

646

Registered No. M. 1978

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

Verified in

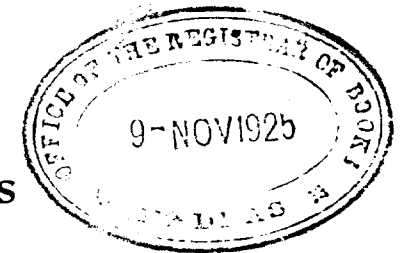
CURRENT THOUGHT

A HIGH CLASS MONTHLY REVIEW

VOL. 1

JULY 1925

No. 10



PRINCIPAL CONTENTS

THE COUNTRY LIFE AND THE CLERGY OF ENGLAND

By Rabindranath Tagore

OUR EDUCATION AND THE BREAD PROBLEM

By Acharya P. C. Ray

ON CO-OPERATION OF DIFFERENT COMMUNITIES

By Dr. Bhupendranath Datta, M.A. PHD.

THE VISION OF POWER AND THE VISION OF BEAUTY

By G. Ramachandran

ANALYTICAL PSYCHOLOGY

By Prof. Rushbrook Williams

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

Vol. I

Contents

JULY 1925

No. 10

	PAGE		PAGE
THE COUNTRY LIFE AND THE CLERGY OF ENGLAND By Rabindranath Tagore	457	Love and Life By K. S. Ramaswamy Sastry	430
OUR EDUCATION AND THE BREAD PROBLEM By Acharya P. C. Ray	462	<i>Philosophy and Religion:</i> Some Open Ways to God	
ON CO-OPERATION OF DIFFERENT COMMUNITIES By Dr. Bhupendranath Datta, M.A., Ph.D.	466	By Rev. Devadasan David	481
THE VISION OF POWER AND THE VISION OF BEAUTY By G. Ramachandran	471	Three Mystic Paths By K. S. Ramaswamy Sastry	483
REVIEWS AND NOTICES OF BOOKS		<i>Politics:</i> Freedom and Unity	
<i>Biography:</i> The Auto-Biography of O'Moore Creagh By N. C. Kelkar	474	By A. Rama Iyer	434
Ramakrishna and Vivekananda By N. Panchanada Iyer	476	Thoughts on War and Peace By K. C. Mahindra	434
<i>Economics:</i> Current Problems in Finance and Government—V. P.	477	<i>Psychology:</i> Analysis in the Class Room	
Production in India By K. C. Mahindra	478	The Day Dream	
Industrial Welfare By K. C. Mahindra	478	The Education of Behaviour By Prof. Rushbrook Williams	
<i>Literature:</i> Authors of Greece Authors of Rome By Prof. H. C. Papworth	478	The New Psychology and the Teacher By A. Rama Iyer	487
		<i>Miscellaneous:</i> The Boy in the Bush By E. Barrington Smyth	483
		The Mystery of the Evil Eye By V. Narayanaier	488

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

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

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

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

CURRENT THOUGHT is published on the 10th of every month; complaints of non-receipt should reach the Publisher by the 20th of the month, otherwise duplicate copies will not be supplied free.

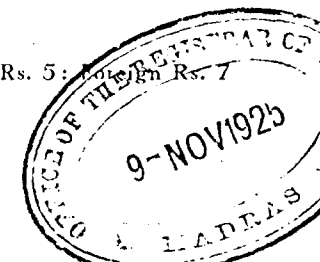
All books intended for review in CURRENT THOUGHT must be sent to the editor direct.

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

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

Registered No. M. 1978

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



CURRENT THOUGHT

That which exists is One:

The wise name It variously

—RIG VEDA

Vol. I

JULY 1925

No. 10

The Country Life and the Clergy of England

BY RABINDRANATH TAGORE

IT is not often that we see a man getting an opportunity of choosing a profession suited to his own capacities. The wheels of the cart of Work, heavily burdened with its consignment of misfits, give out a pathetic creak, as they move round in their course on earth. A man, with all the possibilities of a successful pugilist in him, becomes a teacher of young children in a school; while one, who seems to be born and bred for the post of a police detective, is converted into a missionary. In other callings, such incongruities are not productive of so much evil as in the sacred profession of religion.

Between the religion taught by Christ and the temperament of the people in England there seems to be somewhere a point of great discord. The instinct of domination over nature and man seems to be innate in their very being and to have been running in their blood for generations. And therefore the Christian religion which is a white lily, changes in their hands its colour into red. During the times of war, they put up God as the leader of their own party bought over to their side by their prayer and worship. Not only they nourish under the cover of their profession of love a racial and sectarian contempt but also political antagonism for the people of a different country and creed. It has been brought vividly home to our mind that the missionaries are on one side and we are on the other. They are ever ready to convert us to their faith; but they are not prepared to treat us as one of themselves. The Christian missionaries, of all persons on earth, ought to have undertaken the noble task of uniting nation with nation, with a just respect for the rights and privileges

of all. But the opposite has been true. It is the Christian missionaries, who more than any others have created a gulf of difference between Christians and non-Christians. In India there exists a great national barrier of indomitable pride between the rulers and the ruled. The missionaries have added to the volume and strength of that pride by their religious and social segregation and consciousness of their political prestige. The mind of a missionary in India is like a man who has a recognised wife and also a mistress to whom almost openly he pays court. Christianity is that wife, while politics is the mistress. A point is reached, where the national interests of the missionaries collide with ours. At that difficult point they cannot bend down their heads to follow the precepts of the great and lowly Christ.

Since this has been for a long time my impression in India, which in such surroundings was likely to be incomplete, I was advised by a friend in London to have a look at the country-life of the English people before I left England for good.

He said that a genuine picture of the English religious environment cannot be seen at its best except in a quiet country home and a country parish. He made arrangements, therefore, for our stay as guests in the house of a friend of his who is a priest in a village in Staffordshire.

The month of August is still within the domains of summer in England. People here become very anxious to go out into the country for a change during this season. In India, we possess the

air and light and sunshine in such an abundant measure, that we need not make any serious attempt to enjoy them at any special season of the year; for they are always with us. But here, in England, man has to wait for the veil to be raised from off the face of nature. On short holidays, men and women are seen flocking to the country fields. On longer holidays, they go out of the town in even larger numbers. So nature has kept them in a state of continual movement. The holiday trains are always packed with passengers,—sitting accommodation is often not to be obtained. Mingling in the crowd of such a migratory flock of men, we also left the town.

Our host was waiting for us at the station with his open carriage. The sky was cloudy. The face of nature in the quiet village seemed grey and threatening when we arrived. Soon it began to rain heavily. When at last, somewhat wet, we reached the house, our kind host took us to a comfortable drawing room, where the fire was burning bright even at that time of year, and we were glad to get warm at the fire, though it was still summer. The house was not an old one like the usual rectory of a parish priest. It was newly built. The garden is modern. It has very probably been made by the present owners of the house. Deep green lawns, fringed with flowers, spread a feast of colours and forms before our eyes. During the summer season, the abundance and beauty of the flowers and leaves in England are astonishing. Anyone from India, who has never gazed

on it before, will never believe how green and deep the turf is here.

Everything about this house is spotlessly clean and tidy. The rooms are well furnished, and the library is full of useful volumes. Nowhere is there the slightest sign of inattention and neglect. It is this characteristic in the life of middle class gentlemen of England which has impressed me most deeply of all. They possess a greater number of things for their ease, ornament and use than we do. But, even in the most trifling of them, the attention of the householder is equally alert. They understand this fact very deeply, that a carelessness about one's surroundings is nothing more or less than an insult to a man's own self. This feeling of self-respect is working in all matters, great and small. They never think meanly of their own worth as human beings. Therefore, they have tried their best to make their habitations and surroundings one with their own dignity as men.

In the afternoon our host took us out for a walk. The rain had ceased, but the sky was still overcast. Though a hilly place, there is no abrupt rise of the hills. All elevations here are slight and gradual, forming gentle slopes, like the imperceptible passing on from one note into another in Indian music. Unlike our country, no rough grandeur of the mountains is visible here. Nature seems to have forsaken all her wild moods and to have become tame and mild.

While we were on our walk, we met a man on the way, and my host talked a little business with him. The matter was this. Lately, a committee had been

formed to organise a plan for turning the plot of land surrounding the homestead of every peasant of the neighbourhood into a small garden. The committee had arranged to give prizes according to the excellence of the gardening work done by the peasants. The examination had been completed the day before. The man that was talking with us had got a prize, and was very pleased. We went over to the houses of the peasants. They have, with great labour, turned some plots of ground round their cottages into beautiful little gardens of flowers and vegetables. After the strenuous labours of the field, they work in the evening in their own gardens. But this work they love so much that they never mind this extra amount of labour. Another good effect is that this keeps the drink away from their doors. By trying to make the outside beautiful, they succeed in making the inside also filled up with beauty and grace. This clergyman, with whom we are staying, is connected with many works for the good of the villagers. From his daily conduct we have been able to see how beautiful a life devoted to the service of God is.

Now I have been able to realise the utility of a clergyman guarding the interest of a few villages. By an organised effort of the whole country, even the most remote villages have been made to acknowledge a common standard of moral ideals.

Man can never form an organisation of any kind, which can be beyond the touch of evil. It is a well-known fact, that the faiths and creeds of the people

of this country are not in perfect harmony with the more advanced spirit of the age. Many good English people have often been heard to remark that to attend church has been an impossibility with them. They do not like to fall into the sin of blindly following a thing in which they cannot believe. So it is found, that those who are in heart, mind and learning truly great, have often been left outside the pale of religion altogether. This state of things can never be for the good of the country. But Europe is saved by her inherent vitality. She can never stand still. Her nature is ever to move on. So she is wearing off her obstacles by the mere force of her movement. The more the Church tries to obstruct that tide, the wider must the Church be made being struck by its very force. This process of attrition is going on every day. So the Christianity, which the more educated have adopted, has discarded the decaying portions of its exterior.

But although the clergy, by thus covering the whole country with a net work of creeds, have to some extent counteracted its progress, yet the high internal moral tone of England has been safely kept by the parish clergy. Similar was the work of the Brahmin in our country. The Brahmins, having been known only by their birth and not by any good qualities, in course of time lost all the responsibility of their work. The nobler the ideal of a Brahmin, the more does it depend upon the worth, ability and culture of a particular person. But whenever an attempt has been made to confine this responsibility

within a class, the ideal itself has been lowered. It is absurd to think that a Brahmin's son, simply by virtue of his birth, will be necessarily a true Brahmin. Since this burden of falsehood has been blindly borne by our society for such a long time, our religion also has become lifeless and confined to some meaningless forms and rites. It is through a force of habit only that we cannot perceive how low the Brahmin has fallen. The Brahmin, whom society is bound to adore, but who does not consider it obligatory upon himself to try to deserve that adoration by his character and conduct, merely wants to lead society by the bridle of the sacred thread.

I do not believe that there is much consistency to be found between Christian belief and action among the English clergy. Few there are, who are following in their lives all the noble tenets of their Christian ideal, with earnestness and sincerity. But one thing is very clear: they are not merely clergymen by the fact of their birth alone, as the Brahmins are in our community. They are answerable to society for their actions. They must keep up the purity of their character and actions. So they have at least held up before their country the high tone of their moral lives. In Hindu society a Brahmin, however low in morals, is always unhesitatingly allowed by our society to perform all the sacred functions connected with householders. Hence there must be, as a matter of course, an unavoidable gulf between Religion and Ethics. We are thereby insulting our

very manhood. But in England, we find that a clergyman without moral character will never be forgiven by society. He may not necessarily be a truly devoted *Christian* but he must be a man of good character. It is in this way that society is maintaining its own self-respect and getting its true reward in the wealth of its moral standard of living.

So, in my opinion, this country is much indebted to the clergy for its personal moral and religious standards. But we can not remain for ever content with this. The great national problems which arise are not being solved by the clergy in accordance with the precepts of Christ. I see at every step their deviation from the great work they have undertaken of establishing Christ in the heart of the nations. During the last Boer War, why did the clergy merely look on? Now, when two great fat-bodied mistresses of Europe, England and Russia, are ready with big fish knives, to cut asunder into two unequal pieces poor Persia, why are the clergy once more looking on idle and inactive?

In India, again, is there no act of injustice being done with regard to the coolie recruiting matters, the conditions of the indentured labourers in the colonies, together with the treatment of Indians by the Europeans in India itself? In some great cause, where they, in a body, in the name of Jesus Christ, might stand by the poor, the weak and the oppressed millions of our country,— have we ever had an opportunity of

seeing such a heavenly sight? There is a well-known English proverb, 'penny-wise and pound foolish'. We find this proverb daily illustrated in the religious conduct of the clergy in India; for they are supremely penny-wise. They strain at a gnat and swallow a camel. They deny Christ Himself, while preaching His religion. They are scrupulous about small things, but insult Christ when big things are at stake. There are a few noble souls among them who are true friends of humanity; but that is due to their individual greatness. They are obliged to stand apart and do their work in solitude.

At times of such degeneracy, we have seen truly great men fearlessly fighting against the wickedness of the nation. But now few of these are clergy. Many of them have no faith in the current forms of Christianity and deny it altogether.

At the slightest breach of a formal rite, or an outward tradition of customary worship, the whole body of the Church rises up in tumult. But was it for these things that Jesus died? Is this the Gospel that Jesus put before the world? The temporal has overwhelmed the eternal. Hence in spite of the presence of the clergy throughout the parishes of England political leaders do not hesitate to commit butcheries and dacoities in England's name, while organised Christianity looks on and takes no notice, or else holds up its hands in despair.

Our Education and the Bread Problem

BY ACHARYA P. C. RAY

The bread problem is very depressing to our nation which has lost its powers of discrimination. To solve it Bengali parents have sent their sons after the passing of the Matriculation Examination to the University, labouring under the illusion that their sons will bring home hoards after taking a degree. When the Bengali youth sets his feet on the hard ground of this material world after chasing will-o-the-wisps for 7 or 8 years, with happy dreams and high ambitions of taking great degrees, he then realises how helpless he is in this busy world. He has not gained that which is necessary to transact business in this world, in the commentaries he reads, or in the notes dictated by the Professors of the M. A. class. Many cannot recover from this surprise, which they experience just on their entrance to this field. As they begin floating in the stream of life as clerks, teachers, or pleaders, their nature becomes distorted by the pressure of want.

In the evening of my life, I have come out of my favourite Chemical Laboratory to deal with the bread problem only to help my countrymen. The Bengalees of to-day feel the want of food very keenly. Swami Vivekananda has said:—"First have a full belly, then perform religious duties." We, Hindus, are very spiritualistic by nature and want to cultivate religion always. Can you perform religious acts only by taking air? Sufficient food is necessary to preserve our health, our vitality, energy and perseverance. We are losing our energy, our working capacity, day by day, because of our ill health and the diseases we contract. Our existence is being threatened. I have, therefore, to cry aloud to our student community:—"Be careful, the danger is

approaching." Our students are the future hope of our country. I have to tell them, therefore, these unpleasant truths without reserve. We should not conceal our disease. We may live if we diagnose the disease, for we can then prescribe proper medicines for it.

All of you know of the Hindu College of old, where Bengali youngmen began their English education. Since the foundation of the Calcutta University we are following the same beaten track. While you are thus running at high speed, I have to cry aloud, "Halt, please." Why all follow the same line without deviation? What harm, if one or two deviate? We have to consider calmly whether at the end of the path which we are following under this illusion of degrees and appointments, there is the bright prospect of success, or disheartening failure waiting for us in the dark.

Before considering the relation existing between the present educational policy and the earning of our 'livelihood let me tell you one thing—that there is the face value of the University hallmarks, however much I may speak against it. One must improve his mind by true education. Education is needed, an unlettered man will not get on in life; but a worthless degree-holder as well is no good. It is our ill-luck that we consider the University hallmark as the only means of earning our livelihood. This notion has completely overpowered us and we cannot shake it off by any means.

Take the case of joining the Bar after passing the B. L. Examination. It has become almost a fashion with our boys. The number of pleaders has increased ten times, or in some cases twenty times more than that of the clients in every court, be it

district, Sub-divisional Judges' or Magistrates' Court. A man cannot make a fortune by joining the Bar. Our boys, still, are hastening to Law Colleges after graduating. They are joining the Law classes in crowds, morning and evening. The only excuse of reading law is:—"I want only to pass." It is self-evident that when the supply exceeds the demand, the supply is certainly useless. Too much of anything is bad, say our Sastras. I do not deny that we should study law, nor that there is need for law. I say that, as it is better to stop the over manufacture of such things as have no demand in the market, as it has to be locked up in the godown. I never essayed the opinion that lawyers are our enemies. Immense is our debt to the Bengali lawyers. Our lawyers like Manomohan Ghose, Lalmohan Ghosh, W. C. Banerjee, Ananda Mohan Bose, Sir Tarak Nath Palit, Sir Rash Behari Ghosh, the soul of the Science College, the Hon'ble Justice Chaudhuri, Sir Asutosh Mukerjee, Byomkesh Chakravartty, C.R. Das and others, are always enthusiastic for the welfare of Bengal. Burke, the great orator, had assigned a high place to the lawyers who take part in politics. Are not those pleaders, who are compelled to starve although they hang about the courts, who cannot pay the subscription of the Bar Library and who, in many cases, readily copy out many pages only in exchange of a little tobacco, are they not, I ask, really a disgrace to the Bar? Hence I say, if the pleader-manufacturing machine be stopped for some time, the would-be starving pleaders will earn their bread elsewhere. We should consider calmly how far the supply has exceeded the demand.

It is high time that we should fully realise what a sad mistake it is even to think that the middle class Bhadralog boys can earn their livelihood if they secure a degree. What is the market value of those graduates, who come out of the University with flying colours every year in crowds? On the vacancy of one post thousands of applica-

tions pour in, but only one of them is nominated. Although an M. A. may get Rs. 70 and a B. A. Rs. 40, yet how little is the chance of getting these posts with the average number of graduates. Every one is desirous of food. I have heard many students say, when they cannot get any job after passing the M. A. Examination, that it would have been better had they failed; for they would have been spared all the troubles and anxiety for a year more. The Bengalees have gone into service from the beginning of the English rule after learning English. The educated Bengalees in the beginning could become Munsiffs and Deputies, or could secure good appointments in merchant offices. When the English took the Punjab, the North Western Provinces, and Burma, Bengalees also went there to serve, and the Marwaris and the Bombay people soon learned to trade. One could then get an appointment easily, if he had a degree, as the degree had then a market value. But the number of the educated has now rapidly increased. How can all these be provided with posts? If we cannot adapt ourselves to changing circumstances we have to be crushed under the wheels of Time.

Let us now consider our present educational policy. I have already said that we try to obtain our degrees for service. Again we buy different "Notes" worth about five rupees for a Text Book worth one rupee. This is, as the Bengali proverb goes, like the thirteen feet long seed of a twelve feet long fruit. Our students only commit the "Notes" to memory and repeat them at examinations. Our originality is lost by our attempt to obtain the degree and our genius gets no opportunity of being developed. When our graduates enter the field of action, they can see no way out of this knotty problem, but grope their way in darkness. The recent report of the Calcutta University Commission contains the opinion of many experts. Reviewing those opinions, they have come to the conclusion:—"The pre

sent system is like a soul-destroying machine. If the young Indian of ability passes through it, he will lose all his soul and half of his reasoning capacity in the process. Our University system, instead of encouraging the love of learning, kills it. The Universities of India are but factories where a few are manufactured into graduates, and a good many more wrecked in the voyage of their intellectual life. The education that is imparted in the Colleges, gives a very narrow outlook to their alumni and fails to stimulate any healthy intellectual curiosity in the majority, or to develop the powers of initiative when thrown on their own resources, of accurate observation and independent thinking and of applying the knowledge gained."

Let me quote a few more passages from the Report:—

"Matriculation is the key which unlocks the door to all the Colleges, attractive to the respectable classes of Bengal, and at that door the crowd grows larger every year.

"Pupils at present look upon their school or College life as nothing but a preparation for University examinations", writes Mr. Jogendra Bhattacharya, "their horizon is circumscribed as they have no higher aim than to pass examinations. When a certificate is the chief aim and end, any subject, that does not lend itself to the test, becomes neglected. This oppressive system has also affected the method of instruction. Teachers are only too careful to teach those things that will be set at the final examination. The number of passes being the goal, the spirit of enquiry in the pupil is smothered; cram lessons and keys receive encouragement."

"Teaching is being unduly subordinated to examination," writes Mr. Akshoy Kumar Sarkar of Chittagong. "The teacher's success depends upon the number of students he has made to pass. Some school authorities have taken teachers to task for failing to pass a high percentage of students. Students themselves say that

they come not to learn, but to pass the examination. Teachers also give way to this view very often. The guardians of students generally endorse this view."

"The very large majority of the Schools I have seen in East Bengal," writes Mr. J. W. Gunn, "are cram establishments pure and simple, where everything is subordinated to the immediate requirements of the Matriculation Examination."

The Matriculation Examination is the key which unlocks the doors to all the Colleges. The number of Matriculates is rapidly increasing every year. Let me, ask, however, Is this increase good to our nation? Many are glad to think that it means the spread of education in the country. Is this thirst after knowledge really a healthy sign? I often pay visits to distant villages. At Bagerhat in Khulna, I have noticed the growing desire of getting more education, not only among the Kayasthas, Brahmins and Vaidyas, but also among the Namasudras, Mahishyas and Baruis. The prospect there is very encouraging.

When every Matriculate tries to get admitted into the College and hurries about in anxiety, it is then only that their thirst for knowledge becomes unhealthy. There is not sufficient room in our Colleges, yet every one tries to read in the Colleges, after getting through the Matriculation, because we consider the University hall-mark to be the only means of earning our livelihood. Students collect fees anyhow, even by pledging the ornaments of their poor widowed mothers or aunts, and they run to the College. There is no room, Colleges are literally crammed, yet they attempt to sit in the front benches. Some even faint in the confusion. Each period consists of 40 minutes. The students in crowds listen to the lectures seated anywhere. There is no real enthusiasm among the students to gather knowledge. They are satisfied, if they can only obtain the degree by committing their "Notes" to memory, and by at-

tending a certain percentage of the lectures. Such is the condition of our education, only because our aim is to pass examinations.

Again there is another difficulty. Some school authorities take the Headmasters to task for failing to pass a high percentage of students. Some advertise in the newspapers that such a high percentage of students has passed from such and such school, so join that school. Are these thousands of students who are knocking at the college doors, really genuine students seeking true knowledge, or are they mere seekers after degrees, their only aim being to commit the books to memory, vomiting out their contents in the examination hall? Our boys begin to read the English alphabet at the age of four and they finish the task of committing English notes to memory by the age of twenty four. The experience and capacity which one gains in these years is not at all sufficient for coping with the dangers that beset the path in the world of action. The average student wants to pass his examination and not to gain real knowledge, as may be ascertained from the reply of any student. The teacher has to satisfy the students—who are, really speaking, his masters—because the students read only what is necessary for examination purposes; nothing else will they read or listen to. Our minds may be improved after carefully digesting the portions read to us and after assimilating its essence. The students, however, do not want that; they want to secure the degree by repeating the passages committed to memory like a gramophone. Our students would get much relief, if they could shake off this most pernicious notion. But there is no other means, for we want our bread through the university hall mark. There is no thought for Commerce and Industry, but just one desire to carry cram at all costs.

If our young men were to direct their energy, ambition and intellect to other fields, there is not the least doubt that success and good results would come out of

it. Such a serious crisis has now come in our national life that it has become necessary for all students, teachers and guardians to consider my appeal seriously.

As the result of the Swadeshi agitation, a few factories were established in the country. The degree holders then could not give proof of their real worth; they lagged behind in the general race. They are like machines, or like the oilman's oxen moving with covered eyes. Their education only entitles them to be fit in each employment as clerks; they lose the courage and energy to take to new avenues with the help of their own energy, intellect and effort. Those Bengalees, who have at present attained success in business, have had no connection with the University. Sir Rajendra Nath Mukerjee, Mr. J. C. Banerjee, Mr. N. C. Sarkar, the owner of Coal Mines, Mr. S. C. Ghosh of the Railway Traffic Department—all these had nothing to do with degrees. Mr. J. C. Banerjee's reputation has extended to Bombay, Poona, and other places far beyond the limits of Bengal. Big contracts amounting to about a crore of rupees are in his hands. Thus, for the first time, the renown of the Bengalees has been established through him, even in Bombay. This is a matter of great joy and pride to us. They have opened up new vocations of life for our students, for earning bread and removing poverty, by breaking off from the beaten track, by trying their luck in new fields and by having their efforts and perseverance crowned with success. If our students fail to pass their examination, they give way to despair and cry: "Our career is ruined." It is not so. Our University youths at the age of 30 become shattered with the cares and anxieties of the world, their eyes are not full of bright lustre, no signs of joy on their faces. Look, however, at the Europeans or Marwaris, who have met with success in their early lives. What hopes, what desires have they! Within five years from the taking of the University degree

the illusion of the degree of our young men vanishes away, they fall victims to hopelessness and disappointment. Life becomes a burden to them even in youth and signs of old age become visible before hand. Instead of misdirecting the energy and ambition of our early years in securing degrees, relying upon self-help, let us enter this broad field of business, full of hundreds of rewards, where goods worth 600 crores of rupees are every year imported and exported. The entire profits of this immense business are divided among English people, Germans and Japanese.

About 50% of the population of Calcutta, the chief and premier city of Bengal, is non-Bengalee. English people, Japanese Chinese, Hindusthani, and Marwaris have almost covered the city. Those kinds of service which require manual labour, have gone out of the hands of the Bengalees. The Marwaris have gained immense profit during the War, many crores of rupees are invested by them in their houses of business. They have begun buying large Zamindaris with their accumulated wealth. It is evident that in a few years the Marwari merchants will own all the house properties of Calcutta. We, Bengalees, on the other hand, sit with folded hands in utter despair. We have now to be up and doing and to

solve this serious bread problem. What is the use of that education which only manufactures backboneless graduates, which does not make us acquainted with true manliness, and which does not enable us to earn our bread, but leaves us in this world of action like so many helpless children? I call upon all the youths of India to take to trade, commerce and industry, because, on the solution of this bread problem depends the very existence of the nation. If any one accuses me of the charge that I am encouraging the Bengali youths to be Marwaris, I plead guilty to the charge. Those Bengali youths, in whose country so many lacs of maunds of paddy and jute grow, in the sale of which the Marwari and other merchants make plenty of money, are pitifully crying for food. Fie on our sham education! Fie on our University Degrees! Cultivate knowledge, be personally acquainted with the thoughts and facts of which the master minds of the world have written; think deeply, give expression to your originality and mental power, but do not run after the University, losing all your senses in order to earn your bread, by leaving many other lucrative avenues of employment.

Translated by

PROF. PHANINDRANATH BOSE, M.A.

On Co-operation of Different Communities—II

BY DR. BHUPENDRANATH DATTA, M. A., PH. D.

In order to unite the different communities more solidly for the common political struggle, the establishment of a National Pact is suggested. A National Pact has its usefulness in some respects. But in a vast country like India where the greater part of the population belongs to the social class called the *masses*, a National Pact signed by some leaders of the upper classes has no value or binding force. A National Pact

between two groups has a force, when both of them benefit by it, and abide by it. In India the National Pact is being instituted by the leaders who come from the middle class. It is a pact or mutual understanding by which the members of the different communities pledge themselves to abstain from encroaching on each other's loaves and fishes. That is, the Bourgeoisie of the different communities come to a mutual under-

standing about the percentage of Governmental posts to fall in each other's share. It is a pact for the spoliation of the Governmental jobs. How the masses are to be benefitted by it is not to be discerned here. The middle class interest naturally clouds it with an euphemistic name of a "National Pact", because the Bourgeoisie everywhere in the world defines the national interest by its own class interest. The masses remain unconcerned by this Pact. What does it matter to them if all the Governmental jobs are filled up by the "gentlemen" of this community or the other one. They neither lose nor gain anything by it. Their weals and woes, their problems, exploitation, needs and condition remain untouched and unchanged by any amount of pacts or filling up of the posts in the Government, or in the administrative boards by the gentlemen class.

