

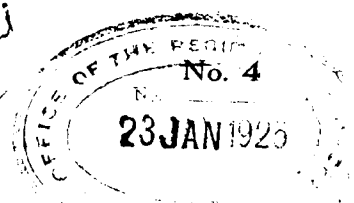
CURRENT THOUGHT

*That which exists is One:
The wise name It variously*

—RIG VEDA

JANUARY 1925

Verified



The West in Transition

BY WILFRED WELLOCK

I. The Age of Power

WHEN, a few years ago, the thunder of war was rolling, and the chief nations of the West, with some assistance from the East, were battering each other with unexampled fury—the mechanical fury of the age of gold, wherein science, culture and even religion are the bond-servants of Mammon,—it seemed that the little band of idealists who had preached the gospel of love and the coming of universal brotherhood were bemocked of the gods, and that the outlawry to which they were condemned was the judgment of heaven.

Scarcely six years have passed since that fury abated, yet, already, the war gods are being increasingly discredited, threatened not merely with dethronement but destruction, while the little band of ostracised idealists are being exalted, with baffling speed and energy thrust into the seats of power, a count-

less crowd of converts doing them homage.

More is involved in these happenings than can usually be ascribed to the reactions which follow great catastrophes, such as the recent war.

For many years it has been apparent to most careful thinkers that events in Europe were pointing to a crisis of unprecedented magnitude.

The world war was not that crisis, but one of many events foreshadowing it. It was a sign, a messenger sent to tell us that our civilisation was tottering, and that if we did not speedily improve its basis it would collapse altogether. The war, indeed, was like an explosion due to the contiguity of incompatible gases; while Europe to-day is like the period after the explosion when the same gases continue to be generated, and people have become aware of the fact.

In the West, the nineteenth century was the era of energy and power. From its commencement to its close, forces of one kind or another were being released as from some Aladdin's cave. Nature answering the challenge of human inquiry with astonishing readiness, putting into man's hands power that would have made jealous the gods of antiquity.

The forces thus captured were harnessed by the commercial Titans to the industrial machine, thus increasing production two-fold, ten-fold, fifty-fold, and in some cases a hundred-fold, piling up for themselves, as a result, untold riches.

How to use this enormous wealth, they had not the slightest knowledge. Hence they misused it. They sought wealth as an end in itself, and at the cost of the health, liberty, joy and life of countless human beings. Women and children were hurled to destruction on the wheels of industry in order that this worse than futile wealth might be produced. In most Western countries this mad pursuit of riches came into vogue and carried all before it. But Nemesis was at hand, for very soon the successful ones began to fear and hate one another. And because greed possessed their souls they knew not when to be satisfied. Having harnessed the poor of their own land to the wheels they had set up, they next attempted to harness to them the people of other countries also. This caused quarrelling among themselves as to which national group should control the largest portion of the habitable earth, enslave, or rather "protect" and "govern" the greatest number of "idle," "misgoverned" natives. But the more they succeeded in such ventures the more they feared

one another; and the more they feared one another the more money they spent on the means of destruction, in order, as they always put it, to defend themselves against unprovoked attack. The only thing they valued was power; and yet they did not understand even that. They imagined that power afforded them position and security, whereas the more power they acquired the less secure they felt. Power certainly inspired their dependents with fear, and thus made them amenable to enslavement, but only at the cost of antagonisms which robbed all alike of peace and satisfaction. That wealth might be put to better uses they did not appear to realise. Indeed, possessing almost unlimited riches, they imagined that it was not necessary for them to think at all. Philosophy and religion were good for the weak and the unfortunate, who naturally needed consolation. This was the age of specialisation.

The era of Power started with the discovery of steam-power, and has ended up-to-date with the discovery of death-rays and poison gas.

Steam-power meant machinery, machinery meant mass-production and, lacking any kind of moral guidance, mass-production has meant wage-slavery, poverty, unemployment, slums, ignorance, the decay of art and religion, and war—mechanical and chemical butchery. It has also meant the creation of a class whose power exceeds that of kings and cabinets, before whom princes and presidents must render homage. At their word there is war. They nod and there is peace. They wave the hand and million workers are thrown idle upon the street. They raise their eye-brows and an entire continent must remain in

political and economic bondage. Shall there be trade with Russia? Shall Germany receive a loan? Shall French troops leave the Ruhr? Shall India receive her freedom? Shall the workers starve amidst plenty, while the earth remains untilled? For answers to all such questions we must bow down before the potentates who made vast fortunes out of the war for freedom, and who are making vast fortunes to-day out of iniquitous combines and at the cost of the weal of the peoples.

This condition of things was chiefly due to the fact that the power to produce wealth had out-grown the power to put it to noble uses. Too much attention had been paid to the instinct for acquisition, too little to the instinct for self-expression. The tragedy was that this accession of material power came at the very moment when religion had lost much of its reality, when Christianity had been reduced to a ritual, a recital of creeds, a matter of church-attendance and the giving of alms.

All such ideas as that the Almighty took a special delight in enhancing the material prosperity of prominent church members; that the creation of millionaires was necessary in order to relieve by charity the poverty of the millions who were condemned to suffer the penalty of low wages and unemployment; that pestilences, famines, unemployment and wars were indispensable means of killing off surplus population—population that the industrial magnates could not profitably use,—all such ideas, I say, found comfortable accommodation in the Christianity of the nineteenth century.

Even now the leaders of the Church do not understand why religion is ignored, and why their sanctuaries are empty.

They will hold meetings to discuss the situation, and decide that the condition of the Church is due to the growth of the pleasure spirit and the gambling habit, and will close those meetings with a vote of thanks to certain donors, included amongst whom will probably be beer brewers, whisky distillers, mongers of war munitions, slave drivers at home and abroad—the biggest gamblers of all, and the direct cause of working-class gambling, but whose nefarious practices are gilded over by the respectable term "business."

Taking root in an age of moral decadence, modern Industrialism has inaugurated an era of materialism unexampled, for organised and refined barbarism, in the history of civilisation.

The principles adopted by the industrial magnates of the West are frankly materialistic. From the first it has been their rule to keep business and religion apart. Religion is one thing, they have contended, business another. Religion, the Sabbath, and God's Sanctuary, were not to be desecrated by such secular and week-day affairs as business. Therein lay their security—that security which is at last accomplishing their downfall. Having succeeded in divorcing business from religion, the industrialists of the nineteenth century had a free hand. There-after let a Preacher bring business matters into the pulpit, discuss the morality of business methods or the relations and conditions they create, and he would be fortunate if he were given an opportunity to repeat the offence.

Modern business principles could all be rolled up into one, viz., that it is a man's object in business to acquire as much wealth as he can for himself and his family. By what moral laws he

shall be guided to this end it is not stated. As a fact there are none. He may make five per cent or five hundred per cent; he may "corner" commodities or form combines. The only stipulation is that he shall hold to his bargain. It is not a crime to "cook" a market, or to take advantage of knowing a little more, or seeing a little farther than one's neighbour. The only crime is to squeal when you are caught in the trap, and particularly if you blame the man who set it for you.

The outcome may be imagined: it is the world which confronts us to-day. Materialism is working itself out to its logical conclusion. A series of ever-widening clashes has marked the course of this hopeless conflict. Each manufacturer has fought his neighbour, each combine its competitor, each financial group its rival; while, internationally, the same conflict has taken place, first between industries, then between the com-

binés, and finally between the banks and financial groups.

At times, the conflict has broken out into open hostility, within the nations in the form of strikes or, worse, civil war, and internationally in the form of increasingly ferocious war, generating all the time an unwholesome fear, and causing highly civilised nations to spend increasing portions of their boasted wealth on armies and the means of destruction.

The world war was a symptom and a warning, a premise in the logical syllogism that history is working out. That war came as a shock to hundreds of millions of people who had made the tragic mistake of allowing the Press and the Church to do their thinking for them. Yet it was but the natural fruitage of greed. And worse wars will follow unless the attempt to carry on civilisation by the principle of greed be abandoned.

The Machine Worshipers

BY RENE FULOP MILLER

IN Russia, the machine has become for the multitude the new God, insatiably devouring sacrifices afresh. All the known means are employed in the attempt to uncover its mysterious being, and to subordinate life and the world's doings to its laws.

In every slightest detail, this reverence for the machine bears the unmistakable signs of a sternly practised religious cult. This is clearly perceptible from a visit to the "Studios" or "Work-shops" of the new artists (as the mystery-temples

of the Machine Worshipers are called). Upon entering these sacred precincts, along one wall are seen standing, as if mystically conjured up there, machine-like structures of steel, reinforced cement, or wood—the mystic idols of the new Machine God. The walls are thickly covered with designs showing various positions, sections, or the processes of building (incarnations)—the aspect and majesty of this God. These technical drawings, numbered A, B, C, D, etc., in their chaste, severe lines, recall at

moments those austere holy pictures of the primitives—The Holy Machine cross-section A, the Holy Dynamo-generator B, the Holy Blast-furnace C, etc., and all these are bearing out testimony to the eternal truth of the All-highest, the Absolute, whose law governs the whole world—Amen!

The people of these halls, by their glances and expressions and their completely awe-inspired behaviour, display all the typical outward signs of fanaticism, revealing their inward unison with the Divine; both their head-dress and clothing have an air of the ritual costume about them. They stand for hours in the temple of their God, lost in amazement, or meditating—as if deep in prayer before the holy images—the numerous wood and steel constructions and the old designs upon the walls, those extraordinary sacred symbols of the new church. Their mass-gatherings in the presence of these idols are veritable devotional ceremonies in honour of the supreme "Deux ex Machina."

At the famous Monday-midnight rites in the "Foregger-Studios", they perform the Machine-Dance in homage to the Machine God. The laws of the Machine are supposed to be resolved into dance-posturing just as with ritual dancing, and the ecstatic leaders in the dance of the Vestal priestess and ministrants of the Machine God, in their geometric intensity of rhythm, present a never-to-be-forgotten spectacle.

And here it was I heard for the first time the new Church music of the Machine Worshipers. The Machine God's mighty voice resounded, trembling in the mysterious whisper of gigantic letter cables, shyly accompanying choir of wheels, connecting-rods, crank-shafts,

steel-borers and saws. A creaking, a roaring, a rattling, a tapping, a humming and groaning—every sound, every kind of noise in the world is here combined in a confused and tortuous rage, ever louder, more appalling and ear-splitting, finally rising to a mightily roaring crescendo echoing the music of the Machine Spheres,—a whole universe of noise, proclaiming in deafening tones the New Testament of the machine God.

As with every cult, new sects are likewise springing up within the Machine Religion, each one claiming to possess the only salvational truth of the Machine, and one of them giving its religious plays in the Demsoyus. The fervour displayed upon this occasion is in every degree as intense, but the methods are more grandiose. At this divine service of the so-called "Engineerists," the powerful noise-orchestra, intended to prepare the soul—rightly called "the nucleus of material reflexes"—for the reception of the divine revelation, first gives its renditions under a conductor who controls a signal-board, setting in activity at will, any number of machines, turbines and motors. After a few moments of this blast of chaos, each single consciousness being completely stunned or dissolved, the mind can follow with developing receptivity the Passion Play unfolding, naturally without a stage or scenery, but played in the midst of the people just as the old religious mystery.

Even before the music, the priests and priestesses, in long rows, with strange mechanical hieratic movements, have entered the hall. A devout sectarian of the Mechanistic Creed claims the existence of an inner correspondence between music and dance.

The noise-orchestra ceases. There-upon, the priests begin chanting in mechanical rhythm mechanically intoned syllables, unintelligible to the uninitiated, but corresponding to a sort of liturgy. The play begins. It would take a most thorough acquaintance with the new modes of expression to describe the various mechanistic movements. The action is unfolded among machine constructions, over, under, around, between, and before gymnastic equipment, a climatic tendency clearly perceptible from the beginning. Sometimes, it is even possible to distinguish excited or tragic movement-situations and combinations, though their trend must be quite unusual. The adoring-machine Worshipper next to me explains this is the portrayal, the Passion Play of the lower individual man's being sacrificed to the higher mechanized (that is: de-souled) collective man—salvation by way of the Calvary ascent of the connecting-rod!

Having studied the ceremonials, I now desired to know, what does this God, so ardently adored, demand of men? Who is He, whom they so noisily acclaim.

Proudly, the Revolution had proclaimed the fully responsible, self-conscious man, owing no allegiance or subjection to superhuman forces, or to a God. The pictures of the old God had been ridiculed, and Allah, Jehovah and Christ derided. Simultaneously appeared the new adoration or religion, with all the paraphernalia, even with all the old ceremonial requisition, merely re-draped to suit the times but nevertheless manifesting a fanaticism and intolerance similar to that of other faiths. Obviously, it were impossible to get

along without some sort of a divine simulation.

But, what does this new God want? Whither is he leading the new and submissive humanity? What are his teachings? What are his laws and commandments imposed on the faithful?

In a semi-circular, red-brick building in Moscow, is the office of the High Priests of the Machine-God: the Gastyeve Institute for the Research of Mechanistic Laws, which ascertains by means of the most exact measurements and computations, the bio-mechanic of the Machine God in men.

In the first hall, the attempt is made to determine the maximum capacity for achievement of the human organism. Four departments, with seven laboratories, are engaged upon the modern alchemistic incarnation of the Machine-Man. In the Psycho-Economic Laboratory, the economic productivity of the human organism is being established. How much energy is expended at every movement, and how a given movement may be carried out as economically as possible, are being definitely ascertained; and the most favourable durations for periods of rest and work are being sternly graded. They have also discovered the exactly determinable psychologic frame of mind essential to the best work; and the various psychological stimuli have been estimated to a hair's breadth. Nothing remains hidden to the scientist; the time taken for every *mioro*-and *muoro*-movement is determined down to the hundredth of a second. Precision has exulted in the most intoxicating triumphs, comparable only to those of a Caesar, in his most energetic and comprehensive study of the human organism.

Gastyeve has already discovered the basic laws of this system. All movements are to be traced to two primal types: pulling (lifting, etc.) and pushing. After the object of experimentation has traversed the professorial department, it issues as a completely perfected working-machine; not only are there workmen-machines, but also directing apparatuses, administering mechanisms, managing regulators, etc.—all the outcome of the same method. "That they have been proved to be of practical value," Gastyeve told me, "has been shown by the results obtained in all kinds of corporations where these new man-machines have been in operation for some time."

By doing away with all superfluous movements, all extravagance of energy will finally be obviated, and this, with less expenditure of energy than formerly. In the same time in which three units of labour are now produced, only one used to be produced. The Gastyeve Institute has also proven the entire psychological elements of the principle of organisation accessible to scientific investigation and research, and hence an almost rhythmic working atmosphere can be secured upon demand anywhere. There is no longer any disturbing free will, no nervous effervescence, not even a soul; and by the Gastyeve method, even inborn limitations may be removed. Thus, the machine-man is perfect: for his correct functioning is guaranteed.

As an apostle of the new faith, undoubtedly Gastyeve has striven most valiantly on behalf of his God. For years he has dwelt upon the modern Mount Sinai of thought, struggling with his Machine God until the divine will and commandments were revealed. For-

merly one of the most important poets and thinkers of Russia, Gastyeve is today the first prophet of the Machine God. The revelation of the Machine-God's Ten Commandments has been granted to him. I was allowed to see them. Only two of them are here mentioned, since for the curious and those of strange faiths, the remainder are unintelligible. The Fourth runs: "A strong pull," the Fifth: "A heavy push." The Machine Man understands all this at once: these are the commands for his salvation. The way of release is clearly indicated. Everyone can pursue it, and the whole world, by rigorously following the injunctions of the Prophet—blessed be his name—can be freed from the evil of a soul, and blissfully enter into the Paradise of Machines.

Another, equally important place of initiation, a sort of second centre of the Machine Cult, is Mayerhold's "Theatre Workshop." Here the Machine Man is exhibited and demonstrated. The Theatre no longer serves as a diversion: it is a work-yard, a State factory, exclusively concerned with the work of creating the new Man, and Mayerhold is the most distinguished of his manufacturers. He it was who first portrayed upon the stage the machine works of the human body, its bio-mechanical functions. By his exact study of the anatomical and physiological constitution of the human organism, Mayerhold did away with the entire customary trappings of mechanical stage laws. In their place, he substituted the fruits of that really wonderful series of achievements, from the classic investigations of the Brothers Weber to the cinematographic analysis of the Marey Institute, bringing their results into the free realm of the drama.

One glance at Mayerhold's pupils reveals the whole body of the demonstrated Man, in all his elements of movement, a perfectly constructed human mechanism. Hence, Mayerhold's Theatre rejects any inner reflective reaction of the actor, maintaining this could only exist formerly, because of the ignorance of bio-mechanism. The ideal is to achieve the normal body by means of athletics and bio-mechanic training, so that the actor may become capable and worthy of serving the greatest of all political ends—organization of the masses. Stripped of all false pretensions, the Theatre has become nothing more or less than a social demonstration of the rationally organized human mechanism.

The whole aim of the theatre is to discover and canonize all those movements universally characteristic of the human organism, not of mankind; and thus to lay particular stress upon the relation of the Machine Man to the Machine world. One of the decrees of the new program is: "The actor must be able to demonstrate his role with perfect automatic precision". The detached elements of every movement are most thoroughly analyzed; their differentiations as part functions of visible motion are brought into relief with the greatest distinctness, precisely to locate and fix each separate movement and thus to establish strict geometry of all systematized organic reactions, whereby each part-movement of the various muscle groups shall appear comprehensible to the spectator as a motivating

reflex, a labour of the whole physical apparatus.

However extraordinary and tempting to irony all this may sound, it is certainly neither a playing for effects, nor a superficial fad. Quite apart from the fact that many valuable things in the Gastyev method may not be denied, the tendencies to which they give rise on the stage and in the arts, in spite of their exaggeration, present a faithful picture of the will of present-day civilisation. We have already had, for instance, the Taylor system for mounting an automobile automatically in 47 seconds; we have rationalized industrial business management, industrial psycho-technology—all this sort of thing, right at the out-set, has almost everywhere invincibly conquered among Western centres of production.

In Europe and America, the Machine cult is only admitted as a secret tendency, still definitely bound to industrial activities. To the world, the spiritual aspect of a righteous intellectualism is preferred. In Russia, on the other hand, there is open confession of faith in the Machine, and this faith is lived with Russian intensity unto religious ecstasy. Therefore, it is quite possible that this fanatic aberration may have stronger and more honourable outcome in the course of history than the rest of the world's customary, and slightly soured, genteel diplomatic relations between commerce and the life of the mind.

Translated by WILSON VANCE.

The Hindu Civilisation of Java—II

BY C. F. ANDREWS

IN my earlier article, I described the Hindu civilisation in the Malayan Archipelago and also gave some account of the Mohammadan invasion, which brought it to an end. In the present article, I shall deal with the invasion by the European powers, which took place during the 17th and 18th centuries and with the possibilities of the spread of Indian culture once more over these regions of the East.

The main feature of the centuries before the British occupation of Malaya was the rise of the Dutch power in the East Indies and the complete overthrow of the Portuguese. It is interesting to note the size of the Dutch vessels of this period. In April, 1595, the three vessels called "Maurice," "Amsterdam," and "Pidgeon," of 400, 200 and 30 tons each, started from Texel. They first tried to get to the East Indies by the North-East passage, along the coast of Siberia; but finding this completely blocked by ice, they went by way of the Cape of Good Hope, and on June 22, 1596, reached the port of Bantam. The cruise continued some little distance further and they visited Java, called Barley Island, on February 26th 1597. They found this island in possession of Hindus from India. On August 10, 1598, after a prosperous voyage home, they reached Holland once more, after more than two years, absence.

A great sensation was caused by their successful voyage and by the great

financial gain which it involved. Preparations were made at once to fit out a new expedition; and a fleet of ships started on May 1st 1598, which took possession of the Island of Mauritius naming it after "Maurice". The opening of the 17th century witnessed a great development in this Dutch trade with the East. There was a rush of merchant-men to the Malay Archipelago. These Dutch adventurers soon drove out the Portuguese. We find the following account of their relation with the King of Malacca, who was a Mohammedan.

'The king sent in the middle of the night a boat with 28 oars, to fetch the Dutch envoy. Being roused out of deep sleep, he put his mantle over his shirt and went in haste to the king, who made him sit on a mat and told him that he was accustomed to receive strangers. Both Japanese and Portuguese had been his guests. He said further that he liked to help strangers provided they were honest people. Chinese and others, he said, came early and they were honest people. The king set before them dishes, laden with fruit. He was amused at finding the arrack too strong for their liking. Later on, the king warned the Dutch against the Portuguese, who were plotting to destroy them. He also warned them that the Japanese found the Portuguese untrust-worthy.'

The Portuguese at last met the Dutch in open conflict off the Port of Malacca

and the Dutch were entirely victorious. At this time, terrible evils were inflicted upon the islands of the Malay Archipelago by both Dutch and Portuguese alike. When the islands could not be of any help to one of the warring powers, their fruit trees and plantations were destroyed, so as to bring famine to the population. The following account is given of the last stages of their process, describing all the steps of de-population.

'Holenweir was quite stripped of inhabitants. Cloves were only allowed to live at Amboyne and nutmegs in Bambo. At fixed periods of the year, the people of Amboyne were called to assemble with their vessels, commanded by an official of the Dutch. An expedition was formed and we found that trees had been destroyed. When the harvest of cloves was abundant, the company received such a quantity, that it was difficult to sell them at a fixed price. In order to prevent the sale at a lower price the surplus was burnt; but this was a some-what expensive measure, as the people of Amboyne had to be paid for the cloves we burnt. Therefore, after too great a harvest was expected, the cloves were spoiled before the harvest was ripe. When the people returned, the fruit was found all spoilt on the trees.'

It is easy to foresee that with these methods in vogue a quarrel between two foreign powers could only bring desolation to the inhabitants. The Dutch Agent writing to the Board of Directors in December 24th 1655 says as follows:

"The only places where clove trees continue are Hiton, Latemoroma and Homa. At these places, we can easily protect our market; but as the trees in Malacca have been destroyed, these

alone will not produce enough fruit for the Company. For this reason, I have ordered new trees to be planted." We read further as follows:—"After these proceedings the Agent visited the island and destroyed all fruit-bearing trees and sago palms, so that the inhabitants were deprived of food and stores. The rebels were finally compelled to destroy their clove trees. Four thousand of these trees were cut down. The natives of the island would not listen; so on the night of the 22nd December we surprised the chiefs who were gathered at their assembly and all the means of livelihood were destroyed, especially clove trees. Later on, the inhabitants wishing to rebel, we went to Subo. The inhabitants of Hiton have been commanded to destroy all fruit-bearing trees and sago palms and other necessities of food, which have been planted for no other purpose but to serve as food in time of rebellion; and it is very probable that they will make another effort to throw off the yoke of the Company. Agents have been sent round the islands to find out the situation of the clove trees, so that, in case of need, orders may be sent for their complete extermination. Our intention is to eradicate all fruit-bearing trees, except in the above mentioned place which we are able to protect. Our own opinion is, that the first extermination of the trees will have to be followed by others, and the only means of enjoying beautiful scenery is the destruction of the clove trees and on outlying islands in order to protect ourselves against the treachery of the natives and the wicked efforts of our enemies."

I have been obliged to give this long quotation from the old Dutch records in order to show the kind of warfare that

was going on between the islands for some centuries during the struggle between the Portuguese and Dutch. In the end, the Dutch were completely victorious. The British came much later on the scene and at first were very inferior in numbers and equipment to the Dutch. Certain places, however, fell into their hands and the nearness of India to the Malay peninsula made it possible for the British to hold these places against the Dutch even with inferior forces. In the final settlement which took place, after the Napoleonic war, Java was altogether handed over to the Dutch along with Sumatra, where the British Power had settled on to the West Coast. All the islands to the east of Java were given into the possession of the Dutch. On the other hand the part of Malacca and later Singapore and Penang fell to the possession of the English. These parts, which we call the Straits Settlements, were administered as a part of the Indian Empire from 1829 to 1867. It was only after that date that they became ruled from Westminster by the Colonial Office. Since 1867, there has been a remarkable exploration carried out by the British Power in the land, and the whole of the Malay Peninsula is now regarded as British territory and goes by the name of the Federated Malay States. The name British Malaya is now being given to the two separate British Governments of the Straits Settlements and the Federated Malay Straits. The whole of the peninsula is in area about the same size as Java. Its population is only a little over three million, of whom 400,000 are Indians, chiefly Hindus from the south of India. As this Indian population is increasing at a very high

rate indeed, it seems not unlikely that in the course of two or three generations the whole west coast of the peninsula may become a part of greater India to-day. Some of the most difficult problems which the Indian Government has to face arise out of the emigration of labour from the province of Madras to the Malay coast.

After the defeat of Napoleon, in addition to the process of mutual re-arrangement of territory in Europe a further settlement between the European powers was also made in Africa and the Far East. Cape Colony, in South Africa, was finally handed over to the British. Thus, the beginnings of the South African Union were made on British, rather than Dutch lines. The Dutch in Cape Colony, finding that they could not settle down side by side with British, went into the interior and founded later in the century the two Dutch Re-publics of the Orange Free State and the Transvaal.

The compensation that Holland received in return for this surrender in Africa was the island of Java together with the island of Sumatra. Sir Stamford Raffles had been marvellously successful in Java, as an administrator. He had been also the very first to rescue the old Hindu and Buddhist ruins in that island from further, inevitable decay. Probably, his influence alone saved Borobudur from utter destruction. He discovered this wonder of the world, covered over with earth, and liable at any moment to crumble into ruins, owing to land slides and heavy rains. Posterity cannot be too grateful to this truly great Englishman for his wonderful care of antiquity and his archaeological enthusiasm and research. Long

before any one was thinking of preserving ancient monuments, he began this remarkable work in Java.

The Dutch took up the work of administration, which Sir Stamford Raffles had laid down. During the Nineteenth century, their administration has been on the whole, in certain economic directions, remarkably successful. The population of the island has enormously increased, so that to-day it numbers nearly five times what it was in 1815. On the other hand, there were very serious evils introduced by the Dutch system which took a long time to eliminate. I shall speak about this later on.

I have dealt with the ruthless methods by which the Dutch endeavoured to monopolise the trade of the East Indies in cloves and spices. I have tried to show how they completely defeated the Portugese adventurers and then sought to drive out the rising English power. It is a matter of interest to speculate what might have happened in the East, if the English power had continued its victorious course from India to the East Indies, without any prevention by the Dutch. Would the course of history in India itself have been changed, if these East Indian islands had fallen an easy prey to the English conquerors? Would the hold of the British in India have been loosened, and their grip on the East Indies tightened?

It is, again, a matter of interesting speculation to consider what might have been Holland's position to-day, if she had directed solely towards India her immense resources of war in the Seventeenth century. The question is not merely one of economical importance, but of political history. On the side of

the Dutch, a single conception, viz. the monopoly of the spice trade, seemed to dominate Amsterdam. This was adhered to by the Dutch with wonderful tenacity as a commercial people. But in the earlier stages of this very commercial struggle, the political element was as predominant as that of economics. The Dutch were fighting out their great battles with Spain and Portugal in the Eastern seas. By weakening Spain and Portugal in the East, the Dutch could weaken their enemy's hold in Europe itself. There was no thought on the part of Holland of abandoning the struggle till Portugal lay helpless. It was this very completeness of victory over Portugal, which drew Holland away from India. At the same time, it drained the strength of Holland; and just at the time the Dutch power felt their strength diminishing, the English power began to rise in India. In the last phase of the struggle, the Dutch concentrated on the East Indies. The English, on the other hand, only took possession of out-posts in the East Indies, while their whole main strength was concentrated on India.

When the solid reckoning came between the powers, after the fall of Napoleon, it was soon understood between England and Holland that there was no final rivalry between them, as there had been between Holland and Portugal and Spain.

Further, the practical instinct of both peoples was called into play, and a division of the spoil was agreed upon, rather than an internecine conflict. While England kept its hold on India and gained an enormous advantage by the possession of Cape Colony (which was in those days vital for the possession of India) it willingly relinquished its

hold over Java and Sumatra. Holland concentrated all its resources upon the economic development of the East Indian islands.

But even at this point of surrender, the remarkable naval genius of the British race gained one of its very greatest triumphs. Though Sumatra and Java were both surrendered, a tiny island, at the foot of the Malay Peninsula, called Singapura, the 'city of the lion,' was occupied. This one possession led, in the course of the century, to the complete occupation by the British power of the whole Malay Peninsula. It also affected, very strongly indeed, the political instinct and desire in the British administration to occupy Burma as well, so that the whole coast line of the Bay of Bengal from Calcutta to Singapore should be in British hands.

To sum up all that has gone before, the eastern shores of the Bay of Bengal and the islands to the south-east had come for nearly a thousand years under the most remarkable civilising influence of the Buddhist Movement combined with various forms of Hindu culture. This civilisation still shows itself on the surface in many ruins and inscriptions and also more deeply still in the lives of the people, which are still marked by Hindu characteristics. The Muhammadan invasion, which followed this Hindu civilisation, swept away the greater part of the earlier culture, and made the Malay race virile and strong in war, but weak in intellectual and artistic pursuits. A certain amount of art still remained in the music, dancing

and social life of the people, but very little else was in evidence after the Mohammedan invasion had swept over the land.

The effect of the Portugese and Dutch invasions was far more terrible at first even than the Mohammedan invasions had been. They were plundering expeditions, from first to last, and the one question that was present in their minds the whole time was to make 'huge profits out of the lucrative monopoly in the clove and spice trade. The islands were devastated with ruthless savagery in order to maintain this monopoly. The slave trade on the west coast of Africa, which was contemporaneous, hardly presents a blacker picture of human greed than this spoliation of the Spice islands of the Malay Archipelago by the European invaders.

Only at the beginning of the Nineteenth Century did any clear idea of seeking to benefit the inhabitants come into the minds of the European conquerors. In Sir Stamford Raffles, we have the picture of a new type of administrator, careful of the culture of the people and eager to maintain all the memorials of that culture, anxious to conciliate rather than to rob and spoil the inhabitants of the East.

What happened later in the Nineteenth Century will be explained in the concluding chapter of this series. An attempt will also be made to judge, from historical and statistical data, what will be the future of the East Indian Islands and the Malay Peninsula, and how far the European power will be maintained.

Satyagraha in South Africa

BY M. K. GANDHI

CHAPTER III

INDIANS ENTER SOUTH AFRICA

WE saw in the preceding chapter how the English arrived. They settled in Natal, where they obtained some concessions from the Zulus. They observed that excellent sugar-cane, tea and coffee could be grown in Natal. Thousands of labourers would be needed in order to grow such crops on a large scale, which was clearly beyond the capacity of a handful of colonists. They offered inducements and then threats to the Negroes in order to make them work, but in vain, as slavery had been then abolished. The Negro is not used to hard work. He can easily maintain himself by working for six months in the year. Why then should he bind himself to an employer for a long term? The English settlers could not get on at all with their plantations in the absence of a steady labour force. They therefore opened negotiations with the Government of India and requested their help for the supply of labour. That Government complied with their request, and the first batch of indentured labourers from India reached Natal on 16th November 1860, truly a fateful date for this history; had it not been for this, there would have been no Indians and therefore no Satyagraha in South Africa and this book would have remained unwritten.

In my opinion, the Government of

India were not well advised in taking the action they did. The British officials in India consciously or unconsciously were partial to their brethren in Natal. It is true that as many terms as possible, purporting to safeguard the labourers' interests, were entered in the indentures. Fairly good arrangements were made for their board. But adequate consideration was not given to the question as to how these illiterate labourers who had gone to a distant land were to seek redress if they had any grievances. No thought was given to their religious needs or to the preservation of their morality. The British officials in India did not consider that although slavery had been abolished by law, employers could not be free from a desire to make slaves of their employees. They did not realise, as they ought to have realised, that the labourers who had gone to Natal would become slaves for a term. The late Sir W. W. Hunter, who had deeply studied these labour conditions, used a remarkable phrase in this connection. Writing about the Indian labourers in Natal, he said that theirs was a state of semi-slavery. On another occasion in the course of a letter, he described their condition as perilously near to slavery. And tendering evidence before a commission in Natal, the most prominent European in that Colony, the late Mr. Escombe, admitted as much. Testimony to the same effect can be readily

gathered from the statements of leading Europeans in Natal, most of which were incorporated in the memorials on the subject submitted to the Government of India. But the fates would have their course. And the steamer which carried those labourers to Natal carried with them the seed of the great Satyagraha movement.

I have not the space here in the present volume to narrate how the labourers were deluded by Indian recruiting agents connected with Natal; how under the influence of such delusion they left the mother country; how their eyes were opened on reaching Natal; how still they continued to stay there; how others followed them; how they broke through all the restraints which religion or morality imposes, or to be more accurate, how these restraints gave way, and how the very distinction between a married woman and a concubine ceased to exist among these unfortunate people.

When the news that indentured labourers had gone to Natal reached Mauritius, Indian traders having connection with such labourers were induced to follow them there. Thousands of Indians, labourers as well as traders, have settled in Mauritius which is on the way to Natal from India. An Indian trader in Mauritius, the late Sheth Abubakar Amad, thought of opening a shop in Natal. The English in Natal had then no idea as to what Indian traders were capable of, nor did they care. They had been able to raise very profitable crops of sugar-cane, tea, coffee, etc., with the assistance of indentured labour. They manufactured sugar and in a surprisingly short time supplied South Africa with sugar, tea, and coffee

in modest proportions. They made so much money that they built palatial mansions for themselves and turned a wilderness into a veritable garden. In such circumstances they naturally did not mind that an honest and plucky trader like Abubakar Sheth settled in their midst. Add to this that an Englishman actually joined him as partner. Abubakar Sheth carried on trade and purchased land, and the story of his prosperity reached Porbandar, his native place, and the country around. Other Memans consequently reached Natal. Borahs from Surat followed them. These traders needed accountants, and Hindu accountants from Gujarat and Kathiawad accompanied them.

Two classes of Indians thus settled in Natal, first free traders and their free servants, and secondly indentured labourers. In course of time the indentured labourers had children. Although not bound to labour, these children were affected by several stringent provisions of the Colonial law. How can the children of slaves escape the brand of slavery? The labourers went to Natal under indenture for a period of five years. They were under no obligation to labour after the expiry of that period, and were entitled to work as free labourers or trade in Natal, and settle there, if they wished. Some elected to do so while others returned home. Those who remained in Natal came to be known as 'Free Indians.' It is necessary to understand the peculiar position of this class. They were not admitted to all the rights enjoyed by the entirely free Indians spoken of above. For instance, they were required to obtain a pass if they wanted to go from one place to another, and if they married and

desired that the marriage should be recognised as valid in law, they were required to get it registered in the records of an official known as Protector of Indian Immigrants. They were also subject to other severe restrictions.

The Indian traders saw that they could trade not only with indentured labourers, and 'Free Indians', but with the Negroes as well. Indian traders were a source of great convenience to the Negroes, who very much feared the White traders. The White trader wanted to trade with the Negro, but it would be too much for Negro customers to expect courtesy at his hands. They might think it a great good fortune if he gave them full consideration for their money. Some of them had the bitter experience that they purchased an article worth four shillings, placed a sovereign on the counter, and received four shillings as balance instead of sixteen, and sometimes even nothing whatever. If the poor Negro asked for the balance or showed how the amount paid him was less than his due, the reply would be gross abuse. He might thank his stars if things stopped there; otherwise the abuse would be reinforced by a blow or a kick. I do not mean to suggest that all English traders behaved like this. But it can safely be asserted that the number of such cases was fairly large. On the other hand, Indian traders had a good word for the Negroes and even laughed with them. The simple Negro would like to enter the shop and handle and examine the goods he wanted to purchase. Indian traders permitted all this. It is true that in this they were not actuated by altruistic motives, it may have had something to do with their self-interest. The Indian might

not miss the opportunity, if it offered, of cheating his Negro customer, but his courtesy made him popular with the Negroes. Moreover, the Negro never feared the Indian traders. On the other hand, cases have occurred in which an Indian tried to cheat Negroes, but on being detected, was roughly handled by them. And more often Negro customers have been heard to abuse Indian traders. Thus, so far as Indians and Negroes are concerned, it is the former who fear the latter. The result was that trade with Negroes proved very profitable to Indian traders. And the Negroes were to be found throughout South Africa.

There were Boer republics in the Transvaal and the Orange Free State during the eighties of the last century. I need scarcely say that in these republics the Negroes had no power, it was all a White men's affair. Indian traders had heard that they could also trade with the Boers, who, being simple, frank and unassuming, would not think it below their dignity to deal with Indian traders. Several Indian traders therefore proceeded to the Transvaal and the Free State and opened shops there. As there were no railways there at the time, traders earned large profits. The expectations of the Indian traders were fulfilled and they carried on considerable trade with the Boers and the Negroes as customers. Similarly several Indian traders went to Cape Colony and began to earn fairly well. The Indians were thus distributed in all the four colonies in small numbers.

Absolutely free Indians now number between forty to fifty thousands, while the 'Free Indians' so called, that is, the labourers who are freed from their indentures and their descendents, number about a hundred thousand.

Translated by V. G. Desai—To be continued

Maya and its Stultification

BY PROF. K. SUNDARARAMAN

SANKARA frequently points out that all living beings are inevitably caught in the whirlpool of *Samsara*—the life of mingled pleasure and pain which prevails throughout the world of matter—which is formed by the never-ending, still beginning cycle of *Avidya* (ignorance of the true inner self), *Kama* (desire), and *Karma* (activity). At last, a time comes when, in rare cases, a spirit of disgust and desirelessness (*Vairagya*) seizes the mind, and action done without desire of the fruits of life takes the place of action for the gaining of them. It is only such a select few that seek the Self-Realisation (or knowledge) which stultifies *Avidya* and thereby also destroys the worldly desires and activities which have their root in *Avidya*. Sankara says that both *Nivritti* (inaction) and *Pravritti* (action) presuppose a *Kartru* (an agent). "As all experience of such things as action and instruments of action is possible only when we have not attained to the *Vastu* (Reality), he only sees truly who sees action and inaction as belonging to the region of *Avidya*; he is the *yogi*; he has done all action; he sees action and inaction each in the other." This passage makes it clear that, so long as men have desires and are thereby impelled to action and inaction, they have not passed "the region of *avidya*." *Vastu* (Reality) is beyond both action and inaction. When *Vastu* is known, the region of Maya has been passed;—Maya, Avidya, or Igno-

rance is stultified for ever. Now, we must clearly understand that, as Maya or Avidya is the phenomenal ignorance of *Vastu*, it can only be stultified by the phenomenal knowledge of *Vastu*, and thenceforward there is no need or chance for re-incarnations in the region of *avidya*. The "seed" of Maya and all its outgrowths—viz., mind, body, life, thoughts, feelings, experiences, &c.,—cease for ever. The Self abides for ever in its self-identity, there is no longer any false superposition of the world of matter on the Self; and the resulting identification of the two and all the consequent wanderings and troubles of the life of the material universe cease for ever.

In order fully to understand this theory or doctrine of Maya (*Avidya*) and its stultification, it is necessary that we should give a clear explanation of the nature of Maya. *First, it is not real.* The Atman (self) is the one reality, "one only without a second." *Secondly, it is not unreal*, mere trick of language, like the expression "the horn of a man or hare." For it is to be conceived as the seed out of which the *phenomenal* material world and all our experiences of it spring. The personalities also, who pass through the life of the universe, come into manifestation at creation, and are *not unreal*, but are part of the *phenomenal* universe. Being the causal and material seed of the universe in manifestation, Maya too, is an existence of the phenomenal kind,

and it must be conceived as having its ultimate basis in the one Reality, the inner Noumenal Self,—the Atman. It exists, therefore, while it is perceived by the senses and the mind,—i.e., while it is in manifestation. It ceases when self-realisation is attained according to the practical methods of reasoning and meditation long known in India among the *Yogis* and *Jnanis*, always rare and now hard to find.

The stock illustration given in the Vedanta is the apparition of a snake when we see a rope lying at a distance. As the apparition of the snake issues out of the rope, the world of phenomena and all its living personalities spring out of the Atman; and, as the perception of the snake ceases when the rope is seen, so, when the Jiva's personality sees his real self when enlightened by the teacher (*Guru*) according to the recognised methods, the phenomenal experiences, including that of the personality, ceases. Also, even as, after the rope is perceived, some of the old effects of perceiving the apparition of the snake, such as fear and trembling may remain, so the universe, though known to be merely phenomenal and apparent, may still be in manifestation till death puts an end to all sense-perceptions and mental exercises.

We shall now deal with some of the objections usually put forward to the doctrines of Advaita and Maya put forward by Sankaracharya and his followers.

First, why should there be at all a creation of this universe out of Maya, and then its stultification?

The answer is—we take the facts as they are and account for them. No doctrine can do more, and no doctrine can do less. The philosopher and

thinker gives reasons why his doctrine is to be accepted and preferred to others which are in the field. Creation arises—i.e., God creates the universe,—because the living personalities in the universe have to reap the fruits of their *karmas* in various births. God never creates the world, or endows personalities with their bodies, for his own sake, but only in order to give the latter the fruits of their own Karma, and thus to afford the opportunities they need for their ultimate spiritual evolution and perfect Self-Realisation.

In order to make the Vedantist's position clear, we may compare it with Malebranche's doctrine of Occasional Causes. Malebranche holds that while God is the *ultimate cause* of the universe, there are also *immediate* and "*occasional*" causes for the happenings therein, for all our experiences and perceptions. When a moving ball strikes another so as to set it in motion, the two motions are not connected as cause and effect, as there is no "necessary connection" between them. The concussion of the balls is only the "*occasion*" for the carrying out of God's will in regard to the course of the universe. As God, by his own will, preserves the balls, he also makes one of the balls move so as to strike the other and make it move. Similarly,—according to Malebranche—apart from the will of God, man can neither exercise his will nor perceive objects. All man's activities are helped by God, whose will is in constant and close contact with man's. All positive action comes from God, and he alone reveals the ideas which are formed in man's mind when he knows or acts. Hence, the best thing for us to do is to know God and his will,

and act accordingly—for, without his help, we have no power to know or act; and the senses and mind cannot reveal to us the knowledge of things as they truly are, but only as they stand related to our bodies.

We offer the following criticism of Malebranche, from the Vedantic point of view. *First*, it is enough to have the ideas of the universe revealed by God. We need not know objects for ourselves. This is merely Buddhistic idealism, in substance, though it *seems* to assert the existence of objects in the external world. *Secondly*, it is said that God creates ideas in our minds when he chooses and for what he considers best for us. Hence, our future—or even our present—is none of our making, and all moral responsibility ceases. In the Vedanta, the creation of the universe by God is simply to give us the fruits of our past activities in previous births and to help our future evolution according to our own will and by availing ourselves of the laws of life prevailing in the universe.

We now pass to a *second* objection,—often put forward against the Vedanta,—*viz.*, there is not even an analogy in our experience for holding that the phenomenal existence (*maya*) can rise out of the Noumenal Atman. The reply is, that we have an analogy in the rise of our dream-experiences out of our waking phenomenal experiences. Dream-experiences are only *apparent*, and *seem* real while they last. The phenomenal world of our waking state is also real while it lasts though it lasts (or may last) long. But when self-realisation is reached, it passes away forever and is no longer thought real.

A *third* objection raised is, If one person is freed from Maya, all others must be free. The reply is, No. It is through the human mind that the phenomenal variety of the Universe (which develops out of Maya) exercises its binding effect on each personality. When knowledge of the Atman rises in the mind of one person, it destroys the ignorance there and its effects, and that personality ceases to live (and suffer) in the universe. Even experiences of a pleasurable kind in the phenomenal world are transient, and must be regarded as unsatisfying and therefore painful. If one mind and one personality are freed, others are not, and the phenomenal universe and its experiences of pleasure and pain remain for them.

A *fourth* objection is,—The experience of different personalities is universally felt and ought not to be denied.—The reply is,—this experience only establishes the existence of different minds, but not of different Atmans. Just as in one and the same body, experiences vary with the organs, but there is only one personality (*i.e.*, one mind) only, so, though there are various personalities in the phenomenal universe,—there is *only one* Noumenal Reality, one *Atman* only, without a second.

A *fifth* objection is,—Why is God needed for creating the universe? Will not the Atman alone be enough? The reply is,—The Atman is no personality and so has no will. An omniscient and omnipotent person (and will) alone is competent to accomplish this marvel of creation.

A Peep into Japanese Painting

BY MANINDRA BHUSHAN GUPTA

Kalabhavan, Viscabharati

A GRASSHOPPER sitting on the trunk of a big tree is the subject of a Japanese picture drawn by one of the greatest modern artists. Looking at this picture, one might ask, "A picture of a tree and a mere grasshopper! What is the beauty underlying this?" But if one understands Japanese art, such a question will never have arisen.

The Japanese do not look down upon anything, thinking it to be insignificant. They perceive great beauty even in small things. The sublimity of the creator, which is most fully revealed in man and in women is also expressed in animals, birds, small insects and flies, in the most insignificant creatures in the world.

All objects whether, beautiful or ugly, are the same to a Japanese artist as subject-matter of art. Dr. Abanindranath Tagore, the greatest Indian artist of modern times, writes:—"To a Japanese artist the beautiful or the ugly, heaven or hell, are the same. Try to understand, that which is perceptible and that which is imperceptible. Express the secret of it in an easy and luminous manner."

I have translated Dr. Tagore's words faithfully; but here a note should be given on the word 'ugly', so that readers may not misunderstand. An artist's drawing can never be ugly, as he is a worshipper of the beautiful. An artist may take as his subject, that which may

seem ugly; but when it has passed through the crucible of his personality it comes out transformed, divested of its superficial repulsiveness.

The technique of the Japanese artists' drawing speaks a language, which is at once distinct and individual. By different techniques they express the character or the peculiarity of different objects, such as a mountain, a river, an ocean, a tree, a rock, etc. They have derived this subtle power of drawing from calligraphy. Like the Chinese, the Japanese learn from their boyhood to write with a brush, and naturally the artists become very skilful in handling the brush. There is almost a magical charm in their drawing. With one or two strokes of a brush, they reveal indefinable and delicate beauty, in the most insignificant objects—objects which do not attract our attention at all. We do not get this from artists of other countries. In other lands there is psychology in art; but in Japanese art there is no such psychological burden. Their painting is not either a statement or solution of psychological problems. They draw because they love the object, and because they love to draw.

This fact of Japanese art is made clear by this Taoist legend.

In the hoary days of the past, in the ravine of the mount Lungmen, there

was a lofty Niri tree, surpassing other trees of the forest in height. Its top touched the clouds and its roots went far down to the deep cavity of the mountain, where the silvery dragon slept.

Once, a famous magician made a harp out of it, and it was such that even the most expert could not play on it. The Chinese Emperor kept it carefully. From different countries famous players came to play on it, but the harp did not respond to their touch; only rough and rude sounds came out. Their attempt was futile. They went away, their head bent low. Last of all came Pei-woh, the greatest of all harpers. He touched the harp tenderly and struck its strings, just as if he was taming a wild horse. He played the song of nature, the song of seasons, the song of mountains and ravines and the song of spring. The remembrance of the sylvan life of the past awoke in the heart of the harp. It seemed as if the breadth of spring itself passed over the branches of trees. Streams gushed forth everywhere rushing over pebbly beds. Flowers bloomed in the valleys of the mountains. Then he played one after another the songs of summer, rains, autumn, and winter.

Then when he played the song of love, branches of the forest trees swung to and fro. A light cloud like a beautiful girl floated through the sky. At last when he played the song of war, the clanking of swords and the rattling of horses' hoofs were heard. The dragon of Lungmen awoke from its slumber; the lightning flashed, the thunder roared, the glacier melted down crushing the bushes and the trees of the forest.

The Emperor, struck dumb with surprise, asked Pei-woh: "What is the secret of the conquest of the harp?" The

musician answered: "Emperor! others have failed because they tried to speak their own thought, and I have left the harp to choose its own song. While playing, I was not aware, whether the harp was Pei-woh or Pei-woh was the harp."

This story illustrates the fact, that the Japanese look upon their art as something above themselves. They keep it free from the taint of personality. They look for the ideals of their art not in human thought, but in the different moods of nature.

They have a feeling of sympathy for and intimacy with Nature, by which everything on this earth is made beautiful. The Japanese are true worshippers of Nature.

Ancient India was a lover of beauty, as one may see from her poetry, drama, painting and sculpture in the mountain caves. But the love of beauty is not very deep in the people in general, because their expression of the sense of beauty is nothing but a part of the every day ritual.

It is their country that has made the Japanese the lovers of beauty. Japan, with her varied natural beauty, seems to be an album of pictures. If you travel over the length and breadth of Japan, you would feel as though you were turning the pages of a picture book. The winding path over the uneven land, the pine forest, the springs, hillocks, hamlets at the top of the hills, small huts with small gardens—everything is just like a picture. Fujisan rises in her eternal beauty like a mountain-lotus in the heart of Japan. Fujisan like our Himalayas has captivated the Japanese mind. The poems of so many poets, the pictures of so many artists, have made Fujisan immortal.

When the chrysanthemum with its smiling blossoms covers the field, the Japanese, whether rich or poor, meet to enjoy the festivals of Nature. This enjoyment of Nature is a kind of food to them. In their daily life the Japanese are simple and well disciplined. There is no unnecessary pomp in their furniture. The floor is covered with mat to keep it free from dust, and there is only a single picture on the wall, a flower vase in the niche. Even those, who cannot afford bare necessities, such as food and clothing must have flowers in their house. The Japanese admire artists. There are innumerable artists in Japan. Before the earth-quake, there were more than five hundred artists did in the city of Tokio alone.

Whence did the Japanese secure this innate intimacy with Nature? Buddha-Deva preached this sympathetic relation, and the atmosphere in Japan has helped the Japanese to nourish this feeling.

In the third century Chinese pilgrims took Confucianism into Japan and in the sixth century Buddhism was preached.

Among old Japanese artists we get the names of many Korean artists. Prince Shotoku gave much encouragement to the artists and he himself got his own portrait drawn by one of them. Pictures of Buddhist subjects were drawn from 709 A. D. to 784 A. D. Frescoe paintings of Horiuji temples are of this period. These paintings are undoubtedly in the Ajanta style. It may be that some Indian Buddhist missionary did some of the Horiuji frescoes.

After the Nara or Buddhist period comes the period of Yamato artists. The Japanese call ancient Japan Yamato.

Kanoka, who belonged to the 9th century, is the most famous among the Yamato artists. He has done many portraits and landscape paintings. His best work is a landscape named "The Falls of Nachi". It is an inspiring piece of workmanship on silk. We see the silver-moon shrouded in black cloud, like a beautiful lady in her veil. From a dizzy height, the waterfall is falling down and at the foot of the mountain, the pine forest stands, as it were steeped in silence. The portrait of Michizan drawn on silk is also a good example of Kanoka's brush work. Michizan was the minister of an emperor. On being banished by the emperor, he bade farewell to the palm tree that stood in his garden in the following lines that are now famous: "Though your lord be afar, forget not you the spring".

Then comes the period of Tosa artists. Their subject matter was mainly court-life and the portraits of kings and nobles.

After this, follows the period of Sesshu and other artists. Sesshu was a genius in landscape painting.

In the sixteenth century begins the famous Kano period. This school was started by the famous artist Kano. Those artists completely possessed the heart of the Japanese people. Even today their influence is felt in Japanese art. The distinguishing feature of their work was their boldness of line, brightness of colour and the play of light and shade. In their language these three qualities are expressed thus: "Fude no chicara Tswya and Sani".

Kano artists first began to draw after the style of the Chinese landscape; but later on they found their own style.

Out of the Kano school two other

schools, Korin and Ukiyoji, were evolved. Korin artists were famous for lacquer work. The speciality of the Ukiyoji artists was the drawing of natural figures. They are appreciated in every house in Japan.

Among them Sosen was famous for his study of monkeys, and Chikado for drawing tigers. Hokusai and Hiroshige were also great masters of this school. Hokusai was a genius in art. Whether in landscape, or in figure drawing, or in animal studies, or in portraiture, or in Buddhist subjects he was unrivalled. He could paint unceasingly. He had hardly time to take his meals. The story of his life is very interesting.

When Japan came in contact with Europe, she was so charmed by the glammers of Europe that she neglected her own art, and accepted European art. A large number of artists went to Italy, France and England to learn western art. One of them attained sufficient excellence in landscape painting. Professor Yone Noguchi in his book, "The spirit of Japanese art," has compared him to the famous English landscape painter, Turner.

Landscape has no place in Indian art. Only in Mogul and Rajput painting, we see landscapes, and even there only as the back ground of pictures. The reason is that India has expressed her art through the varied moods of human life, while Japan has expressed her art through the varied moods of Nature. In our art, Man is of primary, Nature only of secondary, significance. In Japanese art, Nature is first and Man comes after. The physical beauty of a man or woman has never aroused the imagination of a Japanese. The Japanese have no fascination for the human

body; so rarely is any naked figure seen in Japanese painting.

Japanese art became folk art at the time of the Ukiyoji artists. In India such a large school of folk art has never grown up. Ajanta painting was not at all a folk art, but Rajput painting was. Mogul painting can never be said to be folk art, as the artists were chiefly court painters. Only the Bengali village painters known as "poto" were real folk artists. Day by day, these artists are disappearing.

