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CURRENT THOUGHT



Vol. 1
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CURRENT THOUGHT

That which exists is One:

The wise name It variously

—RIG VEDA

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A Lover of Ahimsa—Albert Schweitzer

BY C. F. ANDREWS

THE greatness of the Swaraj struggle in India is this, that it is an unselfish movement based upon a new political principle in human history, namely, the use of absolutely non-violent methods to attain national ends. It has a world meaning, which carries it far beyond the shores of India itself. Of all the remarkable things, which I have known and learnt in recent times, one of the most wonderful is the way in which the struggle for moral freedom and independence in India has awakened an echo in the hearts of the best people all over the world, because of the ideal which Mahatma Gandhi has set forward.

When I was in Europe, in 1923, I found the names of two persons continually brought forward, Gandhi and Tagore. Everyone wished to study their ideals and to hear first-hand news about them. From time to time, I hope to give some account of the different

persons I have met whose hearts were filled with sympathy for Indian aspirations. In each case, I shall draw a slight sketch of their personal history and then add details of their conversations with me concerning India. In this issue, the figure who will be brought forward is a German, well known all over Europe and America, but not as yet so well known as he ought to be in India.

Albert Schweitzer was born in Alsace fifty years ago. His father was a clergyman, and the boy was brought up in the atmosphere of simple piety. Even as a child, he had the instinct of sacrifice for others, and his sympathy with every human creature was so remarkable that to see an animal in pain meant torture to himself.

His awakening to the beauty of Satyagraha came about in the following manner. He saw a despised Jew going

through the village, tormented by the children, but answering their taunts with a good-natured smile and with a singularly gentle expression on his face.

"This smile overcame me," says Schweitzer, in his memoirs. "From that Jew, I learnt, for the first time, what it means to accept persecution silently. He became my greatest teacher". The desire for the service of others was even in his earliest days awakened in him, and he would be almost extravagant in his self-denial in order to help any animal in distress or pain.

In his childhood, he was already a musician, and to-day at the age of fifty he is perhaps the greatest organist in the world. His playing of Bach's music on the organ draws audiences such as no other living musician can attract.

In his intellectual life, he had become—at the age of thirty—one of the critical scholars of his time. One book from his pen, of a critical character, called, "The Quest of the Historical Jesus," was almost epoch-making in its originality. Looking back, I can remember well the deep impression that this book I have mentioned made in the world of historical and scientific criticism and how it was appreciated by scholars.

Yet this man, who had thus the whole world at his feet, suddenly took the resolve, when he was thirty years old, to throw away everything he had won, and become a humble physician among the primitive tribes in Africa; and he has devoted the rest of his life to their help and comfort. For the last 20 years, he has been fulfilling this task on the banks of the river Congo amid

incredible hardships, strengthened and supported by his brave and gentle wife. He has suffered from every form of disease and again and again been broken down in health. Financial support has been one of his greatest burdens; for he has determined to take nothing from any Government or society, but to depend entirely upon his own efforts. He has written two or three books about the primitive African tribes telling the story of his life lived in the African jungles. These books are full of deep human and scientific interest. By their means he has earned money and also by giving concerts, whenever, at long intervals, he has returned to Europe. In this way, he has maintained himself and his family and his hospital.

I had often read about Albert Schweitzer, and had eagerly studied his books. I knew that he was a modern St. Francis of Assisi, but I had never expected to meet him. Imagine, therefore, my delight when in the December of 1923 in London, a friend said to me,—"I want you to come and stay with me in order to meet Schweitzer."

When I met Schweitzer he at once won my whole heart. I have never seen anyone so perfectly child-like and natural and simple. My only difficulty was that he did not speak English, and I am a very bad linguist in other languages, such as French and German. But somehow we managed to get over that difficulty, and his whole talk from beginning to end was about Mahatma Gandhi.

The situation in India had deeply moved him. He said to me, "Your

country and mine are now very much alike. We have both of us inherited countries, which have borne defeat; and we are both suffering today." I told him of the wonderful weapon, which Mahatma Gandhi was using to win the victory, the weapon of Ahimsa. The man of science was awakened in him, and he wished to know all about the Jain religion and the true meaning of the word Ahimsa, and how far it was the main religious principle in Indian life.

But soon we got back to the subject of Mahatma Gandhi himself; and then we could never be satisfied without asking further questions. They came pouring forth from him, and my interpreter had great difficulty in making my meaning plain. It was clear to me, that the one supreme joy to Schweitzer was this: that I had actually lived with Mahatma Gandhi and could speak of him as a personal friend. Again and again he said to me, "How fortunate you are! How fortunate you are!" We sat very long that night talking about Ahimsa.

He told me that it was the deepest principle in his own life, and that he was certain that Mahatma Gandhi was right in making it the final principle in the Indian national struggle.

In the morning, as we hurried to the Station, I witnessed a perfect example of Ahimsa in his own case. We were carrying between us, on a walking stick, his bundle which was rather heavy. Each of us was holding one end of the stick. The road was very slippery owing to the frost. Suddenly he pulled himself up very quickly indeed, and I nearly fell over at the sudden wrench that was given to the stick. He apologised to me, and took up from the ground a worm, which was half frozen with cold and put it carefully on the ground at the hedge side. He said to me tenderly, "There it will be quite safe. Here, in the road, it would be killed". It is difficult to describe the beauty of that action, but it will remain ineffaceable in my memory, as a perfect example of the spirit of gentleness towards all created life.

Satyagraha in South Africa

BY M. K. GANDHI

CHAPTER VI

A REVIEW OF THE EARLY STRUGGLE

WHILE considering the position of Indians in the previous chapters, we have seen to some extent how they withstood the attacks made upon them. In order, however, to give an adequate

idea of the origin of Satyagraha, it is necessary to devote special space to the endeavours made with a view to defend Indian interests in the pre-Satyagraha days.

Up till 1893 there were hardly any free and well-educated Indians in South Africa capable of espousing the Indian

cause. English-knowing Indians were mostly clerks whose knowledge of English was only commensurate with the needs of their occupation and not adequate to drafting representations, and who, again, must give all their time to their employers. A second group of English-educated Indians was composed of such of them as were born in South Africa. They were mostly the descendants of indentured labourers, and if at all qualified for the work, were in Government service as interpreters in law courts. Thus they were not in a position to help the Indian cause beyond expressing their fellow-feeling.

Again, indentured and ex-indentured labourers hailed mainly from the United Provinces and the Madras Presidency, while, as we have already seen, the Musalmans mostly traders and the Hindus mostly clerks, who chiefly represented the class of free Indians, belonged to Gujarat. Besides there were a few Parsi traders and clerks, but the total population of Parsis in South Africa did not probably exceed thirty or forty souls. A fourth group among free Indians was composed of Sindhi traders. There were two hundred or more Sindhis in South Africa. Wherever the Sindhi has settled outside India he deals in 'fancy goods,' namely silks and brocades, carved boxes and other furniture made of ebony, sandalwood and ivory and similar goods. His customers are mainly Whites.

Indentured labourers were called 'coolies' by the Whites. A 'coolie' means a porter. That expression was used so extensively that the indentured

labourers began to describe themselves as 'coolies.' Hundreds of Whites called Indian lawyers and Indian traders 'coolie' lawyers and 'coolie' traders. There were some Whites who could not perceive or believe that the name implied insult, while many used it as a term of deliberate contempt. Free Indians therefore tried to differentiate themselves from the indentured labourers. For this and other reasons peculiar to conditions in India, a distinction was sought to be drawn in South Africa between indentured and freed labourers on the one hand and free Indians on the other.

Free Indians and especially the Musalman traders undertook to resist the wrongs detailed above, but no direct attempt was made to seek the co-operation of the indentured and ex-indentured labourers. Probably it did not strike any one to enlist their support; if the idea did suggest itself to some, there was in their opinion the risk of making matters worse by allowing them to join the movement. And as it was considered that the free traders were the chief target of attack, the measures for defence were limited to that class. It can be truly said that free Indians fought well against difficulties, seeing that they were thus seriously handicapped, that they were ignorant of English, and that they had had no experience of public work in India. They sought the help of White barristers, had petitions prepared, waited upon the authorities on some occasions in deputations, and did what they could to mend matters. This was the state of things up till 1893.

It will be helpful to the reader to bear

some important dates in mind. Before 1893 Indians had been hounded out of the Orange Free State. In the Transvaal, Law No. 3 of 1885 was in force. In Natal, measures, calculated to enable only indentured labourers to live in the Colony and to turn out the rest, were under contemplation, and responsible Government had been achieved to that end.

I left India for South Africa in April 1893. I had no idea of the previous history of the Indian emigrants. I went there on a purely professional visit. A well-known firm of Porbandar Memans then carried on trade in Durban under the name and style of Dada Abdulla. An equally well-known and rival firm traded at Pretoria under the designation of Taib Haji Khanmamad. Unfortunately an important law-suit was pending between the rivals. A partner of the firm of Dada Abdulla who was in Porbandar thought that it would help their case if they engaged me and sent me to South Africa. I had been just called to the bar and was quite a novice in the profession, but he had no fear of my mishandling their case, as he did not want me to conduct the case in the courts, but only to instruct the able South African lawyers they had retained. I was fond of novel experiences. I loved to see fresh fields and pastures new. It was disgusting to have to give commission to those who brought me work. The intriguing atmosphere of Kathiawad was choking to me. The engagement was only for one year. I did not see any objection to my accepting it. I had nothing to lose as Messrs. Dada

Abdulla expressed their willingness to pay my travelling expenses as well as the expenses that would be incurred in South Africa and a fee of one hundred and five pounds. This arrangement had been made through my elder brother, now deceased, who was as father to me. His will was a command to me. He liked the idea of my going to South Africa. So I reached Durban in May 1893.

Being a barrister-at-law, I was well dressed according to my lights and landed at Durban with a due sense of my importance. But I was soon disillusioned. The partner of Dada Abdulla who had engaged me had given me an account of what things were like in Natal. But what I saw there with my own eyes absolutely belied his misleading picture. My informant was however not to blame. He was a frank, simple man, ignorant of the real state of affairs. He had no idea of the hardships to which Indians were subjected in Natal. Conditions which implied grave insult had not appeared to him in that light. I observed on the very first day that the Whites meted out most insulting treatment to Indians.

I will not describe my bitter experience in the courts within a fortnight of my arrival, the hardships I encountered on railway trains, the thrashings I received on the way and the difficulty in and the practical impossibility of securing accommodation in hotels. Suffice it to say that all these experiences sank in me. I had gone there only for a single case, prompted by self-interest and curiosity. During the first year, there-

fore, I was merely the witness and the victim of these wrongs. I then awoke to a sense of my duty. I saw that from the standpoint of self-interest South Africa was no good to me. Not only did I not desire but I had a positive aversion to earning money or sojourning in a country where I was insulted. I was on the horns of a dilemma. Two courses were open to me. I might either free myself from the contract with Messrs. Dada Abdulla on the ground that circumstances had come to my knowledge which had not been disclosed to me before, and run back to India. Or I might bear all hardships and fulfil my engagement. I was pushed out of the train by a police constable at Maritzburg, and the train having left, was sitting in the waiting room, shivering in the bitter cold. I did not know where my luggage was, nor did I dare to inquire of anybody, lest I might be insulted and assaulted once again. Sleep was out of the question. Doubt took possession of my mind. Late at night I came to the conclusion that to run back to India would be cowardly. I must accomplish what I had undertaken. I must reach Pretoria, without minding insults and even assaults. Pretoria was my goal. The case was being fought out there. I made up my mind to take some steps, if that was possible, side by side with my work. This resolution somewhat pacified and strengthened me but I did not get any sleep.

Next morning I wired to the firm of Dada Abdulla and to the General Manager of the Railway. Replies were received from both. Dada Abdulla and his

partner Sheth Abdulla Haji Adam Jhaveri who was then in Natal took strong measures. They wired to their Indian agents in various places to look after me. They likewise saw the General Manager. The Indian traders of Maritzburg came to see me in response to the telegram received by the local agent. They tried to comfort me and told me that all of them had had the same bitter experiences as myself, but they did not mind such things, being habituated to them. Trade and sensitiveness could ill go together. They had therefore made it a principle to pocket insults as they might pocket cash. They told me how Indians could not enter the railway station by the main gate and how difficult it was for them to purchase tickets. I left for Pretoria the same night. The Almighty Searcher of all hearts put my determination to a full test. I suffered further insults and received more beatings on my way to Pretoria. But all this only confirmed me in my determination.

Thus in 1893 I obtained full experience of the condition of Indians in South Africa. But I did nothing beyond occasionally talking with the Indians in Pretoria on the subject. It appeared to me that to look after the firm's case and to take up the questions of the Indian grievances in South Africa at the same time was impossible. I could see that trying to do both would be to ruin both. 1894 was thus already upon us. I returned to Durban and prepared to return to India. At the farewell entertainment held by Dada Abdulla, some one put a copy of the *Natal Mercury* in my hands.

I read it and found that the detailed report of the proceedings of the Natal Legislative Assembly contained a few lines under the caption 'Indian Franchise'. The local Government was about to introduce a Bill to disfranchise Indians, which could only be the beginning of the end of what little rights they were then enjoying. The speeches made at the time left no doubt about the intention of the Government. I read the report to the traders and others present and explained the situation to them as best I could. I was not in possession of all the facts. I suggested that the Indians should strenuously resist this attack on their rights. They agreed but declared their inability to fight the battle themselves and urged me to stay on. I consented to stay a month or so longer by which time the struggle would be fought out. The same night I drew up a petition to be presented to the Legislative Assembly. A telegram was sent to the Government requesting a delay of proceedings. A committee was appointed at once with Sheth Haji Adam as chairman and the telegram was sent in his name. The further reading of the Bill was postponed for two days. That petition was the first ever sent by the Indians to a South African Legislature. It did create an impression although it failed to defeat the Bill, the later history of which I have narrated in Chapter four. This was the South African Indians' first experience of such agitation, and a new thrill of enthusiasm passed through the community. Meetings were held every day and more and more persons attended

them. The requisite funds were oversubscribed. Many volunteers helped in preparing copies, securing signature and similar work without any remuneration. There were others who both worked and subscribed to the funds. The descendants of the ex-indentured Indians joined the movement with alacrity. They knew English and wrote a fine hand. They did copying and other work ungrudgingly day and night. Within a month a memorial with ten thousand signatures was forwarded to Lord Ripon, and the immediate task I had set before myself was done.

I asked for leave to return home. But the agitation had aroused such keen interest among the Indians that they would not let me go. They said: "you yourself have explained to us that this is the first step taken with a view to our ultimate extinction. Who knows whether the Colonial Secretary will return a favourable reply to our memorial? You have witnessed our enthusiasm. We are willing and ready to work. We have funds too. But for want of a guide, what little has been done will go for nothing. We therefore think it is your duty to stay on." I also felt that it would be well if a permanent organisation was formed to watch Indian interests. But where was I to live and how? They offered me a regular salary, but I expressly declined. One may not receive a large salary for public work. Besides I was a pioneer. According to my notions at the time, I thought I should live in a style usual for barristers and reflecting credit on the

community, and that would mean great expense. It would be improper to depend for my maintenance upon a body whose activities would necessitate a public appeal for funds, and my power of work would be thereby crippled. For this and similar reasons I flatly refused to accept remuneration for public work. But I suggested that I was prepared to stay if the principal traders among them could see their way to give me legal work and give me retainers for it beforehand. The retainers might be for a year. We might deal with each other for that period, examine the results, and then continue the arrangement if both parties were agreeable. This suggestion was cordially accepted by all.

I applied for admission as an advocate of the Supreme Court of Natal. The Natal Law Society opposed my application on the sole ground that the law did not contemplate that coloured barristers should be placed on the roll. The late Mr. Escombe, the famous advocate, who was Attorney-General and afterwards also Premier of Natal, was my counsel. The prevailing practice for a long time was that the leading barrister should present such applications without any fees, and Mr. Escombe advocated my cause accordingly. He was also Senior Counsel for my employers. The Senior Court over-ruled the Law Society's objection, and granted my application. Thus the Law Society's opposition brought me into further prominence without their wishing it. The newspapers of South Africa ridiculed the Law Society and some of them even congratulated me.

The temporary committee was placed on a permanent footing. I had never attended a session of the Indian National Congress, but had read about it. I had seen Dadabhai, the Grand Old Man of India and admired him. I was therefore a Congress devotee, and wished to popularise the name. Inexperienced as I was, I did not try to find out a new name. I was also afraid of committing a mistake. So I advised the Indians to call their organisation the Natal Indian Congress. I laid before them very imperfectly what meagre knowledge I had of the Indian National Congress. Anyhow the Natal Indian Congress was founded about May 1894. There was this difference between the Indian and the Natal Congress, that the latter organisation worked throughout the year and those who paid an annual subscription of at least three pounds were admitted to membership. Amounts exceeding that sum were gratefully received. Endeavours were made to obtain the maximum amount from each member. There were about half a dozen members who paid twenty four pounds a year. There was a considerable number of those paying twelve pounds. About three hundred members were enrolled in a month. They included Hindus, Musalmans, Parsis and Christians, and came from all the Indian Provinces that were represented in Natal. The work proceeded with great vigour throughout the first year. The well-to-do traders went about far-off villages in their own conveyances, enrolling new members and collecting subscriptions. Everybody did not pay for the mere asking. Some required to

be persuaded. This persuasion was a sort of political training, and made people acquainted with the facts of the situation. Again, a meeting of the Congress was held at least once a month, when detailed accounts were presented and adopted. Current events were explained and recorded in the minute-book. Members asked various questions. Fresh subjects were considered. The advantage of all this was that those who never spoke at such meetings got accustomed to do so. The speeches again must be in proper form. All this was a novel experience. The community was deeply interested. In the meanwhile the welcome news came that Lord Ripon had disallowed the Disfranchising Bill, and this redoubled their zeal and self-confidence.

Side by side with external agitation, the question of internal improvement was also taken up. The Whites throughout South Africa had been agitating against Indians on the ground of their ways of life. They always argued that the Indians were very dirty and closefisted. They lived in the same place where they traded. Their houses were mere shanties. They would not spend even on their own comforts. How could cleanly open-handed Whites with their multifarious wants compete in trade with such parsimonious and dirty people? Lectures were therefore delivered, debates held, and suggestions made at Congress meetings on subjects such as domestic sanitation, personal hygiene, the necessity of having separate buildings for houses and shops and for well-to-do traders of living in a style befitting

their position. The proceedings were conducted in Gujarati.

The reader can see what an amount of practical and political education the Indians thus received. Under the auspices of the Congress, the Natal Indian Educational Association was formed for the benefit of the young Indians, who, being the children of ex-indentured labourers, were born in Natal and spoke English. Its members paid a nominal fee. The chief objects of the Association were to provide a meeting place for those youths, to create in them a love for the mother country and to give them general information about it. It was also intended to impress upon them that free Indians considered them as their own kith and kin, and to create respect for the latter in the minds of the former. The funds of the Congress were large enough to leave a surplus after defraying its expenses. This was devoted to the purchase of land which yields an income to the present day.

I have deliberately entered into all these details, without a knowledge of which the reader cannot realise how Satyagraha spontaneously sprang into existence and how the Indians went through a natural course of preparation for it. I am compelled to omit the remarkable subsequent history of the Congress, how it was confronted with difficulties, how Government officials attacked it and how it escaped scathless from those attacks. But one fact must be placed on record. Steps were taken to save the community from the habit of exaggeration. Attempts were always

made to draw their attention to their own shortcomings. Whatever force there was in the arguments of the Whites was duly acknowledged. Every occasion, when it was possible to co-operate with the Whites on terms of equality and consistent with self-respect, was heartily availed of. The newspapers were supplied with as much information about the Indian movement as they could publish, and whenever Indians were unfairly attacked in the Press, replies were sent to the newspapers concerned.

There was an organisation in the Transvaal similar to the Natal Indian Congress but quite independent of it. There were likewise differences in the constitutions of the two bodies into which we need not enter. There was a

similar body in Cape Town as well with a constitution different from that of the Natal Congress and the Transvaal Association. Still the activities of all the three bodies were nearly identical.

The Natal Congress completed its first year in the middle of 1895. My work as an advocate met with the approval of my clients, and my stay in Natal was prolonged. In 1896 I went to India for six months with the leave of the community. I had hardly completed that period in India, when I received a cablegram from Natal asking me to return at once, and so I did. The events of 1896-97 demand a fresh chapter for their treatment.

Translated by V. G. Desai

(To be continued.)

The Test of a Picture

BY NANDALAL BOSE

A GREAT difference lies between the picture of an object and the photograph of it. In the picture, besides the form of the object, we perceive particularly the joy of the artist in the object. While in a photograph we see only the material form and not the artist's joy. It may be argued that one may take pleasure in a photograph, just as one finds pleasure in Nature. But that is not necessarily true, for an individual may see nothing in an object which gives intense joy with fact: hence in the photograph there will not be that light

of inspiration, which will play over the work of the artist.

Then we may say, that a picture is the expression or embodiment of the heightened joy and emotion of the artist. There are two worlds in God's creation—the world of phenomena and noumena. The eternal world consists of the sun, the moon, stars and all other material things, while the mental consists of impulse, feeling, joy etc. To express the joy of mind, man has created 64 kinds of *Kalas* (Fine art). The impulse finds outlet to give expressions to our

personality in songs, in dance, in pictures, in sculpture and so on.

What is the need for this expression? Joy demands expression. It does not matter, whether others need it or not, a lamp will shine, when kindled; when a flower blooms, it must exhale its fragrance. Now the question arises, how is it possible to express this joy and yet maintain fidelity to the forms of nature?

To explain this I will have to take the readers into a little digression on technique, which I will try to make as simple as possible so that the layman will not find it difficult to follow.

Let us discuss painting. On analysis we find three things, first the mind; second the object, the subject matter of painting; third the materials of painting. It is the mind, that sees everything through the eyes. Everybody knows that only the eyes in themselves have not the power of vision. When inattentive, we do not see a thing, though present before us. On certain occasions, we see a part of it only. Again sometimes we see it otherwise than what it is.

As an example, we see a large banyan tree, with aerial roots coming down from its branches and we liken it to a *sannyasin*. Now, here, the form of the *sannyasin* is associated with the form of

the tree. Again, sometimes we take one thing for another, a rope is sometimes confounded with a snake.

Many will not allow to oriental art real perspective. But real perspective is a thing, which can be found only in geometry. According to my contention, perspective is nothing but the way in which the mind apprehends it.

Now comes the object, the subject matter of painting. When we see a thing, we apprehend it by the following attributes. First the shape, second the solidity or bulk, third the colour. In a picture it will be found that the artist has discarded one or more of these attributes at will.

Lastly comes the materials of art. First the ground, on which the picture is done, namely paper, cloth, wood, wall etc., second—pencil, brush etc., third colour. The technique will differ with the material used and this is desirable, for different materials hamper an artist differently in expressing his ideas.

The obstacles lead an artist to the discovery of new ways of creation. I would like to deal with this point more carefully on some other occasion.

*Translated from the Original Bengali by
Manindra Bhushan Gupta.*

The Hindu Idea of Four-Dimensionality—III

BY BEPIN BEHARI NEWGIE, M.A.

Shiva-Tattva and Shakti-Tattva

SHIVA is motionless Experience or the Will-creating Feeling (in our ordinary experience will is the real root of feeling) having no direction in It at all, and *Shakti* manifests from within Him in the shape of Bliss as the first principle of movement, and so something in contrast with His experience, which, unlike the experience of *Parashiva* of Perfect universe is now of "I-ness" simply, "This-ness" having been withdrawn from this experience by the function of *Shakti*. This is *Ahangkriti*. A similar psychological process has been described by Dr. Eriksen in speaking about subjectivation and objectivation, such as: "the process by which presentations are detached from the subject and placed in the foreground as object is at the same time a process by which these presentations emerge from a sort of germ-state, in which they remain when attached to the subject." (p. 6). *Shakti* is the first objective presentation to Consciousness of a principle in the form of *Chit* (*Chidrupa*), i.e. She is a modification of *Chit*, and not *Chit* in Its true nature, and *Shiva* on seeing Himself reflected in *Shakti* identifies Himself with Her through the unifying power of His feeling which is "I-ness" only, and forms the subjective presentation. Sri Ananda Acharya has (in "Brahma Darshanam") said—"The function of philosophy, strictly speaking, is the formulation of the relation between consciousness and the object presented to it". Accordingly the last *Shloka* in the previous paragraph, from the standpoint of this formulation, should be construed as the enunciation of the first philosophy in the universe. Since creation

commences from, and ends in, a state of dissolution, so *Shakti* has been described in the following terms:—

"*Kavalikrita - nihshesha - tattvagrama-svarupini*
Tasyang parinatayang tu na kashchidpari
sishyate"

Being in Her own form the complete devouress of all the *Tattvas*, when she becomes fully developed there is no further need for Him to create.

It has been said that creation commences with the assumption of a subjectivation-objectivation aspect in the Consciousness, resulting from a Feeling, which causes the evolution of *Tattvas* or phases of potencies, which are self-movements in time. Dr. Eriksen has conceived that "when time is used for the explication of potencies by means of successive phases" we generally speak of four-dimensionality, which means "time as a ruling dimension in relation to space". This ruling dimension is the conception of *Santatatva* aspect explained later on. He has stated further—"In this way the various processes going on in time—whether they consist in material movements or in psychic acts—gain a coherent meaning, by which they are synthesised into individual wholes, which can not be understood as indifferent parts of the universal coherence, presented by the sphere of mere motion". (p. 78). This is surely a transcendence by time above motion in connection with the motional processes immanent in us. He feels that "Consciousness is conditioned by transcendence above motion, i.e. by a negation of it". (p. 79). The *Shakta*

Darshana also conceives *Shakti* to be an active principle that negates Herself.

The following *Shloka* says that—being desirous to create the world, *Shiva-tattva* sees out like the first seeing after awakening; by this seeing *Shakti-tattva* is being equilibrated with *Shiva-tattva*, (because *Shiva-tattva* ever identifies Itself with the object, viz., *Shakti-tattva* whereby a diffusion takes place in the continuum called *Shiva-tattva*).

"*Sisrikshoradya-unmeshah Shaktisamyatma-*
ko'sya yah

Tadupadhih Shivah Shakti - tattva - mitya-
bhidhigate"

In this way *Shiva-tattva* (or the evolving Experience) becomes conditioned by a dynamic or motional presentation, which is called *Shakti-tattva*. This shows that *Shakti-tattva* arose out of and is conditioned by *Shiva tattva*, which is described as—"Tadrisa-sisriksha-rupopadhi-vishishtah Parama Shiva eva kevala Shivapada-vachyo bhavati". So *Shakti-tattva* can not be separated from *Shiva-tattva*, i.e. is inseparable (*Avibhagapannam*) from It as appears from the following *Shloka*,

"*Chidachidanugrahahe torasya sisrikshorya*
adya unmeshah

Tachchakti-tattvamabhihitamavibhagapannam-
masyaiva"

By *Chid-Achid* are meant the created beings and their bondage to the world.

Shiva-tattva has been defined by *Pashupata Shaiva Darshana* thus:—

"*Vyapakamekang nityang karanamakhilasya*
tattva-jatasya

Jnana-kriya-svabhavang Shiva-tattvang jaga-
duracharyah"

Those, who are well versed in *Agama*, call that *Shiva-tattva* which is an all-pervading continuum, without a second, eternal, the cause of all the *Tattvas* and whose activity by nature is in the form of knowledge (*Jnana*) only; (i.e. all these are features distinctive of psychical nature). The activity of *Shiva-tattva* always appears in its effort to survey, and identify the subjective

consciousness with the presentation to it, i.e. in forming subjective presentation, which is experiencing the objective. Latent (*Vimarsha*) *Shakti* is said to reside in *Parama Shiva* as *Parâ Shakti* (so much so that She is called the Heart of the Supreme Lord), whose function is to negate, and thereby deprive experience of the element of objectivity (*Anatmavastujnana*—the experience of the existence of a thing which is not "I"), although this objectivity is nothing but *Parashakti* Herself. This *Shakti* in *Pratyabhijna* is described as the actually manifesting *Sphuratta* as the great Beingness (*Mahasatta*) and as transcending time and space (*Desha-Kala-visheshini*). In the language of the "Garland of Letters" the *Shiva-tattva* is called "the very void (*Shunyatishunya*)". (p. 92). It is the experience in which the Self is not looking towards any other (*Ananyonmukhah ahamp-ratyayah*). But *Shiva-tattva* is ever associated with *Shakti-tattva*; so that the surveying and identifying by the former may easily be construed to mean the diffusion of *Shakti-tattva* in *Shiva-tattva*. According to our ordinary experience we can conceive that by the identification of *Shiva-tattva* with *Shakti-tattva* a process of introspection arises in the experience of *Shiva* reducing Him to *Shiva-tattva* stage, whereby the feeling technically known as *Pratyabhijna* may become possible in consciousness. Of course this happens when *Shakti*, after Her manifestation has already become latent or *Vimarsha*. Now *Pratyabhijna* is really a recalling by the feeling subject to memory of the operation of *Shakti* by this *Vimarsha* aspect, through surveying the result or effect of the manifestation of *Shakti*. In speaking of the subjective extreme and the objective extreme of experience Dr. Eriksen says "these two extremes must be placed outside the confines of the psychic life in so far as this is understood to consist of conscious processes, embraced by memory. The self as such and the outer sense as such cannot enter into memory. To do this

they must undergo a sort of transformation, which, as we have seen, to the outer sensations implies a process of subjectivation and to the self (with its feelings and impulses) a process of objectivation. By subjectivation the outer sensations are made presentations, while the self only can be made a presentation by objectivation". (p.p. 4-5). By "subjective" he means "dependent on the will of the perceiver", (*Grahaka*). He also states that the consciousness of the ego seems to rest upon a foundation of emptiness, and that "the ego and the will must have an unconscious or subconscious core, constantly evading the grasp of consciousness, when it tries to take it in and make it a definite object of introspection". (p. 33). The experience of the *Grahaka* or *Shiva* is practically emptiness, as shown above, for want of any manifestation. But when Chit becomes *Chit-Shakti* in association with *Maya-Shakti*, It resumes Its activity, whereby the psychological process of "reproduction" may be conceived to take place through this *Pratyabhijna*, which is nothing but a recognition of an object as "it is that". Since *Shakti* becomes *Vimarsha* along with Her manifestation, so *Pratyabhijna* or the synthetic process proceeds with the survey by Chit of the *Vimarsha* aspect of *Shakti* i.e. the estimation of the different stages in Her manifestation, as in the case of an experiment with electricity we conceive the presence of electric currents by the effects produced in the form of heat light or magnetism, and not by the direct perception of the currents themselves. These psychological phenomena of perception take place in relation to the "I-ness" or *Ahanta* of *Chit-Shakti*; and so the *Pratyabhijna Shaiva Shastra* says:—

Vishaya-sharirendriya-dhi-prana-nirodha-prasiddhyadasmivam

Itthang chitimakile'dhvani dharayato vishvadehatvam"

It is through *Chit-Shakti* that we are convinced of the existence of the sense of "I-ness" in the objects of the outer world,

in our body, in our senses, in our mind, in our life as well as in the state wherein we feel an emptiness due to our functions being arrested for the time being. Similarly by extending this sense of "I-ness" or egoism through the *Shadadhvas* or the six paths of gaining experience we can convince ourselves of the universe being in the position of a body to the cosmic consciousness as our body is to our "self-feeling".

Thus we see that the *Vimarsha Shakti* is only possible to be surveyed by *Chit-Shakti* as *Shiva-tattva* through the effects of Her activity, so that it may be said that *Vimarsha Shakti* inheres in *Shivatattva*; and accordingly the latter is contemplated as the passive author of five kinds of actions, viz. Creation or *Srishti*, Maintenance or *Sthiti*, Dissolution or *Sanghriti*, together with *Tirobhava* or covering with illusions, i.e. by which He veils Himself from His worshippers and Grace or *Anugrahakaranam*. "*Panchavidhang tatkrityang srishtih sthiti-sanghriti tirobhavah*
Tadvadanugrahakaranang proktang satato-ditasyasya"

The nature of the five kinds of actions of the ever wakeful Being is—Creation, Maintenance, Dissolution, Veiling, as well as bestowing Grace over all. These *Vimarsha Shaktis* are designated by the *Pratyabhijna Shaiva Shastra* as,

"Dhumavati tirobhau pushtan Hlada cha Bhasvati bhane

Kshobhe cha Parispanda vyaptau Vibhvti shaktayah pancha"

In the starting stage or aspect of feeling of emptiness *Shiva's Vimarsha Shakti* is called *Dhumabati*, in His maintaining aspect when He is full of bliss She is called *Hlada*, in His illuminating aspect She is *Bhasvati*, in His motive aspect She is *Parispanda* and in His pervading aspect She is *Vibhvi*—these are the five *Shaktis*. Collectively they are called *Shivashaktaikyarupini*.

Our *Shastra* has enumerated the *Tattvas*, meaning thereby the different enduring types of evolved consciousness; whereby, to

use the language of Dr. Eriksen, "a succession of experience and ideas is related to, and surveyed by an enduring subject". This subject or ego whom we should denominate *Praviviktabhuk* or enjoyer of what is subtle of the sensations gained in the waking state, from the standpoint of involution, may be considered to be the metaphysical original of the four-dimensional continuum and ideas. Hence, the subjectified aspect of Consciousness is always philosophically considered to be equivalent to *Shiva-tattva* and the objectified aspect to *Shakti-tattva*, whereas the background of pure Consciousness is called the *Shiva* aspect. The manifestation of Consciousness is, according to the Indian philosophy here discussed, called the evolution of *Tattvas* or phases of Consciousness, which are Thirty-six in number. *Tattva*, according to some, is derived from the well-known *Vaidik* doctrine (*Tattvamasi*) "That Thou art". Hence *Tattva* means "Thatness" i.e., the true nature (*Svarupa*) of Reality, apart from Its appearance in manifestation, which is due to *Shakti*, which again is *Nishedha-vyapara-rupa* or the effect of whose activity is self-negation. Again, "*Tatatvat santatatvachcha tattvaniti tato viduh*

Tatatvang deshato vyaptih santatatvang cha kalatah",

i.e. *Tatatva* means extension or diffusion felt as motional presentation and *Santatava* a subjective experience of continuity as succession in that diffusion, arising out of psychical experience. Thus *Tatatva* is what Dr. Eriksen conceives as the first movement "to implant the idea of motion in consciousness". (p. 58). The evolving *Shakti* diffuses in the body of the *Shiva* or Chit, who proceeds to identify Himself with this diffusion and forms the subjective presentation. The result is that *Tatatva* forms the ground for the intuition of the idea of space and *Santatatva* that of succession of experiences and consequently of time. So that properly speaking, *Tatatva*

inheres in space and *Santatava* in time, that is, space and time are nothing but ideas of limitation arising out of the diffusion of an active principle in Consciousness whereby the intuition of space and time is ultimately conceived. This inherence is in Consciousness. Accordingly, what is meant is that in the *Tatatva* state the evolutes of Consciousness gain the inception of the idea of space and time simultaneously, and this is the four-dimensional stage. This is the root cause why time and space are reduced to perspective "shadows" as felt by Minkowski in his four dimensional absolute world. Thus the theory of Relativity is proved to pertain to the *Tatatva* phase of Consciousness, which may be counted as the transcendental or absolute aspect of such theory. Sir John Woodroffe has said—"These *Tattvas* are names for the elements which we discover as a result of a psychological analysis of our worldly experience. That experience ordinarily gives us both the feeling of persistence and change." (Creation in the Tantra. Page 4). Accordingly the above *Shloka* concludes by saying:

"Lakshavliyojanavyapi tattvamapralayat Shthitam.

Anyatha Stambhakumbhadirapi Tattvang Prasajyate".

Tattvas pervade a space more than a *Lak* of *Yojanas* and subsist until the time of Dissolution; otherwise the term *Tattva* may be applicable to a pillar or a jar. From this it may be said that although a pillar or a jar, as an object is not a *Tattva*; still the psychical activity generated as an element of psychological analysis of our worldly experience by either of them, i.e., the Idea-tion is a *Tattva*.

Tattvas are classified into *Shuddha* (pure), *Shuddha-shuddha* (pure-impure) and *Ashuddha* (impure); and the principle of Relativity is, more properly speaking, originated in the *Ashuddha Tattvas*; since its apprehension depends more or less on the conception of time and space which

are evolutes of *Shudda-Shuddha Tattvas*; yet it ought to be said to the credit of this theory, that, when viewed from its absolute side it forms the common ground where Science shakes hands with philosophy and metaphysics with the help of both of which it tries to transcend the *Asuddha Tattvas*.

Dr. Eriksen has said—"We find within conscious psychic life no hard and fast line between subject and object, but only a sort of movement to and from a foreground (object) and a background (subject) by which on the one hand elements belonging to the background are placed in the foreground, while on the other hand elements belonging to the foreground are attached to the background. The subject or background is therefore practically never a pure subject, but a subject, identifying itself with various presentations, feelings or intentions in relation to the foreground, i.e., the object or objects present to it." (pp. 5-6). From this, *Shiva-tattva* should be psychologically conceived as the subject or that aspect of *Shiva* which is ready to identify Himself with the presentation or *Shakti*. As the result of this identification process the objective is reproduced as the subjective; i.e., a subjectification takes place of the experience of or regarding *Shakti* by *Shiva*. In other words *Shakti* diffuses in the body of *Shiva*. So, although the experience is with reference to the "I" aspect, it is now equilibrated with the "This" aspect. This is called *Shakti-tattva*. This sort of consideration also explains why *Shakti* has been called the mirror of *Shiva*. In other words the existence of *Shiva-tattva* cannot be conceived without being confronted by *Shakti*. Here the connecting link between the presentation of *Shakti* and the subjective Consciousness, who has assumed *Shiva-tattva* aspect, is the feeling or experience of *Shiva* which illumines the passage (by diffusion of *Shakti*, which incites experience) of Consciousness from the object. And

so *Shakti* has been called by Sir John Woodroffe "Feeling-Consciousness." The mirror-idea is also expressed by Dr. Eriksen in comparing the body, which is a presentation, with conscious psychic life, and he says,—"The relation of the body to conscious psychic life is best understood if we regard it as a mirror built up and organised by unconscious psychic impulses. Conscious psychic life may then be considered as that part of our spiritual life and nature which in the present phase of human development can be reflected by the bodily mirror". Again he says—"But as images reflected in a mirror may be considered as a dynamic in relation to the physical bodies mirrored, so ideas—when perceived by consciousness—are stripped of all dynamic relations to physical reality". (p.xiii). *Shakti-tattva* is the subject-object aspect of the presentation of active Consciousness to *Shiva-tattva*, which again is an aspect of *Shiva* when He is ready to identify Himself with the presentation of *Shakti*. Sir John Woodroffe has said—"Shiva-tattva is the first creative movement (*Prathma Spanda*) of the moving *Parama Shiva*, *Shakti-tattva* is only the negative aspect of, or in, the *Shiva-Tattva*". (Garland of Letters. p. 95). That is *Shakti-tattva* is the image of *Shiva-tattva* which is reversed to the original. In other words *Shakti-tattva* being the principle of motion, *Shiva-tattva* is its body of reference. This is further explained by saying that the sole fundamental Reality appears in twin aspect of the static and the kinetic phases; *Shakti-tattva* is equivalent to the *Sankhyan Prakriti*, which, as the cause, is the unlimited principle of change and the effect, appears as the limited changing forms or modifications of the cause. In this view, unlike the *Vivarta vada* of *Vedanta* philosophy, the cause is real, as well as the effects, which, being considered as modifications of the substance of the cause, are also real. Sir John Woodroffe further says—"when the one reality or *Brahman* is regarded as

changeless Consciousness it is called *Shiva*; when it is regarded as Power of Consciousness or Consciousness-Power, which projects the universe from out of itself it is called *Shakti*". (*Shakti* and *Shakta*). But *Shakti* is a principle in the form of *Chit* (*Chidrupa*); and not *Chit* in its true nature (*Chit-svarupa*). This is explained by asserting that the action of *Shakti* is self negation, whereby *Shakti* appears as (*Achit*) or not-*Chit*, and is called (*Jada*) or unconscious; because her substance, which is Feeling, in the language of Dr. Eriksen, "merges on the subjective side into unconsciousness", (p. 36) i.e. in a greater consciousness. It has been said that *Shakti-tattva* is the Will of *Shiva*, and Dr. Eriksen

feels that, "Will may be said to be a constant source of self-consciousness, but it is as constantly veiled by the consciousness elicited by it. In other words, the self as will is hiding itself and its inner nature by the very act in which it reveals the objects of consciousness". (p. 38.) Dr. Rudolf Steiner as cited by Dr. Eriksen, has said "that our consciousness can only be said to be in a waking state in reference to presentations and ideas. The consciousness of feelings does not rise above the dream-state, while the consciousness of will may be compared to the state of a dreamless sleep". (Page 37.)

(To be continued)

The New Trinity

BY K. S. RAMASWAMY SASTRY

THE Modern era is one of vainglorious self-advertisement. There is no fear of its forgetting itself or allowing itself to be forgotten by others. Charles Lamb, in one of his inimitable essays, asked Antiquity how it acquired its wonderful spell over men's minds. If he were alive today and gave a new series of *Essays of Elia* to the world, he would have scored out that interrogation altogether. Antiquity has moved off from the face of an unobservant and disdainful planet. We are rid of it, whether it had any spell or not, or whether its spell was that of beauty or of ugliness.

Le roi est mort, Vive le roi. A new king now reigns. He is Emperor Modernity.

You may ask me what this has to do with this essay. Essays are of various kinds. One kind of essay winds into the subject like a serpent and very often poisons it as well. Another kind of essay winds round and round a subject till at last the subject dies within the winding sheet of the essay like a silkworm within the cocoon. Another kind of essay winds like a lace thread

garment about the subject-matter revealing and enhancing the beauty of the idea. But this is not a dissertation on essays but on modernity.

The modern man has on his lips constantly a wonderful proverb viz., time is money. He worships money; he pays homage to time because it is money; and he hungers for speed because it saves time which is money. Thus the worship of speed to-day is really a ritual of the universal cult of the almighty dollar. Man desires to annihilate space and time not in order to behold God but in order to behold Mammon—nay, not merely to behold wealth but to possess it. Distance has become an enemy in his eyes not because it separates him from his fellowmen or from God but because it separates him from the rupee which is to him far dearer than God or Man. Though the poet says that "distance lends enchantment to the view" to the child of modernity money lends more enchantment to the view. The modern man is enchanted by money and disenchanted by distance.

The modern man says that he cannot live without speed because he could not go to his place of business or get away on his week-end holiday excursion without the help of speed. But which is the cause and which is the effect? Is urbanisation the cause of speed or is speed the cause of urbanisation? We speak as if urbanisation is a settled fact and as if we must find a means of lightening its burden on the soul. But urbanisation proceeds apace because of facilities of quick locomotion. Village life and health and longevity are simultaneously abandoned by the modern man who seeks always to be a young man in a hurry. Towns grow because men flock to towns. They do not grow naturally or automatically.

This rapid locomotion is itself a pre-disposing cause of increasing urbanisation. Trade is good; the proximity of man to man is good; and the amenities and refinements of life are good. But they can be bought at too dear a price—the price of health, longevity, peace, love and joy. The diabolical disproportions of wealth in a highly organised and overproductive industrial community are dreadful to contemplate. Life at high pressure is the Devil's device for nerve-ruination and inner bankruptcy. Pauper asylums, hospitals, nursing homes, and lunatic asylums spring into existence no less surely than workshops and factories and music halls and theatres.

Thus the complexity of modern life is not an unmixed blessing. Indeed, from more than one point of view, it is more an evil than a blessing. I shall show later on how Emperor Modernity and his Prime Minister Speed have been misgoverning the realms of art and ethics and philosophy and religion. Viewing the situation purely from the point of view of a business proposition, does urbanisation kept alive by speed make a people richer than before? The cheapening of commodities by machinery and transport has led to the displacement of ancient industries which flourished in many

ancient and civilised lands. New fashions have come displacing old fashions and old industries as well. Cheap things may be good but the increasing poverty of ever increasing groups of men within a community is a social menace and a spiritual degradation. Even in the civilised (?) West, the rapid growth of innumerable manufacturing cities which rapidly emptied the villages of their healthy and contented populations has not increased social harmony or effected a general rise of the level of prosperity for all, though it has increased industrial output and national efficiency. I do not know if the voluntary non-employment of a so-called lotus-eating native is necessarily worse than the compulsory unemployment of a European slum-dweller.

This is not all. The increasing expansion of trade helped on by rapid locomotion has increased universal strife and as has been well said by Mr. Taylor in his excellent book on *The Fallacy of Speed* "the wars of trade appear to be as fatal as the trade of war, and often lead to it". Thus the industrial cities are not only poisoning national life by depleting the villages but are poisoning international life as well. Within the national economy the rise in prices has taken away the benefits of the rise in wages. In the universal economy the rise in rivalries has taken away the benefits of the rise in production. The worship of machinery is tending to make our conceptions of life mechanical. We have been obsessed by a craze for bigness—bigness of outer things and outer achievements.

The arts and crafts movement, the movement towards cottage industries, and the new battle-cry of back to the land are signs of a new feeling of revolt against such industrial megalomania. The cry of Morris and Ruskin against depriving the workman of the joy and pride of a completed work is another effort in the same direction. There is also a cry against the new slave trade the industrial slavery of women and

children, whether it be voluntary or not. Modernity and speed have not only ruined communities and countries but they have as effectually ruined homes and hearts as well. The hotel and the factory have between their double broadsides battered down the home. The nomads of civilisation are wandering all over the world.

Thus as a purely business and economic proposition and from a social and political point of view, the New Trinity, of Modernity, and Urbanisation and Speed has not been found to be a true Godhead. From the points of view of loveliness and righteousness and happiness it is found to be not divine but devilish. Just as the less organised communities are being improved by it out of existence, even so are the beautiful spots of the world improved out of their loveliness. A residential hotel furnished with billiard saloons and smoking rooms may one of these days ornament the shores of the lake Manasarovar. Everest is already stooping its lordly head to the presumptuous feet of the tourist who is either an industrial exploiter in disguise or his indispensable forerunner. I have a feeling of deep pity for posterity which is thus being disinherited of beauty without a possibility of protest. Railways, tramways, busses, and what not are killing distance and peace and loveliness at one stroke. An electrified town is not necessarily a lovelier or happier town. Motor cars take our breaths away and rack our nerves and leave dust and smoke as a kind gift to the overtaken pedestrians who are thus simultaneously presented with the

gifts of envy and tuberculosis. Life increases more in accidents than in incidents.

Speed has not only dislocated loveliness. It has killed leisure. Cultured leisure is the life-breath of art. Modern commercialism which runs on the twin-wheels of urbanisation and speed has dashed like a railway train through the garden of art and laid everything there in ruins. I wish that just as the West sends its missionaries of trade to the East, the East should send its missionaries of leisure to the West. The gramophones and cinemas threaten to swallow the musical and dramatic arts just as journalism has already swallowed up literature, and photography has swallowed up painting.

Thus the new Trinity is not a Trinity of Godhead but a Trinity of Devilhood. It is Satanic. Ethics, art and religion are fleeing before its death-dealing gaze. Man wrestles with man more than ever before, though with weapons of subtle and refined cruelty. Knowledge and power have increased but mutual understanding and sympathy are becoming less and less every day. The arts of nation-building and of war are being perfected, but the lovely art of life and the divine art of super-life are being crowded out of existence. The knights of the stock exchange seem to have replaced finally and once for all the old knights of the Round Table. Shall this be a permanent or a passing phase of life? The battle of the gods and the demons must be fought on many battle-fields. Shall we range ourselves on the side of the old Trinity or of the new Trinity?

Racial Realities

BY S. E. STOKES

NATURE is inexorable in the demands she makes upon her children. Again and again she confronts them with new and pressing problems, upon the proper solutions of which their very existence may be said to depend. In the Examination Hall of life she sets her papers, and woe betide those who fail to pass the tests she lays upon them. Only to the *fit*—those who can measure up to the demands made upon them by their environment does she permit survival; the others she ruthlessly eliminates.

Man is no exception. Not only does his progress in the future depend upon his sustained capacity to cope with his problems as they present themselves during the successive stages of his evolution, but in all probability his very survival hinges upon his achieving a successful solution for many of them.

Sometimes it happens that mountain-climbers, while engaged in an ascent, are compelled to creep round a dangerous corner where the slightest mis-step means death. This passed, the trail stretches again broad and comparatively safe before them. A thoughtful consideration of present conditions in the world would seem to reveal the fact that in its upward march from the primeval shadows toward the light, this race of ours is now approaching such a danger corner—and mayhap the most perilous it has yet encountered. If we can but round it without losing our footing and being dashed to pieces there is every reason to expect that we shall find our feet set firmly upon the upward path again. But *can* we? In all likelihood this century will furnish the answer to that momentous question, and with it of the fate that awaits us.

What then is this 'danger-corner' that man is approaching, and that invests the period upon which we are now entering with so fateful a significance? Why is this twentieth century fraught with such potentialities for the weal or woe of humanity? The answer is bound up with the fact that in the advent of the scientific era a new chapter of human experience opens; the old world, as our fathers have known it for a thousand generations, is left behind and the barque of our destinies is launched upon unknown and uncharted seas.

Almost over night, as it were, Science has torn away the curtain of *distance* and dragged from their age-long isolation the scattered peoples that compose the human family. Day by day, hour by hour, she is engaged with relentless hand in beating down the barriers which from times immemorial have ensured to far-separated communities a separate life. Amazed and bewildered, the children of men awake to discover that their time-honoured bodies of custom and standpoints of aloof and self-contained communities, are no longer adequate guides to their relations with their fellows. Divergent cultures, each grounded upon the assumption of the innate superiority of those who evolved it, confront one another hostilely suspicious.

The situation is one of intense interest and fascination—a dramatic crisis in human history. Man, schooled by his experience through the ages to think in terms of a *part* is suddenly and imperiously called upon to think in terms of the *whole* of humanity or go to destruction. Dame Nature says to her children, "Hitherto I have confronted you with the problem of evolving your family and tribal relations—of building up

the fabric of the community and the nation. In these tests, whatever your mistakes, you have demonstrated your fitness to survive. Behold the next!", and therewith she sweeps together all the culturally diverse groups that compose humanity—the peoples who, having lived so long asunder, know only how to think in terms of their own communal interests—stands them face to face, shoulder to shoulder, and demands, "What will you do now? Seek not to escape into isolation; you have blotted it out. Are you fit to survive in this new world of your own creating?"

Truly the call has gone forth to the nations to assemble in the Examination Hall and the paper is set.

There is no doubt that a consciousness of the unprecedented nature of this new world-situation has begun of recent years to dawn upon thoughtful men. A growing appreciation of its immense implications and possible repercussions is leading an ever increasing body of writers and thinkers to apprehend the necessity of discovering some feasible basis for the inter-relations of racial and national groups while there is still time. All of these writers appreciate the gravity—the extreme urgency—of the problem, yet I think it is capable of demonstration that none of the suggestions hitherto advanced in either Europe or America are really helpful. They too often embody the views of individuals and groups as yet unable to free themselves from the mentality of that era of mere isolated interests which is no longer with us. To put it crudely, they are in general desperate attempts to discover some arrangement whereby the present dominant racial and national units may retain possession of the proverbial 'penny', while humanity as a whole (including, of course, the present dominants) enjoys the 'cake'. The fact should be squarely faced that such roads lead nowhere. Still the 'danger-corner' looms grimly ahead. We cannot turn back; we dare not face the only path that leads

across it. Meanwhile time flies, and the hour approaches when the night will fall and it will be too late.

Among those who believe they have found a solution are Luthrop Stoddard and the writers and thinkers whose school he represents.

For better or worse, they remind us, science and the exigencies of modern economic development compel us to recognize the essentially correlated nature of human relations in the age that lies ahead. We must face the realities of the situation resulting, and discover some *modus vivendi* before the clashing interests and prejudices of the various peoples result in a world debacle. We must be *realists*, divesting our minds of false conceptions of altruism and impractical dreams of internationalism. We must grasp the truth that the supreme factor in human relations is not the *nation* viewed as a political or cultural aggregate of individuals with a geographical home, but the *race*.