The National Pact is the cry of the day amongst the middle class politicians. It is being instituted with all the good intentions of the world. The idea is to remove communal strifes. Communal disturbances are artificial quarrels, engineered by the ambitious demagogues and the place-hunters who raise communal questions by exciting the ignorant masses for their own interests. The masses left to themselves live in amity and goodwill. They share each other's weal and woe, suffer from common exploitations and harrowing exactions of the gentry class. In their trouble they look to each other for support. Living side by side, the different religious communities are domesticated to each other, tolerate each other's convictions, sensibilities and scruples. They do not feel as strangers to each other till a demagogue or an *agent provocateur* from the gentleman class comes to excite them against their neighbours.

The middle class politicians style themselves the leaders of the people, i. e., the masses, and as such they think that their understandings will be binding on the

people. This thing may be possible as long as the masses are ignorant. But when they become conscious of their own interests and rights the reverse will be the case.

Indian society to-day is dominated by the middle-class politicians. The whole of Indian politics is manipulated from the standpoint of the Bourgeoisie world view. Indian politics at present is the expression of the Bourgeoisie ideology and interest. The Bourgeoisie arrogates to itself the claim to be the representative of the people, and its ideology as the national thought. Therefore, some are for a pact in order to avoid a fratricidal quarrel, while the others weigh the terms of the pact according to the profit which will accrue out of it for them. And the objection is raised naturally in the name of its respective community! If the middle-class representatives of a particular community get 90 per cent of the jobs and the other group 10 per cent allotted to them by the Pact, this spoliation of 90 per cent posts does not help the masses of that group.

The inexorable laws of Historic Determinism in Indian society are throwing the Bourgeoisie of the different communities together; and impelled by the economic laws they are trying to come to terms and to consolidate themselves. In the evolution of Indian history it is a necessary and forward step. But this step cannot be urged in the name of nationalism and national interest. The class character of it should not be ignored or denied.

Thus, it is clear that through any National Pact or mutual understanding between the leaders of the middle class, the masses cannot be fused together to work for a common ideal. In our attempt to find out a *via media* we see that a common language and a common social polity do not exist in India, religion is out of the question, and a national pact only stills the

appetite of the Bourgeoisie of the rival communities. And as the masses are the *people* of India, in order to consolidate them, a way has to be found elsewhere.

The only way left to unite the heterogeneous multitude of India is through a *socio-economic* programme. Economic interest is the first of human life. The sociologists say that food appetite is one of the starting points of civilization. The food question is a matter of group co-operation, and collectivism is the law of nature. It is biologically imperative that living beings, in order to maintain themselves, should co-operate, and it is by group co-operation, from the biological lower animals up to that a living group can maintain itself. And such a natural co-operation does exist in the biological world.

In the case of man, natural human group co-operation consists of a disorderly process in which some have the instinct to lead and to be obeyed by others, while there is an instinct amongst some others to challenge that leadership. But competition does not advance the cause of the group. That group survives in the struggle for existence which has the most sympathetic members amongst its circle, *i. e.*, it practises mutual aid. In the case of civilized man there is an interchange of relations between the biologically inherited and the socially inherited forms of behaviour. Advanced human society is the resultant of these two kinds of factors. In genuine co-operation of civilised society there should be combination of thought and co-ordination of the social acts.

The primitive form of co-operation in which there is an attempt of a few to lead, when expressed in sociological terms, is to be regarded as the form in which one or a handful of domineering peoples attempt in exploiting his fellow-beings till a revolt sets in. This domination introduces class system in society.

The natural human co-operation exists everywhere. In India, every religious community is based on such a co-operation.

But this kind of primitive co-operation is not going to help us in our unification process; because, the handful of domineering peoples of each community who exploit their fellows may come to an arbitrary understanding for a temporary purpose, but which may break down at any moment.

Advanced human society to-day is based on a hierarchy of classes which have conflicting interests. The identical classes of different groups in the case of India, in each religious community, have similar interests and ideology. In their quest of food, clothing and shelter, they are not swayed by religious ideology but by the laws of economic interest. In the practical world it is seen that economic interests have more binding force than the momentary enthusiasm of religion. It is the economic principles that determine the course of society. Hence in a country like India, the various communities are to be united through the tangible means of common economic interests.

Group co-operation in India should consist in trying to unite the masses on an economic basis. With this end in view, a re-grouping of the Indian society must take place. The toiling classes of each community are to be put together as one group, the group of Indian workers. They are to be grouped not by religious nomenclatures, but as the working class. A common socio-economic programme to defend their interests, to develop themselves, must be given to them.

A common economic programme comprises a good many things. It will give rise to class solidarity of the Indian masses leading to class-consciousness. Of course, it will be distasteful to the dominant class—the Bourgeoisie, because it will mean a challenge to the domination of the classes with vested interest. The pious cry of “do not split up the national forces at such a juncture” will be raised at once. The sanctimonious horror of the prospect of a “class struggle” will unnerve the Indian propertied classes. To the Bourgeoisie

“Nationalism” means the undisputed sway of vested interest. But the patriotism of the trading class will not lead India further in her fight for freedom. The aim of Indian politics is *Swaraj*. It cannot be won by the demagogy of the Bourgeoisie. The round table talk between the Indian and British Bourgeoisie may end at a compromise and understanding between the two rivals; but it will not bring freedom to the Indian people. The motive force of politics is economic. And the Indian fight for freedom must be based on an economic basis.

The masses form the majority in society, they are the people; their affair is the affair of India; and therefore they must be organised to fight for freedom. This can be attained by organising them on economic lines. In a common economic struggle, provincial, linguistic, and religious differences play no role. It is the question of the exploiter versus the exploited, the employer versus the employee, that is involved there. In the matter of common economic interest the workers of the different religious communities will unite. Their pact is not the pact of how much of percentage of governmental jobs and seats in the Legislative Councils are to fall to the shares of the gentry of each community, but by mutual co-operation to demand the *surplus value* of the work done by the sweat of their brows from the exploiters. In the labourer's fight for right other questions do not enter. A Mohammedan or a Hindu capitalist does not favor his co-religionist of an employee and in contra-distinction exploit his employee of a different religious persuasion on the ground of religion. To him all the employees are the same. A Hindu or a Mohammedan landlord is not partial to his co-religionist of a peasant-tenant and in contra-distinction harrow or exploit his tenant of another religion. To the capitalist, to get the utmost out of the helpless worker is the maxim. He is not moved by religious considerations.

Capital knows no religion or race. The

toilers on their part strike to redress their wrongs against their exploiters, even when they are identical in religion. Here the matter hinges on economic interest. Impelled by the communality of interests the toiling masses will automatically give rise to unity of the groups of different religious persuasions.

Therefore a socio-economic programme for the masses is necessary. Such a programme involves social reconstruction, as it aims at economic and social equalities which are the crying needs in India. In present day India, the Bourgeoisie stands in opposition to the interest of the feudal aristocracy and that of the masses. The class struggle that is going on in the society between the upper social classes has not been made into a clear political issue on account of the presence of foreign domination in the land. The presence of the foreign exploiting group is hindering the natural development of the social classes and their inevitable classing. For this reason Indian politico-social development is remaining obscure under the hazy ideology of nationalism which will be found out to be based on reaction to the foreign group that stands in the way of the interests of the dominant classes.

Today the Indian Bourgeoisie is leading the fight for freedom, but as it cannot stand alone, it seeks the help of the masses in the name of nationalism and religion. And the illiterate masses, being not class-conscious have fallen under the influence of the upper class who have used religion as the fulcrum of their propaganda. As a result, the masses have been made religious-conscious. And, as such, how can they be nation-conscious? When the masses are asked to fight for Khilafat and Jazirat-ul-Arab and Sanatan Dharma, then how is it to be expected of them to fight for India? In their attempt to combine religion with politics the leaders have created the quagmire in which Indian politics is situated to-day. A National Pact will not save the situation.

It is to be emphasised again that the desideratum of uniting the Indians lies in giving a socio-economic programme to the masses. The toiling classes should be united on the basis of labour. Every labouring group should be organized on the basis of its vocation. The masses should be organized in Labour Unions, because, individually, the toiling man cannot fight against the exploitation which grinds him down. It is the personal unrest due to economic exploitation that keeps him down, urges the laborer to form an association of fellow sufferers. The insurance of better wages through the equitable adjustment of the surplus value, shortened hours of work, more congenial conditions of employment, equitable taxes and rents, freedom from the harrowings of the landlord and social tyranny, removal of the mal-adjustment of economic conditions in society and the establishment of equality in society, are the common ground on which the masses unite. An appeal to religion or to national feeling (in India it is always racial feeling) does not remove these grievances. In old days unrest found an outlet in a religious cult, or a social movement under the garb of religion; in modern times, unrest manifests itself in some sort of organization for the removal of the cause and readjustment of economic conditions.

It is no use crying for national unity where it does not exist. The interest of a particular social class is not nationalism. The interest of the largest group of peoples in the country is nationalism. And this largest group, as said before, is the toiling section of the population. Hence to safeguard their interests, they should be organized into unions or associations of their own. When they are organized and conscious of their own grievances and rights, they will be class conscious and will refuse to be oppressed and exploited by a handful of owners of capital be it foreign or Indian; and in their desire to emancipate themselves from the galling slavery will put

forward claims to take their destiny in their own hands. Then the Indian fight for freedom will take a different aspect, and the fight will be a formidable one.

The Indian upper classes will be against any kind of class consciousness of the working class. Because, that means the death-knell of their domination in society. Their cry against it, is the same old cry of Struve against Plekhanoff at present raised under a different clime! But history showed that Plekhanoff was right. This cry is the cry of safeguarding the interest of the dominant class. To-day India's "national fight," as said before, is the fight of our Bourgeoisie against the alien one in order to get up on its saddle! *True Indian Nationalism* will be that which will be the expression of the demand of the masses for all round freedom.

Thus the future of the Indian fight for freedom lies in organising the masses and of proclaiming the class struggle against all kinds of exploitation. The cry of "don't proclaim a class struggle against the Bourgeoisie of your own nation" is a fraud in politics. The Bourgeoisie wants the masses to be led against the exploitation of the foreign capitalists, they want to excite and direct the hatred of the exploited section of the Indian population against the foreigners, but not against their own rapacity as they belong to the same "nation". It is an ingenious argument indeed. But they forget that as Capital is international, Labour knows no "Nationalism." The kick of an Indian capitalist on the back of a coolie, a fellow-countryman, does not taste sweeter than the kick of a foreign capitalist because the former belongs to his own nation or race!

The Indian leaders to-day are vehement in their protestations that they are against the borrowing of European institutions and political ideologies. But the nationalism which they preach is the importation of European nations, of a "nationalism" which is already getting discredited. Therefore,

instead of juggling on the word, our "national" leaders should clearly confess the class interest of their politics.

In conclusion, it is to be said, again, that as a nation means the majority and not the minority, true Indian Nationalism consists in establishing an all-round free Swaraj for the masses. In order to achieve it, they should be ranged in one common class struggle against oppression and exploitation. The class struggle will bring the

masses of the various religious communities together, and religion should be relegated to the back ground as an individual concern. Class solidarity will unite the Indians and led by class-consciousness they will fight for independence as one body. Thus the desideratum in our fight for freedom is not an artificial "national pact" of the Bourgeoisie, but a pact of *socio-economic programme* of a class struggle for all-round emancipation.

The Vision of Power and the Vision of Beauty

BY G. RAMACHANDRAN

The Universe! What wealth of ever increasing mystery, what infinite vastness and power, and more than all, what ineffable beauty, this little word conjures up before our mind's eye. From the remotest past man made it his mission to unravel its mysteries, to measure its vastness and power and to realise in full its ineffable beauty. But the more he has advanced on his unceasing quest, the longer has appeared his path and the more intricate the web. And more and more man is coming to realise the fact that his puny standards cannot be made into measuring rods for the Universe. He has yet to learn that he can but bring his homage to the Universal-Altar. Therefore did the ancient sages sing in the Upanishads, "Neti, neti."

This does not, and cannot, mean that man has not known or felt the mighty rhythm of the Creative-dance. But to know has not always meant to learn. One great truth in the Universal life around us is that there is always going on an exquisite harmonising process which fuses Power and Beauty into a dynamic reality, where both disappear with their individual qualities. Power becomes transformed into Beauty, and Beauty into Power. No wonder, for God, who is the great background of the Universe, is per-

fect Power in perfect Beauty. Nature, just a tiny bit of the Universe, is itself the radiant witness to this truth. Nature! is there anything more beautiful and yet more powerful?

Let us stand by the sea-shore on an evening and gaze across the thick blue expanse as the sun dips in the horizon in a shower of crimson glory. The sky blushes with the sunset hues, and the painted beauties softly linger, dropping tenderly their radiance on the caressing waves. A soft sweet breeze blows. The sea and the sky wafts to us a message of peace and beauty that sinks into our very souls. Could we, as we stand thus drinking deep of the beauty of this simple sunset across the sea, realise even for a moment, aye—do we ever care to realise at all, what titanic power is depicted in these thrilling symbols of beauty. The beauty engrosses our whole soul, and the idea of power unconsciously forgotten. We forget in the contemplation of this beauty that a few puffs of wind are enough to lash the ocean into mountain billows huge enough to toss like play things the biggest ships of man and often dash them into pieces like empty egg shells. Man, proud of his achievement, floated upon the mighty deep his largest and strongest

vessel, the *Titanic*. He thought it invincible and laughed at the idea of providing it with life-boats. The huge crowds that gathered at Portsmouth to see it off on its first trip across the Atlantic to New York could not conceive of a power that could break up such a thing as the steamer *Titanic*. But lo! out on the vast bosom of the Atlantic the tiny corner of an ice-berg, one of Nature's floating giants, struck it, and down into the depths it went, a helpless wreck.

We who stand and gaze across the ocean at the sinking sun, over the coloured flow of the waves, forget all this because Power and Beauty stand revealed as one single reality. This is a great truth in creation, this apparition of Power and Beauty. Instances could easily be multiplied. Who that looks at the sky, with its infinite sunrise and sunset hues, at the silver moon, at the touching mystery of the stars, at the winding streams and still lakes, at fresh blown flowers freely filling life itself with their fragrance, realises that each of these represents sparks of mighty potency? Such is Nature—God's handiwork.

But let us turn to the creations of man, his arts, his philosophies, his sciences, societies, kingdoms, empires, democracies, and republics. How blindly he strives to express his power in all its utter nakedness! Seldom or never does he transform his power into that which is beautiful. Is not this the very reason why the fabric of his civilisation is fast toppling down as a house of cards? Why else should the river-flow of his civilisation end in seas of blood? Man in the arrogance of his false progress failed to take a simple lesson from the open book of Nature.

From the manifold achievements of man in the past few treasures alone have come down to us. And these, thus kept immortal and untarnished, were the results of man's attempt to manifest his power in living symbols of Beauty. Let us remember Greece. In the past, Greece strove to find

expression for her genius in terms of Beauty. Her poets and philosophers, her sculptors and musicians, gave the message of the Greek spirit in terms of Beauty. History also reveals the fact that as long as Greece continued to express itself in Beauty, Greek civilisation flourished. But later, when it fell off from this ideal, and the red wine of power got into its head, the day of decline began. When Greece succumbed to the vision of naked power, indolence and luxury crept in and the stagnation of Greek genius came about.

But there is also another interesting testimony of History. The genius of Greece that sought expression in mere wealth and conquest is no more. It has just vanished altogether. But the power of Greek genius that sought expression through Beauty is alive as ever. The Great Renaissance of Europe in later centuries sought inspiration in Greek ideals of art and thought. The best of later European painters, philosophers, and poets drew their inspiration from the Greeks. The legacy of Greece permeates still all that is best in European civilisation. But the civilisation of Greece was more an expression of the outer infinite than the inner. It was more an expression through symbols of physical beauty. But the civilisation of India, even before Greece arose, expressed the genius of the race in spiritual beauty. The vision that India worshipped in the remote ages was not one of Power, nor merely the Beauty of the external, but it was a vision of the Inner Beauty, ingrained not merely in man but in all creation.

In Rabindranath's words—

"The ancient civilisation of India had its own ideal of perfection towards which its efforts were directed. Its aim was not attaining Power. It neglected to cultivate to the utmost its capacities in the acquisition of wealth and for military and political ascendancy. The ideal that India tried to realise led her best men to the isolation of a contemplative life, and the treasures she

gained for mankind by penetrating into the mysteries of reality cost her dear in the sphere of worldly success."

Aurobindo Ghose puts the same thing in a different way.

"India saw the myriads of Gods beyond these gods, and beyond God His own ineffable eternity. She saw there were ranges of life beyond this life, ranges of mind beyond our present, and above these she saw the splendours of the spirit. Then with that audacity of her intuition which knew no fear or littleness and shrank from no act whether of the spirit or intellectual or ethical or vital courage, she declared that there was nothing of these, which man could not attain; if he but trained his will and knowledge, he could conquer these ranges of mind, become the spirit, become one with God, become the ineffable Brahman."

The vision of India in the long ago was thus the spiritual unity with Brahman. What ideal can better represent a more perfect expression of man's power in terms of Supreme Beauty? It is because of this genius of our race, this manifestation of our life-force in terms of Beauty that we have survived the thousand and one dismal vicissitudes in our history. Aurobindo Ghose points out: "Any other nation under the same pressure would have long ago perished body and soul." What student of history can deny this fact? The Mongol and the Scythian, the Moghul and the Afghan, followed later by European powers have time and again swept over us, but repeatedly did we play the role of the willow bush in the storm. And to-day, though the foreigner still rules in our house, we manage to climb to the top and proclaim the message that sings in the heart of our race—the message of Universal Love and Compassion.

The vital truth is that mere Power, as such, must either dominate or perish. But Power manifested in Beauty does not dominate and therefore cannot perish, for,

then, it possesses the marvellous quality of enabling a race to shake itself over and over again full of mere externalities, and continuing the even flow of its individuality towards greater perfection.

India's worship of the vision of the spirit resulted in the rise of a band of pioneers of a great civilisation, men of an exalted wisdom, of deep moral and spiritual penetration. They were no passive recluses. They were the source of a vast power of the spirit, the waves of which have cleansed humanity only too often. They kindled the flames of a great culture, established codes of a high ethical and moral law and freedom, and propounded systems of philosophy which still elicit the reverence of all mankind. They were not merely worshippers of the physical beauty in Nature and Life, but penetrating deeper, they discovered greater beauty, greater perfection in the harmony beneath, and diving deeper still realised that behind and beneath the harmony stood the Spirit. Therefore did the ancient Seers exclaim in rapture "Tat Tvam Asi" (That art thou). This was a great and profound discovery—the immanence of God in creation, which these seers made in the long ago. India thus strove to give shape to the genius of her race in the life symbols of renunciation, simplicity, compassion, and a love that embraced within its bounds all creation. India thus fulfilled her mission in the past.

We of India to-day must be true to this ideal, if we are to live. Where is fled the power and majesty of Rome? When, after world-wide conquests, a superfluity of wealth plundered from the weaker was piled up in the Eternal city, Rome lost her balance in indolence and luxury and the sun began to set and night quickly overtook her. Let us learn this lesson written in the story of nations, in the rise and fall of civilisations, that nothing lasts unless the foundations be laid deep in the realms of the Spirit.

But is India true to this ideal to-day? In answering this question we come face to

face with a new element of interest. For the last century and more, India has come to be in intimate contact with the West. The West to-day worships the Vision of Power, and that more zealously and with more disastrous results than ever before in human history. This worship of Power, this dire disease, eating into the vitals of civilisation has proved widely contagious. As Rabindranath strikingly puts it. "The West in the voice of her thundering cannon said at the door of Japan, 'Let there be a nation'." And further: "Western nations felt no respect for Japan till she proved that the blood hounds of Satan are not only bred in the kennels of Europe but can also be domesticated in Japan and fed with man's miseries." The call that went to Japan has been coming to us to arise, awake and worship this Western vision of Power. But India, the better mind of India, living 'centrally in the spirit', refused to respond, and, God willing, must refuse to respond for good. But, for the time being, there might be the fear that India will have inevitably to yield, sooner or later. The timid might call up exaggerated phantoms of their own diseased imagination; the cynic might mock. But they that understand the racial genius must excuse the first as wanting in the courage of vision and ignore the latter as ignorant. We must hold such a surrender impossible for India; for, even, if blinded for a time, she tries to

go astray, the accumulated Karma of ages would drag us back to the ancient ways of compassion and ahimsa and truth. Is not this what is exactly happening? How could it be otherwise when the race is moving forward guided by Rabindranath the Jnana Yogin, and Mahatma Gandhi the Karma Yogin? India to-day is fulfilling her destiny slowly, but surely and irresistibly, not by the weapons of Power, but by those of Beauty,—Suffering and Sacrifice. Let all lovers of Humanity, all those that look forward to a better and a purer day yet to come, bless India in this attempt. Let blossoms of living sympathy be strewn across her path. For India rises to-day for the service of man, for demonstrating to a world, caught in its own whirlwinds of hatred and passion, that Love, Sacrifice and Suffering shall yet triumph over the baser forces of life.

To sum up, then, these two are the Visions, a Vision of Power and a Vision of Beauty, which Humanity saw. Through bitter lessons whose course runs through centuries of strife, man is slowly advancing onward along his great pathway. Man, scorched by the fire of his own passions and hatreds, is coming more and more to realise the fact that the Vision of mere Power killeth, but when expressed in Beauty giveth life. The hell which man created is in turn perishing. The darkness cannot and ought not to last.

Reviews and Notices of Books

BIOGRAPHY

A Soldier's Reminiscences of India

THE AUTOBIOGRAPHY OF GENERAL
SIR O'MOORE CREAGH, V.C., G.C.
B., G.C.M.G. Hutchinson & Co.,
London 24/-

It has been truly said that every man could write an interesting biography, if he would only faithfully depict the incidents of his own life. The present auto-biography

aptly illustrates the maxim. The author never paid any attention in his life to any literary pursuits worth the name. But faithful representation in literature as in art can hardly fail to prove interesting. The Indian reader, again, feels special interest in such books, because he hopes to find therein revelations made in unguarded moments by high placed European officials, freed from the trammels of

office and the vow of enforced silence. Military matters moreover are such a subject of official administration that anything narrated about them at first-hand both rouses and gratifies the curiosity of Indian readers because military affairs are a sealed book to them. General Creagh joined the army in 1860 and retired after an active service of 45 years. He served at Deolali, Mhow, Rajputana The North Western Frontier, Poona, Aden, China and ultimately rose to the high office of the Commander-in-chief in India. His narrative of his family and his service at the regimental depot is interesting enough. But the interest grows naturally when he begins to give his experiences of the Afghan War 1878-80, of his work at the India office and the Executive Council of the Governor-General. Coming as he did, however, after Lord Kitchner he was eclipsed, and remained comparatively unknown to the Indian people as he had no more famous role to perform than to carry out the arrangements left as a legacy by his illustrious and masterful predecessor. There were no sensational wars or punitive expeditions in his regime, and what energy he possessed was spent more or less in stemming the reactionary wave of the civilian mind at head-quarters, which eagerly sought, for the time, for curtailment of military expenditure.

It is natural, therefore, that General Creagh should seem to be in a sour temper towards the Executive Council at which he has poked much fun. He relates how his own important report on the inefficient state of the Indian Army received less attention at the hands of Government than the audit upon the trifling expenditure of Rs. 150 by a Commissioner upon a lawn Tennis court for native officials. His scorn of the red-tape is not even attempted to be concealed. But in fairness to the author it must also be stated that he has not spared criticism of the life and habits of military officers in India especially at a place like Simla. The place, he says, "had always

had a bad reputation for excessive gaiety There was such extravagance that many of the officials were either in debt or could only just scrape along."

To the readers of this auto-biography in the Maharastra Country his account of his services as a plague officer at Poona cannot fail to be interesting. But painful must be a perusal of his remarks made in a cynical spirit about not only some of the "Veranda Men" as he called them but also about the late Mr. G. K. Gokhale. His 'Veranda Men' are perhaps a type not unfamiliar to high placed officials in any province. But we leave the reader to judge of the author's mentality by the following description by him of Mr. Gokhale and his relations with that Indian leader. "I never trusted Gokhale, knowing his methods well, and never after years changed my opinions concerning him, the correctness of which has since been amply confirmed. I often told him that it was impossible that an agitator like him could have the good of anyone except himself at heart, for had he any thought for the interests of the people of India he would have taken up the question of social reform before setting every one at logger heads. He never tried to humbug me. A clever man, he spoke English quite fluently and was an attractive though sophisticated orator. But he was a shallow thinker." In the estimation of General Creagh Mr. Gokhale was a cunning schemer who was skillful in appealing to the vanity of people whom he hoped to delude and who called him a great statesman. And he says that the Civil Service estimated him correctly. He did not even like the fact that a statue was voted to Gokhale by the Legislative Council to be put up in the Council House at Delhi. "That fact" he says "indicates how utterly unrepresentative of Indian opinion the Legislative Council is, for statues are an abomination to Mussalmans and nothing would be more obnoxious to the Mussalmans of Delhi than the effigy of a Deccani

Brahmin." But General Creagh says nothing about the other statues in the same place obviously because they commemorate the glory of Europeans.

Equally crude are his notions about the necessity of making education compulsory in India. Before education could be carried on one must have school-masters, and before one has school-masters one must have money enough to create them; but in India the Commander-in-chief can never have money enough for his own department. That was the line of his reasoning on the subject.

The reader will however gratefully appreciate the justice which General Creage has done to the Maharaja Gaikawar of Baroda who was accused of showing deliberate discourtesy to the King Emperor at the Delhi Durbar of 1911. He regards the incident as unfortunate, bears testimony to the fact that there is not one method of saluting which is universally accepted in India, and he blames the political officers responsible for the Durbar for not taking timely steps to see that salutes to His Majesty would be correctly carried out.

General Creagh had on the whole, as is seen from his biography a clear brain and an unsophisticated tongue characteristic of the soldier. Europeans in this country are rightly called "Birds of Passage" for they hardly leave anything behind them when they depart from this country at the end of their service. The administrative service they render is directly paid for.

They no doubt get a substantial pension on retirement, but it is sought to be explained as only 'deferred salary.' But apart from this auditorial controversy one may accept the literary remains of Anglo-Indian pensioners as some return for the amounts of their pensions.

N. C. KELKAR.

Ramakrishna and Vivekananda

THE MASTER AND THE DISCIPLE

by K. Vyasa Row., V. Ramaswamy Sastulu & Sons. Madras. As. 8

Mr. K. Vyasa Row writes in this booklet about Swami Ramakrishna Paramahansa and Swami Vivekananda. The booklet is not and does not profess to be an extensive and critical work on the life and teachings of the sage of Dakshineswar and his more famous disciple. On the other hand, the booklet is apparently an independent essay attempting to understand the spirit of the master and the disciple from the lay men's point of view. What the essay lacks, therefore in research and scholarship it gains in originality of treatment and in an effective and broad outline. We particularly commend the pen pictures given of Swami Vivekananda and of his master. Mr. Vyasa Row has a fluent and graphic style and does full justice to the task he has set himself. It is a fine compliment that the author pays to south India when he points out that it was south India which "true to its instinctive missions of equipping a pass for the work of spiritual welfare of humanity put him on board a vessel and sent him abroad (to the parliament of religions, Chicago) to fetch its value, to return home in good time if God ordained so. The book is inscribed by the author with reverence and affection to the memory of the late Mr. Alasinga perumal Head master Pachaiyappas High School Madras who it was that in 1892, first suggested to Vivekananda the idea of visiting Chicago and exerted himself to make the idea a *fait accompli*. We feel the author has paid a fitting tribute to Mr. Alasingaperumal of whom we can speak with personal knowledge that he was certainly one of nature's Gentlemen, lofty in his ideals and magnanimous in his every actions.