The Ukiyoje school was established by Matapei. Ukiyoje is a contemporary of the Tosa artists. Ukiyojes used to print pictures in wood block and sell them at a very nominal price. The subjects of those prints were scenes from daily life, famous actors of drama and beautiful ladies. Labourers, peasants and other common people used to buy those pictures. It is due to the Ukiyojes that the Japanese painting has a wide circulation in the west. Ukiyojes are not much appreciated among the artists of Japan. They say that their work is not real art.

Now, among the living artists, Mr. Taikwan and Mr. Shimamura Khanzan are the greatest. Once Mr. Taikwan came to India. He is a friend of Dr. Abanindranath Tagore. When he was here, he passed many days in Mr. Tagore's house. His painting has delivered Japanese art from the clutches of Europe. Many young artists in Japan are taught by him. It is Okakura, the great scholar and critic, who first glorified Japanese art and held her ideals high among the Japanese influenced by Europe. Being encouraged by him, Mr. Taikwan and other artists began to draw after the Japanese tradition. His famous books

on Japanese art and aesthetic ideals are the "Ideals of the East" and "The Book of Tea". This movement in Japanese art has its similiarity in the modern Bengal school of art. Mr. Havell and Dr. Abanindranath, like Mr. Okakura and Mr. Taikwan, placed Indian art on a firm basis before Bengal, which had become bereft of her traditional culture owing to western influence.

There are in Europe a number of artists, who are influenced by Chinese and Japanese art. Those artists are known as impressionists. Whistler was one of the greatest of the impressionist school. It is quite apparent, when we see his painting, that he was much influenced by the art of the Far East. Impressionism is the chief thing in Japanese art.

Impressionism seeks to impress or imprint the idea, which we get at the first glance of a thing. Impressionism seeks not to copy a thing, just as it is, but to give the mood in which we observe the thing. There is a saying in French "L'art D'ennuyer est de Tont Dire", that is to say, that it is quite annoying to say all. If we want to say all about a thing, our mind becomes overburdened, so we are to suppress the

details, the unimportant factors and express the chief features: or, in other words, we are to simplify it and express it by suggestion which quite expresses the inner idea of the thing.

Like Japanese painting, we observe impressionism and suggestiveness in Japanese poetry.

There is a Japanese poem:

Asagao
Tswambe To rare te
Morai Midza
Asagao
Covering pitcher
I beg water.

A girl in the morning went to a well to draw water. At the well she saw that her small pitcher for drawing water was covered with the creeper 'Asagao.' So she did not remove the pitcher tearing the flowers and the creeper, but went some where else for water. On this occasion, she wrote this poem. Small poems like this are called 'haikai' in Japan and those who write haikai are called 'haigin.' To a Japanese a few words are quite sufficient to appreciate the beauty of a thing. They can see all ideas and feelings in those few words. This restraint, which is in their language, pervades also their art and their conduct in daily life.

Reviews and Notices of Books

BIOGRAPHY

Frederick F. Taylor and "Taylorism"

THE LIFE OF FREDERICK F. TAYLOR.

By Frank B. Copley. Harper and Brothers., New York. Two volumes. \$ 10

A decade and a half ago, when under the stress of trade depression on the one hand and labour troubles on the other, the problems of capital and labour and underproduction were being widely discussed, the newspapers of America suddenly began to "feature" a new mode of increasing production under the captions of "Efficiency" and "Scientific Management" and lionising a certain mechanical engineer. To-day Scientific Management is a commonly understood term in every part of the world although it has not as yet been everywhere adopted as well as it is understood. The mechanical engineer referred to above was Frederick F. Taylor, an American of Quaker and Puritan extractions, born in Germantown in the year 1856. He belonged to a rather rich family who had as their family heritage a strong financial interest in Midvale Steel Company. Young Fred had his education at Exeter with a view to enter Harvard, but unfortunately for him his eyes were weak, he never matriculated, and therefore never entered Harvard. Although Frederick's family had a strong financial interest in the steel concern above referred to, the management did not put Fred on any top post. He began at the lowest rungs of the industrial ladder, joined as labourer, later worked as machinist, was subsequently promoted to the foreman's place and, such was his application to duty, ultimately rose to the position of general technical advisor, he having in the meanwhile got himself trained for the

post by taking a course at a Polytechnic close by. Frederick's ambitions were not, however, confined to the Midvale Steel Company's affairs. Here, of course, he did his work with all his might, and achieved the distinction of having invented a special method of high speed steel cutting which revolutionised the art of high speed steel cutting. Ultimately, however, Taylor found that the Midvale Works did not give full scope for his genius in a new direction, an additional discovery which he made at the Midvale Works and which has immortalised his name.

In time, Taylor left the Midvale Company to spread his gospel throughout the length and breadth of his country. He was not a clever propagandist. As a man, Taylor belonged to that species of erratic geniuses, obstinate, violent, with dislikes as strongly marked as likes, swearing, fuming, raging, impatient to hear the other side, altogether self-centred. He hated sentimentalism and all kinds of inefficient braggadocio. He therefore came in conflict with the trade unions which mistook his plans for schemes meant to sweat labour out, designed in the interests of a callous, exploiting capitalism. It was one of the virtues of Mr. Copley's volume, in spite of Mr. Copley being a journalist, that he exaggerates naught and nothing extenuates. In his volumes, we see Taylor the man, kindly, sympathetic, full of good humour and engaging at times. Here, we also see him violently devoted to his work, relentless in the pursuit of his ideal, a superman full of faith in his ability to achieve what he plans so that the saying became common that—"To tell Fred Taylor anything was impossible was just about the one best way to stimulate him to go after it." Mr. Copley's book is noteworthy alike for the meticulous skill with which he des-

cribes Taylor's aims and achievements as for the portrait he gives us of the man Taylor without which biography must be pronounced a failure. Mr. Copley's first volume consists of four books. These develop how Taylor came to conceive of his revolutionising subject. They deal respectively with Taylor's "Ancestry and boyhood," "His general work at Midvale," and "The Consulting Engineer in Management." One sees in these four books the beginnings and the growth of Taylorism or Scientific Management. The second volume, which is divided into three books, deals with the growth of the movement. The first book describes "the great adventure at Bethlehem," while the second and the third books deal with the spread of the movement towards which Taylor devoted all his time and much of his private money.

The value of Mr. Copley's contribution to the economics of Industrialism cannot be exaggerated. His descriptive accounts of Taylor's methods at Midvale and Bethlehem, accompanied as they are with certain original matter which Mr. Copley's industry has secured and accumulated in this volume, must be of the highest use for organisers and Taylor's own followers like Gantt, Thompson and Cooke who are ever modifying and adapting his gospel to suit changing circumstances and spreading it throughout the world. The ultimate value of Taylor's methods to society at large cannot be denied. Taylor did not attack the problem as a social worker. He attacked it as a pure scientist does with the problems which he studies. He was interested in increasing output as such without thinking out its effects on society at large. What Taylor stood for was a cent per cent standard of excellence and output. His "scientific management" doctrine is something more comprehensive than the "efficiency" methods so called. He sought out what the best available method for doing a thing was and in the application of that method which, of course, was what the most up-to-date knowledge of

science and technique dictated. He saw to it that every kind of waste and every friction was reduced. That means the study of every item, every process and every factor, physical, material and otherwise, which enter into use in the given industry, in all their details and the provision of such conditions as would bring out their utility to the utmost possible degree. How Taylor faced his problems is thus hinted at by the author in a passage which is worth quoting. "For weighty reasons," writes Mr. Copley, describing how Taylor came to think of his problems and his method, "largely pertaining to the problem and the general contentment of his men, but all, at the last analysis, pertaining to the economy of manufacture, he determined to set for his men definite tasks, thereby establishing for them high standards of accomplishment. To do this, he had to standardise their methods. Also he had to standardise all those shop conditions upon which standards of accomplishment depend. At the same time he had to look to the maintenance of his standards. Involved in all this was system-building and organisation-building of the most intensive kind: the devising or the selecting of standard managerial methods and mechanisms for controlling all the methods and conditions of work; the centralisation of this control in a department; a new definiteness of function and of responsibility; the assignment along correct psychological lines of clean cut tasks to planners and executives as well as to executors; the high training of personnel in industry, skill and democratic co-operation." Scientific management, then, is no matter for easy-going lotuseaters!

It is sometimes supposed that Scientific Management results in the sweating of labour. This is a mistake and a serious injustice to Taylor. On the contrary, by increase in the output of labour it makes possible the payment of enhanced real wages and the provision of better conditions for the operatives—greater leisure, more opportuni-

ties for improving their culture and better chances of developing their human personality. It may be capable of abuse for some time, but which good thing is free from this danger. It is not the fault of science that it can be misused; no more is it the fault of Scientific Management if it is also exploited to anti-social ends. In this respect, Scientific Management is more immune from anti-social attacks than science because any abuse produces a reaction on the results and there may be a fall-away from the 100 per cent standard of efficiency. Let exploiting employers therefore take care!

BIBLIOGRAPHER.

ECONOMICS

The Quest after Economic Stability

THE FLAW IN THE PRICE SYSTEM.

By P. W. Martin. P. S. King. 4sh. 6d.

One of the most striking movements in the field of economics to-day is the quest after stability in economic life. Owing to the sudden drop in prices, followed by equally sudden rise in them, considerable losses have occurred. Exchange has been shooting up and down again without any possibility of foreseeing its course and generally there has in consequence been a severe economic depression. Businessmen have had to work short time lest for the manufactured produce prices equivalent to cost should not be secured. Nobody seems able to forecast the course of markets with anything like tolerable accuracy. Banks also consequently have to reduce credit. Production decreases, prices rise or, curious as it may seem, even fall because of lack of demand consequent on the diminution of the general purchasing power of the community. In this general security, economic life is paralysed.

The problem which the author of the book before us tackles is this question: What contributes to this depression and all this attendant uncertainty and dangers conse-

quent thereon? Could not the causes of this depression be eradicated? Mr. Martin, as did Mr. H. B. Hastings before him, believes that the depression could be avoided if we tackle it with foresight. His explanation for the depression and the consequent dance of the dollar and the pound in seemingly meaningless movements up and down is that the business community impedes the flow of money and thus brings about difficulties. Supposing, says Mr. Martin, businessmen spend all they earn, then, the money will be distributed as prices for raw material, wages, etc. This money will bring about an effective demand for their own manufactures and the manufactures of others. If the demand is kept steady, production also will keep pace with it and, in view of the steady demand, banks will be enabled to advance credit with confidence. When once, however, the business community do not distribute all their savings to the community, the demand on the side of the community slags, business falls, prices decrease and a depression results. What Mr. Martin suggests therefore is business savings should be abolished and that credit should be so regulated as to maintain stability of prices.

Now this explanation is not altogether satisfactory. How, for instance, can the failure of agricultural crops over a large area of the world's surplus be tackled by the abolition of business savings? In other words, are the causes of business depression purely monetary? Certainly no. No amount of monetary manipulation could account for or do away with depression consequent on the vicissitudes of the season and for political causes such as those connected with the destruction of property on a large scale as in a war. But monetary conditions do exert an influence, and very large influence, over trade depression. The studies of men like Arthur Kitson, Major Douglas, H. B. Hastings and others who lay stress on the monetary factor may be one-sided, but surely, they have shown

that the monetary factor, including credit, does play an important part in this matter. Hitherto, the subject has not been studied in all its aspects and the contribution of men like Mr. Martin ought to be welcome in this respect. Monetary flaw may not be the cause of the instability, sole and entire, but it is certainly a cause. Industrial countries cannot afford to ignore the study of it, nor even agricultural countries, for, with the increasing tendency for the whole world to become a single economic unit, the agricultural countries are bound to be drawn into any which pool which world economic conditions cause.

E. S.

Rural Credit Organisation

FARM CREDITS IN THE UNITED STATES AND CANADA. By James B. Morman. The Macmillan Co., New York. \$ 3'50

The author is connected with the Federal Farm Loan Board of the United States and his book deals with the working of the rural credit legislation in that country in recent years. The book gives an excellent account of the credit organisation and methods of the United States and goes on to assess their value to the country at large. Those who agitate for long-term credit for farmers cannot but study the working of the American legislation to avoid certain of its pitfalls.

Not that the law has failed to afford credit as, say, the Land and Agricultural Improvements Act in India has done. In the object of providing credit and enough of it, the law has more than succeeded United States. The only question is whether this increased credit has been of ultimate benefit to the community at large. Mr. Morman seems to be of the opinion that it has not wholly been to the benefit of the community. His reasons are that the provision of credit has increased the indebtedness of the farmers. Land values have gone up and, as Mr. Calvert in

our own country complains is the case in the Punjab, the credit system has, instead of making the farmer get out of his debts, only plunged him the deeper into the mire of debts. Mr. Morman is severe in his criticism of this result of the federal rural credit policy. "No greater crime," he says, "has ever been committed against agriculture than the too rapid increase of credit facilities." For the present, money has flowed from outside and the game of borrowing goes merrily on, but this debt is imposing, in the opinion of Mr. Morman, a "crushing burden" on land and is in the end calculated to reduce the farmer to "financial serfdom." The vice seems to be in the very nature of agricultural credit. The improved credit-worthiness has forced up land values and the greater the land values the greater is the opportunity for the farmer to run into debt. Things thus are likely to run in a vicious spiral.

It would, of course, be all to the good if this debt had been used to improve the land. But there is no reason to suppose that it is all productive debt. Some of it is perhaps so in the sense that it was applied to clear off accounts on a prior mortgage at higher rates of interest. But most seems to be unproductive, deadweight debt. Farmers pay an interest of 6 to 10 per cent. and use the loan money to buy off property which yield only 3 per cent. The improved credit forces up the price of land values and the results thereof are detrimental to the community at large. The prices given are for the mere prestige of owning land or in the hope that, as society progresses, land values would increase. It is thus partly speculation. It is time that this question of land credit were studied in greater detail than it has hitherto been done; for, the note of warning sounded by Calvert in India and Morman in America is serious enough to merit careful attention.

E. S.

Railway Economics

RAILWAY PROBLEMS. By 'Economy' Published by the Servants of India Society, Poona. As. 12

The separation of railway finance from the general budget is more or less the main scheme that has been examined in the booklet under review. 'Economy' has tackled this vexed problem in Indian Railway administration, discussing the pros and cons of the question in general.

The writer traces the history of the Railway policy commencing with the publication of the Report of Acworth Committee of 1920-21. He deals with the various classes of railways under four broad headings. Then he goes on to examine the economic aspect of the separation of the Railway finance from the general budget both in theory and practice. 'It is obvious', he says, 'that for the economic rehabilitation of our railways we must rely on the combined process of reduction in working expenses and increase in traffic receipts'. Again, in the light thrown by the Indian Retrenchment Committee, he concludes that this is not the time to build more railways but what is required is to improve and strengthen the already existing ones. Lastly, the writer makes out a strong case for the state management of the Railways as against the company management.

R. D.

HEALTH AND HYGIENE

Fasting for Health

FASTING FOR HEALTH AND LIFE. By Dr. Joshiah Oldfield. The C. W. Daniel Co. 5/-

When Mahatma Gandhi went on a three weeks' fast he assured his friends and critics who were anxious about his life that he was 'fasting to live.' This statement, though it may sound somewhat paradoxical embodies both a spiritual and a scientific truth. Mahatmaji meant it more in a spirit-

ual sense. To realise the truth on the scientific side, the reader should do well to go through this very interesting and useful book which gives the traditions, medical history, science and philosophy of fasting. The need for teaching how senseless and foolish it is to put food into a stomach which is not digesting it is intense and universal, for, so much does the palate dominate the life of individuals now-a-days. Self-restraint is a virtue which one seeks in vain in the modern life of passionate self-indulgence, enjoyment and excitement. And the absence is conspicuous at the club-table and the dining hall more than in any other place. The author in the first seven chapters traces the traditions and medical history of fasting in the West. The details presented here may not be interesting to Indian readers, who know little of the biblical stories and christian practices referred to in them. But the chapters that follow are very interesting and valuable to all who seek to understand the injurious consequences of their daily habits and remedy them. The author here exposes the enormous evil done by medical men who have made it a habit of giving drugs for every ailment and made the practice of drugging a fine art. The author of the book is himself a doctor and so his remarks in this connection have a unique value. He says "A patient should go to a doctor to learn which of his habits is leading him to ill-health. What is the cause of his failing to be well? What should he change in his dietary or his habits in order that his body should recover its birth-right of health? And lastly, in but a few cases, what particular element that is necessary to his well being should he take in a concentrated form out of a bottle? Drugs out of a bottle are the very last thing a sick person should take, for there is no life in a dead drug and no vitality in a mineral that has never been vitalised, nor in a vegetable that has been re-vitalised. In most cases of disease, it is more life that we want and not more stimulant or an added poison."

And in the pages of the book he shows how fasting, scientifically practised under the supervision of an expert, gives life to a diseased body purifies it as well as the mind, and contributes to health and longevity. The reader should go to book itself to understand the science and philosophy of fasting, the experiences of persons who under-went long period of fasting for health and the detailed direction which Doctor Oldfield gives to those who would like to follow the new and most natural way of recovering health and life. He prescribes fasting for three purposes: as a physiological rest treatment for giving rest to the organs of the body, as an eliminative treatment for getting the body rid of poisonous and waste matter in the cells and as an alternative treatment for curing the cells in the body of the vicious habits they have acquired by our dangerous and unhealthy modes of life and eating. The third method the author prescribes for curing chronic cases like dyspepsia. Separate chapters are devoted to describe these three kinds of fasting cure and practical instructions are also given. The concluding chapters give a few words of warning and advice to patients wishing to undergo the cure. The ending of a fast is the most important part of a fasting cure which will be attended with dangers unless carefully done. The author in two chapters specially devoted to this, points out the wrong notions prevailing about this subject and gives detailed directions to avoid dangers. The book is a valuable contribution to health literature which has sprung round the movement of 'return to nature' in the medical world and deserves to be in the library of every doctor and individual.

B. R.

Non-violence in Healing

NON-VIOLENCE IN HEALING-PRIMER OF WATER-HEALING — DIETIC RIGHTEOUSNESS — SPINAL BATH.

By Lakshman, Nature-Home Pondicherry.

One of the serious handicaps under which Indian students of Naturo-pathy, those who wish to adopt the increasingly popular system of Nature-cure, had been suffering from is the necessity to rely upon the books written by Europeans and Americans. These books by their very nature deal with the conditions and habits of life prevailing in the west and are more directly intended to benefit and advice people of those countries. The general principles of naturo-pathy may be the same all over the world, but the particular details of a natural life differ in the different parts of the world according to the differences in climate and environment. Hence those who desire to follow the system in India should have felt the difficulty caused by the absence of any work by Indians, applying the principles to Indian conditions of life and daily habits. This need Doctor Lakshman has tried to fulfil in the above booklets. They are written from personal experience and as such should prove to be a safe guide. They give the general principles and rationale of the system besides detailed directions to the patient. *Dietic Righteousness* and '*Non-violence in healing*' expound the right principles of dietics, the philosophy of health, the dangers caused by drugging the body to cure fevers and other diseases and how to prevent chronic diseases. The *Primer of water cure* gives the rules for patients, the benefits of fasting, advice as regards food selection and the remedial methods, the several kinds of bath advocated by the author. The small booklet on spinal bath, gives more detailed instruction on the particular kind of bath.

B. R.

HISTORY

These Eventful Years

THESE EVENTFUL YEARS: The Twentieth Century in the Making. By The Encyclopaedia Britannica Co., £ 2-10-0

These two ponderous volumes, containing respectively 692 and 695 pages, afford an interesting example both of the strength and of the weakness of the co-operative method of historical writing. If sufficient space were at my disposal, I would gladly indulge in a brief survey of the rise and progress of this method. As it is, I will content myself by remarking that I personally have always distrusted it. The classical examples of co-operative work in history are, of course, the publications of the Cambridge University Press, of which the Cambridge Modern History is most famous. I am perhaps hypercritical in my outlook, but I have never been able to understand how it is possible to gather together a number of separate monographs written by specialists, to bind them in a single cover, and call the result History. The result of such a process is, to my mind at least, rather the material from which history can be written than history itself. I miss at every turn the directing force of a single mind; I look in vain for unity of vision, for proportion, for the indication of those large principles of progress and development without which historical research is a mere welter of meaningless details.

From this point of view it seems to me that the publication I am now examining represents an advance—tentative and timid it is true—but none the less real, upon the methods of co-operation previously followed. The weakness of the average co-operative production is its failure to provide a clue which may lead the reader through the labyrinth of specialized investigation, and will gather up for him, at least in a summary fashion, the development of human association, in the broadest sense of the term,

throughout the period he is studying. Now to some extent—and to some extent only—this unity of outlook is provided by four brilliant introductory chapters, covering just short of two hundred pages, from the pen of Mr. J. L. Garvin. This distinguished student's work constitutes the strongest point of the book. His chapters provide a natural introduction to the detailed monographs, written for the most part by specialists, which follow on. There is, however, one criticism which I must make at the outset. Mr. Garvin's work deals purely with politics; and it is only from the narrow standpoint of international relations that this book can claim to possess even the rudiments of unity.

An analysis of the contents of these two volumes seems to me to substantiate in marked degree the weakness to which I have referred. While they profess to relate all that has happened throughout the world during a most momentous period, these volumes are really concerned to an overwhelming degree with politics pure and simple. To this subject are devoted no fewer than fifty chapters; as against eight chapters dealing with economics; six with science; five with literature and art; three with social progress; two with religion; and one each with education and law. The result of this distribution is to produce an unconscious bias in the mind of the reader that the significance of the age through which we are now passing is to be found almost entirely in the political sphere. From such a conclusion I, for one, emphatically dissent. It seems to me that the real springs of action in the years before us will be found by the future historian to lie not in politics at all; but in science, in culture, and education. The editors of *These Eventful Years* seem to me still obsessed with the old fallacy that history is past politics. Such a definition, as is now generally admitted by all thinking men, is imperfect in the extreme. For if we confine our investigations into the problems of

human intercourse to the political side alone, we shall miss at least nine-tenths of all that is most significant in human progress.

Another weakness in the compilation before us is the manner in which the authorship is distributed. I have counted thirty-three chapters written by Americans; twenty-four by citizens of the British Empire; five by Germans; four by Frenchmen; and one each by subjects of Holland, Italy, Japan, China, Scandinavia, Poland, Russia, Rumania, and Greece. From this bare analysis, it is perfectly plain that the western world, and more particularly the English-speaking world, is extraordinarily over-weighted. We have no real representation of distinctively Asiatic thought. Indeed, to the editors of this periodical, the Orient would seem to be of significance only in so far as it exhibits a sphere for western rivalries. I discern a further weakness in the authorship to which I must in fairness draw prominent attention. The editors in their preface have rightly emphasized the necessity for an authoritative history of recent times in view of the propaganda fostered by the various Governments during the war. It is their professed aim to give their readers an opportunity of eliciting the real truth. But they have attempted to achieve this perfectly laudable aim in a most singular manner. A curiously large proportion, at least of the political chapters, are written by men intimately associated with the policies and actions which they proceed to expound; I am, perchance, unnecessarily dense, but it seems to me that the reasonable method of counteracting the evil effects of propaganda is to entrust the task of weighing evidence to persons qualified by their knowledge and their impartiality to thread their way through the maze of conflicting statements. But what the editors of these volumes have done is to provide a number of persons, already deeply committed to expounding certain principles, with an opportunity of again propounding their individual standpoints. I would sub-

mit that we are unlikely to obtain a reasoned estimate, let us say, of the course and consequences of the battle of Jutland, from a perusal of the two conflicting narratives of the British and of the German Admirals. This method, however, is eminently characteristic of *These Eventful Years*. The editors seem to hope that by launching a series of utterly contradictory view-points upon the intelligence of the reader, truth will somehow evolve itself in his mind. If all readers of these volumes were trained historians, accustomed to the evaluation of contradictory evidence, there might be some justification for this course. But since the book is expressly designed for the man in the street, I, for one, am of the opinion that its perusal will produce nothing but greater confusion.

So far, I fear my criticism has been mainly depreciatory in tone. But I must here record my considered impression that these two volumes constitute a very necessary addition to the library of every thinking man. Imperfect as their plan and their arrangement seem to me to be, the brilliance of many individual contributions is quite extraordinary. Politically, as I have already pointed out, the volumes are exhaustive and indeed over-weighted. But I must not be understood to say that the cultural analyses are unworthy of perusal. Although they are relegated to the tail-end of the book, the chapters on Science and Invention, written by some of the most eminent of living savants, represent an attempt, in my experience unique, to popularize for the benefit of the intelligent laymen the very latest results in physical and mental science. It would be invidious, in a work to which so many brilliant minds have contributed, to select for peculiar approbation any particular chapters. But I must not fail to direct the attention of readers to Mr. H. G. Wells' extraordinarily brilliant forecast of the world's affairs, which is placed, somewhat inadequately to my thinking, at the beginning of the second volume. Mr. Wells has

written a most challenging indictment of the national principle, the arresting character of which is obvious upon the first page. For my own part, I believe that he has fallen into the dangerous error of underestimating the significance of race as a factor in human conduct. If this be so, it is an error common to the whole body of internationalists. His views of the relations, present and future, between India and the British Commonwealth are of the most notable character.

The form in which the book is issued seems to me unsatisfactory. The binding of my copy is too weak to support the ponderous weight of the pages enclosed and after a first perusal, is beginning to display the ominous signs of wear and tear. The paper is of an unpleasing yellowish tinge; the pages are too closely printed; and the margin is too narrow for my satisfaction.

But when all has been said, these two volumes represent a very notable achievement, and I am distinctly of the opinion that no man can afford to lose an opportunity of perusing them.

L. F. RUSHBROOK WILLIAMS

An Interpretation of Hindu Achievements

HINDUTVA.—By a Mahratta. V. V. Kelkar, B.A., LL.B., Publisher, Nagpur. Rs. 1-4

This book is a passionate and patriotic pleading all through; and its style, as such, is surcharged with energy, enthusiasm and even idealism.

But about all its arguments and their convincing nature, one may be permitted to differ from its publisher. We think it would have been better if the Author were not always so much argumentative and desirous of proving the absolute truth and infallibility of all his statements and sentiments. This does not mean that all his statements are superficial and his sentiments affected and hypocritical. The transparent sincerity of the Author is evidenced in every page and paragraph. We have nothing

but respect for the zeal with which he again and again exhorts all Hindus of all castes, creeds and denominations to think themselves as members of one family and race-stock, as belonging to one indivisible brotherhood of soil, culture and common aims and purposes. He rightly defines *Hindutva* as something different from and infinitely superior to *Hinduism* which the Author condemns as the more limited, less satisfactory and essentially sectarian term. To feel honour in the name of "Hindu" which is as old as the hills and lands we live in; to rally round the common banner in which is inscribed that most sublime and sacred word, "Hindu"; to live together, strive together, to love each other and if necessary even to die together like heroic Hindus—such in short is the impassioned message of this book.

Having admitted so far and having expressed our agreement in general with the Author, it is our duty as an honest Hindu to point out the limitations of his arguments and presentation of facts. The Author has had the courage to disown the doctrine of *Ahimsa* as preached and practised by Buddhists of the fanatically foolish type. He resents deeply the many acts of cruelty and wounds of unprovoked wars and invasions inflicted on the fair and gentle form of the Hindu body-politic. He praises the Mahrattas and the Sikhs, the Bengalees and the Punjabees, the Brahmos and the Arya Samajists and is indubitably convinced that one and all of those above-mentioned are genuine Hindus living with the same race-blood running through their veins, feeling in general the same high and deep emotions characteristic of the Hindus and building together the common work of Hindu-Nation-Construction. "Our bards bewailed the fall of Hindus, our seers roused the feelings of Hindus, our heroes fought the battles of Hindus, our saints blessed the efforts of Hindus, our statesmen moulded the fate of Hindus, our mothers wept over the wounds and gloried over the triumphs of

Hindus." Such facile eloquence as the above leaves us quite unconvinced. If the Hindus had acted or planned, fought or died, felt or wept *together* for or under the *same* wrongs for or against any *common* cause with the measure of *union* expected of all ordinary civilized human beings, then, it is ten to one they would not have suffered defeats in every field of battle and in every line of activity intended for the common uplift. What is the use of praising Sivaji's superhuman genius and the transcendental administrative skill of the first Peshwas while all their great work of creation and construction was corrupted, disrupted and destroyed by the foul machinations and intrigues and fratricidal quarrels of the later Peshwas, by the poisonous fangs of caste-pride and mutual envy and jealousy, by the intolerance, incapacity and indifference of those in the highest power who prided themselves as being gods on earth, spat on the very kneeling faces of their own humble Hindu-brothers but were forced in the end to lick the boots of the European conquerors.

Is the third Battle of Panipat nothing but a tale of sublime and spontaneous Hindu heroism? Is Bhau's individual valour and unsurpassed bravery compensation enough for the want of collective cohesion, for the stark perfidy, suicidal acts of treachery, played by the other single and separated Mahratta leaders? Is "Caste" nothing but a noble institution nobly worked and regulated with the best of faiths and beliefs believed in by our greatest saints and wisest sages? This damaging praise of diabolic "Caste" betrays the author of *Hindutva* to be a Brahmin, an orthodox, patriotic, it is true, but pitching caste-pride and looking upon being a so-called Brahmin by birth as a privilege and power superior to anything on earth or heaven, superior even to Hindutva! If the author's ideal of Hindutva with all its apparent idealism and profusely expressed philanthropy, if even the author of this otherwise excellent book has nothing but praise for caste and caste-

oppressions and restrictions, caste-degradations and deeds of turpitude, if *Hindutva*, and its latest, best modern expounder would both have "Caste" as the very essence of their inward truth and reality, as the very basis of their conception of human structure and society—then we must hold our breath for a while and break out. "Be gone! ye—both Hindutva and its affectedly sentimental and inwardly inhuman author and expounder!"

Time and again the warning has been given to us by our best well-wishers, both indigenous and foreign, that Hindus, however much critical they may appear to be and however eminently endowed with gifts of literary expression and artistic insight they be, are either *incapable* or *unwilling* to judge of their country's past and its past dead achievements and ideals in anything but the language of exaggerated praise—oftentimes degenerating to indecent extremes. Again and again we, Hindus, have proved ourselves to be puerile and senile, to be the victims of fancies and fears, simplicities and superstitions, mixed and compounded in the way peculiar to the "Hindu" way of thinking and feeling. What we want most is youthful blood and daring; heart-born idealism that, assured of God's own presence within its throbbing breast throughout each living breath and moment, dares to question of India's glorious past and *yesterday* how came it to bear the India of *to-day* in all its naked horrors of starvation, squalor and social degradation and dares further to discover *the seeds of corruption and evil principles of human estrangement, envy and loathing* that the boasted spiritual India cultivated in the very name and to the very shame of God and seeks to extend the same sway of sin, and corruption and blasphemy of Divine Truth through appeals to patriotic fervour, philosophic self-conceit, politically-born social-pride and collective mob-vanity.

Before we conclude we beg to express our

fervent hope that the able author of this book would find time to write another, equally eloquent and inspired by the best deals, detailing the causes and sources, the institutions and instruments, the habits and beliefs that have made the Hindus of to-day slaves in their own homes and victims of every form of tyranny social, political and spiritual.

The book is well executed with only a few mistakes in the letter-press, and needless to say it is worth reading.

A. S. R.

MISCELLANEOUS

Books in Brief

GANDHI AND NON-VIOLENT RESISTANCE.—A compilation by Miss Blanche Watson. Ganesh & Co., Madras. Rs. 2-8

This volume of over 500 pages gives a collection of extracts from the large mass of American opinion on Mahatma Gandhi and the non-co-operation movement in India, ever since he was introduced to the American world by John Haynes Holmes in the early part of April 1921 through his celebrated sermon on 'Who is the greatest man in the world to-day.' The compilation helps to show how far Mahatmaji's teachings have been understood and appreciated by American thinkers journals and how far India can expect sympathy from the New World in her fight for freedom. The compilation is the work by Miss. Blanche Watson, one of the sincere admirers of Mahatmaji, and is so made as to represent the various aspects of Gandhiji's personality and his main teachings. The compiler has also added a few extracts from English opinion and contributions from Indian writers to American Journals. The book is beautifully got up and well printed and forms a useful addition to the large volume of literature that has grown round the saintly personality.

SIKH MARTYRS: By Bhagat Lakshman Singh. Ganesh & Co. Madras. Rs 3-8

The unflinching courage, determination and heroism displayed by the Sikhs in their non-violent struggle for religious freedom and reform that is now going on in the Punjab should have evoked admiration, in the minds of all who have watched its progress. A perusal of this volume, which gives the achievement of sikh martyrs in the past in their struggle with the Mughal power, shows how the heroic vigour, religious enthusiasm and capacity for endless suffering and sacrifice that are now to be found in the sikhs are the heritage of their heroic Gurus who founded, spread and strengthened the sikh religion in the face of tremendous odds. The thrilling accounts of the martyrdom of the Gurus, the cruel tortures they calmly endured at the hands of their enemies and the magnificent victories they won both in arms and spirit, as well as their remarkable faith in God and Immortality make the story unfolded in the volume a source of inspiration and spiritual strength to all seekers after the Supreme. The book also throws a flood of light on the early history of the Sikhs, their relations with the Mussalmans, and the ways of the Moghul rulers in dealing with their religious and political rivals.

THE ORIGIN OF THE CROSS. By Swami Satyananda Published by L. Chakravarty, 58 Cornwallis Street, Calcutta. Rs. 3.

This book describes the various forms of sex-worship and their symbols that prevailed in the countries of the ancient and medieval world, from which, according to the author, the cross originated long before the Christian era. The details given in the volume about the vulgar and licentious practices of the ancients in Egypt, Assyria, Phoenecia, Syria, Armenia, Persia Greece and Italy are revolting to a degree unless viewed in the scientific spirit of re-

search and should make us revise our ideas about the moral purity and civilisation of these countries. The later chapters in the book deal with the various forms of sex-symbols adopted by the several races.

MYSTERIES OF OFFICIAL LIFE. By A Retired Officer. Published by the Non-Gazetted Salt Officers' Association, Madras. As. 8.

This is a book published by a retired Officer of Excise and Abkari Department.

If all the incidents present in this book be real, it is high time that the Government do something to set right matters. Corruption, one would take it on a perusal of this volume, to be the natural state of things, and inefficiency invested with power connives at, nay, often encourages, immorality of all sorts.

The book has, in part, the interest of a romance, inasmuch as the author not only bemoans his fate, but tell us of some of his personal adventures.

S. K. Y.

POLITICS

Greater France In Africa

GREATER FRANCE IN AFRICA. By William M. Sloane, Charles Scribner, Snos. \$ 3.00

Since 1878 and the partition of Africa by the Great Powers of Europe, the African question has played an important part in international rivalries and conflicts. The Moroccan situation was as important a factor in bringing about the World War as was the question of Anglo-German naval and economic rivalry. The World War has not solved the African problem, and to-day "one of the great diplomatic questions in Europe is the ultimate hegemony of the Mediterranean littoral." The American people cannot ignore any question of international importance because of the present position of the United States in world politics and economics. Thus "Greater France

In Africa" by Mr. William M. Sloane is a timely volume, giving one a general idea of the French possessions of Morocco and Algeria. The author has dealt in a popular way with history, religion, customs and the arts of the people. He has discussed the race question and also the French system of Colonial administration.

This book is a frank justification of French imperialism in Africa. France has created "Greater France in Africa, which is as important to her as India is to Great Britain. France's African colonies particularly Morocco and Algeria are vital to her from the stand-point of raw materials and manpower.

"In the anxiety of all Frenchmen for the welfare of France, the question of military manpower takes precedence of all others recourse to colored troops, very efficient for certain purposes, and easily acquiring the "furoe Francesse" for battle.

It was Disraeli who set the example of introducing Indian soldiery to the Mediterranean lands, and in that policy of arraying Turanians against Aryans in warfare both France and America have been, as many regret, only too successful. Dark-skinned peoples vastly outnumber the fair-skinned, and it force is to rule, the former may become lords of the earth. "However it must not be forgotten that the population of Morocco could furnish France possibly a million of glad and willing defenders in case of need."

France accords better treatment from the human point of view to the African people than the British and others. The author is an ardent believer of racial superiority of the White race and advocates the idea of fraternity of the white races to preserve their dominant position and at the same time suggests that segregation of the non-whites be universally practised to solve the race problem.

The dual system to control French Morocco by using the native Chieft as nominal

rulers in favour of French supremacy in Morocco is rather complicated. The real power rests with the French Resident. "The Resident is the commander-in-chief of the military forces and he is not only Minister of Foreign affairs, but supervisor of internal matters so far as all shereefian laws and vizierial ordinances require his sanction for promulgation and enforcement". . . . The Resident General must therefore have four cabinets—civil, military, political and diplomatic." By means of which he really rules the land for French interests.

As for the justification of French Imperialism the author says:- "The twelve years of French activity in Morocco has produced a renaissance of agriculture, transportation, commerce and the fine arts and the new birth was the beginning of even more remarkable growth. In Algeria, which France found in a condition of chaos and horrid shameful degeneracy, her administrators have been active during three generations, of mankind and they have recreated what many, even some scholars, believe to have been the garden of Hesperides, the Eden of the West".

TARAKANATH DAS

Prison Life

MEMOIRS OF A REVOLUTIONARY. By Upendra Nath Banerjee. The Prabartak Publishing House, Chandranagore, Rs. 1-8-0

Recently there have been many publications dealing with the life-history and experiences of the well-known Bengalee Revolutionaries written by some one or other of the Revolutionaries themselves. Though we have already read three or four such auto-biographical memoirs dealing incidentally with the whole history of the revolutionary movement, this book of Mr. Banerjee's has been read by us with no less avidity and interest. These memoirs are full of human interest and bear the distinctive quality of an individual soul-expression from beginning to end. Humour

is not the least prominent element and characteristic of this author's writings; but the humour of this very same apparent humour lies in the subdued undertone of tragedy and pathos which pervades the whole record of the author's adventures and sufferings. The book is worth reading for many reasons. Its sincerity is unimpeachable; its style has a quaint and almost gripping charm of its own; and added to the many detailed descriptions of the horrors of jail life both in India proper and in the Andamans, there are many shrewd general observations made by our author which deserve to be deeply pondered over by all thoughtful aspirants after political progress. Before we close this short notice of this very interesting book, we beg to offer to our readers one fair sample of the author's many general observations.

"In the Andamans jail, there was no end of petty squabbles about the comparative achievements of different political groups or of different leaders. Everybody stood up for his own particular party and abused the others, and all this narrowness of mind was always mixed up with gross provincial jealousy. "National India" and "Integral India" were used as mere veneer for any sort of stupid trash. The Maharashtra leaders had this provincial antipathy more than others. They liked to see India governed by their people. The Hindusthanis and Punjabis were so rash! the Bengalees had so much jaw! the Madrasees were timid and cowardly! so the only live people of India were the descendants of the Great Peshwas. This was the burden of all their talk."

A. S. R.

INDIA'S CRUEL DESTINY.—By C. N. Zutshi, M.R.A.S. Published by the Author, Muzaffarnagar, As. 12

The Author of this brochure in his personal foreword contends that India has been entirely misjudged by her Western critics whose only delight is to belittle her great past in order to spoil her case for freedom.

Without meaning to wound the feelings of the author, we have to say that such a contention is simply puerile. What has India's freedom to do with the prejudices of interested Westerners? Is freedom's cause only won by unending praise of one's own past however great? On the other hand is not the loss of our freedom due to our exaggerated pride in our past dead achievements and inability to see the existing and ever-growing evils that more than counter balance our credit side? Again if Western critics delight only in belittling us which fact itself we dispute have not self-respecting Indians and members of learned societies nothing better to do than to delight in equally insensate self-praise and undiluted flattery of our very, limited and defective past which has led us step by step to the present slavery and degradation and dependence upon western critics? The very title of the book shows the fatalism and futility of the author's outlook on men and things. Would the author, who professes to love our past, like to be reminded of the saying of one of the very greatest of Ancient India, namely, Bhishma and learn once for all that for nations as well as individuals there is no greater destiny possible and no nobler freedom desirable than "self-exertion" which means willingness to work without hope praise or reward, self-control and discipline with a view to discharge God-given duties?

A. S. R.

PHILOSOPHY

The Philosophy Aurobindo Ghosh

SPEECHES OF AUROBINDO GHOSH.

Prabartak Publishing House, Chandernagore.

Rs. 1-12-0

This small volume contains a collection of inspiring speeches delivered by Sri Aurobindo Ghosh in the period of nationalist awakening in the country in the years that followed the partition of Bengal. They give the gospel of Indian Nationalism, as it was first echoed in the heart of one who

dedicated himself for the service of the Mother-land, early in life, sacrificing his all. His diagnosis of the disease that has led to our degeneration and loss of freedom is as valuable as his suggestions for the emancipation of the country. The speeches reflect his fiery spirit, prophetic vision, and intense faith in God and the cause that he led as an instrument of the Divine will. To him Nationalism is not a mere political programme to which one takes with a merely patriotic pride. It is a religion that has come from God, a creed in which one has to live and work for fulfilling the purpose of God. Its strength is the strength of God and hence it cannot be crushed; it is immortal, it cannot die. The weapons with which he asks us to defend this creed against its enemies are not material. In the fight for freedom he asks us not to be led merely by the intellect, which can suggest only material weapons, but by the inspiration of the heart, after opening its gates for the Light of God to flood in. Political programmes Swadeshi, Boycott, National education, Arbitration Court and other items of national work have no doubt a place in the fight, but beyond and behind all these national programmes there should be the strength of God, the strength of the spirit, born of self-sacrifice, suffering, faith in God, in the great power which is conducting the movement, a readiness to obey his will and follow the path that He points out. That is the central message that is found in the 200 and odd pages of the volume. There is need for this truth to be impressed upon the educated mind, particularly in these days of depression and we have no hesitation in recommending this volume to all who are desirous of understanding the gospel of Indian Nationalism and fulfil it in their own and the nation's life.

IDEAL AND PROGRESS; EVOLUTION; THE SUPERMAN; THOUGHTS AND GLIMPSES.

By Sri. Aurobindo ghosh. Arya Publishing House, College Street Market, Calcutta.

These little volumes contain essays by Sri Aurobindo ghosh on subjects some of which are indicated in the title of the books themselves. Aurobindo is a master of a philosophical thought, criticism and exposition so that his method of handling abstract subjects such as those dealt with in the volumes have a unique charm and value for the student of idealist thought and culture. In his essays he probes into the very heart of the subject and brings to bear upon it his erudite learning, both of the East and the West, keen intellect and profound speculation. 'Ideals,' 'Yoga and skill in works' 'Conservation and Progress' 'The ideal of the East' are some of the subjects dealt with in first volume. The second book-let discusses 'The Theory of Evolution', 'The inconscient,' and 'Materialism', while the third criticises Nietzsche's theory of the Superman and how it falls short of the Indian ideal. The fourth pamphlet contains select aphorisms of the author on God, Man, Religion and Spirituality. The booklets are all neatly printed and attractively got up and though small in size contains much valuable matter which deserves to be deeply pondered over.

YOGIC SADHAN. Edited by Uttara Yogi The Arya Publishing House, College Street Market, Calcutta.

As. 10

This booklet is offered to the public as a practical guide to the integral system of Yoga propounded by Sri Aurobindo Ghose. The fact that the book has run into 3 editions in a few years shows that it is very popular with students of Yoga. The unique claim of the Uttara Yogi's system is that it abandons the lengthy processes of the Hatha and Raja Yogas and makes the Sadhak start directly with the Will, purifies and strengthens it. Through this purified

and strengthened will the human nature is transformed and rendered fit for the play of the divine spirit.

SOCIOLOGY

The Social Needs of India

NATIONAL PROBLEMS, by Chandra Chakrabarty. Published by Ramachandra Chakrabarty, 58, Cornwallis Street, Calcutta.

Rs 1/-

This is a little book full of sound views on the varied aspects of our national life. As the author points out in his preface, much of the "self-sacrificing impassioned enthusiasm for the service of the motherland" is being dissipated in the wrong direction, for want of a right comprehension of the problems that need to be solved. The aim of the book is to point out that national progress should be based not upon the treacherous sands of fleeting emotions and political passions, but on the bed-rock of constructive work in the fields of education, industry and hygiene.

These are the following chapters in the book, - Introduction; Industry; Religious Reforms; Social Reforms; Educational Reforms; Hygiene; and Growth of Nationalism.

In the space at our disposal, we can but refer to some of the more salient conclusions of the author.

Britain should remember that repression can never crush the national movement. No constitution can be acceptable, "which will not grant full liberty of the press, speech, religion, fiscal autonomy, personal movement and property."

A prosperous peasantry is the safest guarantee against revolution. The strangulation of Indian industries has been a deplorable mistake of British statesmanship. India, in spite of her vaunted regard for animals, has to her disgrace, miserably poor milch-cows. The frequent recurrence of devastating floods is inexcusable in a thickly populated country like ours. The

rapid industrialisation of India is an essential condition of progress.

The extreme religiosity of India has been one of the primary causes of her decadence. Buddhism is superior to the other religions of India, and is best calculated to unite India religiously and culturally, and set her on the path of progress.

Caste has become utterly useless, for "if it was meant to prevent the intermixture of blood, it has already taken place, and if to regulate professions and occupations by trade-gilds, they have been already upset." Prostitutes should be treated as criminals, and ideas of the sanctity of home and family should be inculcated. Birth-control is objectionable, as any nation or race that deliberately shirks the responsibilities of parenthood, for the sake of personal pleasure, seals its own doom.

Indians should give up their old notions of education, and become modern. India should be ashamed of her poor contribution to the understanding of her own ancient literature and civilisation. There should be a fully organised Library System, a Philological Bureau for the coining of a scientific nomenclature for all India, a Translation Bureau for translating useful foreign books into the Indian vernaculars, and a well-equipped Printing and Publishing House for propagating our culture at home and abroad. Indian Journalists should remember that the future of India does not lie so much in futile political controversies as in the development of education, sanitation, and industry.

In the chapter on Hygiene, the writer contends for an abundant supply of pure drinking water, an improved drainage system, a national dietary, and an organised campaign to stamp out disease. It is immoral on the part of the Government to traffic in poisonous drugs for the sake of revenue. The immense gold and silver reservoir now sunk in ornaments should be mobilised as liquid capital to develop a nation-wide banking and credit system.

The sex impulse should be disciplined and regulated so as to be conducive to the happiness of the individual and the nation.

The author concludes his last chapter in these noteworthy words,—"Indian nationalism should not be a self-centred and self-contained goal by itself, but a transitional phase, that of bringing co-operation and love of all mankind. Indian nationalism must not be, like the Western States, an aggressive or self-sufficient entity, but a stepping-stone to Humanity".

It will be seen even from this bare summary that the author's views though we may not agree with them all, (as, for instance, when he belittles the *charkha* movement, and predicts a sure failure for it in this age of machines) are based on independent thought, and hence worthy of consideration. We can cordially recommend the book to our readers.

A. R.

BOOKS RECEIVED

The review of the following books will appear in a subsequent issue :

- Contraception.** The Theory and Practice. By Marie Stopes. John Bale and Danielson Ltd. 12/6.
Authors of Greece. By Rev. T. W. Lumb. Jarrolds. 4/6.
Authors of Rome. By Rev. J. A. Nairin. Jarrolds. 4/6.
Atonement. By Edward Thompson Ernest Benn. 3/6.
Wealth and Taxable Capacity. By K. T. Shah and K. T. Khambata. D. B. Japarevala. Rs. 10.
Greek Civilization and Character. Edited by Ernest Barker. J. M. Dent. 5.
Greek Historical Thought. Edited by Ernest Barker. J. M. Dent. 5.
The New Psychology and the Preacher. By H. Crighton Miller. Jarrolds. 5.
The New Psychology and the Parent. By H. Crighton Miller. Jarrolds. 6.
Rajaputra Vijayam. (Tamil) By M. S. Subramania Ayyar. Mylvahan Co., Madras. Re. 1/4.
The Power of Thought. By Henry Thomas Hamblin. The Science of Thought Press. 1/6.
Cambridge Readings in the Literature of Science. Arranged by M. C. D. Whetham and M. D. Whetham. Camb. U. Press. 7/6.
Matter and Change. By M. C. D. Whetham. 7/6.
Financial Developments in Modern India. By Prof. C. N. Vakil. Bombay. Rs. 10.
Rabindranath Jagore: Poet, Patriot and Philosopher. By K. S. R. Sastry. Vani Vilas Press. Re. 1/8.
Labour in India. By Janet Harvey Kelman. George Allen and Unwin. 10/6.

What Thinkers Think

What Ails the World to-day?

What ails the world to-day? That is the question which agitates thinking men the world over at the present time. All around one sees nothing but Poverty, Dirt, Squalor. Everywhere the spirit of man stands crushed. In the very attempt in getting himself rid of these great foes of his, he not seldom gets the more entangled deeper in the mire. We counted much on the development of the machine age; dreams of plenty and prosperity loomed large in the minds of the apostles of the machine; we are able to produce by subjugating Nature a hundred fold and, in some cases, a thousandfold of what we produced in the past; and yet the grim triple foes of humanity—Poverty, Dirt, Squalor—have only got a firmer hold over us. It looks as though we conquered Nature only to fall a prey to the machine!

Is there no escape out of this sorry pass? Our thinkers of to-day are engaged in tackling this problem and one solution after another is being put forward. The Economist, the Man of Law, the Educationist, the philosopher each goes his own way in quest of a sovereign cure for these triple ills of humanity and, from time to time, each puts forward his own remedy which he thinks would be as effective enough cure for them. By themselves each may not be a sure cure; each may have tackled only one aspect of the problem; but they are not the less interesting.

The New Economist and "Consumptionism."

The thoughtful economist to-day does not swear entirely by the machine. He has begun to recognise as much its limitations as its usefulness. What the apotheosis of the machine has led to is now being clearly recognised. A graphic account of it appe-

ars in an American review to which attention may usefully be called.

"What is the first condition of our civilisation?" asks Mr. Samuel Strauss in the "Atlantic Monthly." "In the final reason, is it not concerned with the production of things? It is not that we must turn out large quantities of things; it is that we must turn out ever larger quantities of things, more this year than last year, more next year than this; the flow from mill and mine must steadily increase.

"The minister in the pulpit cries out upon materialism, commercialisation, science, politics, rum, divorce, the young folks. He offers this or that or the other as the cure. But no minister in any pulpit offers any cure which requires that what is called the nation's 'standard of living' sag back.

"The Capitalist and the Socialist are at each other's throats, but the issue between them is, Which can ensure the distribution of the most good to the people? No statesman, no pacifist, no League of Nations enthusiast, would entertain his pet scheme for a moment longer if he believed it would mean that ten years later people would buy half of what they buy to-day. For the standard of living to sag back, for the people to buy but half of what they used to buy—everybody knows that that means ruin, and not the ruin of business alone.

"The national prosperity gone, the national safety is in danger. This is not a fear; it is a fact. If anything were to happen to industry, there would be first confusion and then decline in all our institutions; our great system of free education for the nation would wither, our organised charities would dry up, the thorn and the nettle would spring up in our parks, our slums would become fever spots, our roads would fall into decay; more than all, our ideals of political authority would be a heap of jackstraws; we should hold the kind of government the Fathers gave us to be a broken reed.

"Production has played many parts in history; it has taken various forms. The form which it takes in this, the Machine Age, is strange and new. Consumptionism is a new necessity. Consumptionism is a new science. Through the centuries, the problem has been how to produce enough of the things men want; the problem now is how to make men want and use more than enough things—the science of plenty, it has been called. Formerly the task was to supply the things men wanted; the new necessity is to make men

want the things which machinery must turn out if this civilisation is not to perish. To-day we dare not wait until men in their own good time get around to wanting the things; do we permit this, the machine flies to pieces. The wind blew and so the windmill went around. Under the new order, the windmill goes around and so the wind must blow. It is becoming a matter of general remark that the economic emphasis is changing: it is shifting from how to make things to how to dispose of the things that are made so that the machine can be kept in constant operation. The problem before us to-day is not how to produce the customers. Consumptionism is the science of compelling men to use more and more things. Consumptionism is bringing it about that the American citizen's first importance to his country is no longer that of citizen but that of consumer.

"The purpose of this paper is to point out how the new factor in our national life has already wrought recognisable changes in American democracy."

Mr. Strauss goes on to show how even Prohibition seeks to make more valuable customers. The Press, too, is being reconstructed to the same end—to secure more customers.

"Prohibition was not made by a mistake; it was made by a movement. It was not American democracy that needed Prohibition. The purpose of Prohibition was not to make more valuable citizens. The purpose was to make more valuable consumers. If more valuable consumers could be made only at an expense to citizenship, at an expense to democracy, at an expense to Americanism, it could not be helped; Consumptionism had to be considered first; all else has come to depend upon Consumptionism.

"Prohibition is the Eighteenth Amendment to the Constitution. But it is not of the same stuff as the other amendments. Prohibition is the first Consumptionist amendment."