Man, they say, has existed on this earth for over 500,000 years, during which period he has undergone a process of progressive specialisation, the outcome of which are the races, each of which exhibits its own series of character-complexes which through untold ages of selection have achieved compatibility with each other. Those specialized capacities of different racial groups which make each capable of some aspect of creative achievement peculiar to itself, are the result of these differing character-complexes, and because the findings of science indicate that the factors composing them are transmitted in linked groups, it follows that when one highly specialised stock mixes with another considerably divergent from it, a recombination will be brought about wherein only those generalised characters inherited by all races from remote ages will be retained, and the newer and less stabilised characters not yet firmly impressed upon the germ-plasm will be bred out and irretrievably lost. Yet it is

just these newer and less stabilised characters, they assert, and the specialised capacities associated with them, that distinguish the superior races from the lower, and constitute in the case of each its hope of higher evolution. Inter-breeding results, consequently, in a cancelling-out of what is specifically valuable in each of the stocks, and the mixed offspring tend to revert to a generalized mediocrity.

The greatest peril arising from the closer relations into which the races have been forced by the new world situation, is to the European white stocks with a far higher genetic value than that of any of the coloured races. And of these white stocks, the Nordic, which is immensely superior to the two other white stocks—the Alpine and the Mediterranean—stands in the greatest peril of all. It follows that the supreme problem before the white races, especially the Nordic Race, is the preservation of “racial purity”.

To understand Stoddard and his school it is essential for us to understand their theory of genetics. This is the *Gyan Khand* of the *Darshan* of Racialism. I think it, however, capable of demonstration that the conclusions embodied in it result from a wholly unjustifiable application of the Mendelian principle of inheritance, and are based upon assumptions unwarranted from the data at present available to Genetics, conflicting with the finding of the Anthropologists, and unsupported by the facts of experience. Lack of space obviously forbids a discussion of the subject here, but I hope to take it up on another occasion.

The importance of the theory to us lies in the fact that it is being assiduously spread through the medium of some of the most widely read and influential periodicals of the West, and is being accepted as a veritable gospel of salvation by large numbers of people, especially in America and the dominions. As to its *Karam Khand* or practical application, no thoughtful person who has given the matter a moment's consideration can fail to see what vast and

sinister significance its general acceptance would have upon the destinies of the peoples of non-“Nordic” stock in general, and upon those of non-European peoples in particular.

Two of Stoddard's works—“The Rising Tide of Color” (1920) and “Racial Realities in Europe” (Scribners, N. Y. 1924, price \$3'00) should be read together. They constitute a sort of compendium of the theory and practice of Racialism.

The political application of this ‘Racial Purity’ philosophy, as summed up in the earlier volume, is briefly as follows:—The future of their civilisation depends upon the peoples of European stock desisting from internecine strife and uniting to prevent their home lands and “the vast African, Australasian and South American areas that they have staked out as preserves to be peopled at their leisure” from being inundated by the “dusky waves” of Asia. To accomplish this they must first settle their differences, and then come to “some sort of provisional understanding” with Asiatic peoples. “We whites will have to abandon our tacit assumption of permanent domination over Asia, while Asiatics will have to forgo their dreams of migration to white lands and penetration of Africa and Latin America.” “Asia should be given clearly to understand that we cannot permit either migration to white lands or penetration of the non-Asiatic tropics.”*

In his new volume † under review Mr. Stoddard proceeds to work out in greater detail the logical application of his gospel of “Racial Purity”. As we have seen, his theme in the former was the exclusion of non-white races from ‘the White World’. In this, it is the necessity of excluding of non-Nordics from ‘Nordic lands’, and in particular from the United States.

*The full implications of this proposition I have considered some years ago in the brochure, *The Failure of European Civilisation* published by Mr. Ganesan, Triplicane, Madras. As. 8.

†*Racial Realities in Europe* By Lathrop Stoddard. Charles Scribners. New York. \$3'00.

It is devoted to an examination of the racial composition of Europe along the lines of Mr. Stoddard's theory, and is written with his usual brilliance. The glorious Teutonic Race of ‘super-men,’ whose praises were so eloquently sung by Gobineau and Houston Chamberlain, naturally find no mention in it. They suddenly lost popularity with the advent of the World War and their place has been usurped by “the Great Nordic Race.”

The races which together constitute the the population of Europe are the Mediterranean, the Alpine and the Nordic. The first of these, which in general inhabits Southern Europe, is gifted but lacks stability. It is also represented in Ireland, Wales and parts of Scotland. North of it lies the Alpine Race, extending in a broad belt right across Europe and tending to compose the whole population of its eastern area. This race is a typical peasant stock lacking in giftedness and creative imagination, but sturdy and prolific, and where not mixed with Asiatic elements as in Russia, noted for stability. While the Nordics have been continuously depleting their numbers as a result of their restless spirit in inter necine feuds, the Alpines have been slowly taking over their lands, generally by a process of peaceful infiltration. Our author is greatly exercised by the gradual “Alpinisation” of Europe. To the north of the Alpines lie the Nordic race. The present Nordic lands are the British Isles, Scandinavia, Holland, a small corner of Germany, parts of France, and Belgium. It is also to be found in various degrees of inter mixture in the ruling aristocracies of other European areas. This is “the Great Race” in whom are combined creative imagination, political genius, capacity for ordered evolution (despite the internecine feuds), balance, common-sense. It is the noblest evolution of the human species, and every great and stable civilisation in the history of Europe seems either to have been reared by Nordics, or by non-

Nordics under the inspiration of a Nordic aristocracy.

Mr. Stoddard's theme is the preservation of the dwindling Nordic Race, which, on account of its unfitness for the ‘low-standard living’ attendant upon the conditions associated with modern industrial civilisation, tends to be supplanted by “the low-standard races” who appear to thrive under them. His book urges the necessity of maintaining the Nordic character of the population of the United States, which is in danger of being swamped by Alpine and Mediterranean immigration. His cry is to bolt and bar the gates against all but Nordics.

A study of this process of progressive exclusion advocated by Mr. Stoddard and those of his school, is intensely interesting in its psychological aspect. Leaving aside the genetic value of his theories and their application, his writings afford an illuminating revelation of a certain mental type. The peoples of Asia, constituting at least half the human race, must be confined to the present “world of colour” though with the increase of their already too dense populations they will be “inexorably condemned to emigrate or starve”. This is necessary in the interests of the three European stocks, and justifiable because the latter “rank in genetic worth well above the various colored races.” Next, the two other European stocks are to be kept out of Nordic areas because “there seems to be no question that the Nordic is far and away the most valuable type, standing, indeed, at the head of the whole human genus”. But even here his enthusiasm for protecting the higher stocks from being debased by mixture with the inferior, permits him no rest. There are Nordics and Nordics. And though the colonial population of America was “the pick of the Nordics of the British Isles and adjacent regions of the European continent. . . . perhaps the finest that nature has evolved since the classic Greeks” there are even in this super-cream of genetic

achievement certain superior and hyper-superior strains, to be distinguished from the rest by generations of sustained and especially marked genius or ability. In a very recent issue of the *Saturday Evening Post* Mr. Stoddard points out that these higher strains have been able to sustain this superiority because they have tended to inter-marry largely among themselves, with the consequence that "something like one percent of the population of the United States is as likely to produce persons of great talent or genius as all the rest of the population put together". From this he draws the moral of the necessity for assortive mating "because, no matter how well-endowed a family may be in well-marked traits, it takes only one or two inter-marriages with very different stocks to blur or cancel out such traits and produce quite different qualities". In conclusion he looks forward hopefully to a time when the matings of his fellow-countrymen will be regulated by this eugenic principle.

At last we have arrived at the very pinnacle of this logically constructed pyramid of progressive exclusion. It is built up upon *sacrifice*—not the proud sacrifice of the strong for the weak, but of the weak by the strong. Its essence is the jealous guarding at each stage of what one possesses, lest it be contaminated or lost by sharing it with others.

And what is the political and social structure of humanity to be in the world which has realized these ideals of Mr. Stoddard's? "Both in their internal politics", he informs us, "and in their relations with one another, peoples will be influenced more and more by racial considerations. . . . Within each country social ideals and legislation will be increasingly directed to the conservation and improvement of its racial stocks, while across state frontiers men of like vision will co-operate more easily, the realisation of kinship in blood and temperament serving to diminish differences in nationality".

"One of the chief evils of our present political thinking," says Mr. Stoddard, "is that we tend to oscillate between a narrow nationalism and an impractical internationalism". For this he proposes to substitute an *international racialism*, if I may coin such a phrase, "cross-cutting national orders, yet recognizing the divisions which nature has established within the human species". This is in his opinion the solution of the problem that confronts the world.

But is it? On the contrary, it seems vastly more probable that as the systematically fostered racial consciousness of the various stocks became accentuated, each of them would tend to think more and more in the terms of its own peculiar interests. And should one racial group, by reason of being more prolific than the others, grow to be more powerful than they, can we doubt that it would seek to aggrandize itself at their expense? Surely we cannot when we see Mr. Stoddard prepared to sacrifice the interests of the Alpines and Mediterraneans and consign a considerable section of humanity to anarchy or slow starvation in the interests of what he conceives to be his own racial group.

Nor would the trouble end there. Racial groups cross-cut national borders, and in a world where the racial factor loomed so largely, the group that had become dominant in one state would make common cause with those that belonged to it in another. The outcome would be *inter-racial* conflicts for power in place of the present international ones, and, as Mr. Stoddard has pointed out in another connection, "genuine race-war means war to the knife".

The members of this school claim to be "Realist"; yet this dream of theirs is even more Utopian than the 'impractical internationalism' they so strongly condemn. Human nature would have to be far other than it is for the world-relations they foreshadow to be possible of attainment. Few of us, I fear, will be able to share Mr. Stoddard's optimism regarding the capacity of

racially aroused Alpines and Mediterraneans to settle down on terms of Platonic friendship with each other, or with a less prolific Nordic Race which insisted upon its right to reserve half the earth for its own peculiar use by virtue of its genetic superiority.

As a matter of fact, the views of Mr. Stoddard and those associated with him, are not a *solution* of the problems begotten of the new world-relations, but one of the reactions to it. They represent the struggle of one aspect of the spirit of isolation against the new order of things—a refusal to admit its implications. They embody an attempt to maintain artificially that *apartness* which has been abolished forever.

I am not acquainted with our author's ancestry but his name proclaims his Puritan descent. The Stoddards of Northampton were staunch members of that community, and the mentality revealed in the books under review is Puritan.

For, in the last analysis, the spirit of Puritanism—or Calvinism—is something far deeper than the religious movement that goes under these names. It is an attitude of mind—a mental state. In the times of our forefathers it found its expression in association with religious experience; in our own more sceptical days it clothes itself in the garb of genetics and anthropology. Yet the underlying idea is ever the same: "We are the *elect*—the *chosen*. We are the *remnant* set apart for salvation. We must protect ourselves from being defiled by contact with the unelect. We must keep our 'Canaan' free from the desecrating feet of the 'Gentiles.'"

No truthful man would deny that Puritanism, whether religious or secular, has its noble side. Its earnest aspiration after personal perfection is wholly admirable, but it has an evil and sinister aspect as well, which makes its victims capable of viewing with equanimity the loss and disaster of the majority of their fellows, provided their own

salvation—spiritual or secular as the case may be—is assured.

It is of this less noble, more sinister, aspect of secular Puritanism, I hold, that the thought embodied in these books is representative. For all their specious reasoning and talk of duty to the race, they remind me irresistably of the following letter written by a great Puritan divine in 1682. It too was transparently honest:

"There be now at sea a shippe (for our friend Esaias Halcroft of Lond. did advise me by the last packet that it would sail sometime in August) called ye 'Welcome,' R. Greenway, master, which has on board one hundred or more of ye heretics and malignants called Quakers with Wm. Penn who is ye chief scamp at the hedde of them.

Ye General Court hath given secret orders to Master Malachi Huxett of ye brig 'Porpoise' to waylay ye said 'Welcome' as near the coasts of Caddee as may be, and make captive of ye said Penn and his ungodly crew, so that ye Lord may be glorified and not mock on ye soil of this new countre with ye heathen worship of these people.

Much spoil can be made by selling ye lotte to Barbadoes, there slaves fetch good prices in rum and sugar, and we shall not only do ye Lord great service by punishing ye wicked, but shall make great gayne for his ministers and people.

Master Huxett feels hopeful, and I will set down the news he brings when ye shippe comes back."

Mr. Stoddard implies in the last chapter of his recent volume that his views are representative of "the Old American" at last awake to racial verities. In reality they are representative of the old Puritanical mentality, and the "Old Americans" were by no means all Puritans.

In this old letter, in different form and the quaint phraseology of religious Puritanism, will be found the sum and substance of Mr. Stoddard's outlook. Here are the *elect* to whom this 'new countre' has been given

Here are the 'ungodly crew'—in genetical Puritanism, the lower stocks, who would contaminate by their presence the land God has given to 'his people'. Here is the determination to bar the gates against them, condemn them to misery and yet profit by them. And lastly, here is the conviction that in doing so, the *elect* will be rendering 'ye Lord great service', which, translated into the secular Puritanism of the volumes before us, means fulfilling their racial obligations. For Puritanism is ever ready with a moral justification for its actions; its worst obliquities have always been perpetrated 'that ye Lord may be glorified'.

Mr. Stoddard's attitude toward the problem set before humanity does not point the way to its solution; it, itself, is the problem. It does not point out to us the path around the danger-corner before which our race stands hesitant; it *itself* is that corner. It offers us no cure for our infirmities, for it *itself* is the disease.

*The Races of Man**, a very interesting summary of a larger work upon which Dr. Haddon is at present engaged, was first published in 1909, and has now been completely rewritten and brought in line with the latest findings of anthropology.

It opens with a discussion of the basis of classification, which the writer points out, should not be confused. Much confusion, he observes, has risen in the past from a failure to keep physical characters, culture and language apart. "The problems of racial affinity are purely zoological."

After reading so much about *pure* races and the necessity of keeping them from admixture in Mr. Stoddard's books, it is rather amusing to be informed by this eminent anthropologist that "it is very doubtful that any races can be termed 'pure', though a few peoples, such as the Andamanese, the Bushman or the jungle Vedda, appear to be practically unmixed".

**The Races of Man*, by A. C. Haddon, Sc.D., F. R. S., Cambridge University Press. 6s.

The "Great Nordic Race" of Mr. Stoddard also comes off rather badly as an ethnic reality. "Race names," says Dr. Haddon, "such as Nordic or Alpine, are merely convenient abstractions helping us to appreciate broad facts. A race type exists mainly in our own minds".

"Assuming that by isolation and consequent inbreeding a group of people can acquire a number of similar traits, when such a group mixes with another group that has acquired different traits a population will result of which a certain number will, in the main, possess most of the characters of one parent group, a certain number will possess most of those of the other group, while the greater number of persons will on the whole seem to be intermediate in appearance, not necessarily because the characters themselves are intermediate but because there may be a mingling of characters from both parental groups. Processes of this type, between closely allied varieties, or between different types of humanity, have taken place from time immemorial."

Again in the summary he writes that "A considerable mixture between different races, stocks, or whatever they may be called, has doubtless taken place at all periods. A racial type is after all but an artificial conception, though long continued geographical isolation in areas of characterisation does tend to produce a general uniformity of physical appearance".

As to the composition of the people of great Britain, Dr. Haddon says:

"The best way of arriving at a knowledge of the physical constitution of the British is briefly to recapitulate their racial history. It will then be evident that as so many stocks have come into the country at various times, a general mingling of the peoples must have taken place in this small island, which makes the task of disentangling them a peculiarly difficult one." (p. 77).

With reference to the racial type found in Britain, his quotation from Fleure is interesting in this connection:

"It seems very likely that Nordic and Mediterranean groups represent divergences from mixtures of ancient long-heads, and divergences that are related to Baltic and Mediterranean conditions. We in Britain are betwixt and between, neither fully the one nor fully the other for the most part. The most abundant type in England is a long-headed, fairly dark and rather tall man, though stunting is sadly frequent. This is not to say that we have not numerous tall, fair long-heads, and in some districts, short dark long-heads, but the general run is neither the one nor the other, and it seems fairly

certain, not a mixture of the two. It is rather a case of differentiation which has reached neither the one goal nor the other."

Turning now to those of Dr. Haddon's conclusions which are of most interest to the general reader, and which, the limits of a short review permit us to mention, we find that he considers that Man arose "somewhere in Asia" from a small group of anthropoids having a limited distribution. After neanthropic man had arisen there was a division that resulted in one group, or groups, finding its habitat in a more or less tropical locality, and another group or groups in a temperate one. The Himalayas and their western continuations seem to have formed the boundary between these main areas of characterization.

"Whatever the physiological mechanism may have been, there seems to be good evidence that climatic conditions have indirectly become impressed on the germ-plasm so definite responses have become heritable. In any case, natural selection, or rather elimination, has always been at work and combined with isolation areas, has produced stocks with certain associated characters, and it is to such stocks that the term 'races' can be applied."

There have been periods when variability and mutation were more apt to occur than at present. It seems possible that the power of marked response may be lost or weakened, also certain races are probably more static than others, and this may be granted of "what are termed the lower races." Where, as in the case of the Australian Bushman, there seems no climatic reason for certain physical characters, it may be that these had taken a definite direction for so long a time under different conditions, that subsequent modification in an opposite direction became impossible.

Accepting the almost unanimous dictum of biologists the "characters acquired by the human body are not inherited", Dr. Haddon gives two different possible explanations of the mutations, or "adaptions to geographical and climatic conditions which everyone admits to occur". One gathers that he inclines to the second, which is stated as follows:

"We may conclude that variations in pigmentation arose spontaneously independently of the action of the environment, at a period perhaps when variability and mutations were more prone to occur, and that the deeply pigmented individuals being more fitted to sustain tropical conditions at length outlived the rest; the colouration may have been intensified and its progress accelerated by a process of sexual selection. The converse would occur in cooler latitudes."

In conclusion Dr. Haddon states his opinion that more or less generalised groups rose in a central limited area, but there it is not necessary to believe that all highly specialised groups arose as such there. "While groups having definitely linked characters dispersed in various directions, there may also have been a dispersal of less determinate groups." These being more or less undifferentiated groups would necessarily retain generalised ancestral characters common both to them and the groups that had become more specialised.

His final deduction is that the existing "higher" groups have not been evolved from either existing or ancient lower groups but that these higher main groups, in so far as they are pure stocks, have arisen independently from a common unspecialised stock.

The value of this very interesting little manual is enhanced by the Bibliography at the end.

S. E. STOKES.

NOTE: All books discussed in this review may be obtained at the price quoted through S. GANESAN, 29, PYCROFTS ROAD, TRIPPLICANE, MADRAS, S. E.

Reviews and Notices of Books

ART

Rupam

RUPAM: The 19th and 20th numbers (July—December, 1924) of *Rupam* have come out in one combined issue this time. The very interesting features of this particular copy are "Abanindra Nath Tagore by Juel Madsen" and "A New Page from Early Indian Art". The first gives a conversation between the writer of the article and the great Bengali Artist. The second is a very interesting exposition of a forgotten and neglected fragment out of Sarnath collection.

In this impressive conversation Abanindra Nath's words are as unique and thought-compelling as his art and personality. In it a powerful seer speaks. He says very truly, "We can't live without art. The race would go back to barbarism and life would be more and more dull and barren every day. Nature tells us to live like animals." What he means is that man must not solely follow the promptings of his lower nature which is nothing but a bundle of cravings and habits but he should rise above it and try to wake up in the divine part of his higher nature—in her wider realm of beauty and Ananda. Abanindra puts very beautifully in his forcible language the fact of an artist having four eyes—different ranges of vision. The first eye which an artist has in common with ordinary man only records facts; the second sees and remembers forms; the third gives the meaning or the inner significance of things. For instance, when "you look at your dress with this third eye, you do not see it as clothes, perhaps you see it as flowers". The fourth eye he calls "the eye of Imagination—the eye of the soul" which creates. This fourth vision or more correctly the eye of true Intuition makes an artist

really great. One who is gifted with this superior sight can transcend the senses and the mind and look at the world through other higher planes of consciousness. That is why Abanindra thinks that "Art is more important for man than science—even religion, everything": because Art takes man out of his narrow selfish vital and physical nature, breaks the rigid bond of his intellectual arrogance and releases him in the infinite expanse of beauty and Ananda above. "Either we have to live like animals and birds, or we must have art." At the end Madsen very aptly quotes the European Art critic Zola, who said, "Art is given by God to man instead of the lost paradise".

"A new page from early Indian Art" from the Editor's pen draws the reader's attention to a rare gem of the Mauryan period. It is a broken fragment of coping or some kind of architectural piece lying so long neglected in the corner of a museum. On this piece is carved a woman sitting with folded hands on her knees and with her dejected head lying on them. This pathetic pose is singularly Indian. Her bent head with garlands in four strings, her hair flowing down her back and ending in a jhumka, her anklets and bare knees, the rhythmic curve of her back and the lovely swell of the breast all breathe a deeply suggestive and Indian lyricism. As the editor truly says, "There is nothing schematic or conventional about the figure. It is characteristically real without being realistic." * * * The harsh and almost straight line of the leg, casting deep shadows, contrasts with the delicate curve of the back which melts with the vanishing outline of the descending plait of hair. The arm rendered in firm yet not too much emphasised line sets off the soft contour of the breast which in the fullness of its curve echoes the fine and the

subtle beauty of the line of the chest. * * * It undoubtedly belongs to the time when form had not been replaced by formula. * * * It is out and out Indian in its body and soul."

Besides these two fine contributions this issue also contains an Ardha-Nariswar of Nepal, Baranagar Temples, some very fine Persian miniatures, "Red Lilies" by Mansur, Votive lamps from Cochin, some Kangra collections from Rothenstein, a pair of exquisite Persian panels, etc.

The Persian, Chinese and Japanese Arts are essentially of a psychic type depicting the subtler and finer worlds where form is yet the first wave in creation, liquid and ethereal, delicately mystic, exquisitely ornate and thrilling with meaning. It is really the *Shukshma* worlds of *Hiranyagarbha* suspended in a mid region just before being precipitated below for materialising in grosser reality. Much of their delicate beauty and loveliness is lost in moulding them in clay, much impaired and made crude in fixing them in harder stuff and in giving them a sort of finality. These psychic worlds are manifold in range varying from the most beautifully true to the most grotesquely fantastic. Hence there are a regular hierarchy of artists who borrow their inspiration and intuition from these planes of consciousness.

BARINDRA KUMAR GHOSE

BIOGRAPHY

LIFE OF SRI RAMAKRISHNA : Advaita Ashrama, Calcutta. Rs. 5/-

The Advaita Ashrama, Mayavati has placed the English reading public under a deep debt of gratitude by the publication of a comprehensive and authoritative account of the life of Sri Ramakrishna. This work along with the life of Swami Vivekananda in four volumes published earlier by the same Ashrama claims to be an authentic portrayal, actuated by the spirit of disciple-

ship, of the lives of the great master and his chosen disciple, *the moolavar and utsavar* so to say of the mission, and may be said to form the scriptures of the Ramakrishna Mission. Mahatma Gandhi in his own simple but inimitable language in the foreword sums up his life as a living embodiment of godliness and the story of his life as the story of religion in practice. The best proof of the existence of God is the experience of God. Godliness is the only test of God and the life of this God-intoxicated man enables us, as the Mahatma says, to see God face to face.

The story of his Sadhana for twelve strenuous years reads like a spiritual romance. His burning faith in God and the devotional pathos exhibited in realising Him have a moving power which even a sceptic cannot resist. For six years owing to his mad thirst for God he could not drop even the eyelids. Unmindful of hunger, thirst and other organic cravings, he yearned to have a glimpse of the Mother and other manifestations of Divinity. The way in which he tried to free himself from the fetters of sense-life and rooted out the *vasanas* of wealth and women have now become classical on account of their uniqueness and sublimity. His renunciation of wealth became so intense that it became an almost reflex activity of his body. Woman was to him a living symbol of the motherhood of God and his worship of his wife as the mother Herself is recorded as the consummation of all his sadhanas. In his eager desire to see Rama it is said that he actually developed into a Hanuman with an enlargement of the coccyx. Thirsting for the vision of Sree Krishna, he dressed like a Gopi and transformed himself into a Radha losing himself in mad frenzy and agony and it is said that minute drops of blood oozed out from the pores of the skin and that a strange burning sensation was felt all over the body. In his tantric and yoga Sadhanas he would sit for days and nights in meditation when his hair became matted,

birds would perch on his head and snakes would crawl over his motionless body without his knowing it. He used to feel the upward march of the Kundalini Shakti with a tingling sensation from the lowest levels near the navel to the seventh plane of *Sahasrara* in the brain corresponding to cosmic consciousness. The body is said to have acquired a golden complexion emitting a new lustre and charm. His sadhanas in Gnana yoga form the culmination of all his varied practices. The four requisites of *samadhi* were natural to him like the very breath of the nostrils. For six months at a stretch he was immersed in *Nirvikalpa samadhi* when flies would enter his mouth and nostrils just as they did in a dead body without his feeling them. But chronic dysentery for six months brought him down to sense-consciousness so that he might fulfil his mission to humanity. Then with a view to know Islam he mohamedanized himself in form and spirit so fervently that he was blessed with a vision of Mohamed. Likewise, after three days of intense Christian practice he had a vision of Jesus. In this way he is said to have experienced a variety of visions of Prophets and Avatars merging into his personality and qualifying him for his unique mission of establishing the harmony of religions.

The study of these wonderful phenomena recorded in the document before us relating to his distaste of life and delirious restlessness alternating with frequent trances has driven some people to connect them with organic disorder and disease. They are attributed to indigestion, sexual perversion and hysterical fits. The voices heard by the *mystics* and their visions are nothing but hallucinations due to nervous disorders and division of personality. In examining this sceptical way of thinking so happily styled by William James as medical materialism, he distinguishes between an existential judgment and a judgment of value and in the light of the latter standard condemns the theory as illogical and inconsistent.

Pragmatically speaking there is a luminousness coupled with a sense of moral helpfulness that marks out the mystic experience as the most valuable and valid of all experiences. As Dr. Bucke concludes, the content of cosmic consciousness includes a feeling of ecstasy, a rare intellectual illumination, a sense of immortality and an added charm to personality. The spiritual experience of Sri Ramakrishna certainly satisfies all these tests and entitles him to a high place among the saints and seers of the world.

As a teacher, Sri Ramakrishna was mainly engaged in drawing disciples and moulding their souls. With his magnetic personality, clairvoyant power and spiritual insight he created a divine atmosphere wherever he went and gave solace to many a weary and hungry soul. His Christ-like love of his disciples especially to Norendra was transcendental and knew no bounds. His teachings were adapted to the needs of the disciples and very often by a glance or touch, their souls would vibrate with the thrill of the spiritual joy and get *trans-humanized*. His sayings, as Mahatmaji says, are pages from the book of life and are in wealth of analogy and parable, probably unrivalled in the history of modern mystic literature. The central feature of his gospel is the realisation of God and the harmony of religions. Every religion has its own unique function in the fulfilment of the divine *plan* and the unity of religion is therefore not the eclectic piecing together of different faiths but the spiritual and synthetic insight into their underlying identity. Swami Vivekananda explains his master's theory of harmony on the principle of levels of experience giving the highest place to advaita. But we are inclined to think that the theory of aspects which assigns equal validity to every faith is a more adequate explanation.

The supernatural element of voices, visions, and siddhis is freely introduced into the book in the interest of 'religion and truth.'

The parents of the saint had a vision that the Lord would be born as their son to chastise the wicked and protect the virtuous. The gurus of the saint-like Bhairva Brahmani felt his identity with Sri Chaitanya and proved his avatarhood. In the multitudinous visions of the saint all the prophets and avatars of the world entered into his personality. Two days prior to the day of his ascension, Sri Ramakrishna said to the doubting Narendra "He who was Rama and Krishna, is now Ramakrishna in this body". He had free access to all the eight siddhis and towards the end of his life transferred his world-moving power to Narendra. "To-day I have given you my all and have become a fakir". His chief disciples were his devotees in previous incarnation and were born once again to elevate humanity. The saint had extraordinary powers of clairvoyance and could even know the language of birds and beasts. He could easily metamorphose people by a mere look or touch, transmit Samadhi and spiritual power to them. The main reason of the publisher in recording these phenomena is the assertion that the domain of religion is different from that of science. Is this a difference in the method or in the conclusions? Is the supernatural a violation of the natural or is it a fulfilment thereof? We, for our part, believe in the scientific explanation of religious experience and favour the view that the supernatural and the natural differ only in degree and not in kind. The wonders of spiritual phenomenon may be accepted as judgments of *fact*; but religion essentially deals with value and the conservation of *values* in godliness. The 'life' itself makes this fact quite clear. The Mother showed him in a vision that for a real devotee these powers including omnipotence itself were as *worthless as filth*. And Sri Ramakrishna treated them with repugnance" and used to warn his devotees against hankering after them. The supernatural is not the evidence of sanctity, though the converse may be true. Miracles

may appeal to the mass-mind but they do not always moralise it. God is great because he is good and we cannot always infer goodness from Divine greatness. Judged from this point of view the introduction of the supernatural may be biographically adequate, but it does not add to the spiritual values of his experience.

The book certainly removes a long felt want and is bound to bring about a better feeling of amity among the jarring creeds of the world. It has a unique value in modern religious literature.

A DEVOTEE.

ECONOMICS

The History of Indian Finance

FINANCIAL DEVELOPMENTS IN MODERN INDIA—1860-1924. By C. N. Vakil, M. A., M. Sc. D. B. Taraporevala Sons & Co., Bombay. Rs. 10.

With increasing popular interest in the administration of the country and with an enlarged legislative machinery in which are vested, not unsubstantial financial powers, so far at any rate as criticisms of financial policy are concerned, it is but natural there should be a demand for books on the history of the finances of the country. Professor Vakil's effort is intended to satisfy that demand. The author intends this book to be one of a series on the economic history of India. His ambition is the praiseworthy one of emulating the work of Dr. Cunningham and Prof. Ashley, namely, that of providing the economic background of the political problems of his country at the present moment so that "the relations of causes and effects" and "the development of tendencies and policies" may be traced and their effects on the advancement of the country measured and recorded. The present work deals with the history of Indian Public Finance in one of its aspects, namely, the purely financial as distinguished from the monetary problems

connected with Public Finance, and with the two further volumes which the author contemplates, one on industrial and commercial questions and the other on agriculture, it is intended to complete the economic history of India based on an Indian student's researches.

As Sir Basil Blackett, the Finance Member, writes in the course of a Foreword to it, the book is obviously the result of laborious researches into official papers. It gives a historical, a more or less comprehensive, and lightly critical account of the Expenditure, Revenue and Public Debt of the country in the last sixty years and more with which it deals. It expounds the tax system of India at some length, goes into its origins and the various vicissitudes it went through, the criticisms it has been subjected to from time to time, the official defence of it, and the silent transformations or systematisation which each tax underwent in the last half-century. It examines the financial machinery by which the taxes of India are assessed, collected, administered, examined, criticised and directed, the paucity of popular control over it till very lately and the defects which that paucity led to. The allocation between the Provinces and the Central Government of the revenues of the country and the reasons which led to the decentralisation policy and its history are studied in a special chapter. So also the adequacy or otherwise of the financial statistics and their defects which prevent the public from gaining a true knowledge of the state of the finances of the country. In these respects, the compilation is a mine of information and a helpful guide to the uninitiated layman.

The general conclusions which Professor Vakil arrives at after a study of the history of the finances of the country are what have been arrived at by other enquirers in the same field. They justify the Indian view-point on the incidence of taxation in India. That view point is, of course, that the incidence of

taxation in the country is high compared with the taxable capacity of the people. A greater reason for anxiety is that the position has been becoming worse and worse. The table which Prof. Vakil gives on p. 533 of the book of the percentage of taxation to average annual income is instructive. In 1871, that percentage was 9, the incidence of taxation per head that year having been Rs. 1-13-9 as against an annual per capita income of Rs. 20. In the next two decades there was a slight fall in the percentage. In the decade ending 1914, there was a noticeable fall in taxation. Since then, however, an equally noticeable increase has occurred. In 1922, the taxation per head was Rs. 6-7-7 while the average income could not have been higher than Rs. 70. The rise in the incidence of taxation was cent per cent, while the rise in annual per capita income was only 45 per cent or so. The most serious point in connection with the increase in taxation is that the taxes do not go to increase the resources of the people, but minister to demands made from outside India.

Professor Vakil is stronger and sounder in his expository portion than in his critical and constructive portions. We have not the room left to examine all his suggestions and shall therefore be content with scrutinising his proposals for the reform of the land revenue system. The reforms which Professor Vakil suggests are that the land tax should be statutorily fixed at a certain percentage of the produce "which would leave enough margin for the landholder to save and which would encourage him in introducing improvements on his land." He would also exempt petty landholders from liability to pay the tax. "The capacity of the landholder to pay ought to be the principal basis," he says, "of all legislation in this matter." Elsewhere he says that the land revenue should be treated as a tax and not as a rent. These statements seem to us to betray lack of clear-thinking on the subject. If land

revenue is not a rent, we do not see how it could be fixed as a percentage of produce to vary, as at present, with variations in prices. To treat it as a "tax on agricultural incomes," as Prof. Vakil would have it treated, is to admit that it should be put on a par with taxes on other incomes, lest we should offend the canon of equality. Then, the idea of exempting the smallholders, which the author advocates, seems scarcely feasible under the percentage of produce system; for with such exemption, the tendency will be toward greater fractionisation of holdings. The other question remains whether what is taxed is land or the landholder. To fix the tax as a percentage of the produce is to concede that what is taxed is the land and not the landholder. On the other hand, to introduce exemptions is to recognise that the tax is a tax on the person and not on the property. Professor Vakil obviously had no time for an adequate consideration of all the aspects of the question.

For this same reason presumably, we should set down his failure as "an Economic Historian in tracing the relations of causes and effects and in studying the development of tendencies and policies." He has very little that is striking to say for instance of our local and municipal finances, the theory underlying them and the policies which the Government followed in regard to them. Nor can we say that his chapter on the decentralisation policies in regard to provincial finances is an adequate estimate of their achievements and failures. His exposition of the debt redemption proposal is scrappy. He just acquiesces in the Blackett proposal without examining the criticisms that have been directed against it. Nor can we say that in regard to the separation of the railway from the general finances he has fully dealt with the defects in the present triennial contract. His study of the outstanding tendencies in Indian finance, the gradual rise in profits from commercial undertakings, the development of the

income-tax as a first class revenue source, the increase in indirect taxation and its possible effects, the exploitation of railways as a source of revenue, the respective merits of the conflicting socialistic and individualistic policies as adopted by the Government of India from time to time in different spheres such as the railways and irrigation works on the one hand and the fiscal policy on the other—the author's study of these problems might, we feel, have been more adequate considering the scope of the book as envisaged by the author.

In spite of these limitations, the book may safely be recommended as a very helpful introduction to the study of Indian finance.

P. V.

HISTORY

BEHIND AND BEFORE By W.E. Heitland.
Cambridge University Press, London. 6sh.

This book contains two essays, one on the relation of the study of History to current politics and the other on the relation of Eugenic warnings to the same subject. Democracy was invented by man so as to afford a means for the wishes of the common man to influence the conduct of Government, but the clever politician has succeeded in converting each man into a vote-giving machine, worked by so called leaders. Under these circumstances, Mr. Heitland wants that leaders should acquaint themselves with history so that their judgments on current politics might be at least well-informed, or as the author phrases it, the study of history should properly orient the minds of leaders. But one is tempted to ask, is there such a thing as true, reliable history. Ever since Herodotus invented history as a means of glorifying his countrymen and vilifying their foes, the Persians, History has not recovered from the patriotic bias. It is no wonder that Ancient Indians invented instead the Puranam to teach individual and national Dharma. What has history

done except to inspire wars and endless massacre of man by man? The second essay deals with the teaching of Biological science. In the name of heredity Biology supports the caste system which the French Revolution has vainly struggled to abolish from Europe. And modern democracy lacks the driving power to alter the numerous evils that Biological investigation finds, eating into the heart of modern life, as surely as the canker consumes the rose. Though since the days of Aristotle man has complimented himself on being a rational animal, it is now recognized that emotion and not reason can furnish the energy needed for man's improvement. Mr. Heitland ends rather lamely that religion denuded of theology ought to supply the needed emotional influence. But, we ask, does the Europe of the great war possess any scrap of religion, when each nation prayed to its God to extirpate the other nation on the battlefield—really very good work for God.

P. T. S.

GREEK HISTORICAL THOUGHT; GREEK CIVILIZATION AND CHARACTER both edited (and for the most part translated), with introductions, by Arnold J. Toynbee. J. M. Dent...5 sh. each.

The title and scheme of this series may be taken as significant. In these days when we hear so much of the depression of the Classics, and the study of Greek is supposed to be out of date, there is evidently still a considerable demand for all that relates to ancient Hellas. We have here one of many attempts to bring Hellas within the reach of all. Can it be done? At any rate it is an interesting experiment. It goes without saying that something must be lost: short cuts to culture are not really possible—as the Home University Library shows. But having made that admission, it is still possible to argue that the reader gleans a part at least of all the Hellenes won.

The first of the two volumes takes its place

appropriately in the series. Nowhere has Hellas done more for the world than in calling History into being. It may be doubted if real history, as distinct from bald chronicles or fantastic legends, would ever have been written if the Greeks, from Herodotus and Thucydides onwards, had not shown the way. But why a second volume? Mr. Toynbee explains in the Introduction to the second. It is not enough to know what the Greeks thought about history, or how they wrote it, if you have no idea what was the life they had before their eyes as they wrote. Under the two main headings of Civilization and Character he brings together from these same historians a number of extracts designed to show what it was that made Hellenic life to them so rich and fruitful.

There are two complaints, which we recognise to be inevitable, but which need to be put on record to prevent misleading the reader. Volumes of extracts such as these, whether of poetry, philosophy or history, are bound to be somewhat scrappy: and the attempt to illustrate Greek historical writing in all its range sets up a false appearance of equality. Appian is not really the peer of Thucydides, nor Eunapius of Herodotus. Yet they all take their places in the same gallery. The "prefaces" of some dozen and a half of authors are given, some of their most striking reflections on men and things, and examples—under the two headings of technique and criticism—of the way they plied their art. The books are certainly fascinating, well printed and bound, and, as books go nowadays, extraordinarily cheap. But we confess to a lingering doubt as to their precise usefulness, of which we have already given a hint. For those who can follow the wide range of history here embraced, there will be a delight in reading these extracts, some of them already familiar enough, some not likely to be so well-known except at second-hand. Even so, they will remain tantalizing: you always want to know what

happened on the following page—it is rather like reading specimen pages of a new work. But for those who find themselves historically out of their depth—and not many readers are likely to have the same enthusiasm and erudition as Mr. Toynbee—we fear they will be very baffling. One thing may be said. Here in Madras, with a large number of history graduates about, who would not claim to be masters of the whole field, but who know enough of the history taken as a whole to be able to "place" most of the references fairly well, we have an almost ideal field for testing the utility of such a book. Its most likely effect, if it does not exasperate them, is to set them seeking to know more—to "turn the page" and see what came next, or who came out on top. And perhaps that is the best result it could have—and one which the editor himself would welcome above all others.

To the already proved phil-Hellene we may commend the volumes also. The characteristic blend of kindly humour, grave pessimism, alert curiosity and unflagging spirit, will surely find a welcome. But he too will find them tantalizing, even beyond the ordinary anthology.

FERRAND E. CORLEY

LITERATURE

PRIYADARSIKA—A SANSKRIT DRAMA By HARSHA Published by the Columbia University in the Indo-Iranian Series.

Of the famous Author-Kings in Sanskrit literature, Sri Harsha or Sri Harsha Vardhana King of Northern India A. D. 606-647 holds a very prominent place indeed. An excellent edition of one of the three dramas written by him has been supplied to us by the Columbia University Press. The text is printed in Roman Transliteration on one page followed by a close and accurate English translation of the same on the opposite. The work has been edited with great care by a trio of scholars ably led by that wellknown savant of

America Professor A. V. Williams Jackson of the Columbia University. To Indian students of Sanskrit literature in particular, the present edition is an invaluable help as giving a true and accurate insight into modern comparative methods of western scholarship. The major portion of the scholarly introduction is taken up by a careful analysis of the play, the time and place of the author in the sphere of classical Sanskrit Dramatists and the peculiar features of Harsha's style, diction and kindred topics. A full and exhaustive bibliography on Sri Harsha and his works is also prefixed. The work is a result of the careful collaboration of the work done by the able Professor with his pupils for over a decade and more; and therefore leads on the reader from stage to stage in the acquisition of the critical faculty which is an essential part of sound scholarship.

Of course the printing and publishing is done excellently well. We congratulate the publishers and the Editors on their able and masterly production.

P. P. S. SASTRI.

MISCELLANEOUS

THE COLLECTOR'S LUCK IN FRANCE.

By Mrs. Alice van Leer Carrick. The Atlantic Monthly Press, Boston. \$ 2'50

The psychologists have explained to us how the passion for accumulating money, or the craving for taking drugs, work in the human mind. But they have not shown yet, as far as I am informed, how the mania for collecting arises, develops, and sometimes rages.

You may collect stamps, corkscrews, snuffing-boxes, night-caps, and be none the wiser for all that. You may heap up books and never read them, catch butterflies without being an entomologist, or gather pictures without becoming a painter. To be fair we may add that you have some chance of becoming a maniac, or even.. Well, the Monna Lisa of the Louvre eloped and

absconded a few years ago for ten months, in the company of a gentleman who had fallen in love with her.

Mrs. Carrick collects brass and glass candlesticks, shadow-portraits, trays, snuff-boxes, bowls and pieces of furniture. And if she entertains for these things the partiality of a lover, she keeps her eyes wide open on the elegance, the originality, the personal character, the human significance of the pieces of old metal and timber she selects.

She is acquainted with a good deal of history and archeology; she seems an experienced traveller, something of an artist with a marked weakness for old cities, cathedrals, chateaux, antiquarian shops, and a gift of sympathy for human nature. I also detect in these letters of hers something of the playful futility which gives such flavour to the correspondence of Madame de Sevigne. Mrs. Carrick is too fond of old France not to like to have her name mentioned in connection with that of our famous letter-writer, who was like herself after all, a collector of images and impressions. For such is what Mrs. Carrick's taste for candlesticks, and bellows, and time-pieces amounts to. She may be devising improvements for her boudoir in Hanover, but she is all the time storing up her memory with the sights seen, the words or smiles caught here and there all along her pilgrimage. You will notice it at the way she speaks of the places where she discovered her treasures, the people who were selling them, even the prices she paid. To that last trait you recognize the genuine 'collectionneur'. As for the description of the plundering achieved during her stays in Paris, Tours, Rouen etc., it will be easier for me and better for you if I refer you to the gracious little volume in question, set up in a perfect taste and enriched with eloquent illustrations. Here is an American lady who has understood through sympathy the fascination of some old corners of old Paris, the 'bonhomme' of the man in the street, of the

fat old door-keeper and her cat, and thinks these are the only surroundings where she could be poor and happy. But she would be happier, and does not conceal it, in some snug mediaeval mansion of Touraine. And so would I in her place, were I not tenant of a snug bungalow in the heart of the Sacred Land!

F. BENOIT.

THE WORLD'S LIBRARY OF BEST BOOKS. Edited by Wilfred Whitten (John O'London). Volumes 6 and 7. Published by George Newnes Limited, Southampton Street, Strand. each 1s.2d.

This is a new literary enterprise of Mr. Wilfred Whitten of John O'London, one of the most popular monthlies of England. An attempt is made in these volumes, which are to be completed in about twenty-four fortnightly parts, to present in a nut-shell the best master-pieces of world-renowned authors. The editor takes care to give only the best passages of a masterpiece with copious explanations to enable the reader to follow the trend of the whole story. Each part forms a literature by itself and makes very pleasant reading. The volumes are wonderfully illustrated and altogether the whole venture, from a literary standpoint, is bound to be a great success.

The sixth volume in this series contains Arnold Bennett's *Old Wives Tale* Dante's *Inferno*, H. A. Jones' *The Liars*, Reade's *Cloister and the Hearth*, Plutarch's *Life of Cuesar* and other interesting excerpts from great authors. The brief and trenchant note given at the beginning of each chapter is at once a succinct biography of the author and an introduction to the story. It greatly helps us to follow the whole story with the help of these very happy notes. The editor in making the selection for us has given us the best that one can possibly think of, say, in Reade's *Cloister and the Hearth* or the stirring story of Plutarch's *Life of Caesar*.

Volume seven contains fine selections from Bernard Shaw's *Androcles and the Lion* H. G. Wells', *Tono-Bungay*, John Morley's *Life of Gladstone* etc. It is always difficult to make a selection of Bernard Shaw's writings, but Mr. Whitten has, to our mind, selected the best and most thrilling portion from *Androcles and the Lion* and the second act read together with the editor's notes makes Shaw's dramatic pageant live before our eyes in all its enthralling beauty. Take *Tono-Bungay* of H. G. Wells, one of the most versatile of modern prose-writers. Or the life of Gladstone as told by John Morley. Who that has read this wonderful biography and the greatest work of the age can forget Morley's portraiture of Gladstone at the time of the introduction of Irish Home Rule Bill of 1886? The description of the scene in the House of Commons at the time of the introduction of this bill and the naive picture of the "veteran Ulysses," who after more than half a century of combat, service, toil, thought it not too late to try a further "work of noble note" and all that Morley gave to us in his imperishable work live once again before our mind's eye with all their scintillating literary grace.

The volumes will certainly make an unique record in literary reproduction of the modern age. For any library, they ought to form a real literary ornament. This is an effort which the literary world cannot but welcome with genuine enthusiasm as a great landmark in modern publications.

V. B.

WHERE GREEN LANES END. By Helen Swift. New York, B. W. Huebsch, \$1.50

Miss Swift writes with a fine sense of Nature's beauty. She describes a few places of her own country's rural scenery and life. Those who have visited America will get the fascination of her description. The last two stories are exquisitely natural and

human. People, with refinement will always like and appreciate simple, quiet country-life. Miss Swift does not live in the country but now and again takes excursions into rural haunts. She is not quite the lady of the poet, Robert Bridges

"And country life I praise
And lead, because I find
The philosophic mind
Can take no middle ways.
She will not leave her love
To mix with men her art
Is all to strive above
The crowd, or stand apart."

N. CHATERJEE.

THE UNTRAVELLED WORLD. By Eldon Ward. Hutchinson & Co. 7/6

One has grown to expect in stories of post-war Europe, that brilliance and subtlety of tone by which, in the hands of a Galsworthy, a Walpole, a Frankau, a Michael Arlen, have been portrayed so cleverly the moods and fancies of this restless age. Had not this story been a self-avowed attempt to moralise on the present-day world, one would not have been impelled to compare it with unfortunate results to contemporaneous fiction of the better class. The chapters on modern Budapest, for instance, instinctively recall the vivid and beautifully-drawn vignettes of that fascinating city presented in "Sweet Pepper",—but what a difference!

The best that can be said of "The Untravelled World" is that it is a faithful example of English Novels of the 'nineties,' a lucid and painstakingly-written tale of a somewhat priggish young husband, loyal to his wife "with a past", and a stock villainess jealous of the latter who commits suicide to the general approval of a set of unconvincing minor characters. The book is probably a conscientious exposition of the author's opinions; as a picture of modern times it is incredible.

E. B. SMYTH.

INVISIBLE CHAIN. By Lydia Berry.
Jarrolds, London 7/6.

The lady writes well. The theme is the eternal wound of love and poverty leading to temptation. There is a lesson in heredity in the character of the heroine. The authoress does not put it as clearly as she should have. The book will satisfy those for whose taste such books are written. The public which has an undisciplined mind and does not wish to bother itself to think will find pleasure in reading this romance. All novels turn round the single sentiment, well-expressed by a great Roman poet—'Sine cerere et libero friguit Venus' without food and wine love gets cold.

N. CHATERJEE.

PHILOSOPHY

THE WORLD AS POWER by Sir John Woodroffe and P. N. Mukhopadhyaya.

Power as Reality, Power as Life, Power as Mind, Power as Matter, Power as Causality and Continuity. Ganesh and Co., Madras.

Sir John Woodroffe who is wellknown as a great student of the philosophy of the Tantras, deals in these volumes of the series of *The World as Power*, in a general way, with the central concepts of philosophy from the Hindu standpoint and attempts to defend Hindu thought in general and Sakta Advaitism in particular from some of the attacks levelled against them. The man in the street is not trained to think and is ready to swallow uncritically any statement made by those who are expected to be competent regarding the abstruse problems of philosophy but not all those who pretend to be scientific have a real desire to get at the actual truth. Many of the western students of Indian thought are no doubt, great scholars but they are, as a rule, lacking in sympathy for the subject with which they deal. Sir John Woodroffe, fortunately for us, brings to his task of interpretation, not only wide learning but also genuine

sympathy and reverence and is therefore able to discern the vitality and appreciate the value of Hindu thought which other great scholars have failed to do.

In the volume on *Reality*, Sir John refers to the commonplace criticism that Hindu thought regards the world as a mere mental apparition. Sir John is impatient with this charge since he believes that it is utterly unfounded. Emphasising the realistic character of all Hindu systems of thought, he writes, "In sense perception, we have assurance of the presence of reality distinct from the modifications of the perceiving mind and existing independently of perception. This is the Hindu position" (p. 27). The subjective interpretation of the world is attributed to Sankaracharya by his critics and the author rightly urges that, according to Sankara, "matter is every whit as real as the mind which perceives it." Sankara's criticism of the Buddhist theory of Vijnanavada in his Bhashya on the Brahma Sutra *Nabhava upalabdheh* is decisive on this question of Sankara's attitude to subjectivism. But the theory of the metaphysical reality of an all-comprehensive absolute spirit is not in any way compromised by the repudiation of psychological subjectivism.

In the second chapter of the volume on *Reality* Sir John attempts to show that the six darsanas do not contradict one another but represent approximations to truth at different stages of progress towards it. It is the traditional Hindu view that he adopts. "The six systems are really one system, containing three chief presentments or standards of Indian thought suitable to various types and grades of mind, which standards in themselves mark stages of advance towards the understanding by the mind of the beyond—mind standard experience of the seers or the rishis" (pp. 33-34). Sir John makes great use of the doctrine of Adhikaribheda, which however, when wrongly interpreted, results in self complacency and an arrest of all development.

The volumes describe the views of the different darsanas, as the fundamental problems of matter, life, mind, causality and continuity in relation to modern views on these topics. Such a comparative account is always open to the charge of reading modern notions into ancient views. But Sir John contends that the only way to understand ancient theories is to look at them in their relation to modern thought. "My object is to state general principles with reference to the thought of the day. It is because Indian philosophy and religion are too often treated in an archaeological way, as things which have been and are gone, and as wholly unrelated to, and without value for, current thought, that they do not often receive the attention and respect which is their due. My own conviction is that an examination of Indian vedantic doctrine shows that it is, in important respects, in conformity with the most scientific and philosophic thought of the west and that, where this is not so, it is science that will go to the Vedanta and not the reverse."

The volumes will serve as an admirable introduction to Indian thought and we have reason to be grateful to the authors for their lucid and readable expositions.

S. R.

POLITICS

THE ROMANCE OF EMPIRE. By Sir Philip Gibbs.—Hutchinson & Co., London. 10/6

The Romance of the British Empire has attracted as many writers with a facile pen as adventurers with a ready sword. But perhaps one can be more conscious of 'an achievement, as one also generally is wiser 'after the event'. The great adventure involved in the British Empire-building in the world has been described by many writers with more or less success; and Sir Philip Gibbs is one among them. But he is one of those to whose lot the latter alternative has fallen; for his readers must regretfully pronounce the verdict that the

author has done justice neither to the story nor to the history. The book is obviously an easy product of the art of book-making, and it shows neither research nor originality of treatment. The reader is made to jump from one topic to another without much logical connection or coherence of thought, and very little is really added to the common stock of knowledge already on record on the subject.

This is said to be a 'revised and enlarged edition'. But while an enlarged edition it certainly is, it is certainly not revised and not brought up to date. For, in Sir Philip Gibbs' book the Viceroy still "resides in Calcutta, and is aided by a consultative council of seven persons and a Legislative council with 6 to 12 additional nominees"! It is easy to identify the remote period when this must have been. But this hardly synchronizes with a period in which after the great world war had ended, the map of Europe was reconstructed, the Irish Free State attained an equality of status with the self governing Dominions and the Egyptians not content with the freedom they got for themselves began to insist upon the British withdrawal from the Soudan.