N. P.

ECONOMICS

Current Problems in Finance and Government.

STUDIES IN CURRENT PROBLEMS IN FINANCE AND GOVERNMENT. By Sir Josiah Stamp. P. S. King & Son. 10/6d.

This is a collection of some eleven essays written or prepared and delivered as lectures or addresses on various occasions by Sir Josiah Stamp. Seven of the essays are devoted to problems in economics and government. The purely economic subjects comprised in the volume embrace such widely different problems as production and distribution. The first section of the book treating of economic subjects opens with an essay on economics as an exact science which is an address delivered to accountants. In that essay, Sir Josiah expounds the changes that have come over the subject of economics in its method and approach to current problems and calls upon Incorporated Accountants to go to the aid of the economist. The economists "have all the theory about the return of interest required to cover extra risks, special amortisation, etc.," says Sir Josiah, "but there is next to no real verification of a scientific order from the facts of life. Nor do we know what share of the total rewards belongs to the different economic elements of risk, direction, management, and so on. We do not know how far the elements of friction, or the keeping of a trade within the secrecy of private hands, in a locality may avail to dyke up, as it were a special private trade away from the equalising forces of competition. We do not know much about the influences of the rising and falling money values upon the rates of profit, upon capital, or upon the absolute amount of profit. In all these matters the large mass of the facts is denied to the economist, but they pass through the hands of accountants."

In the four other purely economic essays, Sir Josiah treats of the economic effect of disarmament, the economic aspect of the

restriction of rents, profits and wages or the method of distribution of the national dividend among capitalists and wage-earners, and an index of production. The other topics in this section with which Sir Josiah deals with are those of delegated legislation and the differences between the administration of business and public affairs. The problems dealt with by Sir Josiah in the second section are those relating to what may be called public finance proper. This section consists of four essays, one on a shifting money standard and shifting fiscal burdens, the second on double taxation and the freedom of international investment, the third, on the relation between direct and indirect taxation and the fourth on the various aspects of a capital levy. The concluding essay in the volume deals with the wealth and income of the chief powers in 1914.

The interest in the volume lies not in the conclusions at which Sir Josiah arrives at in regard to the many problems treated of by him in this volume, but in the method of approach to the subject which he adopts and the scientific precision with which he handles them. They are calculated to teach the politician, the statesman, the student of economics and the practical reformer the many pitfalls that beset his path and in not a few cases disturb their self-complacency showing the absurdities they lead to when closely and scientifically considered. The measurement of social phenomena, the calculation of waste in its various forms, the elucidation of the different and often unsuspected results which particular courses of action precipitate without their sponsors knowing anything of them—these involve considerable thought and care. Sir Josiah's book is calculated to give an insight into questions like these and alike the statistician and the student of social science should read it with care. Sir Josiah is an eminent statistician-economist-administrator; and he is doing for economics what Frederick Taylor and his Taylorism did for industry. The volume before us affords stimulating reading and we shall not be surprised if it takes rank with those of Sir Robert Giffen as a model of statistical analysis and reasoning.

P. V.

Production in India

PRODUCTION IN INDIA. By Rajani Kanta Das, M.A., M. Sc. Ph. D. Visva-Bharati Bookshop, Calcutta.

Dr. Das has spent several years of useful service and scholarship in America. He was connected with the Economics Department of the New York University. He is continuing his work now at poet Tagore's Visva-Bharati. In the above volume, he attempts a chronicle of the production capacity of India in relation to present productiveness, and to its correlative reflection in the extreme indigence of the Indian masses. Naturally, the book is full of statistics and although the figures shown carry the tale up to 1921-22 there is no reason to dispute seriously the conclusions which the author has framed. His data are not complete and in a few instances, inaccurate; but comparative deductions do not suffer by this default. Perhaps the controversial point is the author's ultimate conclusion, viz. an effective cure of poverty lies in extensive industrialism—a conclusion which, like many other economic problems, has more than one facet and is capable of being overstressed in its particular beneficence according to the angle of vision of the spectator. However Dr. Das does not primarily aim to preach; he has furnished an able objective economic study of India's acutest problem.

K. C. M.

Industrial Welfare

PRINCIPLES OF INDUSTRIAL WELFARE. By John Lee, C.B.E., M.A., M. Com. Sc. Sir Isaac Pitman & Sons, Ltd., London. 5/-

Mr. Lee's *Principles of Industrial Welfare* is one of the able books that have recently been placed on the market in view of the present reconstructional phase of the Western Capitalistic Society. It is avowedly written to find the philosophy of industrial welfare in a society which recognises private owner-

ship. Mr. Lee warmly advocates the introduction of the moral factor in industrial relations. He emphasises the dignity of labour, and taking a leaf out of the medieval organisation of functional crafts and guilds, recommends the adoption of a similar personal contract between employers and workmen. And this relation ship is enlarged into schemes of industrial welfare amid present large scale industry. The author is conscious of the charge of selfish benevolence aiming at the root of unionism, but he disarms criticism by laying stress on the virtues of moral and material beneficence which proceeds from industrial schemes of welfare. Mr. Lee is a clear and informative writer and has written a book both instructive and elucidative which will amply repay study by all employers of factory labour.

K. C. M.

LITERATURE**Legacies of Rome and Greece**

AUTHORS OF GREECE. By Rev. T. W. Lumb. Jarrolds, London 4/6.

AUTHORS OF ROME. By Rev. J. Arbuthnot Nairn. Jarrolds, London 4/6.

"No man can be anything but ridiculous who claims to judge European literature, while he knows nothing of the foundations on which it is built." For this reason, if for no other, these two books should commend themselves to all students of English literature, for they not only introduce us in a simple and pleasing form to the two most wonderful literatures the world has ever seen, but to masterpieces which supply us with the standard and criteria, by which the later literatures of Europe must inevitably be judged.

In the first of the two books, "Authors of Greece," Mr. Lumb opens with a description and appreciation of the *Iliad* and the *Odyssey*, the two great master pieces, which for all time have set the epic standard. He explains why the *Iliad* was held in greater veneration by the Greeks, whereas

amongst us the *Odyssey* has always been his favourite.

Turning from Homer, the writer passes in review the great Greek dramatists, Aeschylus, Sophocles, Euripides and Aristophanes. In a long procession of Greek tragedies we are admitted to the innermost mind of the Greeks, their pride, their impiety, their conception of human life and destiny, the Gods and the Fates. Unreal as Greek drama must in many respects appear to our modern view, yet in these works there are figures which can never die—Prometheus, Clytemnestra, "the sternest woman figure in all literature," Agamemnon, Antigone, Oedipus, Alcestis, Medea, Andromache. We are shown how 'unorthodoxy' gradually creeps in—the idea that man is the master of his own destiny. This unorthodoxy begins with Sophocles and is enhanced into heresy in Euripides. Antigone claimed the right to resistance, but the heroes and heroines of Euripides fight with the Powers that would thwart them, and establish their own night. It is easy to justify Aristophanes' charge against Euripides that he was "a traitor to the whole tradition of attic tragedy." There are always things to fascinate us when we read Euripides; he was a modern, a free thinker, a rationalist, yet a humanist. To those hide-bound by custom and tradition he will be anathema, as he was to conservative Athens; but to the thoughtfully courageous, a source of inspiration, help and joy.

Historical literature is represented by Herodotus, "the Father of History," and by Thucydides. The history of Herodotus is not a dry narrative, which merely recounts and instructs; it is a literature which pleases and delights—a prose epic. Thucydides used methods which entitle him to rank among the pioneers of historical research, for he was not satisfied with tradition, hearsay or the first account available; he dug deep down and delved.

Philosophy is represented by Plato—the builder of a kingdom not made with hands.

The author gives us a stimulating account of the Platonic dialogues and the Socratic system. It is a discipline to read occasionally a little Greek philosophy, if only to be reminded that the most cherished contents of stubborn minds are often not knowledge at all, but only mere 'opinion'. Loud shouting does not create Truth. The problem of knowledge is as difficult to-day as Plato knew it to be.

In the second book, "Authors of Rome," the writer, Dr. Arbuthnot Nairn, reviews "those authors of Rome, from Plautus to Juvenal, who have been most widely read and have had the widest influence upon life and letters to the present day." The book might legitimately bear as its sub-title "The Legacies of Rome", for the author constantly reminds us of the great debts which we owe to Latin civilisation and ability.

Plautus, Terence and Seneca represent Roman drama, and all students of English literature will recall the debts owed by Elizabethan comedy to Plautus and Terence, and by Elizabethan tragedy to the models of Seneca. Even the greatest of modern historians must bow in reverence to Caesar, Livy and Tacitus. No words or paraphrase of mine can sum up the legacies in the remainder of the book as adequately as the eulogy written by Dr. Mackail, who was Professor of Poetry in the University of Oxford. "Quintilian," he says, "remains after eighteen centuries one of the ablest and most practical exponents of education in theory and practice, as Seneca does of ethics and natural religion. Sallust and Juvenal, on a somewhat lower plane, are invaluable for the pictures they give of the defects and vices of a civilisation nearly akin to our own. On Ovid, the poetry of the middle ages and the renaissance throughout Europe was largely founded, and even now he is for certain qualities an unsurpassed model. Catullus, in virtue of a portion only of one slender volume, stands alongside of Sappho and Shelly in the triad of supreme

lyrical poets with whom language melts into air and fire. Lucretius is recognised, more fully now than ever before, not only as a great poet but as a profound thinker, in whom science and imagination mingle, and the physical and moral laws of the universe receive one of their noblest interpretations. Horace has been, and is, the schoolbook of youth, the guide and counsellor of maturity, the solace of age, for the whole European world. Two names remain to complete the list, the greatest of all in their effective accomplishment for Rome and for mankind. Virgil, the prophet and joint founder of the Roman Empire, the poet to whom all other poets after him have paid allegiance; and Cicero, the great civiliser of language, the creator, once for all, of European prose."

It must be emphasised that these books do not merely give an academic discussion of the literary merits of the various writers. On the contrary, the opinions of the writers are analysed, and their attitude to the current thought of their times is cleanly explained. Quotations, too, are given which might have been of yesterday, such as the maxim of Aristophanes, "mob-leadership has nothing to do with a man refined or of good character, rather with an ignoramus and a vile fellow." Or again, a play of Aristophanes suggests the remark, "War will continue as long as there are markets to capture and rivals to exclude from them." There is plenty of modern thought in these works. As Mr. Lumb says, "some of our modern thinkers would be surprised to find how many of their dreamings were discussed twenty-three centuries ago by men quite as intelligent and certainly as honest."

I commend these two books to all lovers of literature. No nation is of any worth, which forgets its pioneers and master-builders. Every army has its heroes; the church has its saints; modern thought and ideals are the spiritual descendants of their Greek and Roman ancestors.

H. C. PAPWORTH.

Love and Life

LOVE LETTERS OF GREAT MEN AND WOMEN. By C. H. Charles. Stanley, Paul & Co., Ltd. London, 12/6

Interest in love letters will be a permanent human curiosity, not only because "the proper study of mankind is man" but also because, in the words of Moore,

"There's nothing half so sweet in life
As love's young dream"

and in the words of Coleridge,

"All thoughts, all passions, all delights
Whatever stirs this mortal frame
All are ministers of love
And feed his sacred flame."

In the volume before us we have a fine selection of love letters and can almost see the beating of the hearts of some of the greatest leaders of humanity under the stress of the amatory passion. Mr. Charles says well that "letter writing, in its ideal form, is really nothing but indirect conversation and love-letter writing, conversation of affection between man and woman." But as refined conversation requires a certain general standard of culture and leisure and refinement and breeding, even so the higher kind of love-letter writing, which rises to the height of art and deserves a permanent place in the heart of humanity, requires a high level of social culture and refinement. Mr. Charles says well: "So every country, every epoch, every woman, has the love-letters that she deserves. Style is the man, even in effusions of the heart." Further, an age of hurry and excitement and materialisation can never have the higher things of the heart or of the spirit. That is why in the modern era the perfect love-letter is no more to be seen than the perfect lover or the perfect saint.

Emerson has well said that "to every man" (love) "was the dawn of music, poetry and art.....when the moonlight was a pleasant fever and the stars were letters and the flowers ciphers and the air was coined to song." "Every love-letter writer

is a poet for the time being." D. G. Rossetti has said in beautiful verse:

"As many men are poets in their youth
But for one sweet-strung soul the wires prolong
Throughout all change the indomitable song."

It is love that transforms every man into a poet though he may not retain the blossoming of poesy in him for a long time.

The Western nations are apt to think that the period of love before marriage is the period of the finest inner blossoming and that hence without such a prerequisite there could not be the best love-letters or the best erotic poetry. This is a sheer error. Mr. Charles says: "Complacent smug possession wet-blankets the soul, struggling to emerge from its swaddling clothes. The nightingale sings no more, once the eggs are in the nest. Petrarch's sonnets would never have been written had he married Laura." This is smart writing and may be true of the West, but it is not true of the East. This is not the place to point out and prove that the best passionate love poetry in the world has been born in India which has never set store by love and courtship before marriage. The love-words of Sri Rama conveyed by messenger to Sita and the love-words of Sita in reply are amongst the finest in the world's love-letter literature. We can call to mind also Sakuntala's love letter and the Yaksha's message. Kalidasa's *Kumarasambhava* refers to the *Anangalekhakruja* (the art and practice of love-letter writing). Emerson's words about the flowers being ciphers never had such a wealth of meaning and application as in India. In fact, the glory of the Indian Eros has never yet been revealed to the world.

The finest portions of the best love-letters are not in sugared or honeyed phrases but in the throbbing words that are revelatory of the passion and the rapture and the unselfishness of true and glowing love. There is a well-known saying in Sanskrit that *Vipralambha Sringāra* (the cry of the heart which yearns for the beloved during enforced

separation) is sweeter than *Sambhoga Sringāra* (the joyful expression of love in union). Probably, this is because the soul's life on earth is full of the anguish of separation from the beloved Oversoul, and such anguish is of the innermost texture of our innermost being.

The book abounds in well-chosen love-letters and selection out of such selection would be an invidious task. But yet I may select here only the following extracts as being among the finest samples in the work under review.

"To be with the people one loves, says La Bruyere is enough—to dream you are speaking to them, not speaking to them, thinking of them, thinking of the most indifferent things, but by their side, is enough."

—Mirabeau.

"Oh, what a beautiful thing is youth, since it can extend its charm as far as old age, that age so disinherited and so poor".

—Berangeri.

"Yes, Yours ever. God bless you, for all you have been and are, and will certainly be to me, come what He shall please!"

—Robert Browning to Mrs. Browning.

K. S. RAMASWAMY SASTRY.

PHILOSOPHY AND RELIGION

Some Open Ways to God

SOME OPEN WAYS TO GOD. By Walter Russall Bowie. Charles Scribner & Sons, New York. \$ 1.50

Anything from the pen of an honest exponent of truth is welcome in these days of much religious controversy especially when people doubt the old roads and are fearful of new ones. But when the contribution is on the ways of god to men through conviction, personal experience and the indwelling of the spirit of god, and these are the main divisions of the book in which the author tries to meet the perplexities of the times, the book is doubly welcome. The way God opened to man is indeed narrow

and straight but for the seeker after Truth it is never anywhere closed. Unfettered thinking is not mere speculation. Most people admit the importance of God and the need of God but for many of them God has dropped completely into the realm of outgrown imagination as in Santa Claus; for some God is a poet's rhapsody which does not feed the actual hunger of the heart. Belief in God has become exceptionally difficult to the so-called learned in these days of naturalistic civilisation. But the stones of our piled up materialism cannot by themselves make a structure in which the life of men can securely dwell. To build without God is debries and confusion of Babel. God forbid supermen trying the game of another great war on misguided humanity once again. For those who cannot believe in God because of its sufferings and moral evil, the agonies of Gethsamenes and the crucifixions on Calvaries in the lives of great souls ought more than show that the roads of reality do not end in the garden or the hill but lie beyond them vindicating a mightier life of victory and resurrection.

To those that are troubled by scientific difficulties the following quotation from the book may be helpful: "If then we want to realize the meaning of God we may well begin by considering what a spirit is and what it does. Instead of looking for the reflection of God in material creation, in solar systems and geological processes which bewilder the imagination in the making of worlds and rocks and trees and all the designs of things too intricate for us to unravel, we had better postpone all these which we can never know except at second-hand but look at our ourselves which we know at first hand and see what idea of God we can find reflected there. When we try that we come close to some very simple facts and simple facts are exactly what we need. That clearest and most certain experience is the fact that the invisible spirit which we call ourselves is constantly projecting its expression and making its

influence felt out in the world of visible things. . . Such facts help at least to point the way toward our right thought of God. The beauty of this conception of God is that it is not settled by abstract argument, need not be inferred from books but can be put to the test by obedience to spiritual laws. Let a man set up the antennae of his spiritual radio and the spiritual contacts with God speak directly to the soul of man."

The author then proceeds to show how through the daily routine of duty our spiritual contacts become channel gates through which the tidal consciousness of God enter in and out. To those troubled about the nature and personality of Jesus Christ the author's exposition of the doctrine is most refreshing. The two elements in his estimate his personal and inspirational, an excursion of human excellence upwards and an incursion of God's reality coming down, wards are enlightening. Speaking of creeds—says the author: 'The expressions in creeds and theologies are like flowers, full of the odors of a rich devotion, often very beautiful but no one of them final or exhaustive and the changing centuries will inevitably bring for the new blossomings of interpretation from that which is always the source of Christian life, namely, the deep roots of the heart and conscience in the experienced reality of the nature of Jesus.'

The chapters that follow are the 'Indwelling Spirit and the Church, The spirit of God is Goodness, Truth and Power, In the Economy of Trinity, He is the 'persona' the God Becoming, the Dynamic of True religion. The Presence of the Most Real, Beyond the Will of Man, The Church is the Instrumentality for the Operation of the Holy Spirit."

It adds to the nurture of the ideal power of a proven confidence giving a solidarity of strength. The book teams with such thought forces as open ways to God.

DEVADASAN DAVID.

Three Mystic Paths

THE THREE MYSTIC PATHS. Published by The Shrine of Wisdom, London.

This volume is valuable as a compendium of the methods and results in regard to the realisation of the Oversoul by the soul. But it contains but little that is new or valuable to the peoples of the Orient—and especially to those familiar with the clear-cut and complete declarations in Indian philosophy and religion about the *Sādhana*s and the *Sākshatkarā* (methods and realisations in the realm of the soul). As Ernest Hornitz says well in his *History of Indian Literature*: "The ancients meant by theosophy intuitive wisdom which shines in pure and selfless hearts. But the modern teachings which are labelled theosophical, though they have appropriated the venerable name and the occult phraseology which has gathered round it, have caught little of the hidden spirit, the soul's truest and best. Far sounder is the teaching supplied by Master Eckhart (1300 A.D.) and Jacob Boehme (1600 A.D.), two German theosophists; but what is the pale light of their veiled utterances compared to the vivid realisation and fearless language of the golden Upanishads?"

In the foreword to this work it has well been said: "The human nature, *per se*, cannot transcend its own level of limitation, but depends on a superior principle, not only for being but also for well-being; not only for the Natural Stream of Life, but also for the Supernatural Stream of Grace; not only for the power of intellection but also for the reception of the intelligible itself. . . . Religion is the binding back of the Soul to God, and the fact that any particular form of religion should fall into disuse or disfavour, in no way mitigates the value of religion itself."

The first portion of the work deals with Bhaktimarga, *i. e.*, "the path of devotion by prayer, meditation, contemplation, the practice of the presence of God, and worship. The authors say that prayer is

"the application of the heart and mind to God" and that the effects of prayer are purgative, illuminative, and unitive. They say further: "In meditation we consider the significance of some subject or object, in contemplation we behold it." We see here a nearer approach to the Vedantic doctrine of *Manana* and *Nididhyāsana*. Though the authors do not refer to imageworship, yet they seem to feel instinctively towards it when they say, "The presence may be realized *within*, but it is usually evoked by something *without*, which for a special reason has caused God's nearness to be felt." They say in beautiful words: "Surely, to seek God, in whom is our beginning and end, is the most practical occupation that can well be engaged in." It is, however, difficult to understand how their recommendation of the encircled triangle is better than the Indian recommendation of images.

The portion of the work dealing with the Path of knowledge (*Jnana Marga*) is the weakest portion of the work, as western philosophy and mysticism have never been fully able to separate mind and soul. We have many words in it about the Divine Unity and Trinity and Plurality, and the Macrocosm including the Intelligible Universe Above and the Sensible Universe Below, and the Microcosm inclusive of the Archetypal Man the Three-fold Man and Pan-Humanity.

The third part of the work deals with the path of union of good works (*Karma Marga*). This is the best portion of the work as the western mind is more practical than speculative. The Indian doctrine of *Karma* is not fully accepted or applied. It is stated well that the seven corporeal good works are to give, to serve, to help, to heal, to comfort, to support good works and to be courteous, and that the seven spiritual good works are to love, to pray, to counsel to convert, to hope, to instruct, and to revere.

The work concludes thus in words of great beauty and truth: "All actions are

beautified in proportion as they are sacred; for, in a measure, they are shorn of corporeality, although performed by the corporeal nature in the corporeal universe. Becoming spiritualized, and radiating a mysterious and ineffable influence on all beings, they elevate and unite the soul with God, the supreme beauty."

K. S. RAMASWAMY SASTRY.

POLITICS

Freedom and Unity

FREEDOM AND UNITY. By Professor Coupland—Oxford University Press.

This is the first Russel Memorial Lecture, delivered by Professor Coupland at the Patna College in 1924. The lecturer opens with a reference to the high ideals for which Russel, in common with thousands of others fought and died in the recent war, which, he says, was rightly regarded as a war for national freedom, though men and nations, dazzled by the radiance of their own freedom, have become lamentably blind to the responsibilities towards others which it involves. The pessimists say that the very idea of international peace is an absurdity, but this pessimism of today is only the Prussianism of yesterday. The professor claims that the twofold ideal of freedom and unity is no mere dream, as it *has* been realised, especially by the British Commonwealth. He shows how England was united with Wales and Scotland, and how the blessings of unity were secured to Canada and South Africa, by the grant of political freedom. He shows that this was the result of a policy of thorough-going conciliation and toleration, and concludes with the proud claim that Englishmen are the "immemorial champions" of Freedom and Unity.

We have no wish to quarrel with the learned professor, but we are really surprised that he should have had the "cheek" to invite an Indian audience to take "a houghtful, solemn pride" in a Com-

monwealth in which they are treated as worse than slaves. How could he speak of the *responsibilities* which membership of that Commonwealth involves, to those who are denied even their most elementary *rights*? Professor Coupland has deliberately omitted all reference to India, but his lecture is in effect a powerful plea for the immediate grant of full self-government to this country.

A. RAMA IYER.

War and Peace

THOUGHTS ON WAR AND PEACE.

By Nicholas Petrescu, Ph. D. Watts & Co., London. 5/-

This volume was published in 1921 soon after the Versailles Treaty had begun to operate and disclose the cloven hoof. The author, a well-known student of international affairs, takes the view that our fundamental conceptions of politics and nationality are wrong, and that as long as such erroneous notions will continue to prevail there can be no hope for a lasting peace and genuine reconciliation between nations. Dr. Petrescu combats the view that international problems have a juridical meaning. He has no hopes that racial and national rivalries can ever be eliminated by contract. Our intellectual views of politics are as a matter of fact too circumscribed. Plea is entered therefore for a revision in our ideas of state and nation and politics. The intellect should become the preponderant fact of political life. If we all possessed the goodwill to think we will soon be able to throw an intellectual cordon round the world, and culture—not business or profits—will become the living objective of humanity. The author has counted without his sceptic hosts however, and one feels reluctant to believe that intellectual *camaraderie* between nations is at all possible without a genuine recognition of equality of status, irrespective of political boundaries.

K. C. M.

PSYCHOLOGY

Some Applications of Analytical Psychology

PSYCHO-ANALYSIS IN THE CLASS ROOM. By George H. Green. University of London Press.

THE DAYDREAM. By George H. Green. University of London Press.

THE EDUCATION OF BEHAVIOUR. By I. B. Saxby, University of London Press.

As has well been said, psycho-analysis is neither a theory nor a science but simply a technique. Developed in connection with the treatment of certain nervous diseases by Sigmund Freud, it grew up as a practice which was found by actual experiment to "work". Out of this practice there has grown a body of theory, to which the term analytical psychology may conveniently be applied. The older psychology, of the introspective type, while to be credited with valuable achievements, has been far surpassed in range by the new methods. The former, in fact, dealt primarily with the mind of the cultured man of highly developed intelligence; it was the psychology of a University. The latter, with its illuminating probings into the operation of the unconscious sections of the mind, has been found applicable to all individuals, normal and abnormal alike. We have here to consider, very briefly, some of its implications in the sphere of education.

Let us begin by noticing that analytical psychology provides us with the clearest and most intelligible definition of the end of education which has yet been formulated. Concerning itself as it does with the whole range of the mind, and not merely those portions which operate above the level of consciousness, it is in a position to solve many problems hitherto regarded as unanswerable. It shows us that all actions are really egoistic in character. We are urged to certain modes of behaviour from among the possibilities which our surroundings hold out to us. The choice we make

is dictated by our interests which in turn derive their potency from the fact that they appear to make possible the fulfilment of instinctive desires. There are reasons, moreover, for believing that all instincts are in reality mere aspects of one great urge towards activity, the libido of the psycho-analysts, the sources of which lie outside the region of consciousness. Even the activities in which the individual engages for mere pleasure are related to this stream of impulse, which seems to subserve ends which are rather racial than individual. The stream is directed in various ways, by conscious and unconscious interests. It is with these interests that the educationist is concerned. He cannot create them; they already exist. He can only direct them. Hence the central problem of education resolves itself into the guidance of the ego-centric interests of the pupil into forms of expression that are socially valuable. Unless this can be done, these interests run to waste through useless and anti-social channels, because we have not the skill to direct them properly. Why are some children "bad"? Simply because they lack the proper kind of outlet for their instinctive impulses. Satisfy the demand, give the right kind of outlet for the interest that wells up, and the malaise disappears and with it, the "badness".

By far the most common problems with which the educationist is called upon to deal, are those connected with two antithetical types of pupil. Incidentally, it is to be observed, these two types are characteristic of national, as well as of individual mentality. There is first of all the type known as introvert. He lives in imagination and shirks reality. He inhabits a world of make-believe. He is bookish, does not care for games, and takes refuge in daydreams. He assiduously cultivates relations with his superiors, flatters them, and endeavours to inculcate himself into their good graces. He fears action, and lacks self-reliance. The

extravert displays entirely opposite tendencies. Where the introvert retires, so far as he can, from the society which does not give him the satisfaction he needs, the extravert finds relief in action, largely of an immediate and obvious kind. While the introvert lapses into daydreams, the extravert fidgets and makes a noise. What does all this mean? Psychology supplies us with a clear answer. Both introvert and extravert are repressing something. The one fears action; the other, thought. The educational problem they present consists in bringing directed thinking to bear upon their problems, and in providing them with the proper opportunities for guiding their interests into fruitful channels. The key to the interest of the introvert is to be found in his daydreams; to the extravert's in his actions. Unless the instinctive tendencies are enlisted in the service of education, we necessarily work under great disadvantages, since we are striving against, not with, the strongest tendencies of the pupil. Thus, to state in their terms the psychological task of education, we are called upon so to train the intelligence that it can direct instinctive activities in the light of knowledge of environment.