"Turn now to the press. 'The Press is the chief democratic instrument of freedom,' wrote De Tocqueville.

"Something has happened to the Press. All have remarked it. What is it? Radicals have no difficulty in putting their finger on it; they can tell you that the advertisers and the 'Interests' control the newspapers, that is what the trouble is. The Radicals are a generation behind their time. The conservative citizens have their own way of saying it; they say the whole trouble is that the Press has become commercialised, and by 'commercialised' they mean that greedy men have used the newspapers to make great fortunes for themselves. And this explanation is, on the whole, no more accurate than the explanations from the soap-boxes.

"It is obvious to anybody who turns over the forty pages of his morning newspaper, nearly every page half advertising, that the newspapers do make a great deal of money.

"Where formerly it needed thousands of dollars to run a newspaper, it takes hundreds of thousands, even millions now. Rich men? Of course the publishers are rich men. They have to be.

"It has come about because the movement of the time, the movement of the industrial forces, has had need to make use of the Press, and is adapting the Press to its own necessities.

"Advertising is part of the circulatory system of twentieth-century industry; without it the system chokes up. Industry's need to make use of advertising is forcing certain changes in the newspapers, certain developments, additions, improvements, a certain new kind of progress by which the newspaper is rapidly tending to become another sort of institution.

"Consumption is steadily substituting rich newspapers for poor newspapers, inclusive newspapers for clannish newspapers, forty-page newspapers for eight-page sheets. And what of it? Is not this all advantage? Is not all that was of value still here? Fourteen editors in one place instead of fourteen editors in fourteen places; what has gone save waste, and inefficiency, and poverty? Has nothing gone then? Is the freedom of the Press nothing? For it is no less than the freedom of the Press that is going.

Many and many have observed how little of late the people are influenced in their political decision by what they read in newspapers, how often a candidate or a policy succeeds in face of opposition from substantially all the largest and most important newspapers; or just the other way about—how often a measure or a nominee supported by all the newspapers fails utterly.

"Liberals talk of consolidating the churches. Well, suppose the churches were to be really consolidated, not only all the Baptist churches merged with the Methodist; but the synagogues, the Friends' meetings, the Roman Catholic churches, the Greek Catholic churches, and all the variety of Protestant churches reduced to one or two very large, strong, centrally located churches fitted with plenty of amplifiers.

"Real differences would change automatically to merely formal differences. These consolidated churches would be financially better based, more efficient. And religion would be free, very free indeed, broad, so broad it would eventually be pretty nearly flat.

"A century and a half since, men came to want more things. Men became enthusiastic over things. Men preached a new creed—the faith in things. Men set to work to make and to get things; men devoted the best of human energies to things, men pinned their progress, their civilisation to things. To-day the force of things which they developed, the industrial force, may indeed be regarded as having the dominion over men. To-day men may be regarded as cogs in the great machine. But this machine they themselves.

But this machine they themselves chose to build," concludes Strauss.

"In a world which is dominated by things, men are gradually becoming accustomed to act in all the relations of life as they act in relation to things. The processes by which they obtain good things are coming to them to seem the processes by which they obtain good government. That an obsession with things makes a difference in the fibre of citizenship, in the stuff of character, must be true."

To the economist it would appear that salvation lies in ending over-production or rather misdirected production and man once again becoming the master of the machine instead, as is now the case, of his the Machine being his master. Plain-living is indeed a desirable object, but will that alone suffice or is it possible to bring about plain-living through economic action alone?

The Man of Law and Internationalism.

The Man of Law says the doing away with misdirected production is all right and so is the distribution of world's material wealth according to the best interests of humanity. But will the world agree to it? Are countries prepared to abide by the decisions of the Nations according to International Law and is International Law itself a satisfactory arbiter among the nations? Mr. Gilbert T. Sadler, a Man of Law, writing about the inadequacy of International Law to grapple with the problem, says:

This talk is about International Law to prevent war and a League's programme for the outlawry of war. The two causes of war are untouched by Geneva Conventions and International Law, viz., love of money and a narrow pride in one's own nation, greed and patriotism. Fear of an aggressor is a third cause, but arising from the other two.

As a student of International Law may I point out that the law of self-preservation is permitted by International Law to overrule all the so-called laws of International Law, and this upsets the whole of International Law. If the Germans use poison-gas, we may do so; if they bomb open towns, we may do so! The last war blew the International Law of the world to smithereens! It is no sure basis for peace any more. As to the Covenant of the League it is Part I. of the Treaty of Versailles, and exists to uphold the new boundaries fixed by that Treaty. It is a treaty called

so by itself, but really is just the grabbings of the conquerors set down on paper, and signed by *force majeure*. The Covenant seeks to reduce armaments. But who organises this? The Committee (Permanent Armaments Committee) is composed of soldiers—men of the Army, Navy, or Air Force. They will not bring in a real peace! The possession of a small army does not hinder a war. We had a small army in July, 1914. Conscription soon raises a huge army. The League by upholding the Treaty of Versailles and International Law—so-called—though having no superior super-state to enforce it, it is not really "Law" cannot prevent war. The kind of arbitration cases the League settles were being settled by the Hague Conventions and their tribunal, before the war. They deal with smaller affairs, on which people do not mean to go to war. Further, the Convention of the League may make a local war into a world-war.

As to the boycott, it is simply cruelty. The British blockade of Germany was horrible cruelty; food was kept from civilians on the excuse that it went to the Government of Germany, and some might get to the soldiers. But a neutral could have seen to the food going to civilians only—to the aged and children anyhow. Moreover, as Dr. Holland Rose, Professor of Naval History at Cambridge, once said to me, any State boycotted and blockaded thus would fight all it could to get food.

The world can only be saved from war by a recognition by men of their true nature. They must learn to share the work and wealth of the world humbly, and forgive their enemies, and take only reparations that are freely offered.

To bear evil without revenge is to end evil. It is our only hope. It is the only way to security.

The Man of Law thus falls back on the Educationist inculcating in the minds of the nations a right view of their place in the universe in relation to that of others.

The Solution of the Educationist

What does the Educationist say on whom we should depend for developing the minds of the nations? "Wars and persecutions are rife everywhere," says Mr. Bertrand Russell in the current *Century Magazine*, and everywhere they are rendered possible by the teaching in the schools." He defines the place of authority and freedom in education at some length.

"Authority," he says, "if it is to govern education, must rest upon one or several of the powers—the state, the church, the school-master and the parent. No one of them can be trusted to care for the child's welfare, since each wishes the child's welfare, since

each wishes the child to minister to some end which has nothing to do with its own well-being. The state wants the child to serve for national aggrandisement and the support of the existing form of government. The church wants the child to serve for increasing the power of the priesthood. The schoolmaster regards the school as the state regards the nation, and wants the child to glorify the school. The parent wants the child to glorify the family. The child itself, as an end in itself, as a separate human being with a claim to whatever happiness and well-being may be possible, does not come into these various external purposes except to a limited extent.

"Regimentation is the source of the evil," continues Mr. Russell, "Education authorities do not look on children, as religion is supposed to do, as human beings with souls to be saved. They look upon them as material for grandiose social schemes, future 'hands' in factories or 'bayonets' in war and what not. No man is fit to educate unless he feels each pupil an end in itself himself, with his own rights and his own personality, not merely a piece in a jigsaw puzzle or a soldier in a regiment or a citizen in a state. Reverence for human personality is the beginning of wisdom in every social question, but above all in education."

"Truth is for the gods; from our human point of view, it is an ideal toward which we can approximate, but which we cannot hope to reach. Education should fit us for the nearest possible approach to truth, and to do this it must teach truthfulness. Truthfulness is the habit of forming opinions on the evidence and holding them with that degree of conviction which the evidence warrants."

In advocating this outlook, we see the philosopher in Mr. Russell.

The Philosopher's Approach to the Question

It is characteristic of the philosopher that he lays emphasis more on the method than on the end. Indeed, to him the method appears to be the end. The trend of recent American philosophy is illuminating in this respect. Mr. E. C. Lindeman thus writes of it in the *New Republic*:

Emerging American Philosophy

The search for answers to the question "what has happened to the modern world?" occupies the attention of most earnest thinkers. Facile though pessimistic responses issue from the various departmentalized spheres of life: there are no great leaders; all forms of authority have been emasculated; values have been emasculated; values have been lost; representative government is moribund; nationalism is defunct; religion is obsolete; industry dehumanizes; machines drive us onward, but wither? Truth resides

in these partial answers—negative truth. The synthesis of the sum of these negatives results in a composite photograph maladjustment. Nothing appears to fit. The world as a mechanism is out of gear. The human factor in the mechanism, if the dominant expression of the dominant expression of the age is to be believed, is particularly and pitifully out of gear. There is indeed much need of philosophy. But what sort of philosophy can arise from the sombre mists of what seems to be a decaying civilization? Realism only adds to the already chilly atmosphere. Idealism is disillusioning to all save those few spiritually isolated souls who no longer meet the modern world on fair and frank terms. And man cannot live by pessimism alone.

American life has twice been invigorated and vitalized by indigenous philosophies. Puritanism represented both a way of life and a philosophy, and in so far as behavior and its rationalization were in harmony, the result was a progressive civilization. The free will of the individual, in spite of its rigorous external appearance, did represent a species of freedom. The good were good and the bad were bad knowingly. Life went forward with boldness and assurance and if it shed no by-products of observable beauty, there was beauty of a kind within. Both the physical environment and the state of social organization were fit soil for this hardy plant of Puritan individualism. For its time, Puritanism was an acclimatized philosophy and a satisfying way of life. But the soil and the climate, sociologically speaking, of American life have changed. Puritanism, to those who live within the confines of the Zeitgeist, is now seen as a weather-beaten, limb-shorn tree standing on a rocky knoll without the forest. Its roots are still alive but it bears no fruit.

Pragmatism, the second of the great American philosophies, if it is plant at all, is an aërophyte growing upon trees but gaining its sustenance from the air. But even orchids belong where they grow and pragmatism is indigenous to a particular phase of American life. If it possesses no true roots, it nevertheless grows and is much prized for its luxuriance of color and form. The above is written in the present tense although there are abundant evidences that pragmatism is no longer in active ascendancy; events since 1914 have conspired to denude it of its simplicity and hence its charm. Pragmatism, is a way of life as well as a philosophy, suited an age which was immoderately interested in going and blissfully ignorant of where it was going. We now see, in part at least, that we were going toward destruction. The margin by which we were saved is precariously narrow and is symbolic not of creativeness but rather of fatigued peace. The activities which engrossed our energies before and during 1914-18 appeared to lead toward success; to the actors they also seemed rational. We now begin to see that rational success, or rather a rationalized success, may

bring forth an irrational world. Pragmatism was the joint product of a rapidly developing science and an ensuing technology grafted upon an immature psychology. Its relation to the so-called practical business sector of life was explicit and true-born. Its relation to the whole of life has hitherto remained implicit. The pragmatist was not wrong; he was merely partial. He envisaged one aspect of the on-going life correctly and what he saw was doubtless the dominant aspect of the life which surrounded him. He saw the futility of principles accepted in advance of activity and in so far as his philosophy shifted attention from static principles to dynamic activities, he added virility and assurance to life. In making this emphasis, the pragmatist was on sound psychological ground.

Philosophies do not live and die. They live for-ever as cross-fertilizations in the varieties of new species. One never knows when an apparently obsolescent strain will reappear as the dominant trait of what is sure to be known as a "new" philosophy. America has not done for good and all with Jonathan Edwards, and the fertilization of thought precipitated by the rare genius of William James may be at the beginning of its fruition. Puritanism and pragmatism are destined to be potent components of whatever philosophy emerges as the "new." Modern psychology, which must always be the sounding-board for philosophy, is producing evidence which reaffirms the validity of both Puritanism and pragmatism. It is, of course, bad form to mention the freedom of the will, or even the will, in modern psychological circles, but we now have instincts, desires, and drives which serve equally well to give significance to the individual. Collectivism is no longer considered to be an ultimate good or end of life, but rather a means for self-fulfillment. The Marxian dogma, chief bulwark of modern collectivist theories, which was so far in error on its prophetic side, is rapidly evaporating even as a theme for serious intellectual discussion.

The pragmatist's insistence upon the adequacy of the "behavior-before-principle" formula and his willingness to have life thus go forward experimentally is also reinforced by modern psychology. In fact, the current emphasis in both psychology and philosophy may be said to be in the direction of a super-pragmatism. Activities are to be evaluated, not in terms of their rational ends, but rather in terms of activities themselves. No end is to be held sufficiently worthy to justify a means; ends are to be invested with integrity only as they are justified by adequate and rational means. The chief defect of the older pragmatism was its rationalization of results. The newer pragmatism rationalizes means (activities) and accepts results for what they are, namely, results. This constitutes a more direct approach to scientific method.

Philosophies are in themselves rationalizations of

assumptions or of facts. One of the central facts of modern life is the general disintegration of authority and at least one of the logical assumptions to be induced from this fact is that modern man is being impelled by a desire for freedom from determinisms—"a new impulse toward spontaneity, self-expression and self-determination, or to live again from within outward." The new philosophy, then, if it is to harmonize with this assumption, will be a philosophy of emancipation. It is still unformulated and perhaps its alliance with scientific method will preclude systematic formulation, but some of its nascent qualities may be discerned.

The emerging philosophy of our time will not be concerned over the mind-body problem. Its approach to human nature will be the approach to a psychophysical entity in which any separation of mind from body will be regarded as sheer mysticism. Man will be observed as a behaving organism in a continuing process of adjustment to his physical and social environment. The adjusting process will be viewed, not as the organism acting upon the environment, or vice versa, but rather as a process of interaction in which all factors of the adjusting process undergo modification.

Emphasis will be placed upon means, not ends. "End-gaining" will come to be seen as an inhibition to the discovery and invention of appropriate means. The dogmatism of ultimate ends and static principles will be replaced by a fluid and evolutionary concept of means—means which create their ends. Only through this process can the modern world rid itself of stifling and fictitious allegiance to collectivities. Institutions such as church and state will be viewed, not as ultimate objects of loyalty, but as evolving means for individual fulfillment.

The new philosophy will carry onward its recent rapprochement to science and scientific method. If it announces principles, these will be in the nature of scientific hypotheses which may be acted upon within defined areas of fact. If introspection is utilized, it will need to be a new form of introspection validated by a method which scientists will accept. The principles will be empirically derived.

In relation to everything that is, the new philosophy will be realistic, and in relation to all that may be, it will be idealistic. Its realism will not close doors to the future and its idealism will not act as a barrier to the research for new experimental facts. Pragmatism will not be a dead-end of fact but a gateway to prophecy, for it is only through prophecy that the desire for fresh means will be kept alive. The new philosophy will not lull us to sleep in a safe bark drifting upon a placid lake. On the contrary, it may place us in the midst of a flowing stream where every resource of human nature will be needed if the stream itself is not to engulf us. And, if we should become

courageous enough to live by the new philosophy, we would no longer be baffled into pessimism by unattainable ends; we could take possession of the only optimism true to our legitimate aspirations, namely, the optimism of a richly potential life in a world of unlimited means. Conflict itself, the necessary corollary of adjustment, might come to be seen as a cumulative and creative opportunity.

The new philosophy will not, obviously, be a product of academic hot houses. It has already been endowed with too much robustness and vigor to thrive indoors. Academic thinkers of the Dewey, Holt, Overstreet, Meiklejohn, Cohen and Kallen type, who have already so far divested themselves of confining scholasticism as to become active participants in life, will be among its literary spokesmen. Journalists of a new order will add their significant contributions to such independent thinkers as Mary P. Follett and Mary Austin. These will be among the interpreters and clarifiers of the new philosophy, perhaps the refiners of its raw products. Its active, directing ingredients are likely to be found on those levels of life where thinking itself is considered a luxury. The experimental laboratory of the emerging philosophy will be the world of necessary activities. For our time it may remain a nameless stream fed by homely creeks and rugged ditches, but a stream which has both source and outlet.

But the consolation of philosophy is not available for every man. The average man has to fall back on religion.

A "Christian International"

The solution of Christianity is, as recent thought goes, to Christianise conduct. Dr. Hector Macpherson, writing in *Foreign Affairs*, on Nationalism, Churches and War, says:

One sign of the times which is altogether of good omen is the fact that in view of the disillusionment of the people and in view also of the appalling possibilities of another conflict Christian people are beginning to realise that a Christian international policy is called for. The old conception of religion as altogether personal and subjective is passing away not only in Great Britain but elsewhere. It is refreshing to find a prominent German Lutheran like Dr. Adolf Deissmann writing thus: "Many a Christian to whom Christianity is entirely an inner attitude of the soul is shocked when he hears that the Kingdom of God means an immense revolution in this world. But we must realise the tremendous fact that Christianity is both an inner attitude of the individual soul and a programme of revolution for the world." And the

late Professor Troeltsch in his last work declared unreservedly for the moralisation of politics; there must be, he said, "in dealing with other nations an acknowledgment of the claims of all to the necessities of life. Otherwise politics can do nothing but further the barbarisation and mutual destruction of the nations." Still more significant is the pronouncement of the Conference on Christian Politics, Economics, and Citizenship at Birmingham in April last, to the effect that war is contrary to the teaching of Christ, and the recommendation that in any future war the Christian Churches "should exert all their authority in securing protection from any kind of persecution for those whose conscience forbids their rendering any kind of war service." Further it was declared that "the Christian faith is fundamentally opposed to the spirit of Imperialism as expressed in desire of conquest, in the maintenance of prestige, or the pursuit in other forms of the selfish interests of one nation at the expense of another."

Fortunately there are indications that these are not mere pious opinions, but represent the real convictions of increasing numbers of Christians of all denominations. The formation of the World Alliance for promoting International Friendship through the Churches is in reality an effort to create or rather to recreate a Christian International; the support given to the League of Nations and to the No More War movement indicate that organised Christianity is ceasing to cast a sentimental halo round militarism and is realising that war spells moral and spiritual declension and means the negation of all causes—such as foreign missions and moral reform of all kinds—which the Church has at heart. These facts indicate that old idea of foreign affairs as a realm apart in which the moral law does not hold sway is disappearing from the Christian mind. We are still a long way from unanimity on these questions, and the terrible legacy of hate and bitterness left by the great struggle will make its influence felt for many a day, but the signs of the times are not unpropitious and indicate that the Christian outlook is at one and the same time returning to the ethical ideals of the Founder of Christianity and broadening in obedience to the urge of the time-spirit.

Self-realisations the Supreme Satisfaction

The only sure escape from the ills of the world would still seem to be in one's realisation of one's place in the universe in the light of religion and philosophy. Principal L. P. Jacks has an illuminating article in the *Atlantic Monthly* on this subject which he deals with under the arresting heading "The Challenge of Death."

"In a certain factory where food products are prepared and exported to all parts of the world there may be seen an instance of that monotonous labour which is so marked and terrible a feature of mass production under modern industrial methods," writes Dr. Jacks. It consists in knocking the top off an egg. The eggs are delivered by machinery on to a table behind which stands a row of women knocking off the tops. One woman has done it for thirty years.

Mr. Podsnap is the caricature of a purse-proud and pompous Englishman—perhaps Dickens's finest caricature, enormously exaggerated, of course but yet true in the groundwork of it. He has an office in the City and a fine house in the West End of London; and his whole life resolves itself into a simple movement, like that of a Pendulum, endlessly repeated, between his house and his office. Here is the ultimate formula of Podsnap's existence as Dickens presents it: rise at eight, close shave at a quarter past; breakfast at nine; to the City at ten; home again at half-past five; dinner at seven. That is the programme for the day; and the programme for the year is to repeat it so many hundred times. As with the egg-breaker so here the total impression is of sheer futility. Getting down to fundamentals there is not much to choose between thirty years of Podsnap's programme and thirty years of the egg-breaker's.

Dr. Jacks follows "this idea into a wide field—from the egg-breaker to the history of civilisation. But a further extension awaits us.

We can expand the theme to the cosmic scale. There are philosophies both ancient and modern which regard the evolution of the entire universe as a meaningless process of self-repetition—a vicious circle that moves from nothing to nothing and embraces all created things—the doom of the whole creation groaning and travelling together in the boredom of endless monotony. . . . Well may the Devil say it bores one to death to think of it.

"For Death is the keynote of the entire process, as well as of the reactions it provokes in us. In contemplating a futility so dreadful our very souls seem to expire."

"It will rightly be said that this intolerable philosophy, familiar as it was in the ancient world, and still is in the East, is not and never can be the creed of the energetic Western nations. And yet I venture to think that even in these 'practical times, with their discoveries, adventures, exploitations, and noisy successes, there does arise in us from time to time a dim but disturbing suspicion, a haunting half-thought, that the whole enterprise on which we are engaged is futile. It is the inarticulate voice of that 'deeper self which lives in the presence of Death.'

"We believe that civilisation is moving to an end that is really worth while, accepting it pretty much as a matter of faith. But when we are asked to define the end, to say what it is, most of us are at a loss; and our inability to define the end sometimes causes a passing doubt as to whether there is any end at all. With us life is full of excitements and distractions; and our misgivings, if we have any, are easily drowned. We have little time for meditating on Death and Eternity and little inclination to do so. Besides all which, we live in an atmosphere deeply influenced by Christian tradition. And that makes a great difference even to those persons who have ceased to be conscious adherents of any form of Christianity."

"In all Christian countries there is a rumour abroad that Death, and all the frustrations from Death, have been overcome; that the vicious circle of existence has somehow been broken at that point; that a way of deliverance has been found from the meaningless whirlpool of self-repetition; and that men therefore may go on living their lives as though Death didn't count. I say there is a vague rumour to that effect; not a positive solution of problem consciously grasped, but a remembrance of the fact that someone, somewhere, has broken the circle. It belongs to the atmosphere we are breathing, this tradition that the Challenge of Death has been successfully met and answered. What grounds are there for such a belief?"

"To what purpose, the reader will be asking, has a line of inquiry been pursued which leads to a result so disastrous? I have," says Dr. Jacks, "pursued it for this reason: it is only by frankly facing the disaster, by measuring it to the full extent, by extenuating nothing of its significance, that we are able to grasp the scope and the majesty of the means which religion brings to the rescue."

"Religion is being presented to the world to-day in forms which are quite inadequate to the problem it has to solve, which belittle religion into a mere re-enforcement, often a slight re-enforcement, of the powers of man in fighting the battle of his temporal interests; as, for example, when we define it as morality touched with emotion, the emotion being the slight re-enforcement brought on to the battlefield. Religion is infinitely greater than that. It is the power that faces the Challenge of Life when it comes to its spear-point in the Challenge of Universal Death, and, by winning the victory there, wins it everywhere else."

"A religion which overcomes all other enemies, but yet turns tail or puts its head in the sand when the last enemy sounds his challenge from the great deep, is a vanquished religion."

"Such is the scope and majesty of religion as it was conceived by the original genius of Christianity, and by the great teachers of India. That vision has passed away from the modern world. It must be

restored if the churches are to live. The old terminology indeed may never come back, and need not. But the power must be recovered which can meet the Challenge of Life in that immensely expanded form which includes the Challenge of Death.

"The answer lies in the thought that the history of of this visible universe, the whole presentation of it in space and time, is no more than a fragment, perhaps no more than a shadow, of its reality. As revealed to our senses, as apprehended by our faculties of perception, the universe is a mere thing, a lifeless object, infinite in extent and duration, but as dead as any stone. Death has dominion over the whole of it. Save in the spots where life has exceptionally appeared for a season in its nooks and crevices, the universe is all one vast empire of Death. Thought of in that way, as an immensity of dead matter and blind force, the impression it makes upon the mind is dreadful. One's heart breaks in the presence of it. To be alive in such a universe is to be alive in a tomb. Look up to the firmament on a clear night, stretch your imagination to the immensities it reveals to you, then think of it as all dead mechanism—and you will encounter the Challenge of Death in its most poignant and tremendous form.

But what if it is not all dead? What if all is alive—alive as we are, but with richness and fullness of life which compares with ours as the ocean compares with a drop of water? Well, there is a spiritual insight which has seen just that. There is a way of thought that meets the Challenge of Death by affirming just that. We call it the doctrine of Divine Immanence, which is the philosopher's way of saying that the whole universe is alive—not a dead thing to be exploited, but a living Being to be loved.

"The Divine Immanence—a weak thing, surely, if you approach it as a mere theme for controversy, but a power stronger than Death to those who have felt it in the calmer moments of their lives—and there are many such even in the noisy years that are passing over us. 'There shall be a depth of silence in thee, deeper than this sea, which is but ten miles deep: a Silence unsoundable, known to God only.' 'The great Empire of Silence: higher than the stars; deeper than

the Kingdoms of Death. It alone is great; all else small.' Not in the atmosphere of our controversial interests, not on the field where vociferous theologians are striving with one another as to which shall be greatest, but in the depth of that unsoundable Silence will the secret be found which makes us victors over the last enemy—the religion whose scope and majesty are more than a match for Death.

"Entering through the Silence into conscious fellowship with the life of the Living Universe, we ask no further question about our personal immortality for eternal life is already won. There is no aspect of our experience but will have its part in that transfiguration, no form of Life's Challenge but will be met with a bolder courage, the bright hours growing brighter, the dark hours growing bright. The Immanence of God! Not a new form of theological contention, but the silent answer of the soul to the Challenge of Death which is the spear-point of the Challenge of Life.

"Religion is universal; not in the superficial sense that every man has some of it, but in the far deeper sense that it transfigures the meaning of the entire universe in which we live and die, and of which we are living and dying parts. Under the touch of religion every phenomenon, in the universe change the fashion of its countenance: the corruptible puts on incorruption; the mortal puts on immortality; every atom in the structure of things rises from death to life in a general resurrection, its face shining as the sun, its garments becoming whiter than the light. Death hath no more dominion over it, for it is spiritus through and through.

"Religion is no 'beneficent extra'," conclude Dr. Jacks. Nor can you say of it, as Mathew Arnold said of immortality, that it constitutes three-fourths of life; nor the ninety-nine hundredths of life; nor an larger fraction you choose to name. It is the principle of a universal transvaluation, which makes a things new, pain becoming joy, law becoming love, Death becoming Life."

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Contents

Vol. I	DECEMBER 1924	No. 3
	PAGE	PAGE
THE HINDU CIVILISATION OF JAVA		
By C. F. Andrews	113	
UNPUBLISHED LETTERS OF TOLSTOY		
II. The Freedom of the East	117	
THE BOLSHEVIK FRONT		
II. The Collective Man and his Culture	120	
By Rene Fulop Miller		
SATYAGRAHA IN SOUTH AFRICA		
By Mahatma Gandhi	124	
THE ADVAITIC DOCTRINE OF SUPERPOSITION		
By Prof. K. Sundararaman, M.A.	132	
BY LIFE—A Poem		
By Shudhananda Bharati	136	
REVIEWS AND NOTICES OF BOOKS		
Art:		
Chinese Painting	137	
Biography:		
Some Leaders of Europe to-day	139	
Economics:		
Some Financial Problems	141	
Towards a Rural Revival	142	
Wanted a National Land Policy	142	
Education:		
What is Education	143	
Some Giant Educationists	144	
Education Finance	145	
History:		
The Light of History	146	
Literature:		
Modern Civilisation in Drama	149	
The Story of Creation	151	
Romance of Life	152	
Miscellaneous:		
Thoughts of the Great	153	
Politics:		
Democracy and Freedom	154	
Philosophy:		
Some Masterminds of Modern Thought	158	
RECENT PUBLICATIONS	159	
WHAT THINKERS THINK	161	
Should European Civilisation be Saved?—		
Wanted—An Industrial Counter Revolution—A German Movement—The Indian Phase of the Movement—Mere Economic Progress Insufficient—A New Philosophy of Civilisation: The Harmony of Human Faculties.		
NEW CURRENTS OF LIFE	167	

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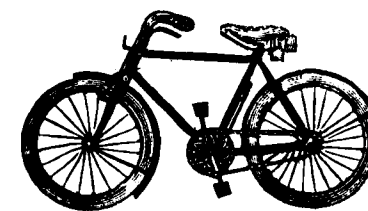
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No. 2

CONTENTS

	PAGE		PAGE
FRONTISPIECE		Economics:	
THE CULTURAL UNITY OF ASIA		International Trade: The Open Door	
By Prof. Phanindranath Bose, M.A.	57	Policy—By Taraknath Das	89
OUR HOLY RACE		A History of Class War	90
By Francesco Gaeta	63	Ethics:	
UNPUBLISHED LETTERS OF TOLSTOY		A History of Ethics	91
I. Religions of the World	65	Human Geography:	
THE BOLSHEVIK FRONT		Territorialism and Racial Affinity	91
By Rene Fullop Miller	67	Health and Hygiene:	
SAVAGE NIGHT		A Guide to Health—By Prof. Ettore Levi,	
By Ha. indranath Chattopadhyaya	71	Director of the Italian Institute of	
SATYAGRAHA IN SOUTH AFRICA		Hygiene, Rome.	92
By Mahatma Gandhi	73	Literature:	
INDIAN BANKING AND INDUSTRIAL CO-OPERATION		An American Poetess Re-discovered	96
By Prof. K. Sundararaman, M.A.	76	Tolstoy's Stories	98
FOOD REFORM		Miscellaneous:	
By Bernard Houghton	78	Prison Life	
O! MOTHER		Politics:	
By Shudhananda Bharati	80	Socialism Re-interpreted	99
REVIEWS AND NOTICES OF BOOKS		Some Modern Constitutional Developments	100
Art:		Philosophy:	
Indian Art Renaissance. By N. K. Dewal...	81	Yoga Philosophy	101
Biography:		Greek Philosophy	102
Mazzini: A Preacher of the Religion of		RECENT PUBLICATIONS	103
Humanity	83	WHAT THINKERS THINK	105
Dr. Jowett: A Great Preacher	85	The World as it is—Civilisation: Its Cause	
Lenin: The Man	86	and Cure—The Eight Hours Conquer—	
Biology:		The Economic Basis of World Settlement	
The Science of Biology	87	—A Plea for Organised Common Sense—	
		NEW CURRENTS OF LIFE	108

Vol. I

CONTENTS FOR OCTOBER

No. I

	PAGE		PAGE
THE FUTURE		The Pleasure of Literature	
By C. F. Andrews	1	Philosophy:	
THE REVOLUTION OF THE SPIRIT		The Light of Hindu Sastra	
By Rabindranath Tagore	6	By Prof. K. Sundararaman	34
THE EARLY HISTORY OF SATYAGRAHA		Politics:	
By Mahatma Gandhi	10	The American Democracy	38
THE EFFICACY OF NON-VIOLENCE		Hindu Polity	38
I. George Bernard Shaw	13	Religion:	
II. Upton Sinclair	14	The Claims of Christianity	40
SHAPE YOURSELF INTO A MOUNTAIN FOR THE LORD		Buddhism and Christianity	43
A Poem. By Kosalie Goodyear	16	A Great Religious Reformer	44
THE CRISIS IN KNOWLEDGE		Rural Economics:	
By S. V. Rana-murti, M.A., I.C.S.	17	Some Lessons from Denmark	44
INDIA AND MODERN SCIENCE		Stabilize Rural Life	45
By Ananthanaryana		WHAT THINKERS THINK	47
THE ROOT CAUSE OF THE EUROPEAN TANGLE		For all the World—Nationalism and Battle of Econo-	
By Bernard Houghton	22	mie Standards—Social Change—A Definition of	
REVIEWS AND NOTICES OF BOOKS		Internationalism—Beware of Obscurantism: A	
Art: —The Bane of Banality	25	Warning from America—The Promethean Chal-	
The Via Media in Art	27	lenge to Religion—The Light of Buddhism—The	
History: —The Making of a Free State	28	Three Needs of Man—Discovery of Truth in	
Literature: —Tagore Set to Western Words		Universities—The Foundation of Civilisation.	
By Blanche Watson	30	RECENT PUBLICATIONS	52

Rates of Subscription: Inland Rs. 5; Foreign Rs. 7; Single Copy As. 8.

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A new age is dawning on us, an age of liberty equality, and fraternity not only, but also of universal love. The signs of it are seen in the political and economic spheres as well as in the educational and the moral. In this book, Mr. W. W. Pearson, whose associations with India are too well-known to need any reminding, points out with elaborate references to the Irish, American and Japanese movements, that there is great scope in India for constructive work in the economic and the educational spheres. Analysing the salient features of the Tagore educational movement and Mahatma Gandhi's work and personality, he shows how they are essentially the harbingers in India of the dawn of a new age.

GANESAN'S RECENT PUBLICATIONS

BY BERNARD HOUGHTON I. C. S. (*Retired*)

The Revolt of the East Re. 1
The Psychology of Empire As. 4
Reform or Revolution " 4
The Foreign Policy of India " 4
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The Englishman in India has now to swallow the unpalatable pill that he can pull no more than his own weight in politics, and if he intends to remain in the country the sooner he completes the ungrateful operation the better. Among the books I have suggested for the instruction of the Prince of Wales is *The Revolt of the East*, by Mr. Bernard Houghton. It is a same statement of the case, his incidental criticism of the Indian Bureaucracy is much to the point. I would advise all serious students of the present situation in India to get a copy from S. Ganesan, Publisher, Triplicane, Madras, and study it intently.—"DITCHER in Capital."

Each is a composition of unrivalled charm, his ideas and language or alike sparkling, grateful to the senses and exhilarating to a degree.—"Janmabhumi."

Food, Mind and Health

BY BERNARD HOUGHTON As. 8

Mr. Bernard Houghton, breaks new ground in this volume, dealing as it does, not with Government and administrative machinery, but with the maladies which the human machine as a physical entity is subject to in consequence of the neglect of the laws of health. He expounds the essential elements of the mechanism of the human body and the elementary but the most important physiological factors and points out how much better it is to study and realise the conditions of sound health than to contract maladies and then seek to cure them which often proves itself to be an extremely difficult and in many cases an impossible task. The interactions of a sound mind on the human body do not escape attention. They are suitably emphasised. The most important feature of the book is the suggestion of a simple and cheap dietary. In its insistence on the study of health rather than of disease, on the relation of a pure mind to the physical body as indeed on the importance of psychical phenomena, and on more similar topics, Mr. Houghton's volume cannot but appeal to Indian readers as a re-discovery of the great principles on which their own system of medicine, viz., 'the Ayurveda', is built up. The book points out ways in which "a sound mind in a sound body" can be easily realised.

BY JOSEPH MAZZINI:

The Duties of Man Re. 1
WITH BIOGRAPHICAL INTRODUCTION
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Faith and the Future As. 12
From the Council to God " 8

A book that supplies the key to the political puzzles of the day.—"Janmabhumi."

Reading the books, one finds refreshed by drinking at the fountain of liberty and freedom. Many a time, the shadows of the present day Indian problems are well reflected.—"Maharatta."

He is a prophet that has written for all time and for eternity. He has founded a new basis for freedom and that is the religious basis. He has started a new religion and that is the religion of Humanity. On reading his "Faith and the Future" one is struck by the great pre-vision that he had of the coming struggles.—"Janmabhumi."

Principles of Freedom

BY C. F. ANDREWS Rs. 2

Terence Macswiney

BY C. F. ANDREWS As. 8

It would do well to read it from cover to cover as the rich store of political wisdom interspersed throughout its pages cannot be adequately summarised.—"Modern Review."

Terence Mac Swiney alone could dwell upon those principles, for he knew them, and he knew them because he lived up to them. He is not of the baser sort of politicians that make little distinction between means and ends, and exalt the material above the moral element in life. Nor was he one of those that hankered after results. He believed in eternity and in man being but a spark of the Divine fire which always burns and never is extinguished. The ideals of freedom sketched in the book are an inspiration to mankind for all time and throughout the wide world. If you want to know how a subject nation degenerates, turn over the pages of this volume and you will find your own life depicted in all its misery and debasement. If you want to know the place of ethics in a scheme of political emancipation, go to the same book and you will find your own exalted movement described and pointed in glowing colors.—"Janma Bhumi."

GANESAN'S RECENT PUBLICATIONS

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BY KEVIN R. O'SHIEL

Rs. 1-8-0

The house of Ganesan, Triplicane Madras, deserve to be congratulated for their enterprise in making arrangements with foreign publishers for the right to publish useful reprints in a cheaper style for the consumption of Indian readers. The latest addition to this series is *The Making of a Republic* by Kevin R. O'Shiel which tells us of the story of American Freedom. The book is not a dry historical composition, as the publishers well contend, for the sympathy and kindness of the author have breathed a live spirit in his work. We seem to live through that age of repression and tyranny over again and line ourselves with the valiant pioneers who staked their all for freedom and liberty. Altogether an inspiring reading. — *Hindustan Review*.

The Aims of Labour

Or An Ideal Commonwealth

BY THE RT. HON. ARTHUR HENDERSON

Re. 1

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BY A. E. (GEORGE RUSSELL)

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The view about the State depicted in the book is profoundly spiritual, yet at the same time the material side of man here below is not lost out of sight. The thoughts expressed are deep and the diction too quite in keeping with the gravity of the whole subject. Every Indian patriot will surely find the book thought-provoking. — *Mahratta*.

The book is full of sublime sentiments, inspiring thoughts, sound advice and practical suggestions for those who are engaged in the patriotic and humanitarian work of nation-building, and co-operative reconstruction of rural and urban life. Many of the observations made by the author apply with remarkable appropriateness to the present conditions in India and his gospel of constructive nationalism and conception of the goal of the national being are in many respects akin to the teachings of Mahatma Gandhi. The publication of so valuable a book in India at a comparatively cheap price at this stage of our national revival should serve to help in the spread of the Gandhian gospel of spiritual and constructive nationalism and give it a practical turn by driving it into channels of co-operative reconstruction of our people's life in the villages and towns. — *Hindu*.

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B. R. RAJAM IYER

This rare book, which has now been out of print for some time, is the work of a precious Indian philosophic genius who, unfortunately, died at the early age of twenty-six. It is a collection of essays, some hundred and twenty in number, "dedicated," as the original edition says, "to all the seekers after Truth, as the guide in the first steps towards the practical realisation of the Vedantic ideal." It approaches the many problems of life from the Hindu standpoint, but it is not based on antagonism to any other religion; for, as the author puts it, "really speaking, all religions are simply different phases of the same Truth, different methods of approaching God. 'I am in all religions as the string in a pearl garland,' says the Lord. What humanity is to man, what existence is to living beings, that, Vedantism is to religions; it is their common essence, their inner unity, and as such it can possibly have no quarrel with any of them—the whole has no quarrel with the part." "The variety of the pabulum presented in this volume," explains the Preface to the original volume with no exaggeration, "will be found pleasant and delicious both by the young and the advanced. While every morsel it contains is nutritious and easy of assimilation, not a few delicacies will be discovered which are exquisitely spiced and flavoured with stories and illustrations from the Puranas. The aim which runs through all is the realisation of the Self, the knowledge of the Atman, the elaboration and impression of the sublime Truth taught by all religions, by the Vedas and the Puranas, by the hoary sages of antiquity, by the Lord Shri Krishna and reiterated by the Lord Jesus Christ in those hallowed words which will live for ever—What shall it profit a man, if he shall gain the whole world and lose his own soul." Mr. Rajam Iyer's style is exquisite and he will be found to lead on the reader from one philosophic difficulty to another as through a fairyland, at once a most facile path, not the less interesting and agreeable because it instructs one in the awe-inspiring truths of eternity. *Rambles in Vedanta* will, in short, be found an infallible help to every one who wishes to gain his soul without losing the pleasures of life.

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PRINTED BY S. SARANGARATNAM AT THE HUXLEY PRESS, EDITED AND PUBLISHED BY S. GANESAN

Registered No. M. 1978

Annual/Subscription: Inland Rs. 5; Foreign Rs. 7

CURRENT THOUGHT



Vol. 1
No. 5

FEBRUARY
1925

PRINCIPAL CONTENTS

SATYAGRAHA IN SOUTH AFRICA
By Mahatma Gandhi

ART IN BENGAL
By Barindrakumar Ghose

ARYAN ELEMENTS IN POLISH CULTURE
By Prof. Wincenty Lutoslawski

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By Wilfred Wellock

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By Prof. K. Sundararaman

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Contents

Vol. I	FEBRUARY 1925	No. 5
THE SATYAGRAHA IN SOUTH AFRICA	PAGE	PAGE
By Mahatma Gandhi	... 217	
ARYAN ELEMENTS IN POLISH CULTURE		
By Prof. Wincenty Lutoslawski	... 222	
THE BIRTH OF DEMOCRACY		
By Wilfred Wellock	... 224	
AWAKENING		
By H. Chattopadhyaya	... 229	
THE HINDU IDEA OF FOUR DIMENSIONALITY		
By Bebin Behari Newgie, M. A.	... 230	
REVIEWS AND NOTICES OF BOOKS		
<i>Art :</i>		
Art in Bengal		
By Barindra Kumar Ghose	... 235	
<i>Biography :</i>		
Walter H. Page : The Ambassador		
By L. F. Rushbrook Williams	... 236	
<i>Economics :</i>		
Wealth and Taxable Capacity of India	240	
<i>Health and Hygiene :</i>		
Food and Health		
Infant feeding		
Race Culture	... 242	
<i>Literature :</i>		
The Wessex Novels of Thomas Hardy		
By H. Chattopadhyaya	... 243	
Arpana	... 244	
<i>Miscellaneous :</i>		
Commonsense of Elocution	... 245	
The Triumph of Ugliness	... 247	
<i>Politics :</i>		
Development of Democracy in India		
By Prof. K. Sundararaman, M. A.	... 248	
Hindu Polity		
By N. Chatterjee	... 253	
<i>Sociology :</i>		
Population and Social Problem	... 254	
WHAT THINKERS THINK	... 257	
BOOKS RECEIVED		

The Editorial and Publishing Offices of CURRENT THOUGHT are at 29, PYCROFTS ROAD, TRIPPLICANE, MADRAS, S.E.

Rates of Subscription : Annual Inland Rs. 5 ; Foreign Rs. 7 ; Single Copy As. 8.

The Advertisement Rates are : Full page Rs. 25 ; half a page Rs. 14 ; Quarter of a page Rs. 7
Charges payable in advance.

All Communications in respect of advertisements, subscriptions etc. should be addressed to the Publisher.

Publisher : S. GANESAN, 29, Pycrofts Road, Triplicane, Madras, S.E.

Registered No. M. 1978

Annual Subscription: Inland Rs. 5; Foreign Rs. 7

CURRENT THOUGHT

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

RIG VE

Vol. I

FEBRUARY 1925

Satyagraha in South Africa

BY M. K. GANDHI

CHAPTER IV

A REVIEW OF THE GRIEVANCES (Natal)

THE White planters of Natal wanted only slaves. They could not afford to have labourers who, after serving their term, could be free to compete with them to however small an extent. No doubt the indentured labourers had gone to Natal, as they had not been very successful in agriculture or other pursuits in India. Still it is not to be supposed that they had no knowledge of agriculture, or that they did not understand the value of land. They found that if they grew only vegetables in Natal, they could earn good incomes, and that their earnings would be still better if they owned a small piece of land. Many, therefore, on the termination of their indentures, began to pursue some trade or other on a small scale.

This was, on the whole, advantageous to the settlers in Natal. Various kinds of vegetables, which had not been grown before for want of a competent class of cultivators, became now available. Other kinds, which had been grown in small quantities, could now be had in abundance. The result was a fall in the price of vegetables. But the White planters did not relish this new development. They felt they now had competitors in a field in which they believed they had a monopoly. A movement was, therefore, set on foot against these poor time-expired labourers. The reader will be surprised to learn, that while on the one hand the Whites demanded more and more labourers and easily took in as many of them as went from India, on the other hand they started an agitation to harass ex-indentured labourers in a variety of ways. This was the reward for their skill and hard toil!

The movement assumed many forms. One set of agitators demanded that the labourers who completed their indentures should be sent back to India, and that therefore fresh labourers arriving in Natal from that time forward should have a new clause entered in their indentures, providing for their compulsory return to India at the expiration of their term of service unless they renewed their indentures. A second set advocated the imposition of a heavy annual capitation tax on the labourers who did not re-indenture themselves at the end of the first period of five years. Both, however, had the same object in view, namely, by hook or crook to make it impossible for ex-indentured labourers to live as free men in Natal in any circumstance. This agitation assumed such serious dimensions, that the Government of Natal appointed a commission. As the demands of both these classes of agitators were quite unfair, and as the presence of the ex-indentured labourers was clearly advantageous to the entire population from an economic standpoint, the independent evidence recorded by the commission was against the agitators, who thus failed to achieve any tangible result for the time being. But as fire, although extinguished, leaves a trail behind it, the agitation created some impression on the Government of Natal. How could it be otherwise? The Government of Natal were friendly to the planters. They therefore communicated with the Government of India and laid before them the proposals of both the sets of agitators. But the Government of India could not all at once accept proposals which would reduce indentured labourers to perpetual slavery. One justification or excuse for sending labourers to such a far-off land under indenture was that the labourers, after completing the indentures, would become free to develop their powers fully and consequently improve their economic condition. As Natal then was still a Crown Colony, the Colonial Office was fully responsible for its government. Natal, therefore, could not look for help from that quarter too in satisfying its unjust demands. For this and similar reasons a movement was set on foot to attain responsible government, which was eventually conferred on Natal in 1893. Natal now began to feel its strength. The Colonial Office too would not any longer find it difficult to accept whatever demands Natal might choose to make. Delegates from the new responsible Government of Natal came to India to confer with the Government of India. They proposed the imposition of an annual poll tax of twenty five pounds, or three hundred and seventy five rupees, on every Indian who had been freed from indenture. It was evident that no Indian labourer could pay such an exorbitant tax and live in Natal as a free man. Lord Elgin, the Governor-General of India, considered that the amount was excessive, and ultimately he accepted an annual poll tax of three pounds. This was equivalent to nearly six months' earnings on the indenture scale. The tax was levied, not only on the labourer himself, but also upon his wife, his daughters aged thirteen years or upwards, and his sons aged sixteen years or upwards. There was hardly any labourer who had not a wife and a couple of children. Thus, as a general rule, every labourer was required to pay an annual tax of twelve

pounds. It is impossible to describe the hardships that this tax entailed. Only those who actually underwent the hardships could realise them, and only those who witnessed their sufferings could have some idea of them. The Indians carried on a powerful agitation against this action of the Government of Natal. Memorials were submitted to the Imperial Government and the Government of India, but to no purpose except for the reduction in the amount of the tax. What could the poor labourers do or understand in this matter? The agitation on their behalf was carried on by the Indian traders, actuated by motives of patriotism or of philanthropy.

Free Indians fared no better. The European traders of Natal carried on a similar agitation against them for mainly the same reasons. Indian traders were well established. They acquired lands in good localities. As the number of freed labourers began to increase, there was a larger and larger demand for the class of goods required by them. Bags of rice were imported from India in their thousands and sold at a good profit. Naturally this trade was largely in the hands of Indians, who had besides a fair share of the trade with Zulus. They thus became an eyesore to petty White traders. Again, some Englishmen pointed out to the Indian traders, that according to law, they were entitled to vote in the elections for the Legislative Assembly of Natal, and to stand as candidates for the same. Some Indians, therefore, got their names entered on the electoral roll. This made the White politicians of Natal join the ranks of anti-Indians. They doubted whether the Whites could stand in competition with Indians if the Indians' prestige

increased and if their position was consolidated in Natal. The first step, therefore, taken by the responsible Government of Natal in connection with free Indians was that they decided to enact a law, disfranchising all Asiatics save those who were then rightly contained in any voters' list. A bill to that effect was first introduced into the Legislative Assembly of Natal in 1894. This was based on the principle of excluding Indians as Indians from the franchise, and was in Natal the first piece of legislation affecting them in which racial distinction was made. Indians resisted this measure. A memorial was prepared during one night and four hundred signatures were appended to it. When the memorial was submitted to the Legislative Assembly of Natal, that body was startled. But the bill was passed all the same. A memorial bearing ten thousand signatures was submitted to Lord Ripon who was then Secretary of State for the Colonies. Ten thousand signatures meant almost the total population at the time of free Indians in Natal. Lord Ripon disallowed the bill and declared that the British Empire could not agree to the establishment of a colour bar in legislation. The reader will be in a position later on to appreciate how great was this victory for Indians. The Natal Government, therefore, brought forward another bill, removing racial distinction, but indirectly disqualifying Indians. Indians protested against this as well, but without success. This new bill was ambiguous in meaning. Indians were in a position to carry it finally to the Judicial Committee of the Privy Council with a view to its interpretation; but they did not think it advisable to do so. I still think that

they did the right thing in avoiding this endless litigation. It was no small thing that the colour bar was not allowed to be set up. But the planters and the Government of Natal were not likely to stop there. To nip the political power of Indians in the bud was for them the indispensable first step; but the real point of their attack was Indian trade and free Indian immigration. They were uneasy at the thought of the Whites in Natal being swamped if India with its teeming millions invaded Natal. The approximate population of Natal at the time was 400,000 Zulus and 10,000 Whites as against 60,000 indentured, 10,000 ex-indentured and 10,000 free Indians. The Whites had no solid grounds for their apprehensions, but it is impossible to convince by argument men who have been seized with vague errors. As they were ignorant of the helpless condition of India and of the manners and customs of the Indian people, they were under the impression that the Indians were as adventurous and resourceful as themselves. They could scarcely be blamed if they thus made a mugbear for themselves of the vast population of India in comparison with their own small numbers. However that may be, the result of the successful opposition to the disfranchising bill was that in no other laws passed by the Natal Legislature, it had to avoid racial distinction and to attain its end in an indirect manner. The position, therefore, was not as bad as it might have been. On this occasion too Indians offered a strenuous resistance, but the laws were enacted nevertheless. One of these imposed severe restrictions on Indian trade and the other on Indian immigration in Natal. The substance

of the first Act was that no one could trade without a licence issued by an official appointed in accordance with its provisions. In practice any White man could get a licence, while the Indian had to face no end of difficulty in the matter. He had to engage a lawyer and incur other expenditure. Those who could not afford it had to go without a licence. The chief provision of the other Act was that only such immigrants as were able to pass the education test in a European language could enter the Colony. This closed the doors of Natal against crores of Indians. Lest I might inadvertently do the Government of Natal an injustice, I must state that the Act further provided that an Indian resident in Natal for three years before the passing of that Act might obtain a certificate of domicile enabling him to leave the Colony and return at any time with his wife and minor children without being required to pass the education test.

The indentured and free Indians in Natal were and still are subject to other disabilities, both legal and extra-legal, in addition to those described above. But I do not think it necessary to tax the reader with a recital of them. I propose to give such details only as are essential to a clear understanding of the subject. A history of the condition of Indians in different parts of South Africa would take up much space. But that is beyond the scope of the present volume.

(To be continued)

Translated by V. G. Desai.

TRANSLATOR'S NOTE

CHAPTER III

[THE following from Mr. Dudley Kidd's volume on 'South Africa' in the *Peeps at Many Lands* series (A. and C. Black,

(1919) will be read with interest in connection with Gandhiji's remarks on the relations between 'civilised' traders and their 'savage' customers:

'After the mid-day meal the men saunter off to visit the nearest trader's store. They sit down in the shade of the verandah, and listen to the news from natives who have come from different parts of the district. The news consists of small talk about a cow that has hurt one of its horns, or about an ox that has stuck for an hour or two in a mud-hole. To the Kafirs such things are of more interest than Education Bills or Old-Age Pension Schemes, for old men are remarkably well off among the Kafirs, and are treated with prodigious respect, being fed on the fat of the land. After chatting about the oxen for an hour or two, a movement is made to the inside of the store. The men wander about the shop feasting their eyes on the articles exposed for sale, and worry the store-keeper to bring down a dozen bundles of blankets, so that they may have the pleasure of feeling the texture of the stuff with their fingers, and of gauging its quality. They ask how much this or that blanket "eats," and grunt with satisfaction or disapproval, as the case may be, at the price. But they have not the slightest intention of buying anything, and as soon as they are tired of looking at blankets, they ask for some other goods to be brought out for inspection.....'

'Should there, by chance, be a customer who really wants to buy something, everybody in the shop will come along and watch the bargain, giving copious advice, and insisting on feeling the quality of the goods bought. When, after infinite haggling and changes of mind,

the transaction is supposed to be finished,—apparently to everybody's satisfaction,—the customer hunts for his money, and either finds he has forgotten to bring it, or sets to work to untie several knots with which he has secured it in some corner of his dress. Should he be lucky enough to find it, he presents it to the trader, who counts out the change. While this is going on, a new comer feels the blanket and expresses a doubt about the bargain; then the haggling commences once more, and all the blankets have to be brought down again, and the whole tedious process repeated till finally the man accepts his change. At last everything is finished. But no! the man wants a packet of needles and thread to be thrown in as a present. When he has received them, some friend suggests that one of the half-crowns the trader has given the man amongst the change is a "Scotsman," which is the name given to the two-shilling piece in Swazieland, where a canny Scot once palmed off two-shilling bits for half crowns on the unsuspecting natives in early days. A tremendous argument arises between a dozen Kafirs, and the half-crown is passed round amongst the audience, who finally come to the conclusion that the trader is right and has not been cheating. Everybody is leaving the store laughing and contented when the native who helped the purchaser to change his mind about the blanket suddenly remembers that his wife wants some salt. He clamours in a loud voice as he points out to the trader that the least he could do in gratitude for the valuable services rendered is to give him a handful of salt for his wife. The whole episode is reminiscent of one of those tedious sermons in which the heading

"lastly" comes in the middle of a prosy discourse, to be followed by "finally" while a quarter of the sermon is yet held in reserve, and which in turn leads on to "in conclusion" that prematurely raises false hopes five minutes before the end.