The book is suitable to the casual perusal of a cursory reader. For it may help him to drive away the tedium of the hour, to read of men who made the British Empire, the men that is to say who dreamt of making fortunes by adventures, of fat flocks and rich pasture lands of good red gold, of the fruits of Mother Earth and of the skins of the beasts. For these things we are told and not for an Imperial idea did they adventure their lives and their fortunes, and for these things did they endure hardships gladly, fight stubbornly and sometimes die heroically. The peroration therefore with which the book concludes is hardly in harmony with its antecedents. For it is not by such selfish constituents that a league of nations can be built,—a league loyal to the civilized code and obedient to international law for the sake of world-peace. N. C. KELKAR.

THE FUTURE OF INDIAN POLITICS:—

By Dr. Annie Besant. Rs. 3-8-0

INDIA: A NATION.—By Dr. Annie Besant.

Theosophical Publishing House Adyar.
Price Re. 1-8-0

India is at present passing through a most strenuous struggle in her chequered history. Her political serfdom is not the only yoke that has emasculated her growth. She is economically drained by foreign exploitation, her age-long social evils have proved more an impediment than a virtue in the path of her evolution. But this was not all.

It is the grim irony of subject nations to pass through a fire of severe test before they can enjoy their birth right. The inner struggle is but an urge towards a wider consciousness that finally evolves itself into a purified Nationalism. At the threshold of such an experiment India stands to-day. For the first time in her hoary history, she has known what it is to depend on her strength, for, no building and nation, reared on insecure materials and transient ideals, can last long. At this critical stage in her evolution, Dr. Besant entered into the sphere of Indian politics. With her usual resourcefulness and marvellous capacity for organisation, she gave a new turn to politics. She made politics a real living thing, not a subject for annual speech-making, and nobody so effectively "blew the conch for liberty's battle in India" as Dr. Besant. Both by matchless eloquence and virile writing, she roused the national consciousness in India. Her writings and speeches have, therefore, immense political value and the two books under review will give us an idea of her great devotion to India and the regeneration she has brought about. Her burning sympathy for the down-trodden, her great sacrifices on behalf of India and above all her utter sincerity of motives will alone entitle her for an honoured place in the Valhalla of India's benefactors.

In the two books under review, she gives

us a brief but brilliant account of the political agitation conducted in India and abroad after she came into active politics in 1914. All along her activities were chiefly confined to theosophy and social reform, but under the inspiration of the late Gopala Krishna Gokhale she began to take interest in politics and was one of those who brought about the union of the Congress after the Surat split. Her influence in the Congress from then began to increase. Her account, therefore, of Indian national evolution from 1914 to 1920 makes very happy reading and gives us an idea of the vast influence she commanded in the politics of the day.

The introductory chapter in "The Future of Indian Politics," gives a "birds-eye view of the relations between India and Britain, from their first important contact to the end of the East India company." The next chapter "Step by Step," traces the history of the Indian National Congress from its first session till the outbreak of the war. "A New departure" tells of the Congress of 1914, Indians in the war, and the demand for the recognition of India as a component part of the Empire. 'The Great Agitation' takes up the next two chapters, and carries us to the coming to India of the Secretary of State. 'The New spirit in India' marks the causes of her changed attitude. 'The Struggle over the Reforms' tells of the death of the old Congress and the Reformed Legislatures. 'The Revolutionary movements,' their causes, and workings take us up to and through the Non-co-operation activity. The last two chapters deal with the future of Indian politics—"Shall India become an isolated and independant country, or shall she remain as part of a world-wide Empire, or better, as part of a world-wide commonwealth of Free Nations?"

We have given a short summary of the chapters in this book in Dr. Besant's own words with a purpose. No sane minded person can disagree with the brilliant accounts given by Dr. Besant in the first five

chapters. But, from the VI chapter on "The struggle over the Reforms," she takes an entirely biased and party view. Her strictures on those who differed from her, especially against Mahatma Gandhi, reveal a certain fundamental prejudice and harshness of language, hardly expected of a great international personality as Dr. Annie Besant. If Home Rulers threatened passive resistance and the late Sir S. Subramania Aiyar returned his knighthood, their actions were called perfectly constitutional, and if the same things were repeated by Mahatmaji in consequence of a specific wrong, it was called "midsummer madness." We wonder whether this could be called fair criticism. The chapter on 'Revolutionary Movements' is purely one-sided and does hardly any justice to Mahatma Gandhi, or his spiritual movement. From "Mr." Gandhi who has "certainly succeeded in fooling a part of the people" 'Gandhiji' and "willingness to spin" may not be perhaps considered a big and inconsistent jump on the part of Dr. Besant. But it is certainly ungenerous to write so light-heartedly and in a spirit of mockery about a person who is adored by the millions in India and looked upon with the greatest respect by famous savants in the West. Dr. Besant very unhappily paints one side of the picture alone with her usual exuberant imagination and matchless pen—the thing that is nearest to her perspective—while the other side of it is left with a few suggestive touches of marked prejudice.

But there is one excuse. This book was written at a time when Dr. Besant was conducting a regular vendetta against Mahatmaji both in her paper and in her speeches to counteract the evil influence, according to her conviction, of the non-co-operation movement which was in its zenith of power. As party propaganda, it was perhaps all right. From a national standpoint, it produced very little effect and made the unity of political parties more difficult.

The last chapters on the future constitu-

tion for India reveal the remarkable grasp of Dr. Besant as a politician and constitution-maker. We cannot but agree with the conclusions arrived at by her. The glory of India lies only in the fact of her continuing to be a part of a world-wide British Empire "for the good of the world, for the sake of humanity in the present and still more in the future".

V. B.

WHAT IS TRUTH? By Gabriel Wells.
Heineman. 6/-

All writers, ignorant of their own moral and intellectual limitations, in all ages and in all countries write books with pretentious titles. This book is made up of short essays on various subjects, particularly dealing with the problem of peace and Versailles treaty and its authors. Mr. Wells would have been well advised if he had left these writings in the obscurity of the columns of the journals where they originally appeared. In venturing to put the essays into a book he has bared his breast to the slings and arrows of criticism. In these essays we discover commonplace half-truths, special pleading and vulgar abuse of a great intellectual and civilised nation like the French. In his essay, "At the Eleventh Hour" he says "that the execution of the Treaty is dominated by a nation whose mentality is of a pronounced *feministic* type." This is the specimen of the truth which he has set out to find. Mr. Wells is encumbered by a set of *idolas* which Bacon condemned, and which Herbert Spencer termed biases, affecting the human mind and colouring its thoughts. Truth cannot be found and seen through the spectrum. It has no colour. No one will be the wiser for reading this book. The author is too Prussianised to treat these subjects dispassionately and fairly. But like lips, like lettuce, as the ass said when he ate the thistles.

N. CHATERJEE.

PSYCHOLOGY

"THE WILL TO PEACE". Mrs. Rhys Davids. T. Fisher Unwin, London 5/.

This book is a protest against war and a cry for peace in the world. Mrs. Rhys Davids speaks from the heart, for she had the pangs of a mother's sacrifice during the Great War. But this mother's suffering appears to be of no avail. The Post-war world has settled down in the old ways; it is still in the hands of dubious diplomats and war-mongering statesmen. The only way to escape the destructive war spirit is to change the mentality of this rising generation. Detestation for war and love for peace must be instilled into the mind of the child from the very beginning. The new idea must arise from the cradle; a new environment must pervade the nursery. The task of the modern mother is far different from that of the Spartan mother of historic fame.

The environment in which the child is born and bred up determines to a very great extent what he is going to be as a man. Many ideals and aspirations man lives and dies for, he sucks with his mother's milk. To destroy the war-dragon and to hoist up the banner of peace is a sublime task of the modern mother. Politicians may talk about "The League of Nations" and yet they may try to hood-wink each other. No good institution has been ever built successfully in an atmosphere of suspicion and distrust. But what the politicians cannot achieve, the League of Mother's can.

Do you say that war spirit is deep rooted in instinct and cannot be eradicated? This assumption is not borne out by history or psychology. There has always been progress in society in spite of several retrograde instincts in man. The fact that it is an instinct is no justification for tolerating it. Cannibalism is an instinct in the savage. Is that any reason to let it thrive? Further it has been amply proved by modern psychology that higher intellectual growth in the race as well as the individual is conditioned by inhibiting several animal instincts which would be incompatible with true spiritual development.

Here the author has a rapid survey of the history of psychology in the West, bringing out its main defects. The old psychology has been replaced by a new one. But even this is not sufficient. For the new psychology still lives in the traditions of the 19th century Psychology which prided in its science of the mind without the soul. We want a *newer Psychology*—a Psychology that will recognise man's greatness and potency and that will lead to the mobilisation of soul-force in the cause of world Peace.

A genuine distrust for the present day politics is associated with the fervour of advocating a noble cause. It may not be altogether wrong to say that this attitude towards life is to a great extent due to the life-work of the author in relation to the most refined religio-social institution the world has ever had—Buddhism. For, is not Asoka the only one of the conquerors chronicled in history, who returned from the field of Victory with a deep sense of remorse and never more had anything to do with war during his long reign?

But the hopeful vision of the author does not look beyond Europe. The task of the mother becomes much more complicated when you see that the ideal of world peace cannot be realised till the race problem is solved. The self-consciousness of race-superiority in the West must go, before this world-peace becomes a fact of practical politics. The present tendency is all in another direction. Even that land of Lincoln which went to war to wipe out the blot of slavery from the face of the earth has got the malady. The world appears to move towards a catastrophe of another Armageddon—the white races against the coloured races, with the worst race-passions on either side. Whether the world is to wait to be chastened by such a terrible baptism of fire or whether she will have the good fortune of changing her heart even earlier is a hard task even for a prophet of politics to foresee.

A. CHAKRAVARTHY, M.A.

What Thinkers Think

Current Thought in Verse.

THIS CROWDED LIFE.

How sordid is this life, its spite
And envy, the unkindness brought to light!
It makes me think of those great modest hearts
That spend their quiet lives in lonely parts,
In deserts, hills, or woods; and pass away
Judged by a few, or none, from day to day.
And O that I were free enough to dwell
In their great spaces for a while; until
The dream-like life of such a solitude
Has forced my tongue to cry "Hallo" aloud—
To make an echo from the silence give
My voice back with the knowledge that I live.

W. H. DAVIES IN *The New Republic*.

"BECAUSE I SET NO SNARE."

Because I set no snare,
But leave them flying free,
All the birds of the air
Belong to me.
From the blue-tit on the sloe,
To the eagle on the height,
Uncaged they come and go
For my delight.
And so the sunward way,
I soar on the eagle's wings,
And in my heart all day
The blue-tit sings.

WILFRID GIBSON IN *The Observer*.

Towards a Terrible Conflict or a Beautiful Concord?

The world, unfortunately, continues to be out of joint; and, what thoughtful men and women are after, are, as the verses foregoing show, a new Peace and a new Freedom. The warning of the wise, which comes now from every quarter, from the quiet country gentleman in his cosy corner no less than from the serious man of religion who contemplates the destructive path which the nations of to-day are taking, is that it is time that statesmen and politicians, the learned men and the labouring underdogs, all alike took stock of what obtains now in the world and see if what is ahead

along the paths now taken is not red ruin instead of quiet, peace and plenty. Modern conditions have contributed to the clash of class and caste by emphasising more the differences than the agreements. The artificial inequality of life between man and man which modern industrial conditions have introduced are doing their fissiparous work with deadly effect. Dr. Temple, the Bishop of Manchester, recently observed:

"The moral problem created by political developments has been complicated and intensified by the social developments due to scientific enterprise. The most obvious of these is in the industrial sphere. Modern industrial conditions have led to the gathering of great masses of people, nearly all having one occupation and one dominant interest, into towns built to receive them. Now these were a kind of community.

"In the rural village all sorts of people live side by side; the children of the different social classes grow up together; there is a good deal to promote mutual understanding and common feeling. At first in the industrial town the owner of the factory or mill lived close by the mill and among the working folk; but even then he was only one among hundreds of thousands, and now he generally lives at a distance, even when his place has not been taken altogether by a joint-stock company, whose only representative on the spot is a paid manager.

"These are the conditions most likely of any to produce a group-consciousness—in this case it is class-consciousness—which is intense, narrow, and hostile to other groups. No doubt in practice there is substantial solidarity on the capitalist side too, though it does not, as a rule, affect the psychological make-up of individuals so deeply. Thus we have all the materials for that class-war which was announced as a fact by Adam Smith, the economist of individualism, and proclaimed as a crusade by Marx and Engels, the founders of Communism.

"The segregation of classes has been further helped by the developments in means of communication. The arrival of the motor has gone far to destroy the old and healthy unity of village life. The rich no longer mix so much as formerly with their poorer neighbours because they can easily reach their rich

neighbours five or ten or twenty miles away; and even the poorer folk are less tied to one another because they can go off in parties of congenial friends by char-a-bancs.

"The development of facilities for movement has made easier the bringing together of like-minded people; but this is making less common the intercourse of people of different tastes and different social experience. Railways and motors have greatly hastened the segregation of the classes, and so the development of class-consciousness.

"But this same development has led to the third form of our problem to which I want to call attention; the means of communication which have helped the classes to drift apart, have brought both nations and races into more constant inter-course. With the nations in the highly self-conscious state which is their outstanding characteristic in our era, this is bound to be an inter-course for friction. Our close relationship with other peoples, unless it is directed by some idealistic or religious purpose, tends on the whole to increase our irritation with one another. But in this connection the most serious difficulty is the racial problem.

"Difficult as are the industrial problems of Europe and America; difficult as their international problems, I am sure that the great problem of the future is the race-problem. In all parts of the world now the white race is in intimate contact with the coloured races. And there are signs of a truly terrible development of racial antagonism. So far has this already gone that many people regard racial antipathy as something rooted in men's physical nature.

"It is not that. White men have no conscious hatred of or contempt for Negroes, as long as the Negroes are their slaves. It is anything that looks like an assertion of equality which in some white people creates conscious hatred or conscious contempt; and even then it is not universal.

"The French people, for example, are to their great honour almost, or perhaps quite, devoid of this feeling. It is not physical; it is psychological and moral. That does not mean that it is not natural; but it lies in that department of nature which can be controlled by will and transformed by grace. We cannot excuse ourselves for our racial antipathies or contempts by any plea of inevitability.

"These are some of the leading problems of the world in our time. And while many forces are working the other way, such as the League of Nations, yet there are forces at work which make it possible to anticipate a time in the not far distant future when a class-war will break out in some half-dozen European nations; the other nations will take advantage of their helpless state to reduce them to a struggling vassalage; and while Europe is thus distracted by a double internal conflict, great racial risings will throw all European

culture except its scientific apparatus out of Asia and Africa, and then turn upon Europe itself, so that throughout the world civilisation perishes in a weltering chaos. Such an issue may not be probable; but it is not impossible and would not be undeserved."

The Bishop then deals with the duty of the Churches in this matter, and after citing world events of historical importance, goes on to assert:

"We must seek the method of ordering human life which will most encourage the right human relationships; but still more we must ask for real personal sympathy."

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The futility of mass action

This feeling that the salvation of the world depends on the development of right human relationships, on the recognition, by the individual, in other words, of his responsibilities towards himself and, through the discharge thereof towards society and the world in general is echoed by discerning laymen as well. Writes Mr. Hanford Henderson, a country gentleman, in *The North American Review*:

"The present world trouble is fundamentally man-made, and as such is both curable and preventable. Stated without circumlocution and as baldly as possible, the whole cause of the present world trouble is the growing tendency to substitute mass action, directed from without, for wholesome individual action, necessarily directed from within. The way out of the trouble is the rehabilitation of individual effort, and the minimising of mass action.

"The world is full of problems, but most of them are man-made and essentially unimportant. They do not belong to the eternal verities; many of them are petty side issues and not even *en route* to the great achievement. There is only one major problem in the whole world, and that is the salvation of the individual soul. We do not mean salvation in any narrow theological sense; we mean salvation in the largest and broadest human sense.

"Our own personal problem is quite the same as that of any other sane, red-blooded, earnest man or woman in the whole wide world. It is to make ourselves as big and fine and useful and human as we possibly can; and were we so fortunate as to have well-born sons and daughters, to help them to be bigger and finer and more useful and human than we are. It is a much less spectacular job than the artificial problems of government, dynasty, empire, ecclesiasticism, trades-unionism, socialism, communism,

commercial supremacy, dictatorships, and all the other aggressive mass movements, but it is the one real and important problem, whose solution will bring peace and tranquillity and worth to a world now very much distraught.

"Even here in the country, where we have the leisure to know better, I am surrounded by a multitude of men and women, pathetically eager to save the world, but strangely unwilling to submit to the austere discipline of saving themselves. They forget that a fountain cannot rise above its source.

"As soon as you begin to organise men into masses, with motive and compulsion applied from the outside, you are letting yourself in for any amount of very grave trouble. The social machinery looms larger than the purpose for which it was created. The one supreme purpose, individual human achievement, is quite ignored, and man loses his quality and distinction. Many years ago Emerson remarked that 'men are so prone to mistake the means for the end, that even natural history has its pedants who mistake classification for knowledge.'

"That in our opinion, is precisely what has happened to the sorely troubled world of to-day. It has fastened its attention upon the machinery of life. It has ignored the one supreme human purpose for which all machinery exists, and now, in the resulting chaos, is amazed to find that the machinery fails to function. Let us still be more specific and say that the supreme purpose in any rational life is the unfolding and perfecting of the human spirit.

"That purpose is the basis and goal of all true Government, true religion, true education true science and true art. Everything that furthers this supreme purpose is progress; everything that retards or defeats it is unqualified disaster. And the one method by which this human distinction may be gained is disinterestedness, a love of excellence quite without regard to the loaves and fishes. I need not point out that this quality cannot be manifested by any group, however large and vociferous, unless it is first achieved by the component units. It is an individual virtue, the fruit of individual effort, and may not be evoked by the pressure of either statute or arms.

—This is the point of view, namely, the development of the individual of his human strength, self-reliance and consciousness that Mahatma Gandhi, for instance, lays emphasis on when he urges that the salvation of India lies in the hands of individual Indian citizens and not with anybody else.

Wanted a Philosophy of Labour

How is this purpose of the perfection of the human personality to be attained in this machine age? This age precipitates only struggle between Capital and Labour and through this struggle paralyses all beneficial social activity. How are we to turn it to advantage? Principal Jacks suggests that it can be done through the formulation and the propagation of a philosophy of labour. After pointing out that riches and content stand in an inverse ratio, Principal Jacks goes on to observe in *The Hibbert Journal*: The present is, pre-eminently, the age of social riches; it is also, pre-eminently, the age of social discontent. The degree of content or discontent prevailing in the different classes bears no direct relation to the share of the product of industry which each receives as the reward of its services. The locomotive drivers of America are not less discontented than the ministers of religion, nor the brick-layers than the bacteriologists, though the average wages of the first are higher than those of the second. Mr. Jacks proceeds.

"When larger units of comparison, such as whole civilisations, are taken, this result stands yet more conspicuously. The poor civilisation of China is not more discontented than the rich civilisation of America.

What seems to us, as observers, just enough to make a man contented is very often in his own eyes just enough to make him discontented, and what *we* think far above his deserts, *he* thinks far below them.

The only contented class in society, at this or any other stage of its evolution, consists of those who *enjoy the labour by which they live*—the work of their vocations. Those who have no livelihood to earn, such as paupers and retired millionaires, and those who, while having to earn their livelihood, find the labour it involves distasteful to them, are bound to be discontented." Why does the worker fail to enjoy his labour? Here are Principal Jacks' reasons.

"He may fail because he is monotonous himself, though the work is not so.

Or again—a reason to be considered by itself—he may fail because he believes himself to be unjustly paid for his work; or because, like bricklayers and the millionaires, being well paid he thinks himself entitled to be better paid, and is indignant in consequence; the monotony of his preoccupation with the grievance turning him into the monotonous man aforesaid, whose

whole existence resolves itself into a demand far *more* insatiable and endlessly repeated, so that he becomes incapable of enjoying his work, his social relations, the beauties of nature and art, or the universe in general. On the whole it is clear that the interest to be found in a given piece of work, is a joint product of two factors, of which the nature of the work is one and the nature of the man the other.

Among all bad "conditions" the very worst imaginable is precisely that of having to earn one's living by work which thwarts the better part of a man and is unworthy of him; while the best "condition" is the opposite. On this understanding there is no quarrel to raise with the statement that the "improvement of conditions" is the first object of social reform."

Discussing the remedy for the situation, Principal Jacks says.

"The need, then, is for a Labour party, whether by a development of the parties now existing or by the creation of a new one, which shall grasp the profound significance of the thing indicated by its own name; which shall look upon labour as the high calling of the entire community the foundation of all enduring worth and beautiful achievements, the ground of unity between classes, nations, and races of men, the well-spring of health, contentment, progress, character, manhood, and religion as in short another name for Life itself viewed in respect of its primary function and possible excellence. At the centre of its creed would stand the dogma—the only dogma with the authority of the universe behind it—that man's salvation whether, social or individual, is strictly contingent on the quality of his work, all other roads leading him to inevitable perdition. Such in broad outline, would the "philosophical basis" of the new Labour party demanded by the needs of these times. Whether "Party" be the right name for it may indeed be doubted. It would act as a rallying-ground or principle of synthesis for all that is wisest, sanest, most humane, and best informed in science, art, industry, politics, morals, philosophy and religion—which no mere "party" can ever do. But there is one means which, while it furnished no absolute guarantee, does offer a better chance than any other of saving the foreign trade of Great Britain from the decline that now threatens it—that is, "an all-round and determined effort to raise the quality of the goods and services, which Great Britain has for sale, to the highest level of excellence it is capable of attaining."

Nor would the vital point be over-looked (as it now commonly is), that of all the "means of production" by far the most important is *the man who handles them*, and that unless you nationalise *him* it is obviously futile to nationalise the mines and the factories, a point which the Bolshevik Government was prompt to discover and enforce by methods of its own.

Not denying the significance of the "conditions" that are *external* to labour, it would address itself

primarily to the "conditions" that are internal to it—that is, to raising the labour-force itself to the highest level of skill, intelligence, and thoroughness throughout the entire range of its occupations, in the full assurance that on every internal improvement so achieved an external improvement of "conditions" would inevitably follow suit.

The men of science, the artists, the poets, the philosophers, the heroes, the saints, the captains of industry and the captains of salvation what are they, in the last analysis, but highly educated labourers, found most frequently in countries where culture and labour are working in alliance, least frequently where they have drifted apart, as alas! they are drifting in these days?

Principal Jacks' attempt at solution is too facile to be immediately successful, but by affecting the psychology of labour it is calculated to assuage the situation.

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Why not trust to a philosophy of Life?

The best course would appear to be to trust to a philosophy of life which is at once comprehensive and satisfying. For that it would be profitable to dip into the ancient wells of wisdom in the East and in India particularly which gave the philosophy of Greece and Rome and even Christian Europe some of their characteristic features. Writes Mr. Edmond Holmes in *The Hibbert Journal*:

Ten years ago the civilisation of the West was to all appearance orderly, progressive, prosperous, and stable. Then came the tragedy of the Great War, which revealed the hollowness of our material prosperity and accelerated the process of its hitherto unsuspected decay. Now, after five years of peace, Europe is a weltering chaos of conflicting aims and interests, a whirlpool of selfish desires, of angry passions, of dark suspicions, of jealous fears. Nation is set against nation, class against class, party against party, creed against creed, cause against cause. The whole social structure is rocking as if in an earthquake; and its very foundations seem to be breaking up.

The catastrophe has been sudden and swift, but the preparation for it had gone on for centuries. The civilisation of the West is materialistic to the core; and the Nemesis that waits on materialism, with its inverted ideals, its false standard of values, and its open encouragement of greed and self-indulgence—a Nemesis which delays its coming till the materialistic civilisation is at the zenith of its greatness—is moral decadence, social disorder, and economic disaster.

Why is the civilisation of the West materialistic to the core? Because the mind of the West has never been able to realise the essential spirituality of Nature and the consequent Unity—in the Trinity of Man and Nature and God—of the Universal Life. It has exiled its God to the dreamland of the Supernatural; and in that phantasmal world its God has become a phantom and is now fading away into nothingness. Bereft of God's indwelling spirit Nature has become a complex of machinery, in which each of us—an automaton in his own being—is but a helpless atom in a whirling mass of steel. In such a world human conduct is apt to be regulated by such maxims as "Each for himself and the devil take the hindmost," and "Let us eat and drink, for to-morrow we die." When these inverted deals win general acceptance the consequent corruption of society becomes the Nemesis of the false philosophy in which society is based.

If we are to find the antidote to that false philosophy we must turn for guidance to the "Ancient Wisdom" of India,—to the speculative philosophy of the Upanishads and the ethical philosophy of Buddha. To place

God at the heart of Nature by thinking of him as the ideal self of Man—to merge in ideal oneness the spirit of Man, the spirit of Nature, and the spirit of God—was the supreme achievement of the Upanishads. The Gospel of Spiritual Evolution, as preached by Buddha, and preached again five centuries later by Christ, is the practical embodiment of that Sublime conception. And it is for the Gospel of Spiritual Evolution that the world is waiting now. Until the higher thought of the West is able to enter, with some measure of understanding and sympathy, into the ideals that dominate the Upanishads, it will continue to waver, as it has long done, between supernaturalism and materialism, seeking rest and finding none,—because it does not see that the only rest which can refresh and revivify the soul is the inward peace which comes from the progressive realisation of our potential oneness with God, the peace which passeth all understanding, the rest of infinite unrest.

Here, then, we get the essence of Peace, Freedom and Plenty.

BOOKS RECEIVED

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

- Sticks & Stones.** By Lewis Mumford. Boni and Liveright. \$2.50.
The Psychology and Tradition of Colour. By Hylda Rhodes. C. W. Daniel. 3/6.
The Autobiography of John Stuart Mill. Columbia University Press. \$2.50.
Eleonora Duse: The Story of Her Life. By Jean Bordeaux. Hutchinson. 21/-
Studies in Current Problems in Finance & Government. By Sir Josiah Stamp P. S. King. 10/6.
Agricultural Co-operation in India. By John Matthai B. Litt., D. Sc. Christian Literature Society Re. 1-8
Creative Socialism. By E. Townshend. J. M. Dent & Sons. 2/6.
The Science of Public Finance. By G. Findlay Shirras. MacMillan. 21/-
The Wealth of India. By Wadia and Joshi MacMillan. 7/6
The Ethics of Capitalism. By Judson G. Rosebush Association Press. \$1.50.
Paris in the Revolution. By G. Lenotre Trans. By H. N. Williams. Hutchinson. 18/-
Our Prehistoric Age. By C. E. Vulliamy. John Lane. 7/6
Primitive Religion. By Robert H. Lowie. Boni and Liveright.
Men & Thought of Ancient India. By Radhakumund Mukerjee. MacMillan. 7/6
The Early History of India from 600 B.C. to the Mohammadan conquest. V. A. Smith. Clarendon Press, Oxford. 16/-
Une Orgie A St. Petersburg. By Andre' Salmon. Aux Editions Du Sagittaire.
Outlines of British Empire History. By K. S. Balakrishna Iyer B. A., Nemmara. Re. 1
Points of View. By S. P. Sherman. Charles Scribner's \$2.0
Thais. By Anatole France. Boni & Liveright \$0.95
Best Tales of Poe. Edited by Sherwin Cody. Boni & Liveright. \$0.95
The Mystery of Nativity. Translated with a foreword by R. Aldington. Geo. Allen and Unwin. 1/6
The Chapbook. The Poetry Book shop, London. 3/6
Facts & Ideas. By Sir Philip Gibbs. Hutchinson 10/6
Homage to John Dryden. By T. S. Eliot. Leonard and Virginia Woolf, Hogarth Press. 3/6
Six Plays. By Rachel Lyman Field. Scribner \$1.25
Mammonart. By Upton Sinclair. Pasadena U. S. A. \$1.0
The Speeches of Charles James Fox. Edited with introduction by Irene Cooper Willis M. A. T. M. Dent & Sons \$2.6
Bergholts Modern Auction. By Ernest Bergholt Hutchinson. 7/6
The Truth we owe to youth. By Henry Hamill, J. Bielfield's. Verlag. 2.
Report of the Annual Meeting and Conference held in Brighton. Published by the National Council of women. 2/6.
List of Hotels and other Accommodation in England Scotland and Wales for women in Professions and Industry. Compiled by the National Council of women. 1/.

- The Worlds Library of Best Books.** Part II & 12 George Newnes each. 1/2
Humpty Dumpty. By Ben Hecht Boni and Liveright \$2.0.
Khayaban-i. Irphah. By Syed Md. Hasan Bilgrami Hyderabad.
Geschlechtsleben und Hygiene. By Dr. S. Bettaman. Verlag von. S. Hirzel.
The Organisation and Extent of Co-operative Education. By H. J. Twigg. The Co-operative Union Ltd, Manchester. 1/6
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CURRENT THOUGHT

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

—RIG VEDA

Vol. 1

MAY 1925



No. 8

Satyagraha in South Africa

BY M. K. GANDHI

CHAPTER VII

A REVIEW OF THE EARLY STRUGGLE

Continued

THUS the Natal Indian Congress was placed on a permanent footing. I spent nearly two years and a half in Natal, mostly doing political work. I then saw that if I was still to prolong my stay in South Africa, I must bring over my family from India. I likewise thought of making a brief sojourn in the homeland and of acquainting Indian leaders with the condition of Indian settlers in Natal and other parts of South Africa. The Congress allowed me leave of absence for six months and the late Mr. Adamji Miyankhan, the well-known merchant of Natal, was appointed Secretary in my stead. He discharged his duties with great ability. He had a fair knowledge of English, which had been greatly supplemented by use. He

had studied Gujarati in the ordinary course. As he had mercantile dealings chiefly with the Zulus, he had acquired an intimate knowledge of the Zulu language and was well conversant with Zulu manners and customs. He was a man of very quiet and amiable disposition. He was not given to much speech. I have entered into these details in order to show, that to the holding of responsible positions, truthfulness, patience, tolerance, firmness, presence of mind, courage and commonsense are far more essential qualifications than a knowledge of English or mere learning. Where these fine qualities are absent, the best literary attainments are of little use in public work.

I returned to India in the middle of the year 1896. As steamers from Natal were then more easily available for Calcutta than for Bombay, I went on board one bound for that city. For

the indentured labourers were embarked from Calcutta or Madras. While proceeding to Bombay from Calcutta, I missed my train on the way and had to stop in Allahabad for a day. My work commenced there. I saw Mr. Chesney of the *Pioneer*. He talked with me courteously, but told me frankly that his sympathies were with the Colonials. He, however, promised that if I wrote anything, he would read it and notice it in his paper. This was good enough for me.

While in India, I wrote a pamphlet on the condition of Indians in South Africa. It was noticed by almost all newspapers and it passed through two editions. Five thousand copies were distributed in various places in India. It was during this visit that I had the privilege of seeing Indian leaders, Sir Pherozeshah Mehta, Justices Badruddin Tyebji and Mahadev Govind Ranade and others in Bombay, and Lokamanya Tilak and his circle, Prof. Bhandarkar and Gopal Krishna Gokhale and his circle in Poona. I delivered speeches in Bombay, Poona and Madras. I do not propose to deal with these events in detail.

I cannot, however, resist the temptation of describing here a sacred reminiscence of Poona, although it is not strictly relevant to our subject. The Sarvajanik Sabha was controlled by the Lokamanya, while Mr. Gokhale was connected with the Deccan Sabha. I first saw Tilak Maharaj. When I spoke to him about my intention to hold a meeting in Poona, he asked me if I had seen Gopal Rao. I did not understand whom he meant. He therefore asked me again if I had seen Mr. Gokhale and if I knew him.

"I have not yet seen him. I know him

by name and mean to see him," I replied.

"You do not seem to be familiar with Indian politics," said the Lokamanya.

"I stayed in India only for a short time after my return from England, and had not then applied myself to political questions, as I thought it beyond my capacity," I said.

Lokamanya then said: "In that case I must give you some information. There are two parties in Poona, one represented by the Sarvajanik Sabha and the other by the Deccan Sabha."

I replied: "I know something about this matter."

Lokamanya: "It is easy to hold a meeting here. But it seems to me that you wish to lay your case before all the parties here and seek to enlist the support of all. I like your idea. But if a member of the Sarvajanik Sabha is selected to preside on your meeting, no member of the Deccan Sabha will attend it. Similarly, if a member of the Deccan Sabha were to preside, members of the Sarvajanik Sabha would absent themselves. You should therefore find out a non-partisan as chairman. I can only offer suggestions in the matter, and shall not be able to render any other assistance. Do you know Prof. Bhandarkar? Even if you do not know him, you should see him. He is considered a neutral. He does not take part in politics, but perhaps you can induce him to preside over your meeting. Speak to Mr. Gokhale about this, and seek his advice too. In all probability he will give you the same advice. If a man of the position of Prof. Bhandarkar consents to preside, I am certain that both the parties will see to it that a good meeting is held. At any rate you can count upon our fullest help in the matter."

I then saw Mr. Gokhale. I have written elsewhere how I fell in love with him at this very first sight. The curious may look up the files of *Young India** or the *Navajivan*† for it. Gokhale liked the advice which Lokamanya had given me. Accordingly I paid my respects to the venerable Professor. He heard attentively the story of the Indian wrongs in Natal and said, "You see I rarely take part in public life. Then again, I am getting old. But what you have told me has stirred me deeply. I like your idea of seeking the co-operation of all parties. You are young and ignorant of political conditions in India. Tell the members of both the parties that I have complied with your request. On an intimation from any of them that the meeting is to be held, I will positively come and preside." A successful meeting was held in Poona. The leaders of both the parties attended and spoke in support of my cause.

I then went to Madras. There I saw Sir (then Mr. Justice) Subramanya Aiyar, Mr. P. Anandacharlu, Mr. G. Subramanyam, the then editor of the *Hindu*, Mr. Parameshvaran Pillai, Editor of the *Madras Standard*, Mr. Bhashyam Iyengar, the famous advocate, Mr. Norton and others. A great meeting too was held. From Madras I went to Calcutta, where I saw Mr. Surendranath Banerji, Maharajah Jotindra Mohan Tagore, the late Mr. Saunders, the editor of the *Englishman*, and others. While a meeting was being arranged in Calcutta, I received a cablegram from Natal asking me to return at once. This was in November 1896. I concluded that some movement hostile to the Indians must be on foot. I therefore left

*Issue of 13th July 1921.

†Issue of 28th July 1921.

my work at Calcutta incomplete and went to Bombay, where I took the first available steamer with my family. S. S. *Courland* had been purchased by Messrs. Dada Abdulla and represented one more enterprise of that very adventurous firm, namely, to run a steamer between Porbandar and Natal. The *Naderi*, a steamer of the Persian Steam Navigation Company, left from Bombay for Natal immediately after. The total number of passengers on the two steamers was about 800.

The agitation in India attained enough importance for the principal Indian newspapers to notice it in their columns and for Reuter to send cablegrams about it to England. This I came to know on reaching Natal. Reuter's representative in England had sent a brief cablegram to South Africa, containing an exaggerated summary of my speeches in India. This is not an unusual experience. Such exaggeration is not always intentional. Very busy people with prejudices and prepossessions of their own read something superficially and then prepare a summary which is sometimes partly a product of imagination. This summary, again, is differently interpreted in different places. Distortion thus takes place without anyone intending it. This is the risk attending public activities and this is also their limitation. While in India I had criticised the Whites of Natal. I had spoken very strongly against the £3 tax on indentured labourers. I had given a vivid account of the sufferings of an indentured labourer named Subramanyam who had been assaulted by his master, whose wounds I had seen and whose case was in my hands. When the Whites in Natal read the distorted summary of my speeches, they

were greatly exasperated against me. The wonderful fact, however, was that what I had written in Natal was more severe and detailed than what I wrote and spoke in India. My speeches in India were free from the slightest exaggeration. On the other hand, as I knew from experience that if we describe an event to a stranger, he sees more in it than what we intend to convey, I had deliberately described the South African situation in India less forcibly than the facts warranted. But very few Whites would read what I wrote in Natal, and still fewer would care for it. The case, however, was obviously different with my speeches and writings in India. Thousands of Whites would read Reuter's summaries. Moreover, a subject which is considered worthy of being communicated by cablegram, becomes invested with an importance it does not intrinsically possess. The Whites of Natal thought that my work in India carried the weight attributed to it by them and that therefore the system of indentured labour would perhaps come to an end, and hundreds of White planters would suffer in consequence. Besides, they felt blackened before India.

While the Whites of Natal were thus in an excited state of mind, they heard that I was returning to Natal with my family per S. S. *Courland*, that it carried from 300 to 400 Indian passengers, and that S. S. *Naderi* was also arriving at the same time with an equal number of Indians. This inflamed them all the more, and there was a great explosion of feeling. The Whites of Natal held large meetings, which were attended by almost all the prominent members of their community. The Indian passengers in general and myself in particular came

in for a great deal of severe criticism. The expected arrival of the *Courland* and the *Naderi* was represented as an 'invasion' of Natal. The speakers said that I had brought those 800 passengers to Natal and that this was my first step towards flooding Natal with free Indians. A unanimous resolution was passed that the passengers of both the steamers including myself should be prevented from landing in Natal. If the Government of Natal would not or could not prevent the passengers from landing, the Committee appointed at the meeting was to take the law into their own hands and to prevent the Indians from landing by sheer force. Both the steamers reached Durban on the same day.

The reader will remember that the bubonic plague made its first appearance in India in 1896. In their effort to prevent our landing the Government of Natal were hampered by legal difficulties as the Immigration Restriction Act had not yet come into being. Otherwise their sympathies were entirely with the Committee of Whites referred to above. The late Mr. Escombe, a member of the Government, took a prominent part in the proceedings of that Committee. It was he who instigated them. There is a rule in force at all ports that if a case of contagious disease occurs on board a steamer, or if a steamer is coming from an infected port it is detained in quarantine for a certain period. This restriction can be imposed only on sanitary grounds, and under orders from the Health Officer of the port. The Government of Natal abused their power by enforcing the above rule for a political purpose. Although there was no contagious disease on board, both the steamers were detained far beyond the

sual time-limit, for as many as twenty-three days. Meanwhile, the Committee of Whites continued their activities. Messrs. Dada Abdulla, who were the owners of the *Courland* and the agents for the *Naderi*, were subjected to a severe hectoring by them. Inducements were offered to them if they agreed to take back the passengers and they were threatened with loss of business if they refused to do so. But the partners of the firm were cowards. They said they did not care if they were ruined; they would fight to the bitter end but would not be coerced into committing the crime of sending away those helpless but innocent passengers; they were no strangers to patriotism. The old advocate of the firm, Mr. Laughton, was also a brave man.

As luck would have it, the late Mr. Mansukhlal Nazar, a Kayastha gentleman from Surat and a nephew of the late Mr. Justice Nanabhai Haridas, reached Africa about the same time. I did not know him, nor was I aware of his going. I need scarcely say that I had no hand in bringing the passengers who arrived by the *Naderi* and the *Courland*. Most of them were old residents of South Africa. Many again were bound for the Transvaal. Threatening notices were served by the Committee of Whites even upon these passengers. The captains of the steamers read them out to the passengers. The notices expressly stated that the Whites of Natal were in a dangerous temper, and said in effect and that if in spite of the warning the Indian passengers attempted to land, the members of the Committee would attend at the port and push every Indian into the sea. I interpreted this notice to the passen-

gers on the *Courland*. An English-knowing passenger on board the *Naderi* did the same for his fellow-passengers. The passengers on both the steamers flatly declined to go back and added that many of them were proceeding to the Transvaal, that some of the rest were old residents of Natal, that in any case every one of them was legally entitled to land and that, the threats of the Committee notwithstanding, they were determined to land in order to test their right to do so.

The Government of Natal was at its wits' end. How long could an unjust restriction be enforced? Twenty-three days had passed already. Neither did Dada Abdulla flinch, nor did the passengers. The quarantine was thus lifted after 23 days and the steamers were permitted to steam into harbour. Meanwhile, Mr. Escombe pacified the excited Committee of Whites. At a meeting which was held, he said, "the Whites in Durban have displayed commendable unity and courage. 'You have done all you could. Government has also helped you. The Indians were detained for 23 days. You have given sufficient expression to your sentiments and your public spirit. That will make a profound impression on the Imperial Government. Your action has made the path of the Government of Natal easy. If you now prevent by force a single Indian passenger from landing, you will injure your own interests and place the Government in an awkward position. And even then you will not succeed in preventing the Indians from landing. The passengers are not at all to blame. There are women and children among them. When they embarked at Bombay, they had no idea

of your feelings. I would therefore advise you to disperse and not to obstruct these people. I assure you, however, that the Government of Natal will obtain from the Legislative Council the requisite powers in order to restrict future immigration." This is only a summary of Mr. Escombe's speech. His audience was disappointed, but he had great influence over the Whites of Natal. They dispersed in consequence of his advice and both the steamers came into port.

A message reached me from Mr. Escombe advising me not to land with the others but to wait until evening when he would send the Superintendent of Water Police to escort me home, and adding that my family were free to land at any time. This was not an order according to law, but was by way of advice to the captain not to allow me to land and of warning to me of the danger that was hanging over my head. The captain had not the power forcibly to prevent me from landing. But I came to the conclusion that I should accept this suggestion. I sent my family to the residence of my old friend and client, Parsee Rustomji, instead of to my own place, and told them that I would meet them there. When the passengers had disembarked, Mr. Laughton, counsel for Dada Abdulla and a personal friend of mine, came up and met me. He asked me why I had not yet landed. I told him about Mr. Escombe's letter. He said that he did not like the idea of my waiting till evening and then entering the city like a thief or offender, that if I was not afraid, I should accompany him there and then, and that we would walk to the town as if nothing had happened. I replied: "I do not think

I am afraid. It is only a question of propriety whether or not I should accept Mr. Escombe's suggestion. And we should also consider whether the captain of the steamer is responsible in the matter." Mr. Laughton smiled and said: "What has Mr. Escombe done for you that you must needs heed his suggestion? And what reason have you to believe that he is actuated by kindness and not by some ulterior motive? I know more than you what has happened in the town, and what hand Mr. Escombe had in the happenings there." I interrupted him with a shaking of the head. "We might assume," continued Mr. Laughton, "that he is actuated by the best of motives. But I am positively of opinion that if you comply with his suggestion, you will stand humiliated. I would, therefore, advise you, if you are ready, to accompany me just now. The captain is our man, and his responsibility is our responsibility. He is accountable only to Dada Abdulla. I know what they will think of the matter, as they have displayed great courage in the present struggle." I replied: "Let us then go. I have no preparations to make. All I have to do is to put on my turban. Let us inform the captain and start." We took the captain's leave.

Mr. Laughton was an old and well-known advocate of Durban. I had come in intimate contact with him before I returned to India. I used to consult him in difficult cases and often to engage him as my senior. He was a brave and powerfully built man.

Our road lay through the principal street of Durban. It was about half past four in the evening when we started. The sky was slightly overcast and

the sun was not to be seen. It would take a pedestrian at least one hour to reach Rustomji Sheth's place. The number of persons present about the wharf was not larger than what is to be usually seen there. As soon as we landed, some boys saw us. As I was the only Indian who put on a turban of a particular type, they at once recognised me, began to shout 'Gandhi,' 'Gandhi,' 'thrash him,' 'surround him,' and came up towards us. Some began to throw pebbles at us. A few elderly Whites joined the boys. Gradually the party of rioters began to grow. Mr. Laughton thought that there was danger in our going on foot. He therefore hailed a rickshaw. I had never sat in a rickshaw before, as it was thoroughly disgusting to me to sit in a vehicle drawn by human beings. But I then felt that it was my duty to use that vehicle. I have experienced five or seven times in my life that one, whom God wishes to save, cannot fall even if he will. If I did not fall I cannot take any credit for it to myself. These rickshaws are drawn by Zulus. The elderly Whites and the boys threatened the rickshaw puller that if he allowed me to sit in his rickshaw, they would beat him and smash his rickshaw to pieces. The rickshaw boy, therefore, said 'Kha' (meaning 'no') and went away. I was thus spared the shame of a rickshaw ride.

We had no alternative now but to proceed to our destination on foot. A mob followed us. With every step we advanced, it grew larger and larger. The gathering was enormous when we reached West Street. A man of powerful build took hold of Mr. Laughton and tore him away from

me. He was not therefore in a position to come up with me. The crowd began to abuse me and shower upon me stones and whatever else they could lay their hands on. They threw down my turban. Meanwhile a burly fellow came up to me, slapped me in the face and then kicked me. I was about to fall down unconscious when I held on to the railings of a house near by. I took breath for a while and when the fainting was over proceeded on my way. I had almost given up the hope of reaching home alive. But I remember well that even then my heart did not arraign my assailants.

While I was thus wending my way, the wife of the Superintendent of Police at Durban was coming from the opposite direction. We knew each other well. She was a brave lady. Although the sky was cloudy and the sun about to set, she opened her sunshade for my protection and began to walk at my side. The Whites would not insult a lady, especially the wife of the old and popular Superintendent of Police, nor would they hurt her. They must avoid injuring her while aiming blows at me. The injuries, therefore, which I received after she joined me, were not serious. Meanwhile the Superintendent of Police came to know of the attack upon me and sent a party of constables for my protection. The Police surrounded me. The Police Station was on our way. When we reached there I saw that the Superintendent of Police was waiting for us. He offered me asylum in the police station, but I declined the offer with thanks and said, "I must reach my destination. I have faith in the fair play of the citizens of Durban and in the righteousness of my own

cause. I am thankful to you for sending the police party for my protection. Mrs. Alexander too has contributed to my safety."

I reached Rustomji's house without further trouble. It was nearly evening when I reached there. Dr. Dadibarjor, the medical officer of the *Courland*, who was with Rustomji Sheth, began to treat me. He examined my wounds. There were not many of them. One blind wound in particular was very painful. But I was not yet privileged to rest in peace. Thousands of Whites gathered before Rustomji Sheth's house. After nightfall, hooligans also joined the crowd. The crowd sent word to Rustomji Sheth that if he did not hand me over to them, they would burn him and his house along with me. Rustomji Sheth was too good an Indian to be daunted. When Superintendent Alexander came to know how matters stood, he quietly joined the crowd with a number of detectives. He sent for a bench and stood upon it. Thus under the pretence of talking to the crowd, he took possession of the entrance to Rustomji's house so that none could break and enter it. He had already posted detectives at proper places. Immediately on arrival, he had instructed a subordinate to disguise himself as an Indian trader by putting on Indian dress and painting his face, to see me and deliver to me the following message: "If you wish to save your friend, his guests and property, and your own family, I advise you to disguise yourself as an Indian constable, come out through Rustomji's go-down, steal through the crowd with my man and reach the Police Station. A carriage is awaiting you at the corner of the street. This is the only way in

which I can save you and others. The crowd is so excited that I am not in a position to control it. If you are not prompt in following my directions, I am afraid the crowd will raze Rustomji's house to the ground and it is impossible for me to imagine how many lives will be lost and how much property destroyed."

I gauged the situation at once. I soon disguised myself as a constable and left Rustomji's house. The Police Officer and I reached the Police Station in safety. In the meantime Mr. Alexander was humouring the crowd by singing topical songs and talking to them. When he knew that I had reached the Police Station, he became serious and asked,

"What do you want?"

"We want Gandhi."

"What will you do with him?"

"We will burn him."

"What harm has he done to you?"

"He has vilified us in India and wants to flood Natal with Indians."

"What if he does not come out?"

"We will then burn this house."

"His wife and children are also there. There are other men and women besides. Would you not be ashamed of burning women and children?"

"The responsibility for that will rest with you. What can we do when you make us helpless in the matter? We do not wish to hurt any one else. It would be enough if you hand over Gandhi to us. If you do not surrender the culprit, and if others are injured in our endeavour to capture him, would it be fair on your part to blame us?"

The Superintendent gently smiled and informed the crowd that I had left Rustomji's house, passed through their midst, and reached another place

already. The crowd laughed loudly and shouted, "It is a lie, it is a lie."

The Superintendent said: "If you will not believe your old Superintendent of Police, please appoint a committee of three or four men from amongst you. Let others promise that they will not enter the house, and that if the committee fail to find Gandhi in the house, you will peacefully return to your homes. You got excited to-day and did not obey the Police. That reflects discredit on you, not on the Police. The Police therefore played a trick with you; it removed your prey from your midst and you have lost the game. You will certainly not blame the Police for this. The Police, whom you yourselves have appointed, have simply done their duty."

The Superintendent addressed the crowd with such suavity and determination, that they gave him the promise he had asked for. A committee was appointed. It searched Rustomji's house through and through, and reported to the crowd that the Superintendent was right and had beaten them in the game. The crowd was disappointed. But they kept their word and dispersed without committing any mischief. This happened on 13th January 1897.

The same morning after the quarantine on the steamers had been removed, the reporter of a Durban newspaper had seen me on the steamer. He had asked me everything. It was quite easy to dispose of the charges against me to his satisfaction. I showed to him in detail that I had not indulged in the least exaggeration. What I had done was only my duty. If I had failed to discharge it, I would be unworthy of the name of man. All this appeared in the newspapers the next day. Sensible people among

the Whites admitted their mistake. The newspapers expressed their sympathy with the standpoint of the Whites in Natal, but at the same time fully defended my action. This enhanced my reputation as well as the prestige of the Indian community. It was proved that the Indians, poor as they were, were no cowards, and that the Indian traders were prepared to fight for their self-respect and for their country regardless of loss.

Thus though the Indian community had to suffer hardship and though Dada Abdulla incurred big losses, the ultimate result, I believe, was entirely beneficial. The community had an opportunity of measuring their own strength and their self-confidence increased in consequence. I had a most valuable experience, and whenever I think of that day, I feel that God was preparing me for the practice of Satyagraha.

The events in Natal had their repercussion in England. Mr. Chamberlain, Secretary of State for the Colonies, cabled to the Government of Natal asking them to prosecute my assailants and to see that justice was done to me.

Mr. Escombe, who was Attorney-General with the Government of Natal, called me. He told me about Mr. Chamberlain's cable. He expressed his regret for the injuries I had sustained, and his pleasure that the consequences of the assault were not more serious. He added, "I can assure you that I did not at all intend that you or any other member of your community should be injured. As I feared that you might possibly be hurt, I sent you word to say that you should land at night. You did not like my suggestion. I do not wish to blame you in the least that you

accepted Mr. Laughton's advice. You were perfectly entitled to do what you thought fit. The Government of Natal fully accepts Mr. Chamberlain's demand. We desire that the offenders should be brought to book. Can you identify any of your assailants?"

I replied: "I might perhaps be able to identify one or two of them. But I must say at once before this conversation proceeds that I have already made up my mind not to prosecute my assailants. I cannot see that they are at fault. What information they had, they had obtained from their leaders. It is too much to expect them to judge whether it was correct or otherwise. If all that they heard about me was true, it was natural for them to be excited and do something wrong in a fit of indignation. I would not blame them for it. Excited crowds have always tried to deal out justice in that manner. If any one is to blame it is the Committee of Whites, you yourself and, therefore, the Government of Natal. Reuter might have cabled any distorted account. But when you knew that I was coming to Natal, it was your duty and the duty of the Committee to question me about the suspicions you entertained with regard to my activities in India, to hear what I had to say and then do what might appear proper in the circumstances. Now I cannot prosecute you or the Committee for the assault. And even if I could, I would not seek redress in a court of law. You took such steps as seemed advisable to you for safeguarding the interests of the Whites of Natal. That is a political matter, and it remains for me to fight with you in the political field to convince you and the Whites that the Indians who constitute a large proportion

of the population of the British Empire wish to preserve their self-respect and safeguard their rights without injuring the Whites in the least."

Mr. Escombe said, "I quite understand what you say, and I appreciate it. I was not prepared to hear that you were not willing to prosecute your assailants. I would not have been displeased in the least had you prosecuted them. But when you have signified your determination not to prosecute, I do not hesitate to say not only that you have come to a right decision in the matter, but you will render further service to your community by your self-restraint. I must at the same time admit that your refusal to prosecute your assailants will save the Government of Natal from a most awkward position. If you so desire, the Government will see that your assailants are arrested, but it is scarcely necessary to tell you that it would irritate the Whites and give rise to all manner of criticism, which no Government would relish. But if you have finally made up your mind not to prosecute, you should write to me a note signifying your intention to that effect. I cannot defend my Government merely by sending Mr. Chamberlain a summary of our conversation. I should cable to him a summary of your note. I am not, however, asking you to let me have the note just now. You had better consult your friends. You consult Mr. Laughton also. And if after such consultations you still adhere to your resolution not to prosecute, you write to me. But your note should clearly state that you, on your own responsibility, refuse to prosecute your assailants. Then only can I make use of it."