Much valuable information regarding the development of the mind, from infancy to maturity, has come to light from systematic investigation of the daydreams of children of differing ages. Like the dream, the daydream is the ideal fulfilment of repressed and unconscious wishes. It has been found that daydreams follow well-defined lines, corresponding with the mental development of the pupil. As the child passes out of infancy into childhood, his daydreams take on the general form of the Imaginary Companion. This phenomenon arises from the transition out of the period when what may be called the "nutritive" instincts are dominant, to the stage when the instinct of self-assertion craves for satisfaction. Accordingly, the imaginary companion is figured as subservient to its creator, doing

what it is willed to do and providing an outlet for the impulses which the child itself is nurturing. As childhood passes into early youth and become susceptible to the gregarious instinct, the daydream changes in form. It now assumes the phase in which the dreamer is the leader of a team or band of companions; the lord of a country, surrounded with loyal nobles and intimate comrades, with whose assistance hazardous feats are performed. The self-asserting motive is now modified; the dreamer craves for the applause, not of servants and creatures, but of equals, to whom he is bound by ties of common interest—team honour, the performance of a difficult enterprise, the discovery of treasure, and the like. As early youth passes into adolescence, the prevalence of the romantic daydream marks the domination of the sexual instinct. In each case, it will be noticed, the character of the daydream is such as to provide satisfaction for the instinct. In each case, it will be noticed, the character of the daydream is such as to provide satisfaction for the instinct which temporarily predominates. Nor are these manifestations necessarily confined to the hither side of the grand climacteric. We may compare the life of man to a projectile fired from a piece of artillery with a high trajectory. Until the projectile has attained its maximum elevation, it passes successively through various zones, which may be compared to the periods at which different instincts are predominant. Commencing with the nutritive instincts, it ascends to the sphere at which self-assertion is all-powerful. Through this zone, it climbs until it comes under the influence of the gregarious instinct, through whose territory it passes on to the operation of the sexual instinct. But does our projectile pause in its flight? By no means. Having attained its highest trajectory, it commences to fall. Is it not apparent that man, having gained his maturity, lapses once more within the successive domination of those instincts

through which he once passed? From the satisfaction of the sexual instinct by parenthood, he passes back into the gregarious stage. He finds the family circle no longer adequate. He demands his club, his "nightly durbar", his learned society, according to his environment and his tastes. Again, from the domination of the gregarious instinct he relapses into the clutches of self-assertion. He seeks to impose his own personality upon the group of which he is a member. He desires office and authority. He attempts to shape the life of his children, calling upon his sons to adopt this or that career, and his daughters to marry the men of his own choice. He demands that other people shall live his life, rather than their own, thus providing an exact parallel to the Imaginary Companions period of his own childhood. At long last, a dotard, he falls within the control of the instincts with which his earliest infancy began, and leads a life of feeding and sleeping, with all motor activities reduced to a minimum, once more dependent upon the care of a generation other than his own.

Interesting speculations, these; and possessed of a highly practical bearing upon many of the problems of life. The three books whose names stand at the head of this essay are to be commended to such persons as desire to investigate to greater detail the message which analytical psychology carries alike for the teacher and the taught. Mr. Green's two books we can heartily commend. They are stimulating and valuable; written with caution and a proper reserve. Dr. Saxby's volume is more "academic" in turn; the work not of a psychological experimenter, but of an intelligent teacher who has read some psychology and desires to give other teachers the benefit of what she has picked up. It may well be of more immediate value to the pedagogue than the other two volumes put together, but perhaps for this very reason, is incomparably inferior to them in scientific interest.

THE NEW PSYCHOLOGY AND THE TEACHER. By Dr. Crichton Miller, M.A., M.D. Jarrolds, London 6/-

Dr. Miller, as the Honorary Director of the Tavistock clinic for functional Nerve Cases is a specialist in analytical psychology of which he gives an illuminating treatment in this book. The clinical psychologist's intrusion into educational questions is justified by the fact that "he has to deal with products of educational failure". Dr. Miller disclaims any idea of offering to educationists a panacea or a master-key. "If we are anywise fit to be teachers of the young, we shall recognise that no knowledge, creed, shibboleth, nor initiation can qualify us for our task, but primarily that vision which allows us to perceive the child's needs, his difficulties, and his possibilities. In the hope that these chapters may contribute in a small measure to that clearer vision, they are offered to *teachers who are yet content to be learners.*"* These words are sufficient to show how liberal is the author's outlook, and how free he is from the narrowness and bigotry of the "specialist."

Most of the book is devoted to an exposition of the principles of analytical psychology. Technical details are reduced to a minimum, and illustrations are provided in abundance. The differences between the psycho-analytical schools of Freud and Jung are fully recognised, and the views of neither are blindly accepted. Nor is the older psychology altogether discarded in favour of the new. We have a striking evidence of the author's sanity in his attitude to dream interpretation. He does not share the dogmatic assurance of the orthodox psycho-analyst in the matter. He admits that amateur analysis is a very doubtful and often a thoroughly dangerous means of trying to help other people, and insists upon the consistent and serious study of one's own dreams to begin with.

It is a vital truth that the next

present. The problem of education is really the problem of the future generation, and no serious-minded man can afford to ignore it. This admirable book may be studied with profit by all who are interested in the teaching of the young. None can read it without feeling how radically defective and dangerous is the 'education' to which we condemn our children in India.

A. RAMA IYER.

MISCELLANEOUS

THE BOY IN THE BUSH. By D. H. Lawrence & M. L. Skinner. Thomas Seltzer, New York.

To produce this very compelling book about life in Western Australia towards the close of last century, Mr. Lawrence has collaborated with Miss Skinner, a distinguished writer from that country. As in "The Rainbow" and "The Lost Girl", there is a certain dispassionate starkness in "The Boy in the Bush" which is accentuated by the realistic quality of the mise-en-scene. Hardly a pleasant tale, (frankly we have not yet met a character in any of Mr. Lawrence's books who appealed to us; they seem mostly selfish and brutal,) but written in a style wholly admirable for its clean-cut artistry and power.

E. BARRINGTON SMYTH.

THE MYSTERY OF THE EVIL EYE. By Artbany Wynne. Hutchinson, London. 7/6

The inclusion of a book in Hutchinson's Mystery Library indicates that the book maintains a high level regarding vivid narration and thrilling incident. The 'Mystery of the Evil Eye' opens with the sudden disappearance of Sir William Armand, the rich and dormant partner of 'Armand and Blemder', solicitors, Scotland Yard which starts an investigation immediately, is assisted by Dr. Hailey writer with whose aid, several baffling cases have been solved. The narrative proceeds rapidly, the unravelling of one Mystery leads on to another and the suspicions of the reader attach by turns to Jack Derrick, the disappointed lover of Estelle Armand, to the stranger Sawyer who had an interview with Sir William just before his disappearance, to Sir William's partner Blemder who turns out to have been the stranger and who subsequently decoys Estelle and secretes her in a private lunatic asylum. Though the shrewd reader, with an experience of Mystery novels, develops a suspicion that the young innocent-looking vicar might have something to do with the Mystery, the author manages the plot skilfully and keeps the interesting explanation of Dr.

Hailey, the Mystery of the Evil Eye, quite unguessable till the reader reaches the agreeable climax at the end of the novel. Meanwhile, the interest never wanes. The discovery of the eye-lens of Sir William, the marks of the tree, the traces of blood, the inference of murder and the discovery of the dead body of Sir William in the recent grave of another in the Caltreuope Churchyard are all unfolded step by step with great skill. Inquest follows; Jack Derrick who disappeared turns up but Estelle disappears. The activities of Blemder are unfolded to the reader; also of the Scotland Yard who hurry up the prosecution of Jack Derrick on a charge of wondering Sir William. The evidence of Esteller of the Doctor-detective and of death of Blunder in court grip the reader's attention. The sentence of death leads to the climax: and the author keeps the reader in a terrible suspense by following the Doctor's activities in distant vicarages which lead on to the final den. Proofs are accumulated and the final explanation becomes credible that the Vicar, influenced by inherited pagan belief in the Evil Eye and by the idea that he, as a chosen instrument of God must fight, law or no law, against the forces of Evil, plucked at the eye of Sir William on his refusal to consent to Estelle's marriage with her lover Jack. The guilt is brought home to the Vicar, Jack obtains a pardon and marries Estelle.

Modern novels have taken a useful lesson from the cinema. The interest which begins with the first page is kept up by a series of misleading clues and thrilling incidents till the very end the climax of an unguessed solution solves the Mystery aright. At the end of each chapter, we are in the middle of a fresh clue and are rushed forward breathlessly for the next part that follows immediately.

'The Mystery of the Evil Eye' is however not a mere cinema story wherein the style, the plot, the characters and the narration are all subordinated to 'thrills'. We do have 'thrills', the rushing of motor cars and of trains, sudden appearances, disappearances and reappearances, opening of Graves, and a Court trial but the whole novel is a happy blending of the old detective novel with the Modern Cinema tales.

It is interesting to notice a trace of the Cinema hurry in the production of the novel at page 5 where the trial Judge who everywhere else is Justice West is introduced to the reader as Justice East, although it is not an error that matters.

V. N.

NOVELS BY H. G. WELLS

There are stories for every mood, tales of humour, mystery and romance.

Tales of the Unexpected
Tales of Wonder
Tales of Life and Adventure
The War in the Air
The World set Free
The First Men in the Moon
The Research Magnificent
The Food of Gods

Love and Mr. Lewisham
The Passionate Friends
Marriage
The Invisible Man
The Wife of Sir Isaac Harman
The Sleeper Awakes
Kippis
Tono Bungay

Rs. 2/- each
The set Rs. 30
Postage extra

JOHN CHRISTOPHER

in Four Volumes Rs. 5 4 0 each

BY ROMAIN ROLLAND

Vol. I Dawn and Morning
" II Storm and Stress

III John Christopher in Paris
IV Journey's End.

The set Rs. 20

The Book that won the Nobel Prize for Literature.

The noblest work of fiction of the twentieth century—*Edmund Gosse L.L.D.*

John Christopher is the history of the development of a musician of genius. The first volume Dawn and Morning carries Christopher from the moment of his birth to the day when after his first encounter with women at the age of fifteen, he falls back upon a puritan creed. The second volume Storm and Stress describes the succeeding five years of his life, when, at the age of twenty, his sincerity, integrity, and unswerving honesty have made existence impossible for him in the little Rhine town of his birth. An act of open revolt against German militarism compels him to cross the frontier and take refuge in Paris and the remainder of this vast book is devoted to the adventures of Christopher in France.

His creator has said that he has always conceived and thought of the life of his hero and of the book as a river. So far as the books has a plan, that is its plan. It has no literary artifice, no plot. The words of it hang together in defiance of syntax just as the thoughts of it follow one on the other in defiance of every system of philosophy. Every phase of the book is pregnant with the next phase. It is as direct and simple as life itself, or life is simple when the truth of it is known, as it was known instinctively by Christopher. The river is explored as though, it were absolutely uncharted. Nothing that has ever been said or thought of life is accepted without being brought to the test his own life. What is not true for him does not exist: and as there are very few of the process of human decay or growth which are not analysed, there is disclosed to the reader the most comprehensive survey of modern life which has appeared in literature in this century.

The struggle all through the book is between the pure life of Christopher and the common acceptance of the second rate and second hand by the substitution of civic or social morality for individual morality which demands that every man should be delivered up to the unswerving judgment of his own soul. Everywhere Christopher is hurled against compromise and untruth, individual and national. He discovers the German lie very quickly: the French lie grimaces at him as soon as he sets his foot in Paris.

The Adventures of his soul are in a greater or less degree those of every human being who passes through his life from the tyranny of the past to the service of the future. The book contains a host of characters who became as friends or at least as interesting neighbours to the reader. Christopher gathers people in his progress and as they are all brought to the test of his genius they appear clearly for what they are. Even the most unpleasant of them is human and demands sympathy.

An open mind coming to it cannot fail to be refreshed and strengthened by its voyage down river of a man's life and if the book is followed to its end the voyager will discover with Christopher that there is joy beneath sorrow, joy through sorrow. It reveals the past and the present and leaves the future open to us.

Limited Number available, Apply Sharp to

S. GANESAN, 29, Pycrofts Road, Triptlicane, Madras S.E.

THIS JOURNAL

Is Printed on *Antique Wove* 30 lbs.

And the Cover on *Hindustan Cover* 50 lbs.

Manufactured by :

THE TITAGHUR PAPER MILLS Co. Ltd., CALCUTTA

The LARGEST MILLS in the East

Agents: **THE SOUTH INDIAN EXPORT Co, Ltd.,**

(INCORPORATED IN ENGLAND)

POST BOX No. 37.

MADRAS

THE UNITED INDIA LIFE ASSURANCE COMPANY, LIMITED.

Head Office : MADRAS

[ESTABLISHED 1906]

Some Opinions on the working of "THE UNITED INDIA LIFE ASSURANCE COMPANY LIMITED"

"This Indian Life Office can now be regarded as an assured success."—The 'Insurance Observer,' London.

"The United India is one of the very few Swadeshi Life Offices which are conducting their concern with some regard to common sense and economy."—

"The 'Insurance and Financial Record,' London.

Latest Bonus Declared Rs. 75 per Thousand Sum Assured

WANTED AGENTS--On Liberal Commissions and Conditional Salaries.

K. S. GOPALAYYA

Manager

AMRUTANJAN



25 Years of increasing sales prove that Amrutanjan is the only Indian Pain balm used in millions of homes. It certainly

CURS ALL

aches, pains, swellings, sprain, stiff joints, cold, cough, cut bruises, chiblain, rheumatism, backache and a host of other pain troubles. Costs 10 annas Per Tin and Rs. 6-4-0 Per Dozen. Sold Everywhere.

AMRUTANJAN DEPOT

MADRAS

AND

BOMBAY

THE GUARDIAN

A CHRISTIAN WEEKLY

Aims at stating the Christian point of view in public affairs. It contains articles on a large variety of topics, contributed by a group of experienced writers and public men.

Published every Thursday

Post free, Rs. 4 in India

£ 0-6-6 or \$ 1.50 or Rs. 5 abroad

Apply to:

THE MANAGER

GUARDIAN

86, College Street, CALCUTTA

JUST PUBLISHED

RAMBLES IN VEDANTA

B. R. RAJAM IYER

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

Rs. 5

To Subscribers of *CURRENT THOUGHT* Rs. 4

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

JUST PUBLISHED!

JUST PUBLISHED!!

A NEW BOOK By RABINDRANATH TAGORE TALKS IN CHINA

A Collection of Lectures delivered in China during the Far
Eastern Tour of the poet, in April and May 1924

Printed on antique paper

Demy 8 Vo. 157 pages Price Re. 1-8

THE VISVA-BARATI BOOK-SHOP

10, CORNWALLIS STREET, CALCUTTA

GANESAN'S RECENT PUBLICATIONS

YOUNG INDIA—1919-1922

BY MAHATMA GANDHI

With a History of the Non-Co-operation

Movement BY BABU RAJENDRA PRASAD

Rs. 4

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 incontestible, 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.

The Indian Home Rule

BY MAHATMA GANDHI (*Second Improved Edition*) As. 8

Neethi Dharma

BY MAHATMA GANDHI As. 8

The highest and the best teachings of the three great religions of the world have been consummately used and fused together in the medium of a mighty mind, the sweep of whose moral vision has included within the shortest compass the difficult problems of politics and economics.—*Young men of India*.

S. GANESAN

29, Pycrofts Road

Triplicane

Madras, S.E.

A Guide to HealthBY MAHATMA GANDHI, 3rd Edition **As. 12**

If Mr. Gandhi had devoted all his energy to social reform of his country, instead of to political agitation, he would have commanded the respect of every one, Europeans and Indians alike, though it is possible that but for his political ascendancy he would not have obtained a hearing. For there is a great deal of sound advice in this book which will be endorsed by every doctor in England. His thesis is characteristically that the human body is the Temple of God and should be treated with reverence rather than that every one should cultivate health for practical reasons.—*The Times Literary Supplement*.

Some Financial Problems of IndiaBY "K" (REPRINTED FROM YOUNG INDIA) **As. 8**

Based as it is on Prof. K. T. Shah's "Sixty years of Indian Finance, this volume is at once authoritative and popular. A comprehensive and critical exposition of the Indian financial system in all its aspects—expenditure, public debt and taxation—it avoids the intricacies and the technicalities of the expert, so as to provide a lucid introduction on the subject to the lay citizen. A marvel of cheapness.

Mahatma Gandhi

A Study in Indian Nationalism

BY M. ROMAIN ROLLAND **Rs. 1-8**

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 Bharata."

Landmarks in Lokamanya's LifeBY N. C. KELKAR **Rs. 1-8**

In this volume are given accounts of the early prosecution of Tilak for libel, of the later prosecutions for sedition, of the labyrinthine proceedings, criminal no less than civil, connected with the Tai Maharaj case, of the greatest of Tilak's works, the *Orion* and the *Arctic Home of the Vedas*, of his trial and transportation for Mandalay and his life there, of the Home Rule movement which he initiated, of the 1916 prosecution and such other notable landmarks in the life of the Lokamanya. The usefulness of the volume is enhanced by the biographical sketch prefixed to it. It may be confidently said that there are few more inspiring chapters in patriotic literature than those embodied in this book.

The Story of My LifeBY BHAI PARAMANAND **Rs. 1-8**

Bhai Paramanand is a patriot of the Punjab, a gem of the rarest order glowing with a pure and genuine, though subdued, lustre of devotion for the mother-land. In these pages we have in his own words an account of his early life, travels and sufferings in the cause of the country. The painful story of his exile from India and imprisonment in that "Hell on earth," the Andamans, and incidents connected with the life of his family during this period are so full of pathos and suffering that it must melt even the hardest heart and create in us a feeling of intense love and respect for the hero. A perusal of the book should serve to impress on our mind the truth that life is never greater or more faithful—or even happier—than in pain and suffering.

Greater IndiaBY RABINDRANATH TAGORE **Re. 1**

It is critical as well as constructive with special reference to Indian conditions. The underlying philosophy is idealistically the same as that of Plato and Hegel.....It is, in short, the poetical presentation of the "ultimate good" spiritually portrayed once for all in the Sermon on the Mount, which modern philosophy tends to characterise as, after all, supra-national and supra-social.—*Young Men of India*.

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.

Rabindranath Tagore

A Study of His Later Works.

BY K. S. RAMASWAMI SASTRI, B.A., B.L., **Rs. 2**

This book is a succinct and harmonious review of the later works of Tagore and going through it the reader will have an idea of the writings studied as a harmonious whole.—*Prabuddha Bharata*.

This book holds up the mirror to Tagore's poetry, religion and educational ideals.—*Justice* London.

Hindu CultureBy K. S. Ramaswamy Sastri, B.A., B.L.
WITH FOREWORD BY SIR JOHN
WOODROFFE **Rs. 3**

If it be a sin to worship one's motherland, to see nothing but perfection in her system of life, and to look upon her culture as the highest expression of the supreme ideal, Mr. Ramaswami Sastri must be the most offending soul alive. Nevertheless it remains true that much of the inner meaning of Hindu culture is still lost upon the average Englishman. It is perfectly true that, though there are signs of awakening Hindu art and letters have been neglected in the West. Those who have eyes to see can find much that is of the very highest calibre in Hindu music, art and literature, and it has long been acknowledged that its ancient civilisation was for a life time in advance of the world. Mr. Ramaswami Sastri rightly insists that if India is to recover her position in the spiritual world, if she is to proclaim her true message, she must cease to imitate the West and follow the lines of her self-realisation along the path of her own peculiar ideals. It is in this direction and in its insistence on the inherent nobility of Hindu culture that this book has its main value.—*The Times Literary Supplement*.

The Spiritual Basis of Democracy

BY WILFRED WELLOCK

With an Introduction by BERTRAND
RUSSELL **Rs. 3**

In this thought-provoking book Mr. Wellock expounds the spiritual principles underlying the democratic political philosophy and shows how the west has in its blind worship of industrialism and imperialism, knocked the bottom out of the social, economic and political edifice it has been building for centuries. He clearly points out the precipice to which the modern materialistic civilisation of the West is driving the world as a whole and gives the outline of the new philosophy of Life founded on love and spirituality and Eastern in origin and outlook, which alone can save civilisation and humanity. Mr. Wellock finds in the Non-co-operation movement inaugurated by Mahatma Gandhi in India, a new spiritual weapon with which to fight out the future battles of Justice and Right and a way out of the dangers of violent warfare hitherto pursued by the world.

The Wherefore of the Worlds

BY PAUL RICHARD

Rs. 1-8

In this remarkable book Paul Richard with his characteristic profundity of thought and surprising subtlety of expression and logic attempts to unravel the mystery of the world. The who, the why, the when, the wherefore of the world are some of the fundamental questions he raises and answers in the light of the seer's vision, and intuitive insight into the reality of things is shed on every page of the volume which presents the ancient wisdom of the sages in the language of modern philosophy. It opens the pathway of philosophic thought and meditation over the ever-recurring problems of the universe and is bound to be of immense help to all seekers after truth.

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, Sriji 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.

The Sayings of Kabir

As. 8

The Sayings of Tulsidas

As. 8

There are no two saints in India better known or more widely quoted than Kabir and Tulsidas. The sayings, carefully collected and translated by Lala Kannoo Mal in these two volumes, are the outpourings of two of the noblest and purest hearts that ever beat in the world. More, they are the maxims garnered in the course of life rich in practical as well as spiritual experience. They sum up the whole philosophy of conduct and will be a source of solace to all alike at all times and on all occasions—two VADE MECUMS which will be invaluable to all classes of people.

Narada Sutras or the Aphorisms of

Narada

As. 8

Among the well-known three-fold paths of attaining "Mukti" or Salvation according to Hinduism—"Jnana-marga" or the path of knowledge, "Karma-marga" or the path of action and "Bhakti-marga" or the path of devotion—the last is the most popular as it is the easiest. In this short volume, Lala Kannoo Mal not only gives a good translation of the "Narada Sutras" or the Aphorisms of Narada which is among the best known exposition of the "Bhakti-marga," but also prefixes a comprehensive and excellent essay on the three-fold paths, their nature, significance and relations to one another as well as on the date and the place of the "Narada Sutras" themselves in the Hindu religious literature. The "Naradasutras", it is needless to say, are full of soul-uplifting maxims within the reach of the intelligence of the least among us. They are not exactly practical rules of conduct, but these are brought home to us through the outpourings of a saintly soul born of an arduous life consciously lived amid environments of uncommon difficulties and temptations. At every turn, man needs consolation, and this volume is calculated to provide the most satisfying of such consolations as and when they are required.

Nehal The Musician and other Tales

By SNEHALATA SEN

Rs. 2-4

Mrs. Snehalata Sen has long ago won reputation as a short story writer and has extorted the admiration of such an eminent Indian literature and critic as Romesh Chunder Dutt. Moulana Muhammad Ali whose literary taste and abilities are unquestioned always gave an honoured place for her stories in his reputed weekly *The Comrade*. Mrs. Sen's stories are remarkable not merely for their plot, but, what is more important, for their sound settings, for the eminently Indian colour of their back-ground, for the delicate patriotism they breathe in their love of Indian art, music and literature not less than in their exaltation of Indian Ideals of womanhood, of chivalry, of quiet beauty and of that saintly spirituality which delights in unobtrusive social service. Every one of the eleven beautiful flowers in this attractive garland of stories inspires a reverent love of one or other of these qualities which we in India cherish or ought to cherish, but none of them, let us assure the reader, indulges even in a single word of boring moralising which is so characteristic a bane of third rate story-tellers.

The Failure of European Civilisation

BY S. E. STOKES WITH FOREWORD BY C. F. ANDREWS

Re. 1

In this book Mr. Stokes shows how European civilisation by its prejudices of colour and race has miserably failed to satisfy the laws of true progress and the needs of the modern world, and warns India of destroying her unique culture by falling a prey to White imperialism.

Col. Josiah, C. Wedgwood

The Man And His Work

WITH FOREWORD BY LAJPAT RAI

Rs. 2

This is a nicely printed and ably written sketch of Col Wedgwood's life. Truly does Lajpat Rai say. British Isles than the Colonel." His life is inspiring reading and it has been presented in an interesting and lively form in this volume and the many admirers of the gallant Colonel and friend of India will peruse the volume with pleasure and profit.—*Modern Review*.

Labour in Madras

By B. P. WADIA. With a Foreword By COL. JOSIAH C. WEDGWOOD, M. P.

Rs. 2-8

Indian Teachers in China

BY PHANINDRANATH BOSE, PROFESSOR

OF HISTORY VISVABHARATI, SANTINIKETAN

Rs. 2-4

The Book is worth reading and magnifies the present narrow vision of Indian history both for schools and scholars.—*Bombay Chronicle*.

Prof. P. N. Bose is doing valuable service to the cause of research in the early history of Buddhism.—*Vedic Magazine*.

In ancient times, in the first centuries of the Christian era, there was a constant flow of Indian teachers to China, and that country still possesses in the Chinese language works written by Indian Scholars on the Buddhistic canon. A short account of these missionaries of Indian culture in that far-off land may be read in a small and handy volume just brought out by Mr. S. Ganesan of Triplicane, Madras, entitled, "The Indian Teachers in China." It has been written by Mr. Phanindra Nath Bose, Professor of History Vishwabharati University and is excellently printed.

We have no space here to write in detail of the great work done by these masters; but we cannot but commend the zeal with which this neglected branch of study has been taken up by the present writer. It is such literature we want from our educated men and it is the publication of such literature we ask our publishers to enter upon Greater India and a united Asia—as they ought to be our fondest dreams and any little thing that contributes towards their rise is welcome to us.—*The Voice of India*.

India in England

BY MISS HELENA NORMANTON

Rs. 2-0

This is an able survey of the Indian situation since the armistice by one who as editor of "India" had ample opportunities of knowing both the Indian and English points of view. Besides critical accounts of the Punjab and Khilafat wrongs, it contains an acute and elaborate analysis of the Montagu Reforms and suggests how only the grant of self-government can solve the Indian Problem. In a lengthy chapter entitled "Retrospect and Prospect," Miss Normanton adds a sympathetic criticism of the Non-Co-Operation movement suggesting means whereby the present Congress Programme needs to be amplified in certain directions. Those interested in Indian financial and general administration will also find ample matter to interest them.

The Indian Currency and ExchangeBY K. C. MAHINDRA, B. A. (*Cantab*) **Rs. 3-8**

This monograph secured the Bomanji prize, offered by the Indian Merchant's Chamber and Bureau of Bombay. Unlike an ordinary prize essay, it is a valuable contribution to one of the most difficult branches of Indian Economics. Mr. Mahindra is not satisfied with barren criticism of the currency policy of the Government but sets forth a constructive scheme of monetary reform. We congratulate him on his scholarly production which we hope, will meet with the recognition it deserves from all those who are interested in Indian currency.—"Modern Review."

We commend this able and bold exposition to the interested public.—"Hindu."

The Future of Indian Fiscal PolicyBY D. V. DIVEKAR **As. 12**

WITH AN INTRODUCTION BY V. G. KALE, Member, Indian Tariff Board.

In this short brochure, Mr. D.V. Divekar has managed to give a critical survey of Indian Fiscal Policy in all its aspects and with pointed reference to the tariff policy of other progressive countries—Germany, France, America and so forth. The succinct history of the tariff Problems and policies of these countries will be found most instructive from the nationalistic standpoint of India. The methods and the beneficial results of these policies are well brought out and are ably contrasted with the halting recommendations of the Indian Fiscal Commission. In brief it is an illuminating and critical commentary on the theory and practice of Indian tariff arrangements.