'When the men get home they have their evening meal and sit round the fire. Then all the people feel the new blanket, and once more discuss the wretched half-

crown, which is examined by everybody in the hut, being held this way and that, being bitten between the teeth, and being thrown on to the floor to see whether it rings true. At last the half-crown and the people go to rest, the men feeling they have had quite an exciting day, and remarking how times are changing from the quiet, placid, and uneventful days of old.'—Chapter X, pp. 56-58.]

Aryan Elements in Polish Culture

BY PROF. WINCENTY LUTOSLAWSKI

WILNO, POLAND

FEW people in the world at large are aware of a very singular fact, which gives to the Polish nation a very exceptional situation in Europe.

We know of two great invasions which have changed the ethnographic character of nearly all the population of Europe. Since the fourth century began the German invasion of Goths, Vandals, Longobards and other Teutonic peoples, who have conquered the Roman empire and have created by their conquest the modern nations, such as the French, English, Italian and Spanish.

This stream came from the East and went South of the Carpathian mountains without touching Poland, which extended then from the Carpathian mountains to the Baltic sea. The whole of Europe west of Poland was conquered by those German tribes, which went through France and Spain to Northern Africa, occupied the Celtic land of Great Britain and the whole peninsula of Italy.

The modern French nation has resulted from a mixture of the conquering German Franks with the Roman settlers and the older Celtic population of Gaul. The modern English nation was produced by the conquest of the German Angles, Saxons and Normans of a Celtic country colonised by the Romans. Similarly in Spain and Italy German conquest has changed within the last fifteen centuries the character of the population.

Poland has remained outside this process of transformation, and is now inhabited by the direct descendants of the Slavs which lived in the same country two or three thousand years ago. The people and language of Poland are older and more akin to that of the primitive settlers of Europe than either the people and language of England, or of France, or of Italy, or of Spain. A Pole could easier make himself understood to his ancestors of two thousand years ago than either an Englishman, or

a Frenchman, or an Italian, or a Spaniard.

The country between the Carpathian mountains and the Baltic sea has remained outside the chief migrations of the Germanic conquerors, which started in the fourth century after Christ. It is a remnant from pre-historic Europe, inhabited chiefly by Slavs and Celts before the German invasion.

And, what is still more singular, Poland remained also outside the second great invasion of Eastern Europe by the Mussulmans, which began their conquest of the world several centuries later than the Germans and have conquered the whole Balkan peninsula, Rumania, Hungary and Russia east of the Dnieper.

The Turks and Tartars often raided Poland since the thirteenth century, but they never conquered it. The Tartars were defeated in Poland at Liquica in 1271 and the Turks were beaten in many battles, until their final defeat by the Polish King Sobieski in 1683 before Vienna.

The Polish nation has stopped the Mussulman invasion of Europe. Thus all the countries east and south of Poland have suffered Turanian conquest, all the countries west of Poland underwent German conquest, and Poland remains the only country which never was conquered either by the Turanians or by the Germans, until in 1772-1795 it was partitioned by the three German dynasties ruling in Prussia, Austria, and Russia. This partition was, however, not a conquest and did not lead to such an assimilation between the partitioners and the Poles as has happened in all other European countries between the German or Turanian conquerors and the original

inhabitants of the conquered countries. The Poles had reached already a very high degree of national consciousness and they could not be assimilated like the Celts of Gaul.

Thus Poland is one of the oldest countries of Europe, sharing its antiquity with the Bask provinces on the frontier of Spain and France, also inhabited by a pre-historic race, the Celtic districts of French Brebaque, Wales, Scotland and Ireland where the Celtic language is still spoken, and perhaps Scandinavia, if we admit that the Scandinavian population has settled in the Scandinavian peninsula before the German migrations and conquests.

This character of Poland as a country which remained free and independent under its own rulers since pre-historic times, and has preserved, in its very peculiar political constitution, the oldest Aryan forms of government known in Europe, explains many peculiarities of the Polish nation, among which the following deserve particular notice.

1. The Polish conception of national life, as expressed in the writings of Polish Messianists, is as different from Western democracy as from Eastern despotism. It is based on a spiritual ideal of a mission to be fulfilled by each nation for the good of mankind.

2. Poland is in Europe the chief home of the belief in pre-existence and re-incarnation. The Polish doctrine of palingenesis differs from the Indian and also from the Greek aspects of the same doctrine, as it is in close relation to the political creed in national mission, and to the Christian faith. The Poles are among the Roman Catholics the only advocates of pre-existence, while almost

the whole Roman Catholic clergy is opposed to it.

3. Poland is the oldest home of an ideal of political and religious union between different peoples and churches, which led to the political union between Poland, Lithuania and Ruthenia in the

XIV century and to the union in Poland of the Western and Eastern Churches.

4. The greatest men of Poland had an intensity of religious belief and loyalty to the Universal Church which is not generally found in the countries of Western Europe.

The Birth of Democracy

BY WILFRED WELLOCK

HAPPILY, the inner significance of nineteenth century Industrialism is beginning to be recognised on every hand. Whether a higher social law is capable of application or not, it is now abundantly clear that the reigning social law can bring nothing but disaster. So why not be bold and try the higher law? In any case it is the only hope of survival. Frankly, the choice is between greed, with possessions for the few and black poverty for the many, and social service with (in one form or another) common possessions.

By one means or another the age of fear and industrial slavery must be brought to a close, that age of terror wherein the wheels of industry are continually being multiplied, modified without end, turned with ever-increasing speed, but to grind out wealth at the cost of the lives of those who produce it. By poverty and war the workers have been sacrificed in appalling numbers on the altar of greed. Dragged from home and independence, herded in factories and barracked in slums, impoverished by low wages, maddened by unemployment and tortured by war, the workers of Europe have passed through a period of bar-

barism whose horror over-powers the imagination.

From the very first, the real nature of Industrialism was recognised by the seeing few. But their protests were drowned by the mighty onrush of the forces against which they struggled. Nevertheless, voice was added to voice until they made a chorus. A tiny chorus, it is true, but one that was destined to grow. As time sped on, groups sprang up everywhere to protest against the iniquities that were being perpetrated. Many of these developed into movements—political, industrial, cultural, and religious.

Needless to say all these movements were denounced as anti-social and anti-religious, and their leaders branded as anti-Christians by all the forces of Respectability, including Governments and the Churches.

Their crime? Simply that of daring to uphold Christian principles, the doctrine of service and co-operation, the idea that none should be masters but all should be workers together, brethren one of another.

The very idea of "worldly" organisations, presuming to advocate Christian principles, was enough to make the very

stones cry out. The Church was up in arms at once. Was not man "born in sin and shapen in iniquity?" Then who were these blasphemers who dare preach that men could be induced and trained to work for love, for the joy of serving on condition that the wealth they produced should be made available for the satisfaction of the common needs of mankind? It was to strike a blow at the esteemed doctrine of original sin, to avow that men would work without the lure of riches or the drive of poverty.

Even to-day, the painful fact is that the Church of Christ is the arch enemy of those who are preaching the gospel of co-operation in the industrial field, the sufficiency of love, and the joy of serving, as motives for rendering noble service to the community.

Nevertheless, the gospel of co-operation is spreading, stirring the imaginations and capturing the minds of the people everywhere, in every country throughout the world. The war and its aftermath have probably done more to open the eyes of the West to the realities of her present condition than had the previous fifty years of breathless, soul-destroying "peace".

But has the awakening taken place in time to save Western civilisation? Can this life-sapping materialism be uprooted, its ravages overtaken and atoned for, before it is too late?

Happily, nothing is impossible to spirit; and the new movement is essentially a spiritual movement. It may work through political agencies; it may undertake economic control; it may grapple with finance; it may seek to revolutionise foreign policy, break down imperialist traditions and establish a quite new kind of international relationships; but, what-

ever it does, it will do in the name of fellowship, and with the sole idea of increasing fellowship, within the nations and between the nations. Its objective is the economic and spiritual emancipation of the human race and the creation of a universal brotherhood. It frankly recognises that the indispensable condition of spiritual emancipation is economic emancipation.

We know the West can be saved because a powerful spiritual impulse is beginning to move within it. All manner of external changes will have to take place, but the motive behind them all, if success is to be assured, must be the desire to give freedom and increased opportunity to the human soul.

The re-born soul of the West wants co-operation in industry so that work may be a pleasure. It desires a juster distribution of the industrial output so that the people may be freed from the fear of poverty and unemployment. It demands a rational organisation of production so that all may have ample leisure in which to cultivate the arts and handicrafts—the arts and handicrafts which commercialism has swept away, and new arts and crafts also. It seeks to revolutionise foreign relationships so that selfish nationalism, or what is commonly called patriotism, may be brought to an end, and the peoples of the world drawn together in a great co-operative commonwealth.

In a word, it asks for the substitution of the creative principle of love for the destructive principle of greed. And it wants the change to begin now, for greed is fast breaking the world asunder, increasing war, enmity, poverty, hatred and every destructive agency, converting science into an instrument of death and

art into a perverter of the instincts. That love, or the desire to serve, is a practical principle is obvious, for the creative impulse is the strongest impulse in human nature. And who is not able to work better where relations are amiable, where justice abounds, and where the object of all labour is the happiness and welfare of men? If, then, fear and greed have been able to accomplish wonders in the production of wealth, how much greater wonders should love and the joy of free service be able to accomplish?

The spirit of co-operation, love, and the joy of service infused into the processes of modern civilisation, would accomplish the greatest revolution in the history of mankind. That, indeed, is the revolution which is destined to mark the beginning of a quite new type of civilisation, an order of society wherein the craving and need for private possessions have been overcome by virtue of a sufficiency of goods for all and the adoption of a more wholesome motive. It is patent to every thinking person, that with a little co-operative effort all the needs of mankind can quite easily be satisfied, thus affording to all ample scope for free self-expression through the medium of the arts. The transition to a spiritual order of society would set free for noble uses immense reservoirs of spiritual force now being ignored, wasted, or worse, perverted—spiritual force that through a better directing of the artistic impulse would transform the world out of recognition inside a generation.

Already the forces which are seeking to attain these great ends are rallying together. Every country in Europe and America has its organisations through

which it hopes to take its part in the task of transforming the world into a spiritual kingdom. The largest of these organisations is the great Socialist movement. That honour ought to have fallen to the Church, but the Church has miserably failed in its duty.

In Britain, large numbers of individuals and groups, including workingmen, philosophers, university professors, educationists, social workers, and be it said to their honour, just a few clergymen, are busy working out the process of transition from a materialistic to a spiritual society, while thousands are engaged upon spreading abroad the ideas these are formulating.

During recent visits to Germany, Austria, France and Holland, etc., I have found a similar state of affairs to exist in each of these countries. Particularly in Germany have I witnessed a most keen enthusiasm for the discovery of new modes of social life, industrial organisation, etc., with a view to increasing security, the sweetness and joy of life, and to putting an end to the destructive individualism, the off-spring of nineteenth century materialism.

No matter where one wanders in the West to-day, one is sure to discover that the chief topic of conversation among serious minded people, and the bugbear of the daily and periodical Press, is this question of the progress of the movement for social reorganisation. The questions that are daily arising for discussion are such as these: Cannot the present social system be humanised? Will the new ideas work? What is to become of the possessing classes under Socialism? How will the Socialists (or whatever name be given to the idealists,) do this, that, and the other?

And one thing is certain: the old fears regarding fundamental social changes are fast disappearing. The atmosphere is rapidly changing, whilst a new spirit is emerging. Already the soul of the West is breathing a purer and sweeter air, which is vital and inspiring like the air of Spring. We are indeed approaching the Springtide of a new era. Hope is again spreading her wings; the voice of joy resounds in the valleys. Poets and singers are heralding a new dawn, the dawn of which the prophets have spoken. There is tumult, but the voices of lone thinkers are rising above it, bearing glad tidings. There are sighings, presages of upheaval; but the spirits of men, made glad and young by a great hope, are undaunted. There is fear, but there is faith also; and progress is the conquest of fear by faith.

That the new movement is gaining strength daily is evidenced by a thousand facts. Within a few months of a Labour Government coming into power in Britain, there has been a heavy swing to the left in France, a remarkable check given to an expected swing to the right in Germany, consequent upon the French invasion of the Ruhr, a Labour Government established in Denmark, a candidate who is virtually a Socialist put in the field by several broad-based organisations for the American presidency, while the first steps have been taken towards the formation of a Labour Party in the U. S. A., not to speak of the emergence of several new Labour Governments in Australia.

These are but the beginning. Big developments are destined soon to follow. It is true that the leaders of this new movement have much to learn in regard

to tactics and method which are of vital importance in a world so highly organised and so completely in the grip of finance as is the West to-day.

Our first Labour Government in Britain has done many good things, but it has done many disappointing things, while some things it has failed to do are even more disappointing. Nevertheless, it is gradually coming to grips with vital issues, and it is gaining courage. Helpful criticism and insistent demand will enable it, or its successor, to do what the need of the times calls for. There are high-souled men in the British Labour movement, single-minded idealists who cannot be bought, and who are prepared to risk all for the sake of the great cause they have espoused. Behind them are thousands of young men and women who are no less single-minded. And we know from experience that the value of a movement is chiefly determined by the quality of the men who lead it.

Moreover, what obtains in Britain in this regard, obtains in nearly every country in Europe.

It may be difficult for Indians to share this optimism. But it is scarcely possible for them to realise the stupendous obstacles which stand in the way of a complete reversal of social, industrial and imperialist policy, the mighty wall of prejudice which has to be knocked down before effective changes can take place. But the difficulties are being faced, and if there have been retreats they have been temporary, and will be followed by new attacks, until, eventually, the citadel of materialism has been brought down and an international commonwealth has taken its place. Indians must not lose heart. Neither must they make the

mistake of expecting freedom as a gift. To win it, claim it in such wise that only cowards could refuse it, would be much better policy. Should freedom come thus, it would be to India's honour and Britain's shame. It is hoped on this side that a Labour Government will yet have the courage to do the right thing by India, and thus win by conduct worthy of her the co-operation of India and the fellowship of the Indian people.

It is significant that in the new movement is a strong desire, universally manifest, for total disarmament and the termination of the era of violence. Instinctively it is felt that whilst militarism is inseparable from a social system founded on greed, it is wholly incompatible with the ideal of co-operation. That is why vigorous propaganda in favour of total disarmament and no more war is being undertaken in every part of the West. The International Trades Union and Labour Movements are organising world public opinion for disarmament, by means of literature, speeches, demonstrations, etc. Also it must not be forgotten that the world war produced a formidable array of Conscientious Objectors in the various countries involved in it; that in the British House of Commons a group of Labour Members have voted for an amendment to reduce the British army to some 10,000 men; that there is talk of a Labour Government in Denmark bringing in a Bill for what is practically total disarmament; that in Germany the workers have met an invasion of French troops with a policy of non-resistance; that organisations like the

War Resisters' International are spreading their tentacles right across the world.

The revolutionary ferment which was created at the close of the war, passed from country to country, with but poor results. Russia gave the lead, Germany followed. Then came Hungary, many of the minor States in the Middle East, and finally Italy. But in regard to the industrialised civilisations, the harvest of violence has been desolation.

It was obviously necessary to go slower, to educate and to build steadily and surely upon a firm foundation, carrying public opinion all the while by the sheer strength and beauty of the structure being erected. By such means will Fascisti, Klux Klans and all organisations founded on violence, be defeated. The only way to overcome organisations of this character is by rallying public opinion by means of a bold programme dictated by a compelling vision.

Tumults there will be—conflicts, contention, mistakes, even bickerings. The clashings of opposed theories will resound across the world. Yet, out of increasing chaos, order will at last emerge. Then there will be rejoicing. But, from first to last, there will be rejoicing, the rejoicing of men who march towards the light. If the men and women of character and vision which the movement now possesses remain faithful to their great ideal, the future is assured, for the eyes of the people have been opened. Once again mankind is learning that the foundation of the world is Truth, which alone can abide.

Awakening

Adapted from the French of Liéne

BY H. CHATTOPADYAYA

Green earth welcomes me once more, I who come naked from the womb of ages. It is in the cry of infants which leaps again and again from the great Silence and Mystery that things grow in golden assurance. See how the light of day searches each grain of sand, as though to discover lost worlds within it, wherein faery feet sound running towards the new-born babe! And the shadows whisper of a little stranger who in an instant grows familiar.

I am the comrade of the winds who sing my welcome. I am brother to the reeds in the river, who sway in the rhythm of my blood-beats. The tree spreads over me its kindly giant strength, and each vein on each of its leaves is a line in the poem of my birth. The grass holds me in its velvet embrace, and the silent blue crystal globe of the sky is the old old kingdom of my soul. The stars lull me and hang with speechless joy in the immensity of my opened eyes. The air is a wine of changing hues.

My being grows, and grows in sudden music, till I feel that I would burst the hard bonds of earth and heaven. I seem to blend into some other being who is me. Perfumes burn, and creation melts into exquisite laughter. Bells tinkle everywhere. Life leaps out of death like a musk-deer to give birth to her young one. Somebody claps gentle hands in recognition. Who is this that follows me on my rose-and-gold road of new dreams? My thoughts rise on broad bright wings beyond the last world, and flood all things with flight, flight large and majestic.

The Hindu Idea of Four Dimensionality

BY BEBIN BEHARI NEWGIE, M.A.

Shiva-Tattva and Shakti-Tattva

THE system of Indian philosophy here described (viz., the *Shaiva-Shakta Darshana*) starts with what it conceives the ultimate Being, described by it as the transcendental quiescent *Brahman* or *Paramashiva*, which is nothing but consciousness and Reality in Its true nature (*Svarupatah*) at *Mahapralaya*. Creation or *Srishti*, which denotes activity, is supposed to start afresh from this absolutely motionless Being, which is supposed to be homogeneous in nature, whereby, as in the language of Sir. John Woodroffe, "In this Infinite Calm there arises a metaphysical Point of Stress or *Bindu* or *Ghanibhuta Shakti*, which stirs forth (*Prasarati*) as the multiple forces of the universe. This energising is the cause of, and as *Jivatma* is, the world experience with its duality of subject and object". (Garland of Letters, p. 2). Creation or "Seeming Development (*Parinama*)," as understood by the same Indian philosophy, is really the presentative manifestation to Consciousness of the past potencies that are in *Laya* conceived as potentialities; and this manifestation is supposed to commence with a process, similar to what is psychologically believed as the subjectivation-objectivation aspect in the homogeneous stuff. According to *Shashtra* this happens by a process called *Ahangkriti*.

Our pragmatic mind might derive great help in our attempt to realise this transcendent philosophy through the absolute side of the theory of Relativity; which aims at reaching the Absolute, through the ever-changing world of phenomena, by establishing a continuum or coherence, which tries to transcend (whereby is meant conceiving the noumena and the prior evolutes of

Consciousness) the ever-moving universe. The *Darshanik* means to establish such a continuum are through the a-priori doctrine of cause and effect; and the various forms of worship prescribed by this philosophy are based upon the conception of such a continuum. Now a days, when the human intellect is mightily busy with inventions of air-craft of various types, for gaining an experience of the higher regions, the theory of Relativity has stepped in to our relief, to waft us from the mundane psychology conditioned by the ideas of space and time to the firmament of such absolute metaphysic as can transcend epistemology, psychology and ontology. The prominent feature of this theory is to transcend space and time, which according to the *Shaiva-Shakta* views also, appear as evolutions simply of *Paramashiva* or Supreme Consciousness and involve into It at Dissolution. These are themes of ontology, if we may say so. Psychologically, space and time appear to individual (*Vyashti*) consciousness as noumenal conceptions belonging to the outer and the inner senses respectively; the idea of space is conceived through the former, whereas that of time can not but be conceived through the latter only. As far as individual consciousness is concerned, "It is only when self-movement in time connected with a psychic (not purely organic) self-feeling is added to self-movement in space, that consciousness of time is fully realised". says Dr. Richard Eriksen in his work called "Consciousness Life and the Fourth Dimension" (p. 57).*

* This will be more clear on referring to the ideas of *Tattva* and *Santatattva* explained later on.

to follow the so-called *absolute* side of the theory of relativity into the domain of psychology and philosophy in the hope to show the necessity of a synthetic organic thinking in contrast to the ruling analytic and formalistic process; (a scheme the principles where of are similar to those of the *Pratyabhijna Darshana* and may be apprehended by what is technically known by the *Shakta Shashtra* as the *Laya Yoga*) whereby the simple philosophy of the individual soul and mind, both of which are modes only of evolved consciousness, has been raised almost to the level of metaphysics, that deals with cosmic (*Samashti*) Consciousness. By this means, at least, he has succeeded in explaining certain psychic phenomena, as also in establishing certain transcendental psychological inferences, which may properly compare as, near approaches to, or at least psychological counterparts of, some of the metaphysical principles of the *Shaiva-Shakta Agamas*, which as the practical science of *Sadhana* also aim at apprehending the Absolute through the development of individual psychic powers.

Besides, notwithstanding the fact that the absolute sphere of the *Shaiva-Shakta Darshana* transcends even the limits of the world of four-dimensionality created by the theory of relativity, we must remember what Sir. John Woodroffe has said—"The Hermetic maxim says: 'As above so below'. Similarly the *Vishvasara Tantra* says: 'What is here is there, what is not here is nowhere.' (*Yadihasti tadanyatra, yan nehasti natat kvachit*)", (Garland of Letters, p. 90). Regarding pure experience, whose basis is *Paramatma*, the author cited has said, "Psychology which only knows changing states does not tell us of it (pure consciousness). This is so. Yet from those states, some of which approach homogeneity, inferences may be drawn; and experience is not limited to such states for it may transcend them." (*Shakti and Shakta*, p. 133). Hence an effort has been directed herein

to compare some of those analogies from psychology with the metaphysical principles of the *Shaiva-Shakta* philosophy, with the view, if they can be more aptly explained, to suit our understanding. All references to psychology herein are to be understood to refer to the above-mentioned work of Dr. Eriksen.

The *Shaiva* and the *Shakta Darshana* are both based on the theory, that claims the dignity of revelation, and asserts that the ultimate Reality is *Chit* or Consciousness (with more than Its ordinary contents). Consciousness is revealed by Its own manifestation, due to activity during the evolution of the universe, as apprehended by the said *Darshana* philosophy. The manifestation of Consciousness, as metaphysically conceived, consists of the presentation of Its active aspect as object to Its static aspect as subject, since in Dissolution (*Pralaya*) there is nothing else as reality beyond *Chit*, which shines as the Self. In other words the experience of the first presentation of *Chit* as object, in the absence of anything else, to *Chit* as subject, is Its manifestation, respectively named *Shakti-tattva* and *Shiva-tattva* according to the *Shaiva-Shakta* views. Therefore, the *Shiva-tattva* and the *Shakti-tattva*, may be briefly introduced as the subjectivation and the objectivation aspects induced by Feeling in the Supreme Experience, which is the ultimate Reality. The process involved, since the subjectivation and the objectivation are correlative terms, may be pragmatically compared, provided we can identify our psychic faculties and their presentations, to the utility of the subject-glass and the object-glass of a microscope, the operator representing the cognising consciousness at the back. Dr. Eriksen has conceived that, as far as our empirical knowledge is, concerned subjectivation and objectivation are never-ceasing active processes respectively in connection with the outer senses or (*Indriya*) and the inner senses or (*Antahkarana*). It is so in the *Shaiva-Shakta Shashtra* also, in as much

as the ultimate Reality or Consciousness, in Its manifested and immanent form is endowed with *Shakti*, which is an active principle. Subjectivation, as psychologically felt, is the principle to which impressions from outside go inwards, and objectivation appears as presentation to a subject-consciousness. The Hindu psychology also asserts that Mind as *Buddhi* or intellect, which is an evolved form of immanent *Chit*, goes out to the object, assumes its shape as (*Vritti*) or mode, and then presents the same to consciousness. This process seems to be a transformation from within outwards, and back, to become part of consciousness, and thus may be called the process of "reproduction" in psychology, whereby the subjective is first transformed into objective, and then, as if by reflection, into subjective again. This consideration has led Dr. Eriksen to say, "The sphere of reproduction is thus seen to mediate between two extremes, the one subjective and the other objective" (p. 5); and he has naturally distinguished psychologically the extremes of the processes of subjectivation and objectivation, between which, he says "the psychic life oscillates", so much so, that one extreme forms the starting point for the opposite process of transformation, and vice versa. We may presume here that by the process of this "reproduction" *Shakti* or Power assumes the aspect of *Chit-Shakti*; since "*Chit-Shakti* is a name for the same changeless *Chit* when associated in creation with its operating *Maya-Shakti*". (*Shakti and Shakta*, p. 143).

Dr. Eriksen has for all psychic activity referred to the inner sensual reflex of human body as his "body of reference"; the *Agama Shashtra* also, as a practical science of *Sadhana*, has reference to the different parts of the human body, but as the respective situations or locations of different psychic centres. He says, that the self is most immediately present to consciousness (meaning individual consciousness) in the form of a feeling. This presentation he has called

"self-feeling"; whereby he understands "the inner sensual reflex of the body", which is surely different from the *Linga-Deha* but connected more or less with the idea of the *Sukshma Deha* of the Indian philosophy. Consciousness, as understood by its psychological meaning, is in his opinion "the relation between object and subject", and feeling implies "presentative consciousness"; so that, Consciousness before becoming immanent, which is beyond such relation and presentation, is never within the scope of his discussion. Feeling, according to Kant, is an intuitive belief, and the term self means the individual as object to his own consciousness. Thus self-feeling is included in self-consciousness; and may be said as *Asmita* or a characteristic feeling forming the foundation of all our experiences with reference to I-ness. Surely by this, what we understand is the action or manifestation of immanent consciousness and not of Pure Consciousness, which is the "body of reference" of the Indian philosophy. If "self-feeling" be translated as the intuitive belief of "self" regarding the existence of "self", then the "self" becomes both the subjective and the objective principles in this feeling or experience; and here we find an example of analogy of the *Shakta* doctrine, which says—there is no difference between Power and Its Possessor (*Shakti-Shaktimata-bhedah*). Dr. Eriksen also says: that this self-feeling is an "unreflected, immediate feeling of being and life", which reminds us of *Pratyabhijna Darshana* which says that this "self-feeling" or *Asmita* can be traced in our experiences caused by the worldly objects, by our body, by our outer and inner senses, by our life and by the feeling of emptiness in the dreamless sleep state of consciousness.

"*Sampannosmi Krishno'smi snihyatkaranosmi modamano'smi*

Pranimi-shunyo'snuti cha shatsu padeshvasmita drishta"

He also thinks that "the self-feeling may

be said to be objectified in our body as an object of outer sense" (p. 3), which is "being animated and felt from within as well as seen from without". Further, that "the subjective or inner side of psychic life is insusceptible of real presentative objectivation", whereby he means pure subjective consciousness. In other words by the subjective side, which is the psychical side, we can go higher up through feeling to transcend the world of phenomena or the motional side, but not so through objectivation. That the said learned author is inclined to aver the subjective side to consciousness proper is further evident from the following quotation: "The presentation of self, founded on the immediate self-feeling, is as such only a presentation on a level with other presentations in our consciousness. But we must remember that this presentation is not myself but only 'my' presentation of myself, through this 'my' pointing back to the felt self as something over and against the mere presentation of it. Therefore, the presentative side of consciousness can never grasp the self, the presentation of self being only able to exist as a presentation among other presentations, which the real self 'has'. But this pointing back to the real self shows that the self has some other unrepresentative or unobjectifiable way of being aware of itself different from presentative consciousness, namely, feeling". (p. 2). The import attached to consciousness by Western philosophy is clear from this, although it is not adequate to the full range of Consciousness, which is used as a synonym for *Chit*. The Western "self-feeling" (if not *Dehatman-Buddhi* which is *Avitya* according to *Shankaracharya*) is the experiencing of the Eastern *Jivatma* or embodied soul and not *Jivatma* itself. It has been said by Sir. John Woodroffe that *Chit* or Consciousness is that, "which is behind the Mind and by which the Mind itself is thought, that is created." (*Shakti and Shakta*, p. 124). According to *Pratyabhijna Shaiva Darshana*, if we can manage to extend our conviction

of self-feeling regarding our body over the universe as its body, then we can expect to have experience of Cosmic Consciousness.

Experience resulting from feeling or based upon (*Pratyaya*) or apprehension, requires two elements—the (*Aham*) or the subjective, knowing, Self and the (*Idam*) or the objective, known, aspect of Reality, i. e. Consciousness. In the absolute state which is perfectly motionless the existence of Self is in its natural or *Svarupa* condition, so that here both the (*Aham*) or "I" and the (*Idam*) or "This," will appear as two aspects of the Self in a coalescence of mingled union, wherein the "This" is in a sort of "germ-state". This is called the Supreme Experience of the perfect universe of the Self or *Shiva*. Manifestation takes place by the action of *Shakti*, the active aspect of Consciousness, the activity remaining latent (*Vimarsha*) during the absolute state, as already stated, and appearing in the shape of experience or feeling in the next stage. Sir John Woodroffe says said—"The Supreme experience called *Parasamevit* is not mere abstract objectless knowing (*Jnana*). It is the coalescence into one undivided unity of the "I" and the "This", that is, of *Shiva* and the supreme unmanifested *Shakti*. The former is the illuminating (*Prakasha*), knowing aspect, and the latter that *Vimarsha* aspect which is known". (*Garland of Letters*, p. 90). According to Dr. Eriksen, "self-feeling" or the "inner sensual reflex of the body" is also the constant background (subject) of all other feelings, from which the foreground (object) is illuminated.

Although consisting of nothing but *Chit* or Consciousness which tantamounts to Supreme Experience, yet the transcendent *Chit* or *Brahman* is an inexplicable Being; since any individual, who shall attempt to apprehend It, apart from all other considerations, being himself within universal existence, is not outside It. And *Chit* in its transcendental aspect is said to be completely quiescent, like an equi-potential plenum, so that any attempt on the part of

the intending apprehender will disturb the equi-potentiality and so prevent the subject from apprehending Chit in Its true nature; which, besides, is not objectifiable. Furthermore, unless the apprehender and the apprehended are alike, as with one, whose consciousness has attained the plenum of the absolute, it is impossible to realise Its nature, even if a proper description of *Brahman* be supplied to him. Transcendental or absolutely metaphysical subjects can be felt or experienced by a subjective consciousness only. This has led Sir John Woodroffe to assert that "Pure Consciousness is a kind of experience which stands above all antithesis of motion and rest. It does not know Itself either as changing or statical, hence it is awareness as such without any determinations or mode whatever." (Shakti and Shakta, p. 135).

"*Jnanatmakang Parang-Brahma svasangvedyang hridisthitam.*" The absolute *Brahman*, whose form is nothing but knowledge, can be experienced by the self as residing in the heart but cannot be expressed in words (*Svasangvedyang hridisthitam*). Knowing by the heart of the presence of *Parang-Brahma* is possible by the process which is

called by Sir John Woodroffe (Mind as Power) as the knowing of the "Like by the Like." But words expressed by sound (*Shabda*) and so representing the *Shakti* aspect can never denote anything beyond *Shiva-tattva*, and *Parang-Brahma* is beyond *Shiva-tattva*.

"*Shabdajata masheshantu dhatte Sharvvasya Ballabha.*

Artharupang yadakhilang dhatte Mugdhendushekhara"

This may be translated as—the endless number of creations through sound are sustained by the Beloved of *Shiva* i. e. *Shakti*, whereas those which represent objects denoted by words are sustained by *Shiva*, who is described as *Mugdhendushekhara* i. e. one who is quite charmed with the form of *Shakti* and so loses His knowledge as the Supreme Lord. *Indu*=moon stands for the knowledge of *Shiva*. The ordinary meaning of *Mugdhendushekhara* is one who is adorned with a *Mugdhendu* or crescent moon on His forehead. It is to be noted here, that the relation between sound and the object denoted by it, is the root-cause of what is psychologically known as the principle of "association".

(To be continued)

Reviews and Notices of Books

ART

Art in Bengal

MODERN INDIAN ARTISTS, Vol II: ASIT KUMAR. By C. K. Ganguly Calcutta.

When a nation is re-born and wakes up out of its age-long sleep it begins by creation. Because, to live is to create. A plant grows and in growing creates supple and delicate forms in foliage and flowers and bursts into a very riot of colour and vision of soft fragrant beauty. Life is soul's *Ananda* in movement. At the same time, life is beautiful, because it is power manifested. The welling out of the Infinite into the Finite is life, and hence it is necessarily ever fresh and original. A nation is also very much like a plant, creative in its growth. It throws out and expresses its truth in forms of thought and life—multiple and yet unique. Each nation has its type, its language, its rhythm of evolution and its world of beauty to create. Each has its own characteristic art, sculpture, music, literature, statecraft, and religion. When the soul is awake, a new vision of life unfolds itself inevitably into a richer and richer fulfilment.

Bengal really lives to-day because she has actually begun to create. She gave a Rammohan, a Bunkim Chandra, a Rabindra Nath, a Jagadish Chundra, a Ramakrishna and Vivekananda—all unique gifts of rare excellence towards India's growth. Such gifts she is still bringing forth. But the real sign that she lives is specially in her art. There she is laying her heart bare, in all the forms of beauty and dreams of power that she is longing to create. There is the promise of the dawn ushering the Sun-God of her being and the far flung glory of his richly intuitive rays are already there.

And yet Bengal art has taken birth before its time, a great deal in advance of the development of a true art-sense in the children of the soil. It is born in the lap of a self-forgetful and half-conscious nation. That is why all the great master-pieces produced by Abanindra Nath and Nanda Lal are being taken away to foreign countries by other art-conscious people and neither Bengal nor India knows her loss. *Rupam*—India's only art-magazine worth the name is supported by foreign sympathy and money. One never knows how long this dark unilluminated night of ignorance will endure.

Until Bengal and India learns to value and treasure her own art-gems, men of vision and industry like Srijut Ordhendra Koomar Ganguly is needed to keep a record of what is being annually produced and lost. Men like him are the *Charans* or minstrels of the newly born glory of India who will teach the people to remember and regain their lost artistic sense. Ordhendra Koomar's new series of Modern Indian Artists will indeed do this service to India and help to show to the world what Bengal has already achieved in the realm of art. Asit Kumar, the second volume of the series, contains very fine reproductions of some of Asit Koomar's best paintings. Indeed Ganguly has the right vision and clear discrimination of a real connoisseur. It is not like other crude collections attempted before this by, I must say, people of wrong or no vision where all sorts of good, bad and indifferent works are jumbled together.

Asit Koomar of the Oriental Art School has the sure and unerring touch of a master painter. He knows exactly what he is about and creates beauty of forms with a very few powerful strokes of his brush. Each touch tells. Each line unfolds untold

beauty and helps to make his vision grow and live. He has also depth of a certain degree in his thought-forms but principally he is a poet of sweet and superb sentiment. He has got neither the majesty and grandeur of Nanda Lal's conceptions nor the rich multiplicity of Abanindra's genius. But what he has is possessed by very few of his school. His real genius would have flowered more in nature-painting if he had taken that line seriously. In his "The Lotus" and also in his illustrations from *Meghadutam* (See *Rupam* No. 9.) a great mystic depth is reached which he fails to reach when creating human forms. His *Rash-Lila* is a perfect lyric poem of beauty and sentiment, while Nanda Lal's "Shiva's Dance" is an epic of almost divine grandeur and harmony. Nanda Lal creates gods in human form; Asit Kumar is extremely human and with his psychic touch creates the regions that lie between heaven and earth. How very human and poetic he is can be easily seen in his studies from village life.

BARINDRA KUMAR GHOSE.

BIOGRAPHY

Walter H. Page: The Ambassador

THE LIFE AND LETTERS OF WALTER H. PAGE. By Burton J. Hendrick. William Heinemann, London. 12/6

Lovers of letters will welcome the appearance of Mr. Hendrick's book in a new and cheaper edition. The two volumes of the original have been bound up into a single compact book. Nevertheless, the paper and the type remain entirely satisfactory, and the result is well bound and by no means unwieldy.

The subject of this admirable biography—quite the most notable feat of its kind since the appearance of Morley's "Life of Gladstone" was born in South Carolina in 1855. He was ten years old when the Civil War came to an end and his early life was cast in a desolate country. His father had been

ruined by the war; for both the Southern and the Northern armies had passed over the Page territory. Horses, cattle, hogs, live-stock of all kinds had vanished before the advancing hosts of hungry soldiers. Even more agonizing than the war itself were the horrors of the reconstruction which followed. Confusion, political, social and economic, swept over the old sleepy civilization of the South. To many of the inhabitants the end of all things seemed to have arrived. But Walter Page, loyal Southerner though he was, not content to abandon his youth to vain regrets. After an education as excellent as his locality could provide, he was selected as among the first twenty fellows of the John Hopkins' University at Baltimore. Here he came under the influence of Prof. Gildersleeve, perhaps the most notable Greek scholar whom America has hitherto produced. Page's instinctive aptitude for classical scholarship, combined with parental influences, seemed to destine him for religious ministration. But his mind nourished a healthy scepticism which called him to a field more extensive than that which a normal cure of souls could provide. Accordingly, he entered journalism, and after the usual period of difficult probation, entered the larger world of New York as the guiding spirit of *The Forum*. In this capacity his critical powers, his energy, and his determination to avoid anything but the best, gradually brought him to the front rank of contemporary journalism. In 1898, when the editorship of *The Atlantic Monthly* became vacant, Page stepped into the command of this famous periodical. Now 43 years old he had reached the top of his profession. At the time when Page became editor, *The Atlantic Monthly* was to a large extent living upon its reputation. But the change which he introduced was conspicuous and startling. While the periodical retained all its literary flavour, every number contained also an assortment of articles which celebrated the activities of men and women in all living fields of effort

There were discussions of present-day politics; there were personal dissections of Presidential candidates; there were articles on the racial characters of the American population. He infused new life and energy into his stately organ, which rapidly grew both in circulation and in influence. None the less, although Page was happy, the responsibility of a growing family and the precarious uncertainty of the journalistic profession led him to cast about for a new opening. An unexpected turn of fortune brought him into close association with Mr. Frank Doubleday, and the two men founded the firm of Doubleday, Page & Company. To Page's energy and initiative must be ascribed the success of the new periodical *World's Work* which he founded. This enterprise represented an attempt to spread wide for the benefit of the masses the facts of the modern world, especially the facts of America. For a while Page was determined to couch the expression of these facts in dignified and literary language, his ambition was to make his new publication appeal to a wide audience of intelligent, every day Americans, by enlivening it with the vital, the picturesque, and the human.

Page was far more, even in this period of his career, than a great editor. He was possessed of a surpassing love for humanity; and his energy found new scope in philanthropic work. The condition of his beloved South, particularly from the educational point of view, filled him with despair; and he devoted some of the best years of his life to exciting public interest in the lot of him whom he named "The Forgotten Man," in other words those classes of persons, particularly in the South, who were growing up without education, without enlightenment, and without vision. It was very largely as a result of Page's unceasing ventilation of this problem that the General Education Board was founded with the assistance of the Rockefeller millions. To this same period of his life belongs also the

inauguration of the Hookworm campaign, from the results of which the world has already reaped incalculable benefit. Page's eminent position in American letters, in combination with his great powers and enormous assiduity shortly brought him into contact with political life. He was a convinced democrat in the best sense of the term; and the inspiration of his life was centred round his efforts to improve the status of the average man. He firmly believed that the only acceptable measure of any civilisation was the extent to which it improved the condition of the common citizen. The real test of a nation's progress, in his view, was the extent to which the masses participated in education, in the necessities and comforts of existence, in the right of self-evolution and self-expression, in that "equality of opportunity which," as he never wearied of repeating, "was the basis of social progress." "The fundamental article in the creed of the American democracy—you may call it the fundamental dogma if you like is the unchanging and unchangeable resolve that every human being shall have his opportunity for his utmost development—his chance to become and to do the best he can." Thus to Page, democracy was not only a system of government, but a scheme of society. Every citizen must have not only the suffrage but must likewise enjoy the same advantages as his neighbour for education, for social opportunity, for good health, for success in agriculture, manufacture, finance, business and professional life. In pursuit of these aims, Page was inspired by the new hopes with which the rise of Wilson was now firing the Democratic party. He had met the future President when he was serving a journalistic apprenticeship in Georgia. Wilson was then spending his days in a dingy law office, employing the time consumed in waiting for clients who never came by writing the famous book on "Congressional Government" which first lifted his name out of obscurity. In the

summer of 1910, many years afterwards when Wilson was about to retire from the Presidency of Princeton, the movement was started to make him Governor of New Jersey. It was well understood that this was merely intended as the first step to the White House. But Wilson himself was undecided and it seems clear that his decision to enter into politics was to a large extent the result of Page's enthusiasm and persuasion. From the beginning of the Wilsonian era, Page was among the small band of person who were admitted as intimately into the President's confidence as his extraordinarily secretive the character rendered possible. It seemed probable that Page would be invited to assume a portfolio; but the President allowed himself to be influenced by Page's outspoken opposition to the pension system, and his well-known antagonism to many vested interests. Early in 1913, however Wilson determined to confer upon Page one of the highest offices in his power—the American Ambassadorship at St. James'.

In the distinction of the men who have occupied the American Ambassadorship, the post has few parallels in diplomacy. The scholarly Lowell, the courtly Bayard, the companionable Hay, the ever humorous Choate, set a standard for American Ambassadors which had made the place a difficult one for their successors. Page had characteristics in common with all these men; but his personality had its own distinctive flavour and was something new to the political and social life of London. His direct and breezy speech, his absence of all affectation, his upright purpose and his desire to serve not only his own country but mankind, shortly gained for him a recognised position in the life of the British capital. While fundamentally American in his outlook, he soon acquired a pronounced admiration for the best sides of the English character. He was a convinced opponent of the theory of English decadence. Before the end of his first year of office, he had written "And

I do not see any reason to believe in the theory of decadence. The world never saw a finer lot of men than the best of their ruling class. You may search the world and you may search history for finer men than Lord Morely, Sir Edward Grey, Mr. Harcourt and other members of the present Cabinet. And I meet such men everywhere gently bred, high-minded, physically fit, intellectually cultivated, patriotic." Of many things characteristic of the social organization of England, Page fundamentally disproved. But he had the capacity of penetrating beneath the surface and of laying bare essentials. In the period which intervened between his assumption of the Ambassadorship and the outbreak of the Great War, he had acquired an extra-ordinary insight into the characteristics and the capacity both of the British people and of their Government. Occupying as he did the position of the detached observer, his opinion upon the cause of Great Britain's entry into the world war is of extra-ordinary value. The participation of the British Empire in the great continental struggle is sometimes regarded as having been inevitable, irrespective of the German invasion of Belgium. Yet, as a historical fact, it cannot be denied that had Germany not invaded Belgium and thus violated her solemn treaty, Great Britain would not have declared war. This was the consideration which Page kept firmly in his mind throughout the struggle; and it was this aspect which he laboured to impress upon the understanding of his chiefs in Washington.

With that portion of Page's activities which is concerned with the period preceding America's entry into the war, it is unnecessary in this place to deal. Somewhat naturally, this particular phase has attracted the largest share of attention among British reviewers; but it is only necessary to mention the surpassing skill with which the Ambassador, while sacrificing no whit of the interests of his country

contrived to smooth over the delicate and often critical questions which arose out of Great Britain's blockade of Germany. In which connection the cynic may find some cause for amusement in the contrast between the attitude of the American Government before and after 1917. The Department of State, as soon as the war against Germany was declared, forgot all the elaborate notes and protests which it had been addressing to Great Britain. For three years it had been posing as the champion of neutral rights, insisting that a great principle was at stake. But from the day upon which America entered upon hostilities against Germany, her Government became far more remorseless in disregarding the rights of small States than Great Britain had ever been. It was the American Government which finally adopted that policy of "rationing" the neutral nations, which was among the chief influences in undermining the morale of the German people and enforcing their surrender. Page found himself dramatically vindicated by the changed attitude of his Government. His contention had always been that the preservation of civilization was far more important than the technicalities of International Law.

The extraordinary strain which the years preceding America's entry into the war imposed upon the greatest Ambassador which she had ever sent to Britain can best be understood by the perusal of these most vivid and admirable letters. Page laboured early and late to convince his reluctant Government that the issue upon which the war turned was nothing less than the necessity of saving democracy and civilization. He was constitutionally unable to sympathise with President Wilson's idea that there was no difference, upon the score of morality, between the cause of the Allies and the cause of Germany. It was upon this task that he freely expended his magnificent energies, only to die when his work was accomplished. As his biographer says "The stupidities of Washington might drive

him to desperation, ill-health might increase his period of despondency, the misunderstandings that he occasionally had with the British Government might add to his discouragements, but a naturally optimistic and humorous temperament overcame all obstacles and did its part in bringing about that united effort which ended in victory. And that it was a great part, the story of his Ambassadorship abundantly proves. Page was not the soldier working in the blood and slime of Flanders, nor the sea-fighter spending day and night guarding the foggy coast of Ireland, nor the statesman bending Parliaments to his will and manipulating fashions and peoples in the mighty game whose stake was civilization itself. But history will indeed be ungrateful if it ever forget the grave and pensive figure, clad in a dressing gown, sitting long into the morning before the smouldering fire at 6 Grosvenor Square, seeking to find some way to persuade a reluctant and hesitating President to lead his country in defence of liberty, and determined that, so far as he could accomplish it, the nation should play a part in the great assize that was in keeping with its traditions and its instincts."

We might exhaust many pages in a lengthy analysis of the human interest so well exemplified in this book. Page is the most brilliant letter writer of our generation. His penetrating insight into the personalities with which he was brought into contact; his lofty ideals; his deep faith in the progress of humanity all these combine to inspire the reader of these letters with a sense of personal friendship and appreciation. Mr. Hendrick has produced one of the world's notable books; notable not merely for its brilliant writing, but also for the glimpses which it affords of mainsprings of the great crisis from which Western civilization is but now emerging.

L. F. RUSHBROOK WILLIAMS

ECONOMICS**Wealth and Taxable Capacity of India**

WEALTH AND TAXABLE CAPACITY OF INDIA. By K. T. Shah and K. J. Khambata. D. B. Taraporewala & Sons, Bombay, and P. S. King & Co.

Coming as it does from the University Professor of Bombay, this book, in its theoretical portions and methods, is rather disappointing. Professor Shah's industry is well-known; so also his enthusiasm and patriotic fervour. It may be said with confidence that there is not a single available document or publication, official or non-official, which Professor Shah has not read and made use of. Nor can we deny to him a certain measure of individuality and abundant courage of convictions. But these do not necessarily result in the production of a satisfactory volume on wealth and taxable capacity and nothing can be proof of that statement than this volume before us.

It may be mentioned at the outset that the volume is a mine of information bearing on the problem, if not of the wealth of India, at least of her poverty. It is comprehensive in that it leaves out of account no information of any value. It is the joint production of two authors, one a research student working under Prof. Shah and the other Professor Shah himself, though from the way in which Professor Shah's student vehemently dissociates himself from the conclusions that Professor Shah has reached, one wishes rather that they had sought the freedom of being authors of producing separate volumes than of a collaborative volume such as the one before us. In justice to the authors, it must however be said that the book is divided into two separate parts, which they happily refer to as Books I and II, the first book being devoted to the wealth of India and the second her taxable capacity. The first part, we are told, is entirely the work of Mr. Khambatta. About a fourth of

this portion is devoted to a discussion of the concepts of national wealth and national income and the connected problems, a discussion which is weighted with the opinions of the numerous extant authorities on the subject but which yet leaves a great deal to be desired. In spite of the care which the authors have obviously taken to be scientific, they have not escaped lack of precision. In more than one place, they are identifying wealth with income. Of course, the contest suggests whether they attribute the fluid import to the term wealth when they mean to it be income, but it were well, we think, for Professors of Economics to be more explicit. Before we come to these contentious portions, it is perhaps as well that we state what the authors have sought to do. The first part gives an estimate based on all the various documents available of the agricultural and non-agricultural wealth of India, the problems connected with their valuation and the conclusions which the authors reach about that wealth. Professor Shah's volume deals exclusively with what he calls the taxable capacity of India, the deductions that ought to be made to arrive at that capacity such as interest on overseas capital, freight, etc. and so on.

As we said, the treatment of the subject is, in our opinion, grossly defective. In the first place, the authors, for reasons which they mention but which are in no way convincing, exclude services from the category of national dividend. Professor Shah appears to be much obsessed with the fact that many of the services are parasitic and they do not lend themselves to be measured by a logical calculus. But, surely, a book which seeks to treat of national wealth and taxable capacity ought to take into account the value of the services. Else it follows that the possession of parasitical incomes do not constitute taxable capacity! Even from the exceedingly Socialistic point of view of Professor Shah, "parasi-

tical" incomes ought indeed to figure foremost in any reasonable inventory of wealth suggestive of taxable capacity. Even in the measurement of poverty—granting, as mentioned before, that the book is more valuable as a measure of the poverty of India than of her taxable capacity—it is essential to take into account the incomes under the head services. They serve to reveal the inequality of the distribution of the national dividend and hence of national poverty at large the more the figures for "parasitical services" are big compared with those for useful services. Moreover, the modern tendency is not to consider material tangible goods as the object of taxation so much as the citizen and any account of taxable capacity which does not treat of the citizen's taxable capacity which is measured by the value of his services or his earnings must obviously be pronounced defective. This is not to say that the authors' work is of no value nor that their methods cannot be useful for certain purposes. Indeed the writer of this review utilised that method in 1916 to estimate the average income of the people of the Madras Presidency, leaving out the value of services. He did so, however, for the limited purpose of showing Indian poverty and under-production compared with India's needs and not India's wealth and her taxable capacity. As a matter of fact, Professor Shah and his collaborator would have done well to entitle their volume—"India's poverty and how to cure it." That would have given us a better idea of what the book is than the misleading title which it now bears.

So much for the method of enquiry. Now as to their conclusions, we find that on the whole their findings will be borne out by facts. The authors find by using the method of production, that is, by estimating the value of crops, of mills and other productive enterprises, that the total annual income of India amounted to Rs. 1106 crores on an average in the pre-war years 1900-13, Rs. 1,862 crores on an average in war and post-

war years 1914-22, Rs. 1,380 crores on an average for the twenty years 1900-21 and 1921-22 and Rs. 2,364 crores for the years 1921-22. Reducing the incomes of the other periods and of 1921-22, to the pre-war average price-level, the income for the corresponding periods is Rs. 1,106 crores for the pre-war period, Rs. 1,217 crores for war and post-war period, Rs. 1,160 crores for the whole period, 1900-22 and Rs. 1,105 crores for the year 1921-22. In the latest year for which statistics are available, the gross income per head comes to Rs. 74. Out of this there are certain deductions to be made on account of the share of foreigners levy by way of the so-called Home Charges, interest on debt which goes abroad and so on, for which the authors estimate a deduction per head of Rs. 7. What is left is Rs. 67. Out of this again, it is to be remembered that allowance must be made for grave inequality of incomes. Professor Shah estimates that more than a third of the wealth of the country is enjoyed by about one per cent of the population and about 60 per cent of the people enjoy about 30 per cent of the total wealth of the country. The real wealth of India, the authors estimate, has increased by about 10 per cent. since the pre-war years but what does that show in the face of the requirements of India?

The upshot of the whole enquiry is that the people of India live on starvation wages, are under-fed wherever they are fed, ill-clothed and badly housed. Professor Shah suggests that it is possible that by increasing the agricultural and industrial production of India the annual income may be increased to Rs. 7,550 crores and taken with a saving which he proposes to make in national expenditure by Indianisation and so forth estimates an increased quota of national dividend per head of some Rs. 175. But even that will give only a per capita income of Rs. 12 to 15 per head which cannot provide a reasonable standard of living. He therefore suggests that restriction of

population with greater provision for emigration should be resorted to. This question has become a world-wide question and modern economists are devoting more and more attention to it. Professor Shah is an internationalist and something of a socialist too. He suggests that the world's resources should be available for the world as a whole and that no nation should be allowed to occupy exclusively the unexploited portions of the earth's surface.

Now, this is too big a question and not altogether easy of solution. The World Emigration Conference which recently met at Rome last year did not dare touch it. How are the unexploited regions to be allocated among the nations, granting that we are agreed as to which are unexploited regions which may be justly parcelled out among the civilised citizens of the world? Again, what are the criteria on which such distributions are to be effected or, in other words, how is the land-worthiness to be measured? Can the colour, race and other criteria which America uses in admitting immigrants be allowed to be just? When, again, is over-population to be declared to exist, entitling a nation to claim an extra-regional allotment of the world's available land resources?

These questions are, however, beyond the scope of Professor Shah's book. But it has an interest to students of demographical and emigration problems as well as to those interested in India's economic welfare.