I said: "I had no idea that you had sent for me in this connection. I have not consulted any one on the subject, nor do I wish to consult any one now. When I decided to land and proceed with Mr. Laughton, I had made up my mind that I should not feel aggrieved in case I was injured. Prosecuting my assailants is therefore out of the question. This is a religious question with me, and I believe with you that I shall serve my community as well as myself by this act of self-restraint. I propose, therefore, to take all the responsibility on my shoulders and to give you the note you ask for here and now." I then obtained blank paper from him, wrote out the desired note and handed it over to him.

Translated by V. G. Desai

(To be Continued)

E. D. Morel*

EDWIN MARKHAM.

We chant your elegy, O chieftain gone:
We mourn the eclipse of that great brow of dawn,
That lifted brow, fire-white with a sacred passion
For Justice, which in God's good time shall fashion
The Comrade Order that you loved so well,
Morel.

Where now is a man of the people to throw his weight
Against the secret treasons of the State?
Who now is left to tell the truth to kings,
And strip them of their blood-red plunderings?
Who now is left to make the slaves rebel,
Morel?

You knew that treason of the masters, knew
The plunder of the many by the few;
And, daring of heart, you raised the people's cry
For justice, till the thunders toucht the sky.
You carried a dream the years will not dispel,
Morel.

*Abridged from a poem read at the Morel Memorial meeting held at the Community Church, New York

Man of the Dawn, because you came our way,
The night is less, and greater is the day.
Now let no soul lose courage and retreat
Since you fought on and found the battle sweet,
Since you had faith no power could ever quell,
Morel.

We heard your cry, great comrade, and will hear
On every battle-line your quickening cheer.
Death? Death is nothing! Death can give no pause:
It will go on and on, our deathless Cause;
And so my song is a pæan, not a knell,
Morel.

We go to our own kind, to our own place;
So you have joined the heroes of the race;
And as your soul's light rises on the dead,
We hear the joy-cry of the souls ahead.
Therefore we sound for you no funeral-bell,
Morel.

For in that better country where you are,
They greet you as you leave our battling star.
We almost hear their salvos of applause:
"He comes," they cry, "the captain of our Cause!"
So of your fame the Hero Heavens will tell,
Morel.

What shall we do now that you have departed,
Gone from us, comrade, you the hero-hearted?
What shall we do, for oft we saw your light
Gleam and then darken in the storm of fight;
And seeing, we snatcht once more the flag that fell,
Morel.

Ah, we must seize the banner you let fall,
And plant it flying on the battle-wall.
And as we stand there on the danger-line,
Your fire of faith will on our spirits shine,
Your soul will help us hold the citadel,
Morel.

Indian Music in the West

BY M. ROLLAND & MR. D. K. ROY

Note: *The following is a translation of the letter Rolland (who is a great musical critic besides being a masterful personality) wrote to me in reply to the letter I had written to him in August, 1920. In that letter I had expressed my scepticism as to the sincerity of European appreciation of our music. I intend to publish some more of his letters, trusting they will not be less interesting to the public than they have been to me all along. D. K. R.*

SHEENECK ON BECKENRIED

SWITZERLAND

Friday, 3rd September, 1920

DEAR MR. D. K. ROY.

Thanks for your affectionate letter. We have been happy to make your acquaintance and I trust that this first meeting will prove to be the beginning of durable friendly relations. Let us both work for the removal of the misunderstandings and mutual ignorance which separate our great continents—Europe and Asia.

The beautiful songs which you sang to us have only shown me once more that the gulf between your music and ours is in reality much less unbridgeable than it has been made out to be*. In

*I do not agree. I had a discussion lately with Tagore who has confirmed my previous conviction that the language of music is by no means universal a good part of its appeal depending on association. This is not the place to expound my personal views. I make mention of this reserve as more than

fact, I have felt a greater kinship for these forms of art and musical ideas than for the music of a Puccini or a Massenet. I believe that the Hindu musicians—such as yourself, Tagore, Coomarswamy (I read recently the latter's views regarding Indian music)—are a little too prone to exaggerate the differences which separate your music from ours, just as they are prone to over-emphasize the difficulties for a European to appreciate the former. You judge of the musical temperament of a European from that of the English and the Americans who are the least musical races in the West: (their music being almost non-existent). Were you however to come into touch with a musical elite of France or Germany (not to speak of Russia), you would see how capable they are of relishing the beauty of your music*. Certainly they too are

* At this time my personal knowledge of the continental attitude towards Indian music was very inadequate. I did find later on that Rolland was right in great measure in predicting greater response on the part of continental Europe to Indian music, which is not to say however that their appreciation of our music can be anything like adequate.

one letter has been written by Rolland with arguments in support of this favourite view of his which I have found to be far from convincing, as I hope to show later on.

sure to miss a good many things in your music owing to the differences of the language as well as the distance of the epoch when your music developed, even as a Frenchman, however passionately fond of Shakespeare, can never receive him in the same way as an Englishman. But the profoundly universal and human essence of your music shall be comprehended by us. And the musicians who are already accustomed to the melodic art of ancient Greece and early Christianity (still half-oriental) will find themselves readily at home* with the

* Rolland seems to be of opinion that the appeal of oriental music to the occidental mind does not lose more than does the original appeal of a highly-evolved literature through translation. If it were so then his conviction as to our music being properly intelligible to them would have been substantially justifiable. Unfortunately however we have to formulate generalisations from a co-ordination of facts observed, not to interpret facts in the light of pre-conceived theories. The fact is, that although we may well recognise the greatness of European harmony intellectually speaking, it stirs us infinitely less than it does the Westerners, and the same thing holds with respect to the reaction of their minds to our music. The analogy of the comparative universality of literature cannot bear scrutiny for the simple reason that there is a fundamental

Hindu vocal forms; for these two classes of music are of the same family.

Let us try to unite the great Indo-European family, which has been criminally kept apart so long. It would have been glorious if this family had been united.

An revoir. Please keep me in touch with your work. I send you my best wishes for your future, which I hope firmly will be fruitful in fine and useful services.

Believe me, dear Mr. D. K. Roy

Yours affectionately devoted

Romain Rolland.

difference between the two arts, viz. music and literature. The appeal of the latter must needs be more universal, because in artistic literature there is the appeal of thought superadded to that of pure art. The latter appeal however depends not a little on association, while the horizon of thought's appeal is certainly more extended, it being less personal than the factor of association must be. Thus my final conclusion is that if the language of music appears to be universal to Rolland the reason is to be sought in the fact that he has been nurtured primarily on one kind of music only—the European. Had he come in contact with a music such as the Indian the outlook of which is fundamentally different from the occidental he would not have generalised so confidently as to the universality of appeal of the wordless language of humanity.

Man and God

BY J. VON UEXULL

Translator's Note: It has been a common belief amongst laymen that biological investigation is not conducive to the development of a sense of wonder or for a proper religious spirit. The epoch making discoveries of Sir J. C. Bose, however, sufficiently assure us that workers in the field of natural science need not always suffer from the myopia of a sense of wonder or for ultra-materialistic and atheistic tendencies which unfortunately characterised the opinions of many a biologist in the eighties and nineties of the last century. The classical type of Charles Darwin, who found it easy in his life "to dispense with poetry and religion" has been for a long time the predominant type amongst biologists in the West. Of late, however, there have not been wanting instances of natural scientists who have struck dissentient notes and reconciled easily their knowledge of biological phenomena with the existence of a prenatal World of Wonder capable of inspiring the actions of our life. Foremost amongst such latter-day biologists in Germany is Baron J. Von Uexull who has succeeded not only in correlating biology with religion but also in finding in biological laws a sure guide to belief in this World of Wonder. His classical work "Theoretische Biologie" is a comprehensive exposition of his new teachings which have been described as containing a new doctrine of biological Relativity which is based upon principles other than the current anthropocentric ideas. According to his new teaching, every living being is treated as an independent "World-centre" or Weltmittelpunkt. The principles of this famous German biologist have many points of agreement with our own ancient natural philosophy and it will be an interesting thing to bring out these resemblances. In this paper, however, I shall limit myself to presenting the readers with a translation of this German biologist's views on "Man and God" as expressed by him in a short review of a German book in a German monthly.

No man can escape the world which surrounds him from birth to death. This is an inalienable fact which nobody denies; but opinions widely differ as to which is the more permanent of these two, the individual personality or the

circumjacent world. Two contrary opinions exist in regard to this question; one view regards the world as indestructible and the individual personality as fleeting, while the other view maintains the world to be impermanent but the personality of man to be lasting.

The first view is called the Semitic perspective after its origin and the second the Aryan one. The relationship of God to man is differently understood in these two views.

The Semitic perspective which to-day has found its highest exponent in Buber stipulates that God should arise from inside the eternal and unchanging world itself through the loving comradeship and association of men in the world. This view adumbrates that, through the soul-work (Seelenarbeit) of men, there should be opposed to the dead mechanism of the world the living God who then will assume supremacy over the world.

Thus has arisen, out of the narrow conception of the family-god [Stammgott] of the Jews, the wider ideal of a 'man-god' as a result of this new Semitic perspective. No one would like to dispute the high moral worth of this new Hebrew world-perspective. The attacks against the Semitic perspective which daily become more and more animated are not directed against

this god-idea but against the glorification of the old Semitic family god which would wish to reduce all the people of earth to slavery under the Jews.

And yet in the neo-Semitic idealistic perspective, the Hebrew basic conviction of the transitoriness of individual human personality and of the indestructibility of the world has remained the same. The exponents of the Aryan view take up their stand against this position.

At the outset it would be well to recognise the moral excellence underlying both view-points.

Further it has to be remarked that there are many Jews favouring the Aryan perspective and many Aryans approving of the Semitic theory too. The terms 'Aryan' and 'Semitic' relate only to the origin. Most men on either side have nothing like any perspective at all and therefore do not concern us.

This preface is necessary for us to understand the position of the great Pro-Aryan * whom many have falsely tried to characterise as an "anti-Semitic."

The Aryan conception is harder to understand than the Semitic one. The task however becomes easier when we view it from the standpoint of biology. Then it becomes clear that there exists no common world for all, but that every individual human personality lives from its birth to death in its own special world which surrounds, like a soap-bubble, everything visible for the particular subject and which therefore arises and disappears with the subject itself.

* Chamberlain: "Mensch und Gott"

The world thereby becomes the accompaniment of the life-music of the subject's soul, in which its time and its space are inextricably harmonised.

But the great question as to what happens to this music before the birth, and after the death of the personality lies outside the sphere of every possible knowledge, just as we cannot know whence comes the melody of a song which we sing from memory. It comes, as the term memory or remembrance [Erinnerung] itself denotes from our mind which however, possesses no form in time or space,—i.e. it comes from a wonderland which, however, is no land but only a wonder.

Plato had with his superhuman gift of prophetic vision, hinted at this wonderland as the kingdom of ideas. From this region of ideas arises our world which is only a mirrored image of reality reflected by our senses.

Our soul reposes in this wonderland before the birth of the body, before it possessed the mirror of the senses, and even so after the death of the body too, when this mirror is taken off.

So far had Plato led humanity, and then appeared Jesus who never lost sight of this wonderland during his bodily existence because he possessed the gift to see not only with the senses but also with the soul. To all those who listened to him he showed the way to this wonderland which was for him quite independent and self-evident: "See! the kingdom of heaven is within you!"

This is, according to Chamberlain, the basic teaching of Christianity; and

the towering position of Jesus over all other philosophers and mystics is due to this abiding power of his to see both this wonder-world and the sense-world. To him was that self-evident, which others could see only laboriously and occasionally.

He was therefore called to be the mediator between man and god, and from his words spoken in parables we experience those truths which, in themselves inexpressible, lie outside the possibility of the understanding of human beings to whose vision ordinarily only the sense-world bares itself.

Therefore men desire regeneration i. e. they like to resume the place occupied by their souls when they in their pre-natal state had not yet been burdened with the mirror of the senses.

It redounds to the credit of Chamberlain to have resuscitated this blessed teaching in all its purity and simplicity.

A whole forest of dogmas had to be cleared and all the narrowness of temporal relationships had to be greatly widened before it was possible for him to awaken for our time this teaching of Jesus from its sleep amidst thorny roses.

But would this resuscitation of the primeval Christian faith be effective in our time? Chamberlain himself has rightly indicated that the advent of machinery has brought about fearful quarrels and dissensions in our days. He, however, says but too little of its various injurious effects. Machinery has not only made slaves of the workmen but it has also fearfully distorted our entire world-conception.

Even at the time when machines did not exist, there were indeed occasions

when human customs and ideas divided men from nature, but yet behind them all there was something which could still excite the wonder of men. To-day no more wonders are possible in the world, but the inevitable machine obtrudes itself upon us from every corner. To the man in the street, a locomotive is as incomprehensible as a horse; but as he knows that man can make machines he asks why, when industry has made such great progress, man should not make a horse too!

This view of the world has been supported in every way by natural philosophy. First the astronomers said that all the stars only built up together a vast mechanism; then came the physicists and chemists who attributed the changes of the lifeless world to mechanical causes. Similarly all the life-processes were dissected by the physiologists into ever new mechanical phenomena. It is said that the human body, nay! even the human spirit, is nothing but a machine. In short modern man stands no more in the midst of wonder-provoking Nature but he is just like a visitor to an electric factory surrounded by innumerable machines which fall away on certain buttons being pressed, and resume their positions again on the buttons being pressed back.

No more do we have today anything which is not mechanical, but only machines, machines and ever again machines!!

How then shall the teaching of the 'Wonderland' win its way in a world where wonders have ceased to exist?

Translated from the German
By L. V. Ramaswamy Aiyar, M.A. B.L.

Vegetarian Food

BY BERNARD HOUGHTON

Because most people accept their food, like religion, according to the race and class in which they happen to be born, the question whether meat is or is not a good food for the human race has been too often discussed as though it were a matter of dogma rather than of scientific reasoning. Yet the facts concerning it are now tolerably well known as well as the arguments which may be advanced on either side.

On behalf of meat eating it can be urged that this food yields an easily digestible form of protein and also of fat or hydrocarbon. It does not ferment in the stomach; indeed by its stimulation of the mucous membranes of that organ it checks fermentation in other foods. Lean Meat, at any rate, does not tend to obesity. Its consumption promotes rather a wiry and muscular type of body. Meat, it has been proved, assists the digestion of other foods. It gives a sense of strength and well-being and can often be eaten when there is little appetite for anything else.

Those seem to be the chief reasons in support of meat eating. The mere fact that an educated people like the English eat much meat is of course no argument in its favour, any more than their addiction to beer proves that to be a wholesome beverage or their respect for earls and barons proves those titles to be any more than a fantastic survival. Each people has its vices and its peculiar absurdities.

Against the above advantages the following objections are adduced:

(1) Meat causes constipation. More than anything else constipation sets up auto-intoxication or self-poisoning which is the basic fact behind all disease. This objection is, then, a serious one.

(2) Meat tends to drive poison, from the blood into the tissues, and hence the sense of well-being it produces is illusory. It merely means that the individual is storing up trouble for himself later on.

(3) In sexual endurance it has been shown that while meat-eaters and vegetarians are at first equal, under conditions of long continued strain, it is the former who first give way.

(4) Meat, especially beef, is rich in uric acid. The foreign bodies, of which this acid is one, are known causes of disease, especially kidney disease.

(5) Owing to the storage of poison, in the tissues, meat-eaters, whilst appearing to be in good health, are subject to sudden disaster. Thus appendicitis and cancer; though not unknown amongst vegetarians, reach their maximum incidence in meat-eating peoples and especially in those classes which consume most meat.

Speaking generally, it may be said that a person living on what is called a mixed diet, that is, one who eats meat and other foods customary in England, will enjoy better health than a vegetarian who lives largely on sugar and sloppy or greasy, starchy foods, such as ill-boiled rice, macaroni, puddings, fresh bread, pan-cakes, sweetened porridge, etc. The latter result in fermentation, muscular weakness and obesity. But the swarms of doctors and nurses, the universal use of apricots and other drugs, the ill-health, lack of physical fitness, and chronic complaints so common after early youth, together with the many operations and premature deaths, constitute a damning indictment of the meat-eating habits of the Englishman and also of that profession which thrives on his diseases. Diseases do

not, as that profession would have us believe, descend on us like rain from the heavens; they are the direct and certain results of the food we eat and of vicious ways of living. In nothing is the medical profession more culpable than in fostering the superstition that the diseases, the results of food and drink for which the body was not designed, can be cured by adding to the poison already formed others called drugs and serums.

One of the profession, Dr. Alexander Bryce, has truly said: The desire (of patients) is to be able to break every known law of health; and, when they are called on to pay the penalty, they accept complete absolution in a bottle or two of medicine." But who are the priests who absolve from sin? The following biological reasons prove decisively that man is not a carnivore.

(1) Of all animals he is most closely allied to the great apes. These, such as the gorilla and orang-utang, live on green leaves, bamboo shoots and fruits.

(2) Man has a perfect system of sweat-glands. The sweat-glands of all carnivora are atrophied. This is necessary in order that the uric acid and its salts contained in meat may not be precipitated through loss of body fluids.

(3) The intestines of carnivora are short and smooth, those of man are long and baggy.

(4) Carnivora digest bones. Man cannot.

(5) Carnivora also consume raw blood deriving thence sundry necessary salts. On man raw blood acts as an eructare.

(6) The teeth of man are not those of a carnivore. They resemble those of the great apes.

(7) The hardness of teeth and bones depends on the minute quantity of phosphate of magnesia in them. The bones of man contain one per cent, his teeth (which are harder than the bones) $1\frac{1}{2}$ per cent, the tusks of an elephant 2 per cent whilst the teeth of carnivora contain nearly 5 per cent. Their teeth are therefore very much harder than the teeth of man.

Finally, it may be pointed out that the rapid increase in the population of the world will of itself prove the doom of the meat eating habit. Stock-rearing is an extremely wasteful form of agriculture. On an average the land cultivated with other products will sustain twenty times more people than the same area utilised on the production of meat. The present high meat consumption in England and other countries has been rendered possible only by the opening up through railways of great areas formerly inaccessible in the United States, the Argentine, Australia, New Zealand, etc. As these countries become filled up they will inevitably devote more acres on grain, fruits and vegetables and less to meat. The progress is already clearly visible.

The Hindu Idea of Four-Dimensionality—IV

BY BEPIN BEHARI NEWGIE, M.A.

Shiva-Tattva and Shakti-Tattva

TO form an idea of what is meant by Supreme Experience, we should better begin by quoting Prof. P. N. Mukhopadhyaya, who says that "Existence is a single pulse of Fact," which may be called "undifferentiated complex continuum or

Fact-Stuff". (Approaches to Truth). He further says that although "our sense-experience gives us 'facts' which are discrete, discontinuous, finite, particular" yet to "seek to explain the phenomena of experience by the association of atoms of

sensation" is a mistake, since "experience never begins with, and never is, atoms or points of sensation. It always is a continuum, a universe. As such it is the Given-the Fact. The discrete points of sensation, are obtained by dissociation, analysis, veiling or ignorance of the Whole". (Continuity, p. 52). Again, he says that "Mental life is never a manifold of discrete elements, a series: it is *always* a continuum." (ibid, p. 53). So that the "entire experience as given is the Fact"; and "hence the points of emphasis, the 'crests' of the waves of presentation, may be called Pragmatic Facts, and they are Fact-sections". (ibid, p. 55). In *Shastrik* language Fact-sections are called *Vijnana*, while Fact-Stuff is *Jnana* in its motional and psychical aspect, i.e. in its subject-object aspect, but in its metaphysical aspect it is *Chit-Shakti* itself, which we have seen, "is a name for the same changeless Chit as associated in creation with its operating *Maya Shakti*." From this it is clear that a possessor of *Jnana* proper finds no ground to be proud of his knowledge, as is usual with the possessor of Fact-sections only, who is ignorant of the fact that unveiled Chit is always the same. Here we ought to remember that the Supreme Experience is beyond the four-dimensional (motional and psychical combined) knowledge (which is due to *Tatatva* and *Santatatva* aspects) of the Absolute, that gradually becomes limited by the evolution of Space and Time as distinct factors in the manifested world. So that this Supreme Experience is possible to be apprehended only by involution or synthetic process by a *Jiva* of ordinary merits. In this process the phenomenal world is divided into three categories, viz, *Jnata* or knower, *Jnana* or Knowing, *Jneya* or the Known, (*Jnatri-Jnana-Jneyatmakamakhilam*). Of these the first and the last respectively appear as the subjective and the objective extremes in the psychical sphere, and the middle term establishes the relation between the two by way of presentations, which in the motional

sphere resembles the relation of the sea to its waves. In the absolute quiescent state all the three terms coalesce and become the one Reality the Chit; which in its motional aspect and in our empirical knowledge psychically shines as *Asmita* or "Self-feeling" by differentiation from *Jneya* and *Jnana*. A psychical subjective presentation is called the "inward-turned" or *Antarmukha* aspect of a presentation. The Supreme Experience assumes the shape of the vast sea of the Fact-Stuff, wherein the various wave-crests of Fact-sections rise and die away. These Fact-sections are really the Fact-Stuff appearing in discrete forms (like the waves) that are perceived psychically as *Jnana* caused by their appearance as *Jneyas*. So it is easy to say that the subjectified presentations of numerous *Jneyas*, are psychically felt as *Jnanas*. Again the *Jnana*, which comprehends both psychical and motional operations, ultimately rests in the Fact-Stuff, rendering it the *Jnata* himself as felt through "self-feeling" or *Ahanta*, and appearing in a specific form from out of the generic form of the Fact-Stuff as *Chit-Shakti*. Accordingly the *Pratyabhijna Ahaiva Darshana* says:—"Antarmukhang svarupang Jneyasya Jnanamasya tu Jnata Jnanasya jnatritanoschitirekasyastvahang nanyah"

The inward-turned (psychical) nature of *Jneya* (which is its subjective presentation) is *Jnana*, again that of *Jnana* is *Jnata*, similarly that of *Jnana* after attaining the nature of *Jnata* by the above method becomes *Chit-Shakti* alone, whose such nature again is none else but *Aham*. Dr. Eriksen also says that "The subject or background is therefore practically never a pure subject, but a subject identifying itself with various presentations, feelings or intentions in relation to the foreground, i. e. the object or objects present to it". (p. 6)

According to the theory of Relativity, Time is the fourth dimension of Space. To understand this, Time should be

understood as the *Santatatva* experience, different from the objective time of science, which has a "presentative clearness"; on the other hand the *Santatatva* experience must always be associated with *Tatatva* presentation as its background, so that such presentation might create an idea of present continuum. Dr. Eriksen says that "so long as I hold time in abstraction from spatial reality or place it in a loose and superficial relation to the latter, I have a one-sided spatial view of reality and cannot do justice to it in its time-aspect as 'an ever-streaming river', intimately uniting its space-and time-character into one whole." (p. 45). He further says that "Time reaches deeper into the subject than space and by reason of this subjectivity more of its domain may be called unconscious." (p. 48). This happens because Time arose out of the experience of the psychical noumenon of *Santatatva*. According to the same author "the objectivation of time as a fourth-dimension brought about by the subject transcending it—must result in the surveying of discrete successive moments in time as one coherent whole." (p. 49). He is also of opinion that "It is not possible to come to a true conception of time as a fourth dimension of reality, if we only study the mechanical world or the world of motion. We must enter the subject in its relation to 'outer' reality. Time cannot be apprehended in its true relation to space when it is considered apart from the subject and its psychic life"; and that "the essence of the problem of four-dimensionality is to be found in the relation of psychic life to the physical processes in nature." (p. 50). Again he says "time is implied in all conscious realisation of space and perception of spatial changes. And the intellectual synthesis of space or spatial reality as a unity is made by the idea of *simultaneity*"; and that "we are able by means of the idea of simultaneity to objectify the spatial universe into one whole." (p. 127). To our mind the evolution of the world,

which commenced with an initial motion, that all along maintains the world-manifestation, and shall subsist upto the time of its dissolution, must produce a succession or *Krama*. But the idea of simultaneity, to objectify the spatial universe into one whole, swallows up this conception of succession or *Krama*, notwithstanding the fact that the universe remains a sphere of motion all the time. Accordingly this idea of simultaneity is alone responsible for the state of being without succession or *Akramata*; although really to our ordinary conception the world is ever *Kramika* or successive.

The *Pratyabhijna Shaiva Darshana* says:—"Akramata me kramikang jnatradyang sakramakrama tu Chitih Madvat jnata jnanang Shaktiriva tritayanad jneyam"

Akramata is of "*Aham*"; *Jnata*, *Jnana*, *Jneya*, (the three as between themselves) are *Kramika*; but *Chiti* is *Sakramakrama*. *Jnata* resembles "*Aham*" or *Akramata*, *Jnana* resembles (*chiti*) *Shakti* or *Sakramakramata*, *Jneya* resembles *Jnata* = *Jnana* = *Jneya* or *Kramikata*. From this we find simultaneity = *Akramata* = *Jnata* = "*Aham*", *Chiti* = *Sakramakrama* = *Jnana*, and *Jnata*, *Jnana*, *Jneya* are each *Kramika* between themselves. In the language of psychology the above may be explained thus:—in the beginning from the subjective extreme an objective presentation proceeds to the *Jneya*, and then from the objective extreme a subjective presentation as *Jnana* starts from the *Jneya* and returns to and merges in the subjective extreme. By this merger what is meant is that the subjective extreme associates its *Asmita* or "self-feeling" with this *Jnana* and becomes the *Jnata* himself; which may be further explained as the coalescence of the subject with the subjective presentation. Thus the *Krama* or succession of these three terms (*Jneya*, *Jnana*, *Jnata*) is traced, and so these terms stand in the relation of *Kramika* or successive to each other. But, in as much as, the journey of the presentation ends in *Asmita*, it is called

Akramika. Dr. Eriksen says that—"By psychological or philosophical analysis we can peel off from the subject the body and all the reproducible elements and then find ourselves standing before the pure subject, which apparently never can be made object." (p. 7). But *Jnana* is animated by *ChitShakti*, an active principle, and merges into *Jnata*. So during activity *Jnana* is *Sakrama* and after merger is *Akrama*; consequently *Jnana* is *Sakramakrama*. The whole operation is described by *Pratyabhijna Darshana* in the following Shloka:-

"Vedyang svakramaviddhang vittimanupravishadlangavishayatyam

Veditari vittimukhato linang tallakshanang bhavati"

Vedyang=*Jneya* consists of one's body and the sense-objects. These being permeated by their own *Krama*, (first) enter the stage of *Vitti* or *Jnana*, and then become merged in the *Vedita*=*Jnata* by following the course of the *Vitti*, and thereafter adopt the distinctive feature of the *Jnata*=*"Aham"*. By merger the course of *Jnana* becomes lost (*Srota ivabdhanu*) like the river in the ocean.

The universe is a complex of motions, wherein the highest motion is that, which has got the maximum of velocity. But in maximum of velocity, Time=zero, i.e. through this motion ubiquity is attained. Here we have an example of the term "Time" indicating the entire space.* Dr. Eriksen says that "The highest velocity in real space, then, must be a velocity by which this space is dynamically defined and realised as a simultaneous presence or rest in relation to all slower motions in the world. And here we are confronted with the conception of a fourth dimension in the sense which I have tried to elucidate in the foregoing pages, i.e. the conception of a time-power defining itself in the highest velocity of the universe and using it to unify the whole sphere of motion as an organic life-sphere". (p. 159). This

*Explained more full "Creation".

motion with maximum of velocity gradually becomes differentiated and so reduced to slower motions in the world-process. Accordingly the feeling of *Aham* should be taken as having a higher velocity readily creating sensation of simultaneity and so it is *Akramika*, or it resembles *Shiva-tattva*, like the idea that gives monotonousness to the open sea. From this we may conclude that the velocity of the motion of *Jneya* in the form of *Jnana* generates a point of simultaneity with the velocity of *Aham* when *Jnana* reaches the *Aham*-destination and becomes *Jnata*. In connection with this we may quote Dr. Eriksen, who says "that every time-order, whether psychological or motional, must be perceived as a succession of 'nows,' and that every 'now' to be realisable psychically must have an extension in time, which may be disintegrated by means of space. Motion as sensually perceived & imagined is not an analytical process by which space is divided and subdivided into different points, but on the contrary a synthetic process, by which a spatial coherence is perceived by means of the enduring psychical 'now' and its continuation backwards and forwards in memory and expectation." (p. 135). This enduring psychical 'now' for our purpose may be taken as the "*Aham*" or the *Jnata*, i.e., the *Shiva* forming the background for reference. This is explained by the following Shloka:-

"Smritiranubhavasya bhanang so'rthasya dvau sahanusandhanam

Tritayamapi mang vinaikang kramarahitang na ghatate vidusham"

Smriti=memory is the lustre of perception, the latter again is that of sensed objects. The two together constitute *Pratyabhijna* or recognition. Again all the three without (referring to) "*Aham*" i.e. "self-feeling" cannot be conceived to become *Kramarahitang* or unsuccessive by the learned.

Great minds leave the effects of their doings and sayings to survive them even long after their very names are forgotten. If we take these effects, in their essence, as

forming parts or factors of the respective psychic lives of these great men, since causes and their effects can never possibly be dissimilar essentially, then from the standpoint of "self-feeling," these great men themselves, while living, were the *Aham*-side of their existence, whereas the effects of their doings and sayings simply formed the *Idam*-side thereof. Thus in the surmised case the *Idam* or objective side persists long after the *Aham* or subjective side has ceased to exist as a manifested being. The process may be counted as an example of how the *Idam* goes out and continues to have a separate existence outside of *Aham*. So that, before this took place, is it improbable to conceive that this *Idam*, previous to its going out, remained in a *Vimarsha* state in a mingled coalescence with *Aham*, or that when the latter became active and full of the feeling of "I-ness", the *Idam* remained withdrawn from this feeling altogether? This is surely analogous to the process whereby *Shakti* goes forth to create the world systems, and the effects whereof are being experienced through *Maya-Shakti*, being differentiated by the idea of space and time. The *Agama Shastra* names this experience as the *Vimarsha Shakti* of Self, that causes the appearance of two factors in experience in the shape of the *Aham* or the subjective aspects and the *Idam* or the objective aspect of the self, also distinguished as the *Jnata* and the *Jnana* aspects of the self in the beginning. But we should remember that this *Jnana* becomes *Jneya* (a thing to be known) for other individuals, who come after these great men. Thus by this distinction between *Jnata*, *Jnana* and *Jneya* a coherence is established surveyable according to our empirical experience by the time-standard only. For instance what had been once a *Jneya* to a great mind, he thereafter first became the *Jnata* of, and then left the same as a *Jnana* to posterity. Again we must bear in mind that to attain to such *Jnana* or to become a

Jnata of it posterity must also have the same feeling with the original *Jnata*, viz the great mind; and feeling is based on *Asmita* or "self-feeling" that depends upon the simultaneity of "I-ness". Unless this "I-ness" be the one and the same continuum, like the sea of the Fact-Stuff, which we have seen is *Shiva-tattva*, it will not be possible for us to hold any synthetical enquiry, which, in the quest of the Absolute, is an easier process than the analytical one, and free from the rigid rules of formalisticism. But in the *Shuddha Tattva* state *Idam* does not go out of *Aham* to create a presentative clearness, and so may be said to resemble somewhat the first impulsive feeling aroused, when I am going groping in the dark and am suddenly struck by some obstruction, so smartly as to extract an exclamation from my lips to the effect that "I" am hurt—a feeling aroused through my "self-feeling" purely. This feeling of course immediately afterwards vanishes when I am able to localise the pain felt, by the correlation of my sense organs with it, when naturally I say that a particular part of my body has been struck. From this it should be concluded that the *Jnana* in the *Shuddha Tattva* state differs much from our ordinary *Jnana* which is completely conditioned by the idea of time and space. It is only in the *Tattva* state that time and space appear combined in experience, and thus consequently assume the four-dimensional aspect therein.

While speaking of *Shiva-tattva* and *Shakti-tattva*, we cannot better conclude without quoting Sir John Woodroffe, wherein he says that the "account of *Shakti*'s operation is extraordinarily subtle, explaining as it does how the supreme unitary experience is also the first source of dual experience. Such latter experience and the stages whereby the latter is fully developed can only be produced positing an aspect in which there is a breaking up of the unitary experience. This is done by first blotting out from the Perfect experience its objec

or the Perfect Universe (*Para Shakti*, *Paranada*) thus leaving a mere subjectivity. To the subjectivity thus disengaged there is again gradually unveiled the universe at first as unmanifested and then (through *Maya*) as manifested *Shakti*. In *Parasamvit* the 'I' and the 'This' existed as the undistinguishable unity. In *Shiva-tattva* through the operation of the associated *Shakti-tattva*, the 'This' (*Idam*) is withdrawn from experience so that the 'I-experience' (*Aham-vimarsha*) alone, remains. To this the 'Idam' or Universe

is again by degrees presented when there is no longer an undistinguishable unit of 'I' and 'This,' but an 'I-this' in which both, though distinguishable, are yet part of the Self which eventually through *Maya* *Shakti* becomes an 'I' and 'This', in which the two are severed the one from the other". (Garland of Letters, p. 93). *Shiva-Shakti Tattva* denotes the diffusive state, and so "mere readiness or potency" of Consciousness to go out and manifest as the Universe, and is the Supreme abode of *Samarasya* (co-equal) Existence or Beingness.

LETTERS FROM ABROAD

The recently published "Letters from Abroad" (S. Ganesan, Madras, 1924. Rs. 2.) are a beautiful collection of letters that Tagore has written to Rev. C. F. Andrews, on his tour in Europe and America. The addressee, a friend of the Indians, for whom India has become a second home, and who has earned for himself noteworthy merit, principally in the social field, renders through this publication, a service to the admirers of the poet, for which he deserves to be thanked. Tagore has already published, years back, the delightful prose in the form of letters:—"Chinnapatra" i. e. "Torn Letters" out of which a choice has lately been translated in English, and also in Czech under the title "Zablesky z Bengalska". If these letters written thirty years ago, have a lyrical color, and contain a picture of the Bengal-village, with a subtle observation of its life, this time there are real letters that reveal the heart of the poet. Tagore himself says that he loves

to write letters and that it is with him often a constitutional necessity to confide to paper whatever wells up within his soul. In these letters, the contemplation of the thinker predominates, although the style nowhere denies the poet. He has seen something of the devastation of the war in the French territory. In face of the atrocities of the human hand, he always thinks of the creative divine life. Therein is the divine power so sweet. It is only natural that the Indian poet-laureate finds much matter for comparison between the East and the West, and that nominally there is much in America that bears no comparison. Thereupon he thinks often of Santiniketan. The welfare of this seat of learning, where Eastern and Western culture should come to know each other lies very near to his heart. The entire collection is not only a verification of the author's art of style, but also an image of his great, brooding and finely observant soul.

PROF. LESNY in *Prague Press*

Reviews and Notices of Books

ART

History of Indian Architecture

SAMARANGANA SUTRADHAKA. By King Bhojadeva, Edited by Mahamahopadhyaya T. Ganapati Sastri, Ph. D. (Volume I,) Gaekwad's Oriental Series No. XXV, Baroda Rs. 5

It is a happy sign of the times that the attention of Indian scholars has been drawn to all the available fields of Indology including the domain of *Silpasastra*. They are not lagging behind the European scholars in discovering and editing old texts in Sanskrit and other languages. In this revival Sjt. T. Ganapati Sastri is taking a leading part. Though many *Silpasastras* have been lost to us by the peculiar climate of the country and the hands of destruction, many more are still preserved in the further corners of India. They remain to be unearthed only by scholars of zeal and enthusiasm. Thanks to the untiring energy of Ganapati Sastri and the Government of Travancore, many books like *Vastuvidya*, *Mayamata*, *Manushyalayachandrika* have been brought out. The same Editor now comes with the work under review, which is included in the Gaekwad's Oriental Series. We welcome *Samaranganasutradhara* as a new acquisition to our field of *Silpa* literature. It is an interesting *Silpa* work, ascribed to the Maharajadhiraja Sri Bhojadeva, who according to our Editor, is probably the same Bhoja of Dhara ruling over Malwa in the first part of the eleventh century A. D. It, however, remains still to be proved that this writer Maharajadhiraja Bhojadeva is identical with the King Bhoja of Dhara and with the writer of *Srngara-prakasa*, a work on *Alamkara* and *Sarasvatikanthabharana*, a work on *Vyakarana*. We

only wish that the learned Editor had discussed the point at length and thrown a flood of light on this question. The work *Samaranganasutradhara*, says the Editor, means, an architect of human dwellings and therefore, deals with the planning of towns and villages, building of houses, halls and palaces as well as machines of various kinds. The work gives the traditional view as to the origin of Indian *Silpasastra*: Once the goddess Earth being troubled by Prthu came to Lord Brahma and said piteously with folded hands—"Save me, O Lord, from the hands of Prthu." At this time, Prthu also came and saluting Brahma said—"you have made me lord of this world, but I cannot control this Earth." Appeasing him and giving assurance to Earth, Brahma said,—"O Prthu, I assure you, this Earth will come under your control. There is the divine *acharya* Visvakarman, the son of Prabhasa. He will lay out cities, villages and Forts for you. O Earth, you also be favourable to Prthu." In the second chapter, we find Visvakarman sitting in a cave on the Himalayas. When his four sons Jaya, Vijaya, Sidhartha and Parajita came and bowed down to him he said—"O sons, you know that this world is created by Brahma. I am now ordered by him to lay out buildings and cities for mankind. I myself shall make the buildings, cities and villages for the king Prthu, you four come and make other buildings in four directions for other people." Hearing this the eldest son Jaya said,—"Please, then, tell us how this world was created, what was the size of earth, how forts, cities and images were made." To satisfy this curiosity Visvakarman began his discourses on *Silpa*, which were first uttered by Brahma and which have been brought together in the present work by king Bhoja-

deva. After describing how the earth was created, the writer proceeds to the examination of earth for the selection of *Vastu* land. Then he comes to the laying out of a city, its ditch, its gates, royal palace, inner-apartment, council-chamber, chamber for royal friends, *Samantas*, gods, astrologers and generals. He also devotes chapters on the laying out of forts, cities, stables, *torana*, *Sthapati* and various kinds of palaces. It is interesting to note that chapter thirty-one describes various kinds of *yantra* (machines), namely, water machine, elephant machine, door-keeper machine, bird machine, vimana machine flying in the air. It may be mentioned *en passant* that *Mudrarakshasa* mentions *Tarana-yantram* (Act II), which can now be explained in view of similar kinds of machines being described in the present work. The work has been ably edited, but coming as it does from a veteran Editor, one eagerly turns over the pages for a learned Introduction, which is sadly wanting in the present work. We wish that the Editor had devoted his scholarship in writing an able introduction discussing all sorts of pertinent questions. A redeeming feature of the work, however, is the exhaustive table of contents prefixed to it. One only wishes that an Index had been appended to it, which we hope to see in the second volume.

We congratulate Sjt. Ganapati Sastri on his success, and think that the work will be read with interest by all students of Indian history and Indian Art.

PHANINDRANATH BOSE

BIOGRAPHY

The Experience of a Convert

FIFTY YEARS' PILGRIMAGE OF A CONVERT. By Dewan Bahadur A. S. Appasamy. Christian Literature Society Madras. Rs. 2-4

There is a Jewish story of the Rabbi to whom two quarrelsome Jews came to settle a business dispute. The Rabbi listened to

one and said "You are right." He then heard the other side of the question and said to the other man; "You are right." The Rabbetzin, who was in the room cried out to her husband: "But, Shemuel, they can't both be right." "You are right" said the Rabbi.

The Hindus assert that Vedanta and the Upanishads are unapproachable. The followers of Buddha maintain their supremacy. The Jews are satisfied with their own belief. The Arabs have cheerfully submitted to the narrow precepts of the Koran. St. Paul in his religious frenzy has preached Three gods in One-Rabbetzin shouts out, "but they all cannot be right." "You are right" says the rational Rabbi. No man will self-respect should change his religion. Mr. Appasamy lacked heroism and failed to destroy caste or to obtain solace in the soothing thoughts of the Upanishads and in the teachings of Buddha. Schopenhauer received comfort from the Upanishads. The Negroes, the Bhils and the Santals may without reproach, accept any of these religions and profit by it. Mr. Appasamy, when he accepted Christianity, was a homely youth and had homely wits. The book might have been written by an American or Central African Negro, whose ancestors had been Totem worshippers. The book may gratify the religious zeal of the native converts. The author has discoursed on his religious experience which is a vague thing like hallucination. He does not bring reason to bear upon his experience in order to dissipate the darkness outside. His guru made uncharitable remarks about Brahman, Vishnu and Siva, and the author was struck dumb by the sledge-hammer argument of a Christian missionary. The disciple knew very little of his ancestors' religion. It is religion of the mystic. When Plato was discoursing about his "ideas" and using the nouns "Tableness and cupness," "I, O, Plato" interrupted Diogenes, "see a table and a cup but I see no table-ness and cupness." Plato made answer,

"That is natural enough, for you have eyes, by which a cup and a table are contemplated; but you have not intellect, by which tableness and cupness are seen." The guru and the disciple may be the modern Diogenes. I do not believe in suppressing a human being or of putting him out of touchability. It is inhuman. If we possessed courage, determination and perseverance we could, without changing our religion, scrape off the poisonous growth from the Hindu religion of the Puranas. Let us try and teach the Hindu his religion—"Thy soul is my soul."

N. C.

The Poetry and Philosophy of Tagore

RABINDRANATH TAGORE: POET, PATRIOT AND PHILOSOPHER: By K. S. Ramaswami Sastri B. A. B. L. Published by the Sri Vani Vilas Press, Srirangam. Re. 1-8-0

Mr. K. S. Ramaswami Sastri is a well-known writer and scholar of South India, and has to his credit more than half a dozen volumes. The latest of his work is the book under review. From the beginning he was a close student of Tagore, and approached him with the eyes of a poet-critic. He is not a blind admirer nor a critic of the acutest type. He is a dispassionate art-critic.

In this booklet he has endeavoured to show in his own inimitable style how Tagore has been responsible for ushering in a new era in Indian literature. But the most interesting portion of the book is the chapter on his philosophy. He ably discusses the views of Tagore, and remarks that the latter is not free from the tinge of western realism. Then he compares Tagore's views with those of Sri Sankaracharya and remarks that all his differences from the great Acharya are defects of his philosophy.

V. R. R.

ECONOMICS

Agricultural Co-operation

AGRICULTURAL CO-OPERATION IN INDIA. By John Matthai, B. Litt., D. Sc. Christian Literature Society For India, Madras. Re. 1/8

Seventy two percent of the population of India declared in the 1921 Census that they derived their livelihood directly or indirectly from land. That India is predominantly an agricultural country is therefore a safe statement of fact; that for many long years to come Agriculture will continue to be the main industry of the land is a legitimate deduction from the exhaustive enquiries made by the Census Commissioners in 1921. Treatises dealing with the economy of Indian agriculture are an obvious desiderata in the present state of our knowledge. Dr. John Matthai, a distinguished scholar of the London School of Economics and now the incumbent of the University Chair of Economics in Madras, gives us in *Agricultural Co-operation in India* an able study of the progress of the co-operative idea among Indian agriculturists. We welcome this book as a clear and lucid contribution to our working knowledge of Co-operation as practised in India.

Agriculturists all over the world are known to be the least progressive of all sections of the populace, and yet with their small fund of knowledge, their limited resources and their narrow, conservative outlook they have contrived to evolve a system of progress and advancement which has tremendous import for the future welfare of mankind. Whereas urban economics is suffering from the fetish of industrial capitalism, the poverty-ridden rack-rented cultivators have through mutual co-operation succeeded in tackling the problem of economic pressure with success. No doubt farming in America has assumed the proportions of a huge industrial capitalistic structure, but Denmark, Ireland and Germany present remarkable examples of an

agricultural renaissance achieved through co-operation. It is often said that in India Co-operation has been imposed from without, that the people are too listless and illiterate to show any spontaneous desire for mutual uplift. But we cannot really admit that the root ideas of co-operation were foreign to the Indian mind. Indian social and family institutions have persisted throughout the ages because of the traditional sense of mutuality and communal feeling that ruled the lives of the people from generation to generation. The Government officials sought to organise the sense of communality, lost and unco-ordinated through a series of political accidents, when they introduced the co-operative societies. And the wonderfully rapid growth of these societies is an ample proof that they were not alien to the soil. A study of the Indian credit societies discloses the interesting fact that progress has been most rapid in regions where have prevailed ideas of joint ownership, common pastures and institutions like the Panchayat.

In *Agricultural Co-operation in India* Dr. Matthai does not profess to deal with the theoretical fundamentals of the co-operative ideal: he writes for the student and the social worker. He has, however, given us a precis of the growth of Co-operation in Europe in the rather lengthy introduction which prefaces the text. The bulk of the book is devoted to the elucidation of the present condition and practice of co-operation amongst the cultivators. Although the author has undoubtedly taken pains over the presentation of a clear and complete picture of the credit-economy of our villages, we cannot help noticing that the mind which sees and analyses these conditions possesses a definitive Western outlook. Perhaps Dr. Matthai can not help it: his training has entirely been of the West and his incumbency of the Chair of Economics at Madras has not been long or fruitful enough to bring him into intimate contact with the villages and comprehend the

simple, unostentatious methods of village economy in India. We are constrained to make these remarks for we feel in Dr. Matthai's book an absence of that inspiring vision which by a sympathetic criticism seeks to guide and help forward the cause of the weak and the poor. We notice in our author a lack of true appreciation of the poverty of the masses. An elusive miasma hangs over his comments, the miasma of belief in the certain and effective potency of Western methods alone. Perhaps in finding these blemishes in an otherwise admirable book we are not doing justice to Dr. Matthai's method of approach; it is quite possible that he wished to maintain a detached and abstract attitude while considering the difficult problem before him. But then you can never probe deep enough into the psychological connotations of the question that way. You have to understand and sympathise truly and honestly with the feelings of the countryside before you can hope to prescribe a true physic for their ills. We do not wish to be understood as deprecating Dr. Matthai's book—it is good as far as it goes, but our plaint is that it does not go far enough.

For the practical worker in the co-operative field this volume will prove an ideal text. The author has summarised succinctly and well the main structural and functional characteristics of the societies at work. He starts off with a description of the existing legislation on the subject and then proceeds to consider the extent and the cause of rural indebtedness. The money lender is a familiar figure in the villages! His power over the cultivators through loans and credits is real and menacing. We do not think Dr. Matthai has given much thought to the underlying causes of rural improvidence. He has merely grouped together the various opinions expressed on the subject—mainly in the official reports, which by their very nature are unable to arrive at a complete diagnosis of the case, partly because

of their limited outlook and the narrow scope of their enquiries. The best portions of Dr. Matthai's book relate to the structure and management of the credit societies and the officers in charge will find many useful hints given here on policy and administration. The concluding chapters of the book deal with the relation of the State to co-operation and the author has some wise words to say in regard to the federation of societies. It has been advocated by many learned persons that a Central Agricultural Bank should be instituted, co-ordinating the work of the various provincial societies and giving them lead and guidance in policy, administration and audit. Dr. Matthai is of opinion that it is better to work upwards from individual local societies to the central banks. He does not discuss whether the time has arrived for federating the existing local societies in India under one central organisation, but he is essentially correct in emphasising that the desire must come from below.

The future of Co-operation in India is indeed bright. In the matter of merely 16 years the number of co-operative societies in India has increased from 1926 to 56,136 in 1922-23; the members have increased from 161,910 in 1906 to over two million in the year 1922; the working capital commanded by the societies in the latter year amounted to over 35½ crores of Rupees. There is still a vast scope for improvement and progress.

In this brief notice we have not touched many excellent points in Dr. Matthai's book. We commend to everyone interested in Indian economics to go to this work for a clear and sound exposition of the essential structural features of co-operative credit system in India. The Indian cultivator is steeped deep in poverty and indebtedness; he dare hardly look beyond the day. In co-operation and mutual self-help lies his salvation; with the spread of co-operative ideas throughout the land we may reasonably expect the countryside to produce sturdy energetic and better equipped farmers of

the soil, for does not co-operation preach as the first principle that "the production of fine human beings, and not the production of rich goods, is the ultimate aim of all worthy endeavour" (Marshall)

K. C. MAHINDRA.

LITERATURE

The Soul of India

MY BROTHER'S FACE. By Dhan Gopal Mukerji. E. P. Dutton & Co. New York \$3

We know of no book about modern India written with such insight, truth and power as the book before us. As we turn over its pages we are reminded of Sister Nivedita and Fielding Hall. This book, though written from an identical point of view, differs from the two masterpieces 'Web of Indian Life' and 'Soul of a People' in that it is more a picture of the India of to-day than of the Eternal India. As such we miss in it the penetration and the analytical insight of Nivedita or Hall. But it is of far more absorbing interest than both of the older writers' books. Written with all the love and reverence of a son for his motherland, it has none of the repulsive superficialities of Kipling and has yet, what very few Indian writers have, all the charm and picturesqueness of that otherwise interesting writer.

The author who returned to India two years ago after a twelve years' exile in America has given a picture of India as it appeared to the eyes of one who wearied with all that the West has shown him has turned again to the land of his birth in quest of his "brother's face," i.e. in the "old, age-old search for the happiness that comes in a flash, but abides with us till death, and which perhaps continues beyond that final event of Life." The brother is "He who wears the one face dwelling in the thousand faces of all life." The West and all the Western Civilisation failed to carry the author any further than he had already gone in his quest whilst at home, and he

returns to India lest a long exile in the West should even tend to deaden the desire to see the one face. It is with those eyes full of eagerness to visualise the Absoluteness of Truth that his brother has seen face to face that he wanders in his holy land. At times, therefore, he seems to shut his eyes to all that is bound to be observed by one of ordinary vision. The picture of Kashi where "every arch is a soul-story and every roof the foot stool of God" may appear to be overdone, but no one has succeeded in showing so vividly the soul of India as the writer has done in those two score and odd pages about men and things seen in Kashi. One envies the incredibly good luck of the writer who comes across numerous representatives of Ancient India in a short span of time in a place which to many is no more than a den of covetous, libidinous-stomached Pandas. Look at the picture of the Holy One warning the writer against "the pestilence of improving others" and exhorting him to "utter only through living" the lessons he has learnt and has to teach; expounding "in a quiet voice the need of Bhakti, Raja, Jnana and Karma Yoga" whilst the surgeon was busy with his knife on his back; and finally notifying one day to all that the call had come and he must go, "taking nothing with him," and leaving for them "all knowledge, all benediction." It is an immortal picture—the picture of the Soul of India. But no less eloquent of the immortal India are the pictures of the Kathiawari woman reciting verses from the Shveta Swatara Upanishad; of the Hathayogi with his right arm upraised; of the shunyabadin woman 'straight as an arrow' and looking extraordinarily tall "with the doming of her shaven head," declaring the glory of Hinduism which affords as much room for a Kapila as for a Shankara and emphasising that 'holiness can live with or without God'! and of the old man with the tiger's mane asking the America-sodden writer to learn the secret

of doing good by nature, and commanding him to talk no more, as 'every time a man talks he loses Prana'!

But the book is a cameo-album. Open any page and you hit upon one or other type of an Indian who persists in the teeth of invading civilisations and conflicting ideals. Take Moradali, the author's father's music teacher. The author's brother who is made by the author to tell his own story, in his boyhood once expressed to Moradali his desire to be a Mussalman.

'Allah needs not thy prayer' answers Moradali. 'We, the old, pray enough to surfeit all His hunger. Grandson, thy fat cheeks and drumlike belly are prayers enough. Allah is good—why should he wish thee to stoop and bend like an old fool?'

"But, grand father, your prayer is different from mine. It will please Him, if I pray as you do.'

"Moradali chuckled again and said: 'A prayers are one. Allah is one. He is the grape; we call the fruit by different names in different tongues, but does that change its taste? Even among Mussalmans are Yogis as there are among the Hindus.'

"No, grandfather!" I exclaimed in amazement.