Ideals of Non-co-operation and other EssaysBY LAJPAT RAI **Re. 1**

In the pages of this volume Lala Lajpat Rai explains in a clear and impressive manner, the first principles and the basic ideals of the movement of Non-co-operation for attaining India's freedom. He has dealt with both the positive and negative aspects of the movement, the constructive and destructive parts of the programme and convincingly answered the charges of impracticability and unsoundness levelled against by moderate politicians. The A. B. C. of Indian Politics is an interesting and well-thought out essay in which the fundamentals of the Indian problem are discussed in a remarkably clear and outspoken manner.

"Happy India"As It Might Be If Guided By Modern Science
BY ARNOLD LUPTON **Rs. 4-8**

"He argues that India is a country of unlimited potential wealth, crying to be drawn out. If Mr. Lupton, whose book is lucid and dispassionate, can succeed in converting, say, a thousand influential Indians to his idea, the history of Asia will be changed."—"The Nation and the Athenæum."

National Self-RealisationBY S. E. STOKES **Rs. 1-8**

Students of current Indian politics and workers for Swaraj will find in this publication a very useful discussion of India's ultimate goal and the methods of attaining it. The author though an American is well-known as a sincere friend of the oppressed and to use the words of Mahatma Gandhi, "Mr. Stokes is a convinced Non-Co-operator and a Congressman. I think I am right in saying that he has come to it by slow degrees. No Indian is giving such battle to the Government as Mr. Stokes. He has veritably become the guide, philosopher and friend of Hillmen."

To The StudentsBY C. F. ANDREWS **Re. 1**

In this book Mr. C. F. Andrews makes an inspiring appeal to the younger generation to do their duties by the motherland showing why and how they should discharge them in this critical period of her struggle.

His exhortations to students are couched in that breadth of view and vision which an idealist alone can command. The elder folk no less than the students stand to profit by a perusal of these essays.—"Janmabhumi."

The Dawn of a New Age and other EssaysBY W. W. PEARSON **Re. 1**

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

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

The Revolt of the East **Re. 1**
The Psychology of Empire **As. 4**
Reform or Revolution **" 4**
The Foreign Policy of India **" 4**
The Menace from the West **" 4**
Agitate **" 4**

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

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

Food, Mind and HealthBY BERNARD HOUGHTON **As. 8**

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

BY JOSEPH MAZZINI:

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

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

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

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

Principles of FreedomBY C. F. ANDREWS **Rs. 2****Terence Macswiney**BY C. F. ANDREWS **As. 8**

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

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

The Making of a Republic

BY KEVIN R. O'SHIEL

Rs. 1-8-0

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

The Aims of Labour

Or An Ideal Commonwealth

BY THE RT. HON. ARTHUR HENDERSON

Re. 1

At a time when the British Labour Party is growing alike in influence and strength in the House of Commons as well as in the country and especially in view of the peculiarly cordial relations of India with that Party, it is of the highest importance that we should know what exactly that Party stands for. Labour's Aims are authoritatively expounded in this volume by Mr. Arthur Henderson, M. P., Secretary of the Labour Party, and ex-member of the Imperial War Cabinet. "We proclaim," he writes, "that the democratic ideal of freedom is not the freedom of a people in barracks or a beleaguered city but of equality and mutual service. Democracy demands the right of self-determination and the opportunity to realise through its own culture and institutions the fullest possibilities of self-development. . . . The democratic watchword for the struggle of the future is *through equality to freedom*." On these principles Mr. Henderson launches a spirited and well-reasoned attack on the shamelessly grabbing peace treaties, on the recent encroachments on the liberty of the subject in numerous ways and on the absurdity of the prevailing trend of economic thought.

National Education in India

BY LAJPAT RAI

Rs. 4-8

The Truth About India

BY H. M. HYNDMAN

As. 8

The National Being

Thoughts On An Irish Polity

BY A. E. (GEORGE RUSSEL)

Re. 1

There is such a close parallel between Ireland and India, not only in the fact of her political subjection but also in the nature of her national problems that the solution offered by "A.E." in his book seems as if it were specially written for India. —*W. W. Pearson*.

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

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

Ahimsa and World Peace

Or the Case for Non-Violence

BY WILFRED WELLOCK WITH A PREFACE

BY DWIJENDRANATH TAGORE Rs. 1-8

Mr. Wellock is one of those who suffered for his convictions in the crisis of the late war, and he now presents the case for Pacifism with an ardent and on the whole able advocacy. Every one is agreed that war is a hateful thing, and that it is an unsatisfactory way of settling differences. But the practical man and idealist part company when it comes to the method by which it comes to the method by which it can be abolished. The idealist believes in the superlative value of "soul-force" and Ahimsa, or non-violence; the practical man declares that these weapons are useless in the face of a national crisis. The idealist who believes in Pacifism will read this book with enthusiastic approval. —*The Times Literary Supplement*.

COSMIC CONSCIOUSNESS

A STUDY IN THE EVOLUTION OF HUMAN MIND

BY DR. RICHARD MAURICE BUCKE

Edited By Justice Mr. V. RAMESAM Pantulu

Mr. V. Ramesam writes in the course of the preface thus: It struck him that it was a work which deserved to be more widely known among Indians. The price of the book \$ 4 practically made it inaccessible to most of them. After great difficulty, he was able to trace the present owners of the copyright. To them he renders thanks, on behalf of himself and the people of India for the kind permission readily accorded by them for this reprint, one of the conditions of the reprint is that the surplus realised after defraying the expenses should be devoted to a charitable object. . . . In the hope that the people of India will be encouraged to look forward to the evolution of a spiritually greater humanity, this reprint is issued by the editor.

Re. 1

Contents: First Words: Evolution and Devolution to Self Consciousness: Devolution: From Self to Cosmic Consciousness: Last Words.

Apply to: S. GANESAN, 29, Pycrofts Road, Triplicane, Madras

**SWAMI SATYADEV'S
MY EXPERIENCES IN AMERICA**

Translated and Published by

A. RAMA IYER, M.A.,

LECTURER, NATIONAL COLLEGE, TRICHINOPOLY

Translator of Mahatma Gandhi's "Guide to Health"

Swami Satyadev left India in 1904 with only Rs. 15 in his pocket. He stayed in America from 1906 to 1911, studying in the Chicago, Oregon and Washington Universities and paying his way manual labour. He describes some of his observations and experiences in this book in his own delightful style.

".....The Swami combines in himself the bold adventurer, close observer and keen critic.....An ardent nationalist, and a practical idealist of the most sincere and sensible type.....The book is full of interesting facts and inspiring thoughts from cover to cover, and deserves to be read largely by our young men....."

—*The Hindu*.

".....Should be an eye-opener to Indians"

—*Modern Review*.

With Portrait of Author
Pages 197. Price Re. 1

BOOKS

By LOKAMANYA B. G. TILAK

The Arctic Home of the Vedas

Rs. 5

**The Orion or The Antiquity
of the Vedas**

Rs. 2

S. GANESAN, Triplicane, Madras, S. E.

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

The Letters of H. P. Blavatsky to A. P. Sinnett.

Transcribed, compiled, and with an Introduction by A. T. BARKER. 21s. net.

These letters, written by the founder of the Theosophical Society between the years 1880-88, form a companion volume to the recently published "Mahatma Letters," acting at once as a commentary on the latter and almost as an autobiography of the vigorous, cataclysmic, enigmatic personality of Madam Blavatsky.

"The astounding vigour, strength, and outspokenness of the one time leader of the Theosophical movement are those of a giantess: they are exactly what one expects after seeing the impressive portrait—frontispiece"—The Clarion.

Creative Spirits of the Nineteenth Century.

By GEORG BRANDES. 9s. net.

This is a new volume of Essays by Dr. Georg Brandes, the eminent Danish critic. Under the title of "Creative Spirits of the Nineteenth Century" they deal with personalities as diverse as Hans Andersen and John Stuart Mill, Renan and Flaubert, Ibsen and Swinburne, Garibaldi and Napoleon.

"Literary criticism follows two main channels, to which all other varieties are no more than tributaries. The critic is either a judge or an interpreter. There is no question of the choice of Georg Brandes. Denmark's leading authority upon books and bookmen; he is an interpreter to his finger-tips."—Daily Telegraph.

The Tyranny of Time: Einstein or Bergson? 10s. 6d. net.

By CHARLESS NORDMANN, Author of "Einstein and the Universe," &c.

This work is mainly devoted to the controversy raging between Relativists and their opponents, in which Einstein and Bergson are the protagonists. Nordmann is a strong and able adherent of Einstein and he deals profoundly and convincingly with the objections recently raised. Very few writers of eminence are competent to deal with these questions, and fewer still can do so brilliantly and entertainingly. M. Nordmann is one of these.

"M. Nordmann is a brilliant writer, who can infuse the spirit of poetry and romance into his subject without losing a firm grip on essentials. An astronomer of some distinction himself, he has done a good deal to promulgate the theories of Einstein and bring them within reach of the general public."—The Scotsman.

My Journey Down the Tigris: A Raft-Voyage Through Dead Kingdoms.

By Dr. S. GUYER. Translated by JOSEPH McCABE. Illustrated. 12s. 6d. net.

Dr. Guyer is an archaeologist of repute, so that his casual remarks on monuments are scholarly, but his chief purpose in this book is to give a human account of a most interesting journey. It is rich in interest and humour. His light pen sketches unique scenes for us as he sails for weeks on a raft down the Tigris, through the wilds of Kurdistan and the plains of Mesopotamia.

"This is a quite unusually attractive book of travel; in its way indeed, a model for this particular form of literature."—Daily Telegraph.

Palestine of the Mandate.

By W. Basil Worsfold. Illustrated. 21s. net.

Mr. Basil Worsfold, author of the standard book on South Africa and of a very informing work on Egypt, is deservedly considered a writer whose views on political and social problems must carry considerable weight, and therefore his book on "Palestine of the Mandate" will be welcomed at a time when thoughtful people all the world over are asking what England is doing in Palestine to justify the mandate, what progress has been made since she took over the administration of the country, how the interests of Jew and Arab are being reconciled, and what signs there are of a revival of prosperity throughout the land.

Burma.

21s. net.

By Sir J. G. SCOTT, K.C.I.E., Author of "The Burman: His Life and Notions," "Burma's Handbook," etc.

This book is undoubtedly a most important addition to the history of Burma, the author being unquestionably one of the greatest authorities on that country. He has already written several important works, including "France and Tongking," "The Burman: His Life and Notions," & "The Mythology of Indo-China."

"Their history has been ably and interestingly written by Sir J. G. Scott, who has worked in the country, on and off, ever since the seventies, and is one of the foremost authorities on Burmese traditions, history and affairs—Weekly Westminster Gazette.

Among the Brahmins and the Pariahs:

MEMORIES OF FIFTEEN HAPPY YEARS, By J. A. SAUTER. 10s. 6d. net.

The author has seen Hindu life from the inside as few Europeans have done. Many places he has visited as a Hindu, under the protection of a Hindu Prince friend. He has thus seen much, in every class, that is not well known. At the same time he is an extremely good, concrete writer. Of the quality and charm of the book one can speak highly without hesitation.

"His book is one which can be commended unreservedly. The translation is excellent"—Manchester Guardian.

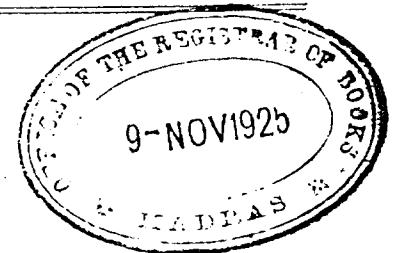
CURRENT THOUGHT

A HIGH CLASS MONTHLY REVIEW

VOL. 1

AUGUST 1925

No. 11



PRINCIPAL CONTENTS

SATYAGRAHA IN SOUTH AFRICA

By MAHATMA GANDHI

JOHN MORLEY: THE MAN

By T. V. SESHAGIRI IYER

THE CULTURAL UNITY OF ASIA—II

By PROF. PHANINDRANATH BOSE

COMMUNISM

By S. C.

MAHATMA GANDHI: THE MAN AND HIS METHODS

By EUGEN KALKSCHMIDT

Contents

Vol. I

AUGUST 1925

No. 11

PAGE		PAGE
SATYAGRAHA IN SOUTH AFRICA By Mahatma Gandhi ... 489	<i>Philosophy:</i>	
THE CULTURAL UNITY OF ASIA By Prof. Phanindranath Bose, M. A. ... 497	The Philosophy of Lao Tsze By Prof. Phanindranath Bose, M. A. ... 512	
MAHATMA GANDHI: THE MAN AND HIS METHODS By Eugen Kalkschmidt ... 502	<i>Politics:</i>	
THE CRUSADE AGAINST OPIUM By Prof. Ettore Levi, Rome ... 505	A. B. C. of Communism	
GANDHI—A POEM By Lucia Trent ... 506	The State and Revolution By S. C. ... 513	
REVIEWS AND NOTICES OF BOOKS	Socialism and Liberalism By K. C. Mahindra ... 516	
<i>Biography:</i>	<i>Science:</i>	
John Morley; The Man By T. V. Seshagiri Iyer ... 507	Rejuvenation by Grafting By Lt. Col. D. G. Rai ... 516	
<i>Economics:</i>	The Nature of Things By Dr. H. Parameswaran, M. A. Ph. D. ... 517	
Indian Currency and Exchange By K. C. Mahindra ... 509	<i>Miscellaneous:</i>	
The Way Out of Unemployment By R. G. Saraiya ... 510	The East and West By A. Rama Iyer ... 518	
<i>Literature:</i>	La Grand Rue By L. V. Ramaswamy Iyer ... 519	
Facts and Ideas: A Misnomer By H. Chattopadhyaya ... 510	From Poverty to Power ... 520	
	Englands Educational Policy in India ... 520	

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

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

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

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

CURRENT THOUGHT is published on the 10th of every month; complaints of non-receipt should reach the Publisher by the 20th of the month, otherwise duplicate copies will not be supplied free.

All books intended for review in CURRENT THOUGHT must be sent to the editor direct.

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

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

Registered No. M. 1978

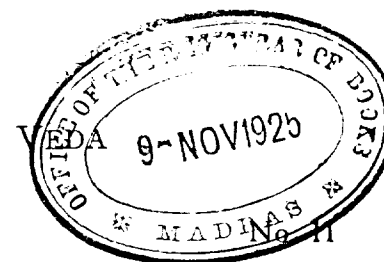
Annual Subscription: Inland Rs. 5; Foreign Rs. 7

CURRENT THOUGHT

That which exists is One:

The wise name It variously

—RIG VEDA



Vol. I

AUGUST 1925

Satyagraha in South Africa

BY M. K. GANDHI

CHAPTER IX

THE BOER WAR

THE reader has seen in the previous chapters what was the condition of the Indians in South Africa at the outbreak of the Boer War, and what were the steps taken so far in order to ameliorate it.

In 1899 Dr. Jameson carried out his raid on Johannesburg in pursuance of the conspiracy which he had entered into with the owners of gold mines. The conspirators had expected that the Boer Government would come to know of the raid only after they captured Johannesburg. Dr. Jameson and his associates badly blundered in this calculation of theirs. They fell into another error when they imagined that even in case of the plot being discovered, untrained Boer farmers could do nothing against sharpshooters trained

in Rhodesia. The raiders had likewise expected that a large majority of the population of Johannesburg would receive them with open arms. Here too the good Doctor was reckoning without his host. President Kruger had full information beforehand. With great deliberation, skill and secrecy he made preparations to meet Dr. Jameson and simultaneously arranged to arrest his fellow conspirators. Dr. Jameson, therefore, was greeted by the Boers with gunfire before he had reached anywhere near Johannesburg. The Doctor's party was in no position to try conclusions with the army which faced them. Arrangements were similarly complete for preventing a rising in Johannesburg. None dared raise their heads and the millionaires of Johannesburg were dumbfounded in consequence of President Kruger's action. The result of his excellent preparations was

that the raid was disposed of with a minimum of loss in men as well as money.

Dr. Jameson and his friends, the owners of gold mines, were arrested and placed on their trial without delay. Some were sentenced to be hanged. Most of these convicts were millionaires; but the Imperial Government could do nothing for them, as they were guilty of a raid in broad daylight. President Kruger became an important man all at once. Mr. Chamberlain, the Secretary of State for the Colonies, sent a humble cablegram to him, and appealed to his sense of mercy on behalf of the convicted magnates. President Kruger was perfect master of his own game. He had no apprehensions of his independence being challenged by any power in South Africa. The conspiracy of Dr. Jameson and his friends was a well-planned affair in their own eyes, but to President Kruger it seemed to be an act of insensate folly. He therefore complied with Mr. Chamberlain's humble request, and not only did not enforce the sentence of death against any of the convicts but granted them all full pardon and set them free.

But things could not go on like this for any length of time. President Kruger knew that the Jameson raid was only a minor symptom of a serious malady. It was impossible that the millionaires of Johannesburg should not endeavour to wipe out their disgrace by all means in their power. Again, nothing had been done to carry out the reforms for which the Jameson raid purported to have been organised.

The millionaires, therefore, were not likely to hold their peace. Lord Milner, the British High Commissioner in South Africa, had full sympathy with their demands. Mr. Chamberlain, too, while expressing his appreciation of President Kruger's magnanimity towards the Jameson raiders, had drawn his attention to the necessity for reforms. Every one believed that an appeal to the sword was inevitable. The demands of the Uitlanders were calculated in the end to extinguish Boer domination in the Transvaal. Both the parties were aware that the ultimate result would be war, and both were, therefore, preparing for it. The war of words which ensued was worthy of note. When President Kruger ordered out arms and ammunition, the British Agent warned him that the British would be compelled to bring troops into South Africa in self-defence. When British troops arrived in South Africa, President Kruger taunted the British and pushed forward his preparations for war. Thus each side was protesting against the other's activities and strengthening its own preparations.

When President Kruger had completed his preparations, he saw that to delay any longer was for him to play into the hands of his enemies. The British had an inexhaustible supply of men and money. They could, therefore, afford long to bide their time, gradually preparing for war and in the mean time asking President Kruger to redress the grievances of the Uitlanders, and thus show to the world that they could not help waging war as he refused to grant

redress. Then they would enter the war with such grand preparations that the Boers could not stand the shock and would have to accept British demands in a spirit of humiliation. Every Boer man between eighteen and sixty years in age was a skilled fighter. Boer women, too, were capable of fighting if they chose. National independence had with the Boers all the force of a religious principle. Such a brave people would not suffer humiliation even at the hands of a world empire.

President Kruger had already arrived at an understanding with the Orange Free State. Both the Boer republics followed an identical policy. President Kruger had not the slightest intention of accepting the British demands whether in full or even to the extent of satisfying the Uitlanders. Both the republics, therefore, thought that war being inevitable, for them to give any more time to the British was only to give them a chance of advancing their preparations. President Kruger thereupon delivered an ultimatum to Lord Milner, and at the same time mobilised troops on the frontiers of the Transvaal as well as the Free State. The result of such action was a foregone conclusion. A world empire like the British would not take a threat lying down. The time limit laid down in the ultimatum expired and the Boers, advancing with lightning speed, laid siege to Ladysmith, Kimberly and Mafeking. This great war thus broke out in 1899. The reader will remember that one of the causes of the war alleged by the British was the treatment accorded to the Indians by the Boers.

The great question, as to what the Indians in South Africa should do on this occasion, now presented itself for solution. Among the Boers, the entire male population joined the war. Lawyers gave up their practice, farmers their farms, traders their trade, and servants left their service. The British in South Africa did not join the war in anything like the same proportion as the Boers. However, a large number of civilians in Cape Colony, Natal and Rhodesia enrolled themselves as volunteers. Many distinguished English traders and lawyers followed suit. I now found very few lawyers in the court where I was practising as an advocate. Most of the senior members of the bar were engaged in war work. One of the charges laid against the Indians was, that they went to South Africa only for money-grabbing and were merely a deadweight upon the British. Like worms which settle inside wood and eat it up hollow, the Indians were in South Africa only to fatten themselves upon them. The Indians would not render them the slightest aid if the country was invaded or if their homes were raided. The British in such a case would have not only to defend themselves against the enemy but at the same time to protect the Indians. We Indians carefully considered this charge. All of us felt that this was a golden opportunity for us to prove that it was baseless. But on the other hand the following considerations were also urged by some.

"The British oppress us equally with the Boers. If we are subjected to hard-

ships in the Transvaal, we are not very much better off in Natal or the Cape Colony. The difference, if any, is only one of degree. Again we are more or less a community of slaves; knowing as we do that a small nation like the Boers is fighting for its very existence, why should we be instrumental in their destruction? Finally, from a practical point of view, no one will take it upon himself to predict a defeat for the Boers. And if they win, they will never fail to wreak vengeance upon us."

There was a powerful party among us which strongly advanced the above argument. I could understand it and allowed it due weight. However, it did not commend itself to me, and I refuted it to myself and to the community as follows:

"Our existence in South Africa is only in our capacity as British subjects. In every memorial we have presented, we have asserted our rights as such. We have been proud of our British citizenship, or have given our rulers and the world to believe that we are so proud. Our rulers profess to safeguard our rights because we are British subjects, and what little rights we still retain, we retain because we are British subjects. It would be unbecoming to our dignity as a nation to look on with folded hands at a time when ruin stared the British in the face as well as ourselves, simply because they illtreat us here. And such criminal inaction could only aggravate our difficulties. If we missed this opportunity, which had come to us unsought, of proving the falsity of a charge which we believed

to be false, we should stand self-condemned, and it would be no matter for surprise if then the English treated us worse than before and sneered at us more than ever. The fault in such a case would be entirely at our door. To say, that the charges preferred against ourselves had no foundation in fact and were absolutely untenable, would only be to deceive ourselves. It is true that we are helots in the Empire, but so far we have tried to better our condition, continuing the while to remain in the Empire. That has been the policy of all our leaders in India, and ours too. And if we desire to win our freedom and achieve our welfare as members of the British Empire, here is a golden opportunity for us to do so by helping the British in the war by all the means at our disposal. It must largely be conceded that justice is on the side of the Boers. But every simple subject of a state must not hope to enforce his private opinion in all cases. The authorities may not always be right, but so long as the subjects own allegiance to a state, it is their clear duty generally to accommodate themselves, and to accord their support, to acts of the state.

"Again, if any class among the subjects considers that the action of a government is immoral from a religious standpoint, before they help or hinder it, they must endeavour fully and even at the risk of their lives to dissuade the government from pursuing such a course. We have done nothing of the kind. Such a moral crisis is not present before us, and no one says that we wish to hold aloof from this

war for any such universal and comprehensive reason. Our ordinary duty as subjects, therefore, is not to enter into the merits of the war, but when war has actually broken out, to render such assistance as we possibly can. Finally, to suggest that in case the Boers won,—and a Boer victory was well within the range of possibility,—our last state would be worse than our first, and the Boers would exact frightful revenge, would be doing injustice to the chivalrous Boers as well as to ourselves. To waste the slightest thought upon such a contingency would only be a sign of our effeminacy and a reflection on our loyalty. Would an Englishman think for a moment what would happen to himself if the English lost the war? A man about to join a war cannot advance such an argument without forfeiting his manhood."

I advanced these arguments in 1899, and even to-day I do not see any reason for modifying them. That is to say, if I had to-day the faith in the British Empire which I then entertained, and if I now cherished the hope, which I did at that time, of achieving our freedom under its aegis, I would advance the same arguments to-day, word for word, in South Africa, and, in similar circumstances, even in India. I heard many attempted refutations of these arguments in South Africa and subsequently in England. But I discovered no ground for changing my views. I know that my present opinions have no bearing on the subject of this volume, but there are two valid reasons why I have adverted to the matter here. I have, in the

first place, no right to expect that the reader who takes up this book in a hurry would give it a patient and attentive perusal, and such a reader would find it difficult to reconcile the above views with my present day activities. Secondly, the underlying principle in the above arguments is Satyagraha, insistence on truth. That one should appear to be as one really is and should act accordingly, is not the last, but the first step to practical religion. The building up of a religious life is impossible without such a foundation.

To return to our narrative.

My arguments commended themselves to many. The reader must not suppose that I was the only one to advance them. Moreover, even before these views were set forth, there were many Indians who held that we should do our bit in the war. But now the practical question arose, who would lend an ear to the weak voice of the Indians when there was raging this terrible whirlwind of war? What weight would this offer of help carry? None of us had ever wielded a weapon of war. Even the work performed by non-combatants in a war required training. None of us knew even how to march in step. It was no easy task to perform long marches with one's baggage on one's own shoulders. Again, the whites would treat us all as 'coolies', insult us and look down upon us. How was all this to be borne? And if we volunteered for service, how could we induce the Government to accept our offer? Finally, we came to the conclusion, that we should make earnest endeavours to

get our offer accepted, that the experience of work would teach us to do more work, that if we had the will, God would grant us the ability to serve, that we need not worry how we could do the work entrusted but should train ourselves for it as best we might, and that having once decided to serve, we should cease to think of discriminating between dignified work and other and serve, putting up even with insults if it came to that.

We encountered formidable difficulties in getting our offer favourably entertained. The story is interesting but this is not the place to detail it. Suffice it to say that the leaders among us received training in nursing the wounded and the sick, obtained medical certificates of physical fitness and sent a formal letter to the Government. This letter and the eagerness we evinced to serve in whatever capacity the Government would accept us created a very good impression. The Government thanked us in reply but rejected our offer for the time. Meanwhile the Boers continued to advance like a great flood, and it was feared that they might reach Durban. There were heaps of wounded and dead everywhere. We were continually renewing our offer, and sanction was given at last for the formation of our Indian Ambulance Corps. We had expressed our willingness even to do sweepers' or scavengers' work in hospitals. No wonder, therefore, that the idea of an Ambulance Corps was perfectly welcome to us. Our offer had been made, in the first instance, in respect of free and ex-indentured

Indians, but we had suggested the desirability of permitting the indentured Indians too to join the rest. As Government was then in need of as many men as they could get, they approached the employers of indentured labourers to allow their men to volunteer. Thus a large and splendid Corps composed of nearly eleven hundred Indians left Durban for the front. At the time of our departure, we received the congratulations and the blessings of Mr. Escombe, whose name is already familiar to the reader and who was the head of the White Volunteers in Natal.

All this was a perfect revelation to the English newspapers. No one expected that the Indians would take any part in the war. An Englishman wrote in a leading newspaper a poem eulogistic of the Indians with the following line as a refrain: 'We are sons of the Empire after all.'

There were between three and four hundred ex-indentured Indians in the Corps, who had been recruited by the efforts of the free Indians. Of these, thirty-seven were looked upon as leaders, as the offer to Government had been sent under their signatures and as they had brought the others together. Among the leaders there were barristers and accountants while the rest were either artisans such as masons, carpenters, etc., or ordinary labourers. Hindus and Musalmans, Madrasis and upcountry men, all classes and creeds were well represented. There was hardly any trader in the Corps, but the traders subscribed considerable sums of money. The Corps had needs which were not

adequately met by the military rations, and which, if satisfied, might provide them with some amenities in their hard camp life. The traders undertook to supply such comforts, and likewise rendered good assistance in entertaining the wounded in our charge with sweets, cigarettes and such other things. Whenever we camped near towns, the local traders did their best to look after us.

The indentured labourers, who joined this Corps, were under the charge of English overseers from their respective factories. But the work for them was the same as for ourselves and as we were all to live together, they were highly pleased at the prospect, and the management of the entire Corps naturally passed into our hands. Thus the whole Corps was described as the Indian Corps, and the community received the credit for its work. As a matter of fact the Indians were not entitled to the credit for the inclusion of indentured labourers in the Corps, which should rightly have gone to the planters. But there is no doubt that the free Indians, that is to say, the Indian community, deserved credit for the excellent management of the Corps when once it was formed and this was acknowledged by General Buller in his despatches.