P. V.

HEALTH AND HYGIENE

FOOD AND HEALTH Re. 1-8; INFANT FEEDING AND HYGIENE As. 8; RACE CULTURE Re. 1-4. By Chandra Chakraborty. Susruta Sangha, Publishers, 177 Raja Dinendra Street, Calcutta.

From a mere survey of the works of the author on a variety of topics, national, social, educational and medical, it is clear that he seeks to do his mite towards the

regeneration of India and that he has grasped the fact that the health of the whole can be promoted only by the health of its parts. His works therefore have got a definite aim and as such deserve careful attention. Whether for individuals or for nations, a healthy physique is the *sinequanon* of progress—intellectual, mental and spiritual. The promotion of the same depends chiefly upon dietics—the scientific regulation of food and hygienic habits—and eugenics including selection in marriages and birth control. The above mentioned three books refer to these two branches of dietics and eugenics. What strikes one at once in the books are the wealth of detail and statistics, so necessary in the treatment of such debatable topics, and the special reference to India. The *get up* of the books could however be improved.

The volume on *Food and Health* is a compendium of information. The value of a food consists in its supply of carbohydrates, proteins, fats and mineral salts on the one hand and of vitamins on the other. After discussing the general facts of nutrition the author explains in detail the food values of the various grains, vegetables, fruits and milk. He has got a word of recommendation for the mixed diet. He neither forgets the standpoint of the Indian nor that of infants and invalids. The second part naturally refers to the all important defensive glands like the liver and the spleen, the thyroid and the sexual glands. The chapter on sexual relations is, at it ought to be, very detailed and thoughtful. After referring to the ravages of infectious diseases and their prevention and briefly to modern therapeutics, the book closes with short references to fasting cures including the important use of water and cures by faith. The book however suffers from being too technical for a popular treatise while not sufficiently planned or illustrated for a scientific treatise.

The volume on *Infant Feeding and Hygiene* is a natural sequence to the

above volume. The book is very informing for its size. It deals with breast feeding and how it could be hygienically done. More important than that, for the modern age, is the description of cow's milk as a substitute for breast milk and its adaptation by the addition of honey, whey etc to suit the child. Then there is the reference to the variation in diet as the child grows. The chapters on vitamins and the necessity of vitaminous foods like milk, fruit juice and cod liver oil for the child as well as the mother and on the importance of child hygiene are quite useful.

In the volume on *Race Culture* the author deals with the race elements in India, enunciates the principles of heredity and proceeds to examine certain consequences. He starts with the four primary types—the negroid, the australoid, the mongoloid and the caucasian—and, assuming the history of the various migrations into India including those of the Aryans—a fact which we may not wholly accept—, tries to account for the varying characteristics of the different race elements in India. He refers to the importance of heredity and environments and explains the necessity for the proper selection of mates and for birth control, by methods, natural and artificial, in order to promote the healthy culture of the nation. He has incidentally made thought-provoking references to the social problems of the day like early marriages and to a few sexual evils affecting the youth of the country.

The books deserve to be read by those interested in national welfare.

C. S. A.

LITERATURE

Thomas Hardy

THE WESSEX NOVELS OF THOMAS HARDY. By Randall Williams. J. M. Dent & Sons 6/-

The author is quite frank about the scope of his book when he tells us, in his introductory note, that it is more of "an incomplete

record of a personal enjoyment derived from the study of the Wessex Novels" than a criticism. Mr. Williams has, nevertheless, succeeded in giving us an excellent and interesting sketch of some vital aspects of Hardy's complex work, as also in throwing luminous little points on to the dim and difficult waters of his grim philosophy.

Perhaps the most valuable chapters in the book are those entitled "Workmanship" and "Metaphysics," for in these the author has dealt very lucidly with the forces that have combined to give Hardy his technical qualities, and to evolve for him his strange and adamant philosophy. In the chapter on "Workmanship" he tells us that "Hardy's appreciation of the value of organic form is doubtless due in a large measure to his architectural training. It has been perceptibly responsible for the unity of effect and for the delicate literary chiselling which are so characteristic of his designs. There is an abundance of detail but, at the same time, his designs have the fine proportion and balance which can be achieved only by a due adjustment and subordination of the subsidiary to the general plan." Besides this he points out to us the ease with which Hardy describes "pinnacles, indented battlements, porticoes, mullioned and transomed windows, the contours of mouldings, carvings and traceries." Another proof of his scientific training is furnished, the author tells us, by his choice of characters. Owen Grady and Edward Springrove in *Desperate Remedies*, are both architects. In a *Pair of Blue Eyes*, Stephen Smith; George Somerset and his rival in *A Laodicean*, are all three of them architects, while "Jude Fawley's trade of a monumental mason gives adequate opportunity for architectural side-lights." To those Mr. Williams would have us add Jocelyn Pierston, the sculptor in *The Well Beloved*. He, further shows us by numerous quotations from Hardy's novels that the influence of painting on Hardy's workmanship was no less conspicuous than of archi-

ecture. And again, by many an apt quotation, we come to know that Hardy is a great Naturalist, as great as Richard Jefferies; and also that the fir-tree, which comes frequently in his description of mournful scenes, is his favourite tree. The wind, too, has an important place in the great Novelist's scheme of grey tragedy, for, of all Nature's forces, the wind holds perhaps the greatest mysteries for him. After reading through the chapter "Workmanship" we arrive at the conclusion that Hardy is as sensitive to light and colour as he is to the lightest and the deepest shades of sound.

In his chapter 'Metaphysics' Mr. Williams works out some aspects of Hardy's Metaphysics, wherein there are a few stray quotations from Hardy's poetry which is, perhaps, the best interpreter of his philosophy. He deals at length with the strange and gigantic irony of things and with the struggle of the Macrocosm with the Microcosm, and in the course of the development of the Novelist's philosophy, very ably defends him against the careless criticism of his usual critics who lay his work aside with the convenient label of "Pessimistic". Although his philosophy gives a prominent place to the interclashing of the powers of the world and the impulses of the heart of man, and although his experience makes him think, at times, that the world is a welter of futile doing, "he does not overlook the duty of human struggle." There is one difference which the author points out to us between Hardy's fatalism and fatalism in its usual accepted sense. While the usual fatalism leads man into the belief that there are forces of Nature too mighty to battle against, and that, therefore, he should sit quiet, with arms helplessly folded in blind resignation, Hardy's fatalism is one which does not allow of resignation or of defeat. There is a deal of freewill in Hardy's plan, and his fatalism is, therefore, one which tries, "Revolt". And, indeed, all his tragedies are born out of a strong belief in revolt. But, while believing to a great extent in

rising thus in arms against forces, there is, nevertheless, in Hardy's philosophy one Force which, past the scope of man's free will, none may defy. It is a Force which is silent and kind as long as the laws which work towards the Ideal Beauty (underlying Hardy's crudest tragedy) are not violated recklessly and in moments of mere physical impulse. Tennyson's "Nature red in tooth and claw" is too terrible a picture of Nature and would not, in reality, be admitted into his imagination by even such a dark and gloomy novelist as Hardy. But, indeed, Nature becomes red in tooth and claw when "frail man blunders into disobedience and engages in that dark and deperate strife where save his own soul he hath no star, as did Jude, tragedy is the inevitable result, but it were well to regard such failures, heart-rending though they be, as necessary stages in the slow working of an irresistible Evolution."

HARINDRANATH CHATTOPADYAYA

ARPANA. By M. Sriramamurty, Mahraja's College, Vijianagaram. Re. 1/-

This is a "slight collection of prayers and meditations" obviously modelled on Tagore's *Gitanjali*. The author forestalls criticism by disclaiming any literary merit for the work, but never the less we can hardly avoid the inevitable comparison as we read, and the result cannot but be damning to the present work. To give only one instance out of many, when we read the words, "I have been a thoughtless child and often wept for things that are not for me. I see I have been saved by thy loving sternness", how could we help being instantly reminded of the *Gitanjali* poem which begins with "My desires are many and my cry is pitiful, but ever didst thou save me by hard refusals; and this strong mercy has been wrought into my life through and through"? In the *Gitanjali*, the second-rate poems are carried off by those poems of haunting beauty which linger in our memory; and

further, we make due allowance for the fact that what we read in English are only *prose* versions of the original *songs* which, as Mr. Yeats has truly said, are "full of subtlety of rhythm, of untranslatable delicacies of colour, of metrical invention." As the present book, however, is an original work in English, we are struck solely by its imitative element, and we doubt if the sincerity of feeling, which the author claims and which we do not for a moment question, can leave any lasting impression on the readers' mind. The author will forgive us if we are not convinced of the wisdom or efficacy of such an attempt in a foreign language.

A. R.

MISCELLANEOUS

Commonsense of Elocution

SPEAK OUT. By Alexander Watson. George G. Harrap 2/6.

We have nothing but praise for this admirable little book, which gives practical advice on the cultivation of verbal audibility in a most simple, clear, and convincing manner.

All of us have at some time or other suffered the infliction of inaudible speeches. We know how often speeches otherwise good are spoilt by indistinctness and inaudibility. In listening to some English speakers, especially, we must have felt this very keenly, and we must have been most agreeably surprised when for the first time we found that all Englishmen were not equally unintelligible. "Mumbling," says Mr. Watson, "is the besetting sin of English speakers." Indians are happily free from this vice as a rule, but it must be admitted that many of them, in their blind craze for imitation, are tending to become slovenly in speech. The more they care for tidiness in dress, the less they seem to care for tidiness in speech. But, as Mr. Watson has well said, "Self-respect, to say nothing of self-interest, should alone be sufficient to induce vigilance and care in enunciation."

Accuracy of enunciation in conversation is the basis of verbal audibility in public speaking. Hence all tendency to slovenliness in conversation should be vigilantly guarded against. Mr. Watson gives an amusing list of slovenly forms of speech from actual experience, such "Hahyer" for "How are you," "Sore eye" for "It's all right," "Juno" for "Do you know," "Howjegeton" for "How did you get on," "Pry Minister" for "Prime Minister," "Nice peach" for "Nice speech," "Sit down undressed" for "Sit down and rest," and "Prince of Wiles" for "Prince of Wales." These instances should serve as a sufficient warning to careless speakers. The sounds to receive special attention are the vowels in unaccented syllables. All articles, prepositions, and conjunctions should receive their full value. In the matter of the "r" sound, Mr. Watson differs from phoneticians like Daniel Jones and Walter Ripma, in that he strongly objects to its omission when not followed by a vowel sound. He holds that "r", in common with "l", "m", "n", and "ng", is a valuable vocal continuant, materially strengthening and aiding the maintenance of the stream of resonance by which words and phrases are linked in a rhythmical flow. He calls upon professors of phonetics to be something more than "recording angels", merely cataloguing the habitual inaccuracies in the speech of average members of the community. They should act as missionaries for the preservation of a pure and distinct enunciation. The omission of the "r" leads to such monstrosities as "Auna kissed" for "Anarchist", "Pa tickles" for "Particles", "Father" for "Farther" "Bawd" for "Board"! The opposite mistake of inserting an "r" where it does not exist is even more to be guarded against, as in "I dear", "Sodar", etc.

It is a popular superstition that a good voice is a gift of Nature. "A voice that is fundamentally bad", we are assured by Mr. Watson, "is a greater rarity than a voice

that is naturally good". What we usually hear in a speaker is not his *natural* but only his *habitual* voice. We make or mar our voice and utterance according to the degree of control which we acquire over the movements of our vocal organs. "An insufficiently opened mouth; throat constriction; immobility of the lips; inactivity in the forepart of the tongue; slovenly enunciation; unnecessary movements of the jaw; lack of control of the soft palate; imperfect breath management",—these and other defects, which obscure the natural good quality of a voice, should be got rid of. Mr. Watson gives practical directions for a systematic training of the articulative organs' couched in a designed by plain, straight forward language entirely free from the confusing semi-scientific jargon usually adopted in works on voice-production and speech. He objects to "Simplified spelling" and "phonetic script", on the ground that they will scare away the student. He points out that a knowledge of the physiology of the vocal organs would be of no more help to the ordinary speaker than precise knowledge of the processes of digestion would be in enabling a man satisfactorily to dispose of a meal. Nor does he advocate the elaborate exercises in breath gymnastics so frequently imposed upon those who seek instruction in voice training (not "voice straining").

Mr. Watson's advice to "Speak out" is of the utmost importance. To "speak up" or shout is always dangerous. Shouting is due to the common confusion between *high* and *loud*. Speaking "out" means a steadily maintained *projection* of the voice, which should be proportioned in strength to the requirements, of the immediate circumstances. The middle voice, which is the voice we use in private "heart to heart" conversation, is the one to be always employed whether in conversation or in public speaking. A level use of the middle voice will not lead to monotony, as the entire vocal

range will automatically come into play in response to our feeling.

Public speaking demands a conscious and systematic control of breathing, as it is to conversation what running is to a casual walk. The breath should be controlled at the base of the chest, in such a way as not to be perceived by the listeners, and the chest itself should be in a raised and expanded position, with, however, nothing of a stiff "serjeant-major" attitude. The lungs should not be kept fully inflated while speaking. The air should be silently drawn in through the nose, as mouth breathing tends to dry the throat. No attempt should be made to talk above a noise, either in conversation or public speech. We should never try to get the better of the wind by shouting. Under all circumstances, we should speak with "a level, strong, evenly projected voice," and leave the ears of the audience to do the rest. "Controlled speech," in Mr. Watson's words, "glides in natural wave-like movements, from syllable to syllable and through one phrase to another, on a balanced flow of resonant tone."

All mannerisms should be scrupulously avoided, as they often detract from audibility, and always tend to divert attention from the subject to the speaker himself. The voice should be directed in *one* direction only, as the practice of swinging the body or turning the head from one side to the other creates a restless, inattentive assembly. "A speaker who stands still in a reposeful, self-possessed, confident manner, with eyes directed to the farthest spot to which the words are intended to travel, will generally command greater attention than the restless, over energetic person who attempts to address every individual member of his audience at once and only succeeds in being irritating and sometimes grotesque. Undoubtedly the best platform attitude, and an aid to audibility is to stand perfectly still without rigidity, feet firmly planted, chest slightly raised, shoulders steady, arms hanging loosely, and head held erect."

"The inclination to cultivate clearness of utterance," says Mr. Watson, "appears to have moved in inverse ratio to the spread of education." This is a deplorable feature, and has to be strenuously fought against by all who value the gift of speech. The lack of moving eloquence may be excused, because it is dependant on special gifts, but the lack of distinctness is inexcusable because, by the exercise of a little industry, it can be acquired by all.

The book is, of course, intended primarily for English speakers, but it will be found no less useful by Indians, whether they be speakers in English or in their own mother-tongue. Mr. Watson has indeed rendered a distinct public service in presenting the "Commonsense of Elocution", as he calls it, in so handy and attractive a form.

A. R.

THE TRIUMPH OF UGLINESS AND OTHER ESSAYS. By Arthur Brodrick Bullock. Published by C. W. Daniel Co., London. 3/6

This is a short but very brilliant performance by a writer, who evidently, has thought long and deep on the great problems of life. He cries, as many a reformer has cried before, that the world is out of joint; but his is not a mere pessimistic cry of helplessness. He has found a solution, which, if accepted by all, would do away with all the evils of modern life, all the triumph of ugliness both internal and external.

The author has all the vehemence of Carlyle in condemning the social evils; but fortunately for us he does not write the orthodox "Carlylese." That man in spite of all his civilization is still a beast or worse than a beast that all his achievements are nothing, except the achievements of medical science that have gone to lessen physical ailments, that all this trouble is due to the egoism in every individual, which is based upon ignorance of his fundamental identity with other indi-

viduals, that the only solution to all this trouble is the recognition not merely as a theoretical proposition but as a working principle the truth of ultimate one-ness of all the universe and hence essentially of all mankind,—a grand synthetical idea, which has been repeated so often by the Rishis of the Upanishads—these are the fundamental concepts of the book. The author also examines the ordinary conceptions of Marriage and Sexual Morality, Liberty, Theology and Happiness, which he calls all phantoms.

The following extracts would be read with great interest, especially by Indian readers:

"If elsewhere we read: 'Thou shalt love thy neighbour as thyself' (and this, in one form or another, is one of the commonest injunctions), and we ask, why? From India comes the answer: 'Because thy neighbour is in reality thy very self, and what separates him from thee is a mere veil of illusion.' (p. 41.)

"To train the character, to lead children insensibly up the stairs of enlightenment into the presence of that great truth which no selfish eye can ever behold—the Unity of life, so that the young may come to see themselves in all living things, and all living things in themselves—this would mean the introduction of a, health giving element amid the poisonous exaltations of the world's atmosphere, and would be of incalculable value for all future time." (p. 43.)

"This is the infinite and eternal Energy, the metaphysical Reality which under the forms of our intellect is objectivated in all living and non-living matter, in all the forces of nature, in every eye that sees the light of any sun, in every vibrating electron throughout the limitless universe. This is the one unchangeable Unity manifested in infinite plurality, as discerned through the glasses of Time, Space and Causality, by which alone we see, and that darkly. This is the Will of Schopenhauer, the Brahma of India, the Force which at last chemistry is beginning to recognize as the only real existence." (p. 61.)

"By Happiness, as opposed to pleasure, which of whatever kind it be, is necessarily transient, we mean that deep-seated content and peace of mind which can never be won by consciously seeking after it, but which arises of itself in proportion as the Self discerns the unity of all life, in proportion as the sharp distinction between Subject and Object tends to disappear." (p. 74.)

The observations the author makes in the section on the phantom of sexual pleasure

on the subject of Marriage on page 51 of the book makes one, especially if he were an orthodox Hindu, wonder if there was not much wisdom in the ancient practice of this country of fathers choosing suitable partners for their children taking into consideration the character and temperament of both the parties as revealed partly by personal knowledge and experience and partly by the dim light thrown on these subjects by the science of Astrology.

Again, in the section on the phantom of Liberty, when the author says that if there be sufficient external compulsion the whole world would be welded together into an organic whole, each not clamouring for and insisting upon his own independence but sacrificing it for the welfare of the whole the orthodox Hindu, begins to wonder whether his ancestors, who insisted upon every one following the Dharma fixed by his Varna and Ashrama, i. e., by his caste and the status in society, was not after all a better and more efficient and economic social arrangement from a cosmic point of view than the modern scramble for so-called power and liberty.

The book is eminently thought-provoking, and will more than repay very careful and considerate perusal.

S. K. Y.

POLITICS

Democracy in India

THE DEVELOPMENT OF DEMOCRACY IN INDIA.—By K. Rajesvara Row. Vakil, Guntur.

Rs. 2

This book is avowedly intended to proclaim the author's faith in modern democracy, political and social, and his conception of the means—viz., the diffusion of knowledge and the adoption of the practical methods—by which such a democracy can be brought into existence in India. This is an age when every people, nationality, and group seeks its own form of self-expression and the expansion which

follows as the logical result thereof in power, possessions, and influence. The typical Modern Indian, having been educated in Western notions of scientific culture and progress, has adopted Western notions of universal equality among men and aspires after the fullest amount of freedom for the individual without shackles, imposes by authority of any kind or degree, without the recognition of the need or use of forms devised from tradition or custom and convention, or the adoption of any creed concerning the problems of life and mind. As a representative of this type of culture and conviction, the author holds that all must have freedom to vote at elections, to receive compulsory education, to hold office irrespective of differences in culture, character, social status, popular estimation or service, &c. He is convinced that it is only men belonging to what he calls the "die-hard" type that would dispute his views of Indian democracy. According to his view every one is bound to declare that he has lost faith in all old political programmes and systems and methods of government and wants such a democratic constitution as *now* exists in Great Britain or the British dominions, or even one of a more advanced type which adopts in full his principles of equality and freedom for all as above defined or described. He does not care what parties now exist in India; he will make no effort to offer a working constitutional system; he will not consider or determine whether any practical difficulties exist in the preparation of and constitution which will satisfy or reconcile the various schools of opinion, social or cultural groups which exist in members hard to count and shapes so varying as to form what we may call, without exaggeration, an anthropological museum. His faith in the gospel of universal equality and unrestrained freedom for all is so simple and so complete that he thinks that it ought to prevail, and that the Indian constitutional system must immediately provide for its

introduction into its administrative machinery. He further thinks that, both in Europe and in the Brahminical, Kshatriya, and Vaisya systems of rule have had their day, that the late Labour Administration represents the Sudra (or people's) system of government and must be the prevailing order in the political system both of Great Britain and India. He does not seem to be aware that in the ancient system of Indian Government—whether it was Brahminical, Kshatriya or Vaisya, from his own point of view—the Sudras had a preponderent representation in the assembly and that Dharma, and not any class interest, was the only deciding factor in all public measures.

The author devotes his first chapter to Indian Sociology and religion. The author's views are mostly based on Western researches, or on mere guesses and fancies of his own, without a shadow of foundation in research or argumentation on the contents of the original authorities. It will require a volume to criticise and overthrow all the raised partisan or fanciful views which the author has gathered together from the writings of unfriendly foreign writers, or the Indian faddists, reformers, and rebellious fanatics whose sole occupation is to present to the world a travesty of Hindu society and its ideals and institutions in order to discredit them and help in bringing about their final dissolution at no distant date. We shall give a few examples of the author's views, drawn from this chapter or elsewhere, to show how his procedure results in a mere caricature of the contents of the ancient sources and authorities and in an unjust, if not also mischievous, misrepresentation of the actual facts of Indian history or tradition and of the aims and lives of those who have figured therein.

First, let us refer to the Vedic age. The author says:—"Among the composers of the Vedic hymns were some such as Kabasha Ailusha who did not belong to the Brahmin caste, but was still admitted into it on

account of the faculty they possessed." This statement is drawn from a paper read more than half-a-century back at the Berlin Oriental Congress and has since been going its round from mouth to mouth, from one assembly after another, and from country to country,—but there is not an atom of truth in it. In the Rig-Veda itself where the hymns of Kabasha Ailusha are to be found, it is not stated that he was not a Brahman or that he belonged to the Sudra caste. In the Aitareya-Brahmana, it is stated that a body of Brahmans who had assembled to perform a Soma-Yaga proposed to expel him from their midst on the ground that he was a *Kitava* (gambler), and they stigmatised him as a "whoreson" (*dasyah-putrah*) and a "not-Brahman" (*a-brahmana*). Sayana says that these terms were applied to him "with a view to bring reproach on him" (*adhikshepartham*). The demand, however, for his expulsion was not insisted upon when the assembly learned that he was a Rishi—"seer" of Vedic hymns. In ancient India a Rishi was accepted as being on a level of spiritual knowledge and perfection almost identical with the supreme being and as, therefore, above all social conventions and ethical rules.

Secondly, we shall refer to the mediaeval history of India and give an instance of the author's one-sided and uncritical acceptance of the views of Western writers or of Indians without any training in, or even bent for historical research. In one place, he makes the statement that the persecution of Buddhists by Sankaracharya discloses a horrid tale of massacre and bloodshed."

This statement is based on an entirely foolish and false account of the life of Sankaracharya written to satisfy the demand of unprincipled secretaries for a representation of him as an Avatara which would take rank with the accounts of Puranic personages and which his followers would be able to parade side by side with the miraculous accounts of the founders of rival

sects. The late eminent scholar, Mr. Justice K. T. Telang has proved that even the most currently accepted of the Sankara-Vijayas, so-called,—that which is supposed to be written by Madhava, otherwise known by the more famous designation of Vidyaranya—is utterly unauthentic and full of mere legends, anachronisms and falsehoods. Later research has also confirmed his views. For instance, Mandana Misra was altogether a different person from Suresvara with whom the Sankara-Vijaya confounds him. Sri Harsha quotes Vachaspati Misra who lived some centuries after Sankara, and so the Sankara Vijaya is guilty of an absurd misrepresentation when it reports a controversial meeting between Sankara and Sri Harsha. On the subject of Buddhistic persecution above referred to as an uncritically accepted event in the life of Sankara by the author of the work under review, Mr. Telang states:—"It is plain that neither Sankaracharya nor Kumarila attempted any persecution of the Buddhists." The French scholar, M. Barth—who has written a history of the Indian religions and who, whatever his doctrinal prejudices, has at least taken the trouble to examine the value of authorities for himself—has also written as follows: "Absurd legends represent Sankara as exterminating the Buddhists from the Himalayas to Cape Comorin." Dr. H. H. Wilson, the Orientalist eulogises "the mild character of the reformer who is described as uniformly gentle and tolerant"; and he further states that "although the popular belief attributes the origin of the Buddha persecution to Sankaracharya, yet, in this case we have some reason to distrust its accuracy." We need not pursue this topic further.

Thirdly, the author (p. 240) attacks the Hindus as idolaters. He writes:—"A society resorting to idolatrous worship can never hope to rise high, nor will it have an inclination to move forward." He also says:—"The psychology of Bhakti has no place for image-worship. It is mere sophistry to say

that image-worship is a stepping-stone to Bhakti." The author here betrays his gross ignorance of Hinduism and the significance of its practical methods. We, Hindus, do not worship idols at all. Is the author so absurd as to suppose that saints, sages, and philosophers like Vyasa, Sankaracharya Vachaspati, Vidyaranya, and others regarded stones and stocks as the supreme Divinity, and offered their worship to them? The truth is that, in the first place, when the image is before a temple-visitor, the worship he offers is not to the image, but to Siva, Vishnu, or other deity who is accepted by him as the Supreme God. Secondly, the image is regarded by the Bhakta as an *alambana pratika*, and so on,—i.e., as a help to concentration. Again, the Hindus hold that, when the Vedic ceremony of *Mana-pratishtha* has been performed by a Rishi or saintly personage with the aid of sacred Mantras upon an image made according to the injunctions contained in the Agamas and other works, the image has the character of its particle transformed and so becomes attuned as a fit emblem where the divine being can bestow his grace on the worshipper. Does the author know that, by the insistent practice of *Ajapa-gayatri*, when it has been taught by a true saint and guru, we can realise in our own body all the ten *Naulas*, or spiritual resonances lying undeveloped within the human cerebro-spinal system and which, when developed, help to dissolve the mind in them and so enable us to realise the Atman in itself as the Innermost Bliss of Light and Love beyond the limitations, pains, and disabilities of the phenomenal world of matter. There is such a thing as a purification of the material particles of bodies, human or other, so as to make them fit instruments for the manifestation of the Self (Atman). A materialist, agnostic or equalitarian brought up on the pabulum furnished by modern educational systems can never, even in a hundred lives (janmas) appreciate the value of the

spiritual training which is needed for the making of a saint like Sri Ramakrishna Paramahansa, who, it must be remembered was himself a confirmed image-worshipper so-called—one of a kind so obnoxious to the modern social reformer, samajist, theist and others of that ilk who know nothing of the religion of the Hindus and its value for the realisation of the Self and the liberation of the human self from the bonds of samsara. The author has evidently no idea of the entire purpose and mission of Hinduism in the world. Can he realise the true meaning of the late Swami Vivekananda's bold challenge to all Western lands and peoples when he proclaimed in trumpet tones,—India is the land to which all souls must come wending their way to God?"

Fourthly, the author similarly misunderstands our doctrine of Karma Yoga when he says (p. 243):—"It is only the absence of Karmayogins that accounts for the loss of independence." The truth is that in both Karma and Karma yoga the activities are the same—viz., those which are prescribed in our Shastras and Vedas. The only difference is mental,—i.e., that in *Karma Yoga* the mind is free from the desire of fruits which distinguishes the lower man who performs Karma from the desire of fruit. Both equally gain what fruits can be obtained here from their activities, but the Karmayogi's mind has a spiritual evolution qualifying him for advance towards *Moksha* which the mere *Karmi* who desires the fruits of Karma cannot gain. If Indians lost their independence in the past it is due entirely to the fact that their foes had better military weapons and better military organisation, and not because they were not *Karmayogins*.

The author also gives an interpretation of Ramayana which has no leg to stand on. He speaks of it as a military invasion and conquest of the Deccan:—"Some advanced guards under Agastya and Atri already occupied southern India before Rama finally conquered Deccan for the Aryan." The

middle of the Ramayana is one that has defied every investigator, and cannot be solved in the manner that suggests itself to our author when he wrote the above explanation. For neither Agastya nor Atri took any "advanced guards" with them. They were sages and seers who never dreamed of armies or heroic exploits. Nor did Rama take a single soldier with him. He is said to have fought single-handed against 14,000 superhuman Rakshasas. Who these Rakshasas were, and who the Vanaras were are not known at all! The exploits of Hanuman when he went to search for Sita Devi's whereabouts have no parallel anywhere in history, and cannot be exploited for any purpose of research into the past history of India. Only recently we were told on high authority that Dasaratha was connected with the Sumerian (or Babylonian as others think) state of antiquity,—and we cannot say where this will lead us. The Hindu tradition keeps the exploits of Rama during his banishment almost entirely free from ordinary human associations and above associations of secular significance, and makes them part of a story of divine and supernatural intervention for a single object,—viz., the destruction of Ravana. The Vaishnavas regard the Ramayana as a *Saranagati Sastra*,—an exposition of the meaning and method of of the soul's self-surrender to God as the means of obtaining salvation. Others regard it as an exposition, the guise of the story of Rama's exploits, of the Dharma-Sastra as contained in the Vedas and Smritis and other religious works.

We will pass on. The Author's Chapter II is called "Religion." We have already dwelt at length on several of his views on both Hindu sociology and religion. Here he discusses Mahomedanism, Christianity, Buddhism, Jainism, &c., and is dissatisfied with all. We are not well equipped with a critical study of the sources of all these religions. The author, as we have seen, is apt to accept, in an uncritical manner, the views of all sorts of writers and investi-

gators—men who, in some cases at least, are imperfectly acquainted with the facts which they interpret or narrate, and in others write with a bias or pre-occupation which distorts their vision. The author's conclusion of his discussion on Religion is as follows:—"Above all these seven great religions (Hinduism, Mahomedanism, Christianity, Buddhism, Jainism, Zoroastrianism, and Sufism) there is a higher religion in India which calls itself Nationalism." He calls it a "divine movement." Certainly, this is not the frame of mind for pronouncing on the merits or meanings of any institution connected with any religion or sociology which is associated with it. It is no wonder that Hinduism, in especial, provokes his hostility. In one place he pours his contempt on the Orthodox Hindu in a manner which cannot bear quotation, and so we forbear.

The author's third Chapter on politics is founded on a study of Western writers on the growth of the history of institutions, and of recent writers—English and Indian—on the history of citizenship and political life in ancient India and their subsequent decay and downfall. We think that, on the whole, his account is fair and full, and can be studied with advantage. Chap. IV on "Economics" is written from the Indian Nationalist's point of view and justifiable on the whole, and though there are over-statements and disputable propositions, the author has studied his authorities fully and carefully and does them justice. So long, however, as the administration remains in the care and control of a foreign bureaucracy, the disadvantages pointed out by the author himself or his authorities can only be minimised, but not got rid of. Moreover, the India of to-day has not the training needed to modernise herself and stand on her own legs. Even Japan and to a larger extent, China are placed in a similar situation. We think, however, that, were it not that some mistakes of a serious character have been committed by the nationalistic party—as,

for example, the boycotting of H. R. H. the Prince of Wales during his recent visit—and by the extremist and anarchist party, such drastic measures at least as the appointment of the Rowlatt and Lee Commissions and the troubles likely to result therefrom would not have been inflicted upon India. We think, also, that the future prospects of reform in the Indian constitution would be brighter than now. Egypt is drifting we know not where. India ought to be fore-warned, and adopt the principle of *festina lente*.

Chap V on "Social Purification" and Chap. VI on "Our Brotherhood" which concludes the work are marred by the same faults as the first two. This has already been shown by the passages, akin in spirit to those of the first two chapters, which we have already referred to in our criticism of the latter. Throughout, they exhibit the author's usual errors arising from uncritical adoption of others views regarding topics of Hinduism and others. The book bristles with propositions of all kinds adopted and put forth in a lively light and non-chalant spirit of defiant and confident self-assertion. We will here give one or two further instances. "The success of a people never depended on their race," he says. Against this we pit the undeniable truth contained in the well-known utterance of one of the most remarkable men of modern times, the late Lord Beaconsfield:—"Progress and reaction are merely words which tend to mystify the millions. They are phrases not facts. *All is race.*" We have only to compare the Greeks with the Jews, the Anglo-Saxons with the Bharatas (of India), and so on in order to prove how race affects the course of events everywhere. We have no doubt to exaggerate the influence of race as due to colour. But there is no doubt that race-characteristics relate to the human mind—to the predominance in it of one or other of the three gunas *Satva*, *Rajas* and *Tamas*—the qualities of *spirituality*, *strenuous action*, *inertia*. In every race or breed of

men there are, no doubt, individuals possessing in a marked degree any one of these qualities, but, in the community as a whole, only some one of the three exists as the predominant or common characteristic or influence. Such racial quality (or qualities) can be maintained through the agency of marriage-restrictions so as to preserve heredity and through the action of Karma in bringing about the birth of the souls which can enjoy its fruits only within the ranks of the particular race, breed a section of humanity possessing such quality (or qualities). The author who seems to have faith in the doctrine of Karma ought not to dispute the existence of its action on humanity. Another instance, and we will stop. The author says that "social efficiency" is due to the hope of independence." The authority whom he quotes—the historian, Lecky does not support him. Without the possession of the ethical qualities and the training needed for achieving practical ends no social efficiency can exist. The mere "hope" of independence may even arise from unreasoning imitation, foolish aspiration, or failure to appreciate the significance of the course of events in the history of the past or of the times and conditions amid which our lot is cast, when once that birth-right has been lost and become atrophied by disuse during untold ages.

In conclusion, we wish to say that while the author has studied a great deal and displayed much industry, he is misled throughout by the influence of his pre-conceptions and his utter failure to make an independent inquiry into the value of the authorities on whom he relies for his facts and generalisations and the conclusions or assertions which he has based on them.

K. SUNDARARAMAN, M. A.

Hindu Polity

HINDU POLITY:—By K. P. Jayaswal
Butterworth & Co., Calcutta.

The French academician, Maurice Barres, once said in a moment of inspiration that,

'L'heroisme est quel que chose denecessaire et de permanent dans la vie de l'humanite, et les nations vivent d'heroisme comme de pain.' Mr. K. P. Jayaswal, in writing the book under review, has shown heroism of no mean order. In the midst of a successful, professional labours of a Barrister, he has possessed the "wild willing"—the determination not to surrender but to remain true to self and to reveal to the world the real soul and heroism of his ancestors.

It is a constitutional history of India in Hindu times. Mr. Jayaswal appropriately dedicates this great book to the memory of the republican Vrishnis, Kathas, Vaïs'alas, S'akyas who enunciated philosophies of freedom from Devas, death, cruelty, and caste. In dealing with these sections of the ancient Hindus, he exhibits their free, just and orderly constitution and emancipated social rules and regulations. The book is fully documented and the research has been deep and laborious. The author writes in clear and excellent style and does not exaggerate or extenuate. He has travelled back to the Vedic times and discusses the sovereign and judicial assemblies of the period; He gives us a vivid picture of Hindu Republics from 1000 years B. C. to 600 years A. D. It was a period of immense prosperity and strength of the country. In those remote ages India was divided into several states, very often at war with each other, but those states were well-governed, the Republics as well as the monarchies. Bengal shows no signs of these remarkable states. The Republican states had citizen army and the peoples had votes which they exercised with discretion, for we see that they had voted capable men to administer the states, and held them responsible for their stewardship. The monarchy was not absolute; it was responsible to the people. The monarch, or rajan, as the name implies had to exercise his authority not to menace but to please the people; he could be censured and removed by the voice of the

people. In the halcyon days, under the Republics, even so under the monarchy, the Brahmins and the Non-Brahmins wielded equal power and had potent voice in the Government of the States. The State-craft of the Hindus in the past had been so formed as to govern justly in the interest of the peoples who were enlightened to understand their own advantage and benefit. The legal system was liberal and just making no distinction between rich and poor, between Brahmins and Non-Brahmins not even between the king's son and the humblest subject. This is India of the past. Mr. Jayaswal with great labour and patient study, has dug deep into the past, which remained vague and undetermined, and brought it to the very eyes of the Hindus of the 20th Century; if they have understanding and heroism of their ancestors, they will derive a great practical lesson from the study of this book. I will conclude this short notice by quoting a few sentences from Chapters XXXVIII and XXXIX. Chapter XXXVIII begins in these words:

"The period after 700 A. D. is a period of darkness and disruption. Popular institutions decayed and Hindu traditions dwindled. The causes are yet to be investigated."

Chapter XXXIX contains the following illuminating sentences big with thought:—

"This is a brief survey, in fact too brief a survey, of a polity which had a free career of at least thirty centuries of history—a career longer than of all the politics known to history. Babylon might have lived a few centuries longer, but unfortunately Babylon is no more. Against this we have India still existing, and in this respect China—another civil polity—is her only parallel. The test of a polity is its capacity to live and develop, and its contribution to the culture and happiness of humanity. Hindu polity judged by this step will come out very successfully. The constitutional progress made by the Hindu has probably not been equalled, much less surpassed by any polity of antiquity. Constitutional or social advancement is not a monopoly of any particular race. I am not a believer in the cheap wisdom which preaches that political greatness is inherent in some peoples. It is a superstition which is as baseless as the Spanish superstition of the Blue Blood. There is no such thing as Blue Blood in political and constitutional evolution.

Political and constitutional progress is a creation of circumstances and human forces. And even if Blue Blood be a reality it is certainly present in the veins of the Hindu."

N. CHATTERJEE

SOCIOLOGY

Population and the Social Problem

POPULATION AND THE SOCIAL PROBLEM. By J. Swinburne. George Allen and Unwin 15sh.

Mr. Swinburne is a British Engineer and his recreation is "Sociology." In the volume before us, he displays the outlook of a scientist in the mathematical side of the population problem and that of a fanatical propagandist in advocating birth control as a solution of all the present social ills. It is clear that Mr. Swinburne is a well-read man, though in certain of his criticisms he displays more the fervour of a prophet than the scientific attitude of a balanced critic. A mere enumeration of the chapter headings would show to what all spheres Mr. Swinburne has applied his theory of population. The opening chapter, entitled "De Cuniculis," is a parable which in fact summarises the whole of Mr. Swinburne's philosophy. The other chapters of the book deal with the causes of general ignorance, the conception of population pressure, wealth and its distribution, civilisation and population, capital and labour, profit sharing, trade unions, nationality and isolation, war and its prevention, political economists and population, the place of women, doles, the rights of man, socialism, limitation of families and Mr. Swinburne's own cure for all the ills which poverty leads.

Although Mr. Swinburne's thesis may have been gathered in a general sort of way from the enumeration above of some of his chapter headings, we think it advisable to set forth in some more detail the central idea of his thesis. It is that "population pressure as the basic principle in sociology has not only been not studied, it has not had any attention at all. When it is

studied seriously it is quite likely that we may at least find the solution of most of the problems of poverty." The most original chapters of the book are chapters II and V dealing respectively with the principles of population and population pressure. In the first-named chapter, Malthus' conception of the law of population is set forth and explained in a comprehensive and striking manner. The second, however, is the most original chapter. It analyses the conception of population pressure and points out certain fallacies current about the pressure of population. For instance, it is supposed that population pressure operates only at certain times. It is supposed that it is a matter to be tackled in the future as though it has not been throughout present. It is also supposed—and this is another fallacy—that it affects only the poor or certain special classes. This, Mr. Swinburne shows, is also erroneous. "There would be no population pressure only if all were marrying at the physiological rate and all living," he says, "to the physiological age. Absence of population pressure in the case of man is compatible only with a very rapid increase, probably something of the order of doubling every ten years, or 7.2 per cent a year." Assuming, says Mr. Swinburne, that Adam and Eve started the human race 6,000 years ago, the normal rate of increase of population would have produced by this time no less than two million billion people—more than two thousand for every square yard of the earth's surface, including the sea. This increase is held back only by the checks to population which Malthus enumerated—shortage of food and, consequent thereon, infant mortality, malnutrition, disease, war, drugs, sexual evils, sterility and so on. In civilised society, other factors, of course, such as prudential considerations operate.

Whatever the check to population, population pressure is an ever existing condition. It expresses itself wherever population tends to outstrip the means of subsistence. There are four separate ways, Mr. Swinburne

points out, in which the population seeks to keep itself within the means of subsistence. First, full physiological age for all, but only a percentage allowed to marry, and to leave full number of off-spring. Second, full physiological age for all, and marriage for all, but at such advanced age that off-spring is kept down. Third, full physiological age, and all marrying young, off-spring limited artificially. Fourth, parents live to physiological age, all marry who reach physiological age for marriage, and population kept down by infant or pre-natal mortality. In all these cases, population pressure exists either in the form of the unhappiness involved in universal late marriages or in the shape of the inconvenience and evils bound up with limitation of off-spring, or infant mortality or the unhappiness of bachelorhood for a section of the community as people used one or the other method of keeping population down to the means of subsistence. Although it is commonly supposed that population pressure exists only where there is starvation, and that, in heterogenous or ordinary conditions among the poor only, it really exists in all times practically and with most classes. The result is that restrictions on the growth of population on prudential lines have always existed and will and ought always to exist. "For about seventy years," says Mr. Swinburne in his last chapter, "the limitation of families has been practised. It began with the middle classes and spread up and down; and it will gradually extend until it changes the whole relations of society. The limitation of off-spring, and the means, forms the greatest discovery man has ever made." Holding, as he does, that over-population is the cause of all the world's misery, it is no wonder Mr. Swinburne slashes every kind of reformer. He is a believer in the iron law of wages and so attacks the socialists, the church, the politician, the feminist and every other variety of reformer with the enthusiasm and the fervour of a fanatical prophet. Most of his book is

taken up with polemics, often of the cheap variety, connected with socialist and other theories.

It must not be supposed, however, that Mr. Swinburne does not realise the limitations of his theory. At odd moments he does realise that to inveigh against nationalism which he calls "patch" politics is not to meet the whole problem. "It must not be supposed," he says, "that the realisation of population pressure will act as a general cure for poverty and other evils. People are apt to think that there is some simple general cure, and to take up some movement with the idea that it, and it alone, is to make the world quite different." Mr. Swinburne realises that even if the whole civilised world "understood the principle of population and applied it as well as they could, it would not get rid of poverty in the world, because the uncivilised or the less civilized people would emigrate and become the lower layers of the civilised places more." The understanding of the question "may do a great deal of good indirectly in the near future by local or temporary reductions of poverty," but "its educative

value is the most important. It is often thought that poverty is caused by the rich there are many superstitious diagnoses on the point and quack physicians prescribe stupid remedies. "Democracy, doles, labour government, living wage, nationalisation, old-age pensions, poor law relief, relief work, restraint of foreign trade, socialism, sovietism, trades unionism, and wages boards"—all these have been advocated by various persons as the sovereign cures for poverty. Against all these, Mr. Swinburne inveighs with the fervour of a fanatic and the exuberance of a professional pamphleteer. Necessarily, therefore, there is much of false philosophy in Mr. Swinburne's invectives, but as in others there is a substratum of truth in his plea for "the limitation of off-spring" from the standpoint of the highest welfare of humanity. His treatment is arresting and, as we said, portions thereof original. He has, there is no doubt, done a valuable service alike to the economist, the politician and the ordinary citizen. From this standpoint, the book is a valuable addition to the extant sociological literature.

P. V.

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What Thinkers Think

Race and Civilisation

There is a school of thought which holds that civilisation has a good deal to do with race and climate. It is thus held that the building up of the Western civilisation is the work of the Nordic race in the temperate zone, working bee-like, by a process of saving and accumulation. Western civilisation, Sir Arthur Keith holds for instance, is the result of the working of three influences, racial, local and capitalistic. In an article in *The R. P. A. Annual* just published, Sir Arthur points out:

"Our whole civilisation has been built up by our united savings—or capital, and science shows that capital has been a prime factor in the evolution of the race."

"John Hunter, whose great museum it is my duty and privilege to tend, surmised that our hive-bees must have been evolved in a cold climate, as otherwise one could not account for their instinct to lay up a store of honey to carry them through the winter. What is true of bees is also true of men; our forefathers who survived the rigours of Northern Europe before the art of agriculture and the rearing of herds had been introduced were those in whom there was a tendency or an instinct to save. We recognise that races of mankind who are natives of the colder temperate regions are more prudent than those who live in lands where all the year is summer and plenty. There is in most of us a wish to save something from our daily income, be it large or be it small, to carry us over days of dearth or of sickness."

"We save too for quite another purpose—namely to give our children a start in life, to give them free years for education and special training for the business they are to follow. And if it so happens that those parts of unconsumed wages, salaries, or incomes—that is to say, our savings—are not required for instant use, then we consult the financial columns of a newspaper, or procure a stockbroker's list, and presently our savings are turned into capital."

"Before we realise it, our savings are being used to build a merchant ship, or perhaps a battleship, or a cotton factory, or a railroad, or a new sewage instalment. Our savings are being used to pay men to carry on the progress of civilisation in our town, our country,

or our colonies. We advance upon our savings; our roads, our streets, our railways, our ships, our whole civilisation, have been built by our united savings or capital."

"Much more important for the purposes of my present argument are the uses of capital, not in permitting us to develop well-known inventions and legitimate business propositions, but in providing the nests in which inventive genius may brood. All seats of learning such as universities are, or ought to be, nests of this kind. Universities have been built out of savings."

"Only those who have looked into the conditions of life among primitive peoples—and amid such conditions our forefathers lived only a few thousand years ago—realise the part which savings or capital have played in the rise and progress of our modern civilisation."

"We can study such conditions in any Australian tribe which is still remote from the white man's rule. Such a tribe can be said to own a certain tract of land, and the scanty supply of herbs, fruits, insects, and wallabies yielded by that tract of land; but they have no savings or capital. They depend from day to day upon what they can gather or catch. Each man, woman, and child owns in movable property just what they stand up in. There is but one occupation: the daily search for a livelihood. They could not, even if they would, build a hut or till a piece of land, for such an enterprise needs a store of food—which is capital. They cannot carry on war, for we all know to our cost that war not only needs capital but often, as in our case, the power of mortgaging our savings for years and years to come."

"With the discovery of money it became no longer necessary to hoard savings in the form of food, drink, or goods; the man or woman who owned money could tap the public supply or savings of food in any and every market. In the course of animal evolution the same end was secured without the use of money."

Here, Sir Arthur, it is clear, reckons as civilisation the grand materialistic achievements of the Western world and, although it is doubtful if, as he suggests, this civilisation is an exclusive heritage of the Nordic race, seeing that its foundations were laid by Mediterranean races, there is no doubt that Western civilisation means mechanistic achievements.

* * *

Civilisation at the Crossways

To-day Civilisation finds itself at the cross-ways everywhere. The Western civilisation has shown a great deal to its credit, but is it after all satisfying? Indeed, is that the only civilisation? What after all is civilisation? These are the problems which are being widely discussed by thinkers and their findings so far are that, as Dean Inge says, Western civilisation has resulted in precipitating a dilemma and that, as Mr. Glenn Frank suggests, in any case we are in the throes of a mighty revolution evidences of which are everywhere discernible.

"What is civilisation?" asks the Forum. "Is it railroads, telegraphs, skyscrapers, and open plumbing? Is it the conquest of the air and of disease? Is it literature and art, philosophy and religion, the superlative excellence of the few, or the greatest good of the greatest number?"

"In this age of vast material progress, too many of us are prone to limit our definition of civilisation by the very prejudices born of our own particular type of culture. We are apt to regard civilisation in terms of our mechanistic achievements, and to look down pityingly from the altitude of our progress to the backwardness of other times and peoples. To-day this attitude is being challenged by many writers, who bid us look to other cultures and see what we can learn from them. In the brilliant kaleidoscope of history many diverse civilisations have flashed and faded. Each one has contributed something to the great wealth of culture of which we of to-day are the heirs and beneficiaries."

Dean Inge's difficulty as to the Western civilisation, or rather one of his difficulties, is thus set forth by him in the *Morning Post*:

"Differential standards of living," he says, commenting on the Bishop of Gloucester's letter to *The Times* on the population problem, "may cause one class to multiply at the expense of another. This is the terrible evil with which all civilised countries are menaced. Aristocracies always tend to die out; as I have said elsewhere, biologically nothing fails like success. This is the cause of the decline of the British Americans, which Bishop Headlam justly deplores."

"America is a plutocracy, where big business calls the tune and pays the piper. Big business has imported swarms of European cheap labour—a very lucrative policy for the time, because the importing country has escaped the cost of breeding and educating the immi-

grants—and the result is that the native American has been driven, or has driven himself, out of the ranks of manual labour. There is no more room for him in his own country, though there is plenty of room for South Italians, Poles, and Jews. This, and not selfishness or immorality, is why the native American has only one or two children."

"The same problem confronts us at home, and it is very difficult to suggest a remedy. It is absurd to tell the professional man that he ought to spend £1,500 a year in educating five or six children. He cannot do it; he has not got the money. Of course, he might have them educated for nothing with the children of artisans and labourers, and so prepare them for—what career? It is not easy to say. Class-feeling is at present stronger than philoprogenitiveness. That may be a mistake, but we must take human nature as it is."

"Everything seems to show that Western civilisation tends to the progressive elimination of the higher races by the lower, and of the cultivated classes within the higher races by the uncultivated. Every rise in the standard of living knocks another nail into the coffin of the nation which adopts it, and the conditions for the professional class become more desperate each year. It looks as if the British race might at last go the way of the Greeks and Romans."

"The object of this article is simply diagnosis, not cure. I do not know of any cure, though I can see that almost everything that we are doing politically makes the disease worse. Bishop Headlam says quite truly that we are doing all in our power to subsidise and encourage the unfit, and to bully the fit out of existence. It may be that a simpler standard of living might prolong the existence of the middle class. It is unnecessary to advocate this, as it is forced upon us whether we like it or no."

"But diagnosis is the first need. Without it we shall never find a remedy. And there is no subject—not even religion or politics—on which so much ignorant nonsense is talked as on this question of population. It is the Cinderella of the sciences. Politicians, ministers of religion, sociologists, philanthropists, pass it with averted eyes. And yet it is not necessarily an unpleasant subject, and it is an enormously important one. Adequate knowledge, clear thinking, and freedom from prejudice are all that we need to understand the problem. The solution, I admit, demands wisdom of a very high order."

But that is only the beginning of the story. Here is what Mr. Glenn Frank says in the *Century Magazine* about the mighty transition which is taking place all around towards a new synthesis or a new way of life:

"At the opening of 1925 we find ourselves citizens of a civilisation the creative efforts of which are

largely paralysed by a number of baffling dilemmas and apparently irreconcilable contradictions.

"These dilemmas and contradictions are probably an inevitable result of the fact that throughout the civilised world a high-tensioned conflict is going on between what H. G. Wells has described as 'very powerful social and political traditions' and 'a spreading tide of new knowledge and an unprecedented onrush of new inventions that are entirely incompatible with these social and political traditions that still dominate men's minds.'"

"At the beginning of 1925 we find ourselves standing between two huge piles of materials.

"On our left hand, we find a rather messy-looking pile, obviously a jumble of materials, utterly lacking in co-ordination. It is a pile of wreckage. It is made up of the debris of an order of life and thought to which modern-minded men and women no longer feel or pay allegiance."

"Dead doctrines, obsolete opinions, irrational inhibitions, cowardly cautions, foolish fears, silly superstitions, atrophied authorities, and other bits of wreckage are in the pile. In this pile we see the modern mind getting ready for its 'bonfire of vanities.'"

"When we turn to our right, we see another pile of material. And, at first glance, this pile looks about as messy, about as jumbled, about as inco-ordinated as the pile on our left. But as we poke about in this pile we discover a difference. This pile on the right is not a pile of wreckage, but a pile of raw materials. In it we find all the new ideas, new idealisms, and new spiritual values that have been thrown up as by-products of the sciences, philosophies, and practical adventures of the modern mind during the last seventy-five or a hundred years. We are looking now not on the dump-heap of an old order, but on the assembling-ground of the building materials for a new order of life.

"The age of analysis has given us the raw materials of a new order, but we are still lingering in the ante-room of an age of synthesis that shall take these achievements of specialism and co-ordinate them into a way of life for modern men and women.

But the specialists have so often shown an utter lack of judgment and perspective, so often displayed an untrustworthy sense of human values, when they have stepped outside their specialties, that the majority of mankind hardly feel like trusting their lives to the leadership of the specialists. And the number of leaders that give evidence of being able to fuse the scattered results of the specialists into a steady and integrated view of life are distressingly few. So humanity at large stammers and hesitates, pathetically at a loss to know what to do as it sees this conflict going on between old traditions, on the one hand, and new knowledge on the other.

"But with all its stammering and halting, humanity is not standing still. It is trying to find some answer

to the problem this conflict poses. But it is acting instinctively and without the creative sort of leadership it obviously needs.

"I suggest that we should undertake to work out this technic in the form of a new politics. The politics of the future ought to be simply humanity's technic of bringing the world's life. Politics should be the point at which knowledge meets life and becomes socially effective.

"I hail as a liberal triumph the growing conviction in many of the ablest minds in the liberal ranks that the primary function of liberalism is educational rather than political."

It is thus clear that in every sphere of life, in politics, in social relations, in international intercourse, we are confronted with mighty and difficult problems.

* * *

Will Religion Help us out of the Difficulty?