"Yes!" he answered. 'Listen to the reed flute sing. The reed is cool as the water that sings, and hot as the sun that ripens its mouth. Oh! listen to the reed flute sing:

"His Holiness, Ali, the Prophet's' first male disciple and his son-in-law was a Yogi as a Hindu is. Ali loved the prophet and was his friend in distress. All prophets have one pet disciple, the recipient of their inmost insight into truth. Ali was such an one. The Prophet would lose himself in self-consciousness for days and he taught Ali how to achieve this state, in which like a Hindu Yogi, one feels neither pleasure nor pain.

"One day, in a battle a spear entered Ali's thigh. It stayed there, a very fountain of pain. The wounded man suffered no Hakim (Doctor) to come near him lest it

interfere with the battle. He sat on his horse and commanded the fortune of war. At last when victory put its muzzle in the palm of his hand like a colt, Ali dismounted and went to camp, the spear deep in his limb. He would let no one pull it out, nor would he let the Hakim heal his wound. News of Ali's behaviour reached the Prophet; but he told them to wait until prayer time."

"So, when the purple wings of evening settled down on the land and Ali sat down to prayer, the Hakim pulled out the spear that had entered his thigh, deep as the span of my hand. But Ali stirred not; nor felt the flow of blood. He was a Mussalman Yogi. He was lost in God. Only a shallow man changes his religion, my child, for a deep soul finds in his own the fruit of life, and is certain that there God will meet his hopes and dreams. A Mussalman can be a Yogi as a Hindu is. Respect Mahomedanism, grandson, love it. But grow on thine own trunk. Envy not another's branch and leaves." In the heat of the present-day Hindu Muslim squabbles one should not lose sight of the fact that the type of Moradali is not extinct, and will survive all the shocks of time, as surely as Islam will survive the death of all its excrescences.

The author claims for his book an unpretentious title, viz. 'a book of talk' and this is only one of the numerous talks he has given us in his inimitable manner. Here is another. The brother describes his mother—the Indian mother—and her unique way of teaching the children. "She began by telling me to shut my eyes and then urged me to imagine that my fingers were grappling a hundred vipers that would kill me were I not able to kill them." "I find that every time I read the Gita I verify what she taught me, yet she was not learned, and how she pierced the symbolism of it passed my understanding. . . . All that dialogue (the mother taught) is reported by Sanjaya to the blind King in his palace, as if the battle

were between the two halves of the King's very self witnessed by the eye of his soul symbolically represented by Sanjaya. As one goes on and on with the problems of life and their solutions, as pronounced by the God-charioteer to Arjuna, and finally perceives the battle field, the battle and the outcome, to be all within ourselves, and then, suddenly the key to it is given to us by these lines: '*Nahi mam saksyase drashtum anenaina sachakshusa Dhumenabrigate agni Yathadarsho malenacha:*' The dust hides the mirror, the smoke hides the flame, so the sight of the outer eye blinds thy soul's insight; behold me thy true self, with the eye of thy spirit.' 'The symbolism of the Gita is now clear,' said our mother. 'The battle is within ourselves. The blind King is everyman beholding his own problems with the very eye of his own spirit.' I asked mother who were the hundred sons and what they symbolized. "Those are our human problems' she said—a legion of them. The only way we can conquer them is to use our five senses and his spokesman the Mind (Arjuna) who, with the power and insight of our soul, Shree Krishna, is the God in each being. But it is not enough to use the senses for the mind; we must go further and control the mind and use it too as a servant of our soul. Thus we increase our soul's sight—the third eye."

Thus the brother in two or three vivid chapters describes his own evolution from a revolutionary to a *Nishkam karmi*, beginning from the day of his infancy to the days of Gandhian India. The author had met on board a Mussalman who had given him his own impression of Gandhi and Gandhian India. 'The poignard, brother' the author reports in his own manner what the Mussalman friend must have half expressed in Hindustani, 'the poignard needs must abide in its own sheath. Gandhi is the sheath for all Asiatic souls; for each one of us there is a nestling place in him.' And again the Mussalman fellow passenger had given his interpretation

of that wonderful cry 'Mahatma Gandhiki Jai': 'Is'nt Gandhi the voice of love and longing in them. To shout for his victory is to acclaim the coming of God.' He was told on the shores by the first barber he met that 'Gandhi can do no ill in spirit or in body. . . . If he were to walk by here you would say, an *Avatar* hath passed.' He himself tried to see the Mahatma, but failed as he was then in jail. But his brother told him how with the advent of Mahatma Gandhi a new tide of activity had set in, compelling the anarchist, the violence-man to step aside and let the millions work out their programme of self-purification under Gandhi's guidance. This is the Mahatma as described by the revolutionary returned to wisdom, the language is of course the author's own. 'Since then I have known Gandhi very intimately: There is no doubt that he is a man of passionate purity, so pure that any fault casts a shadow on his consciousness as the breath of the beholder blurs the surface of the mirror before him. He knows long before the rest of the world where he has hurt his truth, and sets about to purify himself through fasting and prayer, and his self-chastisement is swifter than any devised for him by others, though he is delicate as a reed flute and slow as an elephant.'

He visits the homes of the rich and the great, meets men like O.C. Ganguli and the Poet Tagore--of both of whom he has given wonderful pen pictures--and at last visits a temple where he listens to the minstrel telling stories from the Mahabharata, the minstrel who in the author's picturesque words, "was a real actor, with his hawk's nose, his wolf's brown yellow eyes, and his large mouth, out of which issued a voice that had, I imagined, at least two more octaves than most men's range of utterance." "The Suras who were discomfited by the Asuras" expounds the minstrel, "were meditating on the ways and means of winning back their rightful home. At last, Indra, the leader, spoke, saying 'we must

forge a thunderbolt with which to reconquer Heaven and from the Ultimate Absolute God who takes no side in this quarrel, I learned that the rib of a selfless creature alone can form that thunderbolt.' Well the Gods are not selfless, nor the Titans! both are chained to the Law of the Will, wanting something for themselves. So the Gods turned to man, who is both Titan and God and more. But even among men, a selfless man, such as our Gandhi, is rare. The Gods sought him in palaces; there were only monkeys appearing as men. They sought for the selfless one in the army; there they found only rivers of red. They searched among the homeless. They were eaten with desire. At last in despair, they looked at an old man who lived a family life all his days, and now, in his seventieth year, meditated upon Truth. The Gods see into souls, and the moment they discovered this man they knew he was selfless, like unto Mahatma Gandhi. He never used the word thine or mine, but always said 'here' for earth and 'there' for God. So the Gods asked him for his ribs. He replied that he did not know where 'here' or 'there' were 'ribs' or 'not ribs'. "Take what you need, gentlemen" he said as Gandhi does here and now, oh my listeners!" "So the Gods took Dadhichi's ribs--they were not his, for he was selfless and suddenly in their hands they became an endless number of thunderbolts. Now the Gods joined battle with the Titans and slew them all, and lo! the Gods rule in Swarga, but it was not they who bore that battle, but the mere bones of a selfless man! Man is greater than Gods and Titans: from his selflessness springs victorious Truth. Now that we have Gandhi, one selfless man in all Hindustan, Truth is assured of triumph." That is a telling picture of the Indian village life of to-day--as of yesterday and to-morrow.

But we might stop here, though one could pile extracts on extracts without the risk of tiring oneself or the reader. Such a wonderful story teller is Mr. Mukerji!

We would request Mr. Mukerji to return to the land of his birth once again to see Mahatma Gandhi in the flesh, expounding the gospel of Truth and Non-violence in all its applications, to see once again the India of to-day forgetting materialism and methods of violence in the music of its spinning wheel, and hear from Gandhi's own lips also the truth that his master once gave him: 'Thou of thy self can'st convert no one, my son, for thou art not holy. When a saint converts man to his eternity, the saint takes the burden of the man's sins upon himself. Only saints may convert others, for when you convert a man you yourself become responsible for him.'

We may assure him that he will then have a fuller vision of his "Brother's face," and his book will be greater than it is.

MAHADEV DESAI.

Contemporary Studies

CONTEMPORARY STUDIES. By Charles Baudouin. George Allen & Unwin. 12/6

I remember attending early in the spring of 1922 a meeting in which Dr. Coue of Nancy, the famous promoter of the 'Auto-suggestive' healing discipline, was exposing his methods. It was in Geneva, in a small hall ordinarily used for theatricals. Some of the speaker's friends and admirers had gathered on the stage to assist him in his demonstrations. After the kindly old man had given an unpretentious account of the system, in his picturesque off-handed way, a young man rose and from his own accord brought to light some facts which the lecturer in his modesty had left unmentioned, namely, his astonishing success as a healer by auto-suggestion.

This young man was no other than Charles Baudouin already known to the French and Swiss public as an educationist, psychologist, essayist and poet, the author of the best book on Coue's methods, "Suggestion and Auto-suggestion", and of the collection of studies that lies before our eyes.

The English public has already welcomed six volumes of such studies published since 1922 by Allen & Unwin, and dealing mainly with Psychology, psycho-analysis, education, and literary criticism.

The present volume, a reimpression of essays and articles printed in Continental periodicals, includes all these headings.

Part one of the book reviews the recently published Diary of Tolstoi, in which the Russian Mahatma appears in a new light, and contains two other brief sketches: Tolstoi as educator, and Tolstoi as a realist. These pages will prove of peculiar interest to Indian readers. The diary shows Tolstoi's life to have been a long examination of conscience, a continuous struggle to remain severe towards himself while being lenient to others. Says Tolstoi, "God is not love: but in unawakened beings he manifests himself as selfish love, and in awakened beings as unselfish love. . . ." Another important point, "Reason alone can set love free". Again, "To seek for the origin of evil is as absurd as to try to discover the origin of the world. It does not matter where evil comes from; what matters is that we should know how to fight evil, how to make use of love". And, "When we know how to conquer the offence by love, when we have learned how to love our enemies, then only can true love arise in us".

Tolstoi was all his life a great educationist and a passionate lover of children. "Have you ever in your life enjoyed a sense of perfect satisfaction?" asked Birukoff one day. "Oh yes," answered Tolstoi; "when I have busied myself with children!"

The next chapters review Nietzsche's letters and show in him an unacknowledged precursor of Freud, a forerunner of the famous theories of psycho-analysis.

Then we come to Carl Spitteler, the genial Swiss who died only a few weeks ago in his villa of Lucerne where Rabindranath visited him in 1921. Spitteler used to describe himself as a European poet. "I have never been a Swiss poet, but rather a

European, an international, an intertemporal poet". An authorized German biographer compares him with Homer and Dante. Rolland says of him, "He is the first great man I saw." What we witness in Spitteler's 'Prometheus' and still more in his 'Olympian Spring' is the ascent of the gods, the slow but everlasting redemption of the world by beauty. It is no small wonder for us to see in our own prosaic age, a great poet like Spitteler whose poems are charged with all the interests of modern thought, its epic displays perpetual youth, sparkling with the dew of creation and of dawn."

The last article of this section is devoted to William James, Romain Rolland, Han Ryner, another contemporary French writer of like tendencies, and Nicolai, the heroic German scientist, author of the well-known "Biology of War."

Then Baudouin goes over to literature, and characterizes in a set of brilliant sketches the trend of French poetry immediately after the war.

French poetry has been throughout the ages, and with very few exceptions, intellectual, rhetorical, academic. It was elegant, clever, often richly adorned, but on the whole uninspired and dry. The rivulets of lyricism brought in by poets like Villon in the fifteenth century, Ronsard in the sixteenth, La Fontaine in the seventeenth, and so forth, lose themselves in the sumptuous and eloquent but roughly speaking, didactic and conventional current of classicism. Even the Romanticists with all their display of colour, clangour, and often clamour, their sonorous and not unfrequently empty declamation, their histrionic emotionalism, did not bring any notable change. Their revolution was more in the poetics than in poetry, an innovation in the vocabulary, prosody, even in the style, but not in the *Spirit* of poetry. The 'Parnasse' was a mere refinement, a concentration and sublimation of some of the traditional artifices and formulas. The superficial change the political revolution had wrought

in society has its parallel in this apparent renovation of the poetic spirit.

It was but at the end of the nineteenth century that a real change took place, a pouring in of fresh life and young blood, with the advent of the Symbolists. Baudelaire and Verlaine are the fathers of the new school. Its activity, a lively and spirited reaction against the formalism and crudity of the realistic school which was then raging among the novelists, extends between 1880 and 1910. It did for poetry what the impulse of impressionism did for painting thirty years ago. It suggested new emotions or moods not ideas and views, in a new language. It produced, or rather was the produce of a dozen or two of inspired poets of the stamp of J. A. Rimbaud, Francis Jammes, H. de Regnier, Paul Fort, and Emile Verhaeren. The poetical creation no longer rests on an intellectual fundament, on a deliberately logical substruction but on a layer of semi-conscious lyrical emotion. Or rather it is carried along in a torrent of inspired enthusiasm or on the wings of intuitive song. Among the poets of the latter day Baudouin first discerns a group of new-realists, whom he connects with Whitman. From the American bard they have imbibed the style as well as the subject matter. They retain both his pathos, his attraction for the life 'en masse', and his biblical versification. They sing of Humanity and some even call themselves 'humanistes' and 'unanimestes'. Though realistic they are not descriptive. "Their inspiration is an arrow shot at the real; what they depict is the trajectory of the arrow, not the target." Jules Romain, George Duhamel and Charles Vildrac are the exponents. A second group termed Neo-symbolist seems to claim a kinship to Nietzsche and Schopenhauer, in its admiration for life and fervour, while unlike their ancestor and Guru, Stephane Mallarme, they do their best to avoid the obscure and esoteric. They take symbolism to be "an inspired endeavour to enable poetry to

plumb the depths, to help art in its task of expressing the most intimate life of the soul, all that is most mysterious and most musical, all that surges up from the unconscious." Their attitude differs from that of the realists who, for example, attack the war because it gives off the halitus of shed human blood", while the former "despise it because it taints the air with the stench of the herd. Thus toward the war, just so towards life in general..." P. J. Jouve (the recent translator of Tagore's *Balaka*), and Joseph Riviere, not to mention Baudouin himself, seem to be the best representatives of these latter-day symbolists.

There are however no tight compartments between the two groups. Many of the members of the one can be said to belong equally well to the other. So that Baudouin is led to contemplate a gradual blending, a future synthesis of the two tendencies, which will reconcile their respective aspirations, and he calls this confluent Dynamism. Was not Verhaeren first a realist? He became by and by a symbolist as his realism was growing more and more significant. Claudel, the ultra-realist, also shows in certain of his aspects a startling realism.

On being asked with which of these two tendencies he more sympathises, our critic would answer like a child pressed to make a choice of two sweets, "I prefer both!" He looks for a symbolist realism. The coming poetry might thus aspire to give us a direct, human view of the real, set up in a background of suggestive song.

FERNAND BENOIT

The Mystery of the Nativity

THE MYSTERY OF THE NATIVITY:
Translated with introduction by R.
Aldington; George Allen and Unwin, Ltd,
London. 1/6.

This little mystery play is the work of the White Ladies of St. Michel composed in the fifteenth century and played by them for their Christmas festival. For over

five centuries it had been lying in some dusty old corner and fading away in the yellow pages of an old manuscript, when suddenly some kind translator leaped up, in a golden moment of inspiration, to set about translating it in a simple manner which is in perfect harmony with the spirit of the play. Richard Aldington in a short preface to it says, "It has been said that in this world there are only two religions: the religion of men like Montaigne and Lucretius and Renan, a religion of doubt, inquiry, and indulgence; and the religion of pure faith"...The present play is most assuredly the work of pure absolute faith. It is as simple and unostentatious as a flower growing spontaneously on the way side which has ample faith in the huge sky above it. It is the simple eternal faith which fills the breast of a tiny bird which asks no questions of doubt but sings merrily in the pale morning light; of the clouds that pass silently across the blue heavens, simply and beautifully, never breaking the peaceful trust that they bear towards the Maker of universal beauty. And such faith is the cause of the freshness of flowers through the ages, the ever thrilling quality, of bird-songs, the eternal magic of the sight of old clouds! There is similar freshness and magic in the little play under review. In the religion of the White Sisters of Saint Michel there was nothing far-away or forbidding. Everything almost was familiar, touched with a spontaneity of simple folk-imagination. They lived so close to their saints and to their gods that they found nothing sacrilegious in the idea that Jesus and Mary and St. Anne should live among them and behave at the Nativity as they saw the kind burgesses of Liege behave when a son was born. To the White Ladies the most complex mysteries of the universe were as familiar neighbours whom they knew intimately. It is the rich, crystalline poetry of a simple religion of unshadowed faith. To scoff at it would be to scoff at the truth of things, the truth which keeps

the world rhythmic. It was the religion of unhesitating acceptance, the poetic faith, which is beyond the superficial analysis of reason, which is as the great Blake calls, the "outward bound of energy", the energy of the spirit.

H. CHATTOPADYAYA.

The Stoic Life

OLD ENGLISH. A Play By John Galsworthy. Duckworth, London. 2/6.

In this masterly and sympathetic drama of the deepening shadows of a lonely old man's life,—the play is the stage version of an earlier short story, "the Stoic",—Mr. Galsworthy makes each one of us personally share the joy of battle with Sylvanus Heythrop as that indomitable old fighter meets "unbowed" the reverses of his stormy twilight. We thrill as he bluffs anxious creditors and refractory shareholders alike with a contemptuous sang-froid, we almost condone his cynical acceptance of an illegal "commission", because he uses it to save his natural daughter's children from penury after his death.

In the recent production of this play in England Mr. Norman McKinnel took the part of Sylvanus Heythrop, and his portrayal of the last scene, when the unrepentant old sinner insists on having for his last dinner the food and drink of his salad days (which he knows will probably kill him in his infirmity) has been described by critics as the finest piece of character-acting seen on the London stage for a considerable time.

E. B. SMYTH.

THE WORLD AND THE GENIUS:

A Pathological Study

HUMPTY DUMPTY. By Ben Hecht. Boni and Liveright. New York. \$3'50

Mr. Ben Hecht is a terrible person. Like the Fat Boy his mission in life is to make our flesh creep and he excoriates society's conventional apology for a soul with a lead-weighted flail. He is frank with the frank-

ness of one who calls a spade not a spade but a sanguinary shovel. Humpty-Dumpty is not a novel according to the accepted (hateful word!) standards; it is a thunderstorm. One supposes it has a purpose—if so banal an attribute could be assigned to a super-rebel. It is a whoop of ineffable defiance in the smug face of so-called civilisation. But if one asks what it is beyond that megaphonic snapping of contemptuous fingers one finds oneself lost. That of course is as it should be. The appropriate mental attitude in a thunderstorm is to be bewildered and feel as if one has lost his bearings. Kent Savaron is a superman whose expansive soul regards with loathing the mean evasions, the disgusting bovine hypocrisies, herd instincts, and pusillanimities that society is compact of and which are symbolised in the family of Winkelberg, soul-destroying—especially super-soul destroying. To less hectic imaginations that family merely appears common-place, prosperous and successful, unimaginative, steeped in a placid pathetic contentment with its own existence and environment with all the conventional prejudices and virtues—if one can speak of virtues in connection with anything so appallingly amoeboid. Against its impermeable bulk the irony of Fate and our author impinges Kent Savaron the promethean, with disastrous results that culminate in the common-place denouement of a pistol-shot. For Kent Savaron takes unto his bed and board a daughter of the house of Winkelberg and his passion for her puts him well on the way of being Winkelbergised. He is in danger of losing his precious prophetic soul and of gaining in return—what? For lesser unregenerate mortals the pathos of the tragedy is mitigated by the fact that the hero's is not a particularly attractive personality, though that presumably is not the author's fault. He is of course, a genius, clever, loquacious and daring as all geniuses must be. The reader has however to take it for granted that his

genius lies not in the positive qualities that he displays but rather in the possibilities of his temperament. For is he not a rebel with a contempt for the reticencies and cowardices of civilisation? He can turn the soul of the conventional inside out and exhibit it for the unlovely thing that it is. He has an equal contempt for the plaster heroes as for the stucco saints of civilisation. He is a law unto himself, prepared at best to treat the Deity with a contemptuous tolerance. But he is Humpty-Dumpty. His stature is not a natural growth, he is merely placed on the wall; his head may be in the cloud but his feet are in the gutter. It is unfortunate for the author's purpose that there is so much more of the gutter visible than of the clouds in his book. His characters appear to be fit candidates for a museum of sexual pathology with the hero partly as exhibit and partly as show-man analysing them and himself with an excess of morbid introspection that lends colour to Lombroso's theory of the insanity of genius. If our author is right, however, the book appears also to demonstrate the insanitariness of genius. American society, may deserve ridicule or contempt but whether it deserves to have so much sexual garbage flung in its face is a question I must leave those better competent to answer.

The book is distinctly clever, vivid, and well-written. Its pessimism may strike a new note in American fiction even as its terrible outspokenness, but the author's style of treatment will revolt the reader who believes in the necessity of conventions. For such is the perversity of the ordinary mind that there will attribute to the book only a meritricious lewdness where the author expects it to be applauded for its bold and unreserved attack upon the soul-strangling lies of civilised conventions.

S. RANGASWAMY AIYANGAR.

PHILOSOPHY AND RELIGION

Islam and Zoroastrianism

THE AHAD NAMEH. The Marker Literary Series for Persia No. 1 by Mr. G. K. Nariman. Published by the Iran League, Bombay.

In a most forcible, lucid and elegant style Mr. Nariman impresses on his community, the Parsis, that Persia is awakened and the Muslims of Persia have extended a kindly hand of fraternity to the Parsis of India.

He proves in his able manner, that the decadence of the Parsis, their unhappiness and 'the unspeakable cultural Nadir of the present day' are not due to the Muslims of Iran alone.

On the authority of historical facts, he proves that free practice of religion was granted to the Zoroastrians by the early Islamic rulers of Persia. In support of his argument Mr. Nariman has introduced in this book two charters which were granted by the Prophet and the fourth Khalifa, to the Zoroastrians, which throw light on their spirit of tolerance and good will towards the Zoroastrians.

Further on in his book he states that the loss of the Parsi religious literature cannot be attributed to the Muslims or Arabs as the Parsis suppose.

Another sad grievance of the early Parsis was the Jazia or the Poll tax. Here too, the whole blame of excessive taxation cannot be laid on Muslims alone, in as much as the tax collectors were mostly Persians and the cruelties committed were not sanctioned by the *Masters*.

Mr. Nariman quotes many instances and *hadis* to make it clear to the Parsis that Islam was not unfair to them in any way as they suppose. Perfect tolerance and protection was accorded to them by the Prophet of Islam and the Khalifas.

Both the Muslims and the Parsis must heartily thank the author of this precious little book for his noble efforts to remove the long existing misunderstanding between

the two communities. India cannot hope to participate in the glories of a better future as its integral parts are not bound by strong ties of sympathy and love. This cannot be as long as such grievances linger in their heart of hearts. Let us hope, that Mr. Nariman's generous effort to bring about a happy understanding will be crowned with success. This book, I am sure, will have its share in uniting the hearts of the Parsis and Muslims in bonds of closest and dearest friendship.

ZUBAIDA SYED B. A.

The Philosophy of the Upanishads

THE PHILOSOPHY OF THE UPANISHADS. By S. Radhakrishnan. George Allen and Unwin Ltd., London. 5/-.

The Philosophy of the Upanishads is a reprint of the section on the Upanishads from Professor Radhakrishnan's *Indian Philosophy* Volume I. That this reprint should have appeared very soon after the publication of the original volume and that it should have the advantage of a foreword by Dr. Rabindranath Tagore and an Introduction by Edmond Holmes is clear indication of the popularity of Professor Radhakrishnan with a certain section of the educated public both in India and in the West. The book is written in a racy style with a certain amount of what has been called "plausible persuasiveness." The self-complacent assumptions of infallibility, the supercilious disdain with which opposing views are treated, and the pompous display of authorities are likely to carry an unwary reader off his feet and to produce in his mind the impression that the Upanishads have at last had the good fortune of finding in the author a much needed and long expected defender. But a critical study of the book is sure to reveal the fact that the author has made no independent study of the Upanishads, that he has contented himself with merely echoing the opinions of Western Orienta-

lists and that his very inadequate knowledge of Sanskrit and his cavalier contempt for the ancient commentators have led him to make positive misstatements of fact and landed him in a maze of self-contradictions. In a word, truth compels us to state that there is no indication whatever that the author has that inside and intimate knowledge of Indian thought and culture which one is entitled to expect from a writer who is an Indian by birth and training. The book might as well have been written by any European savant like Max Muller or Paul Deussen.

The author declares (p. 15): "Modern students of the Upanishads read them in the light of this or that preconceived theory. Men are so little accustomed to trust their own judgment that they take refuge in authority and tradition. Though these are safe enough guides for conduct and life, truth requires insight and judgment as well." Of those whom the author is pleased to call "later commentators" it is said that they "give us an approximately close idea of how the Upanishads were interpreted in later times but not necessarily a true insight into the philosophic synthesis which the ancient seekers had" (page 17). Does the author really mean to suggest that he is approaching the study of the Upanishads with a quite open mind untrammelled by any preconceptions whatever? This claim cannot for a moment be maintained, for, from cover to cover the book under review furnishes convincing evidence that the author is overmuch under the sway of modern western philosophy with its theories of a growing reality, creative evolution, man's co-operation in the divine scheme and social service as the end and aim of existence. He must therefore be prepared to be judged by the same standards which he has adopted towards the "later commentators."

Professor Radhakrishnan is at great pains to prove that the *Brahman* of the Upanishads is no abstract absolute.

[Absolute is throughout spelt with a small *a*]. Again and again we meet with assertions like the following:—"It was not the intention of the Upanishads to make of the deeper self an abstract nothingness" (p. 38). "If a logical account is permitted then we may say that the Brahman of the Upanishads is no metaphysical abstraction, no indeterminate identity, no void of silence. It is the fullest and the most real being; it is a living dynamic spirit, the source and container of the infinitely varied forms of reality" (p. 48). Assertions like these are evidently directed against the Advaita doctrine of Sankaracharya. We should like to ask the writer what he means by the epithet "abstract." Does he mean that abstraction is nothing but a concept of the mind, a figment of the imagination, with no fact of experience corresponding to it? If so, the Brahman of the Upanishads is not abstract in this sense of the term. We confidently affirm that what is abstract can never be absolute and that conversely what is absolute cannot at all be abstract. The Brahman or Atman is *Anubhava* (Experience) and by no stretch of language is it possible to describe *Anubhava* as abstract. For a clear, convincing and easily comprehensible defence of the position that Brahman is *Anubhava* the reader is referred to pp. 80 to 82 of the *Advaitamoda* of Vasudeva Sastri Abhyankar published in the Poona Anandasrama Sanskrit Series. Nowhere in the book under review do we come across definitions of the terms Absolute and Abstract. We meet instead with glib assertions like: "The whole world is the one process of the self-realisation of the absolute thought" (p. 33) "Self expression becomes the essence of the absolute" (p. 61). "If we ignore differences, we reduce the absolute to a non-entity" (page 67). What are these but empty rhetorical artifices made to do duty for sober argument? It is regrettable to find that such loose, incoherent and enigmatic utterances should

abound in a publication which has been hailed as "epoch making." Till a convincing definition of what the author means by "Absolute" and "Abstraction" is forthcoming, we cannot allow him to quietly assume that the Brahman as understood by the Upanishads and the Advaitin is nothing but an abstract absolute. The Upanishads declare that Brahman is the noumenal ground and cause of the entire world of phenomena and that it is Satchidananda. What we want to understand is the actual relation between the world of phenomena and its noumenal ground. The Brahman we know from the Upanishads. Of the phenomenal universe we have daily and hourly experience. How the one becomes the many is the question of questions to answer which the great architectonic giants of the Vedantic systems have devoted their mighty intellectual and spiritual endowments. The author himself admits (p. 61) that "The ultimate fact is the self-sufficiency of Brahman and we cannot say how the world is related to it." Strangely enough in the very next sentence he makes the astounding assertion: "If we insist on some explanation, the most satisfactory one is to make the absolute a unity with a difference or a concrete dynamic spirit. We then reach the self and the not-self which interact and develop the whole universe." Is this not a huge *petitio principii*? The author is here simply perpetrating the ordinary trick of slipping into the box what is to come out of it. To put the matter in a nutshell, the Upanishads declare that Brahman is Nirguna (devoid of all attributes) Bhuman (unconditioned). Asanga (unattached). It is also described as the cause of the creation, sustentation and the disappearance of the phenomenal universe, the Omniscient Lord of all (Sarvajna Sarweswara) etc. These apparently contradictory statements require to be harmonised before one can speak or write about the philosophy of the Upanishads. To assume, as the writer here does, the very

thing which requires explanation is, to say the least, quite unphilosophical. Hence the epigram that "the first touch of logic is responsible for the transformation of the one into a system" (p. 57) fails in its intended polemical effect.

It is for constructing a harmonious system of philosophy from the Upanishads on the principle of Samanvaya that the great Sankaracharya adduces his doctrine of Maya with its corollary of the conception of degrees of reality. We therefore next proceed to a consideration of what the author has to say on the topic of Maya.

On page 62 the author says "there is hardly any suggestion in the Upanishads that the entire universe of change is a baseless fabric of fancy, a mere phenomenal show or a world of shadows." May we ask him to name any responsible Vedantic thinker who holds the view that "the objects which are around us on every side in infinite space to which by virtue of our bodily frames we all belong are only 'apparitions'?" (page 74)? According to the Advaitin against whom the author's criticisms are evidently directed, Maya is nothing more nor less than Prakriti or Matter. It is positive in its character and not a mere negation. The Upanishads declare that the entire cessation of Maya (*Visvamaya-nivritti*) follows when Moksha is attained as the result of Brahma Jnana. Maya is thus seen to have two attributes (*viz*) that it is the material cause of the phenomenal universe and that it is stultified when the individual attains the knowledge of the One only without a second. As the celebrated Vedantic teacher Madhusudana Saraswati says in his *Advaitaratnakoshana*, "The term *Prakriti* is used to denote the Upadanakarana (material cause) of the manifested universe while the term *Maya* indicates that it is stultified by the attainment of Jnana." Till the moment of ultimate liberation (Mukti) arrives the phenomenal world possesses a reality of its own which is enough for all practical purposes. This is what is meant

when the Advaitin says that the world is *Mithya*. Even a cursory acquaintance with the classical works of the Advaita Vedanta would have saved the author from the many pitfalls into which he has fallen in the course of his discussion of Maya. That duality is not ultimately real is declared by the Upanishads themselves in unmistakable language. The Brihadaranyaka Upanishad says "where there appears anything like duality (*Dvaitam Iva*) there does one see another etc., In the words of the Kathopanishad "He goes from death to 'death who sees as if there is difference here' No amount of polemical jugglery can evade the plain meaning of these Upanishadic passages. Our readers will we trust be now able to appreciate the writer's charming modesty when he refers to "the false imitators of the Upanishad ideal who with an extreme of arrogant audacity declare that Brahman is an absolutely homogeneous impersonal intelligence—a most dogmatic declaration alien to the true spirit of the Upanishads" (p. 63). Surely such bitter language is necessary to cover up the writer's utter failure in his endeavour to get Upanishadic support for his preconceived notions.

While on the subject of Brahman and Maya we beg leave to invite the author's attention to the following definition of the Absolute by H. Calderwood, a definition which elicited the admiration of J. S. Mill who wrote that "a better definition of the Absolute could scarcely be desired". "The Absolute," says Calderwood, "is that which is free from all *necessary* relations, that is, which is free from every relation as a condition of existence but it may exist in relation provided that relation be not a necessary condition of its existence." The Brahman of the Upanishads is exactly the Absolute in the above sense. It is such a definition of the Absolute which Sankara has in view when he makes the classical distinction between *Nirguna Brahman* and *Saguna*

Brahman (i.e.) Brahman as it is in itself and as it is in relation to the world of phenomena. As already stated by us this distinction is fully borne out by Upanishadic passages.

Regarding the ethics of the Upanishads the author says "Attempts to gain solitary salvation embodying the view that one's soul is more precious than all the world's souls put together are not the expression of any genuine modesty of spirit. The Upanishads require us to work but disinterestedly" (page 93). This is a very curious statement from one who regards himself as the most up-to-date interpreter of the Upanishads. Has he not read the clarion call of the Upanishad "Neither by work, nor by offspring nor by wealth is immortality attainable. Renunciation alone leads to immortality"? Is he not aware that Yajnavalkya's final teaching to his beloved wife, Maitreyi, is that no one thing is dear for itself but for the Self (Atman)? The Brihadaranyaka Upanishad makes a vital distinction between *Kamayamana* (one who is full of desires) and *Akamayamana* (one who is free from all desires). The latter is one who is *Aptakama* (one whose desires have all been fulfilled), *Atmakama* (whose desires centre round the Self). Is there no meaning in the query "If he knows himself as the Self what desire, what object should impel him to feverish activity"? To one who has realised in himself the truth of the Upanishadic dictum "Here in this Self, father, son, mother, nay even the worlds, the Gods, the Vedas are all naught" the so called moral life with its basis in duality can have no attraction whatever. "There does not seem to be any justification for the interpretation that excludes moral life from knowledge" says the author on page 101. Who is it that speaks to the contrary? The scrupulous pursuit of the moral life is a *sine qua non* for the aspirant after Jnana the attainment of which stultifies all duality. Till that state is attained, moral laws retain their validity. In the language of the Kathopanishad. "He

who has not abstained from bad conduct, whose senses have not been brought under control, whose mind is not concentrated or whose mind does not rest in peace, such a one cannot obtain this Atman by knowledge." According to the Upanishads the moral life has value only in so far as it leads to Jnana but it is transcended when Jnana is attained. Hence the same Kathopanishad describes the Brahman as "other than Dharma and other than Adharma." This is to say that the moral laws prevail only in the sphere of phenomena. On page 121 the author says "As a matter of fact, the Upanishads hold that we can be free from karma only by social service." This is a serious misreading of the Upanishadic idea and it shows clearly that the author has fallen a victim to the modern western gospel of social service—or "Social scavengering" in the apt words of Swami Vivekananda—as an end in itself. A fitting reply to the author's statement is contained in the following words of the Mundaka Upanishad:—"All Karmas are extinguished when the Supreme self is realised."

Regarding Moksha or Release the author is of the opinion that "the Upanishad view is that there is in the highest condition a disintegration of individuality, a giving up of selfish isolation, but it is not a mere nothing, or death" (p. 112). Again on page 117 it is stated that "whatever differences there might be about the exact nature of the highest condition, one thing is clear that it is a state of a activity, full of freedom and perfection." We reply that it is a palpable self-contradiction to assert in the same breath that Moksha is a state of perfection and also a state of activity. Activity must have reference to a goal and to one who has attained perfection where is the need to be active? This is a question which cannot at all be evaded. Until a satisfactory answer is forthcoming assertions like, 'The Jivanmukta's joy of immortality realises itself in the freedom of movement,' (p. 117) are mere rhetorical devices to cover

up a sad confusion of thought. We may remind the author that a Mukta is described in the Upanishads as a krita kritya (one who has attained the aim of his life).

Concerning the doctrine of transmigration the author follows the lead of the Western Orientalists when he says that "the idea may have been derived from the beliefs of aboriginal tribes." (p. 127). We reply that so long as the theory of the Aryan invasion of India from outside remains nothing but a figment of the overzealous imagination of the Western Orientalists it is permissible to hold that the doctrine of transmigration forms an integral part of the Vedic conception of karma and rebirth.

On page 135 the author says: "Through the influence of Buddhism and its schools, the non-dual nature of reality and the phenomenal nature of the world came to be emphasised in the systems of Gaudapada and Sankara. As a matter of fact such an advaitic philosophy seems to be only a revised version of the Madhyamika Metaphysics in Vedic terminology." We confidently assert in reply that the so called Madhyamika Metaphysics is simply a misreading of the Upanishadic Advaita Vada and that Gaudapada and Sankara represent the true line of Upanishadic teachers. This position can be successfully defended against attacks though this is not the occasion to undertake that task. The author, on page 135 approvingly refers to the fact that the opponents of the Advaitin describe him by the opprobrious title of crypto-Buddhist or purified Buddhist. Will any sober minded person attach the least value to such polemical tactics? Who does not know that Prakasatman ridicules Bhatta Bhaskara as a disciple of the Jains or that Uma Maheswara with utter want of good sense styles Ramanuja as the "eldest son of the Jaina." Surely at this time of day one should rise far above these controversial tricks.

We must not omit to point out some of the

many self-contradictions which characterise our author's exposition of the Upanishadic philosophy. On page 49 we come across the following passage:—"It (Brahman) is eternal not in the sense that it is something back beyond all time as though there were two states, temporal and eternal, one of which is superseded by the other, but that it is the timeless reality of all things in time." In the very next page (50) the author says that "Our intellectual categories can give descriptions of the empirical universe under the forms of space, time and cause but the real is beyond these. While containing space it is not spatial; while including time it transcends time." We leave it to our author to reconcile these conflicting statements.

Here is a still more glaring instance of self-contradiction. On page 59 it is asserted that "it is the tadatmya or oneness between Brahman and the world that is conveyed in all this wealth of symbol and image." What is this view but Pantheism? Let us now turn to page 78. Pantheism is there defined as "the view which identifies God with the sum of things and denies transcendence. If the nature of the absolute is exhausted completely by the course of the world, if the two become one we have Pantheism." If these two passages are read together the Upanishad doctrine cannot be regarded as otherwise than pantheistic. But the author contradicts himself when he says further on "In the Upanishads we come across passages which declare that the nature of reality is not exhausted by the world process." (p. 78) How then can the author speak of the oneness between Brahman and the world? He here confounds what is termed Ananyatva with Abhedha. By *Ananyatva* is meant that the world has no being apart from Brahman. *Abhedha* implies oneness or the absence of any distinction whatever. That the two terms denote entirely different ideas is tersely stated by the versatile Vachaspati Misra in his *Bhamati*. "By *Ananyatva*' says Vachaspati Misra "We do not mean

the identity of Brahman and the world. We merely deny to the world an existence separate from, and independent of, Brahman. Hence there is no room for the objections based upon the identity of the two."

Limitation of space alone prevents us from following the author into his mistaken expositions of the Svetaketu episode and the Indra Prajapati episodes of the Chandogya Upanishad.

Professor Radhakrishnan appears to have a fondness for making epigrammatic statements—a fondness which not infrequently lands him in absurd predicaments. We deem it our duty to point out a few of them.

(a) On page 33 the author says that "the whole world is the one process of the self realisation of the absolute thought." We should like to ask him as to what he means by "the self realisation of the absolute." The word *realisation* signifies the process of becoming real. Was the Absolute less real before the appearance of the world? What then is meant by "the perfection of Brahman" and "the self sufficiency of the Brahman"? Page 60 shows that the author is somewhat conscious of the difficulty of his position. Instead of frankly admitting the insoluble nature of the problem as the Advaitin does when he puts forward his anirvachaniyavada, he cuts the Gordian knot by "making" the absolute a unity with a difference or a concrete dynamic spirit (p 61).—an original way of solving a metaphysical problem!

(b) "The self conscious God who later develops into the organised whole of existence is the maximum of being and the minimum of non-being." This is nothing but utter philosophical hash. If God develops into the organised whole of existence does He still retain his Godhood? Or is His nature transformed like that of the milk when it turns into curd? The author seems to hold the Parinamavada with all its inherent difficulties which are pressed home in books on the Advaita Vedanta.

(c) "The entities of the world are knots

in the rope of development which begins with matter and ends in ananda" (page 68) We frankly admit our inability to comprehend the meaning of this mystic utterance.

(d) "Their philosophy is not so much monism as an advaitism (not twoness)." (p. 63). The attempted distinction is unintelligible. As a matter of fact the philosophy of the Upanishads cannot be classified under any of the various systems of Western thought.

(e) "The true sannyasin is he, who, with self control and spiritual vision suffers for mankind." (p. 97). How is this statement to be reconciled with what appears on page 95 viz "A healthy joy in the life of the world pervades the atmosphere" of the Upanishads.

At the very outset of this review we made a reference to the author's imperfect acquaintance with the Sanskrit language and philosophical literature written in that language. The following instances out of many will suffice to bear out our contention:

(i) "The Brahmasutras do not refer to it" (the Svetasvatara Upanishad). This statement occurs on page 18. Far from this being the case, the Brahma Sutras (I. iv. 8 to 10) discuss the Svetasvatara Upanishad (IV. 5). The great Bhashyakaras, Sankara, Srikantha, Bhatta Bhaskara and Ramanuja are unanimous in their interpretation of these Brahma Sutras.

(ii) On page 80 the following astounding statement occurs:—"In the Chandogya Upanishad (vi 3 and 4), fire, water and earth are said to constitute the Jivatman or the individual soul together with the principle of the infinite." This is mere twaddle. The aim of these Upanishadic passages is to describe the process of creation. The first step in the process is the creation of the three elements fire, water and earth which are the component parts of the body. When the bodies had been made ready the One only without a second entered them and assumed the name of

Jiva. The central doctrine of Chapter VI of the Chandogya Upanishad is the identity of the Brahman and Jiva—*Tatvāmasi*.

(iii) The author speaks of "Sanatkumara, the representative of the Kshatriyas" instructing "the Brahman Narada about the ultimate mystery of things" (page 99). This is a baseless assertion. Sanatkumara is no ordinary human being. According to the Puranas he is one of the mind-born sons of Brahma. The Chandogya Upanishad identifies Sanatkumara with God Skanda.

(iv) On page 110 the author says: "The relation between the two, the absolute Brahman and the personal Iswara is said to be like that of the true Lord to the idol" and in a footnote quotes Sankaracharya's commentary on the Taittiriya Upanishad as his authority. This shows that he has not at all correctly understood Sankara's Bhashya which in translation runs as follows:—"The ether of the heart (Hridayakasa) is declared to be the place where the Brahman can be meditated upon and realised directly, as Vishnu is in a saligrama stone." There is no such distinction between the Absolute Brahman and the personal Iswara as that which exists between Vishnu and the saligrama stone. The Absolute itself is the Iswara in relation to the universe. This one instance is enough to discredit the author's claim to be an interpreter of the Upanishads.

(v) The author says on page 139: "The only indication of the later Nyaya logic occurs in Mundaka and he translates the Upanishad passage as "This Atman can not be attained by one devoid of strength, by excitement only or by tapas or by linga" Here we must point out that the Upanishad reads "Alingat" and not "lingat" and

Alingat is an epithet qualifying "Tapas." Sankaracharya interprets "Alingat Tapasah" as "Tapas unaccompanied by Sanyasa." Nobody but our author has adopted the reading "lingat". He has no justification whatever for altering the text of the Upanishad for the sake of bolstering up his preconceived notions.

We confess it has been painful to us to do nothing but find fault with our talented author. We feel that if his endeavour to serve the cause of truth is to be fruitful he ought not to shirk the trouble of reverently sitting at the feet of the genuine Pandits who are the sole custodians of Indian culture and who in sunshine and storm have faithfully discharged their allotted duty of handing down the torch of truth undimmed through the ages that have passed. On page 553 of his *Indian Philosophy* Professor Radhakrishnan gives expression to the following opinion. "Each struggling individual will have to make a sustained endeavour to look into the truth with his own eyes, judge with his own reason and love with his own heart. A half truth won for ourselves is worth more than a whole truth learnt from others." It is this dangerous half-truth that is at the bottom of the many serious defects and errors which we have had to point out in his book. If this half truth is to be adopted as a guiding principle of life and conduct each individual, however poor his intellectual and moral equipment may be, will have to grope towards truth unaided by the garnered experiences of the past enshrined in literature and tradition. The sooner the learned Professor Radhakrishnan discards this half truth the better for himself and for the cause of truth which he seems to have so much at heart.

R. KRISHNASWAMI SASTRI

POLITICS

Towards Conflagration

LABOUR'S ALTERNATIVE: By Edo Fimmen. Labour Publishing House. 3/-
THE REVIVAL OF EUROPE. By H.G. Alexander. George Allen and Unwin Ltd. 3/6

Two books, by writers of differing temperaments, have led me to the view that Europe and therefore the world is on the brink of a volcano and that all make-believe protestations of a world peace would not avert the catastrophe. On the one hand, there is Labour with a big L which is bent upon crossing swords with capital. Mussolini has demonstrated that the flowing tide can be checked by the organisation of the ruling classes. That cannot last long. Like the conservative victory in England, the reaction was due to panic. It will not be long before the tide turns and drowns in its course all that dared to obstruct it temporarily. Soviet Russia is a living example of the successful marshalling of the forces of Labour. Despite denunciations, indications are not wanting that trade internationalism has taken root in the soil of the world. There is greater fellow-feeling and comradeship among the labourers of all nationalities than there is among the monied classes and the aristocracy: and the reason is not far to seek. Mammon which is at the root of all jealousies is practically absent from labour councils. It is the outlook, the pace, that exposes the intensity of difference. They are likely to be rounded off. A labour ministry was in power in England. In Australia the sway of labour was not dependent on the good will of others. On the whole, the outlook for labour is bright. If it wins in some of the great Empire centres, the position of the Facisti of all lands, of all colours and of all denominations would be very difficult. Capital levy may come, monarchical institutions would suffer. Plutocracy would go under ground. I am no admirer of undiluted democracy of this kind. Where there

is danger to individual initiative, where equalisation spells the death of energy and intellectual oneness, where humdrum mediocrity expects to drown commanding intelligence, then decadence must begin in all activities of life. Unless Labour is tempered by prudence as it was in the Macdonald ministry there is no chance of the proletariat exercising a beneficent influence in the rebuilding of Europe.

What is the alternative? The League of Nations—I am no admirer of it. It has failed on most vital questions. It is dominated by the big five. It is registering pre-arranged decrees. It is powerless to help the weak. Let us examine a few of the conclusions reached. The most astounding of all was the rejection of the Japanese suggestion that the League should interfere not only between the bigger potentates, but should exercise its rights in advocating the cause of the smaller fry who are tied down to the saddle of the rough rider. If you admit any one nationality, who ever may be the suzerain of it, as a member, honesty requires that the complaints of the signatory should be investigated by the League. To refuse to do so on the ground that the League is not concerned with disputes *inter se* between the big brother and the helpless younger one is to abdicate the most fundamental duty it was expected to perform. Big wars have not grown solely from rivalry of two commanding nations. They are as possible where a subordinate power is trying to extricate itself from the clutches of the superior. In fact the dictates of humanity require that the League should arbitrate wherever it is appraised of injustice and oppression. The failure to recognise this sovereign duty has made the League a tamasha in which the larger powers indulge by way of recreation. Take, again, the case of Germany and the plans to get compensation from it. The League was the proper forum for it. Instead, there have been special conferences, special conclaves.

Why? It was in the atmosphere of non-partisanship and of calmness that an equitable adjustment of ratios and of capacity and of demand would have been possible. Here again, the League proved powerless. The exclusion of powers, rather the inclusion of them under humiliating conditions should have been avoided, if the League is to properly function. What was the aim of President Wilson? He wanted a new life for all peoples,—forgetting and enabling to forget the past, imitating and enabling to imitate fellow-feeling and brotherliness. How is this possible, if even in the League of Nations there is to be no equality.

The outlook is gloomy. Everywhere one hears of secret understandings and treaties. There is mobilisation. All talks about universal disarmament are hollow and meaningless. Undoubtedly every one is preparing for armed peace. Can you restrain the wild spirits from plunging into war by civil talk? It is by sincerity, by a pronounced determination to succour the weak that the league can expect to achieve the aim which brought it into existence. On the other hand, suspicion reigns supreme, and there are no two peoples who are honestly prepared to clasp hands.

These thoughts have been prompted by the perusal of Mr. Alexander's 'Revival of Europe' and of Mr. Edo Fimmen's 'Labour's Alternative'. Mr. Alexander while recognising the defects of the League endeavours

to cover them by drawing attention to the fact that the period of its existence has been too short for estimating its potentialities. The difficulty lies not because so little has been achieved, but because the underlying principles are hopelessly wrong. If we have only to criticise the details, his desire that we should give the League opportunities for producing enduring results would be convincing. But when from the start that body works as the mouthpiece of the strong, it is impossible to expect that the time would come when its deliberations would be acceptable to the world. Mr. Fimmen is a pessimist. He scents danger from Capital everywhere. He can find no good in monied men. The United States of Europe is to be evolved by unrelenting war against capital and the internationalisation of possessions. It may be that is what we are drifting to. But the administration of Soviet Russia has not shown that by such means morality and individual liberty would be safe.

On the whole, it looks as if it is only a question of time when the conflagration would break out. The last war has unsettled everything. There is nothing that is regarded sacred. The melting pot has them all. It may be that another struggle whether it is as grim and unrelenting as the last or not, may evolve something more tangible. It looks as if everything is tending towards a big fight. May god avert it is the fervent prayer of all God-fearing men and women.

T. V. SESHAGIRI IYER.

What Thinkers Think

The Most Pressing Need of the Day

What is the most pressing need of the day? That is the question which not a few thinkers to-day are engaged in discussing. A century ago, the relief of poverty seemed to be the most pressing social need of the day and men set themselves to combat it with poor laws and

increased production. One need not minimise the importance of or condemn those activities directed to social legislation to show how grossly ineffective that legislation and the gigantic steps in increasing production have been. In not a few countries, the absence of effective democracy is stated to be the cause of the prevailing distress

and that therefore the perfection of and universalisation of democracy are stated to be the most pressing needs of the day. But are they really so? These columns have from time to time dealt with the decay of democracy and its inability by itself to tackle the world's ills. Other remedies have also been suggested; they too, however, each one of them, have proved unavailing because they were partial and narrow. What, then, is the key to the solution of the world's ills to-day? Diffusion of knowledge, or to use a more comprehensive and illuminating term, *jnana*—says a writer in the *Unity*. Here are his words:

The increase and diffusion of knowledge seems to be the most pressing individual and social duty of our day. In the physical realm it is plain enough. By patient study we discover the laws of physics and chemistry and biology, and in consequence learn to control the forces of nature to our own ends. More knowledge, more control.

But this is only the beginning of our social problem. Even such progressive control over nature, we have a new freedom to direct our own lives. No longer bound to ceaseless toil, with the sword of hunger and cold no longer suspended over us, we are now free to choose whether we will have more things or more leisure, with all it may mean for life. Thus far, because we are ignorant, we have chosen for the most part more things, with disastrous results. Perhaps it is because our knowledge of physical law has proceeded so much faster than that of social and spiritual order. The ordinary man may learn to understand an automobile, and consequently to enjoy running it. He is little likely to understand a state, and he rather gladly turns its management over to "experts," who are likely to understand, if anything, less than he, of its true nature and purposes.

As a result of our ignorance and consequent folly, we live in a state of strife and suffering, forever on the edge of war, and occasionally slipping over the edge into the abyss. Failing to understand the true laws of human relations, the employer ranges himself against the employee, the farmer against the middleman and the city consumer, the railroad against the shipper, the Protestant against the Catholic and the Jew, the white against the black, the American against the Mexican, the Russian, the Japanese. The Englishman imagines that he may rise higher by trampling on the Indian, the American that he may become greater by making the Caribbean peoples less, the employer that he may grow wealthier by binding heavier burdens on the backs of his employees, the worker that he may gain by snatching away the wealth of the capitalist. So we go blun-

dering on through the labyrinths of group and class and national and race antagonism and prejudice, forever missing the way, forever suffering. In a panic of terror we reject a child-labor amendment, and our little children are turned over to the tender mercies of greedy men. Interested persons, for their own purposes, play on the string of race prejudice, and we ignorantly and docilely learn to hate the Negro or the Japanese.

How, then, shall we be delivered from this body of social death? The path is plain, but hard and steep. There is no way but by knowledge. The natural scientist has banished chaos out of the world of nature, and with chaos have passed superstition and fear. But in the social world chaos, superstition and fear still survive. Suffering from the superstition of their own selfish advantage, and from the fear of other men who threaten to snatch that advantage from them, whole groups and nations, armed with the powerful weapons placed in their hands by the progress of natural science, stand ready to tear society itself to pieces in unreasoning terror. They cannot be saved but by knowledge.