Doctor Booth, under whom we had placed ourselves for training in first aid, joined the Corps in the capacity of Medical Superintendent. He was a pious clergyman, and though his work chiefly lay among the Indian Christians, he freely mixed with Indians of all denominations. Most of the thirty

seven leaders mentioned above had received their training at his hands.

There was a European Ambulance Corps as well as the Indian, and both worked side by side in the same place.

Our offer to Government was absolutely unconditional, but the letter by which they accepted it granted us immunity from service with in the firing line. This meant that the permanent Ambulance Corps attached to the army was to bear far away the soldiers as they got wounded and leave them behind the army outside the line of fire. The temporary ambulance corps of Europeans as well as Indians were formed in view of the great effort which General Buller was to put forth for the relief of General White in Ladysmith and in which, it was apprehended, there might be more wounded than could be dealt with by the permanent Corps. In the country where the armies were operating there were no made roads between the battle-field and the base-hospital and it was therefore impossible to carry the wounded by means of ordinary transport. The base-hospital was always situated near a railway station and at a distance of between seven and twenty five miles from the battle-field.

We soon got work and that too harder than we had expected. To carry the wounded seven or eight miles was part of our ordinary routine. But sometimes we had to carry badly wounded soldiers and officers over a distance of twenty five miles. The march would commence at eight in the morning, medicines must be administered on the way, and we were required to reach the base-hospital

at five. This was very hard work indeed. It was only once that we had to carry the wounded twenty five miles in a single day. Again the British army met with reverse after reverse in the beginning of the war and large numbers were wounded. The officers therefore were compelled to give up their idea of not taking us within the firing line. But it must be stated that when such an emergency arose, we were told that as the terms of our contract included immunity from such service, General Buller had no intention of forcing us to work under fire if we were not prepared to accept such risk, but if we undertook it voluntarily, it would be greatly appreciated. We were only too willing to enter the danger zone and had never liked to remain outside it. We therefore welcomed this opportunity. But none of us received a bullet wound or any other injury.

The Corps had many pleasant experiences into which I may not enter here. It must however be placed on record, that although our Corps, including the indentured labourers who might be supposed to be rather uncouth, often came in contact with the members of the temporary Ambulance Corps composed of Europeans as well as with the European soldiers, none of us felt that Whites treated us with contempt or even with discourtesy. The temporary Corps was composed of South African Whites, who had taken part in the anti-Indian agitation before the war. But the knowledge that the Indians, forgetful of their wrongs, were out to help them in the hour of their need, had

melted their hearts for the time being. I have stated already that our work was mentioned by General Buller in his despatches. War medals too were conferred on the thirty-seven leaders.

When General Buller's operations in connection with the relief of Ladysmith were over, that is in about two months' time, our Corps was disbanded as well as the European. The war continued long after this. We were always prepared to rejoin, and it was stated in the order disbanding our Corps that Government would certainly utilize our services if operations on a large scale were again necessary.

This contribution of the Indians in South Africa to the war was comparatively insignificant. They suffered hardly any loss of life. Still even a sincere desire to be of help is found to impress the other party, and is doubly appreciated when it is quite unexpected. Such fine feeling for the Indians lasted during the continuance of the war.

Before closing this chapter, I must place a noteworthy incident on record. Among those who were in Ladysmith when it was invested by the Boers, there were besides Englishmen a few stray Indian settlers. Some of these were traders, while the rest were indentured labourers, working on the railways or as servants to English gentlemen, one of whom was Parbhusingh. The officer in command at Ladysmith assigned various duties to every resident of the place. The most dangerous and most responsible work was assigned to Parbhusingh who was a 'coolie.' On a hill near Ladysmith the Boers had

stationed a tom-tom, whose operations destroyed many buildings and even occasioned some loss of life. An interval of a minute or two must pass before a shell which had been fired from the gun reached a distant objective. If the besieged got even such a short notice, they could take cover before the shell dropped in the town and thus save themselves. Parbhusingh was to sit perched up in a tree, all the time that the gun was working, with his eyes fixed on the hill and to ring a bell the moment he observed a flash. On hearing the bell, the residents of Ladysmith instantly took cover and saved themselves from the deadly cannon ball whose approach was thus announced.

The officer in charge of Ladysmith, in eulogising the invaluable services rendered by Parbhusingh, stated that he worked so zealously that not once had

he failed to ring the bell. It need hardly be said that his own life was constantly in peril. The story of his bravery came to be known in Natal and at last reached the ears of Lord Curzon, then Viceroy of India, who sent a Kashmir robe for presentation to Parbhusingh and wrote to the Natal Government, asking them to carry out the presentation ceremony with all possible publicity. This duty was assigned to the Mayor of Durban who held a public meeting in the Town Hall for the purpose. This incident has a two-fold lesson for us. First, we may not despise any man, however humble or insignificant-looking he may be. Secondly, no matter how timid a man is, he is capable of the loftiest heroism when he is put to the test.

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

The Cultural Unity of Asia

II Hinduism and Confucianism

BY PROF. PHANINDRANATH BOSE, M.A., VISVABHARATI

IN the last paper, we pointed out the principles of unity underlying the religion of Buddha and that of Confucius. In the present article, we propose to compare the Hindu mind with the Chinese mind and try to find out a bond of cultural unity. Though the Chinese and the Indians belong to altogether different races, though the Mongolians and Aryans cannot point to a common stock of Family in the remote

past, yet there is much in the cultural history of these peoples which shows the oneness of the Asiatic mind. Both the Chinese and Indians pay great veneration to their parents. Their social conceptions, their ancestor worship, their social codes, their idea of the superior or ideal man—all these help us in proving the cultural unity of Asia.

The term *Hinduism* is very elastic and covers a period extending from the

early Vedic Age up to the present time. We shall, therefore, have to restrict the period and take only that period which comes nearest to the time of Confucius, namely, the period of the Upanishads. Though Confucius was mainly a man of politics, though he was not a *Rishi* in our sense of the term, yet his views are not contrary to the teachings of Upanishads. The Upanishad declares: '*Satyameva jayate nanrtam*: Truth alone triumphs and not Falsehood.' The great Master of China also laid much stress on this aspect of Truth: 'The superior (or ideal) man is anxious lest he should not get truth; he is not anxious lest property should come upon him.' (*Analects*, XV, c. XXXI). He also declares: 'The object of the superior (or ideal) man is Truth' (*Ibid*, XXXI). Socrates and other Greek philosophers were *lovers of wisdom*; Confucius asked his followers to be *lovers of Truth*. He says: 'They who know the truth are not equal to them that love it, and they who love it are not equal to them that find pleasure in it.' (*Analects*, VI, XVIII). He exclaimed: 'I know not how a man without truthfulness is to get on.' (*Analects*, II, XXII). He laid more stress on this point when he said: 'Make faithfulness and truth thy masters.' The Upanishads, however, went further and said—'This *Atman* is to be gained by Truth and *tapas*'.

Virtue has been extolled by both Indian and Chinese sages. The Upanishad says—'Practise virtue (*dharma*)'. Confucius also lays emphasis on the five essential qualities of perfect virtue: 'To be able to practise five things every-

where under heaven constitutes perfect virtue: Gravity, magnanimity, sincerity, earnestness and kindness.' (*Analects*, XVII, VI).

The social ideas and conceptions of the Chinese are not altogether different from those prevailing in India.

The social code as laid down by Confucius may be transferred physically to India without interfering with the main ideals. We are not to go far to seek the reason. In China, the family is the unit of society and not the individual. In India, too, the individual has not been given a prominent place, he is always subordinate to the family as a whole. It has been asserted by some that the caste or clan is the unit in Indian society. The caste or clan is a larger unit than the family. In some cases the will of the caste or clan has no doubt been followed, but the family always exercises an important influence in the life of the Indian people. So, as in China, the Hindu family forms the unit of the Hindu society. It was so in ancient Rome. The idea of *pater familias* is not unknown in China as well as in India. The father was and still is the head of the family. He can disinherit a son if he pleases. Any property acquired by an individual belongs to the Family and not to the individual. Both in India and China, the disintegration of the Family as the unit of society is rapidly proceeding. It may be due to the influence of Western culture. The individual is trying to assert himself as the unit in the society as in the West.

As the father is the head of the family, parents occupy a high place in the

veneration of Indians as well as the Chinese. The Hindu texts are full of injunctions about obedience to the parents. The Chinese books lay the same emphasis on this point. The *Taittiriya Upanishad* lays down: '*matr devo bhava, pitr devo bhava*: worship mother as a god, worship father as a god.' The Chinese philosopher has a whole book on reverence towards parents, called *Hsiao King* or 'Book of Filial Piety.' Confucius says in that book—"Filial piety is the constant requirement of Heaven" (c. vii). He also maintains in the same book—"As they serve their fathers, so they serve their mothers, and they love them equally. As they serve their fathers, so they serve their rulers and they reverence them equally. Hence love is what is chiefly rendered to the ruler, while both of these things are given to the father." The great Master of China also provides that the ideal man according to his conception must discharge his debt to his parents. So we read in *Li Ki*: 'The superior (or ideal) man, going back to his ancient fathers and returning to the authors of his being, does not forget those to whom he owes his life; and therefore he calls forth all his reverence, gives full vent to his feelings, and exhausts his strength in discharging this service. As a tribute of gratitude to his parents he dares not but do his utmost.' (xxi, ii, 4).

The logical outcome of this veneration towards parents in their lifetime is mourning for them they are dead. So both in India and China sons mourn for the death of the parents. It is quite natural for all human beings to do so, but

the period of mourning in China is rather longer than in other countries. In India, the period varies from ten days to a month, but in China, it is full three years. Why should the Chinese have the period of mourning extended over three years? The reason is given by the Master Confucius. He says: 'It is not till a child is three years old that it is allowed to leave the arms of its parents. And three year's mourning is universally observed throughout the empire.' (*Analects*, bk. XVII, C, XXI. V. 6). It is expected that the mourning must not be a mere show, but sincere, because by it man discharges his debt towards his parents. The Chinese sage, therefore, says in *Hsiao King*: 'The service of love and reverence to parents when alive, and that of grief and sorrow for them when dead—these completely discharge the duty of living men.' (c. xviii),

In India mourning consists in leading an austere life giving up all kinds of pleasure and comfort for a period varying from ten days to a month. In China it consists of retiring completely from the world and passing the days in meditation and spiritual communion with the departed. Thus says *Li Ki*: 'The saying that the superior man mourns all his life for his parents has reference to the recurrence of the day of their death.' (Bk. XXI, sect. 1).

Another common factor in the Chinese and Indian cultures is the 'ancestor worship.' To trace its origin, we can go back to the primitive ages, when numerous tribes used to offer sacrifices to the spirits of their ancestors for

appeasing them. This 'ancestor-worship' has been described as 'one of the great branches of the religion of mankind.' It still prevails among many tribes in Africa, America, Polynesia and Tasmania, but not to such an extent as in India and China as well as Japan.

According to the Chinese, the dead exist in the world of spirits. They are, however, at liberty to come and go as they like when the ancestral rites are performed to occupy the 'ancestral tablet.' Their function is to serve God, but they also take interest in the affairs of their descendants in this world of flesh. If they are given an opportunity by the performance of sacrificial rites in this earth, they keep a watch over the family, and sometimes warn, counsel and even correct them if necessary. The 'ancestor worship' in India provides the departed spirit with a kind of 'intermediate body interposed between the terrestrial gross body which has just been destroyed by fire, and the new terrestrial body which it is compelled ultimately to assume.' Unless the soul is provided with this new body and unless the *śraddha* rites are performed by the relatives of the departed spirit at a holy place, the soul remains in the *preta loka* (the world of spirits). The departed *pitris* (ancestors), therefore, look to their descendants on this earth to give them *pinda* and performance of *śraddha* rites. The orthodox Hindus think that by the performance of *śraddha* rites at Gaya in Bihar or Sidhpur in the Baroda State, they discharge the debt to their ancestors. Thus, while the Hindus feel it a

necessity of begetting a male heir to free them from the *preta loka* (the world of spirits), the Chinese feel the same desire for a son so that the ancestors may take an interest in the affairs of their descendants by coming to the ancestral rites and giving them advice if necessary. The Hindu law-giver Manu, therefore, defines *putra*, meaning a son, as 'he that delivers his father from the hell called *put*.' (*Institutes of Manu*, IX, 138).

The Chinese people strongly desire that the ancestral rites should be performed by their descendants. The Chinese sage spoke of the same thing in his *Doctrine of the Mean*: "They served the dead as they would have served them when living; they served the departed as they would have served them, had they continued with them." (c. XIX, v, 5.)

In China, offering to the dead is generally given in the ancestral temples. In India, it may be given in every house and finally at Gaya in Bihar. By these offerings the descendants show veneration for the departed souls, seek communion with them and try to gratify them. It is said in *Hsiao King*: 'In such a state of things, parents while living reposed in their sons; and when dead and offered sacrifices, their disembodied spirits enjoyed the offerings.' (c. viii).

As in India, the eldest living son in China has the privilege of performing the rites in these solemn ceremonies. He would impersonate the departed father and preside on the occasion. The departed spirits come and remain on

the 'ancestral tablet,' which originally was a miniature of the head stone of the ancestral tomb. At the present time these tablets vary in size and quality. The usual form is 'of two upright pieces of wood, the outer piece fitting into a groove near the top of the inner piece and both set upright in a socket in a wooden base, thus resembling very closely the usual Chinese tombstone.'

The true spirit of 'ancestor worship' in China lies not in the ceremonies, but in the devotion shown to the departed and in the conduct of the son by which the name and reputation of the father may increase. The son, therefore, after the death of his father, has to think twice before he does any act. He must consider whether by such action the good name of his ancestors would be impaired or not. So says Confucius: 'Although his parents be dead, when a son is inclined to do what is good, he should think that he will thereby transmit the good name of his parents and so carry his wish into effect. When he is inclined to do what is not good, he should think that he will thereby bring disgrace on the name of his parents and in no wise carry his wish into effect.' (*Li Ki*, Bk. X, sect, 1, 17).

The social manners and customs offer remarkable similarity. We can take for example the marriage ceremonies. In *Li Ki* or Book of Rites, Confucius speaks of the six kinds of ceremonies to be performed before a marriage, which looks like Indian rites. I am thankful to Mr. Lim, Professor of Chinese in Viswabharati for pointing out this similarity. The six kinds of ceremonies,

according to Confucius are: (1) A small present to be sent accompanied with the proposal (as was the case in ancient India), (2) to request the name and time of the birth, etc., of the bride (as is done in the present day in India), (3) a present indicating good or happy omen, (4) to give certain jewels as proof that both sides considered themselves engaged (this custom prevails in modern India), (5) to request the bride's family to fix a date (in India the date is fixed mutually), (6) the ceremony of receiving and taking the bridegroom from her home to the new home, the bride has to go personally in a marriage procession in which lanterns and other things are displayed and marching to the tune of music (such is the case in India also). I am informed by Professor Lim that this system is very closely followed even today with slight alterations. Now it is more common, says Prof. Lim, to make the proposal; on its being accepted a present is given, to be followed by the present of jewels (often in the shape of a pair of bracelets, silver, gold or diamonds according to the means of the bridegroom's family). Is not this similarity very striking?

The social code of Confucius offers another parallel in the case of the position of women in society. The Confucian code lays down that a Chinese woman as a girl has to obey her father, as a wife she has to obey her husband, and while a widow, her sons. Does not this Chinese social code remind us of the saying of Manu? Do we not find it said in the *Institutes of Manu* that the father protects her in

infancy, the husband in youth, and sons in her old age (ch. ix, s. 3)?

In these days of internationalism, it is interesting to quote a passage from Confucius, where he transcends all limits and boundaries of nationalism and speaks of love to mankind. Once Fan Chih asked the Chinese philosopher: 'What is love?' The Master promptly replied: 'To love mankind.' It is remarkable that the Chinese sage could say at such a remote antiquity that love consists in loving mankind. Such noble sentiment holds good even in these days when internationalism is coming to the forefront of world-politics. It is happy to note that such ideas are not wanting in our literature. The Sanskrit writers declare: It

is only the narrow-minded people who say he is my own and that is not. To the liberal-minded the whole world is his own. These ideas strike a note of cultural unity which exists among the Indian and Chinese people. The more the cultural history of these two nations studied, the more should we be able to discover bonds of cultural affinity in them.

BIBLIOGRAPHY

- The Sayings of Confucius.* By L. A. Lyall.
The Buddhist China. By Johnston.
The Ethics of Confucius. By M. M. Dawson.
The Wisdom of the Chinese. By B. Brown.
Encyclopædia of Religion and Ethics.
The Upanishads in The Sacred Books of the East Series.

Mahatma Gandhi—The Man and his Methods

BY EUGEN KALKSCHMIDT

What Lenin is for Russia, that Gandhi is for India: the soul of Asia asserts itself against Western civilisation in both these leaders. Lenin, the new Chengiz Khan, has, with a bloody Tartar fist, imposed his revolution upon the peoples of Russia, and has with cold calculation ruined the greatest kingdom of the European continent. The new world is to be born out of the Chaos! Far different is Gandhi. His concern is to revolutionise the mind but in token of an all-comprehending brotherly love which rejects all violence as unsuitable and shuns it as inhuman. Beside the dark terror-figure of the Tartar Lenin, Gandhi stands as a luminous messenger of Paradise, as a saint. Mahatma—"the great soul"—so has the Indian people respectfully baptized him.

The British Government knew nothing

better than to condemn this fearful man to prison for six years. It did not do this gladly, though.

On the 18th March 1922 he was accused and condemned on the charge "that he had estranged his people from the reigning authority and stirred them up to hatred and sedition against the lawful representatives of His Majesty." Gandhi's defence only confirmed the accusation and strengthened it: "The Advocate General is quite right when he says that as a man of responsibility, a man having received a fair share of education and a fair share of the experience of this world, I should have known the consequences of my acts. I knew I was playing with fire. I ran the risk and if I was set free I would still do the same..... I do not ask for mercy, I do not plead any extenuating act." The

judge then hesitatingly asks him what punishment he should inflict upon him: If six years would be unreasonably long? Certainly not, assured Gandhi, the judgment is the mildest that the judge can impose.

What a strange contention! And in our own political life when have we heard a revolutionary leader use words such as those with which this great Indian leader drew upon himself the blame for others' faults, as if indeed such a course of action was natural and self-evident. We can very well understand why his people look up to this extraordinary man as if to a Messiah.

* * *

His people!—are the three hundred million men of India a people? Are we told that they are not divided into Hindus and Mussalmans who make themselves reciprocally ridiculous on account of their beliefs? Are the Hindus again not divided into internecine castes which mutually hate one another? So have we heard from those acquainted with the land and further we have heard it remarked that the Englishmen who rule over and exploit India are a real blessing to this fair unhappy land; and besides that, if Englishmen had not already been in India, they should have been expressly found out for the purpose!

That is the general opinion in Europe, and the attitude of the Indians during the world-war seemed to corroborate the view; a down-trodden people that voluntarily sent forth a million soldiers to the battlefield could not have been so badly oppressed after all. So thought I too once and doubtfully dismissed all the regularly appearing reports of "English embarrassments in India." But since I read the vividly clear work of Romain Rolland on Gandhi * in the excellent German garb, doubts have arisen in my mind regarding the doubts which I had hitherto cast on the above-said reports.

* Romain Rolland: *Mahatma Gandhi* Translated (into German) by Emil Roniger, Rotapfel-Verlag, Erlenbach, Zurich 146 pp.

For out of this most stirring fund of biographic material, it becomes exceedingly clear that Gandhi has awakened the three hundred million people of India to a consciousness of national unity,—nay more, that he has united them into an opposition such as the British Government had not known during the century and a half of its existence.

Gandhi did this, almost without wishing it, impelled by the dire stress of his people and the manner of his own personality. He is, as Rolland says, "religious by nature and politician by necessity". Through the fact that he adhered faithfully to this basic temperamental characteristic of his during all the unavoidable political turmoils, that he did not adopt his predecessor Tilak's maxim "all is fair in politics",—through this fact he succeeded in inspiring the resistance of the soul of India to that degree of religious fervour which alone is capable of imparting tenacity and will power to such a weak and obedient race.

With an endless patience which Western ideas almost identify with weakness, Gandhi attempted to exact from the British Government the fulfilment of their promises. For twenty-five years he remained their devoted servant, convinced of the superiority of the British constitution, and then had he only asked for reforms in the then existing framework. Indian Home Rule and self-determination were finally promised to the Indians as the reward for their participation in the world-war. Even in 1917 Mr. Montagu had held out the prospect of responsible government. On the 2nd April 1918 when the British heaven was overcast by German clouds as never before, Lloyd George directed his heart-stirring appeal to the people of India for help. Even when it went hard with England, the brotherly gesture quickly found the way to the hearts of the brown men, and even these latter let themselves be deceived by such gestures. And Gandhi still co-operated. The British

cause was yet righteous in his eyes, more so than the German. Yet did Gandhi view the world through English glasses, and the culture of the world unlocked itself to him through the English language.

After the armistice, the promises of the Government were as soon forgotten as the services of the Indians; and these had again become men of the second class. Then it was that Gandhi organised, in the "Satyagraha" movement, a constitutional opposition which preached and practised disobedience against the Government especially where dishonourable laws were employed. Gandhi inaugurated this resistance with a common day of prayer. Well could he do this, for, the first time in history, the land united for defence stood behind him in the form of the All India-Congress. Then came the fearful day of Amritsar, where General Dyer emptied his machine-guns for ten minutes on a defenceless crowd of many women and children, only because they were ignorant of an order issued the previous night prohibiting meetings. This bloody episode sank away in importance all too quickly in Europe amidst the revolutionary waves of the after-war days. In India, however, agitation flamed up very high and became well-nigh uncontrollable, since the responsible officers were not only not called back and punished but were rewarded for their act of heroism.

Soon after followed the second demand: the suzerainty of the Turkish Sultan and of the Khalifa were not protected, as Lloyd George and the Viceroy had promised, but abandoned. Gandhi instantly stepped by the side of his Muhammadan countrymen and made their sorrows his own.

The methods of the struggle which now began, were fundamentally simple and they could be effective only in their permanent application. Gandhi resorted to a kind of passive resistance the first act of which was "Non-co-operation." Under the authority of the Khilafat Committee he announced to the Viceroy the outline of his scheme:

Non-participation in Government loans and functions; Boycott of Government courts, councils and appointments. Gandhi himself set the example when on the 1st August 1920 he sent his titles, etc. back, "not without a heavy feeling"—as he says, but in the hope that the Government would "repent." This of course the Government could never do. Schools emptied themselves, officers sought their dismissal and the movement became greatly strengthened...

It would lead us too far to follow severally the various stages of the heroic struggle that ensued against the measures and the precautions of the British Government. The sorrowful path of "Non-Violence," "Non-co-operation" and "Non-participation" led Indians in thousands to imprisonment and exposed them to threats and the severest oppression till at last the peaceful quiet-loving organiser of this peculiarly eastern revolution himself became a victim. We have seen how pure and great he was before the tribunal and how this lean simple man in his poor dress but with the token of spiritual greatness on his brow rose to be the moral accuser of British justice, and proclaimed like an arch-angel with the fiery sword his message of self-renunciation, of self-sacrifice, and of all-conquering brotherly love.

Is there aught, in this remarkably arresting secular appearance, of what we popularly call pacifism? With refreshingly delightful plainness Rolland defends him from such a characterisation. Says Rolland: "The soul of his opposition is fight, not passive but active resistance through the inspired or impassioned power of Love, of Faith and of Sacrifice." Gandhi girds up his loins against violence with the spirit of the great saints and martyrs. Gandhi says: "Where the choice is between cowardice and violence, I would counsel the latter... Whoever is not equipped with this spirit should learn to kill and to be killed rather than flee from danger, for he who flees commits

violence in thinking. . . . I would prefer violence a hundred times before effeminacy or emasculation." Despite all this, he did all he could, so long as he enjoyed freedom, to prevent violence on the part of Indians. The enemy should not even have the appearance of a justification for violence. In this Gandhi only met with imperfect success in a battlefield of three hundred million excited men. England of course could very well go on with her executions, supported by her machine guns; but her moral superiority and the predominance of western culture were robbed of their fundament. Oppressed Asia raises,

through Gandhi, its incorruptibly strong voice.

"The last war has exposed the satanic character of the civilisation which possesses Europe to-day. All the laws of public morality have been violated by the victors in the name of virtue. No lie was too mean to be employed by them. . . . and the cause of all this crime is grossly materialistic. Europe is not Christian. . . . It worships Mammon."

What has Europe to answer to this accusation?

Translated from the German by L. V. RAMASWAMI Aiyar.

The Crusade Against Opium

BY PROF. ETTORE LEVI

Director of the Italian Institute of Preventive Hygiene and Social Welfare

The production of opium and its sale form one of the greatest problems of international health and economy; the moral fibre and the productive capacity of many millions of the inhabitants of the Extreme Orient—India, Indo-China and China—are undermined by the poison which is also threatening Japan, the two Americas and Europe.

The opinion of the world, aroused only by great catastrophes (war, earthquakes, floods, etc.) and already affected by the countless evil results of the war, is not alive to the fact that the stealthy and silent work of his poison is now assuming a character more destructive than that of the fiercest war. But the opium question, being a vital matter in the world of health and economics, is above all and fundamentally a question of international morals, in which all the States are implicated either directly or indirectly.

We must have the courage to admit that the British Government is chiefly responsible for this paradoxical phenomenon; for

nearly a hundred years it has exercised the monopoly of opium production in India, with an apparent profit of millions of pounds sterling.

The other civilised States of Europe and on the other side of the Atlantic are equally responsible and therefore equally to be condemned for having tolerated with unpardonable indifference this insult to civilisation. But now they pay the price of their indifference as they can no longer close their frontiers to the exceedingly easy contraband of opium and its by-products emanating from the Anglo-Indian centres of production; the most stringent laws are useless. Britain too tries in vain to escape the scourge which she herself has created. Nations like men cannot escape the consequences of their immoral actions.

But in the British Isles and in the Dominions the legislation is no more effective than elsewhere and the chronic state of revolt in India is fomented by this terrible moral weapon, forged by the British Empire against itself.

The Hague Convention of 1912 and the work of the League of Nations' Opium Commission act very slowly and most inadequately, and only drastic and energetic measures can be of any avail: all legislative measures for the limitation of the use of opium and its by-products will be fruitless as long as the preponderating influence of Great Britain and the Dominions in the League of Nations makes it difficult, or well-nigh impossible to eradicate the evil by prohibiting the cultivation and the production of opium in the Eastern countries which are nearly all subject to the British Empire, where the production of opium is not only tolerated but is a monopoly from which the Government on the one hand, and traders and profiteers on the other, reap an enormous profit.

The British nation, which was, and still is, in all fields of human activity, the leader of civilisation, cannot, we feel sure, tolerate much longer a state of affairs contrary to all modern principles of morality, economy

and international health. British public opinion, if properly informed and aroused, will be able to force the Government to yield and to renounce the opium monopoly and the consequent continuous poisoning of millions of orientals; it will thus bring not only benefit to humanity but will also save the Empire from certain and incalculable social and economic disaster.

We think that with the United States and Italy, leaders of civilisation, lies the honourable task of initiating the great crusade against this avoidable social evil. The United States have already shown a most noble example to the entire world by amending their constitution and proclaiming a crusade against that terrible scourge of our race, alcohol. May the United States acquire still further merit by defending its own doors, those of Europe and the defenceless Eastern civilisations against that most insidious of race poisons, opium and its products.

Gandhi

BY LUCIA TRENT

Seer of the East, whose herald-star has rolled,
A flaming spark through unilluminated space,
Whose light in blinding wrath no storms efface,
Whose radiance speeds—a living thing of gold—
See at your feet a suffering people hold
The broken aspirations of your race,
And on your shrine their wreath of homage place
With reverent faith bequeathed them from of old.