This is another question that is being discussed. In every serious crisis, man looks to religion for solace and for guidance; and to-day we see many leaders of thought seeking guidance through religion. Dr. W. R. Matthews, Dean of King's College, London, for instance, discussed this subject in a sermon on Christian Politics in Gray's Inn Chapel recently.

"We will ask," he began, "What is Jesus' attitude towards the political theories, aspirations and contentions of men? Now, at the outset, we are struck by a remarkable contrast in this matter between the moral teaching of the great Greeks, and indeed of most great philosophers, on the one hand, and that of Jesus on the other."

"The difference between the ethical ideal of the Greek and that of Jesus is often exaggerated; but this point, where there is a real difference, is often passed over unnoticed. The philosophical moralist has much to say about politics, Jesus nothing at all. To Plato and Aristotle the two subjects of morals and political theory were so intimately connected that they were not properly two, but one. As the latter remarked in a famous aphorism, man is a political animal, and he can only live the perfect life in a perfect society. It is the duty, therefore, of the moralist to give earnest attention to the true nature of government and social order. Thus it is no accident that the greatest treatise on morals which has come to us from the ancient world is the Republic of Plato, conceived as much to describe the good city as the good man. It is, I say, a striking fact that this line of thought is completely absent from the recorded teaching of Jesus."

"The only certainly authentic saying of Jesus on the subject of politics is that recorded in our text."

"But Jesus said, 'Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.' But there is a deeper reason than prudence for the silence of Jesus."

"We can hardly resist the impression that He said nothing about politics because He was not greatly interested in them. It was the essence of His method and His message that reform must begin within the heart and conscience of the individual. Thus He found the fulcrum by which alone the world can be moved."

"Nothing can be done unless the motives of the soul are right, and if they are sound and clean, the life within will find expression in a social order that is fair, like the root from which it springs. Jesus had seen through what I may call the politician's fallacy. It is the besetting error of those who are occupied with the task of statesmanship that they come to believe that their work is the most important of all, and that they have the secret of human progress. Rearrange and beautify the social order, and you will have improved the people who live in it. But that is true only to a very limited degree."

"You cannot improve society much beyond the level of the majority of its members. You may improve and beautify the pigsty without producing much effect upon the pig. It is excellent to reform the constitution, but is bad if you are so anxious about the constitution that you forget to reform yourself. That, at least, was Jesus' belief. The issues of life are in the heart; the issues of life are in the heart; the inner springs of action are the creative force that will determine everything else.

"Shall we say, then, that Christianity and politics have no connection? Must we leave our religion behind at the door of the polling booth, or perhaps even refuse to take any part in the controversies about the government of our land? That is not the conclusion I would draw. There is no political creed which has the right to call itself specially Christian. But there are Christian principles which we are bound to apply in our life as citizens."

"Though we do not look for any earthly Utopia and smile at the thought that any social order could satisfy the full needs of our heart, yet we must believe that our human societies are intended to approximate more nearly to the Kingdom of God. That Kingdom will be the touch-stone which we shall apply."

"There is no Christian political theory; but there is a Christian political aim. It is an aim which can never be fully realised on this earth—the Kingdom of God."

"If the Christian contribution to political thought seems vague, the Christian teaching on the proper

individual attitude is clear enough. In the political relation, no less than in any other, the Christian is bound to base his conduct on the new commandment of the Gospel: 'Love thy neighbour as thyself.' This may seem, at first sight, perhaps jejune and commonplace; but, in reality, it would, if carried out, transform political life. It would condemn utterly that view of political life which is working such havoc—that politics are the conflict of interests, that representatives represent not the community as a whole but some section or class or trade."

"The conception of the class war is utterly opposed to the whole spirit of Jesus, and I can only suppose that those who preach it and still call themselves Christians have never read the New Testament. But many persons who denounce the class war most loudly are themselves its most consistent practitioners. They vote and think, consciously or unconsciously, in the light of their own personal or professional or sectional interests. 'Love thy neighbour as thyself,' when you vote, when you are a political person as much as when you are a private person. If you do that you will transcend sectional interests and keep in view the common good."

"Jesus has nothing to say to politics. That is true. Jesus has everything to say to politics, that is true, too. For it is only through the Spirit of Jesus that political life can be kept sweet and raised from a vulgar scramble for spoils to a high and holy effort to promote the true development of the human race."

This is coming near to a recognition of the fact that religion is no distinct compartment of human conduct or activity and that every activity of man is related to religion.

* * *

Religion and Life

That religion and life are closely inter-related, that every branch of human activity has and ought to have a relation to religion, no matter whether it be politics or economics or one's profession, that, indeed, "religion is no separate province of human emotion"—this is a fact which is now being widely recognised. In India, Mahatma Gandhi has held that there is no politics for him apart from religion. This view is upheld by Christian thinkers as well. Here is what Sir Arthur Hort said in a recent address in St. Edward's Church in the course of a tribute to his father, the great scholar Dr. Hort:

Men and women on all sides are demanding that religion, if it is to explain Life, should have a definite relation to their experience, should cover the whole

field of life, and not merely be a special secluded compartment in it.

"There is indeed a widespread demand for a faith which, in the first place, shall be utterly sincere, and in the second shall be as broad as life. Now, if we are to be quite candid, can we feel that the Christian Faith is always presented in such a way as to answer to these reasonable requirements? As to sincerity—are not its pronouncements too often encumbered with phrases and formulas which to many clear-sighted minds do not seem quite real? And, as to breadth—does our religion always offer itself as something co-terminous with life? May it not often be called rather 'a separate province of emotion'?"

"A somewhat outworn philosophy of the universe used to teach that there are three realities—Nature, Man, and God. But we can no longer draw so sharp a distinction: we cannot now think of God as a Being altogether outside of, exclusive of nature and man, since it is through nature and man that alone in this present life we can know Him. No doubt many, in all the Christian ages, have felt that they have a direct consciousness of God, that, apart from the witness of Nature and history, He speaks straight to their souls. This mystic intuition is too well attested for anyone to deny its reality. But, apart from the fact that the experience is exceptional rather than normal, it may be questioned whether it is ever really independent of the media of nature and man. For man again is not something outside nature: he is a part of nature, he cannot get outside the evolutionary process which has made him what he is. If, then, the mystic claims that God speaks to him directly, it is because he is himself part of that created world which is the expression of God in time and space.

"Here we come up against one of the ultimate mysteries, a mystery probably as insoluble by finite minds as the mystery of evil. In the light of modern knowledge, we cannot but believe that God is in Nature, including man—is, to use the technical term, immanent. Yet we feel bound equally to recognise that somehow He is outside the world, so to speak in the technical phrase, that He is transcendent. If we maintain either that He is only immanent or that He is only transcendent, we find ourselves in worse difficulties if we hold that in some way, which we cannot at present fathom, He is both. For our present purpose it is enough to note that it is only as immanent that we can in this life know Him. We know Him through that world which, in the old phrase, is His 'vesture,' and of which we ourselves are part.

"But how—to be more precise—are we to recognise the Divine? There is a famous analysis which may help us to an answer. God is revealed to us as the Supreme Goodness, Beauty, and Truth."

"Now, if this threefold revelation were not merely assented to as a statement with which no Christian can

very well quarrel, but really grasped and acted on in all its applications, our religion might have a wider scope, it might be seen to be as broad as life, since it takes account of all those objects of human endeavour which we feel to possess real 'value.' The terms goodness, beauty, and truth answer to three faculties which we recognise in ourselves, though we do well not to regard them as mutually exclusive—the moral consciousness, the aesthetic sense, the appetite for knowledge. But we are apt to limit religion to the first, and to consider it only as a matter for our moral nature; whereas, if we feel, as we surely do, that the sense of Beauty, and the desire for knowledge are from God, they also should lead us to Him.

"One has heard religious folk almost apologise for caring for things because they are beautiful, whereas, if Beauty is one of the means by which God is revealed to us, the training of taste to a right appreciation of colour, form and sound becomes part of a religious education, while ugliness in the surroundings of our lives should be fought against as well as vice. All ugliness is a hindrance in the search for God: it is part of our religion not to deface, or, so far as we can help it, allow to be defaced, the beauty of His world; in the setting of our daily life, our houses and our streets, as well as in our art and music, we shall not tolerate what is ugly or vulgar."

"Then, again, there is the quest for Truth. The search for Truth is not confined to those who have a definitely theological end in view: the philosopher, the historian, the student of natural science, are, at least may be, seekers after God, inasmuch as the object of their inquiries is the Truth about His world and the doings of His creatures. And, the more singleminded is their search, the less it is distracted or disturbed by preconceived ideas as to what they will find, the more truly religious will their occupations be seen to be. All truth is God's Truth, even if we cannot always see where the many paths by which it is sought converge."

"Many of the seekers, no doubt, would not admit that God is the object of their search. But there are indications that more and more men of science are coming to the belief that a spiritual view of the universe is not inconsistent with investigation of the truth about some part of it; materialistic theories as to the ultimate explanation of things have, we are assured, lost much ground of late; they are challenged from various sides by subtle thinkers who are not controlled by any theological prejudice."

"Such, it seems to me, is an outline of the way in which religion may be seen to be as broad as life; since it takes account of all in life that has absolute value. Few would refuse to admit, at least on reflection, that the three roads of Goodness, of Beauty, of Truth are the three approaches of mortal men to God; yet in our practice we do not for the most part act up to this generous faith."

"My point, to repeat it once more, is that, if we act as though goodness were the only road, we unduly narrow the scope of religion, while we leave Beauty and Truth unexplained. It was no modern speculative thinker, but St. Paul who proclaimed that God is not only 'over all,' but 'through all and in all.' If we are to 'know' Him in this present life, we must seek Him through all in all, in nature and in the minds and spirits of men, guided in the search by the Spirit of the Perfect Man, which he promised should be with us to the end of the world."

The movement towards spiritualising everything, an essentially eastern idea, would thus appear to be gaining ground.

Collins' Farmers' Diary for 1925. A useful pocket diary for farmers beautifully bound in morocco leather and containing information of daily interest to those who are engaged in agriculture. It is no doubt intended for English farmers but should be useful to English knowing Indian agriculturists as well. Besides extracts from English Acts and regulations bearing on land and cultivation and agricultural statistics it also gives short notes on foods and feeding. Manures, breeding and other topics of agricultural utility. sh. 1.

ERRATA ET CORRIGENDA FOR No. 3

P. 126, col. 1, l. 7. For *Wherever* read *Whenever*.

P. ,, , col. 2, l. 8. from bottom. *Civilisation* etc. New paragraph.

P. 127, col. 2, l. 8. For *through* read *throughout*.

P. 128, col. 1, l. 15. For *H.II* read *Hill*.

P. ,, , col. 2, l. 18. For *1889* read *1899*.

P. 130, col. 2, l. 10 from bottom. After *correct* add *canon of*.

P. ,, , col. 2, l. 6 from bottom. After *heurer* add *or reader*.

P. 131, col. 2, l. 15. Delete *by*.

BOOKS RECEIVED

The review of the following books will appear in a subsequent issue :

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The Twentieth Century Theatre. By Frank Vernon. George G. Harrap. sh. 5.

The Influences of Indian Art. Six papers written for the society with introduction by F. H. Andrews. The India Society, London. sh. 25.

BIOLOGY

Life: An Introduction to the Study of Biology. By Sir A. E. Shipley. Camb. U. Press. sh. 6.

BIOGRAPHY

The Life and Letters of Walter H. Page By Burton J. Hendrick. Heineman. sh. 12/6.

The Story of Rama Tirath. By Puran Singh Ganesh & Co. Rs. 3.

Memoirs of a Positivist. By Molcolm Quin. George Allen and Unwin. sh. 10/6.

John Viscount Morley. By J. H. Morgan. John Murray. sh. 10/6.

ECONOMICS

Factory Labour in India. By Rajani Kanta Das M.A. Walter De Gruyter & Co., Berlin.

Factory Legislation in India. By Rajani Kanta Das M.A. Walter De Gruyter, Berlin.

The Labour Movement in India. By Rajani Kanta Das M.A. Walter De Gruyter & Co.

Industrial Conflict. By George H. Barnes. Sir. Isaac Pitman. sh. 3/6.

The Relation of Wealth to Welfare. By William A. Robson. George Allen and Unwin. sh. 6.

HISTORY

Mexico: An Interpretation. By Carleton Beals. Huebsch. \$ 2.50

Decoites in Excelsis or the Spoilation of Oude by the East India Co. Major R.W. Bird. Dr. Panini Office.

LITERATURE

Priyadarsika (A Sanskrit Drama). By Harsha Translated by G. K. Nariman. Columbia U. Press.

Poems of Revolt. Chosen by Joan Beauchamp. The Labour Publishing Co. sh. 2/6.

The Wessex Novels of Thomas Hardy. By Randall Williams. J. M. Dent & Sons. sh. 6.

சுமத் நாதன். A Madhaviah. Author's Press, Mysore. As. 4.

MISCELLANEOUS

- Speak Out! The Common Sense of Elocution.** By Alexander Watson. George G. Harrap. sh. 2/6.
- India's Outcastes: A New Era.** By W. S. Hunt Church Missionary Society. sh. 1/6.
- My Experiences in America (Part 1).** By Swami Satyadeva Parivrajaka. Translated and Published by A. Rama Iyer, M. A., Trichinopoly. Re. 1.
- Journalism for Profit.** By Michael Joseph. Hutchinson. sh. 6.
- Land Value Policy.** By James Dundas White The United Committee for the Taxation of Land Values. sh. 2.

- International Conference on the Taxation of Land Values.** Official Report and Proceedings. sh. 2.
- Bhai Paramanand** (Political Novel in Tamil). By T. C. Chockalingham Pillai. Tamil Nadu Bookshop. Re. 1.

- Love letters of Great Men and Women.** By C. H. Charles Ph. D. Stanley Paul. sh. 12/6.
- Rambles in the Evening Countries.** By N. M. Chatterji, 28, Camac Street, Calcutta. Rs. 3
- Great Thoughts of Mahatma Gandhi.** Ganesh & Co.
- Caste and Outcast.** By Dhan Gopal Mukerji. E. P. Dutton & Co. \$ 3.
- Jungle Beasts and Men.** By Dhan Gopal Mukerji E. P. Dutton & Co. sh. 3
- Crime in India.** By S. M. Edwards. Oxford University Press. Rs. 6.
- The World's Library of best books.** George Newnes Part 6 and 7. sh. 1/2.

POLITICS

- The Revival of Europe.** By H. G. Alexander. George Allen and Unwin. sh. 3/6.
- The Clash of Colour.** By Basil Mathews. Edinburgh House Press. sh. 2.
- Labour's Alternative.** By Edo Fimmen. The Labour Publishing Co. sh. 3.
- The Races of Man and their Distribution.** By A. C. Haddon. Camb. U. Press. sh. 6.
- The Unity Conference and the Problem of Religious Peace and Swaraj.** By Babu Bhagawan Das, Benares.

- Britain, Egypt and Sudan.** By Mahomad Ali, Delhi.
- Racial Realities in Europe.** By Luthrop Stoddard. Charles Scribner. \$ 3.

Draft conventions and Recommendations adopted by the International Labour conference.

- Introduction to Modern Political Theory.** By C. E. M. Joad. Oxford University Press. sh. 2/6.
- India, America and World Brotherhood.** By J. T. Sunderland. Ganesh & Co. Rs. 3.
- The Grammar of Power.** By G. W. Thompson The Labour Publishing Co., Ltd. sh. 5.

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- The Word of Lalla the Prophetess.** Done into English Verse by Sir Richard Temple. Camb. U. Press. sh. 16.
- The Philosophy of Witchcraft.** By Ian Ferguson George G. Harrap. sh. 5.
- The World of Souls.** By Wincenty Lutoslawski. George Allen and Unwin. sh. 10/6.
- Dharma and Life.** By K. Sundararama Iyer. Sri Vani Vilas Press. Rs. 1-12.

PSYCHOLOGY

- Group Psychology and the Analysis of the Ego.** By Dr. Sigmund Freud. Boni and Liveright. \$ 2.
- Beyond the Pleasure Principle.** By Dr. Sigmund Freud. Boni and Liveright. \$ 1/50.

SCIENCE

- Radio Simplified.** By L. F. Kendall Stanley Paul. sh. 5

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- The Humanizing of Knowledge.** By J. H. Robinson Hodder and Stoughton. sh. 5.
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PRINTED BY S. SARANGARATNAM AT THE HUXLEY PRESS, EDITED AND PUBLISHED BY S. GANESAN

Registered No. M. 1978

Annual Subscription: Inland Rs. 5; Foreign Rs. 7

CURRENT THOUGHT



Vol. 1
No. 6

MARCH
1925

PRINCIPAL CONTENTS

THE CRISIS IN MIDDLE CLASS LIFE
By Acharya P. C. Ray

HINDU CIVILISATION OF JAVA—III
By C. F. Andrews

SATYAGRAHA IN SOUTH AFRICA
By Mahatma Gandhi

SHIVA-TATTVA AND SHAKTI-TATTVA
By Bepin Behari Newgie, M.A.

THE INFLUENCES OF INDIAN ART
A Review—By N. K. Dewal

HE AND SHE
A Review—By Feroze Chand

PUBLISHER: S. GANESAN, TRIPPLICANE, MADRAS, S.E.

Contents

Vol. I

MARCH 1925

No. 6

	PAGE	Literature :	PAGE
THE CRISIS IN MIDDLE CLASS LIFE		Atonement	
By Sir P. C. Ray	... 265	By N. C. Kelkar	... 291
THE HINDU CIVILISATION OF JAVA		The Poems of Revolt	
By C. F. Andrews	... 273	By H. Chattopadhyaya	... 293
THE SATYAGRAHA IN SOUTH AFRICA		The Faded Flower	
By Mahatma Gandhi	... 275	By A. Ramaiyer	... 293
THE HINDU IDEA OF FOUR-DIMENSIONALITY		Miscellaneous :	
By Bepin Behari Newgie, M. A.	... 279	The Kingdoms of the Spirit	... 294
PHILOSOPHICAL REFLECTIONS		The Power of Thought	... 296
By M. H. Syed	... 284	Politics :	
REVIEWS AND NOTICES OF BOOKS		The Modern Political Theory	... 297
Art :		Philosophy :	
The Influences of Indian Art		The Dream of Life	
By N. K. Dewal	... 285	M. H. Syed	... 297
Economics :		Psychology :	
The Prospects of Industrial Civilisation	... 287	The New Psychology and the Preacher	... 299
Labour in India	... 289	Science :	
History :		Radio Simplified	
The Indian Teachers in China	... 290	H. Parameswaran, M. A., P. H. D.	... 300
Rajput History	... 290	Sociology :	
		Dominant Sex	
		By Feroze Chand	... 301
		India's Outcastes	
		N. K. Dewal	... 304
		WHAT THINKERS THINK	... 306
		BOOKS RECEIVED	

Agents : { Messrs. Luzac & Co., Great Russel Street, London
 ,, Protesthian & Co., Great Russel Street, London
 ,, Orientalia, New York, U. S. A.

The Editorial and Publishing Offices of CURRENT THOUGHT are at 29, PYCROFTS ROAD, TRIPPLICANE, MADRAS, S.E.

Rules of Subscription : Annual Inland Rs. 5 ; Foreign Rs. 7 ; Single Copy As. 8.

The Advertisement Rates are : Full page Rs. 25 ; half a page Rs. 14 ; Quarter of a page Rs. 7
 Charges payable in advance.

All Communications in respect of advertisements, subscriptions etc. should be addressed to the Publisher.

Publisher : S. GANESAN, 29, Pycrofts Road, Triplicane, Madras, S.E.

Registered No. M. 1978

Annual Subscription: Inland Rs. 5; Foreign Rs. 7

CURRENT THOUGHT

That which exists is One :
 The wise name it variously

RIG VEDA

Vol. I

MARCH 1925

No. 6

The Crisis in Indian Middle Class Life

By SIR P. C. RAY

“ WHERE are we to-day in the race of life ” ? “ What is the position of the middle class *bhadralogs* ” ? The educated middle class is the back-bone of society, but that back-bone is being steadily impaired by the dire pressure of chill penury. Our hearts tremble to think of the sad end. The average income of the middle class *bhadralog* varies from Rs. 25 to 30 or as others maintain from Rs. 30 to 35. He has however to support at least five heads ; he has his wife and children, in some cases he has a widowed sister and her children. With this paltry income he cannot make both ends meet as the price of a maund of rice has risen to Rs 10-12 and that of a seer of oil to Re. 1, the luxury of ghee being out of the question. I am a chemist. I fully know the ingredients of the ghee available in the market. I however need not at present dilate upon the point and reveal its gross character. The trend of circumstances points to a great scarcity of fish and milk in the near future. Such is the state of things as far as our articles of daily use are concerned. Over and above these is the question of clothes, shoes and a thousand and one other necessities for our every day life. Along with these when the questions of the higher education of our boys and the marriage of our girls come in, then do we fully realise to what depth of distress and misery, we have descended. It is the greater misfortune in our lives that we cannot have a full meal either at home or outside. The average expense excepting the seat-rent in a Calcutta or Moffusil College hostel, is at least Rs. 15 with which one can expect only rice and vegetable curry and nothing else. As such a student cannot manage for less than Rs. 35 or Rs. 40 a month. Students lose the power of resisting diseases and fall victims to

Malaria and other fatal ailments only because of the mal-nutrition which decreases their vitality. Every year in Bengal at least 12 lacs of men are sacrificed to malaria. Poverty and ignorance are at the root of all this. Dr. Bentley is of opinion that malaria is essentially a disease of the poor. Men get frequent attacks of malaria owing to mal-nutrition. In Calcutta, tuberculosis is spreading rapidly. Of the newly born babies, more than one-third die before they attain the age of one year. In the last five years, the house-rent in Calcutta has increased by more than 200%. On the other hand, the income of an average person of the *Bhadralog* class is the same, namely, Rs. 40—50. So they have to live in dark dingy rooms in blind lanes. The condition of the houses is pitiable; the floor is damp; the door is kept closed almost for 24 hours, lest the sanctity of the purdah should be violated or the child go out and be run over by a passing vehicle.

How many of the Bengalis in Calcutta are fortunate enough to enjoy the light, fresh air, and the sun's rays—which are the gifts of God to the poor? This life, as it is, is nothing but death to us, and death seems the only way out. Our children are kept alive by feeding on Mellin's food and a thousand and one other artificial devices. These, again, are responsible for multiplying the population in future. It is not at all strange then that the nation is physically deteriorating. Our grandfathers lived up to 70 or 80 years, but how long does the span of our lives extend? The average life of an Englishman is 46 years, while ours

is only 23. Poverty and epidemics are sucking our life blood.

When the danger is so imminent, when the struggle for existence is assuming such a critical form, when the problems around us are becoming more and more complex—what are we doing? We are almost sitting idle and placid. We do not take the trouble of thinking over the problems, nor even do we try to comprehend our critical situation. Even if the remedy be prescribed, we have not the energy and the courage to enter the field of action. To serve as a clerk has become the aim and watchword of our life and to pass the M. A. & M. Sc. Examinations has become the be-all and end-all of our youth. I ask what is the market value of our graduates? An M. A. or M. Sc. may expect only Rs. 75—100, while a B. A. or B. Sc. Rs. 40—50 at most. At the same time, we must not fail to consider the fact that for a single vacancy, there are at least 500 applicants. The conclusion is, therefore, irresistible that a graduate seeking employment has very little chance of success. After devoting the best part of his life in equipping himself for a University Degree despite the cruel attacks of malaria and other diseases, the Indian Bengali graduate, with a shattered frame, faces the world with his degree as a passport. He then realises that his bookish learning will not help him in any way in the formidable struggle for life. A graduate, moreover, thinks that if he does not study law he will be committing a great crime, so to say. When questioned, he says: "Oh, I read it only for the sake

of passing the Examination". When one enquires as to how much the pleaders in the District or Sub-divisional Courts earn, how many of them can maintain themselves and their families and how many pass their days sitting on kerosene cases, the prudent maintain silence and they whisper their views in the ear, because the reply would not be pleasant for the public ear. I admit unreservedly that Sir Asutosh Mukerjee is a genius and has done much for the cause of Indian education. I cannot, however, agree with him as regards his views about the Law College. If I were made the Dictator of Calcutta even for a single day, I should first of all raze the edifice of the Law College to the ground or at least stop the law classes for ten years to come. Such a sweeping measure may give some relief to the starving pleaders, who would at least be able to get their bare sustenance. Does the disease, however, end here? Not at all. When our Students pass their B.L. examination they aspire to be M.L.'s, as if God had created them to pass examinations at the cost of their health.

About 60 or 70 years ago the banialis of English mercantile houses and of business places in Calcutta were all Bengalis. We may cite the names of Lalit Mohan Das, Gorachand Dutt and many others. They used to earn about Rs. 8,000 to Rs. 10,000 a month which is equal to Rs. 20,000 of the present day. All this sounds now in our ears as romance. The first trade relations of the East India Company were with the Bengalis. The Company used to buy the products of Bengal through the

Bengalis only, who had the entire trade of Bengal in their hands. In the early twenties of the last century, European merchants could not successfully manage their business without the active help and support of the Bengalis. Ram Dulal Dey and Mati Lal Seal became millionaires for this very reason. At the present moment, however, the Bengalis have been ousted from the trade market. Though Calcutta is the premier city of Bengal, yet half the population of Calcutta is non-Bengali. Bengalis, as a rule, are conspicuous by their absence in those trade centres of Calcutta where big transactions of lacs of Rupees take place every day. The only aim of English education has been to secure an appointment as a clerk in some office.

The more the Bengalis have progressed in English education since the battle of Plassey, the greater has become their illusion in securing such posts as Deputy Collector, Munsiff and others. Then the doors of ill paid clerks in Government offices were thrown open, and for the last 40 or 50 years the only aim of higher education has been to turn out graduates to fill these posts. Gradually the anglicised Bengalee youth spreads all over Northern India as a clerk, pleader, teacher or a physician. Thus have they been deluded by this new dazzling reward of European culture. On the other hand, the people of the north-west, specially those from Marwar, seized this golden opportunity and poured all over Bengal with their lotas and kambals and gradually grasped in their hands and kept the entire trade of Bengal

by dint of unceasing industry, energy and perseverance. Bengalis were, all the while, taking delight in their knowledge and mastery over the English language and all the while they entertained a hatred for the Marwaris whom they characterised as barbarous. English education and University degrees, however, could not save the Bengalis from disaster. Bengalis soon lost ground in the field of trade and commerce and in no time they found it intensely difficult to secure a job. There was no thinking of the question of supply and demand. The supply of passed students increased by leaps and bounds, but no new posts could be created to cope with the demand; so to-day the Bengali is poor and weak. The middle class is faced with the dire bread problem, its very existence threatened. Is, however, the illusion over even now? The intellect, imagination and energy of the Bengali youths have become so benumbed, that they cannot think of any other means of earning their livelihood, but by seeking such posts as pleader, teacher or clerk. Hence they are still reading in Colleges and passing their Examinations in shoals.

Every one should have sound education. In comparison to the spread of elementary education amongst the masses in England, America, Japan, Germany and other countries, the spread of education in our country is insignificant. Does education mean the taking of degrees only? The Matriculation standard of London is almost equivalent to our I. A. Standard. Only 10 or 15% of the students there enter the college,

after passing the Matriculation examination. Where do the rest go to? They serve as apprentices in the various departments of trade and commerce, and by a practical, thorough training they, in time, come out as experts. Our young men, however, consider their career to be ruined, if they cannot enter the University after passing the Matriculation Examination. Then if they pass I. A., they must go on with the B. A.; so they read for the B. Sc. if they pass the I. Sc., or else there is no other way out of it. Emerson says: "A University makes a havoc of originality." To make students pass in blocks in the 1st, 2nd and 3rd Division, is like manufacturing brick dust Nos. I, II and III. Here both well-burnt bricks and Jhama are crushed together and are converted into brick dust. Whatever may be one's natural parts and inclination all must pass through the same hole. These statements are quite true; but so easily do we ignore these self-evident truths in the field of action that I am compelled to repeat these facts in many different ways in many places. The few of us who are really great men such as Keshab Sen, Protap Majumdar, Kali Prasanna Ghosh, Sisir Kumar Ghosh, Nalini Behari Sarkar, Rajendra Lal Mitter, had no connection with the University. Had Rabindra Nath joined the High Court after taking his degree, it is doubtful whether we should have had the *Gitanjali* from his pen. Sir Rajendra Nath Mookerjee is one of the foremost Bengalis and has shone brilliantly in the field of trade and commerce. What are his qualifications?

You cannot find out his degree though you search for it right through the calendar. It was a lucky moment when he failed to be a B. E. If he had passed, he would have been by this time a slenderly-paid Engineer in Government Service. He is energetic and determined; in him there is an ardent desire to shine as a man. A general complaint of the dearth of capital is now heard. This, however, does not touch a passed student, because if a sum of Rs. 10,000 were to be given to a first class M.A. or research scholar he would spend it in 6 months and would soon borrow another Rs. 10,000. I emphasise that what is needed in trade and commerce is unceasing industry and obstinate will, hopefulness in case of failure and apprenticeship with little or no allowance in some trades firm. Mr. J. C. Banerjee is one of the foremost contractors of Calcutta. He has risen to such eminence only by his own efforts from the same low condition, after being driven from Sibpur College having twice failed to pass the Overseer Examination. There is no young man, who cannot succeed with a determined will. We should have as our motto: "Do or die".

We have not yet realised the dignity of Labour. Our young men look for a coolie to carry a Hilsa fish which they buy; or they come home with it after it is dark, lest they should be discovered carrying it. When the Bengal Chemical Works was started, one of my personal friends advised me to manufacture medicines in secret and sell them in secret. We have, however, to admit the dignity of labour. We now

want trade openings. Unless new devices of earning our livelihood are brought to light, we cannot continue.

Jute is the first thing which flashes across our minds in speaking of trade and commerce. Jute is grown only in Bengal and nowhere else. In Sirajgunj, Narayanganj and other places there are big depots and warehouses for Jute. We have no eye for it. We cannot even imagine the profit one makes by selling the products of our country. We ask for a nomination from the Magistrate for our son after he has passed. We request a person a thousand times and even can flatter him much. We do not even feel ashamed to flatter the Head Clerk or the Peon of his office for the post of a clerk on a paltry salary of Rs. 15. On the other hand, who is it that has monopolised the jute trade by giving advances to tenants? It is the Marwaris, Armenians and Europeans. The European goes direct to the farmer's house, speaks to him nicely, plays with his children, gives the children nice playthings and secures his own interest. Cannot the Zemindars do their best and keep this huge trade in the hands of Bengalis? You cannot expect to be Ralli Brothers all at once, but you can really aspire to be so by constant steady efforts by and by. During the jute season, many unlettered farmers earn Rs. 1,000 to 1200 in three or four months by supplying jute to the nearest depot from the outlying villages.

There is no end of misery in the middle or *bhadralog* class. Any one in touch with Eastern Bengal, knows that

the fisherman says to the *bhadralogs*: "Babu, come in the evening and take what remains after I have done". Such is the misery. I am not speaking through envy; if the Marwari can earn lacs of rupees only with his Lota and Kambal, if the European mill-owner rolls in his hoards of money, earned from jute in Bengal, can we not emulate them, we, who are born and bred up in the very atmosphere of Bengal?

Let me cite one instance. Abundant Hilsa fish grow in the Padma, but we enjoy a peaceful sleep leaving the charge of collecting the fish from the fishermen by advancing money to them and of sending them to Calcutta with ice, in the hands of foreigners, who make enormous profits from it. Thus, our field of action is gradually becoming more and more restricted. There is plenty of money, but we lack the capacity to gather it.

There are 71 Jute Mills on both sides of the river Ganges from Budge Budge to Tribeni. All of them belong to Europeans, who are paying 100 to 150 per cent dividend. The capital of each Jute Mill is about 25 or 30 lacs of rupees. They make a profit of about 25 to 30 lacs of rupees every year. The actual income of the Maharajah of Burdwan would hardly come to 12 lacs, as the Zamindari is in Patnee lease. The income of the Maharaja of Durbhanga may be Rs. 25 or 30 lacs, i. e., the income of a Jute Mill-owner is equal to that of our foremost Zamindars. In the last few years, the Mill owners took away 10 or 12 crores of rupees

not in the hands of Indians, but entirely under Europeans. Indians are ^{only} coolies in these Mills. Every one knows what a life they lead in the neighbourhood of these Mills.

There are at least 10 thousand Bhattias in Calcutta. They all have their own business. They are all rich and none of them is a clerk. The number of Marwaris in Calcutta is from 90,000 to 100,000. They are all well off. The lowest income among them is Rs. 100. It need hardly be mentioned that most of the millionaires of Calcutta are Marwaris. They are ashamed even to think that their sons will serve others. There are many Delhi people too in Calcutta, who have large shops in the locality of Murgihatta in Calcutta. They rent huge two-storied three-storied buildings at Amratola Lane at a monthly rent of Rs. 1,000 to Rs. 2,000. Those houses are packed with biscuits, medicines, matches and other things. They are Sole Agents of these foreign imports. They send them to Eastern Bengal, to far off Delhi, Rangoon and other places at wholesale rates. Although the Delhi men understand business well, the Bengal Muslim does not; he is more helpless and lifeless in this respect than the Hindu is.

We have no Joint Stock Companies worth speaking of. Such companies cannot last long in our country, because we quarrel and are envious of one another and have no faith in one another. So there is no opportunity of uniting our wealth, energy and tact. We fail in Joint Stock concerns, while the Euro-

If we thus retire from the field of business, we cannot solve the bread problem and our very existence is at stake. We have to take our first lessons in business at the feet of the European, the Marwari, the Bhatia, and the Delhi man, who have monopolised the entire trade of Calcutta. We have to adopt those measures which brought them success. We have to give up idleness and luxury. When the Marwaris first begin business, they hawk clothes in streets putting the whole bundle of clothes on their back and resting under trees. They travel third class in all their journeys and they never enter the second class of a Railway, unless they have amassed about 5 lacs of rupees. We, on the other hand, travel in Inter class though we cannot have a full meal every day. If we hope to make a firm stand in the field of trade and commerce, we should follow them in their perseverance and hardiness. Let no young man be only proud of his education, nor forget this, that an apprentice has his value in every field. There is nothing more horrible than an upstart. It need not be told that training is essentially necessary before one sets his hand to a business. There are many instances of untrained men, whose business collapses in a very short time. So our young men should not look down upon the period of apprenticeship.

I entreat my young friends not to despair if they fail to pass in their examinations and not to commit suicide in sorrow and despair. I request their guardians too not to give in to disappointment if their sons fail in their examinations. I ask them not to set to cure

themselves and their sons by bewailing their fate. Most of the Bengali Jute Brokers have failed as students. Is the door to wealth and manliness become closed, if the University closes its door to you? I have made it a point to study the careers of most of the young men of New Bengal. I have come to the conclusion that there is not the least necessity of graduating simply to be successful in life. I do not, however, mean that education is not necessary. In England, America and other countries, there are many provisions for higher, primary and mass education. After completing their education each has his own trade and industry. They know that knowledge is power. The result of the great war is greatly influenced by the researches in the Chemical Laboratory. True education is needed, but not the mere hallmark of a University, which in no way helps us in the struggle for life.

On the opening of an exhibition in our country, one feels inclined to weep, because all the exhibits are from European factories. Yet there is a real need of Exhibitions. In an Exhibition, we feel our wants and our poverty more and more. There is in Bengali youths the real material of manliness. They have to wipe out altogether from their mind the idea that failure in examinations would ruin their career. Will our young men waste the prime of their lives in thinking of passes and failures, or despairing in not having a job? They have to cast off this illusion. We now want a strong vigorous band of young men who will not be afraid to embrace the uncertain future, who will

not bother about passes and failures, but will give proof of an immense working capacity. None of those men, who have built up vast Empires, like Akbar, Sivaji, Ranjit Singh, Haidar Ali, Clive, Warren Hastings, and others, took degrees from the University. Carnegie, the generous, who sold his Iron Factory for 90 crores of rupees, was in the beginning of his early struggles a street hawker boy. Lord Roberts rose to be Field Marshal from an ordinary soldier. So was Lord Kitchener. Men like Tata, Damodar Thackersey, Fazulbhoj Karimbhoj, Goenka, Jhan Jhunwala, Hardit Ray, Chamarla, Lipton, Ironside, and Birkmyre, had no University degrees. Still you cannot call them uneducated. They are truly educated; self help was at the root of their education. They read books in their libraries; they did not memorise "notes". We have also to learn things by our own efforts and enter the field of business. We must open the doors of industry or else half of the Bengali nation will perish in the near future. At present we have begun to establish factories on a small scale and we are beginning to start business houses. Nowhere, have we still been able to meet with success. So many have raised the cry that Bengalis are worthless at every thing that we are all afraid of venture. If we remember that the monopoly of Europe in the field of commerce is the result of centuries of experience and of failure in most instances, we would not be depressed at the censure of others. If we cannot establish factories by our

ledge of those Bengali youths, who have returned from England and America after learning various arts there, should encourage us. If one returns trained from America in some art, that alone does not do; we must also prepare a field for engaging his services. To-day we are faced with this life and death problem. Service will no longer give us salvation. We have to deviate from this path and take to the road to self-help. I have travelled throughout Bengal and many places of India. My warning to the whole country is this: "A greater cultivation of Science and Industry". I appeal to all young men to devote themselves to the improvement of indigenous arts and industries instead of seeking posts.

Translated from the Bengalee

By Phanindranath Bose, M.A.

There is nothing in all the world so important as children, nothing so interesting. If ever you wish to go in for philanthropy, if ever you wish to be of real use in the world do something for children. If ever you yearn to be wise study children. If the great army of philanthropists ever exterminate sin and pestilence, ever work out our race salvation, it will be because of a little child has led.

—DAVID STARR JORDAN.

The Hindu Civilisation of Java—III

BY C. F. ANDREWS

IN the previous articles we have considered together the rise and decline of the ancient Hindu civilisation in Java and its supersession, first of all by the incursions of the Arabs from the Persian Gulf, and after that by the Dutch and British from the West. This more recent occupation of Java by conquest is clearly not of a permanent character, because the white race cannot settle and bring up families in such a tropical and damp atmosphere. Indeed, already it is clear that a new era is beginning and the inhabitants of the lands which are nearer to Java and Malaya, such as India and China, will once more give their impress to the civilisation of those countries. Mere military conquest is very little. It often opens the way to a new spiritual conquest which goes far deeper.

Let us consider carefully the present situation. First of all, in Java and Malaya, the population still remains Hindu in its background, but with a superficial covering of Mahomedan culture and religion. I have been often reminded by what I have seen in North and East Bengal where the population is definitely called Islamic to-day, but the character of the people is essentially Hindu, owing to the vast number of Hindu traditions. So in Java and Malaya, the Hindu civilisation is still to be seen everywhere beneath the surface.

But a new factor has come in, in comparatively recent years. A very large influx of Indian emigrants has poured into these lands from India, and an even larger number of Chinese emigrants has entered these territories from China. The numbers in Malaya alone of the Chinese are well over a million and the numbers of the Indian settlers are about half a million. In Java, the same *proportion* of Chinese and Indians may be found; but the actual numbers in Java are much fewer because the original inhabitants of Java are much more prolific, and therefore the space for a new immigrant population is very limited. In both countries, however, this new immigrant population from China and from India is already having its own remarkable effect upon the civilisation of South Eastern Asia. Along the coast of the Malaya peninsula we constantly find ourselves in an atmosphere, which is an exact equivalent of the Madras Presidency. The villages, the temples, the streets, the castes, and the religious rites and ceremonies, are all directly taken over from India itself. At Singapore, on the other hand, everything is a replica of China. To the east of Java, the old Hindu civilisation still remains in a series of small islands and even in Java itself a new Indian population is beginning to spread from the seaports inland. In other parts of

Java, whole colonies of Chinese settlers have taken up their permanent occupation and residence.

As on many occasions I have watched this process of re-settlement going on, and studied the life of the people in Malaya and Java alike, the question has continually forced itself upon my notice, whether the Chinese civilisation from China, or the Hindu civilisation from India, is likely to win in the long struggle for existence. At present, there are many signs that the Chinese civilisation is advancing more rapidly than the Hindu; but on the other hand, it is to be remembered that the whole past of both these territories is saturated with Hinduism because, as I have explained, the Arab and European invasions only left superficial marks.

So it may well happen, that the new Chinese settlers, who enter these lands and settle down in them, will themselves adopt much that is truly Hindu. It has also to be remembered that in China itself, the Hindu culture played a very great part, owing to the spread of Buddhism from the beginning of the first century A. D. onwards. The Chinese of the South of China, who are entering Malaya and Java at the present time in such large numbers, had themselves in the past adopted much of the Hindu culture from Buddhist sources. To me, therefore, it seems certain that, in the long run, whatever the character of the new settlement that is made, whether from India or from China, the ancient Hindu civilisation which has stood the test of so many centuries is not likely to be obliterated. The Indians who

come over will carry with them their own Indian culture; the Chinese will, in part, become Hinduised.

There is one further possibility, which has often appealed to me with remarkable force. How is it that Hinduism itself, in the present day, cannot send out a new stream of spiritual missionaries to spread once more the Hindu culture by peaceable and non-violent means, as it was spread so marvellously in the past? Is there not a field for Hinduism to expand in these territories, second to none in the world? Should it not be an ideal of those, who hold Hinduism to be the Sanatan Dharma and love the ancient Hindu tradition with all their hearts, to re-enter and recapture, by the pure force of love, these lands, which of old had been already permeated for many centuries with the Hindu spirit. This surely might be a glorious ideal for many of those ardent souls, who are followers of Swami Vivekananda and members of Rama Krishna Mission; or of Swami Dayananda and members of the Arya Samaj; or of some other progressive type of Hinduism which is not content merely with remaining circumscribed within its own narrow borders.

I have written these articles with the definite view in mind of suggesting this final thought; and it will be a great happiness to me, if, through, the pages of this new Magazine, *Current Thought*, I can put into the hearts of the younger Hindu generation in India the ideal of spiritual expansion in those ancient lands which look beyond the borders of India across the sea.

Satyagraha in South Africa

BY M. K. GANDHI

CHAPTER V

A REVIEW OF THE GRIEVANCES CONCLUDED (The Transvaal and other Colonies)

AS in Natal, so in the other Colonies anti-Indian prejudice had more or less begun to grow even before 1880. Except in the Cape Colony, the general opinion held was that as labourers the Indians were all right, but it had become an axiom with many Whites that the immigration of free Indians was purely a disadvantage to South Africa. The Transvaal was a republic. For Indians to declare their British citizenship before its President was only to invite ridicule. If they had any grievance, all they could do was to bring it to the notice of the British Agent at Pretoria. Still the wonder is that when the Transvaal came under the British flag, there was none from whom Indians could expect even such assistance as the Agent rendered when the Transvaal was independent. When during Lord Morley's tenure of the office of the Secretary of State for India, a deputation on behalf of the Indians waited upon him, he declared in so many words that as the members of the deputation were aware, the Imperial Government could exercise but little control over self-governing dominions. They could not dictate to them; they could plead, they could argue, they could press for the application

of their principles. Indeed in some instances they could more effectively remonstrate with foreign Powers, as they remonstrated with the Boer republic, than with their own people in the Colonies. The relations of the mother country with the Colonies were in the nature of a silken tie which would snap with the slightest tension. As force was out of the question, he assured the deputation that he would do all he could by negotiations. When war was declared on the Transvaal, Lord Lansdowne, Lord Selborne and other British statesmen declared that the scandalous treatment accorded to the Indians by the South African Republic was one of the causes of the war.

Let us now see what sort of treatment this was. Indians first entered the Transvaal in 1881. The late Sheth Abubakar opened a shop in Pretoria and purchased land in one of its principal streets. Other traders followed in his wake. Their great success excited the jealousy of White traders who commenced an anti-Indian campaign in the newspapers, and submitted petitions to the Volksraad or Parliament, praying that Indians should be expelled and their trade stopped. The Whites in this newly opened up country had a boundless hunger for riches. They were nearly strangers to the dictates of morality. Here are some statements they made in

their petitions :—" These Indians have no sense of human decency. They suffer from loathsome diseases. They consider every woman as their prey. They believe that women have no souls". These four sentences contain four lies. It would be easy to multiply such specimens. As were the Whites, so were their representatives. Little did the Indian traders know what a sinister and unjust movement was being carried on against them. They did not read newspapers. The newspaper campaign and the petitions had the desired effect, and a bill was introduced into the Volksraad. The leading Indians were taken aback when they came to know how events had shaped themselves. They went to see President Kruger who did not so much as admit them into his house but made them stand in the courtyard. After hearing them for a while, he said, "You are the descendants of Ishmael and therefore from your very birth bound to slave for the descendants of Esau. As the descendants of Esau we cannot admit you to rights placing you on an equality with ourselves. You must rest content with what rights we grant to you." It cannot be said, that this reply from the President was inspired by malice or anger. President Kruger had been taught from his childhood the stories of the Old Testament, and he believed them to be true. How can we blame a man who gives candid expression to his opinions such as they are? Ignorance, however, is bound to do harm even when associated with candour, and the result was that in 1885 a very drastic law was rushed through

the Volksraad, as if thousands of Indians were on the point of flooding the Transvaal. The British Agent was obliged to move in the matter at the instance of Indian leaders. The question was finally carried to the Secretary of State for the Colonies. In terms of this Law 3 of 1885 every Indian settling in the Republic for the purpose of carrying on trade was required to register at a cost of twenty-five pounds subject to heavy penalties, and no Indian could hold an inch of land or enjoy the rights of citizenship. All this was so manifestly unjust that the Transvaal Government could not defend it in argument. There was a treaty subsisting between the Boers and the British known as the London Convention, Article fourteen of which secured the rights of British subjects. The British Government objected to the Law as being in contravention of that Article. The Boers urged in reply, that the British Government had previously given their consent, whether express or implied, to the law in question.

A dispute thus arose between the British and the Boer Governments, and the matter was referred to arbitration. The arbitrator's award was unsatisfactory. He tried to please both the parties. The Indians were therefore the losers. The only advantage they reaped, if advantage it can be called, was that they did not lose as much as they might otherwise have. The Law was amended in 1886 in accordance with the arbitrator's award. The registration fee was reduced from twenty-five to three pounds. The clause which completely debarred Indians from holding landed property, was removed

and it was provided instead that the Indians could own fixed property in certain locations, wards and streets as were specially set apart for their residence by the Transvaal Government. This government did not honestly carry out the terms of this amended clause, and withheld from Indians the right to purchase freehold land even in the locations. In all towns inhabited by Indians, these locations were selected in dirty places situated far away from the towns, where there was no water supply, no lighting arrangement and no sanitary convenience to speak of. Thus the Indians became the Panchamas of the Transvaal. It can be truly said that there is no difference between these locations and the 'untouchables' quarters in India. Just as the Hindus believe that touching a dead body or residence in their neighbourhood would lead to pollution, so did the Whites in the Transvaal believe for all practical purposes that physical contact with the Indians or living near them would defile them. Again the Transvaal Government interpreted Law 3 of 1885 to mean that the Indians could trade, too, exclusively in the locations. The arbitrator had decided that the interpretation of the law rested with the ordinary tribunals of the Transvaal. The Indian traders were therefore in a very awkward condition. Still they managed to maintain their position fairly well by carrying on negotiations in one place, by having recourse to law courts in another, and by exerting what little influence they possessed in a third. Such was the miserable and precarious position of Indians

in the Transvaal at the outbreak of the Boer War.

We shall now turn to examine the position in the Free State. Hardly a dozen Indians had opened shops there when the Whites started a powerful agitation. The Volksraad passed a stringent law and expelled all Indian traders from the Free State, awarding them nominal compensation. That law provided that no Indian could on any account hold fixed property or carry on mercantile or farming business or enjoy franchise rights in the Free State. With special permission an Indian could settle as a labourer or as a hotel waiter. But the authorities were not obliged to grant even this precious permission in every case. The result was that a respectable Indian could not live in the Free State even for a couple of days without great difficulty. At the time of the Boer War there were no Indians in the Free State except a few waiters.

In the Cape Colony, too, there was some newspaper agitation against Indians and the treatment to which they were subjected was not free from humiliating features. For example Indian children could not attend public schools etc., and Indian travellers could hardly secure accommodation in hotels. But there were no restrictions as to trade and the purchase of land for a long time.

There were reasons for this state of things. As we have already seen, there was a fair proportion of the Malays in the population of the Cape Colony in general and of Cape Town in particular. As the Malays are Musalmans, they soon

came in contact with their Indian co-religionists, and consequently with other Indians later on. Moreover some Indian Musalmans married Malay women. How could the Government of the Cape Colony legislate against the Malays? The Cape was their motherland, Dutch was their mother tongue, they had been living with the Dutch from the very first and therefore largely imitated them in their ways of life. The Cape Colony, therefore, has been the least affected by colour prejudice.

Again as the Cape Colony was the oldest settlement and the chief centre of culture in South Africa, it produced sober, gentlemanly and large-hearted Whites. In my opinion there is no place on earth and no race, which is not capable of producing the finest types of humanity, given suitable opportunities and education. It has been my good fortune to come across this class of people in all parts of South Africa. In the Cape Colony, however, the proportion of such persons was very much the larger. Perhaps the best known and the most learned among them is Mr. Merriman who was a member of the first and subsequent ministries that came in power after the grant of responsible government to the Cape Colony in 1872, was again the Premier in the last ministry when the Union was established in 1910, and was known as the Gladstone of South Africa. Then there are the Moltenos and the Schreiners. Sir John Molteno was the first Premier of the Colony in 1872. Mr. W. P. Schreiner was a well known advocate, for some time Attorney-General, and

later on Premier. His sister, Olive Schreiner, was a gifted lady popular in South Africa and well known wherever the English language is spoken. Ever since she wrote that book, she became famous as the authoress of 'Dreams'. Her love for all mankind was unbounded. Love was written in her eyes. Although she belonged to such a distinguished family and was a learned lady, she was so simple in habits that she cleansed utensils in her house herself. Mr. Merriman, the Moltenos and the Schreiners had always espoused the cause of the Negroes. Whenever the rights of the Negroes were in danger, they stoutly stood up in their defence. They had kindly feelings for the Indians as well, though they made a distinction between Negroes and Indians. Their argument was that as the Negroes had been the inhabitants of South Africa long before the White settlers, the latter could not deprive them of their natural rights. But as for the Indians it would not be unfair if laws calculated to remove the danger of their undue competition were enacted. All the same they had a warm corner in their hearts for Indians. When the late Mr. Gokhale went to South Africa, Mr. Schreiner presided over the Townhall meeting in Cape Town, where Mr. Gokhale was accorded his first public reception in that country. Mr. Merriman also treated him with great courtesy and expressed his sympathy with the Indian cause. There were other Whites of the type of Mr. Merriman. I have mentioned these well known names as typical of their class.

The newspapers in Cape Town, too,

were less hostile to Indians than in other parts of South Africa.

While it is true that for these reasons there has always been less race hatred in the Cape Colony than in other parts, it is but natural that the anti-Indian feeling which constantly found expression in the other Colonies found its way to the Cape as well. There too two laws copied from Natal were passed, namely, the Immigration Restriction Act and the Dealers' Licences Act.

It can be said that the door in South Africa, which was formerly wide open, had thus been almost closed against Indians at the time of the Boer War.

In the Transvaal there was no restriction on immigration except the registration fee of three pounds. When Natal and the Cape Colony closed their ports to Indians, they had difficulty in landing on their way to the Transvaal which was in the interior. They could reach it via Delagoa Bay, a Portuguese port. But the Portuguese too more or less imitated the British. It must be mentioned that some stray Indians could find their way to the Transvaal via Natal or Delagoa Bay by suffering great hardships or by bribing port officers.

Translated by V. G. Desai
(To be continued)

The Hindu Idea of Four-Dimensionality—II

BY BEPIN BEHARI NEWGIE, M.A.

Shiva-Tattva and Shakti-Tattva

Regarding transcendent Chit or *Brahman* the *Tantra* says :—

"Jneyang bhavati tad Brahma Sachchid-vishva-mayang Param

Yathavat tad svarupena lakshanairva Maheshvari

Sattamatrang nirvishesha-mayang-manasa-gocharam

Asatriloki sad-bhanang svarupang Brahmanah smritam

Samadhiyogaistad-vedyang sarvatra samadrishtibhih

Dvanvatitairnirvikal pairdehatmadhyasa var-jitaih

Yato vishvang samulbhutang yena jatancha tishthati

Yasmin sarvani ligante jneyang tad Brahma lakshanaih "

The rendering of the above by Sir John Woodroffe in the "Tantra of the Great Liberation" runs thus—"O *Maheshvari* the unchanging, eternal, conscious, world-pervading *Brahman* may be known in Its real Self or by Its external signs. That which is without difference, pure Being and beyond both mind and speech, which truly is in the three worlds of appearance is the *Brahman* according to Its real nature. That *Brahman* is known in ecstasy by those who look upon all things alike, are above all contraries, devoid of all wandering thought, free of all ignorance regarding body and self. That same *Brahman* is known from Its external signs, from Whom the whole universe has sprung, in Whom when so sprung it exists, and into Whom all things return." Mind the

instrument whereby any conception is conceived, and speech whereby any feeling is given vent to, both forming the limits of the means of all our empirical knowledge, are simply modes of active *Brahman*, and not *Brahman* in Its true nature; consequently *Brahman* can not be grasped by mind and speech. Again *Brahman* being Perfect Experience all antitheses are present in It simultaneously (expressed by such epithets as *Anoraniyan* - *Mahatomahian* when applied to the same Being). It being beyond the *Tattvas* (*Tattvalita*) and so beyond the stage of four-dimensionality; here nothing can be distinguished at all in the absence of the idea of differentiation caused by the principles of time and space, and so nothing can be predicated of the Reality. The seeing as the truth amidst the three worlds of appearance is faintly hinted at by Dr. Eriksen in his "not myself but 'my' presentation of myself."

