fund will have to be created. To enable such a fund to be set up, first of all the World Academy for Economics must be started.

The new Institution will have to work for the introduction of the joint ownership of the best of the

whole World. The idea of a World-Citizen-ship awakened by the French revolution, has remained for a 100 years nothing more than a mere wish in the heads, of the leading men, but now it can be realised as described above, whereby a just demand of the Russian Revolution will also be satisfied.

Just as Washington, being no great world-city is important to the whole of America, or the Vatican, quite a small piece of land, to the whole world, the World University in Vienna will become of importance to all peoples of the earth. A centre will be created, not for economic imperialism, but for economic harmony.

The Academy of the World University, as small as it contains all characteristic elements of the great World Academy. It is the beginning of a Central-European Academy, an Academy for the Centre, and it is to be a starting point for the Academies of Western, Eastern and Southern Europe, as well as for the West, East and South of the whole globe. Besides a special World University and Academy will have to be created for each country and natural economic unit of the Globe, as for instance for America, England, etc. (Anglo-American Institute-see table showing language boundaries). Special representations will have to be created even for the smallest peoples, since every people which have become a personality in historic times, represents a World-Value.

Each of the Institutes for the single countries has to be divided into Institutes for the separate departments of life, so that every institute for a given country represents a centre for the co-operation of the Institutes of all departments of life. The institutes of the World University in all countries represent altogether a single, constantly growing organism, which must try to adapt itself to the World Organism. With the progress of the scientific work produced within the "science of the World Organism" the World-Representation for Economics, Law and Spirit gradually will be achieved. Just as for every country, especial institutes will have to be created for all departments of life, uniting all countries of the world for co-operation in each of these Institutions.

The most important of the Institutes for the single departments of life, is the Banking-Institute for productive work. The scientific task of this Institute is to create a "science of the position of money and banking" in the World Organism (for the western countries chiefly collection of information about capital, for East and South about raw-materials, etc.)

The economic task of the banking-Institute consists of creating the means for the furthering of great achievements in all countries and departments of life. Beginning the mediation of money for the co-operators of the World University, means starting the economic organisation of the creative powers of the whole

world. For this end data are needed about all work done in the interests of the Totality, which however at present are at a standstill for lack of means, further information about donations, credits etc. which will be put at disposal for such ends.

But first of all it is necessary to bring together means for the World University itself. The most urgent tasks to be created upon in the direction are the following.

- (1) To render possible the scientific general work of the "Science of the World" Co-operator Dr. O. Lehmann)
- (2) collecting of means for the making of copies, of the films of the World University and promoting their demonstration
- (3) creating of a special fund to maintain the working places of the World University at the Burg in Vienna
- (4) Similarly a fund will have to be started for the continuation of the artistic work in connection with the films of the World University (co-operators O. Kokoschka, Richard Strauss and Paul Wegener)
- (5) procuring of money, ground, materials and labour for the Community of the World University. This community will have to unite the highest achievements of all countries and departments of life within a permanent World Exhibition of the best existing, similarly started, already on a small scale at the Burgtor, Vienna.

Of all other tasks those will have to be started first which tend to bring about a greater economic liberty. The most important institutes for single departments of life will be the following:

The Institute for Agriculture, to combine the highest achievements of Western Science and Economics with the experiences of the East (China etc.)

Special Institutes and Academies for each of the many branches of Industrial work:

The Women Institute of the World University which has the task to study and to stimulate the special creative forces of women:

The World Academy for Law through the Institute of the World University for law, which will have to promote the development of the present principle of state-organisation into the principle of world organisation:

The Institute for art embraces all branches of Art. Through mediation of highest achievement start into the hands of private collectors the Mediating department for productive Art (Bild ende Kunst) will have to try to obtain their co-operation in the interest of the Totality:

The Institute for World Education, by the aid of travelling, will try to bring home the each individual the full understanding of the perfection of the East. These works require specially the putting at disposal of means for performances and demonstration for board and lodging for physical training, for travelling (motor-cars etc.);

The Institute for Literature, Publishing etc., will have to develop the organ of the World University "Erde" into a newspaper for world values and highest achievements.

The World-Academy for Economics will have to unite in special committees for World-Economics the most energetic and broadest minded businessmen of

all countries. For the earliest work it will be necessary to find the personalities most gifted for organisation.

But only when special World University building will exist in all countries, it will be possible to bring all means of demonstration and possibilities of work into full effect.

The technical difficulties, especially in the film-work, are very great indeed; it is also much to ask from ever individual to consider Life and Economics as one whole and especially to understand the Earth as a whole; but on the other hand the World University as a neutral platform for the representation of World Achievements of every country and enterprise, offers such economic advantages, that it will be possible to overcome even these difficulties step by step.

The World University is maintained by the Association called a "World University". Its headquarters are in Vienna and members are brought together in every country.

Legal Co-operation (Associations, firms etc.) become ordinary members by paying a subscription fee of £30 annually.

Individuals as ordinary members pay at least annually £3.

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A tenfold annual subscription-fee entitles to lifelong ordinary membership and to the title of "Donator".

It is possible to become a member also by donations in kind or by work. The participation at performances, publication etc. depend on the amount and value subscribed. It is possible to subscribe to performances single instead of by annual subscriptions. All communications, etc. to be addressed to the Secretary of the World University, Vienna I. Molkerbastei 10, Telephone 60,348. Moneys to be paid to account No. 151,627 of the Postal Clearing Office at Vienna.

The administration of the World University is carried out according to the principles laid down in the "Science of the World" by starting separate accounts for.

- (1) the Totality (general Science of the World)
- (2) the natural bodies of land and departments of life and their sub-departments (members).

Not only money will be booked on those accounts but also achievements of any kind. It is aimed at especially to secure complete economic compensation for all spiritual (creative) achievements.

All branches of the World University will have to be administrated along the same principle from the Headquarters.

Thus the World Academy and World University for Economics, Law and Spirit will try to unite the creative powers of all single countries and departments of life and to promote the economic development of the whole on a scientific basis.

ERRATA ET CORRIGENDA FOR No. 1

P. 10, Col. 2, l. last, for *Sailor* read *tailor*.

P. 11, Col. 1, l. last, for *July* read *May*.

P. 12, Col. 2, l. 11, for *our self* read *oneself*.

P. 12, Col. 2, l. 34, for *Africa* read *African*.

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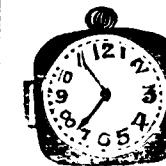
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