We have got to learn, first of all, the laws of human co-operation in the prosaic business of producing and distributing material things, and this task in itself is one of almost insuperable difficulty. Not only are the scientific problems involved well-nigh insoluble, but the path of the investigator is dogged at every step by the jealous watchfulness of powerful individuals and groups who fear the results of the discovery of truth. It requires, accordingly, a rare detachment and a yet rarer courage to move forward on the path of scientific discovery in the fields of economics and politics and government. Moreover, the trained investigator is forever being lured into by-paths that divert him from matters of real worth. There are few more disturbing features of present-day university life, for example, than the bloated growth of university schools of business, whose progress threatens to divert the energies of our ablest young students from a dispassionate study of the social conditions of material well-being to an examination of more efficient methods of making money. The economist of to-morrow, if he is to be a real economist, must apparently have the courage to despise success; for success seems likely to wait on the lackey of things as they are. The simple unprejudiced study of the working of our existing economic and political machine, then, is in itself a task of the utmost difficulty.

Such study, however, is by no means enough

If the Western world is to be saved from itself it, has got to learn what things they are that hold power from the Maker of things and men. Here no study of the properties of matter and energy can avail, nor any examination of external arrangements for the heaping up of wealth. But the insight of the prophet and the seer must guide the study of the scientist and the philoso-

pher, for here we are in the realm of values that cannot be measured with balances and test tubes. And here, too, ignorance is utterly fatal, for here we are at the heart of individual and national life. If Americans, for example, are to prize, above all, the increase of material things, if they are to find their good in more comfortable and ornate houses, in richer clothes and more luxurious automobiles, then no power in heaven or earth can save them from the inevitable consequences of their own ignorance. For it is ordained of God that not these things avail toward life; and to desire the wrong things is to court death, no matter how we beat our tomtoms of nationalistic and racial pseudo-science, no matter how we cut ourselves with knives and call on our tribal gods to deliver us.

The Laws of Human Co-operation

One of the subjects on which the writer says attention should be directed is the laws of human co-operation. The most important field in which men co-operate is the economic one. In regard to this, the problem of wages for labour is the most important. One solution that is interesting and that has been advocated by Lady Rhondda is Miss Rathbone's method of remunerating the family on a comfortable basis rather than the individual wage earners. She writes:

At present, in coming to a consideration of wages necessary, the family is entirely left out of account, or, if it is considered at all as in the phrase 'a living wage,' it is considered quite vaguely. Miss Rathbone believes that this complete ignoring of the details of the real family dates from the time not yet far distant when, as Defoe, writing in 1724 and describing industrial and agricultural conditions in Lancashire and Yorkshire, put it: 'Scarcely anything above four years old but its hands were sufficient for its own support.'

The 'arrangement by which wives, and children up to the period of adolescence, are normally dependent on the earnings of the male head of the family' is, in fact, one of quite recent growth, although 'most people are accustomed to think of (it) as though it were one of immemorial antiquity, almost inseparable from the existence of the family as a social unit.'

Of recent years 'it has gradually come to be assumed almost without discussion that a trade in a healthy condition should, under normal circumstances, yield to full-time men workers of average efficiency not only enough for their own maintenance, but for that of their wives and children. . . . But as a rule both employers and employed have been content with these vague statements of the principle.

There have been few attempts to define either the

size of the family for which a 'living wage' should provide or the standard of living at which it should be maintained. When circumstances have obliged the disputants to face up to these questions they have generally fallen back on the hasty assumption that by 'a family' was meant what they describe as a normal, or typical, or average, or standard family of husband, wife, and three children.

In fact, this standard family does not fit the facts at all. Of men workers over twenty in England, just over 8 per cent. have the accepted standard family of a wife and three children under fourteen. Of the remaining 91.2 per cent.:

27 per cent. are bachelors or widowers without dependent children.

24.7 per cent. are married couples without children or with no dependent child below fourteen.

16.6 per cent. have one dependent child.

13 per cent. have two dependent children.

9.9 per cent. have more than three dependent children.

The present system of attempting to secure a 'reach-me-down wage in only one stock size,' whatever the size of the family may be, has been described by Sir William Beveridge as 'about as sensible as to suppose that if three members of a walking party need shoes of number ten size and three others need number eights, all six will walk in comfort if they are given number nines.'

But in fact Trade Unionism has not been successful in securing the payment of a living wage based on the needs of a five-member family.

During the years of ordinary good trade in the decade before the war and at the standard of real wages then prevailing, roughly about 15 per cent. of working-class households were found to be living on incomes insufficient for their bare physical needs; however exiguously estimated, and by far the larger cause of their poverty—a cause outweighing all the others put together—was the inadequacy of the wage to meet the needs of the household actually dependent on it.

In other words, this 15 per cent. of families contained far more than its share of children—contained probably as much as 27 per cent. of the workers' children.

Miss Rathbone makes a further point which is worth noting. The standard wage based on the five-member family is not only not paid to-day; it is not achievable out of the present national income.

Miss Rathbone quotes Sir Josiah Stamp, the well-known statistician and economist, who has considered 'what would be the effect of pooling and dividing equally the excess of all incomes over £250. . . . He estimates that the amount available for division "would not exceed £150 millions, which would not give each family more than £14 a year rise, or, say 5s. a week."

'Regarded,' says Miss Rathbone, 'as a device of distribution, what can anyone find to say in favour of a device which never yet has been anything like completely achieved; which could not be so achieved except on the assumption that the product of industry is, by some unknown or at least untested means, doubled or trebled; but which if and so far as achieved out of the present product would mean that provision cannot be made for the needs of 9½ or 10 million real children without budgeting for over it million imaginary children, and even then leaving half the real children in, sufficiently rationed for over a third of their childhood.'

What is the alternative to the present system? The alternative—which has already been put into practice in many parts of the world—is a system of family allowances or allowances for children, paid independently of wages, paid out of a special pool provided for the purpose. Let us consider how the system works, for instance, in France, where it already covers some two-thirds of the wage-earners in industry.

Methods vary, but perhaps the most usual is this: In various industrial centres the employers in a certain industry, say, for example, metal working and engineering (Grenoble) or the building trade (Paris) join together and pool the cost of allowances by joining in an agreement to form a joint compensation fund for family allowances (in some places the pools are regional, that is to say, grouped according to district and not according to industry).

Out of this fund an allowance is paid monthly for the benefit of each child of any employee in the industry. The allowance, which is paid quite separately from the wages, is sometimes given to the father, sometimes paid directly to the mother. The amount payable by each firm is most commonly based on the wage bills of the constituent firms. The amount paid in allowances is low; the charge on each firm varies according to the district, but the total of allowances paid averages only 2 per cent. of the total wages bill of the firms covered.

That a system which may be said to have first effectively started (and that in a very small way) in 1916 should in less than ten years have covered two-thirds of the industrial workers of the country is evidence that in France, at least, it has been accepted with some enthusiasm.

Miss Rathbone admits that the scheme is rather a horizontal redistribution of wealth within families of the same class than the vertical redistribution, which the wage-earners ask for; but she believes—and her belief is confirmed by our most experienced sociologists—that only by such a redistribution will it be possible to give the children in the big families a fair chance in life.

The strongest argument against the scheme to-day is that it may have the effect of increasing the number of children born: strongest because in Great Britain it is the fashion just now to discourage, as it was early in the war to encourage, any increase in the birth-rate.

It is true that one of the incentives to introducing the scheme in France was that it might have the effect of increasing the birth-rate: but it is also true that it has had no effect whatsoever in this direction. It is possible, of course, that the English temperament might react differently in this matter to the French.

There is a justification for this kind of remunerating labour. It is the family that enables the labourer to contribute his share. Without the co-operation of his father,

mother or wife as the case may be, the wage-earner's efficiency would not be what it is. The dependent on the wage earner plays, it is seldom recognised, a part which materially and psychologically is of great importance.

The Duty of the Church

Prof. Muirhead, discussing the scope of work for the Copec, in propagating knowledge and undertaking social service, writes in the *Hibbert Journal*:

The question is whether the principle of co-operating with secular social and cure organisations rather than of founding *ad hoc* bodies might not be carried further, and whether before the Churches start schemes of their own in any of these departments it is not their duty to explore and exploit all the opportunities that already existing institutions offer. What I felt at the end of the Conference, and do profoundly feel, is the danger of starting a number of new efforts necessarily weak in themselves and tending to weaken those already existing for similar objects, perhaps to end themselves in failure and discouragement. On the one hand, I felt the value to the Churches of the knowledge and experience that are represented by the older and more tried of these institutions. On the other hand, I felt what an access of strength might come to all running concerns, or concerns that are struggling to run, from the entry into them of groups of men and women inspired with the ideals for which Copec stands, and with faith in the overpowering strength of the Spirit of Good which it cherishes. If it be said that these associations are secular and humanitarian in outlook, they are indeed humanitarian in the best sense; but if they are secular, it is because the religious bodies as a whole have hitherto remained outside of them, and not from any disbelief in the power of religion. There is not one of them, I venture to think, that would not welcome and be the better for an infusion of men and women inspired with the faith that what they are seeking is nothing less than to do the Will of God and bring more of the Divine into the world.

Here then, to sum up and conclude, is my dream:

1. A Church founded on the faith in the redeemability of the world, in the power of mind over matter, of the spirit over the flesh—asserting, against the Devil's doctrine that "human nature doesn't change," the possibility of the sublimation of the lower and more unsocial human instincts and the realisability of the Kingdom of Heaven upon earth.

2. A Church inspired by a common mind not only in the sense of a common purpose, but of general agreement as to the main lines by which that purpose is to be achieved—an agreement to be reached, not by evading difficulties but by courageously facing them—ready to become a little child and to put itself to school to the best that has been thought and written on the nature of man's social life; a Church in the best sense awake, and united in its waking state. "The waking," said Heraclitus, "have one and the same world, but the sleeping turn aside, each into a world of his own."

3. A Church which recognises that it has no monopoly of the work of the spirit—that the spirit was at work in the world before it came into existence, and

is working in manifold ways outside of it—which is ready to co-operate with this spirit wherever it find it, and to use the machinery that in its secular operation this spirit has built up and laid to its hands.

4. A Church, finally, whose main function is to make that spirit conscious of itself and of the power by which it works, to bear witness in modern terms to the truth contained in the words of the ancient Psalmist:

"Except the Lord build the house, they labour in vain that build it: except the Lord keep the City, the watchman waketh but in vain."

The Magic of Property

In this connection attention may be drawn also to the plea of Mr. R. M. Fox that Labour would not be satisfied with mere wage-earning. He writes in the *Hibbert Journal*:

If these experts (like Taylor of scientific management fame) only used their powers of introspection they would realise that such treatment could never satisfy the worker. Their error usually lies in treating the workers as a race apart, or as a class of subhuman beings who are not moved by the same needs and desires as they are.

Most healthy, normal people, especially in their youth, demand beauty, colour, and adventure from life. But for the young worker these are generally shut out. Life takes a drab hue from the very beginning. His glimpses of the poetry of existence are caught through the drifting factory smoke; he is deafened by noise, choked by dust and grime, tired out by strain. No wonder that, finding life a prison, he becomes embittered and feels that he has bartered his youth for a mess of very bad pottage.

I am convinced that at the source, where boys stream into the factory eager for the life of men, ready to spend themselves in pleasing if only they are given the chance to get on, the wastage begins. Their youthful ambitions, which might be made to great driving force, soon disappear and they become dull machine-tenders without initiative or joy. Guidance, selection, interest, variety are what they need; indifference, mass-treatment, monotony are meted out to them. When the factory has killed ambition it is little use trying to resurrect youth. In his most impressionable years the attitude of the young worker towards industry is being formed, and if it becomes one of hostility and distaste, then the seeds of strikes, industrial trouble, and individual unhappiness are being sown.

One of the tragedies of the working-class boy is that he has no youth. He is just beginning to wake to the wonder and mystery of life when—hey presto!—his childhood is over. He exchanges his schoolboy knickers for long trousers and takes his place among men. In a few more years he would have been able to choose for himself, but too often he loses his hold on life and ceases to have any aim or direction. Some fare better, but many go through this process and become drudges, while the experts in workshop management, the brains of the "planning department," do nothing to help them to plan or manage their lives.

We shall have to choose whether we will sacrifice some of that efficiency which turns out cheap and nasty goods by using up men and women in our big factories, or whether we shall make for real all-round human efficiency. Changes such as I have instanced

are miserably inefficient for human purposes, and society, as well as the actual sufferers, must bear the cost in increased pauperism, unemployment, misery, and crime.

Modern industry concentrates more and more on making the instinct of acquisitiveness the sole stimulus of effort in the workshop. I have painted industrial life a sombre hue as I found it. But my brightest memories are of the generosity and friendliness of fellow-workers who have triumphed over the selfishness induced by the system. Men give time and energy in showing newcomers in the factory how to proceed, even though this means a loss of money for themselves. I set this against other occasions when I have seen them peering from behind their machines waiting for a new man to make a mistake and so remove a competitor from their midst. Men do not take kindly to unrelieved selfishness and are better than the system would warrant. Yet it is difficult to see what other motive but that of gain can prompt a man who is continually working on the same monotonous job.

Shorter hours have been suggested to counteract the evils of routine. But this takes little account of the harmful reactions which are carried over from industry into leisure, and which result in a "feed and speed" philosophy of life with all its ragtime cravings. The assumption is that work is bad and must be cut down as much as possible. Yet if a daily dose of poison, however small, is taken, the worker can hardly escape unharmed. We cannot go back to handicraft, but even in modern industry it is not essential that men should be chained to one machine all the time. Far greater variety and scope of interests could be given, especially to the younger workers. If later they prefer to remain at one task, as sometimes happens with those of little initiative, the responsibility is theirs. But it is easy for initiative, to be destroyed, and many of those who lack confidence for new ventures owe this to being thrust into a rut early in life.

Fatigue study, vocational tests, rest pauses, and welfare work are now well established. But are the workers studied from the point of view of their own requirements? I think not. The aim is to see how easily they may be crushed into an industrial mould. If they cannot be made to fit they are flung on one side. Why not try to alter industry for human beings? Is it so sacrosanct?

Since Taylor's early efforts to turn workers into better machines it has been discovered that their nerves, their instincts, and their plaguy reactions interfere with "efficiency." In fact, it appears as if the Creator did not sufficiently consider their high destiny as Machine-tenders when He made them with all those unaccountable impulses which so annoy the industrial expert. We might almost convict Him of inefficiency in production. But seeing that people are, the industrial experts have had, grudgingly enough, to make some allowances. They found they could not just gear the workers as machines and leave them to run. When fatigue occurred they had to study it. Then they observed that what was done in leisure time interfered with work and they turned their attention to the life outside the factory. But always they had the one objective, of increasing production. It was a great discovery when they found that life cannot be cut up into hermetically sealed compartments. But why should we not study work to see how the worker can benefit during his leisure instead of considering always how his leisure can be used to improve his work? Drink, brawling, vacuity, immora-

lity domestic discord, oafishness, often have their centre and origin in abnormal workshop conditions which have destroyed the balance of life. But our industrial expert is usually narrowed down to purely commercial considerations. He too has been departmentalised and cannot approach the problem from the broad standpoint of the service of humanity. I am not suggesting that the needs of production should be ignored, but I am urging the claims of the producer.

For the worker who wishes to study or develop in any field, high-speed production is a great drawback. Too often it leaves him like a sucked orange quite unable to concentrate on books or study. After being riveted to a machine all day he feels an uncontrollable desire to seek any sort of change or excitement on his release. He may join the queue at a music-hall or a picture-palace to seek his colour or excitement, he may go to a public-house or he may listen to an agitator stirring his emotions. In any case, he wants emotional relief. Mental mastication becomes as distasteful to him as a good square meal is to a chronic dyspeptic.

I can never settle to read," complained a man in a workshop to me. "When I try I always end up by flinging the book aside and going off out."

This attitude is perhaps more general among routine workers than any other section. They cannot concentrate out of work hours because their natures, which have been repressed all day, demand some outlet, some excitement that will compensate them for their daily grind.

Conditions in the workshop give rise to irritation maladjustment, and to disputes which in themselves intensify the difficulty of creating a good working atmosphere and so prevent the worker from taking an interest in his work. Mutual suspicion, continual drive, and threats of the "sacks" degrade work and make it irksome even when it might be pleasant. A state of nervous fatigue and irritability often arises, especially if the management is inclined to be overbearing, and this results in a useless drain of energy. Before industry can be placed on a sound psychological basis all this must be tackled.

If the worker had a recognised voice in workshop matters instead of merely possessing the check on the management which only his continued aggression can enforce, then the qualities of workshop loyalty, co-operation, and goodwill could operate. All this would make for efficiency, for the worker is not really interested in being inefficient. But it would be an efficiency springing from the worker's understanding of what had to be done and not a rigid system imposed from without, which uses him and his fellows like draughts on a board. Why not endeavour to enlist the worker's interest, intelligence, and co-operation in industry? Surely it would be worth while! But any attempts to move in this direction have invariably met with bitter resistance. The Engineering Employers' Federation even imposed a lock-out to prevent Labour having anything to do with managerial functions. Apart from the doubtful economic wisdom of the employers' stand, the psychology of it was deplorable. If labour is admitted to partnership, its point of view regarding variety of occupation, speeding up, routine work, and other burning issues of the workshop, will receive attention and much industrial conflict will be avoided. The case of the industrial worker, as urged here, finds but little expression, for the simple reason that few who write have had the necessary experience to enable them to present it. But

this is a cogent reason why the worker should have a voice in industry.

If the worker is given an interest in the running of an industrial concern it will help to counteract the narrowing tendencies of his detail, routine work. His mental horizon will widen as he observes the relation between his efforts and those of his fellows and as he is brought into contact with the whole process of manufacture. If his judgment is appealed to in various problems of workshop organisation, he will cease to regard himself as a machine for turning out the tenth part of a screw, and the change will be better for himself, for the community, and for the industry itself.

Wanted—the Development of a Sixth Sense.

Neither the securing of adequate wages nor the magic of property will however bring happiness and peace for the soul. As Mr. James Douglas says in the *Sunday Express*, something must happen before the inner meaning of life is revealed. He writes:

This mysterious change is hard to define and explain. It is a new sense which is as real as the physical senses. There is no doubt that it transcends reason, because reason cannot create it.

This new sense is latent in us all, although we are hardly aware of its existence. While it is undeveloped our life is incomplete, and we feel that it is incomplete without knowing why. Our hidden unhappiness is caused by the strivings of the strangled spirit to express itself and to grow in the darkness of the mind. There is always some light filtering through the physical senses and perceptions, and even a few feeble glimmerings suffice to distress and disquiet us.

The new sense of life is the only instrument of happiness. It is a mistake to suppose that it involves the renunciation of all the other joys of life.

The way of happiness is through a full life and not through a starved one. It balances the high gusto of the physical senses with the high gusto of the soul. It produces an equilibrium and equipoise in the whole nature. The body and the brain are beautiful and complicated dwellings in which the soul ought to delight.

Her life ought to pulse through them in perfect rhythms. She has the power to ennoble and refine them and use them as her instruments. Half the hostility to religion is caused by the old delusion that it entails the denial of the natural joy of life. There is nothing pitiless in the harmony of the higher and lower senses.

And it is a fallacy to say that the development of the whole self is a form of self-abandonment and self-forgetfulness. On the contrary, it is self-realisation and self-conquest. To be master of your whole being is a liberty, not a bondage. It is an enrichment of every faculty, not an impoverishment.

It is hard to pack the secret of the happy life into a word or a phrase, or a creed or a philosophy, for our speech is contrived to express physical and abstract ideas, and we have not yet invented a language for the invisible movements and aspects of the soul. The sayings of Jesus form the rudiments of this undeveloped language, but they must be set alight in our consciousness by the new sense before we can understand them. Without the new sense they are meaningless to our dark intelligence.

It is interesting to watch brilliant intellects breaking themselves in the effort to master the riddle which is sun-clear to thousands of simple souls. The proud intellectual often is blinder than the illumined illiterate.

I am sure that the new sense can be acquired by every mortal who humbles himself in the search for it.

If we please we can leap into freedom and plunge into peace. The happy life invites us.

That is to say, to realise a happy life we should develop a *divya chakshush*, as ancient Hindus call it.

BOOKS RECEIVED

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

ECONOMICS

- A Fair Wage.** By E. Batten. Sir Isaac Pitman & Sons. 2/6.
Principles of Industrial Welfare. By John Lee. Sir Isaac Pitman & Sons. 5/-
The Population of India. By Ram Narain. Ramakrishna & Sons, Lahore Rs. 4/-
International Aspects of Unemployment. By Watson Kirkconnell. George, Allen & Unwin 6/6
Stabilisation. By E. H. M. Lloyd. G. Allen & Unwin. 4/6
Taxation & Currency. By E. Bilton. C. W. Daniel. 2/6
Indian Currency and Exchange. By H. L. Chabiani. Oxford U. Press Rs. 4/8

HISTORY

- Epochs in Buddhist History.** By K. J. Saunders. Chicago University Press.

LITERATURE

- Talks in China.** Rabindranath Tagore. Viswabharati Book Shop, Calcutta. Re. 1/8.
Pennsylvania. H. W. Bligh. C. W. Daniel. 1/-
The Life of Solitude. Francis Petrarch. University of Illinois Press.
 Alphonse XIII demasque la terreur militariste en Espagne, Ernest Flammarion, Paris.

MISCELLANEOUS

- Birth Control.** By Margaret V. Graham. John Bale. 6d.
The Second Establishment. By Dolf Wyllarde. Hutchinson. 7/6
Open Confessions to a Man from a Woman. By Marie Corelli. Hutchinson. 7/6.
The Dreamspell. By Phyllis Austin. Hutchinson. 7/6.
Laughing Last. By Jane Abbott. Lippincott, London. 5/-
God's Step-children. By Sarah Gertrude Millin. Boni & Liveright. \$ 2.00
Harvest in Poland. By G. Dennis. Heinemann. 7/6
The Constitutional Year-book, 1925. National Union of Conservative and Unionist Associations. 2/
Armaments Year-book. League of Nations, Genoa.
The Price of Books. By Stanley Unwin. G. Allen & Unwin.

- Women of India.** By Swami Vivekananda. Sri Ramakrishna Math, Myslapore. As. 3
The World's Library of best Books, Parts 13 & 14. George Newnes. 1/2 each.

PHILOSOPHY & RELIGION

- Jesus ou Barabbas.** Librairie Stock, Paris.
Bhagavad Gita (Tamil) By C. Subramania Bharati. Bharati Publishing House. Re. 1/-
The Science of Christ. True Thought Pamphlets, Nos. 1,2 & 3. R. W. Welbank, Banbury. 3d. each.
 do. True Thought Booklets, Nos. 1,2 & 3. R. W. Welbank. 4d. each.
Christianity at the Cross Roads. By E. Y. Mullins. G. H. Doran & Co., \$ 1. 75.
Life, Light and Love. By Swami Satchidananda. As. 2
Christian Thought. Ernst Troeltsch. University of London Press. 5/-
The Teaching of the Prophets. By C. A. Hawley. Association Press.
The Lure of the Cross. By S. Halder. The Mahabodi Society, Calcutta. Re. 1/4

POLITICS

- Freedom and Unity.** By Coupland. Oxford U. Press.
War: Its Nature, Cause and Cure. By G. L. Dickinson. George, Allen and Unwin. 2/6.
Thoughts on War and Peace. By Nicholas Petrescu. Watts & Co.
The Conscientious Objectors in America. By Norman Thomas. B. W. Huebsch. \$2.00
Socialism and the Historic Function of Liberalism. By H. Langshaw. Cecil Palmer. 6/-
The Abolition of War. By Sherwood Eddy & Kibby Page. G. H. Doran & Co. \$ 1.50
Political Crime. W. G. C. Hall. Geo. Allen & Unwin. 4/6
Recent Constitutional Developments in Egypt. By Sir William Hayter. Camb. U. Press. 1/6
Ireland and the League of Nations. By Bolton C. Waller. The Talbot Press, Dublin. 1/-
The Stabilisation of Europe. Chas. De. Visscher. Chicago University Press. \$ 2.00

PSYCHOLOGY SCIENCE AND SOCIOLOGY

- Evolution Explained.** By J. Inglis Parsons. John Bale. 7/6
Intelligence in Expression. Leone Vivante. C. W. Daniel. 10/6
The Two-fold Aspect of Thought. By Nicholas Petrescu. Watts & Co. 1/-
Men, Women and God. By Herbert Gray. Association Press, N. Y.
Out of the Valley of the Forgotten., vol. 1 & 2. By J. E. Bauman, The Chemical Publishing Co., Easton, Pa.
An Interpretation of Ancient Hindu Medicine By Chandra Chakraberty, R. Chakraberty, Calcutta Rs. 7/8
The Education of Behaviour. I. B. Saxby. University of London Press. 5/-
Psychanalysis in the Class Room. By George H. Green. University of London Press. 6/-
The Daydream. By George H. Green. University of London Press. 6/-
Science and Life. By R. A. Millikan. Pilgrim Press, Boston \$ 1.00

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In this the second edition of *Young India*, the publisher is glad to state that considerable addition has been made and the book brought up-to-date. Mahatma's articles in *Young India*, prior to its removal to Ahmedabad, have been made use of, while all the leaflets and Messages on Satyagraha which Mahatma issued in the stirring days of April to October 1919 and which are now not available have been collected and incorporated in this edition. Matter relating to and subsequent to Mahatma's release from prison and his hospital life has also been added. A new feature of this edition is a unique chronological index, prepared by Miss Elizabeth S. Kite of New York and kindly forwarded to us for our use in this edition by the Rev. J. H. Holmes of New York. Over 200 pages have thus been added to the new edition.

This is the bible of the Non-Co-operator, whether of the majority party or of the minority party. Both quoted *ad infinitum* from this ponderous volume..... "Young India" has become to India what "Young Italy" was to Italy. What else could happen to the writings and utterances of Mazzini then and Gandhi now? This bulky volume is a rich treasure to the present generation. It will represent the law and the prophets to the future generation. Like all the smritis, it will yield conflicting texts for opposite parties. It is the rich heritage of the past and must adorn every library, private or public.—*Janmabhumi*.

I write to congratulate you most heartily on your recent publication *Young India*. It is a real triumph to have published, in so handy a form, such a complete compendium of the writings of the great leader. It is arranged so excellently and the paper and printing are most admirable.—*W. W. Pearson*.

These many months I have set apart some hours every day to read with my sister, who is my interpreter in English, the writings of the Mahatma. I have developed towards him a religious love. Never in the world was found one purer, simpler and truer..... I consider his movement essentially as the salvation of mankind. For its import goes beyond India. The entire humanity is interested in it..... May he be able to know that his voice is heard far and wide, that it lives and works and that it would continue to live after he and we are all dead.—*Romain Rolland*.

In reviewing *Young India* *Æ* Writes in the *Irish Homestead*:

To most people in Ireland Mahatma Gandhi is a name vaguely associated with a non-military revolt against British rule in India. It was known that Gandhi had an extraordinary influence on the Indian people but few people in these islands were able to judge whether that influence was due to high character and a powerful intelligence or to the arts by which a skilful politician plays upon popular discontent. The publication of *Young India*, in which is collected almost all of Mahatma Gandhi's utterances from 1919 to 1922, should solve the doubt for any reader. No one can read these articles without feeling that he is making the acquaintance of a truly great spirit. We doubt whether in Europe or America there is any publicist with a character so lofty, with such a passion for truth and righteousness and the reading of this book gives us a high conception also of the character and the spirituality of the people who were so profoundly moved by Gandhi's utterances. Here are no appeals to hatred, no stirring of the baser passions of men. He makes almost the appeal of a Christ to the moral and spiritual nature. Set these utterances beside those of any popular figure in Europe and the moral superiority of the Indian appears incontestable, We cannot pretend to give any true idea of the policy Gandhi outlined for his countrymen. It is contained in hundreds of short articles. We cannot, being so remote from India, say whether the policy was wise or unwise. But we do say that hardly anybody could read this book without feeling exalted by the character revealed. In some way we are made proud of our humanity when we remember that one man made so high an appeal and so many millions responded to it..... We wish Ireland had a Gandhi and a people who would listen to so great a prophet.

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Mahatma Gandhi

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In this brilliant volume, M. Romain Rolland, the world-renowned French author, gives a penetrating exposition of the principles of Mahatma Gandhi, "The Messiah of Rejuvenated India," compares them with those of other Indian leaders, critically discusses every aspect of "Gandhism" and shows how the Mahatma's principles, while difficult to be put in force as a mass movement, yet contain in them potentialities of a great force on side of Righteousness—a force which is of importance not merely to India, but to the world at large. M. Rolland's sketches of the personality of Gandhi and his comparison and contrast of Mahatma Gandhi with the other Indian worthies—Tilak and Tagore especially—are marked by great precision and insight. The whole book shows evidences of M. Rolland's closest study of Mahatma's career, writings and achievements and of the great movement he led. The volume has roused the keenest interest in India judging by the references made to it by the whole of the Indian Press and it is a distinct contribution to the political and philosophical literature of the world.

Letters from AbroadBY RABINDRANATH TAGORE **Rs. 2**

The Letters make a charming companion for a lazy afternoon with all their grace, simplicity and play of fancy lighting up the most commonplace things. The letters also adumbrate the idea of Viswabarathi or a centre of international culture which Tagore has subsequently attempted to bring about at Santiniketan and so their historical interest is also great. And then the keen nationalism so pure, so self-respecting is like a breadth of ozone to the tired reader of political tirade that one meets with in the daily press.—*The Bombay Chronicle*.

A perusal of the book enables one to catch a glimpse of Dr. Tagore's outlook upon life and of his attitude towards men and the problems of the day. Needless to say that the publisher has done a great service to the public by bringing out these instructive letters of Rabindra Nath.—"Prabuddha Bharatha."

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At writes in the *Irish Homestead*:—

How true is it that the best thought is international Rabindranath Tagore writes a volume of essays on "Greater India," but there is little in the work which could not be read with profit by Irish nationalists. We find him advocating co-operative villages using power machinery for manufacture of dairy products, sugarcane crushing or the better dealing with jute. If even one such model village community could be organised he says, the example would spread widely through the country.....

He wants his countrymen to be at once national and universal, and he knows that spiritually no nation can be ever self-sufficient, that if they shut out the best thought of other nations, they will shut out the best thought of their own nation. He is against race hatreds, but he is not one to allow false applications of the idea of human brotherhood to be an excuse for submitting to injustice, and he tells his Indian countrymen that they must be strong and self-reliant.

We are sure any one who reads it will feel his own nationality ennobled by the study of this great writer, and that under the bronze colour of the Hindu the humanity is identical; the intellect as keen, the spirituality as great as with the people of any white race and to receive that conviction is a great thing, for there is nothing than personal or national egomania and the belief that one's own race are unique in virtue and intellect.

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The Truth of Life

BY BARINDRA KUMAR GHOSE

As. 8

This essay is from the pen of that eminent Bengalee patriot, who was for many long years a political exile in the Andamans. His incarceration has completely changed his outlook on life and he writes of the ideal of a True Life in a religious fervour. The human civilization is a blind step in the realisation of this ideal of a True Life; and this fact is forcibly brought forward by the author in this small book.—*Citizen*.

Barindra Kumar has suffered the greatest suffering in the cause of the country and his views on the present political situation and general life in India should command attention. His effort is directed towards giving an intellectual glimpse into the divine revolution of thought and life, which end is the only one worth fighting for, in his judgment.—*Hindustan Review*.

The Need in Nationalism and Other

Essays BY AUROBINDO GHOSE

As. 8

In these five essays—"The Need in Nationalism," "The Power that uplifts," "Man Slave or Free," "Fate and Free Will," and "the Principle of Evil"—the great Karma Yogin of India, Sriji Aurobindo Ghose, discusses what ought to be the philosophic bases of Indian Nationalism. By contrasting the services of Mazzini and Cavour to Italy, Sjt. Ghose points out how the moral and spiritual force which Mazzini inspired in the Italian movement for freedom was more effective and more lasting and how without which Italian freedom would have been impossible. He then analyses what kind of spiritual force ancient Indian history, traditions and thought afford, how perfectly satisfying they are and why, if India is to regenerate

herself, she should hark back to that force. The divorce between the religious, the political and the economic life of the country, which is so characteristic of modern Indian life and which does not take account of the SWABHAVA of the Indian Nation, that is, the complex of forces which made India what she was in the past and would make her what she ought to be, is, he points out, unnatural and disruptive of Indian unity and advancement. He therefore puts in a vigorous plea for their co-ordination and synthesis without which Indian Nationalism cannot become an effective and permanent force. No nationalist could afford to neglect the teachings herein contained.

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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*.

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CURRENT THOUGHT



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CURRENT THOUGHT

*That which exists is One:
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On the Co-operation of Different Communities

BY DR. BHUPENDRA NATH DATTA, M.A., PH.D. (BERLIN)

FROM the stand-point of race the one-fifth of humanity located in India forms as a "people" an unit amongst the diversified branches of mankind. From the standpoint of physical anthropology, there are various racial elements which have gone to make up the "Indian people"; but from the side of ethnology and cultural history they build one common unit—*Genus Homo Indicus*—which is sub-divided into various species and sub-species of linguistic and religious nomenclatures.

The Indians, on the average, are not to be sharply divided from each other through physical diversities, as Risley with the help of antiquated methods of anthropology tried to establish, or in most cases through differences of languages, as attempted by Grierson. In the process of nation-building these diversities are no hindrances, but the

stumbling block to unity lies in the religious differences.

In the advanced countries of the world religious differences do not play any very important role in politics or in national life. True it is, that in those countries in individual cases sectarian feelings do sway the minds of some people; but in national life religious communities as such do not play a decisive part. Religion is a matter of private concern in advanced countries; but it must not be forgotten that all the communities dwelling in those lands have, apart from a common law and common historic evolution, the same social-polity. It is the common social-polity that binds the peoples together, however diversified they may be in physical traits or religious thoughts, into one unit. This gives them a basis of unification. A common polity is the basis of co-operation of a

social group, which when enlarged evolves as national co-operation. Therefore, the unity of social polity is a desideratum. But where it does not exist the unity in national life is to be sought elsewhere.

In some countries, as in Switzerland, the unity of national life is based on a common politico-historical culture. In Christian and Mahomedan countries, inspite of schismatic differences, the social polities and the traditions of various sects are the same; hence they do not build up different peoples. In the same way it can be said that in Eastern Asia sects so overlap each other that they do not raise a Chinese wall amongst themselves, and race-consciousness crystallizing into national consciousness is greater amongst these peoples of Eastern Asia than religious differences. Therefore, they build one unit of a Chinese or a Japanese nation. But the greatest anomaly lies in India.

In Eastern Europe as well as in Western Asia, nationalities are based on church differences. Somatic or ethnic or linguistic similarities are no ground for national unity. It is the Church that supplies the basis of nationality. The orthodox Greek, Latin, Armenian, Maronite, Chaldean, Bulgarian or Moslem nationality of a man is determined by his adherence to any of these churches. Here nationality is conterminous with his religious confession. The common somatic characters bearing the impress of a common Hittite descent do not bring the Osmanali Turks, Greeks, Armenians and the Jews together in Asia minor; though apart from this commonness in some places they speak the common language, and in some cases have a common religion. It is the

difference of church that divides them into separate communities, and which is accountable for the awful situation which is known as the "Balkanization" of the near East.

In India the situation is not better in bigger details. There a Sakta-Hindu does not build a separate nationality from that of a Ramait or a Saivait, as in the case between an orthodox Greek, a Bulgarian and an Armenian, but the Hindus in general form themselves into a different group from the Mahomedans and *vice versa*, and they all form the Zoroastrians and the Jews and the Christians. In these cases the racial and linguistic peculiarities do not form the basis of differences; but differences of religions giving rise to separate social polities differentiate the Indians into various groups.

The Christians amongst themselves inspite of their dogmatic differences have the same social polities and common traditions; and further the Christians, the Jews and the Mahomedans have common biblical traditions, and their religions overlap each other to a certain extent. But there is an absolute religious and social difference between the Hindu and the Moslem. There is nowhere in their religion and social polities a common touching point. Apart from these differences there is a tradition of old quarrels resulting in mutual distrust. These have made the Indian problem most difficult to be solved.

As already said before, the Indians as a whole form one ethnic group. Somatic differences are not hindrances to the up-building of a nation. Differences in biotype do exist amongst every people in the world. Nationality is the result of a common geographical unity and a

common historico-cultural evolution. And India has these conditions in plenty. To speak in general, India is composed of one ethnic group which is divided into two language groups which again are sub-divided into various religious groups.

To-day in such a vast continent as India, ethnic unity is not enough to form the basis of nationality. The linguistic groups are sub-divided into different dialectical branches, and each language or dialect group is divided into different religious components. Thus present-day India, inspite of having a common geographical unity and a common historico-cultural development, is not yet able to solidify herself into one nationality. The reason is not far to seek; the above mentioned differentiations have broken up the primordial unity into infusible components.

It would appear from what has been said above that the Indians in common with the peoples of the Balkans and of Western Asia are primarily religious persons. A man of India is known as a Hindu or a Mahomedan first, next by his linguistic nomenclature, *viz.*, a Punjabee or a Bengalee, and by his Indian nationality in the last place. Amongst these irreconcilable nomenclatures, a Mahomedan of India led by religious training does not emphasise his linguistic species, namely, a Bengali or a Punjabi. He is a Mahomedan first and an Indian next; while the Hindu in his ignorance considering his linguistic variety as conterminous with an ethnic difference, arrogates himself as a Punjabee or a Deccanee or a Bengali first and a Hindu next. A Hindu speaking of himself will say he is a Punjabee or a Bengali first, a Hindu next and an

Indian last. In this respect his attitude is worse than that of the Mahomedan, who is an Indian with an adjective, but the Hindu is never an Indian; he is an Indian in the sense a man from Europe is an European.

The Hindus blame the Mahomedans for not feeling themselves as Indians first but it is a truism that it is the Hindus who do not feel as Indians first. This sad state of things is due to the differences of languages giving rise to provincialism. Language is a bigger bond than religion. It is through language that one expresses himself. Language is the vehicle of thoughts and ideas, and literature embodies these things. Therefore a common language with a literature is a bigger bond between man and man than the sentimental feelings about the commonness of religion. In foreign lands a Punjabee Mahomedan associates with a Punjabee Hindu rather than with his fellow coreligionist from Bengal and *vice versa* is the case. Thus language being a closer bond than religion, we see that the language groups in India are developing themselves into different national entities.

India contains various languages. Roughly speaking, as I have said before there are two language groups, which are again sub-divided into various dialects. Some of these dialects having developed independent literatures have become independent languages, *viz.*, Bengali, Oriya, Hindustanee, Marathi, Tamil, Telugu etc. Languages which have an independent grammar and literature are comparatively few in number but dialects are innumerable. It is a philological jugglery of the British Indian officials when they say that India is divided into hundreds of languages

They count the unwritten dialects having a very scanty literature or none at all as independent language groups.

These language groups within India are not conterminous with independent ethnic groups, as in the case of Japan, China, Burma, Siam, Persia, etc. The ancient "Indo-Aryan" Prakrit and the Dravidian languages have in the course of ages broken up into various local dialects, some of which have evolved extensive and powerful literatures, thus raising those dialects into the status of independent languages. On the basis of this different linguistic evolution, it cannot be said that an Oriya-speaking man as *Homo Indicus* is of a different species from his neighbour the Bengali-speaking man, who in turn is of another species from the Hindi-speaking man from Bihar and so on.

Risley's attempt to divide the Indians into seven racial groups by baptizing them with fantastic nomenclatures is too ridiculous for modern Anthropology. The method of making an arithmetical average of the physical measurements taken on the subjects and thereby finding a hypothetical racial type which was in vogue in old days of the science of Anthropology is held as insufficient now-a-days. I have made a biometrical analysis of a good part of the data of Risley as given in his "Tribes and Castes of Bengal" in order to find out the racial components in a caste of each province. And I have found out that with the exception of the Sikh-Jats (who are dolichoid-leptorrhines) the preponderating element in all the castes all over India is *dolichoid-mesorrhine* element. In going over all the average indices of the castes and tribes as given by Risley in his "Peoples of India" it is to be seen

that *dolichoid-mesorrhine* is the dominant type in India. I name it as the most prevailing biotype in that land. Besides this element there are other elements with greater or less percentage common with all the castes, all over the country. It can be said that different biotypes exist amongst the population distributed all over India. The laws of Mendalism and Hybridism do not warrant the rise of a new racial type out of the miscegenation of two different elements, as proved by Eugen Fischer in the case of "Rehobother Basterdas" in South Africa and by G. Dwenport amongst the mixed creeds in Jamaica. By applying the above mentioned laws it is to be seen that in India, no new "race" has evolved in every province.

Thus in making a critical examination of the physical anthropology of India it would be found out that the peoples of different provinces speaking local languages do not form separate "races" by themselves. But if these people feel themselves strangers to each other, it is on account of distance intervening between their habitats, language differences and provincial particularism.

Therefore, it should be said that for the unity of India the language question is a problem. Yet it is no problem, if the languages are left alone to themselves. It is too late in the day to demand a common language for all India. It did not exist at the time of Asoka and Samudragupta. If Sanskrit was the *lingua franca* of the cultured people in ancient times, and Persian under the Timuride rule, in future Hindusthani can become the *lingua franca* for all the Indians and without much difficulty.

So it can be said that for the develop-

ment of a common nationality language differences are no hindrance. The rise, decline and fall of a language is a question of evolution. The questions of political, social and economic strength lie behind it. And in an Indian language, whether the Sanskrit words will be more prevalent or non-Sanskrit influence will be stronger, is a question of cultural struggle and will depend upon the vigour of the different linguistic elements. It should not become a national question. For instance, if the Indian equivalent of some scientific European word has to be coined, the Hindu will borrow the word from Sanskrit, and the Mahomedan from Arabic. This will lead to some heart-burning amongst the members of the two communities. But if those words be left to themselves and be not made the subject of political issues, they will follow the principle of natural selection and will survive or die out according to the law of survival of the fittest. This much for the language problem itself, but the script question is the bone of contention in Northern India.

The Hindus insist on writing the Hindustanee language in Nagari script and the Mahomedans in Arabic. In this matter it is a question of sentiment supposed to be based on religious feeling. But the reverse is the case in Bengal and Guzrat where the members of different sects have a common script and no religious issue is made out of it. All the Indian scripts are evolved out of ancient Brahmi script, therefore it is unintelligible why the Nagari should be the object of religious veneration and not Bengali or Guzrati or Tamil script?

The question of script in Northern

India is the question of self-existence of the two rival groups, viz., Mahomedan and the Hindu. It is a bright example where the ideological interpretation of history and economic interpretation of history meet together on the same point. The ideological interpretation of history puts feeling as the motive force in society. But feeling is based on interest, hence both converge to the same point. Applying this principle we find that the Mahomedans of India in order to keep up their separate existence as such, insist on using Arabic script, and Arabic and Persian words in Hindustanee thus transforming it into a separate language -- Urdu. This insistence upon a foreign influence on an Indian language is made in the name of religious feeling but through psychological analysis it will be found to be based on interest. The Mahomedan minority in India does not want to be lost in the non-Mahomedan majority. They want to keep up their individuality as such; therefore they insist on using foreign influence in the language. The Hindus of the same place, on the other hand, want to get rid of Mahomedan influence in their thought and life. And as a means to this end, they are keen on completely Indianising the language and emphasize the Sanskrit element in it.

This difference in group interests has led in some regions to the adoption of both scripts for public use. Examples of it do exist in the world. In Germany two kinds of scripts are extant, modern Italian, and the modern transformation of old Gothic. Though both of these scripts are descended from ancient Latin, German patriotism prefers to call the modern Roman script foreign "Latin". In order to satisfy

the national feeling and to meet the necessity for foreign intercourse both scripts have become part of the compulsory education of every German. In Switzerland, where four languages are extant, all these languages and the accompanying two kinds of scripts are the legal tender there. In Russia, the educated people know their own national (Cyrillic) script and the Latin. In India, in those parts where script has been made a part of the national issue, the two scripts must come into use. The task of the Indian student will not be easy; but he is already learning more than one script in his high school curriculum.

The common language of each province is the basis of the common intra-provincial culture of the people of all sects. But language is not the only bond of nationality; sometimes it is not the foundation of nationality, as in the case of peoples of Austria and of the German part of Switzerland who build separate nationalities from Germany. In present day India, language though it is the bond of cultural unity of the peoples of different sects, is not the basis of the nationality from the stand point of politics. Different sects, crystallizing into different communities, have different world views, different social politics, different economic interests, hence different politics. On these accounts they cannot fuse as one nation inspite of speaking a common language in each province.

In India the members of the same language-group are disunited in national fields, pursue different politics as dictated by their interests; and following lines of religious demarcation are trying consciously or unconsciously, to evolve

different nationalities side by side, which is an absurdity. For this reason, a common language is not the desideratum, so far as they are concerned. In order to bring the different language groups with their religious sub-groups into one common line, some permanent bond is to be found. Some find it in a vague sentiment of nationalism.

Our Indian nationalism is not based on permanent foundations. It is in the case of many based on race hatred of the Britisher and its corollary the cry of "India for the Indians", but nobody is sure of what India is and who is an Indian. India is a geographical expression which in the case of many becomes a conscious political entity in contradistinction to the Britishers. The Hindus of different provinces do not always regard one another as belonging to the same people. There is often inter-provincial dislike existing amongst them. It is of no use denying the fact. Besides, different castes often have no fellow-feeling with each other. Thus the Hindus are divided amongst themselves and do not form one group. The Mahomedans are better situated in this respect, though the feeling of provincialism cannot be denied in their case too. When a large body of Punjabee Mahomedans are placed along with a large body of Bengali Mahomedans, provincialism will make its appearance just as in the case of the Hindus. There is a lack of like-mindedness amongst the Hindus themselves and between different communities. Thus, in its last analysis, India breaks up into a land of heterogeneous groups without the requisite amount of solidarity.

The old policy of the Indian politician

was to bring all the Indian communities together on the platform of a common grievance against the rule that was existing in the land. On account of the veneer of English education that they had in common, these educated men theoretically felt themselves as "Indians" in opposition to the Britishers. But this feeling was not deep enough to form the basis of the unity of the masses of the people for a common national struggle.

In present-day India, in order to bring all the communities together for breaking down the opposition of the alien bureaucracy, religion was made the hand maid of Indian politics. That is various communities were conjured in the name of their respective creeds to work for a common political goal. But in a country like India, religious exultation gives rise to mutual intolerance, which ends in bitter communal feuds. The same is already

taking place in India. Thus constant appeals to the religious susceptibility of mutually suspicious inflammable masses of men bring no good in the end. We must not forget or try to be fog the fact that it is the way of the world that to be a better religionist is to be exclusive or intolerant to the other religious groups. An orthodox Hindu will be exclusive to the mlechha and an orthodox Moslem exclusive to the Majusi (magian) and kafir. Rather, the better Indian is he who makes the cause of his country his primary concern, and religion a matter of private faith.

Thus we have seen that in order to bind together different groups of people into a common nation, language and religion are not the bonds that will suffice. Therefore the bond of unity is to be sought elsewhere.

(To be continued.)

Indo-Chinese Civilisation

BY C. F. ANDREWS

TO the Hindu, who cherishes his ancient culture and traditions, one of the most profoundly interesting countries in the Far East to study is Cambodia, the centre of the Khmer Empire, which once extended its spiritual and temporal sway from the Gulf of Siam up to the Middle Kingdom of China. In the twelfth century of the present era, when Aryan Hinduism in the North of India was receiving one defeat after another at the hands of the rising Mahomedan powers from Central Asia, a Hindu monarch, named Jayavarman VIII, was ruling over this

Khmer Empire, which then stretched literally from the Bay of Bengal on one side to the Pacific Ocean on the other. It was divided into sixty self-governing republics, and according to the Hindu spiritual genius, which always tends towards a diversity within a unity—was rather a great federation of friendly states under one Emperor than a centralised personal despotism. Jayavarman VIII was truly the Chakravarti of his times in the Far East.

Yet, how little is known of all this in India! How rarely is it even mentioned! What an insignificant place is given to

this Hindu expansion in any Indian History! How few, even of educated Indians, reading these words of mine, have ever studied the facts and realised their wonderful meaning! No country has ever treated its own past historical records so carelessly as India!

About eight hundred years ago, this great Hindu Civilisation was one of the chief world-factors in the Far East. It was not built up, in the main, as far as history reveals, by military power, but rather by sheer intellectual genius winning its way among backward peoples and unifying them as they had never been united before. The name 'Indo-China' has been rightly given ever afterwards to this part of the civilised world, because it represents the Hindu Civilisation into the midst of which China assimilated its own culture in the South-East in later times.

While I was with the poet, Rabindranath Tagore, in China last year, it had been his eager desire and purpose to go on by steamer from Hongkong to Saigon, in order to start from there and see with his own eyes the remains of this great Hindu Civilisation. The plans had been already made and all preparations had been undertaken. But most unfortunately his already enfeebled health broke down under the strain of two exacting tours in China and Japan, and he was obliged to go straight back to Singapore instead, and then immediately to Calcutta. Dr. Kalidas Nag, Professor of Indian History and Archaeology in Calcutta University, was the only one of our party who was able to accomplish the journey. It was with great regret that we turned towards Singapore and left these shores behind us, on our right, as we traversed the

China Sea. To me it was a severe disappointment and a keenly felt loss of opportunity; for I had already been to Java and Malaya and had traced the Hindu-Buddhist Civilisation there; and this tour in Cambodia was to be the fulfilment of many hopes and dreams. For I had often read in books, how this one vast Hindu Civilisation in the South-East had stretched wider and wider its arms to embrace the races round it. Its direct origin and early history are somewhat obscure, but it probably reached the height of its fame and influence at the time I have mentioned, about 1100 A. D., many centuries after the first Hindus had settled in the country and made their influence felt.

It is not quite certain from whence these Hindu Colonisers came, and how the expansion took place which covered the South of Asia. But the evidence goes to show, that they first sailed along the Eastern Coast of the Bay of Bengal and colonised and civilised as they went. We have very early traces of such settlements in Burma; then further South in Malaya; then in Sumatra, and last of all in Java and Bali and Celebes. Java especially appears to have been among them a favoured island. Indeed it was as greatly loved and cherished, and as highly civilised, by these colonists on the Eastern side of the Bay of Bengal, as Ceylon in turn became at the extreme point on the South-West. For there can be little doubt that the island of Ceylon also dates its highest spiritual culture from the Aryans who came across the Bay of Bengal. We have legendary records of this in the Ramayana story about the conquest of Lanka, and also the later historical narrative of King Asoka, who sent his own younger

brother (or as some narrate, his young son) Mahendra, to teach the Buddhist doctrine and the Aryan Eight Fold Path to the Royal House of Sinha from which the Sinhalese took their title.

We must realise that the Hindu Civilisation was intellectually and artistically paramount in those ages in the East to an unparalleled degree. We can see it piercing its way over the land barriers northward into the remote Brahmaputra valley of Assam and through Nepal into Tibet. We find it also spreading from Pataliputra and Kashi and Nalanda westwards, by way of Taxila, through the Kashmir and the Kabul Valleys, over the high mountains into Central Asia and penetrating to the farthest parts of what has been called, by Sir Aurel Stein, 'Serindia',—that is say, Indo-China. For, taking Kashi and Pataliputra and Nalanda as the centre, or focus, the civilisation went forth in four main directions,—southward to Ceylon, eastward to Java and Cambodia, northward to Assam, Nepal and Tibet, and westward into Bactria and Central Asia. This westward course,—the great highway of the Mahayana Buddhist developments—created an 'Indo-China' in the inland heart of Asia, which corresponded to the Indo-China of Cambodia in the South-East. Thus, the ancient civilisation of China was enveloped on both sides with Hindu-Buddhist thought. China assimilated this, till it became a portion of her own spirit. This article will be confined to Cambodia. Serindia will be discussed at another time in another article in this paper.

What was the colonising method, by which this civilisation of India penetrated to the borders of China on the south-east?

There are two rival theories. Some historians state that the Hindus came direct from India, out of the Buddhist kingdom of Magadha, and were replenished century after century by fresh colonists from India. But others hold, that Khmer the dynasty of Cambodia was the offshoot of the Hindu kingdom of Eastern Java. We know how the East of Java contains nearly all the great monuments, including Prambanan and Borobudur. The height of its spiritual greatness was from A. D. 300 to A. D. 900. The date would fit in well with what we know about Cambodia. For though the Khmer Empire reached its highest point of development under Jayavarman VIII about 1100 A.D. yet for many centuries before that time the Brahmans from India, or from Java, had been teaching the Ramayana and the Buddhist missionaries had been declaring the Aryan Eight-fold path. There is much to fit in with the second theory, namely, that the teaching of Buddhism and Hinduism in Indo-China came by way of Java. A certain likeness is visible in the artistic genius which we meet in Java and Cambodia, though there are also remarkable differences of style. But the historical question of the origin of the Khmer kingdom is by no means solved as yet. It awaits further archaeological research.