As it is impossible to obtain any positive information regarding pure Chit, so recourse is had to negative description (*Nishedhamargena*) of it, or to what in technical language is called *Tatastha Lakshanam* or secondary external signs. Following this course, Sir John Woodroffe has in the "Shakti and Shakta" said, Chit is not mind, nor self-consciousness, nor consciousness of objects, nor mere awareness. Feeling-Senciency may in some respects be an applicable term for Consciousness, but properly speaking, feeling or senciency denotes manifestation of Chit. Senciency to be equivalent to Consciousness must include "atomic or physical consciousness, the trance consciousness of plant life, animal consciousness and man's completed consciousness." (page 130). Everything in the phenomenal world has got forms, and all formal things are Chit veiled by *Mayashakti* and so modes of Chit only. Life, Mind and Matter are all limited manifestations of Chit. So Chit in Itself cannot be adequately described in language or thought; since it is beyond duality and so neither subjective

nor objective. He further states—"The bare consciousness of this or that, the experience of just going to sleep and just waking, and even the consciousness of being as such, are but approximations to the state of Consciousness as such that is pure Consciousness, but are not identical with it." (Shakti and Shakta, p. 133). Chit is the "changeless principle of all our changing experience." (Shakti and Shakta, p. 131). The very conception of Chit implies an infinite *plenum* that vitalises everything, and combines the ideas of organicism and psychicism as understood by Dr. Eriksen including vitality. The presence of something more potent behind our mental processes, including intelligence and ingenuity, is proved in case of a true invention, which unlike a discovery, is not the result of some conscious human effort intentionally directed towards some particular aim, i. e., is intuitional, and so when invented astonishes the inventor himself.

As has been stated above, the Supreme Experience is a coalescence into a homogeneous unity of the "I" or subjective and of the "This" or objective aspects of Consciousness, which is called the *Nishkala* or *Nirguna Shiva* or the *Sat-Chit* Being: the other Existence being the *Sakala* or *Saguna Shiva*, otherwise known as *Shiva-tattva*. *Sakala* means with *Kala*; that is the *Brahman* with what the *Sangkhya* calls *Mulaprakriti*, that which *Vedanta* calls *Avidya* and the *Shakta Tantras* or *Agamas* call *Shakti*" (Garland of Letters, p. 110). In both these aspects the experience of "This" is inwardly turned, so that the "I" aspect alone is predominant. Both these aspects may appear as presentations to a subjective Being or Consciousness, and so it is said;

"*Nirguna Sagunashcheti Shivojneyah sanatanah
Nirgunah prakriteranyah Sagunah sakalah
smritah*"

That is the eternal *Shiva* is known to assume two aspects, *Nirgunah* and *Sagunah*.

Nirgunah is when not combined with *Prakriti*, and *Sagunah* when so combined. To explain how this is possible to be apprehended by an embodied soul, we may cite a psychological analogy in the words of Dr. Eriksen, viz—"Common to all those parts of psychic life which are closely connected with self-feeling, is that they in a greater or less degree resist objectivation, and that they need the orientation of the outer senses or correlation with organic movements, and with presentations originated from without to become definite presentations in psychic life. As the self-feeling may be said to be objectified in our body as an object of outer sense, so the more or less amorphous feelings may be said to objectify themselves by becoming associated with organic processes, mimic movements and with presentations derived from the outer sense". (p. 3). Besides, as the presentation of self to individual consciousness in the form of a feeling has been called by Dr. Eriksen "self-feeling" meaning the inner sensual reflex of the body, so the presentation of the phenomenal and the noumenal universe, is possible to be presented to the feeling of a *Jiva*, who has attained the level of cosmic consciousness and so Shiva-hood; and in the experience of *Shiva* the universe is His body. All the above psychological experience is true for a consciousness of the Eriksen standard, and he, like the Indian philosophers, has distinguished the senses into the outer and the inner, and calls them in comparison with consciousness, as forms of passive awareness, which he admits can be turned inwards to the ego to realise a reality. This is so specially with the orientation of the inner senses with Mind as the eleventh sense when rendered psychically potent enough to bring on ecstatic consciousness of the cosmic Mind. He describes the sense to be a form of consciousness dominated by the object, so that the subjective side is reduced to a state of passive awareness. Here the "This" aspect is predominant, due to *Shakti's* negative action.

He seems to distinguish between the ego and the subjective side of consciousness from the stand-point of self consciousness; but according to the Indian philosophy, which deals with the transcendental aspect of consciousness, the ego always coincides with the subjective consciousness. He further states—"These (meaning transformations of subjective feelings) objective sensations are subjectified by correlating and associating themselves with organic sensations, feelings and in the last resort self-feeling, thus becoming reproducible elements of psychic life." (p. 3). Again, "by subjectivation the outer sensations are made presentations, while the self only can be made a presentation by objectivation." His "subjective psychic life" resembles the *Sangkhyan Purusha* of the Indian philosophy. According to Sir John Woodroffe (Creation in the Tantra) "*Kala* corresponds with the *Sangkhyan Mulaprakriti* or *Samyavastha* of the three *Gunas* and the *Vedantic Maya*. But *Kala* which is *Mulaprakriti* and *Maya* eternally exists and therefore when we speak of *Nishkala Shiva* it is not meant that there is then or at any time no *Kala*, for *Kala* ever exists but that *Brahman* is meant which is thought of as being without the working *Prakriti* (*Prakriteranyah*); *Maya Shakti* is then latent in it". (p.p. 7-8).

According to Dr. Eriksen "sensations, presentations and concepts can be inspected more closely and easily by consciousness than feeling and will, which owing to their intimate connection with the subject are not amenable to the same degree of objectification". (p. 34). According to the *Shaiva-Shakta* doctrine also feeling and will are assigned to the *Shiva* aspect of consciousness; they are so in connection with *Shiva-tattva* and *Shakti-tattva*, the one appearing as *Santatattva* and the other as *Tatatva*, explained later on, if we may say so by way of analogy. The feeling due to the immediacy of the subjective and objective aspects in the Supreme Consciousness is Supreme Bliss called (*Svarupa-vishranti*) or "resting

in the Self", and the experience of this state in the words of *Brihadaranyakopanishad*, is spaceless, timeless, full, all-knowing, almighty because it is beyond four-dimensionality. This is how the conception of *Sat-Chit-Ananda* (Being-Consciousness-Bliss) is conceived. By the awakening of *Shakti*, who represents the will of *Shiva*, from the *Vimarsha* state, the homogeneity is disturbed in the sense of the Amperean theory of magnetisation, and a polarisation takes place in the consciousness; the result whereof is *Shiva-tattva* and *Shakti-tattva* or the subjective psychic aspect and the presentative motional aspect, whenceforth all the other modes of consciousness follow. In the first *Tattva* called the *Shiva-tattva*, what is done by *Shakti* is to withdraw the experience of "This" from the Supreme experience, which constitutes the Self, since the function of *Shakti* is self-negation. What is left after this withdrawal in the said experience is the illuminating "I" only, which is accordingly called (*Prakasha-matra-tanuh*). In the language of Sir John Woodroffe "She (*Shakti*) who is Consciousness negates Herself, that is, deprives experience of the element of objectivity which is Itself as *Parashakti*." (Garland of Letters, p. 92). A feeling, somewhat akin to this, is possible to be felt by a *Jiva*, while taking his stand all alone on a high mountain peak, he surveys only the monotonous sky over his head and a veil of mists completely concealing the landscape down beneath him, with no sign or sound of animation, but hears only a dead silence that arouses an idea of emptiness in the mind so to say.

In his psychological analysis, Dr. Eriksen feels that the ego and will have a close relation to each other, so that "feeling and will chiefly stand for the subjective side of mental life, as against sensations, presentations and ideas representing its objective side." He further says—"though 'an act of the will' as a resolution to do this or that is something momentary or even flash-like,

the will taken as a constitutional psychic factor, making such acts possible, must be considered as power giving constancy and durability to our psychic life." (p. 34). (Compare the technical meaning of the term *Sangkalpa*). He considers that the learning of a new language brings on "comparatively superficial" changes of mind, whereas "the changes by which the feelings, and through them the will, really are altered and given a new direction are considered the most thorough-going." So much so, "that character-building by which constancy and continuity are given to the psychic life, depends upon the ability of the soul by means of presentative consciousness to get hold on and keep under its sway the sub-conscious power of feeling and will". (p. 35). Thus it appears that a modification to some extent in the stuff of the subject should likely be brought about by will. Further, "the connecting link between presentations and this abiding will" is the feeling, which illumines the passage of consciousness from the object to the subject, and merges on the subjective side into unconsciousness, whereby it is supposed to assume the character of will. Such is the psychological relation between feeling and will. *Shiva's* feeling is pure Bliss due to "resting in the Self" and this takes the shape of will appearing as the first Stress (*Kala*) whose field of action is the *Sakala Shiva* state of Consciousness, described as, "*Chid-ghana eko vyapi nityah satatoditah Prabhuh shantah*

Jayati jagadekavijang sarvanugrahakah Shambhuh"

Shambhuh, who bestows His Grace on all alike, who is the sole radix of every thing phenomenal and noumenal in the world, who is perfectly actionless, yet Lord of all, ever-wakeful, eternal, pervading and immanent, without a second and Consciousness condensed, exists par-excellence. Another description of *Sakala Shiva* is as follows:— "*Sakala-bhuvanodaya-sthiti-laya-maya-lila-vinodanodyuktah*

Antarlinavimarshah patu Maheshah prakasha-matra-tanuh"

Rendered by Sir John Woodroffe as "May the Great Lord, who is ever-wakeful in the blissful play of the repeated acts of Creation, Maintenance and Dissolution of all the worlds which issue from Him, protect ye. He is mere illumination (*Prakasha*). Merged in Him is *Vimarsha* (*Shakti*). (*Kamakala Vilasa*). Now *Vimarsha* is experiencing "This" or object or something different from "I", which is the experience relating to the world of phenomena, and this remains merged (*Antarlina*), inwardly turned in Him. So the *Sakala Shiva* is experienced as (*Prakasha-matra-tanuh*) or illuminating, i.e. of what we should call the "I"-side only, the "This"-side of experience remaining merged or withdrawn in as *Vimarsha Shakti*, so in this experience there is no sign of objectivity, save and except the Self, that causes later on "my presentation of myself". This eternal, subtle, *Vimarsha Shakti* is called *Shanta*; She is the root-cause of *Ichchha*, *Jnana* and *Kriya Shaktis*. The *Nishkala* aspect represents the coalescence of Fact and Feeling.

Evolution, which commences with the bringing out or manifestation of inwardly turned experiencing of "This" or the universe as object, is caused by the appearance of *Shakti-tattva*, which is called the Will of *Shiva*. The nature or *Svarupa* of *Shiva-tattva* or *Sakala Shiva*, as has been perceived by our sages, is "I" and the experience of this is "I-ness", "*Shivah Shaktijutah sakshat sahangkara-samanvitah*"

Shiva in association with *Shakti* becomes directly combined with the feeling of "I-ness" (*Ahanta*). According to the *Pratyabhijna Darshana*, by a synthetic process we can trace this *Ahanta* to a subtle point-like perception in consciousness that arises as a

simple, precedent, psychic factor just previous to the differentiation of the feelings of perceiver, perception and the perceived (*Bindu*), or to a principle which causes movements in our mind or *Antahkarana* to arouse "self-feeling" and the feeling of vitality (*Prana*), or to intellect or *Buddhi* and the principle of egotism or *Ahangkara* (*shakti*), or to Mind or *Manas*, or to the senses (*Indriya*) or to the body (*Sharira*); this *Ahanta*, by its slightest touch energises all these centres; and by trying to realise its extension all over the universe, in the same firm way as one's own conviction of it is in connection with his own body, one can expect to apprehend *Shiva-tattva*; and so it is said,

"*Bindung pranang shaktim mana indriya-mandalang sharirang cha Avishya cheshtayanting dharaya sarvatra chahantam*"

On the other hand the nature of *Shakti* is so subtle that She is known only as the eternal incomparable Bliss, i.e. the feeling of *Shiva*, which manifests as His will as "the most abiding source of driving impulses." Accordingly She has been described as:

"*Sa jayati Shaktiralya nija-sukha-mayanitya-nirupamakara Bhavi-charachara-vijang Shivarupa-vimarsha nirmaladarshah*"

The rendering of this by Sir John Woodroffe is—"She the Primordial *Shakti* who excels all and who in Her own true nature is eternal, limitless Bliss, is the seed (*Vija*, that is, source or cause) of all moving and motionless things which are to be, and is the Pure mirror in which *Shiva* experiences Himself." (*Kamakala-Vilasa*). *Shakti* is here a presentation, and Dr. Eriksen says "The connecting link between presentations and this abiding will we find in the feelings." (p. 34).

(To be continued)

Philosophical Reflections

BY M. H. SYED

TO-MORROW will never end. Human progress is a limitless thing, because man is divine in his essence and as such his unfolding and progress are boundless. The higher we go, the more lofty heights we discern.

A Muslim mystic of the last century, Maulana Niaz Ahmed Shah of Barielly, says "that none could discern His uttermost confines. . . . in the pursuit of Him one remains ever a beginner, never reaching the goal."

The final destiny of man is a glorious future. However weak, frail, fettered, fallen and degenerate he may be to-day he is yet to rise higher and higher in the course of time. Our hope lies in to-morrow. We toil to-day in the hope of enjoying the fruit of our labour to-morrow. To-morrow has no promise, hope or success for one who does not exert himself to-day. Let us not forget that to-morrow has a greater and mightier future in store for us.

* * *

The past has a definite meaning for us. The past achievements of a nation serve a very useful purpose in the life of a generation. They teach us to realize the immense possibility of human efforts. That is, what a man has done a man can do. The past also points to the height of success to which a nation can rise.

* * *

Certain fundamental laws of life hold good for all times. Civilizations may come and go, nations may rise and fall, empires may flourish and crumble to dust, but they do not change. The law of gravitation, the law of periodicity or the laws of thought remain unaltered in spite of changes in human and non-human lives

Similarly there are certain psychological and sociological principles that do not undergo any substantial change. In the same way the laws of evolution do not vary so often. On these laws are based the institutions of Varna and Ashrama.

* * *

India has a message of life to give to every nation. That message can only be properly delivered to humanity at large if her own sons and daughters fully understand its meaning. Nearly the whole of the civilized nations of the West from which we are so eager to draw our inspirations in so many ways, are to a greater extent in a state of deadlock and confusion. They do not know how to solve certain problems of practical life. Their social, economic, religious and political institutions are proving more embarrassing and devitalizing than ours here in India. The wars, the labour strifes, the heart-breaking poverty, the unbrotherly competition, the brutality, the prostitution, the drunkenness—all these evils are rife in a civilization that calls itself Christian or Western. It is true that they have no caste system or the problem of untouchability to tackle, yet those people are by no means happier and more contented and peaceful. Mere slavish imitation of Western methods will not help us. We should try to study our own ancient methods based on our own literature, history and philosophy and religious ideals with the same care and devotion as we do everything Western, then alone we shall be in a position to strike the golden mean and will not only regenerate our race and people but will also serve the rest of mankind with sound abiding ideals. India is the soul of the world because she still holds the key of true spiritual knowledge in her hands.

Reviews and Notices of Books

ART

The Influences of Indian Art

THE INFLUENCES OF INDIAN ART.

Six papers written for the society with an introduction by F. H. Andrews. The Indian Society, London. 25/.

Some eight years back I had occasion to write. "An expedition of discovery, regarding the condition and causes which regulate the interchange of objects and motifs of the arts and crafts, between one country and another, would be as interesting as any voyage of discovery of Darwin's or Cook's. It should be more so, for apart from the law of physical necessity as in the case of the species, the laws governing the interchange of the arts would depend on the necessities of the vital and cultural elements which each civilization brings, when it comes in touch with another.

"To take an instance, the silver Filigrain work in which the people of Cuttack in Orissa have attained such surprising skill and delicacy. It is, according to Sir George Birdwood "identical in character with that of Arabia, Malta, Genoa, Norway, Sweden and Denmark and with the Filigrain work of Ancient Greece, Byzantium, Etruria, and was probably carried into the west by the Phoenicians and Arabs and into Scandinavia by the Normans and in the course also of the medieval trade between Turkishstan and Russia."

In view of the above the present volume makes a valuable addition to the publications of the India Society which has already a good number of books on Indian elements of culture to its credit.

Ever since the early days India has been a scene of strife and turmoil and must have lost much of her records. Before that

of course, apart from those that were handed down from father to son and from Guru to Shishya by word of mouth, no compilation in the sense of written records was ever attempted. Necessarily most of India's past records have to be sought for outside India. For instance the Mahayana Buddhist canons had to be brought back from Nepal and Tibet and the Hinayana canons from Ceylon and other places. The most reliable treatise on art had to be recovered from Tibet. In painting also apart from the very few traces of Indian greatness left in the Ajanta and Bagh caves the rest of its history has to be reconstructed with the help of Ceylonese, Chinese, Japanese and more recently Khotanese paintings. In Sculpture and architecture, of course, on account of the hardness of material we have still good examples. But who knows whether the best have been preserved? For instance referring to a figure of Vishnu from Balahan in Java Dr. Vogel remarks "I know of no Indian effigy of Vishnu which equals it." In fact judging from photographs some of the Javanese sculptures far excel any that we have in the homeland of India, *e.g.* the Vishnu of Balahan, the Hari Hara of Simpong and Pragnaparamita from Sinhasari. Of course, Borobudur beats anything of the kind anywhere and a mere glance at the Ramayana series at Prambanam will reveal its superiority to that of the sculptures of say, the Hazara Rama relief at Hampi in the Madras Presidency.

It is therefore but right that like the Aryan language whose true estimate can only be arrived at by comparative study, Indian art also has got to be approached, in order to have the fullest light thrown upon it, in a comparative spirit. A study of the

art of the surrounding countries like Persia, Central Asia, China, Japan, Indonesia, Java and Ceylon would reveal how, and to what measure India has influenced or been influenced by the various civilizations bordering on her frontier and whether the characteristic style called *Oriental* has had its birth and nurture in India proper.

The six eminent men who contributed six papers to the volume before us are all Europeans and are authorities on the subjects they have dealt with. Prof. Josef Strzygowski writes on Perso-Indian landscape in northern art, Dr. J. H. Vogel on the relations between the art of India and Java, H. F. E. Visser on Indian influence on Far Eastern art, Victor Gollub on India and the art of Indo-China, Joseph Hackin on Indian art in Tibet and Central Asia, and Andreas Nelli on the Influence of Indian art in Ceylon. The treatment has been masterly throughout, and the profuse illustrations add greatly to the arguments. One wishes however that Natives of India who are familiar and conversant with the sentiments and traditions of Indian art had taken a hand in the contribution towards the subjects under discussion because like the six blind men in the fable the six eminent authorities on the influence of Indian art are apt to pull the argument in six different directions so that unity of purpose and understanding is lost.

For instance Prof. Strzygowski tried to get at the central idea of the Hvarenah Landscape which is composed of symbols remote from nature and being absolutely flat makes no attempt at special effect or representation. He "considers the landscape which is traceable to all the countries round Iran about the middle of the first millennium as being not of Hellenistic but of Mazdaistic origin in its significance and of Iranian origin in its form." But he admits that as excavations of Iran for the purposes of Mazdaistic research are entirely wanting he is not able to pursue the growth of this form of art in its original domain and has

to fall back upon Hellenistic painting to have an idea as to the time of its first appearance.

Apparently the learned Professor bases all his arguments on an idea in Zoroastrianism. "In the sense of Zarathustra" says he "nature filled with the power and glory of God." Any Indian brought up in the tradition would have said that this idea is nothing special to Mazdaistic religion and that many parallels can be got from ancient Indian sacred literature. For instance the opening verses of the Isha Upanishad "Isha Vasyam Edam Sarvam." All this is pervaded by God. Or in the Svetasvatara Upanishad "Yo Visvam Bhuvanam Avivesa." One who interpenetrates the whole world. Since examples of early Mazdaistic as well as Indian paintings are wanting other things being equal why not give the palm to India? Specially when one knows that there had been interchange of art objects between India and Ancient Greece such as the Filigrain work of Orissa referred with the opening lines of this review.

Again Dr. Vogel discusses at some length the "Kala Makara" motif in the gateways of Borobudur. An Indian would know from ancient as well as current literature about the existence of different forms of gateways or Toranas such as Sinha Torana, Makara Torana and so forth. The gateway at Barhut stupa is evidently of the Makara type. The natural evolution would be to get a Torana which combines two or more of these forms and the "Sinha Makara" Torana would be the result. The Sinha would change its character and assume the form of the grotesque in course of time, for as Dr. Vogel himself says "The Javanese mind has a distinct predilection for creating demons and monsters" and the grotesque and frightful lion would be regarded as Kala, Time, or death as in Borobudur.

The Makara would also transform towards grotesqueness and become more decorative

and the combination of these two would bring about the "Kalamakara" motif. Makara is the symbol of love in Indian imagery. The God of love has the crocodile as his symbol on his banner the "Makara-dhwaja" and of course Kala is death. Could anything be more appropriate for a gateway to a shrine or temple than the symbol of love and death? Those who have seen George Frederick Watt's painting of Love and Death would know that this is a subject whose appeal is universal, as being the most significant of all that is mysterious and yet intimate, which poet or artist can treat.

Apart from these the book is really useful as bringing to light Indian art in all its surroundings. But much has yet to be done and one welcomes this volume mainly as pioneer or spade work. One would like to have Indian artists taking part in such research, as, except for a few like Dr. Abanindranath Tagore and O. C. Ganguly there have been none in the field who dealt with the vital question of Aesthetics as far as art is concerned. Most of those who have gone in for research are either too philosophical and high flown or too concrete and shallow as in the case of Archaeologists and Iconographers. As Mr. Visser points out when dealing with Far Eastern Art. "The student of art can hardly be too scrupulous in questions arising from the possibility of one special art having been influenced by another and should from the very beginning point out whether in speaking of influences he means only the Iconographic the more or less superficial resemblances or the analogies that are not only of an Iconographic but also of a really artistic nature." Some of the other contributors to this series of papers would have done better had they kept this in view.

But this much is certain, from a perusal of the volume under review, that Hindu Idealism superimposed upon Mongolian—or shall we say Buddhist-native genius created into being forms of art, which far

excel those existing examples which we call purely Hindu or purely Mongolian. It is evident that vitality in art, as in race and culture, depends much upon the discriminate fusion of various elements. India did indeed wield a mighty influence in the building up of various civilizations—far and near, and when we see examples, thus created, of art, whether it be in central Asia, Tibet, China and Japan, or in Indo-China, Java and Ceylon, we may well exclaim with Visser "can anything finer be imagined in the history of the art of Asia!"

N. K. DEWAL.

ECONOMICS

The Prospects of Industrial Civilisation

THE PROSPECTS OF INDUSTRIAL CIVILISATION. By Bertrand Russell in collaboration with Dora Russell. George Allen and Unwin. 7/6d.

As may be expected of a work of authors so distinguished as the authors of this book, this is a stimulating essay on the tendencies of the present day civilisation of the West which, for convenience sake, the authors have styled Industrial civilisation. The book is divided into two parts. The first part is analytical and is a study of the characteristics of the great epochs in human civilisation as embodied in man's attempts to organise ways of procuring what is called his physiological and biological needs. There is first the hunting stage; then, man learnt how to till the soil and grow food and this led to an agricultural civilisation; next came the Industrial Revolution with the discovery of gigantic possibilities of increasing production beyond the dreams of avarice and we have now an industrial civilisation with giant machinery and stupendous organisations ministering to man's needs. The first part of the book studies the general features of the various stages of economic organisation, and, in its seven chapters, deals with the causes of the

present chaos, the inherent tendencies of industrialism, the place of private property, the relation of industrialism to nationalism, the gradual transition from nationalism to internationalism, and the differences in conditions between socialism in undeveloped and advanced countries. In the second part are treated such questions as the criteria of a good social system, moral standards and social well-being, the sources and the distribution of power, education and economic organisation and mental freedom.

Mr. Russell points out how the old forces which contributed to social order, taboos, religious beliefs and social customs have ceased to be potent influences in the world to-day and how the great political forces in the world may be reduced to four in number the two forms of industrialism, namely, Capitalism and Socialism, and the two forms of Nationalism, namely, Imperialism and Self-Determination. "The chaos in this world," says Mr. Russell, "takes the form of a titanic conflict between these forces; Capitalism and Imperialism on one side; Socialism and Self-Determination on the other." Mr. Russell has great faith in the possibilities of Industrialism which the ever increasing discoveries of modern science only enhance manyfold. If civilisation means "the pursuit of objects not biologically necessary for survival," then, industrialism, the form of economic organisation which results in ever-increasing labour saving, is calculated to democratise civilisation. Under the agricultural civilisation, the arts and sciences remained the prerogative of a few. But, under industrialism, "it would be possible for every man and woman to have as great a share of them as he or she might desire. If every man and woman worked for four hours a day as necessary work, we could all have enough; and the leisure remaining after four hour's work is amply sufficient for even the most intensive cultivation of science or art." As things are, however, machinery which is

physically capable of conferring great benefits upon mankind, is instead inflicting untold evil, of which the worst, say the authors, are still to come. The reasons are the existence of private property which puts a premium on idleness, nationalism which results in the waste of economic and other resources on destructive armaments, and a mechanistic outlook which delights in producing for production's sake which is necessarily overproduction and waste requiring men to work for long hours where they might have earned all they required for biological needs by working for four hours.

The prospects of industrial civilisation, as Mr. Russell envisages them, are great and grand. "The true function of industrialism, in a well-ordered community," he says, "is the provision of the necessities of life, and of such comforts as can become widespread without entailing too much labour. If the labour of the community were directed by those who do the work, they would strike a balance between goods and leisure which is now wholly lacking. The nation might decide to work an extra hour a day and enjoy more superfluities, or to work an hour less and have fewer goods with more spare time. There would be a strong incentive to the avoidance of useless labour. Under socialism there would not be the spur of competition and profit to speed up industry. We should be saved the waste involved in advertisement, excessive plant and marketing." "If internationalism also were established," continues Mr. Russell, "we should save the waste involved in armaments, international competition, diplomacy and customs. The result would be that the part of a man's life to be given to the community in the shape of necessary work would be very much less than at present, and the part in which he would follow his own devices would be much greater."

This is all splendid, but it requires one or two conditions at least to be satisfied. We note Mr. Russell does not miss one of them. The population should be stationary.

But there are other obstacles. In so far as there are conflicts of cultures or of Nationalism in the world--and one does not see how, having granted freedom to the human mind, it is easy to resolve all culture, racial and geographical groups and their resultant distinctions and conflicts under one economic and cultural ideal. Mr. Russell's ideal must remain only an ideal. Mr. Russell's book has, however, an educative value for, he pleads for a humanistic conception of society in which must be left that divine freedom to all to pursue their own ends, their "heaven-sent instincts," as Lao Tse calls them.

P. V.

Labour in India

LABOUR IN INDIA By J. H. Kelman.
George Allen and Unwin. 10/6.

There is need, at this moment, when the growing industrial problems of this country await solution, for a clear study of the conditions of life of the workers in our industries. We therefore welcome this book "Labour in India" as a timely and useful publication. The book is the result of an investigation carried on by the author during a stay in India of about sixteen months and although the author's original intention was to confine herself to a study of women labour, the book has probably gained in value because of a widening of its scope to include a survey of industrial labour as a whole. It has been written with remarkable feshness of mind and it bears evidence of great judgment, keen insight and healthy outlook. It touches on a rather too wide range of problems, some of which have been done in a fragmentary manner. But there is no doubt that the author has eminently succeeded in the task of giving us a very good idea of the life, the conditions of work and the influences operating in their minds, of the workers in Indian Industries.

The first three chapters of the book are a

description of the life in the villages from which industries draw off their supplies in large numbers and afford a back ground for the modern industrial life. Then follows an account of the forces that tend towards industrialising India, ending with a hope that she may be able with the experience gained of other countries to avoid the evils and to take advantage of the latest currents in thought and action. At this point the author goes off the main track and devotes three chapters to a superfluous description of the processes of ginning and spinning of cotton and jute. But the rest of the book is particularly interesting. The effects, good and bad, of industrial migration have been ably portrayed; the health of the worker improves on account of his going back to his village but industry suffers from want of a steady worker. In the chapter on management and supply of labour the role played by the inevitable sirdar who has become a regular institution in the industrial life of India, his overbearing attitude, his corruption, his enormous power over the workers, the difficulties of the management in checking him, have been described fairly and without bias. Then the problem of urban wages is touched upon; the author emphasises the danger of assuming that since wages in the mills are much larger in amount, their economic position is necessarily raised to a proportionate extent. The strain of life is much greater in the city than in the village and "the comparison with country wages is not a satisfying test in a land of which it is admitted that millions of its population are too poor to be able to secure even the bare necessities for maintaining a standard of efficiency." The most interesting chapters in the book are those relating to conditions within mills, health, and standard of living. The author feels that although the Indian worker is easily contented and does not readily react to high wages, there is in him a vague feeling of dissatisfaction groping towards a higher standard of living. The need for giving

him not merely education but also a sufficient supply of suitable food is emphasised. The author discusses admirably the effects on the moral life of the worker by the free mixing of people belonging to different castes and different social grades, with differing social standards and points out how family life is extraordinarily difficult in that environment and pleads for an improvement in the conditions by better housing and education. The brief account of Indian Trade Unionism, and industrial legislation is ably done. The author concludes by stating that the difficulties of the economic situation in India render it impossible to have any facile optimism, although the signs of progress are distinctly encouraging but that in any case the desire to do and to go ahead, increasingly evident in India, is an encouraging sign.

The only criticism that may be made of the book is that it is not an intensive study of Indian labour conditions, so much as a general survey; that in certain parts the treatment has been somewhat sketchy, that it is not a study based on records and statistics and that it has been written from the point of view of a philanthropist and social worker rather than that of an economist. All that may be true; but that the book is extraordinarily suggestive and stimulating and that it is a distinct contribution to the scanty economic literature of India admit of no doubt. We congratulate the author on her excellent work.

P. S. L.

HISTORY**Indian Teachers in China**

INDIAN TEACHERS IN CHINA: By Prof. Phanindranath Bose. S. Ganesan. Triplicane, Madras. Rs. 2/4

Dr. Sten Konow, Visiting Professor Viswabharati, writes to the author as follows:

My Dear Phanindranath,

I have gone through your book *The Indian Teachers in China*, and it has given me great

pleasure to do so. It is very clear and useful, and it is easy to see that you have been careful and diligent in your studies. It seems to me that it is an excellent idea this to follow the history of Indian thought outside of India. People are sometimes apt to forget that India is not only the home of an ancient indigenous civilisation, but also a centre from which lofty ideas have been spread over Asia. It is good that Indian scholars get their eyes opened to this fact. India has had a mission in the world, and I feel convinced that she will have a mission in the future. You are doing a great service to your country in showing how far the influence of India did reach in the past, what India has been able to do. To realise this fact means to become confident with regard to the future. I hope that you will continue your work as you have begun it, and I cordially wish you every success.

Yours Sincerely,

STEN KONOW.

Santiniketan.

Rajput History

RAJPUT HISTORY, PART I. By M. S. Subramania Iyer. Mayilvahan Company, Mannady, Madras. Re. 1-4.

Mr. M. S. Subramania Iyer is well known to all Tamilians for his contributions to Tamil literature, as well as his Congress work. The book under review is the first of a series of six volumes on Rajput history, which the author found time to write during the one year he spent as a political prisoner in the Cuddalore gaol. It contains the first half of the annals of Mewar, the chief of the Rajput dynasties, beginning with Kanakasena of the second century A.D., the first ruler of the line of whom we have any record, and coming down to Udaya Simgha II, in whose time took place the invasion of Chittore by Akbar. The second volume will complete the story of Mewar, while the annals of the other dynasties will be found in subsequent volumes. The whole is a serious historical work, based on authorities

like Todd, Vincent Smith, Havell, and Jadunath Sarkar." It is written in a simple and chaste style, and gives a vivid account of the great achievements of Rajput heroes and heroines, of which India has every reason to be proud. Mr. Subramania Iyer's labour of love deserves popular recognition and encouragement in ample measure. We hope this book and its successors will find their way into every Tamil home, and awaken the children of the Tamil land to a sense of their glorious heritage.

A. RAMA IYER.

LITERATURE**Atonement**

ATONEMENT A play in Four Acts. By Edward Thomson. Ernest Benn Ltd., Publishers, London. 3/6

In this play in four acts the author has attempted a picture of the non-co-operation politics of India. The story is about the usual theme. Out of the propaganda of non-violence the inevitable violence arises; a District Police Superintendent is killed in a riot; the European residents at the head-quarters enrol themselves as volunteers under the command of the European District Judge; the necessary reprisal follows; as the result of indiscriminate shooting innocent Indians, even some children are massacred; and the District Judge being susceptible to the reproach of his own conscience resigns his post and sacrifices a career. This is the atonement.

As in the modern English drama, the strong point does not, even in this play, lie in the story of the plot, or the flashes of dramatic action, but mostly in character painting with the brush of conversation. Mr. Thomson displays a fair mastery over this art. His Ganapati Bannerji is a fair sample of a fussy Indian civilian. So also, true to life, are Gregory the Principal of the Baptist Missionary college whose pro-Indian sympathy is

only skin deep. Thorp is an imitation of Mr. C. F. Andrews. The D. S. P. Lomax is true to his type. The European ladies in the play are all most uninteresting except, perhaps, Mrs. Lomax who talks *all the time, all the time*, about the economics of shopping and the house-hold. The most charming character, however, is that of Mr. Walsh, the District Judge, who is the hero of Atonement. The Indian characters are of the usual sort in the N. C. O. movement, varying from the conscience-stricken Hindu Moderate to the fire-eating Khilafatist. Mahatma Ranade, however, is a spurious blend in names and is a failure as a character. Mr. Thomson has apparently dived deep into the Indian psychology and his presentation of the different types of the thinking and unthinking Indian minds as applying themselves to the political problems of the day is not only successful as art but is also a liberal education in substance.

N. C. KELKAR.

Poems of Revolt

POEMS OF REVOLT. Chosen by Joan Beauchamp. Labour Publishing House London. 2/6

After the great war, in England more than in any other country the phase of Anthologies has been strongly and steadily marked. In almost every list of literary announcements in the *Times Literary Supplement*, and in other similar supplements issued in that country, we come across an Anthology of one sort or another. It is not an exaggeration to say that there are as many kinds of Anthologies in England as there are fashions in France or political opinions in India. And it is equally true to say that there are very few Anthologies worthy of the name. In every one of them there is visible, in the dim background, the individual temperament of the compiler. To be a truly gifted Anthologist, therefore, one has to be somewhat similar to the play-

wright of gift. What is essential in both the cases is a clear impersonal attitude in their work. The temptation of what we might call a "temperamental selection" is very strong in a compiler, and Miss. Joan Beauchamp has most assuredly not escaped from the temptation. That this is so is evident in pieces which have little, if at all, to do with revolt but which she has included on account of their strong individual appeal of innocence and beauty.

The Anthology opens with an exquisite poem whose author is unknown. It is entitled "Labour" and it is, perhaps, one of the very few poems in the book which are in tune with its title. The closing lines of each stanza are well worth quoting:

"We have yielded our best to give you rest
And you lie on crimson on crimson wool,
For if blood be the price of all your wealth
Good God, we have paid it in full. . . .
"Go reckon our dead by the forges red
And the factories where we spin,
If blood be the price of your cursed wealth
Good God, we have paid it in. . . .
"You have eaten our lives and our babies and wives
And we're told it's your legal share.
But if blood be the price of your lawful wealth
Good God, we have bought it fair."

This is followed by Hilaire Belloc's poem, "Dives" with its faltering logic which defeats the sincerity of the poet's purpose; and in the "Rebel" there is a somewhat cheap impulse portrayed which though apparently one of revolt, is, nevertheless the cheap and childish impulse of a fretful child who rises in little wrath against little things which he dislikes. After Belloc comes Chesterton with his twelve whole pages of verse which is more of an idle game at metrical composition than serious work which it might seem at first sight to be. The sincerity of G. K. C's poetic genius is marred by his curious fluctuation from one note to another without any consistency of sequence or of allusion. Chesterton is vague when he weaves his usual paradox into his verse; and this is perhaps due to the fact that paradox is what prose claims

for its very own. Padraic Colum, the Irish writer, comes to us with his famous "The Plougher" a poem the only justification for whose inclusion among poems of revolt is its beauty, and beauty may be said to be a true revolt against the terrible ugliness of the present day world. John Davidson's poem, "Waiting" which comes nearer than most poems to the meaning of revolt, is a passionate protest against enforced idleness, but even here we have a nebulous conception of the nature of the calamity portrayed, and of its cure. Davies is in the book with his Dog, a celebrated piece which is a poem of revolt only in so far (as the author half-believes) that "that ugly famished tottering cur would bark outside the gates of heaven to open them for her" in case God would not! Mr. Ewer, a poet who is somewhat different from the usual run of poets, is undoubtedly one whose intentions in art are quite honest. But let me say at once that as a poet of revolt he is a failure. For whenever he rises in revolt in his poems, its bitterness is unintelligent. It has no real foundation, and lacks the strength of facts. Although the themes he has chosen are excellent and reveal a power of picking and choosing of themes for poems of revolt, still he has not been able to turn them into convincing things. Wilfrid Gibson's five poems in this book are beautiful poems, and deserve to be included in an Anthology of quieter things than revolt. Thomas Hardy figures in one little poem called "Intime of the Breaking of Nations". It is, strangely enough, one which reveals to us Thomas Hardy in one of his most unusual moments of direct and frank optimism which hears him crying out "War's annals will cloud into the night. Ere their story die," referring to the "maid and her wight who come whispering by". Had Miss Beauchamp chosen any other poem from Hardy it might have served as a poem of revolt for we are all aware of the excessive revolt in his writings against the world and time and circumstance.

There are other poets who have been included in this Anthology, but it is seldom that we come across in the pages a genuine and authentic note of revolt. Perhaps the only explanation we can offer our readers is that Miss Beauchamp has invented a new connotation for the word Revolt according to which all the poems that she has chosen take on the colour of the title.

Ralph Hodgson's poem "Stupidity Street" (according to the new meaning, therefore) would become the poem of a vegetarian's revolt against flesh-eating, and Harold Monroe's poem, "Everything" with its restless Kettle, Copper Basin, Candle, Putty, Clock, and Pencil would be called, henceforth, a poem of the revolt of "Terraphim".

H. CHATTOPADYAYA.

The Faded Flower

THE FADED FLOWER. By K. Rajagopal. R. K. Rajagopalchari & Co., Publishers, Madras. Re. 1-0.

Dr. Cousins is said to have written to the author, "Your little book of delicate studies does not need an Introduction. It can stand on its own right..." We are sorry we are unable to appreciate this compliment. The aim of the book is to show that the world has been built out of Sorrow, and hence by the secret hand of Love. With this end in view, the author describes the sufferings, terminating in death, of an 'angelic' Hindu wife, whose husband turns a rake by evil association, and suspecting her of infidelity, drives her out of his house. There is nothing like a plot or story, and if there is any justification at all for the book, it must be found in its literary merits. The author evidently attempts a terse 'poetic' style, but the effect is altogether spoiled by the many errors of spelling and grammar, the many instances of crude and artificial diction, and above all, by the many plagiarisms from the stories of Tagore.

We have noted not less than a dozen misspellings, but the printer's devil may be

responsible for them. What, however, are we to say of errors like "mischieves", "to terror-strike", "(her feet) function-refused", "her rose-lost lips", "the wedlock" (for *thali*!), "Padma was earth-quaked!". "She thought over all the details that how she should behave"?

Let the reader judge for himself the propriety or beauty of descriptions like the following. "She was just a handful of matter, containing light and nothing but light. In short, she was an apology for a soul to exist on earth." "A thud was heard—the angel was on the floor emptying her eye-springs". (The reference is to the husband beating his wife!) "There are a sort of human beings in all the modernly civilised towns and Vikramapuram is one. They are the malcontents of creation... Their calling is trade. They trade on youthfull (*sic*) ignorance... A youth of tender age who comes under their influence losses (*sic*) himself. They abort humanity (!) in retouching it... Their handiwork is a masterpiece in retrogression. Padma's husband fell a prey to that monstrous fraternity. They took away his look, his flesh, memory and all." "Red lips are more potent than a sorcerer's wand. It makes (*sic*) a monster, man; a man, God;—sublimest feat of legerdemain! Oh! they are devinely (*sic*) divine."

The plagiarisms from Tagore are too numerous to be fully dealt with here. The sentences are often reproduced verbatim, but more often they are given in a mutilated form. We will give just a few instances. "Expression of internal thoughts by human words can only be an imperfect and inadequate translation. The dark eyes that adorn the face, as the sun the vast universe, have a powerful language. Only you have to understand it, and decipher it." This is a travesty of an extremely beautiful passage in Tagore's *Subha* (Stories from Tagore, p. 73) "She was wet all through, her whole frame was clotted in mud... Padma grew tired of walking; her tender feet unaccustomed to walking, got weary,

and sternly function-refused (*sic*). . . . A bird or two by the bamboo clumps by the distant homes announced the coming of dawn by their morning melodies. . . . The first to catch (*sic*) Padma was a villager She stared at him. . . . She wondered if she was yet in touch with the world. . . . Her very existence perplexed her, her consciousness remained. . . . Her indifferent reply, her strange looks, pale face, added to it walking by night (*sic*) and all gave her an aspect of a mad woman. . . . The woman-folk (*sic*) did not like the puzzling abstraction in Padma. Woman (*sic*) being a mystery themselves, do not like mystery in others. . . . Woman hates that which is beyond her comprehension." If the reader will kindly turn to Tagore's *Living or Dead?* (Hungry Stones, pp. 199-203) he can see for himself how much has been copied, and how much mangled in the process. "She closed her eyes, a deep and intense peace filled her heart. A supreme deliverance (*sic*) seemed to kiss her on every side from the infinite sky. The presence of her child grew and grew till it filled the infinity. . . . The bubble filled with hot vapour of pain did then burst and there was nothing but darkness nor light, nor misery, nor pain, nor sorrow." (Please see *Stories from Tagore*, pp. 67-8.).

We cannot, in these circumstances, congratulate our author on his achievement; but we hope he will persevere and do better work in the future, without being in a hurry to rush into print.

A. RAMA IYER.

MISCELLANEOUS

The Kingdoms of the Spirit

THE KINGDOMS OF THE SPIRIT. By Claude Houghton. The C. W. Daniel Co., London 6/-

All of us are by birth-right natural citizens of the Kingdom of the Spirit. But

most of us have strayed therefrom and are now exiles enchained in the world of matter and sense. The problem of life is to get back to our kingdom and recover our birth-rights in the Empire of the Infinite. It is the same for all human beings, in spite of the differences of race, creed, colour or custom which now seem to set up barriers in the spiritual brother-hood of man. This book is an invaluable guide and an inspiration to those to solve this problem, to get back to their kingdom and realise the Infinite. In a series of remarkable essays the author takes us beyond the bounds of sense and self into the realms of the spirit, explaining the laws governing them and pointing out the path to be trodden to reach the throne of God.

The book is divided into ten parts, the first and the last being by way of introduction and conclusion. A summary of the essay in each part is also added at the end of the same so as to help the reader to gather the ideas together and have a clear comprehension of the theme. The first part announces the Faith Eternal, underlying all the faiths of the world and forming the universal religion of humanity which forms the basis of the spiritual unity of mankind. Mr. Houghton says: "To each man life presents the same problem: the apprehension of the reality behind the appearance, the eternal behind the temporal; the Infinite behind the finite. It may be termed the discovery of God."

This is the religion expounded in the volume, the Eternal Creed of man, the spiritual focus of all his earthly experience. The author explains how this forms the basis of the spiritual unity of mankind in the following terms.

"It is the belief that each individual life is one link in an eternal sequence, that its importance is not restricted within the limit of physical duration, that the measure of its significance is related to eternity and not to time, it is this belief that is the foundation of all the creeds. Once this is realised the

differences existing in the edifices erected by the various races on this common foundation are seen to be relatively unimportant. This belief is the dominant theme in a nation's or a man's history and all national or individual activities are related to it. All efforts to establish, here on earth, the brotherhood of man are but attempts to create in the kingdom of experience that which is apprehended as an eternal verity in spiritual realms. This belief is the golden thread that shines through the fabric of men's thoughts."

This, Mr. Houghton says, is the great secret, "the Open Secret, as Goethe called it; the universal faith in eternity frequently denied, sometimes recanted, often feared, but never permanently rejected." After making this announcement the author proceeds to expound to us the philosophy, the spiritual discipline which will ultimately lead us to the feet of God. The first step in the pilgrim's march is crossing the Kingdom of Self, emancipation from the world of sense gratification, the promptings of pride, vanity and all temptations which are but invitations for the glorification of self. "Every triumph over temptation" the wanderer in the world of the spirit should remember, is a stride towards emancipation from the kingdom of self and each capitulation is one step nearer to the recognition of the servitude that citizenship in that kingdom involves. Complete emancipation from self is that state in which personal pride is extinguished and in which the conception of reward as an incentive to action does not exist."

After leaving the Kingdom of Self, Mr. Houghton takes us to the Kingdom of Belief, wherein he explains to us at greater length the under-lying unity, the fundamental characteristics of all great creeds and the reasons contributing to the differences between them which are never in kind, and but only in degree. All creeds agree in proclaiming that the basis of life is spiritual, never material and that

man's great task is to emancipate his soul from the slavery of the Self. Each creed proclaims its view of the Promised Land and indicates the way for its disciples to travel to enter that Kingdom. The differences among them, which as told above are only in degree, are only variations in the numerous visions of the same promised land, arising from the different altitudes of observations from which the vision was obtained. An indisputable fact, which Mr. Houghton offers to establish this fundamental unity of all religions, is that the saints of all religions, all over the world, are the same, however much the creeds that claim them may vary. This is so because the Saint is one who is living the Truth. "Complete emancipation from the kingdom of Self reveals the Saint and when this is attained, the external differences in the means employed for the attainment are lost or forgotten, in the contemplation of the unity revealed by those who have triumphed. Where all doctrines meet stands the Saint."

After passing the kingdoms of Self and Belief the reader enters the kingdom of Vision. Here we are shown the secret of the work of the prophets, the founders of great religions, like Krishna, Buddha, Christ, and Mahomed, the organic nature of Revelation, its relation to the life of the Masters and the fundamental unity that is to be found therein. The differences in their doctrines are insignificant before the unity of life lived by each, which alone forms their fundamental doctrine. It is the life of the masters that explains the secret of their influence and attraction. Another fact is that although the vision of eternity attained by them are described differently, they are in fact related to the same invisible reality. Illustrations all given from the sayings of Buddha, Lao Tse, the Gita and the Upanishads, go to show that every faith or creed seeks only to bridge the gulf which separates the Maker from the made, the individual from God

and help us to recover our lost kingdom, attain the union with the Infinite which we are ever striving after.

The chapters that follow are devoted to a description of the Kingdom of Laws, the Kingdom of Imagination, the Kingdom of the Miraculous, the kingdom of the Invisible and the Kingdom of Love. The very names suggest the nature of the subjects dealt with and the principles expounded in the Chapters. Space forbids any attempt to make a detailed survey of these kingdoms for which the reader should go to the book itself which not only enlightens the path of the pilgrim but also inspires him with the fire of the spiritual aspirant and seeker after Truth. Mr. Houghton commands a clear and fascinating style which makes the truth go straight home into the reader's mind, compelling introspection and awakening the inner self to go in pursuit of the supreme quest. The book abounds in passages and sentences worthy of quotation which give in arresting language the experiences of the struggling soul in its onward march. It may be used as a text book of universal religion and is invaluable as a companion in our journey of life.

B. R.

The Power of Thought

THE POWER OF THOUGHT. By H. T. Hamblin. The Science of Thought Press, Chichester, England. 1/6

The author of this little book is the Editor of "The Science of Thought Review" and the present book is one of a series of the type made familiar to us by the works of James Allen, Ralph Waldo Trine, and Dr. Marden. As the title shows, its object is to prove that there is no limit to the power of thought, and that by thought does man either bless or curse himself. By controlling our thoughts we govern our actions, by governing our actions we mould our life and circumstances, and thus shape our fate.

Until man learns to think in harmony with God and His Law there will always be wars and pestilence and suffering. The writer claims to speak as an authority on the subject, as he has seen the power of thought exemplified in his own life. "Before I knew of the power of thought," he says, "I had many struggles and reverses in business, and my life was one of trouble, but ever since I have thought in harmony with the Universal Law, I have never lacked any good thing." He gives the following rules for constructive thinking, with the assurance that they are based upon absolute Truth.

1. Think from the standpoint of oneness with the Infinite.
2. Think from the standpoint that because you are one with the Infinite, all power is yours.
3. Think from the standpoint that because you are one with the Infinite life, therefore you are perfectly whole, in body and in mind.
4. Think from the standpoint that all things are possible, because you believe they are possible.
5. Think from the standpoint that all is good.
6. Think from the standpoint that only good can come to you.
7. Look for the best in people.
8. Believe that everything is working together for good.
9. Believe that prosperity wants you, that abundance and plenty are seeking you.
10. Think only the thoughts that you would see externalised in your life.
11. Think thoughts of joyousness.
12. Think bigger, deeper, richer, and more beautiful thoughts.

A. RAMA IYER.

NOTE: All books discussed in this review may be obtained at the price quoted through S. GANESAN, 29, Pycrofts Road, Triplicane, MADRAS. S. E.

POLITICS

Modern Political Theory

MODERN POLITICAL THEORY. By C. E. M. Joad. Oxford University Press. 2/6d.

This is another volume in the series of excellent handbooks which the Oxford University Press is issuing for the benefit of the average citizen under the expressive title of The World's Manuals. This series of introductory volumes is designed "not only to give the student who is undertaking a special study some idea of the landmarks which will guide him, but also to make provision for the great body of general readers who are sufficiently alive to the value of reading to welcome authoritative and scholarly work, if it is presented to them in terms of its human interest and in a simple style and moderate compass." Mr. Joad's volume admirably serves the purpose.

Mr. Joad's attempt in the present volume is to pass in general survey the various theories of the State—the Idealist theory of the State which had its root in Plato and Aristotle and was further developed by Hegel and his English followers, Green and Bosanquet; the Individualist School of the Nineteenth Century as typified by the thought of Spencer and John Stuart Mill which, in the industrial distress following, was discredited but which subsequently emerged as a living force through the inconveniences of the extension of the bureaucratic system of government and the attack thereon by modern thinkers from every side, from that of philosophers and economists, by Socialists no less than by Conservatives; and the various forms which the Socialist Theory of the State has taken—Syndicalism, Anarchism, Collectivism Guild Socialism, Communism and so on. The first two theories of State have been dismissed by Mr. Joad in less than a sixth of the book, in some two dozen pages. There would be some who regret this, but the answer of Mr. Joad to them must be deemed satisfactory. "This apparent disparity of treatment," he

says, "is not intended to imply any disparagement of the merits of the Idealist or Individualist theory as compared with those of Socialism; it simply reflects the tendencies prevalent in political theory today."

Mr. Joad's account of the tendencies in the direction of Functional Democracy will be read with special interest in India where we have been accustomed to such voluntary group organisations for ages and of which Modern Guild Socialism to which Mr. Joad devotes a goodly portion is only a proto type. So is his account of the failure of pure Marxism in Russia, the only country where it has been tried.

Though the size of the book is modest every phase of modern political thought has been admirably presented in this volume and the bibliography which is appended at the end ought to prove most helpful to those who wish to pursue the subject further.

P. V.

PHILOSOPHY

The Dream of Life

RAMBLINGS AND JOTTINGS IN THE DREAM OF LIFE. By Dudley M. Wallace, The C. W. Daniel Company, Tudor Street, London. 5/-

In this age of book-making there is no end to new publications of all sorts. Some people who have leisure and taste for literary pursuits aspire to become authors without hesitating for a moment to think whether what they are trying to contribute to the stock of human knowledge is worth anything or not.

It is not often that one comes across a book which is the result of independent thought and deep reflection. Mr. Wallace's book under review is an exception to this rule and hence we welcome it heartily.

Unlike so many modern books it contains no preface or foreword; nothing about the author and his antecedents. It is not divided into a number of chapters but eleven sec-

tions only forming component parts of a complete thought. Without any preamble short or long, the author straightaway begins with the arguments of his theme and more for the sake of interpretation than in support of his argument quotes a few verses from the Genesis (Chapters I-27, 28 and 31). He has refrained from citing any other authority as is the wont of modern authors and expresses his *own views*.