High-hearted prophet, who have sought men's goal,
Beneath the sting and haunting slur of fate,
Help us ascend the heights your steps have trod,
With your brave message graven on the soul,
Guarding your creed of love inviolate,
You, who teach men to be the sons of God!

THE NEW ORIENT.

Reviews and Notices of Books

BIOGRAPHY

John Morley: The Man

JOHN VISCOUNT MORLEY. By J. H. Morgan. John Murray, London. 10/6
Mr. Morgan's "Lord Morley" has special interest for the Indian reader. Long before he became Secretary of State for India, the Indian political looked up to honest John "as friend, philosopher and guide." If he had never become the Secretary of State for India, his name would have carried greater weight with us. His essay on *Compromise* led us to expect from him the application of the principles which he expanded in that book. His advent was therefore greeted with enthusiasm. We were unable to understand such a good preacher turned out to be so bad a ruler. To Ireland and Irishmen, he had given the best that was in him. If Irishmen went wrong, he attributed it to the ill-treatment of Englishmen. If Irishmen proved great, he put it to the natural capacity of the race to produce giants. Even murder he condoned. Rebellion he was prepared to excuse. So great was his obsession. In Ireland all the finer traits of his bringing up, his whole hearted admiration of Burke, his singular devotion to Gladstone were in full play: In India, it was different. He came, with a different outlook—was it not race prejudice? He said once that it was impossible for India to produce the right men to carry on the administration unassisted by the Britisher. He tells we could not be trusted to keep cabinet secrets; he was therefore very unwilling to admit even a single Indian into the inner circle of the cabinet. He always found justification for the acts of Indian satraps. His one act of firmness regarding the resignation of a Bengal Governor was due to

wounded pride and not to love of India. He was dominated by the idea that the Asiatic can have no stomach for governing. From the point of view of the Indian, he was a huge failure.

It may be that the justification of the biographer that in Lord Morley "there was the fundamental contradiction of the vocations; there was the fundamental contradiction of the moralist who found himself a politician" accounts for this frame of mind. Lord Morley always pleaded for distinction between public and private morality, between the ideas of a theorist and the action of the practical administrator. To us, in India, such a distinction appears to be wrong. The great hold that Gandhiji has on the popular mind is due to his exhortation not to divorce politics from ethics. Birrell heard from Morley that Christian ethics never entered into the discussion of administrative problems even in Gladstone's cabinets. That shows the bent of the occidental disposition. That perhaps accounts for the successful European diplomacy. It is at the root of the earth-hunger, the militarism and the restlessness of the civilised west. In the face of this ineradicable temperament, all talk of disarmament and of peace protocols appears to be insincere. These talks, very likely, are part of the political education which gives such a solid hegemony to the white man over the coloured. The copy-book maxim that "righteousness exalteth a nation", like the Sermon on the Mount, is intended to be dilated upon in the pulpit for Sunday preaching only and is no part of the life of the people.

These considerations explain to some extent the view point of Secretary Morley as distinguished from the dogmas of the author of "Compromise". Mr. Morgan

is constantly engaged in justifying his subject, constantly trying to trace some nearness in the practice to the preachings of the moralist. The example of Gladstone is mentioned—apparently his was the only life which showed some approximation to ethics. To a considerable extent, he fell away from the ideal he placed before himself. Mr. Morgan recognises this and says that Gladstone's casuistic frame of mind was responsible for the divergence and not a deliberate disregard of morality. Apparently Mr. Morgan is not prepared to be as charitable in indexing the characteristics of Lord Morley. Take for example the observation of Lord Morley about the great war. It was the probable ascendancy of Russia as a result of the war, and "the effect on the Indian mind of the employment of Indian troops against Europeans" that distressed him most. Why? Because the Russian was semi-oriental and his domination would mean the loss of the pure White supremacy. It was because the philosopher did not want the Indian to realise that he was no whit inferior in military calibre to the European. These do not argue a dispassionate judgment. That is why we find all his acts as Secretary of State for India are coloured by a feeling of estrangement, as if he felt that the only thing that the Indian deserved was some crumbs for the lordly supper table of the Grand Mogul.

The biographer says at the outset that Lord Morley's features showed that his was "a life, chaste, meditative, and almost ascetic in its pursuit of Truth." Perhaps it is a correct picture of one who regarded the Asiatic as being out of the pale of humanity. Even with this reservation, the events of the life of Morley do not justify the encomiums. Elsewhere, it is admitted that Lord Morley was very much upset by his not being offered the Chancellorship of the Exchequer. He aimed high and when he failed he vented his spleen on those that could have raised him up. His dislike of Lloyd George,

his cheap sneers at Lord Haldane, etc. are traceable to disappointment.

It was a deliberate and necessary injunction that he laid against the publication of his letters. As the biographer hints at, and as some critics have already said, their publication would have shown that the idol had feet of clay. He had all the frailties of the office seeker and was unwilling that others should know it. That is the reason for the reluctance. It may be that his attitude towards his friends was not as bad as that of Disraeli towards Peel. There was rancour and untruth in the conservative leader, whereas it was only chagrin and unfriendliness in Lord Morley. It was a question of degree.

In speaking of the *Recollections*, Mr. Morgan says that there is an atmosphere of aloofness in the writer. It was in the nature of an autobiography and the essence of good writing of that kind is self-revelation. There is no indication of it in this book. The truth is Lord Morley was a very proud man. He did not want the world to know that he had like ordinary mortals the failings inherent in man. He was unwilling to admit it. There was a mental reservation in all he wrote. He made his characters come on the stage one by one. He himself was afraid of the limelight. Exclusiveness or it may be elusiveness was what he practised.

I am afraid I have been harsh. I have been a great admirer of Lord Morley. The book, notwithstanding the attempt to make the hero less vulnerable than his peers, more exalted than his contemporaries and more moral than most statesmen of his period, has led me to change my mind very much. I am prepared to admit that he was superior to the politicians of his age in many matters. There were three qualities that dominated him; colour prejudice, mental reserve and jealousy. To the extent these cramping influences permitted him to be great, he stood detached from the crowd. His high culture gave him a unique position in public

life. His supreme gifts of penmanship made him tower over his fellows. His simple and austere life was a great asset for him. If these qualities had not been discounted by the drawbacks I had enumerated, he would have secured the admiration and enslaved the imagination of the East and the West alike.

Unfortunately, what I said in one of my articles on Ramayana and what has been better said by others, namely, that there are no undiluted goodmen in the world, that there is something uncanny in the most exalted of them is absolutely true. It is not necessary to agree with Lord Acton that "great men are always bad men"—but the popular mind must be attuned to the belief that the heroes share with us many of our weaknesses. If we realise this, we shall be spared many surprises and searchings of the heart. The life of John Morley illustrates this view very forcibly. He was a great man; an incomparable writer; and an able administrator. The world has been enriched by what he said and wrote. If we find that his greatness was tempered by frailties, it should enable us to judge of mankind not solely by the splendour which covers the surface, but by a discerning appreciation of the weaknesses, which have been implanted in great and small alike by the *Original Sin*.

T. V. SESHAGIRI IYER.

ECONOMICS

Currency and Exchange

INDIAN CURRENCY AND EXCHANGE

By H. L. Chablani, M.A. Oxford University Press, Bombay. Rs. 4-8

The study of Indian currency problems is in a most interesting stage at present. Fads and fancies still colour many imaginations and it is a sorry spectacle to see that even the Finance Member, perhaps reluctantly, has expressed his predilections to join the pursuit of an elusive will-o'-the-wisp. Elucidation therefore from every possible angle is welcome. Prof. Chablani of the

Delhi University has collected in *Indian Currency and Exchange* the lectures he delivered to advanced students. Avowedly therefore a text book, no pretence is made of a complete discussion of the fundamental postulates of currency theories, and yet no writer on Indian money can escape the desire for a correct theoretical appraisal of the very many interesting and instructive proposals which have been from time to time, experimented upon in India. Our author is no exception. In Part I he is descriptive and elucidatory though with a purpose. After tracing the history of exchange to 1923 and interspersing his descriptive analysis with digressions on theoretical fundamentals, Prof. Chablani proceeds to criticise in Part the admittedly unstable and dangerous position to-day. Our author's dissection is after the orthodox school of Marshall, Cassel and Keynes. He has nothing new to add to Cassel's theory of stabilisation. His conclusions however do not quite follow the orthodox argument. They deserve recapitulation: 1. Gold is not a suitable medium of exchange for India, mainly because of its prohibitive cost and its defect of resiliency. 2. A convertible Rupee not in gold coins but gold bullion only—Sovereign to cease to be the legal tender. (Is this an echo of Ricardos' famous currency but printed on Silver?) 3. A limit on the issue of Rupees and small notes; currency to expand only by a fixed percentage every year—it is no business of the Government to respond to stringencies or redundancies in the money market! 4. Location of gold reserves in India. 5. Decrease in gold obligations and accumulation of gold stocks. 6. Amalgamation of Paper Currency Reserve and the Gold standard Reserve. 7. A real State Bank. 8. No interference in Exchange by Council Drafts.

These conclusions appear wild, almost ineffective, remedies for the uncertain conditions which face us, but perhaps no heroic physic is required and all that is needed is

mere tinkering till another catastrophe overwhelms the monetary world. And perchance Prof. Chabiani will then prescribe a solder of different intensity. The volume under notice however is an able presentation of present conditions and will prove of considerable benefit and instruction to students.

K. C. M.

The Way out of Unemployment

UNEMPLOYMENT: A SUGGESTED POLICY. By J. W. Scott, Professor of Logic and Philosophy, University College, Cardiff. A. & C. Black, Ltd., London.

The booklet suggests a possible remedy for relieving unemployment. Its central idea is that a man need not always be employed in making money. He can employ part of every working day in making food. The author would provide workmen's cottages, where the worker can live, with from a third of an acre to an acre of land, on the outskirts of every industrial city. The suggestion is that the workman should, in addition to his usual industrial shift, work for a shorter shift in the garden with his wife and children, producing food. This plan is called "home-crofting." The author proposes to teach the art of "home-crofting," of raising food, milk-products, honey, poultry, etc., and preparing same from the garden to the kitchen, to all boys and girls as a part of their school curriculum. It is also claimed that the worker can buy his home-croft (cottage and land) by the weekly payment of a little over what he pays in rent at present, the extra payment being compensated for by the lower cost of the food he produces.

Those who are following the Calcutta University's attempt to grapple with the poverty problem, with the help of Captain Petavel's schemes on similar lines, will find this booklet of great interest. As the central idea of the book is not entirely new, it would have been better if the author could have provided the reader with the scheme worked

out in greater detail, or given an example of a place where the scheme was worked fully, instead of merely giving outlines and figures which look more or less like bold guesses. Perhaps the experimental stage of the policy does not enable the author to go further than he has done.

R. G. SARAIYA

LITERATURE

Facts and Ideas: A Misnomer

FACTS AND IDEAS. By Sir Philip Gibbs. Hutchinson and Co., Ltd., London. 10/6

Sir Philip Gibbs' pen hides the empty magic of cheap and facile journalism, a pen that to-day would write two columns of stuff on a Burmese Cigar, three columns tomorrow on the Chinese Puzzle and four columns on Bengal Tigers the day after. One hardly knows what place to give to an author of such versatile description. Even a careless glance over the contents pages will baffle the reader with the crowdedness of topics and the incoherence of their arrangement. And when one has read through a fourth of the book one wonders whether it is written for school boys just growing out of boyhood, into that strange twilight stage of manhood when one seems to delight in being given instruction by some elderly gentleman (in this case, Sir P. Gibbs) on questions relating to marriage, and emotional psychology; or whether it is meant specially for men who are not in touch with simple literary platitudes and who would therefore naturally welcome Sir P. Gibbs' literary paraphernalia; or whether it is meant to reveal to untutored minds of old men who never had any opportunities for a school-training, simple details of history which would prove entertaining to them! But the author himself has very kindly told us in his foreword, anticipating readers like myself, "The short essays contained in the book have already had a successful career before reaching their present and perhaps, as some may think, unmerited dignity of

book publication." Then he goes on to do a little self-advertisement with a subtle hope, perhaps, that by so doing he will be putting his reader into a sympathetic frame of mind: "The most agreeable proof to me of this popularity has been the receipt of nearly four thousand letters from my newspaper readers containing many warm thanks for the pleasure and interest afforded and for the encouragement they have given to students old and young"—and then he proceeds, in an almost boyish manner, to enumerate his various admirers. . . . "Soldiers, and sailors, farmers in Canada, South Africa, and Australia, clergymen, schoolmasters, clerks, engineers, and British working men, governesses at home and abroad, and young men and women of all sorts and descriptions, have written to me with an enthusiasm," etc. All this reveals the mind of the author and his ardent passion for enumeration. Sir Gibbs has a truly fine genius for cataloguing. There is very little, if at all, of original thinking about him. "Facts and Ideas" is too pompous a title, therefore, for the book which Sir Philip Gibbs has written for his publishers and which his publishers have printed for the benefit of the reading public. It is unfortunately a common practice among book-producers of to-day, whether in England or in India, to collect stray, carelessly-written articles (dashed off often by men forced into journalism for the sake of daily bread) and publish them in a handsome book with something of hypnotism in the title, and the printing and the paper. That is the commercial hypnotism that is doing so much injury to true literature and arresting its development all over the world to-day.

Let us not be insincere in matters of art and literature. The present book is full of little sketches of things about which Sir P. Gibbs is content to think and write superficially. His method reminds me of that of an idle school-boy who collects stones, not with a view to making a serious geological study of them but merely to have the satis-

faction of cramming his box full of them and then reminding his friends with boyish pride and pleasure, "I collected them." These facts and ideas are like the stones of this school-boy which were lying here and there, in this book and in that, and to Sir P. Gibbs we must give the credit of the immense labour and earnestness and continuity of purpose, with which he has made his collection, and brought them together into a book which runs to over three hundred pages. When he deals with imaginative themes, he hardly convinces us of being original; when he handles the science of the mind he merely repeats in his own way what others have written more exhaustively in books of more serious purpose and import; when he deals with history he contents himself with quoting events and dates which an average school-boy knows or ought to know if he hopes to do credit to the school which gives him his education. As an Indian and, therefore, naturally interested in what Sir Philip Gibbs has to write under the ostentatious title, "The Development of India." I must not fail to draw my reader's attention to the characteristic manner in which our author sets out to present "facts and ideas":

I have already given a short narrative of the Indian Mutiny but this sad page of history was like a storm suddenly darkening the heavens and bursting forth in a fury but subsiding rapidly into a remembrance of a black interlude in a spell of fine weather. For, indeed, it was no Indian Mutiny at all, strictly speaking, being but a rebellion of native troops with whom the Indian people had no sympathy.

And the next paragraph goes on to cram the minds of its readers with further "facts and ideas":

It proved to us that by righteous administration, by respecting the religious and racial prejudices of the natives, and by governing them for their own good rather than our greed, we had reconciled them to British rule.

And this sort of cheap propagandist journalism goes on until the paragraph is arrived at which I take the liberty of quoting here in order to convince the reader that Sir P. Gibbs is just the type of journalist that

is required by newspapers who will pay him a shilling a word for insisting, in the face of historical facts, on the benign influence of British rule!

In 1835 English became the official language of India, and, as a recent writer has well said, "the brains as well as the swords of all India were placed at the disposal of the British Government." The numerous Eastern languages which acted as barriers to the transmission of thought, were suspended by a language which contained all the riches of European literature and science, etc.

Apart from the incorrectness of the statement that Eastern languages acted as barriers to our thought, what shall be said of the glaring and bold untruth involved in the statement that English is a language which contains all the riches of European literature and science? To quote but a single example, does the author know that in order to write a decent thesis on most of the English poets and dramatists, Shakespeare included, one has to go all the way to French and German libraries to collect material, since there is so little literature in the English language? And as to English being the treasure house of science I need not argue the contrary with any reader who is aware of the fact that the German language is the richest scientific language in the world. That Sir P. Gibbs is a superficial thinker and a careless writer can be easily seen from statements such as these and besides being that a writer with strong prejudices, which come in the way of the stating facts as they are.

H. CHATTOPADYAYA.

PHILOSOPHY

The Philosophy of Lao Tsze

THE SIMPLE WAY OF LAO TSZE :

An Analysis of the Tao Teh Canon with comments by the Editors of the Shrine of Wisdom. The Shrine of Wisdom, London. 3/-

China or the middle kingdom, as called by the Chinese themselves (*Chung-kuo* in Chinese), produced many eminent philoso-

phers, whose writings and thoughts might be taken as a valuable contribution to the world-literature. One of them is Lao Tsze, who is mentioned in China along with Confucius and Buddha. The Chinese phrase *san chiao*, meaning the three religions of China, represents the religions of Confucius, Lao Tsze and Buddha. The Editors of the book under review begin by saying—'At the same time as Pythagoras was unfolding to his disciples the Pythagoric Path to God, and as Buddha was expounding the Dharma, or Law, in India, there was a third venerable master teaching the same truth in China. He was Lao Tsze, and his teaching is called *Tao-Teh-king*.'

We know that Lao Tsze was born in the third year of King Ting of the Kau dynasty, equivalent to B. C. 604. Thus he was older than Confucius by fifty years. These two philosophers influenced the thought of China almost at the same time. It is interesting to note that these two philosophers met more than once, and the name Lao Tsze, meaning 'The Old Philosopher', was given by Confucius.

The Simple Way of Lao Tsze contains an analysis of the *Tao Teh Canon* of this great Chinese Philosopher Lao Tsze by the Editors of the *Shrine of Wisdom*. It is an attempt by the English scholars to understand and appreciate the philosophical doctrines of one of the great sons of China. It is significant to note that the West is trying to understand him for more than a century and a half. It was in 1788 that the first translation in a Western language, namely in Latin, was made by some Roman Catholic missionaries. Then followed the French scholar Stanislas Julien in 1842, the English scholar Balfour in 1881, James Legge in 1890 and many others. So in these days of internationalism, we hail the present publication as a fresh attempt of the West to understand the culture and philosophy of the East.

Lao Tsze has been acknowledged as the founder of Taoism, though we may trace its

origin even before Lao Tsze. The principles of Taoism are contained in the book called *Tao Teh King*. About its composition the first Chinese historian says that when the philosopher was the curator of the Royal Library of Kau, he wanted to retire from this world and went to the pass of Hsien-ku where he was recognised by the warden of the pass who was also a Taoist. The warden requested him to set his views in writing before he retired from the world. 'There, in the solitude and stillness of the mountain pass, he wrote his "Simple way" (*Tao-Teh-King*) which breathes the influence of the spirit of that valley; speaking of the ineffable source—The Father-Tao; and the Fathomless Deep,—The Mother-Tao.'

Though the teachings of Lao Tsze are 2500 years old, they are still new and modern. His sayings like, "The surest truth seems uncertain," or "He who is planted in goodness shall not be uprooted," or "One who knows himself is enlightened," or "Avoid glory as you avoid shame,"—are true in all ages and all countries. We, therefore, agree with the Editors when they say—'The wonderful freshness of the ideas propounded by the old philosopher is a striking testimony that they are founded upon unchanging Truth; for, although twenty-five centuries have elapsed since they first held the minds of men, they are still to-day regarded as a corpus of thoughts of the highest excellence and profoundest significance.'

It is for this reason that as early as the seventh century A. D., the teachings of Lao Tsze appealed to the Indian mind. When the great Chinese traveller Hiouen Tsang visited the Kingdom of Kamrupa (Assam), its King Kumara requested the Chinese Emperor through Hiouen Tsang to send him a statue of Lao Tsze and the translation of *Tao Teh King* in Sanskrit. The Emperor was very much pleased to hear the request and appointed a committee with Hiouen Tsang as President to translate it in Sanskrit. There was some trouble in the com-

mittee about the translation of the word *Tao*, which means *path*. The word *marga* was suggested for it, but Hiouen Tsang objected to it saying that the word *marga* was used in Buddhist literature in a different sense. Unfortunately for India, the committee did not or could not finish the work and India could not get a Sanskrit translation of the famous work of Lao Tsze.

The book under review is of interesting study and sets the valuable teachings of the old philosopher in a small compass. It should be read by all lovers of Truth, and particularly by those who want to understand and appreciate the culture of China.

P. B.

POLITICS

Communism

A. B. C. OF COMMUNISM. By N. Bucharin and E. Preobrascheusky; Published by the Lyceum-Literature Department, Workers Party of America, New York City. 50 Cents.

THE STATE AND REVOLUTION. By V. I. Ulianov (Nicolai Lenin). The Daily Worker Publishing Co., Chicago. 25 Cents.

Unity in variety is the plan of nature. This variety is to be found in the numerous forms of inequalities, of capacity, endowment, initiative, facilities for growth and development and so on. The existence of such inequalities need not in itself work as an evil if a proper adjustment of the various parts making up the unity can be secured by harmony and co-operation. But from the earliest times, history abounds in instances where inequalities, natural and artificial, have worked for privileges on the one hand, and for oppression on the other.

While unscrupulous individuals and classes do not hesitate to use their privileges for selfish ends, the oppressed are normally too weak and submissive to offer any effective resistance. It is only when the oppressors, blinded by selfishness and intoxicated by power, goad their victims to

extremes that the suffering majority rise in rebellion and gain their rights and privileges. But these in turn forget the past, and the same story is repeated again. In the history of the world, now and then, persons endowed with fine sensibility and rich imagination have risen, dreaming of some ideal conditions, and have presented to the world schemes and plans for a Utopia where the numerous ills of the human race would be extinguished.

All these remained more or less as an intellectual curiosity until the latter part of the last century, when owing to the wonderful discoveries and progress of science and the increasing industrialisation, the privileges of the fortunate few became numerous, while the disabilities and sufferings of the rest grew acute and unbearable. Especially with the growth of capitalism, the exploitation of the poor by the rich and the degradation of the former to the level of brutes and machines became almost universal. Since then many scientific minds have been driven to the conclusion that without a fundamental economic reconstruction, which would bring many far-reaching changes in the various departments of life, industrialism cannot be made to subserve the needs of humanity. Hence we find theories of various forms socialism, anarchism and communism advocated, not by visionaries but by practically-minded intellectuals. By far the most important of these are the teachings of Karl Marx and Engels, which have inspired many revolutions, principally the Russian. The establishment of the Soviet Republic as the first stable communist State has transferred the philosophy of communism from the realm of academic interest to the region of practical politics.

Already various countries are finding that the Russian Communist State is more or less a menace to capitalistic interest. Recently the "Times" wrote as follows, "The Bolsheviks are at work. They never cease. Their destructive energy is the most

constant factor in European politics to-day. From their centre in Moscow, by an adroit combination of diplomatic, commercial and revolutionary activity, they are steadily extending their means of communication and their influence in many parts of the globe". The alarm of the British Government is said to be due to the fact that the Bolsheviks have achieved a great success with the Trade Union Council. The British Government seems to be determined to take drastic measures for dealing with the communistic movement in England. These things go to show that communism is a real and rapidly growing force.

So far as India is concerned this movement has nothing more than a purely academic interest. Not many in our country are familiar with the details of the history and growth of communism.

Of the two booklets on this subject which we shall notice, the former, *A. B. C. of Communism*, as its very name implies is an elementary manual of communist teaching. It has been prepared for use as a text-book in the communist schools of the Soviet Republic. The book brings out clearly the evils of the capitalist system, viz. commodity production, monopoly of the means of production by the capitalist class, wage-labour, etc. That the essence of the capitalistic society consists in the incessant and ever-increasing exploitation of the workers by the capitalists is sought to be brought home to the minds of the readers. Next, it deals with the main teachings of Marx, viz. that capitalism leads to the anarchy of production resulting in crises, competitions and wars, and the development of capitalism leads to the intensification of class antagonisms finally leading to the origin of the communist movement of the working class. Setting out in detail the characteristics of the communist society and exposing the fallacies of anarchism and various forms of socialism, it is maintained that the revolution of the working classes culminating in the dictator-

ship of the proletariat is the only proper method to be adopted. There are two more chapters, one showing how the development of capitalism inevitably tends towards the communist revolution, and the other dealing with the "Second and Third Internationals".

The State and Revolution is an exposition of the teachings of Marx on the function of the State and the task of the proletariat in the revolution. These are briefly:—(1) The State is a product of the irreconcilability of class antagonism; (2) It is an instrument for the exploitation of the oppressed classes; (3) public power consisting of armed men, prisons and repressive institutions of all kinds is a distinguishing feature of capitalistic States; (4) after the revolution by force, the State withers away with the disappearance of class antagonism. By detailed references to the writings of Marx and Engels the policy of the Soviet Republic is defended, and all criticisms by socialist writers are sought to be answered.

We shall not enter into a critical examination of the philosophy of communism. The books under review are part of the propagandist literature of the communist party, and it is natural that in such class of books there should be a good element of dogmatism and impatience of views which can not be regarded as orthodox in their eyes. We confess to a feeling of surprise at the blind zeal and veneration with which the words of Marx and Engels are regarded. The authors of the *A. B. C. of Communism* write; "Intellectuals—perhaps the meanest of all the mean enemies of the working class—of the stamp of the late Prince Kropotkin and Mr. Bertrand Russell, have added their yelp to the capitalist chorus of disapproval of the Russian workers' revolution".

Whatever justification there may be for the insistence on the teachings of Marx and a vigorous defence and justification of the policy and measures which the Soviet Republic has been adopting, we are afraid that the attitude of impatience on the part

of the authors to all criticisms is hardly consistent with a scientific outlook. Nor can the thrusting of dogmatic beliefs at the point of the bayonet or abuse succeed in the long run. As a matter of fact, regarding the best possible ideals of political and economic conditions for any country or the world, absolute objective certainty is, from the very nature of the case, impossible and therefore, to rule out differences of opinion is to shut one's eyes to the only method of arriving at truth.

There can be no possibility of doubt that the present order of the world governed by capitalism and imperialism, in spite of all the progress and civilisation, is doomed. All attempts to reconstruct the future on the foundation of brotherhood, irrespective of all distinctions, ought to receive the support of everybody who has the large and true interests of humanity at heart. In so far as communism is an honest attempt to realise the noble ideal, it has our sympathy and support. But to conceive of a noble ideal is but the beginning of the task. In the methods adopted to realise the ideal, differences of opinion creep in, and sincere workers for the same end are forced to fight one another. The philosophy at the back of Bolshevism is a good instance in point. It is, in short, materialism of a kind, which is revolting to the deep-seated spiritual instincts of many enlightened and sympathetic souls, who yearn for a speedy emancipation of suffering humanity. The Bolsheviks swallow without salt the Marxian doctrine, viz. the economic interpretation of history. Making due allowances for whatever elements of truth this theory might possess, our instinct naturally revolts at the interpretation of the destinies of man as mere problems of "food and sex".

Then again, in spite of the overwhelming support which history seems to lend to the revolution by force, the remedy ultimately proves to be worse than the disease. Man's relation to the world is like the reflection in a mirror. You make a grimace, and you

get one in the mirror. You smile, and the smile is reflected back. In the same way, forces of evil, hatred, and violence have a peculiar knack of reappearing in new forms. "The Parliament of Man and the federation of Humanity, the one far-off divine event towards which the whole creation moves" can be established only by means of peace, toleration, goodwill and love among all men.