Of all the architectural remains in Cambodia, revealing the Indo-Chinese Civilisation, the greatest undoubtedly is Angkor-Vat, the vast temple ruin in the heart of the city of Angkor, the capital of the Khmer kingdom. The architecture is colossal: the sculpture and carving are a work of remarkable beauty. There is nothing quite like it in the world, and it may be rightly

named, along with the Pyramids, as one of the wonders of the world. It stands out, along with Borobudur, as one of the two greatest monuments of the far East.

The following is a description of the first sight of Angkor-Vat by a traveller:—

"When I visited Angkor-Vat and Angkor Thom, my first vision of the splendid ruined city was by moonlight. We had come, a whole party of us, by steamer from Saigon up to the flooded Mekong river. Sampans landed us on the edge of the tropical forest. We were led along a narrow path under the dark vault of trees, mysterious sounds reaching us from the wooded depths. Then as we came again into the open, the prodigious spectacle of palaces and temples, of white towers glittering in the moonlight, met our awe-struck gaze. This tremendous work of human hands suddenly appeared in the very midst of untouched nature. A silence of death reigned over the vast buildings, where centuries before there was so much life and beauty.

"But it needed daylight to appreciate all the details of the different temples, terraces and walls. The principal temple of Angkor-Vat is some 820 feet long by 656 feet broad. It is formed in terraces one above the other, and there are five towers, of which the central one is 123 feet high. Every inch of stone-work is finely and minutely sculptured."

But even greater than these wonderful architectural remains must have been the marvel of irrigation and intensive agriculture which turned the tropical jungle into a fertile garden and opened up millions of acres for rice cultivation, making the Khmer kingdom one of the great granaries of the eastern world. We have remains, which show this also, and they account for the prosperity of a kingdom which expressed its joy of

living in such perfect architecture and sculpture.

For over a thousand years this greatness continued. Then the decay began. The decline was rapid and the devastation wrought irreparable. The invasions came from the north. They were like the barbarian invasions which swept over the Roman Empire. Suddenly and swiftly the blow descended and there was no recovery.

The whole of Cambodia is still under the influence of Hindu-Buddhist traditions. Hindu ceremonies can be everywhere traced. Hindu festivals are constantly observed. Buddhism is the State Religion. But very little now remains of the treasures of all this Hindu civilisation in the soul of this wonderful people except a gentleness of manners, a dignity of bearing, and a perfect beauty of Aryan feature in men and women alike. These old majestic buildings, which Hindu architects built, and the culture that lies behind them, are all that can now be seen of one of the noblest Empires of the East. Yet still beauty lingers, even in the present state of fallen greatness. The traveller, from whom I have already quoted, gives the following description of the heart of the kingdom of Cambodia:—

"I shall not easily forget the emotions of wonder and delight which thrilled me on my arrival at Pnom Penk, the capital city. On the west bank of the Mekong, in a setting of giant palms, flowering trees and marvellous verdure, rose slender sculptured spires of temples, and fantastic radiant roofs in tiers of many-coloured tiles with snake decorations. The streets were full of movement and colour. The women walked straight and graceful as flowers. The men were tall and well-proportioned, and, though a mixture of Hindu and Malay, looked to

me like natives of Benares. Scattered among them, a priest draped in flowing garments of golden yellow, and naked children as beautiful as classic bronzes, sat or played at street corners."

Yet one of the saddest parts of the story still remains to be told. The Khmers, now appear to be almost a dying race. They seem to have lost their ancient spirit of unconquerable intellectual strength. They have become dull and lifeless, and have lost even the desire to live. We read on, in this fascinating travel record:—

"The people are tall and robust. Their skin is light in colour, and when of pure blood they have those eyes, which we know in India and Europe, instead of the almond-shaped eyes of the Annamese. The Annamese cheat and despise the powerfully built Cambodian, who is something of a rustic philosopher. They nickname him the buffalo. It is sad to see how these big, quiet men are injured even in their own city. This picturesque remnant of the old Hindu conquerors and civilisers seems to have lost all self-confidence. It appears to lack vital energy and only to wait for extinction; a new migration of Chinese, who excel the little Annamese folk in the art of monopolising every trade, is gripping Cambodia and draining it dry today.

"The Cambodian, in ancient times, was a grand city builder. He is still a remarkable craftsman and displays in his work a fine traditional art. He has, besides, many of the qualities of a nobleman, fallen into the condition of a peasant, being courteous, refined in taste, and a lover of literature. He seems ever to be meditating on the vanished glories of his race.

"All Cambodians are able to read and write. Every child goes to school in one of the old temples. Even in the depopulated regions, small bands of religious men maintain in the deadly jungle the old service of the shrine, and those who have forgotten both

the names and rites of Siva, Rama and other favourite deities of the past, make pilgrimages to the desolate holy places."

It is difficult to read a passage like this without a throb of emotion. The thought of all that vanished greatness, so noble, so artistic, so spiritual, like some perfect flower of human culture, makes it impossible to believe that all of it can have passed away, never to return in other forms. The theory of reincarnation, if it is true, must surely have its meaning for kingdoms and peoples, as well as for individuals.

But while I have read this passage from a book of travels over and over again, and pondered over its spiritual meaning, I have only become the more certain that from India itself must go out to Cambodia and to Bali and to other centres, where Hinduism is not really dead, but only moribund, a new reviving message. It is, to me, a matter of intense and earnest longing, that some at least of the treasures of religious wisdom and devotion stored up in India should reach this Hindu race in its day of adversity and save it from extinction, just as a drowning man may be saved from utter death even at the last moment of exhaustion by a timely outstretched hand. With the new facilities of travel, the way is more easy to tread than it was of old when monks and sanyasis crossed on foot the high Pamirs and the snow-girt passes of the Karokoram, and faced in open boats the terrors of the typhoon, in order to carry forward from India their spiritual message to enrich mankind. If any word that I have written in this article, or in those that I have been writing from time to time in 'Current Thought' should inspire any Hindu devotee to make a

pilgrimage abroad to these old centres of the Hindu Faith, I shall be amply rewarded. Knowing well how deep, in the heart, the tradition of the ancient faith of Hinduism is stored, I do not cease to hope that dying Cambodia may

one day see a small band of religious enthusiasts from India, who may fan once more into a flame the still flickering light of Hindu culture in this far-off land.

Satyagraha in South Africa

BY M. K. GANDHI

CHAPTER VIII

A REVIEW OF THE EARLY STRUGGLE (concluded)

The Work in England

THE reader has seen in the previous chapters how the Indians tried to ameliorate their condition and enhanced their prestige. Side by side with the effort to develop strength from within they sought such assistance as they could from India and England. I have dealt somewhat with the activities in India. It now remains to note what steps were taken to enlist support from England. It was essential, in the first place, to establish relations with the British Committee of the Indian National Congress; weekly letters with full particulars were therefore written to Dadabhai, the Grand Old Man of India, and to Sir William Wedderburn, the Chairman of the Committee, and whenever there was an occasion to send copies of representations, a sum of at least ten pounds was remitted as a contribution towards postal charges and the general expenditure of the Committee.

I shall here place on record a sacred reminiscence of Dadabhai Naoroji. He was not the Chairman of the Committee. It seemed to us, however, that the proper

course for us was to send money to him in the first instance which he might then forward to the Chairman on our behalf. But Dadabhai returned the very first instalment sent to him and suggested that we should remit money, and address communications, intended for the Committee directly to Sir William Wedderburn. He himself would certainly render all possible assistance. But the prestige of the Committee would increase only if we approached the Committee through Sir William. I also observed that Dadabhai, though far advanced in age, was very regular in his correspondence. Even when he had nothing particular to write about he would acknowledge receipt of letters by return of post with a word of encouragement thrown in. Even such letters he used to write personally, and kept copies of them in his tissue paper book.

I have shown in a previous chapter that although we had called our organisation the 'Congress,' we never intended to make our grievances a party question. We therefore corresponded with gentlemen belonging to other parties as well, with the full knowledge of Dadabhai. The most prominent among them were Sir Muncherjee Bhowmuggree and Sir W. W. Hunter. Sir Muncherjee was

then a member of Parliament. His assistance was valuable, and he always used to favour us with important suggestions. But if there was any one who had realised the importance of the Indian question in South Africa before the Indians themselves and accorded them valuable support, it was Sir William Wilson Hunter. He was editor of the Indian section of the *Times*, wherein he discussed our questions in its true perspective, ever since we first addressed him in connection with it. He wrote personal letters to several gentlemen in support of our cause. He used to write to us almost every week when some important question was on the anvil. This is the purport of his very first letter: "I am sorry to read of the situation there. You have been conducting your struggle courteously, peacefully and without exaggeration. My sympathies are entirely with you on this question. I will do my best publicly as well as in private to see that justice is done to you. I am certain that we cannot yield even an inch of ground in this matter. Your demand being so reasonable, no impartial person would even suggest that you should moderate it." He reproduced the letter almost word for word in the first article he wrote for the *Times* on the question. His attitude remained the same through-

out, and Lady Hunter wrote in the course of a letter that shortly before his death he had prepared an outline of a series of articles which he had planned on the Indian question.

I have mentioned the name of Mr. Mansukhlal Nazar in the last chapter. This gentleman was deputed to England on behalf of the Indian community to explain the situation in detail. He was instructed to work with members of all parties, and during his stay in England he kept in touch with Sir W.W. Hunter, Sir Muncherjee Bhowmuggree and the British Committee of the Indian National Congress. He was likewise in touch with several retired officers of the Indian Civil Service, with the India Office and with the Colonial Office. Thus our endeavours were directed in all possible quarters. The result of all this evidently was that the condition of Indians overseas became a question of first-rate importance in the eyes of the Imperial Government. This fact reacted for good as well as for evil on the other colonies. That is to say, in all the colonies where Indians had settled, they awoke to the importance of their own position and the Whites awoke to the danger which they thought the Indians were to their predominance.

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

Chinese Painting

BY NANDA LAL BOSE

WHEN I was in Peking, I met some of the well known artists of China, at an art exhibition. I had a talk with one of them, who was once an high official but became later an artist and litterateur. I asked him about the social position of artists in China.

He said that very old specimens of craftsmanship of a very high order may be seen in China. Artists have evolved from craftsmen. The Chinese write with a brush from their boyhood and so they acquire a subtle power in handling the brush, and in linesmanship. The old Chinese ideographs are somewhat like the hieroglyphics of ancient Egypt, and so a Chinese can pass from writing to drawing comparatively easily.

There are three classes of artists in China. First.—Artists of the literary school. These may be poets, philosophers, scholars, or government officials of high rank. They may be called the seers among artists. Their art is not acquired but inspired.

A Chinese, who is educated under the old system, learns many things, in addition to his own subject. *e.g.* along with his military education, a soldier must know the art of dancing, flower decoration, painting etc.

The literary artists create quite new things, in the world of art. They do not follow any rule but themselves create new laws of technique. They do not take to art as a profession.

Second—Ordinary artists. Generally, they work under the patronage of kings, nobles and rich people. They follow the rules of art laid down by the artists of the first class i.e. the artists of the literary school, and they have to master the methods of technique thoroughly. They cannot like the artists of the literary school, strike out a way of their own.

Third—Those artists who belong to the crafts-man class. They may be compared with the class, known as "poto" in Bengal. They generally earn their livelihood by copying the works of other artists, but themselves cannot draw any new picture. They are noted only for the dexterity of their hand. These artists depend on the common people. Nobody blames them for copying others' pictures, as that is their proper business.

Between the second and the third class there is another class, who may be called "thief artists". They copy the pictures of other artists very faithfully and pass them as original.

I had a talk on colour also with that artist. At first the artists used to draw in body colours, that is thick opaque colour, but gradually they knew the use of transparent colour, which was derived from vegetables. First they painted on walls and silk, as the back ground of the picture, which required body colour. When they began to use paper, transparent colour was in vogue, though they occasionally used opaque colour. They have learnt different techniques of draw-

ing with brush from calligraphy. Hence calligraphy too has become a part of their art. A good piece of calligraphy is equivalent to a good picture.

The beginning of the literary school cannot be called recent. It commenced a few centuries after Christ.

A notable difference between Chinese and Indian art is that Chinese art has its origin in crafts, while Indian art has its origin in ideas. So in Indian art the

idea is important, while in Chinese art technique. Indian art begins from the Buddhist period. Good art is the harmonious correlation of ideas and technique.

We see Indian influence in the Buddhist period of Chinese art. If we study the frescoes of Ajanta we will find that, there is Mongolian influence in it.

*Translated from the Original Bengali
By M. G. Gupta.*

Human Ideals

BY V. V. GOKHALE, B.A.

When I was asked to write something at once complied, not that I had any fresh contribution to make or an original exposition to give, regarding the subject of human ideals as expounded by Gurudev* because I could neither hope to throw any new light on his very living expression, through my cold intellectual criticism and judgment, nor add anything to the already full and comprehensive view he takes of Life in its entirety; but that I hoped to gain an opportunity of clearing some of my doubts through questioning and comparison. I desire to understand Gurudev's teachings, in a spirit of humble discipleship; even as in ancient days Varuni Bhṛigu approaching his father, desired to know and questioned, listened and obeyed.

To-day, as we think of Gurudev carrying his message to humanity from one end of the world to another, what comes uppermost in my mind is his teaching with regard to the unity of all mankind. His ever-young spirit denies all obstacles in the form of old age and physical exertion and the seeds of love and harmony are being sowed by him far and wide. With us in India, as the sun is

* Dr. Rabindranath Tagore is called by this name in the Ashram.

newly rising on our horizon, it is not a matter of mere mental liberalism that we listen and think about his message and bring ourselves to understand the significance of it, but a matter of immediate choice, a question of life import. What we pray for at this sunrise shall be rendered unto us in the day time that is to follow. We have to knock well and loudly but while knocking we needs must know by whose gates we are standing and what is to open. The greatest amongst us have been up and doing, and are beckoning us to follow paths apparently divergent and various, that are to lead us through, winning the glories of the day. Many of us feel confronted with ideals that seem conflicting. On the one hand the dynamic spirit of Mahatma Gandhi calls upon us to concentrate upon the need of the moment, and to grasp the immediate truth, while on the other the poet-seer calls upon us to beware of narrow-mindedness and dwelling upon the imperfect. The one is held to be the apostle of nationalism, calling upon us to render unto the nation what belongs to the nation, the other of internationalism, exhorting us not to forget the bond of humanity. The one is considered as a born resister, the other

an angel of peace. The one demands sacrifice while the other seeks fulfilment in the realisation of the All. But with all these seemingly contradictory points of view can we really be justified in believing that there is an impassable gulf between the outlooks on life of these two great men?

The progress of humanity has often seemed to me much like the progress of a row of ants towards its anthill. In fact, how many unnecessary turns and back slidings do they make during the course of their journey? They seem to be making miles upon miles aimlessly, sometimes in a direction even exactly opposite to the one wished-for, missing so many short-cuts and needlessly labouring through impossible heights and crevices. I remember, Mark Twain has somewhere humorously observed that the ant was in this respect the silliest and the most stupid of all creatures. But on the other hand "Go to the ant, thou sluggard" says the Bible "Learn her ways and be wise." Despite all his round-about ways and blind returns man is truly the most active and untiring animal in the whole creation. This paragon of animals is never weary of trying new ways and sounding the depths of whatever confronts and challenges his intellect. The human intellect is indeed such a strange phenomenon! It will concentrate on the point of a pin or a 'spindle' if you like and remain absent to the rest of the whole world. There is no greater or more rigorous asceticism than that of the human intellect. Its sole purpose is to grasp and analyse, to bisect and rebisect, with its inherent piercing perception of the manifoldness of its object. It cares not for the consequence. It is ready to rush down the precipice and be shattered rather than curb its curiosity about the many. Still, with all its love for the Dwaita, can it be called a mere useless appendage to the mind of man, who is known to have been created in the image of God? Are we absolute about it that the roundabout paths and the apparently deviatory excursions, the

daring ascents and precarious crossings have no meaning, no cause, no reality about them in the justness of things? With all those diversions do not the ants reach their nest in the end?

Whenever I have dwelt upon the greatness and pondered over the teachings of these two of the greatest men of our times, I have always felt that if there be any truth in the belief that a heavenly deity presides over the destinies of each human being, it is the guardian of the orient that has watched over the life of Gurudev and the good spirit of the occident that has inspired the works of the Mahatma. Mahatmaji of the West brought up in the western mode of teaching has instinctively as it were made social service and politics the religion of his life. Gurudev of the East, learned in the knowledge of the east finds his peace in a life that sings the praises of the Divine and asks men to fulfil Him in his glory. I do not want to be mistaken when I use the terms the East and the West. After all, no mere difference in directional manifestation, can make the one more true or more sacred than the other. You can no more love the wide mango-tree than the tall cocoanut, or the Ganges than the Himalayas, or the morning than the evening. There is good and evil in the East as well as good and evil in the West. Both have their spirituality as well as soullessness. You cannot have the one and lose the other. For but one hemisphere of expressed Truth comprehends them both and both have their existence and fulfilment in the eternal Reality. Each has its mission in Life and each must be fulfilled in its need and harmony with regard to the other. Even as the One is in need of the 'manifold', and Truth is essential to Beauty, so are the orient and the occident each a rightful owner of the creative delight.

For my part, I do not believe that the differences between the teachings of these two great masters are at all irreconcilable. Because the deepest spirituality finds expression in both if only in different garbs

and the same eternal truth fills their utterances. For who has declared more firmly and louder than Mahatmaji that India shall not have Swaraj until it has restored the primary rights of all human beings to its untouchables, and who has persuaded her more sweetly than Gurudev is to know and realise that hers is before everything else a social problem and that her destiny lies in the harmony of all races? Who has preached love and service of humanity with sincerer heart than Gurudev and who else than Mahatmaji has stood in the name of non-violence, staking his very life for it and pledging the sacrifice of the selfish at the altar of the selfless? I do not seek to deny or to make light of differences. I only desire to understand whether a seeker after Truth may not have both and be faithful to both. How would it be, for instance, if the Poet to-morrow sits spinning at the wheel, while at the same time he spins round the whole creation of Beauty upon the wings of his imagination? How would it be on the other hand, if to-morrow the Muses alight and lend their gifts to the hero of action and make him sing to the tune of his revolving wheel? I do not believe in the probability or even the possibility of any such eventual happening or consummation if you will. What I would like to learn is whether we who profess to believe in thirty-three crores of gods, cannot think of two gods without bringing in an opposition of ideals and an irreconciliation. As I understand the two personalities the same spiritual fervour expresses itself in the one mainly through intuitive intellect and will and in the other mainly through emotion, reason, and knowledge. All generalisations are imperfect and can only be taken as half-truths. But I try to give an intellectual explanation of the difference—if difference it may be called, because the spirit may be various but not different.—Analysis and synthesis are both essential to the universal mind, you cannot let go of the moment and try to grasp the Eternity.

Lastly, nationalism and internationalism are looked upon by some as conflicting ideals. This was evidenced, I think, in the slight breeze that blew against Gurudev in China the other day when he visited that country. Although Gurudev has always made it clear that "in our national life, we are to realise that only through the development of racial individuality can we truly attain to universality and only in the light of the spirit of universality can we perfect individuality," still he is misrepresented as an exclusive internationalist. On the other hand, Mahatmaji with his all embracing love for humanity is honoured as an extreme nationalist—a name that Mahatmaji would regard rather as a scandal than a compliment; because Mahatmaji denies all that self-assertion and mechanical absolutism which that creed implies in Europe.

Nationalism, in its true sense, can be nothing but a measure of individual capacity for service. Tracing the history of human civilization, we perceive how the individual human being's capacity for service has been slowly growing. Man, in the earliest days, could serve only his family. As his mind evolved through centuries, he gradually attained the capacity for serving the community, then the race and lastly the nation—which, in as much as it loosens the bonds of racial self-hood, forms a true link between his individualism and universalism. At the present stage of man's civilization the cultural bond of the nation is enough to occupy his whole energies. But because the nation marks the limit to his powers of service there can be no question about his conceiving of any antagonism between nation and nation. If to-day man cannot cross the boundaries of his nation for rendering true practical service, his mind has been sufficiently developed, to be able to realise the oneness of humanity. If he cannot realise that unity to-day in action and in practical life, tomorrow he has to do it and cannot help doing it. I do not in this respect see any contradiction between what

the hero of the battle of Swaraj and the prophet of internationalism have to teach us.

It is for us to try to understand both the messages in their true spirit. If there is but one Truth and that absolute for us, we cannot mistake it because it has found two expressions, both balancing and fulfilling each other in their rightness.

I have raised this question and tried to answer it in my own way, because, as I have

already said, I desire to understand it. Here in the Vishvabharati, we are, I believe, privileged to discuss questions with the utmost frankness and large mindedness. No pettiness of partyism and distinctions of creed must creep in. I, therefore, have introduced those questions which should be nearest to us, in as much as they are concerned with the present currents of thought.

The Reality of Spiritual Life

BY M. H. SYED

HOW do we know the reality of spiritual life? By living the life that is needed for it, by direct personal experience and from the undeniable evidence of people who in the past as well as in the living present have actually experienced it. The direct experience which comes after long waiting, inner struggle and moral culture, has to be preceded by the testimony of seers gifted with divine vision. We have to watch their life closely and keep in intimate touch with them to realize the marked difference in their and in our life; and it will not be long before we discover to our joy and satisfaction that their inward serenity is never ruffled, their balance of mind never disturbed, they are compassionate to a degree, utterly unselfish, ever ready to serve their fellowmen without any distinction whatsoever, they are neither repelled by the repellent nor are they attracted by the attractive, they generally sit loose on the object of senses, they are will-ruled, their passion nature is calmed and they are deeply peaceful.

Such a life as theirs, is enough to inspire us with well-reasoned faith in the reality of life higher than our own. This faith is based not on mere hearsay, nor is it dogmatically imposed upon us by some time-worn tradition and awe-inspiring authority,

but on the searching testimony of our critical, analytic and discriminative mind that has trained itself to weigh evidences and to test the value of a theoretical knowledge by its application to every day life. Thus when we learn what is written in authentic books about the qualifications of a spiritually developed man, we test their truth by dispassionately and fairly examining the life of such persons who are reputed to be spiritual or lay claim to any kind of higher life.

The writer had a fairly good opportunity of coming in contact with many Yogis, Sannyasis and Muslim Sufis and Mystics. He writes with a certain amount of personal knowledge. In more than half the cases he noticed with no little mortification that some of them were sadly lacking in ordinary moral virtues which are admittedly believed and rightly too, to be uncompromising conditions of any advance in spiritual life. Some of them had not subdued their desire nature, nor, sufficiently controlled their mind: whereas others acted quite contrary to their professions. Side by side with such persons who were wanting in some moral qualifications or other, he had the inestimable privilege and great good fortune to come in close touch with a few of them who were distinct-

ly head and shoulder above the common run of humanity; their moral acquisitions were of a secure and exalted kind, they were unmoved by joys and sorrows, gain or loss honour and dishonour. In a word they completely fulfilled all the necessary conditions laid down for a spiritual life in the sacred scriptures of every religion. Their actions and professions never contradicted each other. They lived up to their highest ideal. It was on such occasions as these and from the lives of such regenerated men as they that the reality of a truly spiritual life dawned on the mind of the writer of these lines. Teachings in books like Bhagwat Gita, Upanishad and Light on the Path, which he thought at one time to be visionary and impracticable, utterly incapable of being translated into one's actions, were seen so very deeply assimilated and glaringly evident in their every day life. Truly speaking they are the experts of the science

of life and they should be trusted as much (if not more) as one trusts an expert in the realm of physical science. In the beginning every student of science is not capable of testing the truth or falsity or the comparative value of any statement or theory. He has to depend entirely, for some time to come, on the reliable testimony of those savants who spend their life-time in patient investigation and research before they have direct knowledge.

Thus we should have faith and trust in such adepts and experts in the science of Self as we found by our own test to be worthy of our imitation and a safe guide to our higher life.

The success in this endeavour as in the domain of pure physical sciences, is as sure as ever. We need not only have faith, hope and courage but the will, perseverance and what is appropriately called the sublime patience of an investigator.

Architecture and Civilisation

BY P. T. SRINIVASAIYENGAR, M.A.

IT is the irony of fate that one who is the heir of many thousand years of architectural tradition has to review the history of two hundred years of American building. To one who has studied the living art of Indian Temple architecture, now patronized by the modern merchant-lords, the Mahasreshtis of Kanadu and traced its growth through the post-Vijayanagara style, Vijayanagara style, Chalukya style, Pandya-Chola style, Pallava style, from the monolithic architecture or more properly sculpture (for the monolithic temples are the product of the fusion or nondifferentiation of the two arts), and this from the beautiful excavated tem-

* Sticks and Stones: A study of American Architecture and Civilisation. Lewis Mumford. Boni and Liveright. New York. \$2.50

ples of Ellora (Elapuram) and Nammal back to the Lomas Rishi cave excavated by Asoka for the use of Ajivaka monks in Barabar hills near Gaya, and who has in imagination tried to reconstruct the wooden architecture of old India from the later stone architecture, it comes with a terrible sense of bathos to read of the meeting-houses of the Pilgrim Fathers evolving into the sky scrapers of the XX century, for this is the subject of this book.*

Europeans have frequently derided Americans for the atrocious crime of being a young nation and therefore lacking in a long historical tradition, such as that associated with Norman castles and Tudor mansions, without which there is not much chance of development of the artistic

sense. But to Indians the British appear, historically speaking, but parvenus only of a lesser degree than the Americans; nor can we understand why Americans should not regard themselves as heirs of the traditions of the Greco-Latin culture which inspired the later British developments of architecture quite as much its evolution in America during the later XVIII and XIX centuries. In fact chapter two of this book describes in painful detail the heritage of the Renaissance, common to modern Europe and America. "The forces that undermined the mediæval civilization of Europe sapped the vitality from the little centres it had deposited in America." By these "little centres", the author means mere villages first founded by European settlers, containing houses in which "the limitation of materials and the carpenter's profound ignorance of 'style' made for freedom and diversity". The method of the laying out of small villages of Puritan farmers, with stockades as a defence against Indians and a meeting-house as a rallying centre and of the construction of single-roomed houses of timber by carpenters who worked not merely for hire but put "a bit of the worker's soul" in it, constitutes the origin—or as the author calls it the "mediæval tradition—of American architecture. Being built for Puritans whose religious sense had killed out their artistic sense, these houses were totally lacking in decoration. *En passant* we may mention that whereas the religious sense in India, the impulse of the spirit to conquer matter, led to the development of most intricate decorative designs, the religious faith of the Puritans dried up the spring of the æsthetic instincts. The artistry of XVII century houses in America consisted in their constant growth to suit the growing needs of the family and in the apple trees that clung to them.

The Renaissance, at first, introduced decoration in American houses; but the classical motifs being mechanically imi-

tated, it soon degenerated into pedantry. American architecture, for a few decades; "lives by the book". The plastered ceiling and the papered wall soon supplanted this pedantic decoration and introduced a deadly monotony in the look of houses. In the middle of the XVIII century the economic basis of American life changed. Trade made wealth to flow into the country. The professional architect and "classical" architecture arose. But "the merchant who has spent his hours in the counting house and on the quay cannot with the most lofty effort convert himself into a classical hero". A Greek hero in modern houses would appear ridiculous; and that was what became of Greek architecture when it was pressed into the service of purse-proud merchants who had no soul for beauty but wanted architecture merely to advertise their wealth.

In the XIX century machinery began to replace muscle directed by brain, utilitarianism began to eat into the soul, as the canker consumes the rose-bud. There was at the same time a faint Gothic revival, but the cult of the dollar soon atrophied Romanticism. The filth and smoke which are the flags of modern industrialism soon quenched the faint glimmerings of the Romantic spirit. By the end of the century the elevator of the standard design of houses built not for beauty but for gathering in shekels by way of rents and the necessity for rapid construction destroyed once for all the remnants of the soul in architecture. The demon of industrialism invented "steel-cage construction" which "removed the necessity for solid masonry." In the buildings devoted to the world's Fair there was a faint glimmering of the art-sense, but behind the white staff facade "was the steel and glass structure of the engineer," and it was not architecture but engineering in fancy-dress.

This was the age when railroad and other trusts arose; monopoly organized itself in a monstrous fashion; "the name 'millionaire' became the patent of America's new

obility". And appropriately enough, Aesthetically considered, it is true, perhaps, that the finest element in the Pennsylvania station is the train hall, where the architect has dealt sincerely with its steel elements." The imperialistic spirit, not satisfied with Cuba and the Philippines, appeared in the garb of Capitalism; temples were built in honour of the national cities, and "polished granite and iron-ornament became the embodiment of the degenerate art-sense of the Americans. These form a true symbol of American civilization: "the landless proletariat, doomed to the servile routine of the factory system" demanded bread, and were given the "grandiloquent stones" of the mausoleums of national heroes.

But successful priests of Mammon like to pretend to possess the aesthetic sense which they do not have. So the American millionaires began to hunt in the ancient palaces of Italy and other European countries where art flourished during the middle ages, and garner art-treasures in private or public museums; but a museum "is essentially a look-heap, a comprehensive repository for plunder." One prefers to see "apples hanging on a tree, rather than arranged in rows in the fruit-shops." Therefore "the one thing the museum cannot attempt to do is to supply a soil for living art: all that it can present is a pattern for reproduction."

Since 1910, America has sunk to the lowest possible level in matters artistic; and the engineer, to whom human beings are put "loads, weights, stresses or units" has become supreme. Buildings are being built with an eye not to human needs but to chances of sale with profit. The rapid progress of the mechanical sciences makes every invention out of date within a very few years of its birth; moreover the gradual perfection of machinery has eliminated the element of personality and individual choice from the builder. This is also appropriate to the conditions of life that prevail in America. Man is no more the thinker;

he is but the slave of the machine. Each worker is doomed to reproduce the same bit of work eternally; the merit of the workman consists in his inability to think for himself, in the facility with which he can abolish his humanity and sink to animality. Is this not the ideal of Ford, the maker of motor cars?

The author who tells this sad story bemoans that "the age of the machine has produced an architecture fit only for lathes and dynamos to dwell in; incomplete and partial in our applications of science, we have forgotten that there is a science of humanity, as well as a science of material things". But the immortal spirit of man can live on hope when other pabula are gone; and the author hopes that the movement for garden-cities will yet prove a corrective to the degenerate spirit of the American. If Japan could within a few years go on the down-grade and slide down from the position of a country inspired by ancient dharma and a love of the beautiful, to that of one which has sold its soul to the modern Mephistopheles, America could recover the human base of its civilization." "This an ironic consolation," but what else could an artistic soul, imprisoned in a mechanic, soul-less, profiteering environment do than losing itself in dreams about future regeneration?

MODERN MASTERS OF ETCHING.

Vol. II By James McBey. Introduction by Malcolm C. Salaman. The Studio. London. 5/-

The three chief elements that an artist has to represent or visualise are—the subtle emotional variations and grades of colour, the different rhythms in movement and the realisation of mental feelings. To the degree that an artist is successful to effect these objects, by mastering the technical difficulties in his art, would he approach nearer his goal.

In etching, in particular, the artist has the

disadvantage of working with a limited technique. Consequently, success is even more difficult to attain.

In the 12 examples of etching, given in the folio issued by the Studio, the artist James McBey has been in our opinion, quite

successful in his object. The highest reward that an artist might aspire to, is the complete self-satisfaction with his work of art. We hope he has also attained this.

NANDA LAL BOSE

The Economic Life of India

BY K. C. MAHINDRA

IT is a welcome sign of the times that with the growth of a sense of 'nationality' in the country increasing thought is being devoted to critical and constructive analyses of Indian social and economic conditions. Besides a host of European writers on the subject—who, howsoever hard they may try, can have but a very superficial contact with the lives of people as these are actually lived—there has grown up during the last two decades a school of Indian writers who constantly strive to forge their conclusions at the anvil of just impartiality and yet never forget that although like scientists they are seekers after Truth they remain human beings and inhabit a land politically subject, economically in fetters and socially servile. As an illuminating example of constructive thinking of this indigenous school we can not choose better than the recent volume on *The Wealth of India** by Professors Wadia and Joshi of the Bombay University. The learned authors have, in this treatise, presented to us a conspectus survey of the present day economic life of India with admirable restraint and judicious thinking.

The title of the book is slightly misleading; possibly the authors mean us to read in it the old, virtuous sense of 'weal-th.' For, we confess that our first anticipations referred to a statistical treatise on the national wealth of the country. Realising the ambitiousness

* *The Wealth of India*. By P. A. Wadia and G. N. Joshi. MacMillan & Co., Ltd., London, 21/-

of the subject we were intrigued to look forward to the book, for the computation of the national riches of the national dividend is one of the most difficult and intricate problem in statistics, even if the required data were available and easy of collection, which it is not in India. But if we are disappointed in not finding in *The Wealth of India* an elaborate statistical calculation of the country's actual riches or, in other words, any safe measure of her taxable capacity, we are more than recompensed by the able survey, which the authors have made of the potential resources of the country and the chances of their early exploitation in relation to opportunities available and also to the capacities and capabilities of the people.

The pleasing thing about our authors' book is their frank confession at the commencement of their analysis that they aim at formulating a definite national economic policy for India, and throughout their argument they have never once forgotten the self-imposed limit. Much that would appear as harsh and severe in certain eyes may, therefore, be excused. There is, further, the very laudable attempt to link up the abstract, cold-blooded laws of "classical" economics with human requirements; rather the authors seem to incline to the opinion that cultural and social ideals of progress should dominate the economic and from this point of view they have recommended a thorough overhauling of

the economic machine and have put in a strong plea for subordinating mere policy to the ideal of the well being of the people.

The authors of *The Wealth of India* have sought throughout their analysis to attach moral valuations to economic problems. Human wants and their satisfaction are the ostensible ends of economic activities and the "fundamental question for the student of Indian economics is the search for and discovery of methods and measures which will secure an abundance of economic goods distributed so as to secure the decencies of subsistence for all." Having laid down this proposition the authors proceed to draw our attention to the present *malaise* in the economic world where we eat, use and wear, not what we desire but what our industrial magnates direct us to eat, use and wear. Production dominant is the directing force of present day economy. It is misdirected and egotistic production which is the cause of acute unemployment, distress and penury amongst eighty per cent of the people of the world. We have built a false economic theory round the fiction of an 'economic man' and the 'economic incentive', despite our knowledge that the "stimuli for economic activity are to be found in non-economic activities". The authors strongly emphasise the un-moral and entirely self-regarding tendencies of what has come to be known as classical Economics. Need is indicated of a revised appraisal and a new valuation. When Karl Marx published his famous *Das Capital* he raised the banner of moral revolt against the iron grip of the capitalistic industry which considered labour as a commodity and workers as mere pawns in the game for individual enrichment. Marx's economic interpretation of history proclaims the reaction from the brutal and un-human fetters of capitalistic production. Profs. Wadia and Joshi plead for a co-ordinated harmony between the two extremes: Economics must remain a Consumption study, but material progress conditions a systematic exploitation of natural resources yielding

thereby the means for living a fuller life. The purpose of economic study is, therefore, firstly to enquire into the desires and wants of the people, and secondly to investigate the means of satisfying their wants and desires with the minimum expenditure of energy. A decent and secure subsistence for all is the primary condition of human advancement. In the case of the people in India, for instance, "the question is how to live at all, not how to live well." The West has attempted to solve the problem of economic pressure by producing more and producing intensively, but she is nowhere near the goal of a full and complete life for all her people. The inherent defects and cumulative reactions of an economy based upon capitalistic production are gradually coming to be recognised and it is felt that to treat Production as the basic determinant of human economic relations is the wrong method to secure that continuous 'stream of welfare' which constitutes a progressive society. The psychological assumptions behind the analysis of human wants were ignored by the classical school and their ideas have now been under trial for over a century and found sadly wanting. India is warned by the authors of *The Wealth of India* against a repetition of the mistakes which have wrought so much havoc in the West. It came as a surprise to us therefore to find Profs. Wadia and Joshi adopting the same methods of analysis and deduction by which Victorian Economists arrived at the deification of the 'economic incentive' to the rigid exclusion of ethical interests. That we are not wrongly imputing to the authors the mannerisms of the old school will be amply evident from a brief resume of the contents of the volume.

In the Introductory chapter, after a laudable attempt at formulating the basic fundamentals of Neo-Economics—principles which consider human wants and their satisfaction as the first object of study—Profs. Wadia and Joshi quietly turn back

and start their analysis with a consideration of the factors of Production, viz., Nature and Man. A brief description of India's physical environment is followed by a highly instructive dissertation on the population problem. The next chapter is devoted to a statistical computation of average income per head. The authors then switch back to consider the inter-relations between the social and economic lives of the people and have many pertinent remarks to make on the caste system and the institution of joint families. An indictment of the psychological bases of the classical school follows. We turn back again to a detailed consideration of the factors of Production operative in present day India. Agriculture by prescriptive right occupies the place of honour and the authors have shown commendable enterprise in discussing the poverty problem in our villages in a scientific and constructive manner. Industrial development and the emergence of the factory-labour class is briefly dwelt upon and the book closes with the promise of a sequel which will treat of the problems of Distribution and Exchange. Although the authors have made it perfectly clear at numerous places that economic theory and policy needs a fresh recapitulation, indeed a reconstruction from an entirely different viewpoint, yet they have not materially departed from the lines and methods of treatment as practised by the economists of the classical school. The result is that we are disappointed in not finding a new synthesis; nevertheless we commend the authors for their emphatic repudiation of the un-moral tendencies of 19th century economics.

One feature of the book likely to cause impassioned and heated arguments is the severe indictment of the economic policy of the British Raj in India. The case for the continued suzerainty of Britain over India rests upon the virtues of the theory of *trust* "a mystical word which you can never understand", according to Wickham Steed,

the distinguished English Editor. Has British overlordship brought material prosperity to India?—is a question incapable of an accurate reply, for the conditions which would have prevailed had the British not become the rulers of the country, are matters of individual speculation. The professors however have entered an emphatic negative against the query. It will be useful to summarise the various counts of the charge. We will summarise them in the order they appear in the book:

1. "During a century of British rule there has been no appreciable progress in the making of roads; the main metalled roads now in existence were constructed by the Moghuls." (p. 24).

2. "Most of the main canals now in working order were in existence before the advent of our British rulers." (p. 28). No attempts have been made to insure the famine tracts against the uncertainties of the season by irrigation works.

3. "There is a criminal neglect of natural resources available in India." (p. 35).

4. "A continuous drain of wealth.....has marked the relations of Britain with India during a century and more.....the drain in the shape of direct tribute on the one hand and in the form of exports of raw materials on the other." (p. 59).

5. "The home charges are paid by the export of commodities from year to year for which no tangible returns are obtained by the country, either in the shape of precious metals or material commodities; to the extent of the home charges the total annual production available for distribution in this country is reduced." (p. 105).

6. "There is no adequate return in money or commodities.....for the potential drain of Rs. 60 crores a year excluding the capital investments and home charges.....represented by remittances from India by foreigners living in India or remittances of profits earned on foreign capital invested in the country." (p. 111).

7. "A policy involving freight regulations, free exports, cheap maritime transport..... is calculated to deprive her of her potential savings for the sake of securing handsome dividends to foreign shareholders." (p. 112).

8. "India's fiscal policy is determined by the interests of English producers abroad, her currency is trifled with and experimented upon without reference to her interests, her borrowings are not for industrial development; the resources of the government are not pledged for attracting capital on reasonable terms; and profits, which if they remained within the country would fertilise and multiply the means of prosperity

are drawn away to be enjoyed by absentee shareholders abroad, leaving the people denuded of the means of expansion and development." (p. 116).

9. Western capitalistic system has been introduced in India without any thought being given to her needs or her social requirements. "We not only suffer from the evils habitually associated with capitalism, but these evils have to be borne without any compensating advantages..." as in the case of Japan and Germany. (p. 157).

10. "Unfavourable economic environment for the emergence of industrial enterprise....." (p. 193).

11. "No organised policy of afforestation....." p. 231).

12. A deliberate policy for the growing of commercial crops for export has made the growth of fodder crops impossible, with consequent shortage of cattle food. (p. 268).

13. "Deterioration in agricultural conditions is accompanied by an increase in the land revenue demand of the State. Have we any reason to be surprised that the agriculturist should have no savings, should be entirely resourceless, should be unable to make use of the gifts of kindly nature, and should be heavily in debt?" (p. 283).

14. Finally, "the shadow of an alien domination, unsympathetic and unimaginative, if not animated by a conflict of interests, withers and causes stagnation throughout the whole social organisation with its aspiring economic and social and religious activities." (p. 117).

Truly a formidable list of arraignment. No one will deny that there is another side of the picture. We ourselves would demur acceptance of the above as a correct estimate, item by item, of the British economic policy in India. But the main charge of the want of a 'national' economic policy for India is amply substantiated, that is, in other words, where British and Indian interests have come into conflict, the latter have been made to yield every inch of the ground. If you have any doubt, look into the history of the maritime adventure of Mr. Chidambaram Pillai in contrast with the development of similar enterprise in Japan:—look again into the incidents connected with the imposition of the cotton excise duty;—the history of trade and enterprise in Bengal is eloquent of the British orientation of the policy pursued by the government.

This may all be to the ultimate benefit of India, but Britain exacts a heavy price for her services; and it is a matter of speculation whether in the event of a truly national government the same progress could not have been achieved at a cheaper cost. When, however, we come to the apportioning of blame, who can blame England for her attitude? We see in her a country taught to believe in the infallibility of the biological law of the survival of the fittest, and possessed of a virile, adventurous and self-reliant stock with but limited resources at home, conserving and enlarging her command over the material goods of the earth. Her Imperial economic policy has been frankly formulated by Joseph Chamberlain, one of the most clear-headed British statesmen of recent times: "The empire . . . is commerce. . . . It was created by commerce, it is founded on commerce, and it could not exist a day without commerce. . . . For these reasons, among others, I would never lose the hold which we now have over our great Indian dependency—by far the greatest and most valuable of the customers we have or ever shall have in this country." But what of India? If she finds herself in the wretched position which our authors have so faithfully portrayed, "the fault must lie with her human factor." Comment is superfluous.

The constructive portion of the book is devoted largely to formulating an immediate economic policy for mitigating the burden of abject poverty and indebtedness which bears heavily on the cultivators of the soil. An instructive study is given of the population question. The theory that population has overleaped subsistence is given short shrift. The authors contend that although the population has increased (at the rate of 1.1 % in ten years) the increase is due not to material prosperity but to growing poverty which makes men improvident and careless of the future. It is interesting to place this opinion alongside the view expressed by Mr. J. T. Marten, the 1921 Census

Commissioner for India, in a paper read before the Royal Society of Arts in London on 6th Feb. 1925:—

"The annual fluctuations of the birth and death rates are.....probably much more dependent on the intensity and onslaught of the principal diseases, than on any supposed variations in the resisting power to them of the people, owing to economic circumstances....If you could double or treble the annual income of every family in the poorer portions of the population, the effect on the vital statistics would not be noticeable for several decades.....The chief factors are cultural, climatic, and environmental rather than directly economic."

This is interesting, but what we are doubtful about is whether no intimate relation exists between what Mr. Marten calls cultural and environmental factors on the one hand and the directly economic position on the other. No one will deny that climate, the recurrence and intensity of epidemics, and the quantity and distribution of rainfall have an influence upon the fecundity of the rural population. But it is a bit far-fetched to contend that the resisting power of the people has little or no relation to their power to purchase the material goods. Mr. Marten, Dr. Mann, Mr. Calvert and others, who take the view that poverty has nothing to do with increase in population, have been misled, in our opinion, by a plausible correlation of facts which are not independent of each other. We do not think that the question admits of an easy generalisation. Profs. Wadia and Joshi did not have the 1921 Census Report before them when they wrote their book. Their analysis points to the clear conclusion that economic poverty is the root cause of the low resisting power of the masses; that the want of a national industrial policy has disturbed the economic, occupational and functional equilibrium with the result that population in the villages has increased relatively to subsistence which the present soil can yield. The remedy lies in the application of the latest scientific methods, including artificial manure and rotation of crops, to the soil, in the restoration of occupational equilibrium through introduc-

tion of industries and in the growth of co-operative education.

The authors do not appear to have given much thought to the question of capital. They are in favour of a legislative ban on companies with foreign shareholders—rather a vague and ineffective proposal. They also incline to the view that State measures are necessary for attracting capital for industries; that the Paper Currency and Gold Standard Reserves, together with the Post Office Savings Bank accumulations be used to build a credit structure for the financing of industries—at the best rather a risky advice, in so far as the safety of the circulating medium and the credit of the State is concerned. For inequalities in the distribution of wealth the authors incline not towards the abolition of all private ownership of capital, but in a more equitable distribution—an indefinite statement which has not been fully considered in all its bearings.

The authors have calculated by a common-sense method the average income per head in British India. They put it at Rs. 44-5-6, as against Atkinson's figure of Rs. 35 in 1902. In the absence of a census of production and of reliable income-returns the authors were left to select a method which gave the least error. At the best the figure is a very rough estimate; as a statistical measure it possesses no value. But as indicative of the average life in India it is extremely depressing. We do not forget such views as those of Sir Louis Dane, an ex-ruler of the Punjab, that "it was false to allege that India was a poor country." Perhaps the point is not worth discussing. Angles of vision differ and obliqueness or squint in the line of approach is incapable of being corrected by facts or reason. It will be more profitable for the Indian student to look within and observe the rank growth of poisonous weeds in the garden of India's national economy. *The Wealth of India* indicates for us the main outlines of the problem in a book, comprehensive and elu-

cidatory and at the same time emphasising the need for an idealistic orientation of economic policies. We commend this volume particularly for the rich vein of humanism running through its pages, for the constructive proposals for building up a national economy, and finally, for its inspiring and lofty message.

New Light on Indian History

BY PHANINDRANATH BOSE, M.A.

IT is a monumental work, *Rise of the Christian Power in India*,* which Major B. D. Basu has written in five big volumes, with one more to follow. It tries to give the true history of modern India. A historian of the British period of Indian history has to contend against many difficulties and drawbacks. The history of this period is full of 'many fallacies, many misrepresentations and distortions of truths and facts, wilfully indulged in by English writers to suit their conveniences and purposes.' It should, therefore, be admitted by all that 'a true history of British India is a desideratum in the literature of the oriental subjects.' We are extremely happy to note that a long-felt desideratum has been removed by Major Basu.

Rise of the Christian Power in India reveals a new chapter of Indian history in an altogether new light. It takes away the screen which the majority of the English writers, whose accounts are generally one-sided and un-reliable, so long managed to put before the early annals of the British in India. The book makes us revise our opinion on men and things of that age of confusion. Major Basu writes brilliantly and gives praise and condemnation wherever they are due. Like a true historian, he does not spare any person or event, but gives a straight talk on every subject. The picture graphically portrayed by our author about the treachery of Clive, Watson

and others makes us acquainted with the true history of the times and revise our opinion about them. So long we were told a different story, we were told of the cruelty of Siraj-ud-dowla, of the authenticity of the tragedy of the Black Hole, of the cowardice of Meer Casim and of Nandakumar. Here comes our author to disprove all these stories on the basis of English documents. Like a good historian, Major Basu lays his 'foundation on the solid rock of original research by patiently studying contemporary records.' After describing in the Introduction the struggles of different Christian nations for supremacy in India, he begins to deal about Siraj-ud-dowla with a significant sentence. Says he: "The rise of the British East India company's supremacy in India is inseparably connected with their treachery towards and conniving at, if not actually instigating, the assassination of Siraj-ud-dowla." He proves this proposition in Chapter I. by ransacking the whole domain of contemporary documents. He makes a bold defence of Siraj-ud-dowla's character. When we read his account we think Siraj to be quite a different man. He is often represented to us in a very bad light by English writers. Was he really so? No, emphatically answers our author. When Siraj ascended the throne of Bengal, 'his was not a bed of roses. The thorns which were pricking him were the trading natives of England.' In defence of Siraj's character, our author says—"But if we are to judge Siraj-ud-dowla by the standard of the Christians of those days, we shall

* *Rise of the Christian Power in India*. By Major B. D. Basu, I. M. S. (Retd.) Vols. I & II. R. Chatterji, 91 Upper Circular Road, Calcutta. Rs. 5 each

find him to be an angel compared to Watson, Clive and Co. Poor fellow, his great fault was that he wanted to be true to himself and also to those English Christians who possessed no conscience and were strangers to honesty and veracity." In another place he remarks: "The writers of the English race, from interested motives have painted him (Siraj) in the darkest colours possible and do not seem to find a single redeeming feature in his character. Siraj's private character was, no doubt, bad. But, then, how many Englishmen of that period were, in their private characters, paragons of virtue? Take the case of his opponent, the heaven-born general, Robert Clive. Was he not a moral leper?"

Let us now turn to the controversy of the Black Hole tragedy, in which persons of different shades and opinions like Mr. Behari Lal Sarkar and Mr. Akshaya Kumar Maitra, Mr. Little and Lord Curzon took part. Our author opens the question anew and proves definitely that 'the Black Hole tragedy was a myth invented by the interested Europeans to serve their ulterior ends.' Further the writer continues,—“There are strong reasons to suspect the reality of its occurrence. There is no mention of the incident in Mussalman chronicles of the time, e. g., Syed Golam Hossain's *Seir-ul-Mutakharin*, or in the proceedings book of the English who had taken refuge at Fulta, or in the reports of the debates of the Madras Council. There is no mention of it in the letters of Clive and Watson to the Nawab, or in the treaty of Alinagar." Major Basu thus proves once again that the Black Hole tragedy is nothing but a myth fabricated by Holwell, who never possessed any great reputation for scrupulous regard for truth."

The battle of Plassey was the turning point in the history of India. We cannot, however, maintain that it meant the conquest of Bengal by Clive. Our author gives his opinion about it in the following words: "The battle of Plassey was fought for a treacherous cause, in which the English

prostituted their military strength. They did not, of course, fight for it with any object of the conquest of Bengal, but to effect a revolution in that province, so as to benefit their trade." We must remember that for this reason Clive was afraid to enter Murshidabad until its inhabitants had been pacified. We should not compare this battle with the battle of Hastings, 'which placed the Norman yoke on the necks of the natives of England.'

In the remaining chapters of Vol. I, the writer deals with Mir Jafar and his rule, Mir Cassim and his rule, the events succeeding Mir Jafar's death and the last days of Clive in India. Our author has a few words of defence for poor Mir Jafar, who has been painted by the English 'as a monster in human form and guilty of all sorts of crimes and enormities.' Even Clive himself admitted that those cruel aspersions on the character of that prince had not the least foundation in truth.

Mir Cassim has also his share of praise from our author, his career 'entitles him to the sympathy of all right-thinking men, because he was the victim of the tyranny and injustice of the English.' Our author says—"They (the English) wanted to deprive him of the trade duties and subject his people to misery and ruin by taking in their hands the whole trade of the country. Even then he tried to come to terms with them; but they were not satisfied with those terms. It was they who took the offensive and provoked him into hostilities. As Mir Cassim wrote and said so often, the war was not of his own seeking but was forced on him by them; and if they succeeded in getting the better of him, it was not by fair fight, but by treachery, corruption and fraud."

The second volume of *Rise of the Christian Power in India* is as interesting as the first one. The author takes us further in the path of the conquest of the whole of India by the British. It requires a man of the type of Major Basu to lay bare the

means by which this conquest of India has been achieved. In these days of national regeneration we want historians like Major Basu who would not be afraid to call a spade a spade. In this volume, he begins with the administration of Warren Hastings, which has been written about so much. Dealing about Nund Kumar, our author says:—His execution was carried out in the teeth of public opinion. The alleged crime of forgery (if committed at all) was committed in 1770, but the court of which Impey was the Chief Justice came into existence in 1773. So this court could not take cognisance of an offence committed years before its birth. Even assuming that the charge of forgery was a true one against Nund Kumar, the penalty inflicted on him was out of all proportion to the nature of the crime. According to the English law forgery was punished by hanging. But Nund Kumar was not an Englishman and moreover he was not a servant of the English Company of merchants, but had been minister of the Mahomedan ruling family of Murshidabad and so his offence, if any, should have been tried according to the procedure of the Mahomedan law."