The main arguments of his theme are these:

(a) If people begin to think seriously and analyse the content of their thought and life in an unbiased manner they will irresistibly be drawn to the conclusion that the outer world including our separate individual existence is subject to growth, decay and death; the sum total of our impressions and experiences is no better than a dream. In short, every thing earthly, as we know from our experience, is passing and unreal.

(b) It is true that God created man in His Own image but reason does not permit us to conclude that material man is the man made in God's image. If he were he could only be perfect in himself, whereas, we know him to be the reverse, the personification of imperfection. Therefore, if we accept the premise that Principle is the Source and Substance of All that is—Mind, Life, Universe and Man—it follows that Principle must be the primordial, the only substance and mentality, and that *matter* and the 'mind' and life with which it is associated, can have no real or true existence.

(c) Like the ancient thinkers of India and modern philosophers Hegel and Bradley the author arrives at the conclusion that true reality is found only in the Spiritual Essence which is the heart of the universe and man. Five thousand years ago Sri Krishna taught the same thing to Arjuna, "The unreal hath no being, the real never ceaseth to be; the truth about both is perceived by the seers of the essence of things (B. Gita Chap. II-Verse 16). So did Bradley in his

famous book, "Appearance and Reality" "Outside of Spirit there is not, and there cannot be, any reality and the more that anything is spiritual, so much more is it veritably real" (page 552).

(d) The material problems with which humanity is to-day confronted are both manifold and complex. In the author's own words, "they are only problems after all; and, proportionately as matter and material mind is solved out of the crystallization of *belief* correspondingly do they cease to be problems and become the Truth. In Truth there is nothing problematical. In a problem there is no Truth and therefore no *reality*. This was the lesson taught us by the man of Nazareth—the man who even *died to demonstrate* that "natural" law is false, and problems, like man, unreal." Those who believe in the solidarity of man as the students of Indian philosophy do, can hardly subscribe to the view contained in the last sentence just quoted.

(e) "The ideals of the human family must remain hopeless of realization so long as man's "Natural" *self*,—fear and greed grounded in Natural Law, —is the incentive behind his ideas, plans and deeds; and the teachings of the one man (meaning Jesus Christ) who *knew*, are still relegated to the pigeonholes of beautiful but impracticable *theory* as unsuited to the requirements of a work-a-day world. Oh, the irony of it all; but how human, how "natural"—pursuing the *shadow as reality* and abandoning the Substance as shadow!"

The book is written in a simple and chaste style free from philosophical technicalities. Even a layman unused to serious thought, can follow it.

To a student of Indian thought there is nothing original in this book. It reads like a commentary on one of the Vedant Sutras. The old argument of the reality of the Absolute and the ephemeral nature of earthly things, is pithily expounded.

M. H. SYED.

PSYCHOLOGY

The New Psychology and the Preacher

THE NEW PSYCHOLOGY AND THE PREACHER. By H. Crichton Miller M.A., M.D., Jarrolds, London E.C. 6/-

Dr. Miller's books always provide very fascinating reading because he writes in a very attractive style. He is also able to illustrate his thesis from start to finish with incidents and anecdotes borrowed from his own experience. Both as a speaker and as a writer he has won a place in the new order of things. His reputation for clear analysis and quick perception has gone before him long before this volume was projected.

The volume under review is one of a series of three books—"The New Psychology and the Teacher"; "The New Psychology and the Parent," being the names of the other volumes.

The author starts with a word of 'self-justification' for he says he has had 'very little philosophical and no theological training.' But he is a parent and "parenthood may constitute no ground for self-praise, but it appears to offer an element of normality in experience which is not without value. This element is absent in the case of many clerical authors and also in that of some wellknown psycho-analysts".

The New Psychology differs from the old academic psychology in that in the former 'the unconscious motive' is recognised as a dynamic factor. The world has grown accustomed to test the value of things said and done by what was demonstrated on the surface. In the words of Dr. Miller, "The New Psychology refuses to accept *prima facie* evidence as adequate in the study of the human mind". Those who are familiar with the large number of volumes that are being issued on Psychology will bear testimony to the truth of the contention advanced by the author of this book. Considerable attention is being paid to Mystics and Their Ways because thinkers

and scholars come to recognise that all will not be well with the world till judgments are pronounced not only on the things seen but also having taken into consideration things unseen. At the very outset of his argument the author mentions the case of two energetic Labour leaders. They are both perfectly sincere and they preach the same Gospel. The first is a born rebel who by reason of his early development and temperamental endowment is, always has been, and ever will be, on the side of the minority. The other is one who is of an undeveloped type, who has never got beyond the adolescent phase of admiring his own image. He loves to hear the sound of his own voice: he enjoys being the centre of attention. He becomes infatuated by applause and popularity is the breath of life to him". Dr. Miller says that neither of these men is in the least aware of the true dynamic of his life. Neither of them is a hypocrite and therefore their failure cannot be regarded as an ethical failure. "It is a psychological failure; the failure of self-knowledge."

We commend this volume to the attention of both the laity and the clergymen. There are a number of things which may not be accepted by the orthodox in either of these communities. For instance, people might challenge a sentence like this: "The defence of Christianity will be successful only in so far as its champions join hands with the psychologists in a ruthless condemnation of all but the vital core of dynamic idealism which may confidently be expected to resist everything except "the will to dis-believe." On the other hand many a clergyman will find that religious experience should not be judged by merely demonstrable facts'. A good deal of what is known as religious experience is not of the real kind for things of the spirit form a large section of subjective experience. And the merit or 'the crucial characteristic' of this kind of experience is that of 'non-transmissibility.'

The book has chapters on 'Religious Symbolism,' 'Faith healing.' It has also a very good bibliography.

We have great pleasure in commending this volume to the attention of our readers.

H. C. B.

SCIENCE

Radio Simplified

RADIO SIMPLIFIED: By Kendall and Kochler. Stanley Paul & Co., London 5/-

Strange as it may seem though the subject of wireless or radio as it is called in America is claiming a great deal of popular enthusiasm, still there are indeed few books on the subject that can be recommended for use by a lay man. Technicalities are difficult to avoid and many of these have to be above the heads of the average reader. In many of the western countries where broadcasting or wireless telephony is in vogue, the demand for popular information on the subject is met by a number of wireless magazines that contain descriptions and discussions of a type useful to every class of reader. But in places where such magazines are not readily available, this American publication "Radio Simplified" is sure to be appreciated.

Written in a characteristic American style, making free use of Americanisms like hookups (improvised arrangements), vacuum tubes, (valves) etc., the book really aims at giving the reader a working knowledge of the instruments and their connections even though he has had no practical course in electricity. The production of waves visible and invisible are dealt with briefly in the beginning and one is able to realise that electrical waves of a type not necessarily visible can exist and give rise to some novel effects. The erecting of an external aerial or net-work of wire to intercept such waves as well as the assembling of ready-made parts bought from wireless stores are necessarily described in great detail and they ought to be very use-

ful to any trying to make and fit up their own receiving arrangements.

In fact barring the few who can afford to spend large sums of money in purchasing ready made wireless apparatus and ruin it as easily by their ignorance, it is hardly necessary for the average wireless enthusiast to invest large sums of money in his wireless equipment. He can himself make many parts and components and put them together with the help of a few tools. It is far better to begin constructing one's own apparatus with the help of the directions from such a book as this and wherever possible buy the component parts and assemble them together. Beginning with a small crystal receiver of the type described on P. 63, one can familiarise himself with the details of tuning and the necessity for it and experience the thrills of the many failures and few successes in this beginning.

To the lay reader the action of the wonderful vacuum tube or thermionic valve described on P. 103 ought to be interesting and useful as a preliminary to his trying to assemble the more complicated valve circuits that alone will extend his range of reception. The use of the term 'negative election' is scarcely to be objected to in such a popular exposition of the subject, though the authors mean by it nothing but the Election that is known to carry the negative charge of electricity. A specially noteworthy feature in the authors' treatment of these complicated valve circuits is the use of two sets of diagrams, one on the usual or orthodox scientific lines where the parts are indicated by thin conventional signs and symbols, and the other directly below where the parts and their inter-connections are pictorially represented as arranged loosely on a table. The authors have done well in following this scheme that is having such popularity in all popular wireless magazines. Such a pictorial representation of an electrical circuit makes the electrical wiring up of a complicated circuit very easy indeed for even an unscientific reader who

94253

may have doubts of his own if there would be any trouble if the connections are made directly to the terminals instead of to the wire coming out of it as indicated in a scientific diagram.

The chapter on loud speakers, amplifiers, and loop aerials forms a natural termination to the one on the powerful means employed by regenerative methods to receive the exceedingly faint signals from thousands of miles away and make them sufficiently loud as to be heard with comfort all over a large hall.

Sending sets are not only complicated and troublesome to manage, but also they are costly. The reader perhaps deserves to be warned that he should not take to the sending side too lightly. But it is useful to know the details of the sending station as well as the rules and regulations governing the handling of such wireless traffic in a world having well over 25000 regular wireless stations and these are set clearly towards the end of the book.

At least an abbreviated list of the most powerful stations of the world together with their wave length, power and operating hours could have been added. Another significant omission is any prominent mention of Time signals though it is one of the commonest things one can hear with a wireless set and immediately put it to practical use in setting one's own watch to correct time.

H. PARAMESWARAN, M.A., PH.D.

SOCIOLOGY

He and She

THE DOMINANT SEX. By Mathilde and Mathias Vaerting. George Allen and Unwin. London.

Can man be free, if woman be a slave? — Shelley.

European Society is to-day undergoing an upheaval in respect of the relations of man and woman. Since the days of Mary Wollstonecraft the feminist movement has been play-

ing a role of ever increasing importance in the remodelling of society. When J. S. Mill wrote his famous essay on the "Subjection of Women", the congenital differences in the Psychological traits of man and woman already required searching scrutiny. Mill looked askance at the prevailing idea that Nature had intended man and woman for rigidly separated spheres of life. Later experience and research have only further exploded the idea. Nor did the study of the weights and convolution of the brains of man and woman hush the sceptics. Havelock Ellis, perhaps the greatest living authority on the subject, after offering an exhaustive study of these traits, did not hesitate to cast a glance of suspicion on his own conclusions. In his "Man and Woman", we read: "By showing us that under varying conditions men and women are, within certain limits, indefinitely modifiable, a precise knowledge of the life of men and women forbids us to dogmatize rigidly concerning the respective spheres of men and women."

But it must be confessed that students of psychology had hitherto to remain content with mere vague statements and personal prejudices on the subject. Vaertings have laid students of Psychology, Sociology, Anthropology and Pedagogy, all alike, under a deep debt by their recent work embodying a large amount of research and throwing altogether fresh light on an obscure but important branch of study.

The fundamental theory of the book stated very briefly is this. What pass to-day for "masculine" qualities are merely the qualities of the dominant sex and likewise the so-called "feminine" qualities are those of the subordinate sex. That is to say, in a state of society in which woman controls the purse and politics like, the one depicted in Walter Besant's once popular novel "Revolt of Man", the connotation of "masculine" and "feminine" will be reversed. Vaertings support their thesis by a unique wealth of historic facts, and their survey covers diverse domains like economic activity, sex-

ual ethics, art and literature, and bodily development and clothing.

They find evidences of the "woman's state," as contrasted with the present day "man's state," almost everywhere—Egypt, Sparta, Crete, Athens, Lesbos, Libya, Cantabari, Malabar, and Central Asia—in ancient times and amongst many primitive folks to this day.

Thus in ancient Egypt, even as late as the Ptolemaic era, it was the bridegroom that brought the dowry. We have the evidence of Plutarch to believe that all power, wealth and ownership vested in woman. The division of labour was also reversed. Says Diodorus: "All authority was vested in the women, who discharged every kind of public duty. The man looked after domestic affairs, just as the women do among ourselves, and did as they were told by their wives." In utter disgust Herodotus tells us that in Egypt where, everything was topsy-turvy, "women stood up to make water, whereas men adopted a crouching posture." In Libya men were required to look after the infants. Readers of Marco Polo will recall his description of "Couvade"—the "lying-in" of man by the new born babe for forty or some other fixed number of days—prevalent amongst the ancestor worshipping Vochan.

In sexual ethics also, the same phenomena of "earth becoming heaven and heaven earth" is noticeable. In man's state, men enjoy considerable sexual license, while women are required to be chaste. "We are all polygamists, for a time at least, and most of us always"—so complained Schopenhauer. But Plutarch reports absence of male adulterers in Lacedaemon, whilst to Spartan women unmarried motherhood was positively an honour. Euripides says that despite the hardest endeavours no Spartan woman could lead a virtuous life. Strabo relates that Lydian women spent lavishly on their lovers. As Vaertings remark, mono-sexual dominance "blossoms in the same poison flowers, indifferently whether man

or woman hold sway". The revelations are a welcome corrective to the teaching of Kraft-Ebnig and that school of Sexologists who have been dinning into our ears that man was by nature polygamous and woman monoandrous.

Vaertings tell us about the "harems" of Negro queens. They also cite examples of "Sati" and infanticide reversed against the male sex. Under female dominance, the position of children, unmarried motherhood, right of abortion, and marriageable age are all viewed differently. Regarding this last, one recalls Walter Besant's interesting 65 years old Duchess of Dunstanburgh, who having buried three husbands claims the hand of the handsome Lord Chester in his 22nd. year. The right of divorce also vested in woman in ancient Egypt.

A maxim attributed to Caliph Omar advises, that in a dilemma a woman's opinion should be sought so that by acting in the direction contrary to her advice one may be pretty sure of being on the right track. On the other hand, according to Tacitus, the ancient Teutons believed that "woman's counsels should be followed, her answers noted." Vaertings have perhaps solved the puzzle; there are no congenital differences, and what appear as such are only generated by the social polity of each society.

In a woman's state ideas of modesty also undergo a transformation. Says Herodotus in surprise: "Among the Libyans, as amongst all barbarians, even a man is terribly ashamed of being seen naked" And as painters of nudity today depict woman in psychological poses, there are Egyptian drawings that represent man in the same fashion.

Bodily development is also a creature of circumstances. We know of the female Amazon soldiers. Vaertings tell us that ancient Spartans also had a regiment of women. Clothing and appearance are profoundly affected by the relative position of the sexes. In a state of equality the sexes seem to have a more or less similar appear-

ance. Travellers say of the Cingalese that a new-comer is unable to distinguish man from woman. A puzzled traveller is quoted as having said of a primitive tribe "I was looking at a repulsive medley of women-men and men-women, there was not a real man or real woman in the crowd." The tendency is noticeable in the West to-day and our authors tell us of a certain American Club where men and women dress alike. Vaertings also cite instances where embellishment is expected of man rather than woman. One recalls Bankim's humorous essay holding on the analogy of the peacock and other birds and animals that man was the "fair" sex.

The whole survey of conditions under woman's dominance is anticipated in a paragraph on page 20 of the book.

"Where women rule, woman is the wooer. The man contributes the dowry; the woman expects a pledge of fidelity from her husband, and the women have the sole right of disposal over the common possessions. She alone is entitled to divorce her partner, should he no longer please her. From the husband, chastity and conjugal fidelity are demanded; the man is often severely punished for unfaithfulness; but the obligations of the wife in this respect are less exacting. The husband adopts the name and nationality of the wife. The children are called after the mother and inherit from the mother. The wife's occupations lead her away from the home, whilst the husband attends to domestic affairs. The man adorns himself but the woman's clothing is comparatively sober. Unmarried men are regarded with contempt. The males are considered kindlier and more benevolent than the females, but less intelligent. Girl children are valued more highly than boys. Where infanticide or the mutilation of children prevails . . . they are practiced on boys, but not on girls. The parental duty of providing education for the children is imposed upon the dominant sex.

The gods or at least the leading divinities are for the most part feminine."

Vaertings' thesis has a profound bearing on the reconstruction of society, which, more particularly in the West, is to-day in a state of transition from male dominance to equality. If Vaertings' conclusions are accepted equality is also ordained by nature. The transitional state will shock many, but Vaertings believe that it will lead to a chaster and nobler society. In fact only in a state of equality shall we be able to know the *real* differences between man and woman. "Feminine peculiarities will vanish in so far as they are products of the man's state, but inborn feminine peculiarities will undergo a richer development." Vaertings believe that equality of rights will bring in the golden age of the highest possible development of individuality and the highest possible sexual happiness." For, as it is, "the unhappiness, the martyrdom of one sex casts its shadow on the other." One good result expected of equality is the disappearance of the social evil. Let us remember in ancient Egypt there were no brothels. Under equality there will be either strict monogamy, or simultaneous polyandry and polygamy. Vaertings are optimistic enough to hope for the first. They also refuse to share Proudhon's pessimism when he said "whither will the emancipation of women inevitably lead? to the dissolution of marriage, the break-up of family life, free love, promiscuity, in a word to pornocracy."

Many will regret no doubt that woman in coming into her own will be shorn of a halo of mystery and strange reverence shown her by her dominant partner. For Vaertings' conclusions seem to do away with romance and lead us only to a matter-of-fact attitude of Bernard Shaw which may be summed up thus; be democrats in politics and enfranchise her; be democrats in other walks of life also and deprive her of preferential treatment.

Vaertings' book by no means answers all

possible questions arising out of their thesis, but let us have patience for this is only an earnest of what is to come, and we may hope that volumes to follow will shed more light on details. Also perhaps, here and there, instances cited by the authors in support of their contentions will not stand scrutiny, but that is inevitable in a pioneer work. And no doubt theirs is a pioneer work, at that even a revolutionary work. One feels tempted to agree with the translators, Eden and Cedar Paul, when they say in their preface that the book is as revolutionary as was Marx's *Das Capital* or Darwin's *Origin of Species*.

FEROZ CHAND.

India's Outcastes

INDIA'S OUTCASTES. By the Rev. W. S. Hunt. Church Missionary Society, London. 1/6

The problem of the depressed classes of India has been exercising the minds of a band of sincere though silent workers in the social and religious sphere for the past few decades. Specially of late when the clause "removal of untouchability" has been looming large in every political formula and when Vaikom appears prominent in every press notice any book dealing with the problem is sure of a hearty welcome.

"India's Outcastes" by the Rev. W. S. Hunt, however, on a second glance makes the enthusiasm pall and the reader is confronted with the doubt whether the selection of the title of the book has been a happy one. India's Outcastes call for such wider treatment and deeper research into the causes that one wonders whether the author sincerely believes Christianity to be the only solution. For, that is the theme running all throughout the seven chapters that comprise the book; specially when the author asks whether Christians as a whole are better off than the non-Christian outcastes and can only say in reply "Probably the answer is 'yes' though it is difficult to say". Moreover "Outcastes do not cease

to be untouchables when they become Christians". And to-day's papers announcing the agitation in Trichinopoly with regard to the setting apart of a church for the exclusive use of caste Christians show how inadequately the problem has been solved.

The author is a missionary of the Church Missionary Society at Travancore and naturally outcastes of Travancore and Cochin loom large in the book. But in spite of the author's apologetic statement that reference has been made from time to time to other areas in India these references have been misleadingly scanty. In fact few outside India would escape from the impression that these extreme cases in Travancore are typical of the whole of India. Chapter II contains two sketches of "things seen". One of them is a group of outcastes standing in the middle of the road and bargaining with a shopkeeper in a whining tone. "At length it (the bargain) is completed. The outcastes deposit a few coins on the road and back away. The shopkeeper comes leisurely forward, picks up the coins, puts down in their place the articles bargained for and returns to his shop. Then the purchasers advance, take up their purchases with muttered grumblings at their smallness and trot off with them, single file, along the edge of the road."

The picture is a dark one and unfortunately true. But the reviewer has another sketch in his mind's eye which also belongs to "things seen".

Time midday. Scene outside the school kitchen at Santiniketan. Low rambling verandas all round the kitchen where students and teachers (among whom can be counted some of the most famous Brahmin Pandits in India) have just finished their midday meal, and are trooping out. Just beyond the verandah a group of "Nama Sudras" the outcastes of Bengal squat under the leafy foliage of tall trees waiting for the kitchen utensils to be brought out for them to scrub and clean. And old bead-

bearded Muhammadan cartman also forms one of the group. He is waiting to see the stores manager with whom he has business. Suddenly and apparently from nowhere a vairagi appears on the scene and treats the waiting group to an impromptu piece of song. A vairagi is a wandering Vaisnava sannyasi minstrel and in this particular song makes improvisations on the word Hari* such as Jwarai-Hari, Tapa-Hari, etc. The babbling voices of the students and teachers cease as they in turn join the group and listen. Gradually the song ceases and the minstrel goes his way but nobody moves. Suddenly the old Mahomedan cries out come brethren let us discuss why the Vairagi used the words Hari in so many forms," and as if by common instinct students, teachers, outcastes and Mahomedan mingle together and a discussion ensues. The call of religion and love binding everyone present in a common bond of thirsting humanity.

This is the lighter side of the picture but one fails to find any of these in the book under review and the impression gains ground that the book belongs to a class by itself that of Christian propaganda and propaganda of course is always one sided. The writer of this recalls how a friend of his returned red hot from America and related having attended a meeting in which one missionary had actually declared having seen horns growing out of the head of Hindus—so laden with sin were they the Hindus.

Apart from propaganda, however, the book contains very many interesting matter and students of sociology would do well to read the book thoroughly and take lessons on the way in which the missionaries have tackled the various problems in a practical manner. The efforts to free the agriculturists from the grasp of money lenders by

* "Hari" means robber or stealer. Thus Jwarai-Hari means one who steals away sickness from humanity and Tapa-Hari means one who steals away pain bodily and mental from suffering humanity.

starting Co-operative Credit Banks have been very satisfactory and the experiments made with regard to mass, adult, and vocational education form very interesting and useful reading and one wonders why Indians have not followed the same methods and done so much.

The schools at Dornakal and Moga are intensely suited to the needs of the people and the writer knows only a few more such including the Department of Rural Reconstruction of the Viswabharati and Captain Petaral's polytechnique at Calcutta where a system is employed which aims at solving the bread and unemployment problem of the *Bhadralog* class and at the same time giving a healthy independent and allround cultural outlook on life.

But the question on the main which the book raises is concerning the mass movements towards christianity. Why do they become christians? What are their motives? They can be summed up as the author rightly holds as the hope of betterment and this includes social, economic, intellectual and religious improvement." The first three are legitimate and usually the converted persons do manage to get these betterments but when the author goes on to say because the characteristic feature of their religion is Fear—Fear of malignant spirits the outcastes feel that Christianity is a better religion than their own, one hesitates and wonders if this is the true cause. If it is true, then, one may be sure that the outcastes of Travancore have not had the special uplifting influence of vaisnavism as taught by Chaitanya Kabir and Nanak in the North. For, as Mr. M. T. Kennedy writes very recently in "The Young Men of India" the religious experience of the vaishnava is of the same order as the Christian. The note of joy is the true mark of Bhakti (love) whether Christian or Hindu". The claim that christianity is the only and superior religion which advocates the love of God therefore cannot be urged. As regards Fear what about eternal Hell?

One wishes that instead of merely mentioning the existence of the Depressed Classes Mission Society of India, the Brahmo Samaj, the Arya Samaj and others of a similar nature, the author had touched more in detail on the work of these kindred societies for the improvement of the condition of the outcastes of India and

what they do as regards religious teaching.

Apart from all these the book is exceedingly well written, the style is easy and full of charm and the statistics are convincing. The book is indispensable for social and religious workers.

N. K. DEWAL.

What Thinkers Think

The Victory of Life

Everywhere in the world at present, the prevailing feeling is one of depression. Life to-day has grown difficult, even impossible to some—so great are the complexities which modern civilisation has imposed on men. The office, the factory, the workshop, the trading place—beyond these man knows nothing, has no time to attend to and, it seems, has even forgotten that there are other things, things higher in values than those which alone are reckoned with in national and imperialistic economics. It is no use to say that we are in the midst of insuperable obstacles. None realises the exact state of things in the world to-day but recognises the hardships which we have to put ourselves to to satisfy the mere animal needs of life. Yet shall that fact deter us, beings who boast of the human spirit in us and ought therefore to be “manly”, from rising superior to the surroundings and circumstances which seek to crush us out of our heritage? Shall we surrender and succumb to circumstances? Incomprehensibly difficult as life is, full though it be of dangers and delusions and dilemmas, it is purposively difficult. It is difficult because it is meant to test the spirit that is in us. It is intensely serious, yet what an easy joke it all becomes, looked at in the right spirit and in the face of the determination of the manly man! To the latter, the path of victory is close at hand. Here is what

Mr. M. T. Hamblin says of it in the current number of *The Science of Thought Review*:

“Life is more or less difficult to all. Outwardly, and to his neighbours, a man's life may appear to be quiet and easy, but to the individual principally concerned it is simply a series of hurdles of difficulty, which must be passed over successfully if there is to be any peace of mind or inward satisfaction.

Life will not be denied. Every hurdle must be leapt over, every difficulty overcome, every trouble or temptation met and vanquished with a stout heart. If this is done, life becomes comparatively easy, simply because the principal actor in the drama becomes so strong that difficulties appear small in comparison. Every victory won, every crisis or test successfully passed through, greatly increases one's strength and confidence. To such a degree is this the case with some, they actually look forward to fresh conflict with pleasurable anticipation, like vikings of old, whose hearts were warmed at the prospect of a fight to the death.

To the conquering soul life's tests and difficulties become increasingly easy; so easy, indeed, as to bore him with their tameness, but for the fact that he is privileged to receive greater tests than can be borne by the average individual. But even these are outgrown in course of time, and then the valiant soul sighs for fresh fields to conquer.

But how different is the case of the one who refuses to face life's difficulties! We have already said that life will not be denied. If a hurdle is not surmounted, if a difficulty is not overcome, if a duty is shirked, or the avoidance of some unpleasant but necessary experience attempted, greatly disastrous is the result. It is then found that no experience of life can be avoided, for it follows the shirker no matter where we may go, repeating itself and becoming more painful with each repetition.

One who attempts to avoid life's difficulties and experiences: one who weakly desires an easy life equal to strength, instead of strength equal to life's tasks, produces the utmost disorder, trouble and suffering. Numbers of people who cannot make out why trouble follows them like a pursuing nemesis, suffer as they do because they have failed to overcome in the past, and the avoided experience or discipline has followed them ever since, demanding to be recognised.

Life will not be denied. Life's experiences and disciplines must be met. They can be overcome now, to become our subjects, ministering to our joy; but they cannot be avoided. They will pursue us through all eternity if we fail to meet them, until finally we do meet them and vanquish them in the strength of the Spirit.

The only happy life, the only peaceful life, the only life of satisfaction and true content is the life of victory and overcoming.

How can this life of victory become possible in the experience of each one of us?

By the development of the will. We cannot think rightly until we “will” rightly; in the same way that we cannot act rightly until we think rightly.”

How, then, shall we conquer death or sustain life? By the old Hindu method of *Sathana*, by the self-discipline which recognises and surmounts obstacles, which heeds to essentials but is strong enough to ignore ignoble temptations. The latter loom into view to test us, to make us, if that is possible, overlook the essentials in favour of the superficial glamour of the tempting accidents which test our worth at every turn.

* * *

Values True and False

It should be remembered that some of the worst obstacles on our path are of our creation. In our ignorance and thoughtlessness, we mistake the means for the end. In our arrogance, we ignore supreme values and prefer transient trifles. For us, the terms rich and poor have had an inverted sense. Money has made us a machine. We have fallen victims to frivolous fashion and the worst of it is that we have fallen victims to false fashions set by others. Civilisation to-day is reckoned by progress in wants and the greater our wants the greater grows our poverty. The wretched rake in the city who spends his patrimony in the villages on tawdry tinsels of the West

is reckoned to have a higher (!) standard of living than his brother who looks after his patrimony in the villages and is content with the modest plenty which was the standard of his forbears. The apotheosis of this false standard results in serious consequences. Here is what the Poet Tagore has to say on this in a leaf of his diary on board a steamer, published in the *Viśva-Bharathi*:

On land there is room enough to keep spaces between man and man. Here we are crowded into compactness. And yet how difficult it is to get to know one another. This feeling overcasts my mind every time I sail,—this distancing of the intimate, this uncompanionable propinquity!

The habitations of early man had thin walls, with their wattle framework full of interstices, their doors of mat easy to push open. As the designing of dwellings gained in expertness, masonry, wood and iron were requisitioned to make them impervious. Outside influences were barred out: inside habits and customs were fastened in. This privacy, which is needed for sitting and eating and dressing and sleeping in comfort, appears to be an essential appendage of civilisation itself, which is costing no end of trouble and expense to attain and maintain,—this barrier at every step to the free intercourse between the inside and the outside.

I admit that individual man needs a natural protective armour, such as Karna of the Mahabharata was endowed with by the Sun. Otherwise, if he is pressed into becoming merely one of a crowd, his precious gift of individuality tends to become futile. Man cannot properly express himself unless he secludes himself, just as the seed, before it can sprout, seeks shelter beneath the soil, the fruit puts on its covering of skin to screen its ripening. The barbarian neither has nor needs the full strength of individuality: with the progress of man's civilisation, are evolved all the barriers of personal privacy.

The mischief is that these barriers gradually assume an undue self-importance of their own. Then, by reason of the increasing impediments which come to block the way, the prime necessity of intercourse between man and man gets out of sight altogether. This exaggeration of the impediments is the calamity.

In what circumstances does this calamity overtake humanity? When, with an inordinately high standard of comfort, man's necessities are excessively multiplied, then he needs must become specially circumspect and calculating where any expenditure of time or trouble is involved for the sake of others. When he requires the production of endless material for his own living, the towns and cities which house the steeds of his

desires grow to gigantic proportions. But it is only when the congregations of men are of reasonable dimensions that intimacy of relation is possible between individuals. And so village dwellers are not only closely related, but they form a unit. Vast cities have not been able to develop a heart centre strong enough to circulate the current of their life through all their numerous and complex ramifications. Overgrown organisations are therefore only efficient in their output of work, not of human relations. The factory can do with thousands of workers, but the homeliness of home is lost if it is overcrowded. And so cities, while holding together their citizens with outward bonds, loosen all the while their inward ties.

The path of victory lies in reckoning our standard of life by our plenty in things of the spirit no less than in things material. It is the former, we should not forget, that enable us to surmount obstacles in life.

* * *

Human Brotherhood and International Relations

Just as among individuals, so also among nations, it is the power to overcome obstacles that connotes civilisation; and national greatness is to be rightly measured by the greatness in the things of the spirit. Dr. Tagore, writing on international relations, says:

All great civilisations are built upon numberless ruins,—the toppled down towers to victory and wealth. It is only human beings in this world of life who have found their greatness through the desperate urgings of unfavourable circumstances. Humanity has never been pampered, petted and spoilt by Nature, but rather respected by being given constant opportunity to overcome the obstacles of failures and losses. I believe that what has now happened to you, and has brought your gathered resources of years to the dust in a moment, will inspire you to make a better beginning for a more vigorous experiment. You will realise that the people's life, like a waterfall, finds its full force of movement through courageous leaps from peak to peak of new trials.

In the East, we have had the courage to have faith even in impossible ideals. You all know that it was a prophet of the East who could say: "Love your enemies". You know too of another prophet of the East who could say: "Conquer anger by non-anger and evil by goodness." There are those in the West, who have accepted these teachings in their churches and yet who feel extremely nervous when they are reminded of them, when they find that such teaching is commercially unprofitable and politically inconvenient. Some of our friends here, who have studied

Indian History, will tell you how these ideals have been pursued and believed in, and how men went to extreme lengths of non-killing, of non-violence, and of non-anger.

There was a time when our lives were simpler, when the spirit of the people was hospitable. This spirit has been overcome by the spirit of the Nation, with its intense consciousness of self-interest concentrated in political organisation. Such an unlimited cultivation of over-consciousness of self by the whole people, must inevitably produce its harvest of suspicion, hatred and inhospitable exclusiveness. And therefore if you have been rudely treated by a nation, and abruptly hustled out whenever it has been safe for it to disclose its moral crudity, there is no cause for surprise. It is of no use to be angry either against the earth-quake, or against such eruptions of moral catastrophe, which are inevitable when this phenomenon that we term the Nation is rampant.

Let us consider how this demoniacal power of the Nation has arisen. The nature of the people depends for its manifestation upon its creative personality. It has religion, arts, literature, traditions of social responsibility and co-operation. Its wealth to maintain itself and power of defence are secondary; they are not the ultimate ends for the people. But the Nation manifests itself in its property. The people represent life, the nation materials; when they are in harmony, that is to say, when material possessions keep to their own limits and the creative life is unhampered in its spontaneous activity, then civilisation is hospitable and generous. This being the case in the olden times it was possible for India to find her home in the heart of China and Japan, and your administrators did not busy themselves to find out if some groups of idealists, freed from barriers of passport offices, were finding access to the heart of your country, instead of into its goals with police spies at their heels.

But when material possessions become too vast for a people, or when in competition with others the desire for material wealth rouses its ambition, then, all its time and mind are occupied with very little else. The man who is "millionaire" is dragged by the very weight of his millions to the path of the multitude of millions. Then he has no time for culture, or for the poetry of life; he strictly barricades himself against visitors, whom he cannot but suspect to be self-seekers, being selfish in his own out-look upon life. In other words he becomes professional, and the human in him is banished into the shade.

Since nature's storehouse of power and wealth has been opened by the help of science, some people who know how to take advantage of it have suddenly grown enormously rich and others are incited to follow their example. The people, who were human, who were creative and social in their self-expression, have become professional, enormously self-centred and anti-social in their tendency of mind. Material wealth and

power, with their very bulk, have occupied the greater part of the space, time and mind, of the people, necessitating a tremendous expense of thought and resources for ensuring its safety.

Material possessions create the worst divisions in human society when they are disproportionately big and naturally unmindful of moral responsibility. Therefore the Nation, the presiding genius of the material department of the people, can not but be hard and exclusive. And in the modern age this department has become the most proudly domineering of all other manifestations of human society. It has made the craving for money universal and has given the name of *Progress* to the raising of the material standard of living.

We all know how those who are immoderately rich suffer from a sense of class-distinction; how money, which is a dead thing, acts as an impenetrable wall around their self-imprisonment. Within this dungeon of illusion, they are proud of their segregation. This process is going on not only with individuals, but with the prosperous nations. And it is just these prosperous nations which become most suspicious of idealism, which barricade their doors with spies, police and prohibitions in order to safeguard their citadel of wealth, where the human spirit languishes and where there is no touch of life.

Such nations are doomed and they carry the curse of God in their money bags. They will die in the very enclosures which they have built for themselves,—enclosures of wealth, of high walls of national distinction impenetrable for others. Yet these are the people who once professed faith in a man, and even accepted him to be their God; who said it was easier for a camel to pass through the needle's eye than for the rich to find access to the Kingdom of Heaven.

The Kingdom of Heaven is here on this earth. It is there, where we realise our best relations with our fellow beings where there is no mutual suspicion and misunderstanding. There is the Kingdom of Heaven, in the spirit of comradeship and love. Christ was right when he said that the path to such a Kingdom is closed for him who thinks more of his money than of his soul, more of his soul, more of his personal right than of his human responsibility. Now that the whole human world has surrendered itself to the lure of money and power, the severance of human relationship is everywhere becoming evident and the fight between classes is spreading wide.

If you must have peace, you will have to fight the spirit of this demon, the Nation. You may think it hopeless, but do you not realise that its first appearance was not so long ago, not more than two centuries; that it has not the sign of immortality upon it, that already it is tottering towards its downfall? You must know that if we cling to this sinking ship, we also shall be drowned.

The international and national jealousies which we see to-day all around us illustrate how it is possible to prize material things over-much. The failure of the League of Nations to function like an organisation which it was intended to be and the distrust with which it is viewed by even the most earnest of its sponsors is due to this fundamental evil—the grabbing spirit, which like a disease makes man crave for material things and more of them, though he could not in any way or to any extent digest them.

* * *

Economic Weakness and Political Obsessions

This is not to say, however, that material things are not desirable. They are surely necessary and, indeed, are essential for man to make life easy and pleasant. A nation which is economically weak, in the real sense, cannot be spiritually great; for spiritual greatness implies the ability to provide for the real needs of the body. Through co-operation and mutual helpfulness, man secures his material needs in the least time and with the least expenditure of human energy. What is possible this way is illustrated in the case of Ireland and Finland. Nations may, as much as individuals, be what Addison's political upholsterer was and be foolish. *The Irish Statesman*, discussing the subject, writes:

It may be worth while enquiring why it is that movements which had a priority with us should have grown less rapidly here than elsewhere, should be far less completely developed even than in countries which received from Irish example the stimulus for their own efforts. Why should the movement for the organisation of agriculture here have allured a much smaller percentage of our farmers to form associations for the manufacture and marketing of their products than a similar movement in Finland founded some years after the Irish Agricultural Organisation Society began its work, and confessedly owing its inspiration to Irish example? We began this work at least eight years before the Pellervo-Seura, the agricultural, educational and organising agency in Finland, was formed, but we have only succeeded in bringing in as members of Irish agricultural associations a little over one quarter of the Irish farmers, while in Finland the membership of the

co-operative associations is five hundred and forty thousand persons. If it is assumed that each family consists of five persons; the membership of such associations in Finland includes eighty per cent. of the whole nation. The entire population of Finland, which became a free self-governing nation in 1917, is roughly about three million people. In Finland last year there were no less than three thousand six hundred and twenty-six societies. The majority of these associations are of the same character as with us, dairy, credit, agricultural, live stock, poultry, egg distributive and wholesale societies, with, in addition, some societies with objects almost unknown here. There are about ninety societies making or buying electric current for their members; about the same number of saw mills and flour mills, and with over two hundred peat fuel associations, whose object is to cut peat for the use of their members from bogs owned or rented by the societies. Practically the entire rural population is involved in this movement. The same thing could be said of other communities in Eastern Europe, which began this work of organising their agriculture at a later period than we did, but carried on the work with so much more energy that these organisations, so far as numbers are concerned, may be said to be nationally complete. In some cases these movements grew up when the countries were not self-governing, and continued their growth when political independence was attained. Some of them suffered far more than we did, both from internal oppression and military conflicts, but their farmers seem to have thrown themselves into the organisation of their business with much more whole-hearted conviction and energy than we did. Is there anything in Irish habit or character to account for this? There is not the slightest doubt that our agriculture needs such organisation as much as with any people in the world. There is no argument which the Pellervo-Seura could address to farmer in Finland urging on them to unite for the better exploitation of their industry which could not be addressed to Irish farmers with at least as much cogency. What were the main obstacles in Ireland, and can we learn any wisdom from an investigation of these?

We think the main cause of the comparatively slow development here of this much-needed organisation was the passionate character politics took on with so many. Everything to them must have a declared definite political bias, or it was suspect and would not be touched. With large numbers everything was considered from a party point of view. Local Government elections, County Councils, City Government were fought mainly on political issues. In this, of course we were not unique, but we went beyond almost any other people in flinging economic interests into the political cauldron. Not all did this, but undoubtedly there were hundreds of thousands of Irish farmers

who were deterred from joining the movement for the organisation of their agriculture, either because the body promoting this organisation was non-political in character, was not associated with one party or another, or because they were assured that its non-political character camouflaged the bitterest enmity to nationality. Hardly anywhere else in the world would there have been this enquiry into politics of men who came simply and sincerely desirous of improving the methods of making and marketing butter and eggs or of effecting economies in the purchase of agricultural requirements. Hardly anywhere would men so have neglected their obvious and economic interests because of political prejudice. It might be argued that there is a good side to that intensity of faith, in which nothing weighed as important when balanced against a political ideal, but it must also be recognised that there are grave dangers in this domination of one idea above all others. The most powerful political organisations in Ireland were either actively hostile or coldly silent about the movement for the organisation of agriculture here, and while a hundred thousand farmers ignored the political prejudice created and formed co-operative, dairy or agricultural societies a still greater number remained aloof. This political hostility also affected the spirit of the farmers' associations. There was but little of that whole-hearted enthusiasm which lit up similar movements in other countries where the members felt they were laying down the basis of a new democratic civilisation, a brotherhood of industry, and the cultural and social results were almost as great as the economic.

The journal of the Pellervo-Seura had a circulation which showed it went into every third household in Finland, while we doubt whether more than one farmer in twenty in Ireland subscribes to any agricultural paper. Indeed, a considerable part of the income of the Pellervo Seura is made up from the sales of the literature it publishes. It is difficult to get Irish farmers to read anything. That obscurantism of mind must be attributed to the system of national education which prevailed in the past. Because Irish farmers read little they are still ignorant of things accepted and put into practice successfully by farmers in most modern countries. Cow-testing associations were advocated in Ireland fifteen years ago, but made no headway, and it is only within the last year or so that they seem to be taken at all seriously. Our farmers, if they had the habit of reading, might have become familiar with a practice which had enabled Canadian, Dutch, Danish and American farmers to increase the average milk yields from their dairy cattle by hundreds of gallons, and they would long ago have put these ideas into operation here instead of having to begin a national work long after our rivals. We have not yet got rid of the tendency to sacrifice economic interests to ephemeral political controversy.

There is still obvious a tendency for the Free State, Republican and Unionist elements among our people to remain aloof from each other even in spheres where their personal interests as well as national economic interest would suggest harmonious and united effort. We must, if we are to have any progress in our economic life, relegate party politics to their own sphere. It ought to be possible here for economic movements to be taken simply on their merits without those who support them trying to give a party bias to them, or without insincere attacks being made on them because they did not originate with the party the critic belongs to. We have seen the most vicious onslaught made on economic programmes, and all merit was denied to them because the opposite party had proposed or supported them. No parties possibly could be so black as they are painted in Ireland by opposing parties. We suggest that there should be common agreement here that constitutional differences should not involve conflict through the whole national being, that the ordinary machinery of civilisation on which all depend should be exempt from attack, railways, public communication and economic organisations except intellectual criticism on economic grounds. We suggested a few weeks ago that great schemes for the electrification of the water power of the country which could be promoted in other countries with confidence that no group would be so anti-social as to attack them, might be endangered here by the reckless passion put into political warfare by many in Ireland. We have politicals so ignorant that they would blow up our National Gallery and Library and deprive the country of irreplaceable treasures stored in them if they could thereby damage financially the party they attacked. We must get over this recklessness if we are to progress at all. We started earlier in the work of organising our main industry of agriculture than European nations, which have gone far ahead of us. We believe it was not that the propaganda abroad was more intellectual than here. The books of our own writers were translated and used as text books to inspire Finns, Poles, Ukrainians and others who took the teaching to heart more than we did. But we have never been able whole-heartedly to separate politics from other national activities, and until we are able to do so our economic machinery will always lack the strength and solidity of the economic organisations of other nations who are beating us out of the markets we regarded as peculiarly our own.

Co-operation is a heritage of Ireland, but it is being neglected there or at any rate not so much valued as it ought to be. So has many another heritage been neglected by many another nation. To neglect national genius is to let slip the nation's opportunity. National life, as much as

individual life, may take advantage of the obstacles before it and struggle to succeed or, fighting shy of it, surrender itself before it and succumb to it. The path of victory for the nation as well as for the individual is the same.

WHAT THE PUBLIC SAY

The following are among some of the unsolicited opinions

It would certainly be a privilege to contribute to your magazine Your "Reviews" and "Thinkers' Thoughts" are certainly a characteristic and valuable feature.—*Prof. D. B. Kalelkar.*

I heartily congratulate you for your CURRENT THOUGHT which is improving in every number. . . . proves your good taste and is an honour to your country.—*Prof. Ettore Levi, Rome.*

I have read CURRENT THOUGHT with great interest. The excellent articles by C. F. Andrews, Dr. Tagore, Bernard Houghton and Ananthanarayana give a promising start to your venture, as does that of Mahatma Gandhi beginning a series which promises to be of great value. You set yourself a high standard and ought to succeed.—*J. T. Sunderland, New York.*

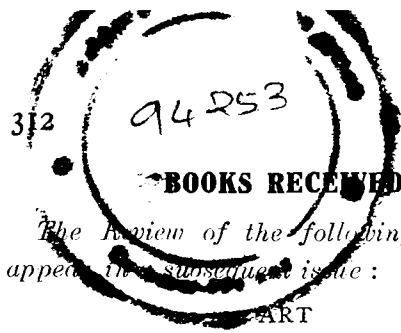
The fifty and odd pages of the magazine are well packed with wholesome, salutary and uplifting thoughts. All the articles are the work of eminent and distinguished writers who are creating a revolution in the world of thought by their inspiring writings. Reviews and notices of new books are well written and form an instructive and interesting feature of the paper.—*Lala Kannoomal.*

It is a real pleasure to get a sign from you in the form of the first number of CURRENT THOUGHT and a copy of delightful book *Letters from Abroad*. It is extraordinary interesting and I must ask the Publisher to put me down as a subscriber. Getting all these opinions together and trying as you do to weld them into a healing and humane doctrine is great work and I hope it will prosper.—*J. A. Spender in a letter to Mr. C. F. Andrews.*

Your magazine, I assure you, is a source of great edification and inspiration to all who believe in sane living and sane thinking.—*Dr. Sudhindra Bose.*

I have carefully read through the whole issue and I must say that you have beaten by a long way all your rivals in the line. Yours will easily be the first magazine in India.—*K. M. Panikkar.*

We heartily welcome the publication of this new monthly journal in which modern problems are viewed in the light of the sure wisdom of the ages. We do not know of any magazine which unites in exactly the same way the most advanced "Current Thought" of both East and West. The literary standard is exceptionally high, and the book reviews covering literature, history, politics, economics, sociology, philosophy, science and art are a special feature.—*The Service London.*



CURRENT THOUGHT

[MARCH 1925]

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The review of the following books will appear in the subsequent issue :

- ART**
- The Theatre : An Art & Industry.** By H. R. Barbor. The Labour Publishing Co., Ltd. 1/-
- Samarangamasutra Dhara, Vol. I.** By King Bhoja Deva edited by T. Ganapathy Sastry. Central Library, Baroda. Rs. 5.
- Modern Masters of Etching.** James Mc. Bay. The Studio, London. 5/-

BIOGRAPHY

- The Auto-biography of General Sir O'Moore Creagh.** Hutchinson 24/-
- Life of Swami Ramakrishna.** Advaita Ashrama Rs. 5
- Lenin.** By A. Losovsky. The Trade Union Educational League, Chicago.
- Annals of an Active Life, 2 Vols.** By the Rt. Hon. Sir Nevil Macready. Hutchinson & Co. 42/-
- Fifty years Pilgrimage of a Convert.** By Dewan Bahadur A. S. Appasami Pillai. Christian Literature Society. Rs. 2-4.
- Memoirs of Childhood & Youth.** By Albert Schweitzer. George, Allen & Unwin. 3/6.
- General Sir John Cowans 2 vols.** By Major Desmond Chapman Huston and Major Owen Rutter. Hutchinson & Co. 42/-
- Some Reminiscences.** By Lionel Phillips. Hutchinson & Co. 18/-
- Autobiography of John Stuart Mill.** Oxford University Press. 2/-

ECONOMICS

- Labour and the Industrial Revolution.** By E. C. Fairchild. George Allen & Unwin, London. 3/6.

EDUCATION

- The Purpose of Education.** By St. George. L. F. Pitt. Cambridge University Press. 4/-
- The Child: His Nature & His Needs.** Edited by M. V. O'shea. The Children's Foundation, Valparaiso. U. S. A. Postfree. \$ 1.50.

HISTORY

- Men and Mansions.** By Harold Spendor. T. Butterworth.
- Rise of Christian Power in India Vol. 1 to 5.** By Major B. D. Basu. R. Chatterjee, Calcutta. Rs. 25 a set.

LITERATURE

- A Gateway to Goodwill.** Peace Education Committee of Philadelphia.
- Sonnets.** By M. C. S. Upton Sinclair.
- The Kural or the Maxims of Tiruvalluvar.** Trans. By V. V. S. Aiyar. The Bharadwaja Ashram. Shermadevi. Rs. 5.
- Old English.** By John Galsworthy. Duckworth & Co.
- Loaves and Fishes.** By W. S. Maugham. William Heinemann. 2/6.
- The Unknown Warrior and other Poems.** By Herbert Palmer. William Heinemann 5/-
- The Curse at Farewell.** By Rabindranath Tagore. George G. Harrap. 3/6.

- The Successor.** By M. C. T. Sawbridge. George Allen & Unwin. 7/6.
- Enclaves of Single Tax.** By Charles White Huntington. Fiske Warren, Harvard.
- The Political Novel.** Its Development in England and America. By Morris Edmund Speare. Oxford U. Press, New York.
- The New Road to Authorship.** By Clayton Hamilton. Palmer Institute of Authorship.
- Collector's Luck in France.** By Alice V. L. Carricks. Atlantic Monthly Press, Boston. \$2.50
- The Invisible Chain.** By Lydia Berry. Jarrolds, London. 7/6.
- Mildred of the Pindles.** By Kitty Laveriy. Jarrolds, London. 8/6.
- Tales of Intrigue and Revenge.** By Stephen McKenna. Hutchinson & Co. 7/6.
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- The Little Garden for Little Money.** By K. L. Brewster. Atlantic Monthly Press. Boston. \$ 1.75.
- Where Green Lanes End.** By Helen Swift. B. W. Huebsch, New York. \$ 1.50
- World Library of Best Books. Parts 8 & 9.** George Newnes Ltd. 1 1/2 each.

PHILOSOPHY AND RELIGION

- Things and Ideals.** By M. C. Otto. Henry Holt. \$ 2.50.
- An Indian Interpretation of Christianity.** By A. J. Appasamy, M. A. Christian Literature Society. As. 2.
- The Complete Works of Swami Abhedananda Part I.** Sri Ramakrishna Math, Mylapore.
- The Abad Nameh.** The Iran League, Bombay.

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Ahimsa and World Peace

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Our admiration for the book arises from the fact that it is the heart's downpouring of a man who believes every word of what he says and acts up to every bit of his belief. Thus was it that Wilfred Wellock remained in jail for two years for being a pacifist and a conscientious objector.—*The Janmabhumi*.

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IDEALS OF NON-CO-OPERATION

By LAJPAT RAI

It is almost as difficult for a European to hold any clear ideas about India as it is to hold clear ideas about the universe. The country is so vast, with a population equal to that of all Europe if Russia is excluded; it has so many languages, so many races, so many states at different stages of development politically, it is obscured to us by the fact that the Indian mind to be intelligible to most of us must express itself through English—a language alien to the people of India—though some of them, like Tagore, use it with precision and subtlety. We hear rumours of Indian dissatisfaction. Can we understand it? Can we have any opinion about it? Most Irishmen will wave aside the necessity of intimate knowledge of the Anglo-Indian controversy, or take their stand on the inherent right of a country to govern itself. But we need read but a little of the political tracts written by Indian politicals to realise that the problem is not so simple to them as it appears to one at a remote distance who argues about it on principal and not from knowledge. We gather some idea of the complexity of the problem as it appears to an Indian when we read *Ideals of Non-Co-operation* by Lajpat Rai. There is the antagonism open or latent between Moslem and Hindu. Something has been done by Indian patriots to bring about friendship, but there is suspicion about what the domination of one or other religion might bring about in self-governing and united India. Lajpat Rai is a democrat. But what progress has democracy made in India? Is it possible to conceive of an Indian democracy as we can conceive of an American democracy? We can conceive of a federal union for certain purposes, defence, communications, foreign affairs, and some other matters between a number of states in all stages of political development. But could the whole of India be a democracy in the European or American sense for half a century or more? That is no argument against Indian freedom if the problem of a federal union could be solved. Lajpat Rai explains the objects of the non-

co-operative movement as the creation of a collective national consciousness; the organisation of the National Congress with branches in every province, town or village; the unity of Moslem and Hindu; the establishment of national schools, colleges and universities, of native arbitration courts, and the organisation of labour. There are two other objects which are difficult for Europeans to comprehend: the removal of untouchability, a problem arising out of exaggerated notions of the sanctity of some castes and the human inferiority of other castes. Another object is the manufacture and supply of Khaddar. This seems to be a return to handweaving. How difficult it all is, how remote from our own circumstance we feel when Lajpat Rai devotes some space to the cow question, which has two aspects, religious and economic. To the Hindu the cow is a sacred animal not to be killed. The Moslems will not, in any case, consent to abandon their right to Qurbani. The situation, as Lajpat Rai writes, "is extremely dangerous, full of uncertainty, distrust and bitterness; a kind of fear is always hanging over our heads." Though Lajpat Rai is a convinced democrat, he states that he cannot defer self-government until a perfect democracy is possible, and that the bigot, the labourer, and the untouchables in their present condition of mental and moral growth must be governed from a legislature mainly composed of the wealthy and middle classes. It is not for European at an immense distance to criticise any Indian. Criticism can only come from those who know the country intimately, who can realise the difficulty of the problems Indian Nationalists have to solve, and come to some conclusion as to the practical value of the solutions. We are likely to hear a great deal about Indian nationalism in the near future, and Lajpat Rai's book will help us to understand the basic ideals of the movement which now is the most powerful force in India making for complete Swaraj. IRISH STATESMAN.

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