As said before, Major Basu gives praise and condemnation wherever they are due. We have it in the case of Hyder Ali. Our author says: "Hyder was altogether free from fanaticism. Usurper as he was, it does not appear that he was cruel to those whom he subjugated and brought under his rule." Then he proceeds to say: "No greater mistake can be committed than that of comparing Hyder Ali with the great Shivaji. Excepting that both of them were illiterate and good soldiers, there was nothing common between them; Hyder was an usurper

which the other was not; and since he was so, he depended on extraneous help to confirm his authority, and to enable him to carry on his warfare. * * Because he trampled on right when he usurped the sovereign power of Mysore, he could not have expected to be a statesman. His guilty conscience precluded him from being so."

The second volume brings up the events up to the treaty of Bassein (31st Dec. 1802), about which the author remarks—"This treaty sealed the doom of the independence of the Marathas, those whom the genius of Sivaji had evolved as a great nation. Nay, in this treaty was sounded the death-knell of the independence of India. No longer were the peoples of India to dream of regaining their lost independence."

We need not multiply quotations to show the interesting nature of the volumes before us. Those of our countrymen who desire to know the true history of modern India and how the British came by it should read and re-read the book with profit.

In conclusion, we would only like to add that we wish our author like a good historian should not be led by any bias. Written as it is by an Indian, readers may think that the work is nothing but a defence and an able defence too, of Siraj-ud-owla, Mir Casim, Nandkumar and others. As such he should have been more moderate in his language. With all respect to our author, we are forced to admit that the language could have been sobered down a little more. A good historian should write with more control over his pen. Leaving aside this defect, as we have pointed out before, the book is an eminent success.

Tagore as a Letter-writer

BY JAMES H. COUSINS D, LIT.

IN the letters that Rabindranath Tagore writes to friends on his pilgrimages outside India, he takes his place with the great letter-writers, whose art is sometimes regarded as a thing of the past; and does so with the special distinctiveness that stamps all his writings in prose or poetry. That distinctiveness arises from the special direction of his vision. He looks from the centre towards the circumference, and views the parts as related to a totality that relates them to one another. This makes all the difference in his valuations and interpretations of the procession of daily life as it crosses his sight. Other letter-writers seek and welcome the trivialities that make up the bulk of human interest; all is grist to the epistolary mill. Tagore does not seek the trivial. In a sense there is nothing trivial to him; an incident or idea earns its label according to the measure of its power to uplift, illuminate, or give that scintillant amusement which is the relief of the seriously minded. To the category of the merely trivial belong those things that lure one away from recognition of oneself, that scatter identity. This is his test of everything—of the trivial, as of the super-trivial that is called great only because it is big. "I am willing to give London away for my corner in Uttarayan" is not the cry of a great baby for the familiar, but of a soul for the finite spot from which it can get a clear glimpse of the Infinite. The efficacy of the spot is not in its familiarity as such, but in the ease with which familiarity enables one to surmount it and pass beyond it. Where familiarity binds, it is the enemy of the soul, for the true habitat of the human spirit is neither in "pleasures and palaces," nor in the sentimental prison of "home, sweet home."

"I feel clearly," says Tagore, "that the ultimate reality for man's life is his life in the world of ideas, where he is emancipated from the gravitational pull of the dust, and where he realises that he is spirit."

We shall fail to understand the electrical current of criticism that runs, by the induction of external circumstances, through these letters* if we do not bear in mind the writer's conception of the spiritual and vital nature of humanity. "I wish I could write to you simple letters giving detailed news about ourselves," he says. "But the world-agony of pain fills my mind with thoughts that obstruct natural communications of personal life." This is not a mere statement of fact; it is his charge against the circumstances, whenever found, that sever the bonds of personal relationship between individuals, communities or nations. He touched the "world agony" as it showed itself in his travel in Europe. But he also carried with him the memory of its burning finger laid on his own country. The dreadful revelation of Jalianwalabagh, that had driven him out of the nobility of England, was only a year away when he wrote these letters. His eyes that had searched through a lifetime for the signs of the coming of human comradeship, had had flaunted before them the raw discriminations that vitiate the relationships of East and West, and nearing Suez he writes: "I feel that we have reached a truly foreign part of the world, and it is under the rule of different Gods than ours... The people here want us to fight their battles and supply them with raw materials, but they keep us standing outside their doors over which is written on the notice

* Letters from Abroad: By Rabindranath Tagore. S. Ganesan, Publisher, Triplicane, Madras. Rs. 2/-

board: 'Trespassers from Asia' will be prosecuted."

When Tagore reached London, the parliamentary debate on the Amritsar Massacre had just concluded. The unashamed condonation of brutality expressed in the speeches, shocked the poet with its ugliness but his deepest grief came from the realisation that the masses of the English people, as well as the ruling classes, had drunk of the poison of power, and that India's faith in them for the ultimate solution of her problems was an illusion. But poets cannot exist on negations. "The late events have conclusively proved"—not that India's hopes are blasted because the English masses are no better than they are, but "that our true salvation lies in our own hands, that a nation's greatness can never find its foundations in half-hearted concessions of contemptuous niggardliness..... All great boons only come to us through the power of the immortal spirit within us....."

Such criticism as the circumstances of the time drew from their writer into these letters is never of the merely critical kind. It is offset in many letters by expressions of the poet's international vision. He may criticise, but the criticism is only against that which appears to him to work against the realisation of the unity-in-variety of humanity, and where wrong is inflicted, the blame is never wholly with the wrong-doer. "I know," he says, "that Shantiniketan will not bring forth its fulness of flower and fruit if it does not send its roots to the western soil. Stung by insult or injustice we try to repudiate Europe, but by doing so we insult ourselves. . . Let us forget the Punjab affairs—but never forget that we shall go on deserving such humiliation over and over again until we set our house in order. . . . Our country is crying to her own children for their co-operation in the removal of obstacles in our social life, which for centuries have been hampering in us our self-realisation." Criticism, there-

fore, in Rabindranath's estimate, may go abroad for exercise, but its ultimate business is at home.

One could fill pages, profitably, with expressions of beauty and truth from the intimacies of this precious volume. "Emancipation of consciousness is both the means and the end of spiritual life." "There are needs that belong to all mankind and to all time. Those have to be satisfied through the rise and fall of empires." "We must make room for Man, the guest of this age, and let not the Nation obstruct his path." "The past has been for men, the future is for Man." "True economy is the principle of beauty in practical arithmetic." "All forms of ambitious power are obsessed by the delirium of multiplication. All its steps are towards augmentation and not completeness." Our history is waiting for the dynasty of Spirit. The human succeeded the brutal; and now comes the turn of the Divine." Sayings such as these carry with them the technical pleasure that comes from something well spoken and also carry a luminosity and conviction that set them not only among the finest things in personal communication but among the supreme utterances of the spirit of humanity.

THE CURSE AT FAREWELL. By Rabindranath Tagore. Rendered into English verse, with Introduction and Notes, by Edward Thompson. Harrap, London. 3/6

Mr. Thompson has already earned the gratitude of all students of Rabindranath by his masterly book on the poet's Life and Work in the "Heritage of India" series. He holds that the poet's 'translations' have been the greatest enemy of his reputation, and that, of much of his work in translating, no words of condemnation could be too severe. His work (except perhaps his versions of *Gitanjali* and *Chitra*) would gain considerably by re-issue

in chronological order, with accurate representation of what the original actually says, and with a minimum of notes. He has at present slurred over difficulties by rendering Indian thought and mythology as if they were colourless imitations of Western thought and mythology. Thus, Kamadeva becomes Cupid, the *kokil* becomes the Cuckoo, the Daityas become the Titans, and so on! Sometimes whole passages are omitted, while at other times "petty pretty nonsense" is inserted which is not in the originals at all. The poet's own rendering of *The Curse at Farewell* (included in his *Fugitive* volume) is not free from these defects, and Mr. Thompson has therefore, rendered a distinct service in giving us this complete and accurate translation of it in verse.

The Curse at Farewell, written about 1893, is the first of Tagore's dramatic forms in rhyme, and is based on the Mahabharata story of Kacha and Devayani. Kacha, at the conclusion of a thousand years of study in the forest-hermitage of Sukra, bids farewell to Devayani, and asks for her blessing on the knowledge he has won. Devayani, who is in love with him, reminds him of the companions of his exile,—the banian tree, the sacrificial cow, the river Venumati, and above all, herself. Kacha, who also loves her, assures her of his gratitude for her services; but she spurns his gratitude, and asks him if he has nothing better to give. Kacha has promised to return to heaven with his hard-won knowledge, and is determined to place duty above all thought of love. He asks forgiveness for his wrong, when Devayani desparately rejects him, and pronounces upon him the curse that his knowledge shall remain a mere burden to him for ever. He quietly submits, and leaves with his blessing upon her.

Tagore has thus given the story a heightening of dramatic and human interest. He has admirably presented the psychology of a man and a woman facing each other. He has entered into the feelings of both, and

depicted them with rare delicacy and truth. We cannot agree with Mr. Thompson that the poet has thrown all his sympathies on the woman's side. Nor can we see any "veiled impudence" in Kacha's speeches; we see rather the subdued grief of a man who is forced by his strong sense of duty to leave the woman whom he loves. Let the readers listen to these words of Kacha, and judge for themselves.

'Tis vain to argue now
Whether I love or not; my neck I bow
Beneath my destined task. Heaven's hours
may drag
In most unheavenly wise; and, as a stag
Sore-wounded, so my suffering heart may turn

To some far forest-glade for which I yearn.
My burnt-out life in all its work may know
A never-dying thirst—yet must I go
Back to my joyless home of heaven, to give
The Gods this lore by which the dead re-live.
My life in this their new divinity
Will get fulfilment absolute—for me,
I put all joy aside before my task.

Mr. Thompson thinks that the 'curse' is a bad anti-climax to the burning words and moving story. We think, however, that it is quite in keeping with the character of Devayani. It is the way in which her outraged love seeks to have its revenge.

The descriptions of the banian tree, the sacrificial cow, and the sacred river are full of charm. Mr. Thompson thinks that the reader will feel a touch of half-mockery in "the grave laudation" of the cow, but we at least feel nothing of the kind. In the later altercation between Kacha and Devayani, the transitions from the unrestrained indignation of the latter to the pent-up feeling of the former have been managed with great skill, and bear evidence of the poet's dramatic gift.

Though some of Mr. Thompson's views may be open to question, it cannot detract from the merit of his translation. He has managed to give us a translation which is at once remarkable for its literal accuracy and poetic beauty, though it can never be a substitute for the original.

A. RAMA IYER

KHAYABAN IRFAN. Edited by Syed Md. Hasan Bilgrami. Hyderabad.

This is a selection of quatrains from some of the most famous poets who have composed in Persian. Janab Sayyad Muhammad Hasan Bilgrami of Hyderabad has, made his choice from a vast field and has very judiciously, not omitted Indian bards who have employed the Persian as a medium of their poetic thoughts. Hence we welcome with pleasure verses like those of Emperor Jehangir and Shah Vilayatulla (P. 399). How far Indian literati appreciate Persian was proved to the world by the late Shamsul Ulema Shibli, whose standard work *Shairub-Ajam* is quoted with admiration by Professor Browne in his monumental literary history of Persia (*Tartar Dominion*). At certain places, Browne has expressed his general indebtedness to Shibli. It is to be wished that the compiler of the present anthology had added to the value of his selections by appending brief biographical notes on the poets. The book has, as the preface tells us, about 1000 quatrains and we agree that although tastes differ, the selections here made will command general approbation.

The compilation is designed to commemorate the 83rd birthday of Nawab Imadul Mulk, C. S. I. When one sees so much devoted appreciation of Persian in India, one cannot but marvel at the way in which the noble language is at the present time neglected. It is evident that the author is a master of Persian and he could very well have composed his preface in Persian which would have greatly enhanced its value, and more warmly recommended it to Persians in and out of India. We hope that at least in Hyderabad a revival of Persian, may take place, which will do away with the struggle between the Urdu and the Nagri script for the purpose of writing Hindustani. So many Persian words have entered into the dialects of India and the structure of the language and its grammar are so simple that there should be no difficulty on the part of any enlightened potentate in elevating Persian

to its former position of the court language of India. Such a number of erudite Hindu scholars, especially in the North, have contributed to Persian literature by way of of historical works and translations from Sanskrit that it would be strange if the descendants of the same Hindus preferred developing a vernacular to adopting again what was once the tongue of educated and enlightened Hindustan.

G. K. NARIMAN

SIX PLAYS. By Rachel Lyman Field, Published by Charles Scribner Sons, New York. \$ 1. 25

In this very tastefully got up, little volume Miss Field brings out some very remarkable plays. These are certainly not what are called 'strong' plays. They are on the other hand full of a fresh fineness and charm. Mr. Baker of Harvard is perfectly right when he says "These plays make few, if any, demands for strong emotional acting. Instead they call for naivete, charm, delicacy—the very qualities which child-hood and youth best supply. Most of the plays bear the living touch of youth. These are plays of the young, for the young, by one who is perhaps herself young. Hence, the irresistible appeal they make.

Of the Six plays, one especially "Three Pills in a Bottle" has in it some elements of real greatness. It is curious that this play brings to mind Rabindranath Tagore's famous play "Post-Office". In "Post-Office," too there is a little boy sitting behind a window and accosting passers-by. Here, in this play, Tony, poor little fellow, sits behind a window too, and talks away with people passing by. Miss Field possesses a perfect imagination. She shows in this play the need for a new valuation of the vital things of life, in so imaginative and beautiful a way that the whole play makes a powerful appeal to our nature.

This play is perhaps also a sign of the

times. Our young artist, like all true artists, is trying to feed the flame of the spirit, amidst all the sad wreckage of the vital realities, going on in the world's mad industrial rush. Surely in the West, artists are striving to do work which religious reformers did and are doing in the East. Miss Field in this play proves once more that the mission of Art is, in truth, the mission of the Spirit.

G. RAMACHANDRAN

THE UNKNOWN WARRIOR AND OTHER POEMS. By Herbert Palmer. Wm. Heinemann, London. 5/-

Most of the poems in this book (apparently Mr. Palmer's fourth volume of verse) have been reprinted from the various journals in which they originally appeared. Mr. Palmer shows a genuine idealism, and his work is marked by strength and sincerity, though there are few passages that reach any high level of poetic beauty.

The Unknown Warrior is "an inverted Ode" written in unrhymed verse of irregular length, of which the opening lines are a fair specimen.

Cover my face; my name is Sacrifice.
I shall speak later, in the open spaces.
But now, incline your ear unto my whisper.
I am your offering—Hush! of all men truly,
The quick and the dead, those that are, and the bright
lives that have been;
If you draw back the trembling veils from the ages;
Pyre of limbed Times—your piteous Sacrifice;
Millions to Millions on this last Sin's Altar.

In the poem, *At a War-Memorial*, the fallen heroes denounce their countrymen for their failure to realise the great ideals for which they fought and died. "We did not die to put the world in chains," they cry.

No, 'twas not that the Moon might have dominion,
The Sun be veiled, Heaven's stars be quenched in shame,

And Mammon's palaces oppress our bones.
Let men take warning betimes.
Oh, listen ere the stars of Heaven wax dim!
There was great pain, and is much wrong. Take heed.

In another poem, *Princess Mary's Wedding Jewels*, a minstrel recounts the glories of his birth and state in lines which at times rise to real eloquence.

See on my proud head a coronal of thorns;
Man may not sorrow or sin, but I know;
I am pressed by a million sharp down-pressing horns.
I totter and fall, and my strength is laid low.
And I raise me and brood; then I thunder and sing.
Man's soul in my hands is a rosebud of fire.
I touch Vision, bright Mystery, Ecstasy's wing.
I see God; I am rapt; I cleanse all by my lyre.

After this, it is a strange anti-climax to find God commanding the minstrel to give to Princess Mary all the precious treasures of imagination that he has won!

The most ambitious and successful poem in the book is *King Constantine's Vision of the Crown*, which contains a fine account of Christ, and bears testimony to the author's narrative and descriptive powers. We will just quote a few lines.

'Twas evening, and he looked across the plain
To where, long leagues away, high hills uprose
Purple with pine, and brown with beech and oak.
Ere two hours died their vales would gulp the sun;
And down its path a great cloud swung and rolled,
Fair as piled snow, and bulging like the braes,
Tumbling and quivering, spun with silver and gold,
So lit with the sun that every curve flashed white;
Domes, tabernacles, pounds, and vales of wool,—
A swift creation to uplift the sight,
As if the sky exulted and breathed thought.

Mr. Palmer attempts also light verse, but not with much success. He shows a real mastery of the technique of verse, as may be seen from the passage quoted above. Though his work is not remarkable for any high poetic qualities, there is nothing banal or imitative about it, and we are free to admit that he shows real promise.

A. RAMA IYER.

The Future of Fascism

BY PROF. RUSHBROOK WILLIAMS

THE phenomenon of Fascism has excited wide interest and evoked diverse judgments. On the one side, Mussolini is acclaimed as the saviour of his country from an imminent and catastrophic collapse into Communism; the architect of a great moral revival; the guardian of ethics and of the family. On the other side, he is represented as a traitor to the working masses, glorying in brutality and aggression, governing the country by lawless violence. According to this view, Fascism becomes a brutal reaction against the striving of the people both for economic emancipation and international brotherhood.

Both the friends and enemies of Fascism have been responsible for a considerable amount of propaganda. Through the arguments and counter-arguments it is difficult for the foreign observer to find his way. For which reason, I heartily welcome the appearance of this little book*. Frankly, it is not intended for the perusal of the general public. Its appeal is to students, and to advanced students; of contemporary politics. But the detached position occupied by the author, his firm grasp of the history of his country, and his unflinching determination to reveal the truth, as he sees it, combine to make this work most notable.

Within the limits of a short review, it is impossible adequately to compress the arguments put forward by Signor Ferrero; if only because the book is packed with thought, sometimes of an abstruse kind, from cover to cover. His discussion of the historical origin of Fascism is, in particular, the most illuminating that I have

* *Four Years of Fascism*. By Signor Ferrero. P. S. King & Sons Ltd. 7/6

encountered. Briefly, his thesis is that democratic government failed in Italy because it was never democratic. The democracy which Italy knew was a system by which thirty million men were governed by thirty persons for the benefit of 300,000 families. The Senate was a non-entity; the Chamber apathetic. The invisible oligarchy governed easily, unhated and unadmired, successfully exacting the obedience of a people ignorant of its very existence. This strange regime might long have endured but for the earthquake of 1914. Under the strain of the war, it collapsed, leaving nothing in its place. But for the violence of the Socialists, popular sovereignty might then have become a reality. But for the clerical affinities of the popular party, constitutionalism might have assumed a broad-based form. As it was, confusion grew. The old gang of politicians could not learn new tricks. Parliament was rent by its own dissensions; Government looked on apathetically, while the violence of the Socialists called forth the counter-violence of the Bourgeoisie. The last hope of action within the constitution perished in the spring of 1921, when Giolitti, obsessed with the anti-clericalism of an era long passed away, refused to ally with the popular party, and concluded an alliance with revolutionary Fascism. The Liberal State, weakened by the war and by the flat contradiction of its shibboleths by actual experience, feared that the Church might regain sufficient authority to win the upper hand. The 1921 elections returned the Socialists as the strongest group in the Chamber; but no coalition was found possible and the Government collapsed. Fas-

cism grew daily in strength. To its banner rallied all who were outraged by the exaggerated internationalism of the Socialists, all who feared for the violent expropriation of their property by the masses; all who resented the impoverishment which the war had brought upon the middle classes, all who desired to see Italy count as a great nation in the Councils of Europe; all who set order higher than liberty. The parliamentary deadlock continued. The Fascist movement marched forward to their *coup d'etat*.

What will be the future of Fascism? Signor Ferrero has provided a complete answer. Dictatorship cannot last, if only because it is out of harmony with the spirit of the time. Despite all the resources of the Administration, millions of votes were cast against Fascism at the last election. This fact is symptomatic of the greatest weakness of the movement and its lack of legitimacy. In these days, there are only two principles upon which a Government can depend. Monarchical absolutism or popular sovereignty. Now that a Government should be founded upon monarchical absolutism is, in Europe, an impossibility. All States are, therefore, necessarily thrown back upon the principle of popular sovereignty. But in order that popular sovereignty should be effective, it must recognise the right of opposition. Only thus can it live. Unless the crushing burden of responsibility which the modern State imposes upon every Government is shared between the Administration in power and the representatives of other sections of public opinion, catastrophe necessarily results. Thus according to Signor Ferrero, Fascism represents a mere side-tracking of Italian politics, a side-tracking which has only been possible since popular sovereignty has never been a reality in Italy.

Among the most notable portions of the book is what may be called the credo of the author. Signor Ferrero has laid down certain criteria which he commends to his

readers, since they have served him as a guide to his conclusions. He cautions us never to confuse true liberty in the political sense of the term with the decrepit and dependable liberalism of the 19th century. On the premise that the only principle of authority recognised in Europe to-day is the will of the people, he bids us recognise that universal suffrage and representative institutions are not merely the more or less defective organs of a certain family of Government, but are actually the source of legitimacy from which these Governments draw the right to command. To him, liberty is neither a doctrine nor a utopia, but a vital organ of the modern State, since upon it the fundamental right of opposition depends. He deduces from this same position the necessity for Party organisations, held together not only by mutual interest but by bonds of principle endowed with a certain stability. Parties are necessary to-day, he says, not only to play the quaint game of Ministry and Opposition, but to support and guide the electorate. Without them, popular sovereignty, deprived of the guidance of the monarchical principle, will flounder in confusion. In the third place, he says, no trust should be placed in dictatorships, or in revolutions. The modern State has not too little but too much power. What it lacks is intelligence, wisdom, justice and moderation. Its shortcomings in these directions, and not its failure in absolute power, deprive it of authority. In conclusion, he urges that the weakness of modern democracy arises from the fact that few nations have so far been able to summon the strength necessary to set democratic institutions going. Self-Government, full or partial, is a heavy labour for any people. The majority of mankind are only too willing to be relieved of it by oligarchical Government carried on beneath the guise of democratic institutions. With the justice of Signor Ferrero's conclusions, I for one find myself in general agreement. The only criticism which I have to make against his discussion of the maladies of

democracy, can be summarised in a very few words. It seems to me that he has attached insufficient importance to the crushing burden which the complexity of the modern state imposes upon governmental machinery of any and every type. Popular Government seems to me to have arisen under conditions far less favourable to smooth and harmonious working than any of the types of polity which have preceded it. The obligations which rest upon its shoulders are inconceivably greater than those which any other form of Government has been called upon to sustain. It may, of course, be argued that the extension of the sphere of State interference has itself been a leading cause in the advance of representative Government; since no form of polity other than that in which the people themselves rule could possess even a prospect of sustaining these new and overwhelming obligations. The broad fact nevertheless remains that popular government is compelled to face a variety of problems, and those of an infinitely complex character, which Governments of the older type were able to ignore. The difficulty against which democracy is labouring seem to be due in very large degree to the burden which it is now expected to sustain. This burden imposes direct obligation upon every individual citizen; and since the majority of mankind are not interested in politics, power tends to drift into the hands of those who are willing to assume its burden as well as its profit. This, in a nut-shell, is the problem of democratic Government to-day. As I have recently remarked in another connection, democracy is less a form than a spirit. If government by the people is to be a reality, every man must be inspired by the spirit of citizenship. Until this development takes place, we shall not emerge from the confusion which prevails, in greater or lesser degree, in all those countries which are in name democratic.

INDIA, AMERICA AND WORLD BROTHERHOOD. By J. T. Sunderland, M. A. D. D.; Ganesh & Co., Madras. Rs. 3.

Dr. Sunderland is one of India's great and true friends in America. A deep and genuine love for India, broad-based on forty years close study of India's culture, institutions, and political conditions, breathes through all his writings and speeches. The book, under review, which is his recent and most thoughtful contribution to the right understanding and solution of Indian problems, contains a beautiful character-sketch of three eminent Americans whose public work and teachings will serve as a great inspiration to nations waking from their age-long slumber. Abraham Lincoln, known in India as much as he is in America, belongs to "all humanity," and the famous phrase in which he described the goal of subject nations "as the Government of the people, for the people and by the people" will live as long as English language remains to be spoken. William Lloyd Garrison, the second character selected, was as the author says, "the most conspicuous, the most heroic leader in the great Anti-slavery struggle in America," and the thrilling history of his eventful life "will always be an inspiration, a trumpet-call, a challenge, to fighters for every kind of freedom, in every land and in every age." The third character-study is that of Mrs. Julia Ward Howe who "was one of the leaders in America's long struggle to secure for women emancipation from certain unjust and evil restrictions and bondages, and to give her a freer, larger and nobler life." Dr. Sunderland's portraiture of these three characters is so interesting and life-like that they rightly serve as a good background for the study of Indian problems and Mahatma Gandhi.

The second part of the book which contains seven chapters is entirely devoted to the study of India. Here we find Dr. Sunderland at his best. Free from racial bias, which invariably obsesses one's judgment and perspective, the learned doctor has

brought to bear on these studies a shrewdness and remarkable grasp of intricate problems and a clarity and refreshing frankness of thought that will surely entitle him for an honored place among India's true benefactors. In the chapter on India's struggle for Swaraj, he traces the history of British rule in India and how the latter is kept under bondage in spite of her desire to be free. There are only two alternatives for India at present. Either she must become an absolutely independent nation with no connection with Great Britain, or else remaining in the Empire, she must be given the place of a real partner, "as other partners in the Empire, viz., New Zealand, Canada or South Africa. The next two chapters on "Who should rule India?" discuss fully and historically the right of one nation to rule over another against its will and bring out the truth in the words of Abraham Lincoln "There never was a people good enough to govern another people." After discussing the reform scheme in all its details and implications in the next chapter, Dr. Sunderland dismisses it with the opinion that it (the reform scheme) gives India no assurance of being granted dominion status in a thousand years. The next chapter is devoted to a critical study of Mahatma Gandhi and his Non-co-operation Movement. He pays a remarkable tribute to Mahatmaji's sincerity and high mindedness of purpose and believes that his movement is the only defence left in the hands of an emasculated nation. He quotes a parallel declaration from a distinguished Englishman, Mr. Meredith Townsend, who said, "If ever the Indian people struck for a single week, the British Empire there will collapse like a house of cards, and every ruling man would be a starving prisoner in his own house. He could not even feed himself and get water." He concludes this chapter with the following words:

"If India carries her unique, her wonder-

ful, her infinitely inspiring non-violent, non-co-operative movement to success, one of the greatest steps of progress in the whole history of mankind will have been taken: for the first time in human history a nation in bondage to a foreign power will have defied and defeated its oppressors and gained its freedom without shedding one drop of human blood. Surely, not only every American, but every lover of progress, of civilization, of peace, of liberty, of humanity throughout the world, should be in profound sympathy with this great and heroic struggle of the Indian people by absolutely peaceful means to throw off their foreign yoke and attain once more their rightful place as a nation among the nations."

In the next chapter on "India and World Peace", Dr. Sunderland strikes a note of warning to Great Britain for her policy of drift and says that she must take the hand of Mahatma Gandhi, held out to her for justice and peace. "Gandhi is pointing out, as did Buddha and Jesus in the ancient days, the way of life." The most interesting and instructive chapter is the chapter headed "What Great Britain should do?" Dr. Sunderland puts in a vigorous plea for an urgent holding of a Round Table Conference between the chosen representatives of India and England. This is the only way to end age-long strife and ensure both the safety of the Empire and the awakened India of to-day. Perhaps the learned doctor does not know that such attempts have already been made by Indian leaders more than once with very discouraging results. Two attempts were made, one at Calcutta and another at Delhi, but the result was most disappointing, both the times the bureaucracy refusing to place its cards on the table. But let us not lose hope, as Dr. Sunderland says. The last chapter on "World-wide Brotherhood" is a brilliant treatise on the great need of the hour—not only political, but also social, and intellectual brotherhood. It is, no doubt, a great consummation to be

very devoutly wished for, and such a note, calling all nations to shed their racial bias and stand at the bar of the world's public opinion on their own merits, has already gone forth from India, thanks to Rabindranath Tagore and Mahatma Gandhi, who have done more to bring about the unification of diverse ideals than any two living personalities in the whole world. Dr. Sunderland sees the same vision too. He sees the hope of the world only in such a brotherhood. Will such a day ever dawn on this unhappy world?

Dr. Sunderland has certainly laid the Indian people under very deep obligation by writing so vigorously and frankly on behalf of India. His love for England and English people does not blind him to their great defects. His style is very trenchant and the words are very carefully chosen and invest the essays with a refreshing charm. His character-study has a brilliant flavour about it, and he breathes into it life and rapture.

V. B.

Philosophy and Life

BY B. R.

PHILOSOPHY, as it is generally understood and expounded in text books nowadays, is far too much divorced from life and its realities to interest or guide us in our practical daily life. The problems of the absolute and the infinite, of the ultimate realities, and eternal verities are no doubt the primary concern of the philosopher. But he should not lose himself in the air, engrossed in vain abstraction and academic argumentation which can have no practical or direct bearing on the many questions awaiting solution in life. With his head in the heavens and vision of the ultimate, he must perforce keep his feet firmly on the earth and provide solution for the no less fundamental problems of the modern world and civilisation. Philosophy if it is to be really the mother of the sciences, should keep intimate touch with all her children, politics, sociology, economics and the natural sciences and mould their activities to a definite common purpose conducive to the welfare of humanity. It should cease to be dry-as-dust, excessively abstract, ignoring the finite in an endless pursuit of the infinite and become more and more human, functional and applied. The need for the

new philosophy is keenly felt, especially after the world war which disturbed all old values, exposed the moral and spiritual bankruptcy of modern civilisation and threw the world into a precipice out of which it has yet to find its way out. The old philosophy has failed to save the world because it ignored, lost touch with it. It is the task of the new to restore contact and boldly grapple with the great problems demanding solution.

The essays in the beautiful volume* before us are the outcome of a realisation of the need for this new philosophy. They are written with the full consciousness of the contemporary challenge which the complex problems of the modern world present to philosophers and proceeds on the basis that philosophy is more a way of life, a guide to the world than an abstract theory of absolute reality. The object of the book is, in the words of the author, "to help make articulate a social philosophy which recognises equally the reality of things and ideals and which aims to further their reciprocal inter-penetration in the interest of human

* Things & Ideals : Essays in Functional Philosophy By M. C. Otto. Henry Holt & Co, New York.

happiness." According to him the present spiritual collapse is the philosopher's opportunity to retrieve his lost position and make himself the master servant of humanity by guiding the world to the realisation of a new and better manner of life. He says: "If the extraordinary vital energy seeking effective means of expression in the world to-day can be brought to make common cause with intelligence and good will, if impulse and reason can be correlated, the result will be of incalculable benefit to mankind. We have heard much in recent years of a crisis in civilisation. The crisis is real enough, and it is this: Will man accept his present spiritual poverty as in the nature of things, or will he recognise it as the chance to win for himself the most promising orientation of life yet unknown? Let philosophy be dedicated to conceptualising the latter alternative and to promoting the spirit necessary to its realisation in fact. What calling can then be more important or more noble?". Starting from this conception of the new role of philosophy, the author further develops it and makes some valuable suggestions to philosophers about the lines on which they should proceed to work. The bane of the ancient philosophers was, he says, an almost superstitious pursuit after a simple, primordial seed of the world-tree, a supreme principle which will solve the riddle of the universe and which was bound up with their conception of good life. The result of this has been a conscious, deliberate cultivation of an attitude of indifference to the common concerns of life. The value of the new philosopher to the community of the future, according to Mr. Otto, depends upon his ability to free himself from this bias and pursue his search after the ultimate truth and goodness in and through the issues of life. He says: "It is doubtless true that we look in vain for an ideal of life in the world of matter, and that the wants of individuals are capricious. But material things and capricious wants

do not exhaust the alternatives. We can rise above the standpoint of matter and of caprice, yet keep our feet on earth. The philosopher, if he will, may be our friend and guide in this adventure. He may study man's capacities and frailties, the sources of his power and the causes of his weakness, the ideals that move him to action the social institutions he has adopted or dreamed of, the natural environment which is at once his obstacle and his opportunity, with the aim of projecting a vision of society in which men might hope to be most freely, fully, and joyously alive. In a word, he may be the prophet of an appealing possibility, rather than a judge of ultimate truth."

There are twelve chapters in the book with copious notes added at the end substantiating some of the important or controversial statements made in the text, giving references to quotations and generally helping the reader to go a little more deeply into the subjects dealt with. The first chapter entitled "Hast any Philosophy in thee Shepherd?" is devoted to bring out the poverty of contemporary philosophy and the need for a new type of philosophers with a new theory of life expounded above. The second chapter explains the two fundamental ideals generally met with in life and which face the individual at the threshold of his spiritual awakening, the desire to possess and the desire to function creatively. The author points out the differences and inter-relation between these ideals and explains how the man of possessive ideals, the so-called practical man, and the man of creative ideals, generally known as the idealist reformer, are both idealists in the broad sense of the term. The conflict between the two is not between idealism and practicalism as such, but only between two different ideals. The possessive idealist tries to change the conditions in the world to suit his ideals as much as the creative idealist. No one accepts the prevailing conditions as they are and it is good that

they do not so accept, because the desire to change, to mould the present for the needs of the future is the essential difference between man and brute. The choice is as to what should be the ideal towards which we should work up the world. The ideal that holds the mind of the modern world is that of possession, acquisition, of economic power. It is the ideal that caused the war and has led the world to its present state of ruin. We should change it, displace it by a better and more unselfish ideal. "The choice is clear, a new idealism or ruin. There seems to be no escaping the conclusions that our present philosophy of life is leading us to destruction. Unless we do away with it, it will do away with us. The minority idealists, the creative reformers are right. The world must be re-made." That is the conclusion at which the author arrives in the second chapter and then he proceeds to deal with some of the difficulties in working out this new idealism. As regards the contents of this new idealism, the nature of the new world order to be created, the author refers us to an 'extraordinary little book' by R. H. Tawney on the 'Functional Conception of Society.' The new society, we are told, should aim at making the acquisition of wealth contingent upon the discharge of social obligations, seeking to proportion remuneration to service and denying it to those by whom no service was performed. In new the order the question is not what men possess, but what they can make or create or achieve.

The other chapters in the book are devoted to a discussion of some of the important problems which are engaging the attention of thinkers in the modern world and upon whose right solution the establishment of the new order depends. "Right for right's sake", "Right makes Right", "Right by agreement" "Science and higher life", "War and the god makers" are the head-lines of some of the essays which sufficiently indicate their subject matter. The problem of 'science and higher life' is discussed at great length

in three long chapters which should be read by all who are engaged in the field of scientific research and study. Here, Mr. Otto surveys the controversy regarding the conflict between science and religion and observes that nothing is to be gained by decrying science on the one hand or minimising the importance of the higher life, on the other or promoting a truce between the two which involves a surrender of what is most vital in each. There is no inherent conflict between the two and worked in harmony science will aim at mastering the facts of Nature and discover the best means of drawing upon Nature's resources, while by the higher life man will master the problem of human values. The book is undoubtedly of unique value to those who are practical philosophers, social idealists and reformers who are interested in making a new world, giving a new turn to men's efforts and aspirations. Mr. Otto is a clear and bold thinker, besides being a vigorous critic. His pages are full of fresh thoughts and inspirited with a new outlook and enthusiasm for a more moral and righteous life than the world has now to offer to the mass of mankind. It is critics and philosophers of his type that the world is at present in need of and we have therefore no hesitation in recommending this book generally to the thinking public, and particularly to social and spiritual reformers and idealists.

MAN AND NATURE

THE COMING RACE By Nolini Kanto Gupta. Arya Publishing House, College St. Market, Calcutta. Re.1-4.

In his thought-provoking and delightfully refreshing little volume of about 100 pages Mr. Gupta discusses the potentialities of what he calls the 'Coming Race' which he supposes to be endowed with spiritual insight and will have an entirely different outlook on life's tangled problems from the present-day people. The coming race, in his opinion, will not only possess a high

moral standard but will be gifted with penetrating vision and spiritual growth. His reasoning is convincing. In the last paragraph of "the Parting of the Ways" he says, "Nature has marched from the unconscious to the sub-conscious, from the sub-conscious to the conscious and from the conscious to the self-conscious; she has to rise yet again from the self-conscious to the super-conscious. The mineral gave place to the plant, the plant gave place to the animal and the animal gave place to man; let man give place to and bring out the divine". This ideal is in conformity with the spiritual philosophy of India on which the author is basing the structure of his thought. But there is another side to this question which deserves mention.

The ancient law-giver Manu says that while Humanity as a whole is slowly advancing, in all ages and in all periods of human evolution are found people of varying grades. Two types of men are ever present: Those who treading the path of Pravritti run matter-ward; those who going on the Nivritti Marga, turn spirit-ward. Thus, men of Daivic and Asuric Sampatti exist at all times. Therefore, it is rather hard to infer that any race or any age in the near or distant future will be wholly spiritual, or at least that the dominant note of the race that is yet to come will be spiritual. We should not lose sight of the fact that Humanity evolves very very slowly and that the number of highly evolved men whose spiritual life counts for anything, is always small.

We fully agree with the underlying argument of the book under review that, unless our social and spiritual life is spiritualised, better days can never come. At present, the world is in a state of confusion and no solvent has proved efficacious. There is a dead-lock in every department of life. Civilization based on material ideals has had its day. "Mother Earth is restless." It is high time that the angle of vision should be altered and we should not fail to experiment

the efficacy of spiritual ideals as a panacea of all our ills.

Experience shows that we cannot expect too much from Humanity in its slowly upward march. It is bound to tumble and does tumble repeatedly. The number of spiritually-minded men whose higher life may influence the people of their time, is never large. The majority of the people everywhere are seeking pleasurable sensations of all sorts. They are still very far off from the Reality and will take aeons to reach the Promised Land.

The book is not likely to be appreciated by many people as its vital principles can appeal only to the thoughtful few. It assigns a high place to *man* in nature and points to his limitless progress, not only as an ideal man but as a God.

It is being gradually acknowledged that the fundamental principles of Indian philosophy, if properly understood, are capable of unravelling many knotty points in our social and political problems. Therefore, it is the duty of the worthy sons of India to thoroughly assimilate the spirit of its ancient wisdom and throw some light on the burning questions of the day.

Mr. Gupto has devoted a thoughtful chapter to the consideration of Communism. "Communism takes man not as *ego*, or the vital creature; it turns him upside down and establishes him upon his Soul, his inner God-head. Thus established, the individual Soul finds and fulfils the divine law that by increasing itself it increases others, and by increasing others it increases itself and thus by increasing one another they attain the Supreme good. Unless man goes beyond himself and reaches this Self, this God-head above, he will not find any real poise, will always swing between individualism and collectivism, he will remain always bound either in his freedom or in his bondage."

Discussing the basis of social reconstruction he has the courage of his conviction to assert; "Change the laws as much as you like

but if you do not change the nature of man, the world will not change. For it is man that makes laws and not laws that make man. Laws express at best the demand which man feels within himself. A truth must realise itself in human nature before it can be codified. You may certainly legalise an ideal, but that does not necessarily mean realising it. The realisation must come first in nature and character, then it is naturally translated into laws and institutions."

The book is very well written on the whole. The only chapter that deserves revision and reconsideration in the second edition is on Rationalism. It reveals flaws in reasoning and contains certain contradictory statements. In one place he says, "The very composition of Reason shows that it cannot be a perfect instrument of knowledge; the limitations are the inherent limitation of the component elements." Further on he contradicts himself by saying "The very success of Reason is proof of its being a reliable and perfect instrument for the knowledge of Truth and Reality."

We need hardly remind the author that according to Indian Thought Reason or Buddhi is the innermost sheath of consciousness. Its limitations gradually disappear as it is deeply cultivated and refined and is merged in the Divine Mind, in the words of Sri Krishna.

What Bergson calls intuition is this higher aspect of Buddhi which enables an aspirant to realise his higher being and get clear glimpses of the Reality.

M. H. SYED

CHRISTIANITY AT THE CROSS
ROADS By E. Y. Mullins, D.D., L.L.D.,
George H. Doran Company, New York.
\$ 1.75.

The task attempted in the pages of the book is giving a simple and clear statement of the present status of the debate between evangelical Christianity and its opponents, in the light of a sound scientific scholarship.

The volume makes no attempt to set forth fully the evidences of Christianity. Nor is it a discussion of doctrines in the formal sense. The author undertakes to show the ultimate form of the controversy about the facts of Jesus Christ, of the New Testament records, of Christian history and of Christian experience. What the author desires to discuss and prove, is spread over fourteen chapters viz. 1. The Modern Spirit. 2. Fundamental Issues, 3. The Rights of Religion, 4. Reducing Christianity: to Modern Science, 5. The Break down of the Religion of Science, 6. The Compromise, 7. Dehumanizing Religion, 8. Reducing Christianity: Modern Philosophy, 9. Reducing Christianity: Historical Criticism, 10. Reducing Christianity: Comparative Religion, 11. The Irreducible Christ: Christian Experience, 12. The Irreducible Christ: The Jesus of The New Testament 13. The Irreducible Christ: In the larger Spiritual life of the World, 14. The Irreducible Christ: In Christian History.

The headings of the chapters are self-revealing. Modern science, modern philosophy, historical criticism and comparative religion are impressed into service to reduce and whittle down Christianity but they are misused in this attempt. They do not prove hostile and destructive if properly used. Christian Experience, the Jesus of the new testament, the larger spiritual life of the world and the christian history are hard facts and cannot be trifled with. No amount of carping, cavilling and quibbling can demolish these facts which stand solid on their adamantine foundations. The book has been written by a Christian doctor for Christians to whom it would come as a very sound, scholarly and convincing defence of the central facts of their religion. Non-christians may not feel much convinced by the arguments of the author, but his task is not apparently undertaken in their behalf. At any rate they will find the book very interesting as presenting a very learned defence of Christianity against

its scoffers and hostile critics. Those who have studied the life and teaching of Sri Krishna and those of Buddha—both the remote predecessors of Christ, will feel, on reading this book, that much that is said of Jesus Christ and his teaching, seems to have come from those earlier sources.

KANNOOMAL.

SCIENCE

THE RECENT DEVELOPMENT OF PHYSICAL SCIENCE. By W. C. D. Whetham, M. A. F. R. S., John Murray, London.

The progress of physical science in recent years has been so great that far from being a subject of academical interest physics has become an eminently experimental subject of the greatest industrial importance. In such a stage of development the necessity for a book dealing with the subject in a general and comprehensive manner is sure to be keenly felt. The task of presenting all the manifold modern developments in physics in a concise and connected manner is by no means a light one and W. C. D. Whetham in his new volume has made a very good endeavour to present to his scientific readers at least the salient features of the subject in a connected manner. The book though intended for popular reading is by no means to be regarded as light reading.

Years ago, in 1904, when this book was published, it did supply a very real need, which is amply proved by the book running through a second and third edition within the same year itself. Wireless telegraphy, X-rays and the wonders of radioactivity were all just catching the popular imagination and the book had a very warm reception. The twenty years that followed the first appearance of the book have seen many more remarkable advances in physics and the author has done well to bring out two further editions of the book in the interval. But the latest edition, it must be said, scarcely does

justice to the momentous developments that have taken place within the last few years. Either for lack of space, or in view of the diversity of the recent advances, the author has failed to take note of the many modern triumphs of theoretical and applied experimental physics. In the main he has followed the original plan of the book, and it has resulted in a number of important omissions. Among such significant omissions may be mentioned the X-ray analysis of crystal-structure the practical developments of aerodynamics, the temperature ionisation of gases especially in stellar and solar atmospheres and thermionics.

In making an able summary of many of these advances the author has followed a more or less philosophic outlook on science, paying little attention to details and dwelling but briefly, even on what one may consider as fundamentally important facts of experimental observation or their industrial uses. Perhaps the author is right in this stand point. In the second chapter dealing with the philosophical basis for physical science he says that the true physicist seeks to discover the relations between different phenomena and to express these relations in a definite quantitative way. That surely is a view consistent with the ancient conception of physics as the science of accurate measurement. That takes us on to metrology, or that branch of modern physics dealing with exact measurements, to which the author has paid no attention at all.

Dealing with the general endeavour of the physicists to try to account for cause and effect in nature in a quantitative manner the author has given a masterly analysis of the philosophical basis of physical science in the first two chapters. In the third, he has dealt with the liquefaction of gases in its historical order of development and though the author has briefly touched upon such conductivity of metals and such other low temperature phenomena, one would wish that he had

dealt with the high temperature phenomenon of temperature ionisation as well. In a sense the liquifaction or condensation of air under the combined influence of pressure and cooling is exactly opposite to the process of rarefaction of the gas. That takes us on to the recent developments of the greatest magnitude in that production and measurement of high vacua, a subject scarcely referred to in this book. But for the great advances made in this difficult technical aspect of physical science much of our modern advances in thermionics and other branches would have been rendered slow and difficult if not impossible.

Fusion, solidification and solution are important physical changes and the author has dealt with these branches in a very comprehensive manner indeed in chapters four and five. Any theory proposed to explain an observed phenomenon must be capable of accounting for the allied phenomenon as well and in this respect these physical changes required a great deal of elucidation at the hands of modern physicists and without exception the author has done justice to all of them. Though conduction of Electricity through gases is by itself an old subject still it had its real advancement only in recent years and something more than a passing reference to isotopes and the whole number rule for atomic weights discovered by Aston is to be desired. The science of radioactivity is an entirely modern development in physics and the author has not over-emphasised the valuable contributions this science has made in enabling us to understand the nature and constitution of the atom and its structure.

The principle of relativity and the quantum theory of radiation are by far the most recent of modern advancements in physics and realising the controversial and yet important nature of those advances the author has set apart a whole chapter under matter, space and time to deal with these advances. Recent progress in Astronomy

has largely been on the side of Astrophysics and the author has done well to devote an entire chapter to deal with this aspect of physical science that has not yet had any general attention drawn to it. Going through it one cannot but regret the one serious omission of reference to the temperature ionisation going on in stars and the consequent spectral changes that have enabled us to calculate out the surface temperature of stars with a high degree of accuracy.

However, notwithstanding all such omissions, the book has an excellence of its own, in as much as it has placed at our disposal a concise and connected account of a whole lot of researches in physical science during the last twenty five years.

DR. H. PARAMESWARAN, M.A., PH.D.

MISCELLANEOUS

MY EXPERIENCES IN AMERICA: By Swami Satyadev. Translated from Hindi by A. Rama Iyer, M. A. Lecturer, National College, Trichinopoly. Re. 1

This is an elegant translation of a book written in Hindi by Swami Satyadev. He feels that he ought to help the young men to see America as it is. His great ambition is to help the young man who goes abroad to look beyond the petty irritations due to racial prejudice and to see for himself and if possible take advantage of the wonderful opportunities for equipment in that country. The story of the author is a romance in itself. He received his early education in Benares, living on charities. Then he set forth to that distant country for study with only Rs 15/- in his pocket. He passed through several difficulties and reached America in 1906. Satyadev spent five years in the United States studying in the Chicago, Oregon and Washington Universities, and paying his way by manual labour. He went to America by way of Japan and the Phillipines. He returned by way of Europe. In his journeys he has been to California, Arizona, and New Mexico on foot. From New York he went to Manches-

ter as a labourer in a cattle steamer and then home to India via France and Italy. After his return to his home-land, he published a series of books in Hindi describing his experiences in his characteristically simple and vigorous style with a view to rousing his countrymen to a sense of their immense possibilities.

He starts by commending the work of the Y.M.C.A. for, as soon as he reached Chicago he did not know where he should go to. He thought of the Association and went there to find in his own words, 'young men learning' to serve their country and fellow-men in various capacities'. Swamiji says also 'that if any strangers come they render them all kinds of aid'.

His experiences on an American farm are very interesting. His original idea was to go out canvassing shares for a certain Company. He finally resolved to go out and do work on some farm. Thus he could earn money and at the same time study the details of cultivation in America. Through the help of a Professor he entered the Iowa State and there learnt very many useful things. He describes in simple and vivid style, how in the absence of the friend whom he had gone in search after, the mother entered into a conversation and doubted how such a delicate person like him would be able to do the hard work of an American farm. He was employed on Rs. 4-8-0 a day and his work was in a farm of 400 acres. The food was abhorrent to him, for it was so different from the clean and rich food of the Chicago University. Thanks to the Manager's wife's kindness, he was able to get vegetarian food the rest of his time. The Swamiji mentions with great surprise and approval his astonishment at a B. A., and an L. L.B and the proprietor of 600 acres of land, standing ready to work on the farm like himself. He also mentions the fact that the proprietor of the land did not hesitate to invite into his house his employees and let them either play on the piano or engage themselves in

other recreations forgetting all the while the relationship of master and servant.

Employment agencies are to be found in all the principal streets of the city. Some specimens are here given below :

Wanted, 20 labourers for road work, wages 2 dollars a day.

Wanted, 3 labourers for work in a saw-mill, wages 40 dollars, a month with free lodgings.

Wanted, 2 men for washing utensils in a hotel, wages 30 dollars, all found.

The chapter on student life in America is full of interest. The American students are naturally great lovers of play and fun. The fresh man who comes up to the University from the High School is subjected to a series of what might be called torture which in the language of the students is called 'initiation.' This is a convention established by the students themselves and the nature of the function differs in the different colleges. One of the freshmen is brought up at the appointed time into a large hall. Several of the students accompany him each with a bamboo stick in his hand. The freshman has his eyes bound. Three of the older students occupy chairs on the dais. Of these one is dressed like a judge and was to give the final verdict. By order of the judge the electric lights were put out and two candles were lit. In this dim light the judge reads out some formulae which all repeat on their knees. Then, the judges read out a pledge to which all the fresh men are asked to put their signature. After this they are all beaten out of the room and shut up in another room. So this ceremony goes on till the final stage comes when the freshman is made to stand on a stool with his eyes bound with a kerchief. He is asked to jump from the stool on to a chair. When he jumps, one of the students quietly removes the chair from its place and the befooled fresh man is received with blows. This finishes the ceremony of initiation.

One can understand the feelings of the

writer when he quotes the National Song of America which runs as follows :

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing:
Land where my fathers died,
Land of the pilgrims' pride,
From every mountain-side
Let freedom ring!

We commend this little volume to the attention of all our young students and prospective visitors to the great kingdom of the United States of America.

H. C. B.

SEXUAL LIFE AND HYGIENE

GESCHLECHTSLEBEN UND HYGIENE.

By Dr. S. Bettmann, Professor of the University of Heidelberg.

This is a scientific compilation of high value. It deals with certain most important functions of life in an entirely scientific spirit. There is no prudish circumlocution in the exposition of the maladies of the genital organs. All the subjects are dealt with undisguised directness and precision. In general, Dr. Bettmann, deals with upbringing, marriage, sexual diseases, prostitution and personal prophylactics. The five chapters are devoted to a detailed description of hygiene of the sexual development, the hygiene of marriage, the combating of sexual distempers, sanitary superintendence of prostitution and personal precautionary measures. The book makes astonishing revelations on the sex morality or the absence of it, in the Germanic cities. It contains much valuable scientific material out of which to compose a simple popular treatise of immense value to the young. There are many works in English on lines similar to those adopted by Dr. Bettmann but it would not be useless to extract and publish the information collected here for India.

G. K. NARIMAN.

BOOKS RECEIVED

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

- Examples of Indian Art** in British Empire Exhibition. The India Society, London. 25/-
- Modern Masters of Etching.** By Andes Zorn. The Studio, London 5/-
- Lincoln The Free Thinker.** The Lincoln Publishing House, New York
- Napoleon.** By Von Emil Ludurg. Ernst Rowohlt Verlag
- The Master and the Disciple.** By K. Vyasa Rao V. Ramaswamy Sastrulu Madras.
- King Edward VII.** A Biography By Sir Sidney Lee. Macmillan 31/6.
- Unemployment.** By J. W. Scott. A & C Black
- Present day Banking in India.** By B. Ramachandra Rau, University of Calcutta
- Production in India.** By Rajani Kanta Das. Viswarathi Book shop
- Financial Reform.** By Henry Higgs C. B. Macmillan 6/-
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P. 367, col. 1 Line 21 *for drawn read pulled*

P. „ col. „ Line 28 *for drawn read pulled*

P. 368b col 1 Line 41 *for field read field and*

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