S. C.

Evolution of Society

SOCIALISM AND THE HISTORIC FUNCTION OF LIBERALISM. By Harold Langshaw. Cecil Palmer & Co. Publishers, London 6/-

Mr. Langshaw is an optimist of rare virtues. He is a genuine lover of historic evolution and in his passionate anxiety for harmonious political development he would perceive in the rapid growth of the Parliamentary Labour Party in England nothing formidable or menacing, but merely a step forward in evolutionary progress of society. Liberalism of the mid-Victorian era represented a political phase in the nation's historic development, and having served its purpose it ought to proceed, according to the author, to develop the economic humanities—a sphere where Socialism leads to-day. Modern Liberalism as led by Asquith and Lloyd George has not kept pace with the rapid growth of the social aspirations of the age and therefore having become more or less a "decadent" should be shelved. Socialism will continue the historic Humanist Evolution of Society—a function hitherto performed by Liberalism. The author refuses to believe any contradiction in principles on direction and his thesis is weak in this respect, for refusal to face facts does not add to the essential truth behind the theory. However, Mr. Langshaw's plea for an alliance between the Labourites and advanced Liberals is forcibly put and will carry conviction to many thinking minds.

K. C. M.

SCIENCE

Rejuvenation by Grafting.

REJUVENATION BY GRAFTING. By Dr. Serge Veronoff; George Allen and Unwin Ltd., London. 15/6.

This is an excellent work. Dr. Serge Veronoff, Director of the Department of Experimental Surgery at the College of France, has devoted several years to the research work to find out the causes of early decay in some men and women and whether this decay could be prevented or remedied by grafting some of the vital organs from rams, sheep and monkeys into men and women showing signs of early decay. The present civilisation throws a great strain on the human constitution. People are living a very fast life. The glands which by throwing into the general circulation their secretion maintain the different parts of the human body in proper condition and enable them to discharge their natural functions properly are either not properly developed or are too soon exhausted by over work and want of sufficient rest and nutrition. Dr. Veronoff has been experimenting with a view to find out whether healthy glands from animals cannot be grafted into human beings to carry on the work of the glands that cannot perform their functions properly. It has been a very patient and laborious work and Dr. Veronoff has been amply rewarded by the great success his labours have met with.

Several Physiologists have been writing for years in this field of research. They have proved without doubt that certain glands have certain definite functions to perform. That some glands have ducts to conduct their secretions and others have none. That some glands throw even their secretions as excretions and others have their secretions absorbed in the system as internal secretion or endocrines. It is now known that it is these endocrines that are responsible for most of the vital functions of the body and it is they that regulate and control the human

metabolism and healthy feel and appearance of the body. Dr. Veronoff has established the fact without any doubt that insufficiency of these endocrines in man can be supplied and the deficiency made up by the artificial grafting healthy glands from apes. He has proved that in men whose testicles have either never been fully developed or have ceased to function partially or wholly due to disease or overwork the grafting of pieces of healthy testicles of anthropoid apes makes the men feel younger and more active in all respects, that their obesity disappears, their mental and sexual functions become more active and a general feeling of being well and bodily happy is restored. Incidentally, his experiments have also proved that the main function of the human testicles is not only the development of sexual desire and production of healthy spermatozoa but also the regulation and development of muscle bone and above all the mental faculties. Dr. Veronoff's researches and discoveries have revolutionised the ideas of treatment of the common and often very distressing complaints such as Neurasthenia due to sexual excess of the old or self-abuse of the young. The internal use of the active principles of the endocrine glands will now be replaced by the grafting of healthy glands. The world owes a great debt to the scientific experimenters of the western countries and to the countries that provide all facilities for research and Dr. Veronoff's name will stand foremost among the Heroes of Experimental Surgery.

Homografts, as grafts of a testicle from man to man or of an ovary from woman to woman are called, are naturally more successful and give better results than grafts from the anthropoid apes into man.

A great field of new therapeutics has been thrown open to the young and ever energetic practitioners and I hope Indian practitioners and their patients will put to test what Dr. Veronoff rightly claims to be a great discovery.

D. G. RAI.

The Nature of Things

CONCERNING THE NATURE OF THINGS. By Sir William Bragg. George Bell and Sons, London. 7/6.

The Christmas lectures of the Royal Institution are famous throughout the world. At these lectures one of the leading scientists of the day propounds to a juvenile audience the latest developments of the science in which he has specialised. The task is by no means an easy one for one cannot indulge in mathematical equations or abstract philosophical speculations before a juvenile audience. Sir William Bragg who delivered a series of these lectures in 1923-4 has done well in publishing these lectures in an amplified form so that they may be available to a wider audience. These popular lectures have an appeal to a far wider audience and it is not unusual to see among the juvenile audience a good many seniors in science as well. For they too believe they have a lot to learn from the way in which a master mind elucidates the complicated modern triumphs in a clear and simple style illustrating his remarks with frequent experimental demonstrations. And when Sir William Bragg begins to discourse on 'The Nature of Things' which modern physicists have been struggling hard to find out for the last quarter of a century one can feel sure that the treatment is in able hands.

Dealing with the atoms of which things are made in the first chapter he has described the essential features of the 92 and odd kinds of atoms that go to make up by their varied combinations the various substances we know of in this world. Incidentally the processes of radio-active transformation or 'transmutation' and the X-ray analysis of crystals by which modern physics has been able not only to gauge the size of the atoms but the details of their distances apart in a structure are also dealt with. Reference to the famous expansion experiment of C. T. R. Wilson and its modification by Dr. Serinizer of Japan that has made it possible for us to see the tracks

of flying atoms, as well as the floating-magnet experiment illustrative of the modern conceptions in atomic structure concludes a most instructive introductory chapter.

The subsequent chapters are devoted to explain in terms of our fundamental conceptions of atomic structure the nature of gases, liquids and solids. The cause and effect of pressure exerted by gases are well discussed and the interesting property of surface tension possessed by liquids is very elaborately dealt with a large number of illustrations and experiments. The modern view is that all solids are crystalline in structure even though often the crystals may be so minute as to induce a careless observer to regard some substances as non-crystalline in structure. The nature of crystals and the wonders of crystal structure as revealed by the modern methods of crystal analysis by X-rays, very largely originated by Sir William Bragg himself, are dealt with in the last three chapters.

The book dealing with the six lectures is profusely illustrated and concludes with a brief note on how to make models in studying crystal and atomic structure. One can safely recommend the book to any intelligent reader wishing to have an idea of the prevailing conceptions in modern physics about the nature of things.

H. PARAMESWARAN.

MISCELLANEOUS

The East and West

RAMBLES IN THE EVENING COUNTRIES. By Nolini M. Chatterji. 28, Camac Street, Calcutta Rs. 3/-

Mr. Chatterji, President of the Indian Rationalistic Society, gives in this volume the diary of his European tour undertaken in the year 1920. He is a scholar and thinker of ripe experience, and his observations and reflections, based upon an intimate knowledge of western countries, will be read with great interest and profit by all thoughtful Indians.

Mr. Chatterji visited France, England, Norway, Sweden, Denmark, and Germany, and everywhere he made it a point to study the life of the common people in the interior, which is hardly done by Indian visitors. He gives us a vivid sketch of the desolation of the battle-field of Verdun in France. He commends to us the educational system of Norway where all school-going children are given one substantial meal a day gratis. Norway's fishing industry reminds him of India's possibilities, as, under proper administration, India could be made to supply the whole world with fish and fish oil, and her revenues from this untapped source alone could enable her to establish free compulsory primary education for the whole country. He visits the Royal Agricultural College in Copenhagen, and gives a detailed account of the working of the college. He holds that in a country like India, agricultural development should precede all else, and enthusiastically advocates the scientific processes of intensive cultivation and dairy farming in vogue in Sweden and Denmark. He greatly admires the Scandinavian and the Danish people for their unrelenting industry and their perfect democratic spirit. In Germany, while praising the intellectuals for their single-minded devotion to knowledge, he blames them for their narrowness and lack of humanity. He marks the starvation in Germany, and raises a note of warning. "Bolshevism," says he, "is a fight between the haves and the have-nots." The best statesmanship in Europe will be not to let Germany starve, for that will indubitably drive her into the arms of Russia." Mr. Chatterji finds less to admire in the English than in the other nations. He says that snobbishness is more rampant in England than elsewhere.

Mr. Chatterji condemns his own countrymen (and the people of the East, in general,) in very strong terms. He says that the East cannot hope to rise unless it copies the virtues of the West,—its fearless enter-

prise, its spirit of co-operation, its sturdy optimism and self-reliance. Above all, the East must learn to treat its women with due respect. "The East shuts its women up within the walls, denying them the soul and intellect with which God in His Mercy has impartially and richly furnished mankind. Man in the East flouts the beneficence of God, and in consequence he suffers degeneracy and extinction in the hegemony of nations". Mr. Chatterji describes his own country as a colossal biological museum, or at best a nursery for overgrown children. His language in speaking of his own countrymen is rarely complimentary.

But his strictures are really the outcome of his patriotism. Though he over-praises the civilisation of the West, he does not hesitate to blame where blame is due. "From the extreme east to the extreme north of Europe, there is nothing but greed for money." "The war between capitalism and labour must cease at any cost." "Industrialism has created rivalries among nations, and has made them look askance at one another. The worst features of human character have come on the top, and the best qualities have been forced low down to touch the mire." "Laughter is a human quality, but the artificial civilisation of the West makes it a taboo..... I hope the East will not suppress laughter in imitation of the West." "What hopeless lunatics the house-builders are in India; who slavishly copy London, Paris, and Berlin! The flat system in the cities in India is an acme of madness, and of grotesque ugliness" These extracts are enough to show that Mr. Chatterji is no blind admirer. Though, as a rationalist, he is an opponent of all man-made religion, he has a deep reverence for the spirituality of ancient India. "When," he says, "the Europeans in the distant future will begin to pray after the manner of the ancient Brahmins, in the words of the Gayatri, supplicating the Almighty to vouchsafe unto men more intelligence and spirituality, bigotry and fanaticism will

disappear and vanish from religion, society and politics, and the spirit of *shanti* or peace will over-spread the earth".

A. RAMA IYER.

A French Story

LA GRAND RUE. By Jeanne Glazy. F. Rider et cie, Paris.

The ancient houses of La Grande Rue or the Big Street of the French provincial village of Montpellier in which the authoress had spent her years of infancy, have ogled at her curiously from their pristine windows and evoked in her recollections of the figures of by-gone days. And the story of a tragic week—the 'semaine celebre'—is enshrined in all its weird realism in this French book of about 200 pp. The most terrible temptations that can ever assail frail man are not things of a far-off dark or mediaeval age, but still exist beneath the calm aspect of the regular lives of to-day, only often cloaked in the disguise of convention and prudery. It is the story of one such terrible temptation and sin that is unfolded to us here as it developed to its tragic close in the course of a week's time. The illicit incestuous love of Dalinde-du Portal for a burn-haired Vivien, the pure flame of passion burning in the heart of Hortense, the amours of the Marquis d'Alba, the nonchalant "que m'importe" the air of the oculist and optician Mons. Pigot, the childish innocence and naivete of Nazou, and the pitious end of Claude move us deeply and stir in us the feeling that the placid pools of life conceal beneath them many a whirlpool and eddy. The remarkable insight and minuteness with which the child Nazou is painted leads us to venture the guess that in her the authoress is living back again her own days of infancy. Here is an instance of her George Eliot-like insight into child-psychology which too often women alone command. Little Nazou had been commissioned by love-stricken Hortense to go to Dalinde's apartments and little Nazou, for the first time finding herself

in the midst of the luxuriously furnished room opens out her eyes in wonder at the strange things around her and above all at the strange beauty of Dalinde herself.

"All this is more beautiful than in the book"! exclaims the little girl.

"What book?" asks surprised Dalinde. "The book of the house of Fairies!"

"What mean you by looking at me strangely, my little one?" asks Dalinde a little while hence:

"I am thinking how beautiful you are!" says child Nazou.

"You are an imp!" is all that Dalinde can say.

The authoress is one of the most popular amongst modern French women novelists, and the realism with which she paints this vignette from a page of her past life deserves our praise.

L. V. RAMASWAMI AIYAR.

Books in Brief

FROM POVERTY TO POWER. By James Allen. L. N. Fowler & Co., London. 4/-

For some time past Vedantic ideas have been slowly gaining ground in different parts of the West, and after the preaching of Swami Vivekananda, Swami Ram Tirtha and others in America and different countries of Europe, they have received a fresh impetus. But very often we find that these ideas are misapplied to suit some material purposes of life. Many people, in the West, are ready to take to Vedanta, in case it ensures material well-being. This is but natural in an age, when everything is judged by the standard of money. So recently a class of literature has come into being, which, though inspired by some higher conceptions of Vedanta, presents these ideas in an ill-digested form—as the discovery of a new road to prosperity.

Here is a book, which has steered clear of such treacherous rocks and shoals. It contains words of wisdom, devoid of all philosophical technicalities and has been written in an inviting style. As such it is sure to be welcomed by a larger number of readers. Some passages of the book give a vague indication of the original from which the ideas have been derived, while others read as close translations of some well-known Sanskrit texts. Whatever might be the source

of the book, every page of it is full of ideas which will serve as a tonic to people in every sphere of activity. It does not stop with merely giving visionary ideas, but always puts some practical suggestions, which may encourage one to strive after a higher life.

The book has two parts—the first part dealing with the path of prosperity and the second with that of peace. The prosperity it speaks of is not, however, that which is gained by the cut-throat competition of modern commercial men. It is that which was reached by Buddha, Christ and Shankara, by the conquest and purification of the self. It is genuine peace which can be got only by a supreme wisdom, involving self-renunciation. For "self is the denial of Truth, and Truth is the denial of self".

The book rightly proposes to be a great help to those who are shadowed by the darkness of ignorance and misery, and we think that the dream of the author has been amply fulfilled. Of course, those who, tempted by the title of the book, will turn to its pages to see if they can stumble upon any new way of getting power and prosperity in the world, are sure to be disappointed. As such, the name of the book is misleading. The popularity of the book can be easily judged from the fact that it has already passed through ten editions.

S. C.

ENGLAND'S EDUCATIONAL POLICY IN INDIA. By V.V. Oak. B. G. Paul & Co., Madras. Rs.2

The problem of Indian education is still an unsolved problem. The agitation for the past several years for introducing compulsory primary education, and vernaculars as the media of instruction, has gathered in volume and extent, and there is every possibility of their fructification in the immediate future. When the educational questions are in a stage of transition it is but well that such handbooks as the one under review is widely distributed so as to study the problem from all possible aspects and arrive at a wholesome and satisfactory solution.

In this book the author has endeavoured to trace the history of English education in India by means of an analytical study of educational finance. He has divided it into three periods, the first from 1813 to 1870 when the decentralisation scheme was introduced, the second from 1871—1918 when the Reforms scheme was drawn up and the third from 1918 to the present when it is under the portfolio of Indian ministers. One special feature of the book is that it is full of statistics and figures which would be very useful to people interested in the progress of education.

V. R. R.

NOVELS BY H. G. WELLS

There are stories for every mood, tales of humour, mystery and romance.

Tales of the Unexpected
Tales of Wonder
Tales of Life and Adventure
The War in the Air
The World set Free
The First Men in the Moon
The Research Magnificent
The Food of Gods

Love and Mr. Lewisham
The Passionate Friends
Marriage
The Invisible Man
The Wife of Sir Isaac Harman
The Sleeper Awakes
Kipps
Tono Bungay

Rs. 2/- each
The set Rs. 30
Postage extra

JOHN CHRISTOPHER

in Four Volumes Rs. 5 4 0 each

BY ROMAIN ROLLAND

Vol. I Dawn and Morning
" II Storm and Stress

III John Christopher in Paris
IV Journey's End.

The set Rs. 20

The Book that won the Nobel Prize for Literature.

The noblest work of fiction of the twentieth century—*Edmund Gosse L.L.D.*

John Christopher is the history of the development of a musician of genius. The first volume Dawn and Morning carries Christopher from the moment of his birth to the day when after his first encounter with women at the age of fifteen, he falls back upon a puritan creed. The second volume Storm and Stress describes the succeeding five years of his life, when, at the age of twenty, his sincerity, integrity, and unswerving honesty have made existence impossible for him in the little Rhine town of his birth. An act of open revolt against German militarism compels him to cross the frontier and take refuge in Paris and the remainder of this vast book is devoted to the adventures of Christopher in France.

His creator has said that he has always conceived and thought of the life of his hero and of the book as a river. So far as the books has a plan, that is its plan. It has no literary artifice, no plot. The words of it hang together in defiance of syntax just as the thoughts of it follow one on the other in defiance of every system of philosophy. Every phase of the book is pregnant with the next phase. It is as direct and simple as life itself, for life is simple when the truth of it is known, as it was known instinctively by Christopher. The river is explored as though, it were absolutely uncharted. Nothing that has ever been said or thought of life is accepted without being brought to the test his own life. What is not true for him does not exist: and as there are very few of the process of human decay or growth which are not analysed, there is disclosed to the reader the most comprehensive survey of modern life which has appeared in literature in this century.

The struggle all through the book is between the pure life of Christopher and the common acceptance of the second rate and second hand by the substitution of civic or social morality for individual morality which demands that every man should be delivered up to the unswerving judgment of his own soul. Everywhere Christopher is hurled against compromise and untruth, individual and national. He discovers the German lie very quickly: the French lie grimaces at him as soon as he sets his foot in Paris.

The Adventures of his soul are in a greater or less degree those of every human being who passes through this life from the tyranny of the past to the service of the future. The book contains a host of characters who became as friends or at least as interesting neighbours to the reader. Christopher gathers people in his progress and as they are all brought to the test of his genius they appear clearly for what they are. Even the most unpleasant of them is human and demands sympathy.

An open mind coming to it cannot fail to be refreshed and strengthened by its voyage down river of a man's life and if the book is followed to its end the voyager will discover with Christopher that there is joy beneath sorrow, joy through sorrow. It reveals the past and the present and leaves the future open to us.

Limited Number available, Apply Sharp to

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

THIS JOURNAL

Is Printed on *Antique Wove* 30 lbs.
And the Cover on *Hindustan Cover* 50 lbs.

Manufactured by:

THE TITAGHUR PAPER MILLS Co. Ltd., CALCUTTA

The LARGEST MILLS in the East

Agents: **THE SOUTH INDIAN EXPORT Co, Ltd.,**
(INCORPORATED IN ENGLAND)
POST BOX No. 37. MADRAS

THE UNITED INDIA LIFE ASSURANCE COMPANY, LIMITED.

Head Office: MADRAS

[ESTABLISHED 1906]

Some Opinions on the working of "THE UNITED INDIA LIFE ASSURANCE COMPANY LIMITED"

"This Indian Life Office can now be regarded as an assured success."—The 'Insurance Observer,' London.

"The United India is one of the very few Swadeshi Life Offices which are conducting their concern with some regard to common sense and economy."—
"The 'Insurance and Financial Record,' London.

Latest Bonus Declared Rs. 75 per Thousand Sum Assured

WANTED AGENTS—On Liberal Commissions and Conditional Salaries:

K. S. GOPALAYYA
Manager

AMRUTANJAN



25 Years of increasing sales prove that Amrutanjan is the only Indian Pain balm used in millions of homes. It certainly

CURES ALL

aches, pains, swellings, sprain, stiff joints, cold, cough, cut bruises, chiblain, rheumatism, backache and a host of other pain troubles. Costs 10 annas Per Tin and Rs. 6-4-0 Per Dozen. Sold Everywhere.

AMRUTANJAN DEPOT

MADRAS AND BOMBAY

THE GUARDIAN

A CHRISTIAN WEEKLY

Aims at stating the Christian point of view in public affairs. It contains articles on a large variety of topics, contributed by a group of experienced writers and public men.

Published every Thursday
Post free, Rs. 4 in India
£ 0-6-6 or \$ 1.50 or Rs. 5 abroad

Apply to:

THE MANAGER
GUARDIAN

86, College Street, CALCUTTA

JUST PUBLISHED

RAMBLES IN VEDANTA

B. R. RAJAM IYER

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

Rs. 5

To Subscribers of *CURRENT THOUGHT* Rs. 4

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

JUST PUBLISHED!

JUST PUBLISHED!!

A NEW BOOK By RABINDRANATH TAGORE

TALKS IN CHINA

A Collection of Lectures delivered in China during the Far Eastern Tour of the poet, in April and May 1924

Printed on antique paper

Demy 8 Vo. 157 pages Price Re. 1-8

THE VISVA-BARATI BOOK-SHOP

10, CORNWALLIS STREET, CALCUTTA

GANESAN'S RECENT PUBLICATIONS

YOUNG INDIA—1919-1922

BY MAHATMA GANDHI

With a History of the Non-Co-operation

Movement BY BABU RAJENDRA PRASAD

Rs. 4

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 incontestible, 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.

The Indian Home Rule

BY MAHATMA GANDHI (*Second Improved Edition*)

As. 8

Neethi Dharma

BY MAHATMA GANDHI

As. 8

The highest and the best teachings of the three great religions of the world have been consummately used and fused together in the medium of a mighty mind, the sweep of whose moral vision has included within the shortest compass the difficult problems of politics and economics.—*Young men of India*.

S. GANESAN

29, Pycrofts Road

Triplicane

Madras, S.E.

A Guide to HealthBY MAHATMA GANDHI, 3rd Edition **As. 12**

If Mr. Gandhi had devoted all his energy to social reform of his country, instead of to political agitation, he would have commanded the respect of every one, Europeans and Indians alike, though it is possible that but for his political ascendancy he would not have obtained a hearing. For there is a great deal of sound advice in this book which will be endorsed by every doctor in England. His thesis is characteristically that the human body is the Temple of God and should be treated with reverence rather than that every one should cultivate health for practical reasons.—*The Times Literary Supplement*.

Some Financial Problems of IndiaBY "K" (REPRINTED FROM YOUNG INDIA) **As. 8**

Based as it is on Prof. K. T. Shah's "Sixty years of Indian Finance, this volume is at once authoritative and popular. A comprehensive and critical exposition of the Indian financial system in all its aspects—expenditure, public debt and taxation—it avoids the intricacies and the technicalities of the expert, so as to provide a lucid introduction on the subject to the lay citizen. A marvel of cheapness.

Mahatma Gandhi

A Study in Indian Nationalism

BY M. ROMAIN ROLLAND **Rs. 1-8**

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 Bharata"*.

Landmarks in Lokamanya's LifeBY N. C. KELKAR **Rs. 1-8**

In this volume are given accounts of the early prosecution of Tilak for libel, of the later prosecutions for sedition, of the labyrinthine proceedings, criminal no less than civil, connected with the Tai Maharaj case, of the greatest of Tilak's works, the *Orion* and the *Arctic Home of the Vedas*, of his trial and transportation for Mandalay and his life there, of the Home Rule movement which he initiated, of the 1916 prosecution and such other notable landmarks in the life of the Lokamanya. The usefulness of the volume is enhanced by the biographical sketch prefixed to it. It may be confidently said that there are few more inspiring chapters in patriotic literature than those embodied in this book.

The Story of My LifeBY BHAI PARAMANAND **Rs. 1-8**

Bhai Paramanand is a patriot of the Punjab, a gem of the rarest order glowing with a pure and genuine, though subdued, lustre of devotion for the mother-land. In these pages we have in his own words an account of his early life, travels and sufferings in the cause of the country. The painful story of his exile from India and imprisonment in that "Hell on earth," the Andamans, and incidents connected with the life of his family during this period are so full of pathos and suffering that it must melt even the hardest heart and create in us a feeling of intense love and respect for the hero. A perusal of the book should serve to impress on our mind the truth that life is never greater or more faithful—or even happier—than in pain and suffering.

Greater IndiaBY RABINDRANATH TAGORE **Re. 1**

It is critical as well as constructive with special reference to Indian conditions. The underlying philosophy is idealistically the same as that of Plato and Hegel..... It is, in short, the poetical presentation of the "ultimate good" spiritually portrayed once for all in the Sermon on the Mount, which modern philosophy tends to characterise as, after all, supra-national and supra-social.—*Young Men of India*.

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, sugar-cane 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.

Rabindranath Tagore

A Study of His Later Works.

BY K. S. RAMASWAMI SASTRI, B.A., B.L., **Rs. 2**

This book is a succinct and harmonious review of the later works of Tagore and going through it the reader will have an idea of the writings studied as a harmonious whole.—*Prabuddha Bharata*.

This book holds up the mirror to Tagore's poetry, religion and educational ideals.—*Justice* London.

Hindu Culture

By K. S. Ramaswamy Sastry, B.A., B.L.

WITH FOREWORD BY SIR JOHN

WOODROFFE **Rs. 3**

If it be a sin to worship one's motherland, to see nothing but perfection in her system of life, and to look upon her culture as the highest expression of the supreme ideal, Mr. Ramaswami Sastri must be the most offending soul alive. Nevertheless it remains true that much of the inner meaning of Hindu culture is still lost upon the average Englishman. It is perfectly true that, though there are signs of awakening, Hindu art and letters have been neglected in the West. Those who have eyes to see can find much that is of the very highest calibre in Hindu music, art and literature, and it has long been acknowledged that its ancient civilisation was for a life time in advance of the world. Mr. Ramaswami Sastri rightly insists that if India is to recover her position in the spiritual world, if she is to proclaim her true message, she must cease to imitate the West and follow the lines of her self-realisation along the path of her own peculiar ideals. It is in this direction and in its insistence on the inherent nobility of Hindu culture that this book has its main value.—*The Times Literary Supplement*.

The Spiritual Basis of Democracy

BY WILFRED WELLOCK

With an Introduction by BERTRAND

RUSSELL **Rs. 3**

In this thought-provoking book Mr. Wellock expounds the spiritual principles underlying the democratic political philosophy and shows how the west has in its blind worship of industrialism and imperialism, knocked the bottom out of the social, economic and political edifice it has been building for centuries. He clearly points out the precipice to which the modern materialistic civilisation of the West is driving the world as a whole and gives the outline of the new philosophy of Life founded on love and spirituality and Eastern in-origin and outlook, which alone can save civilisation and humanity. Mr. Wellock finds in the Non-co-operation movement inaugurated by Mahatma Gandhi in India, a new spiritual weapon with which to fight out the future battles of Justice and Right and a way out of the dangers of violent warfare hitherto pursued by the world.

The Wherefore of the Worlds

BY PAUL RICHARD

Rs. 1-8

In this remarkable book Paul Richard with his characteristic profundity of thought and surprising subtlety of expression and logic attempts to unravel the mystery of the world. The who, the why, the when, the wherefore of the world are some of the fundamental questions he raises and answers in the light of the seer's vision, and intuitive insight into the reality of things is shed on every page of the volume which presents the ancient wisdom of the sages in the language of modern philosophy. It opens the pathway of philosophic thought and meditation over the ever-recurring problems of the universe and is bound to be of immense help to all seekers after truth.

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.

The Sayings of Kabir

As. 8

The Sayings of Tulsidas

As. 8

There are no two saints in India better known or more widely quoted than Kabir and Tulsidas. The sayings, carefully collected and translated by Lala Kannoo Mal in these two volumes, are the outpourings of two of the noblest and purest hearts that ever beat in the world. More, they are the maxims garnered in the course of life rich in practical as well as spiritual experience. They sum up the whole philosophy of conduct and will be a source of solace to all alike at all times and on all occasions—two VADE MECUMS which will be invaluable to all classes of people.

Narada Sutras or the Aphorisms of

Narada

As. 8

Among the well-known three-fold paths of attaining "Mukti" or Salvation according to Hinduism—"Jnana-marga" or the path of knowledge, "Karma-marga" or the path of action and "Bhakti-marga" or the path of devotion—the last is the most popular as it is the easiest. In this short volume, Lala Kannoo Mal not only gives a good translation of the "Narada Sutras" or the Aphorisms of Narada which is among the best known exposition of the "Bhakti-marga, but also prefixes a comprehensive and excellent essay on the three-fold paths, their nature, significance and relations to one another as well as on the date and the place of the "Narada Sutras themselves in the Hindu religious literature. The "Naradasutras", it is needless to say, are full of soul-uplifting maxims within the reach of the intelligence of the least among us. They are not exactly practical rules of conduct, but these are brought home to us through the outpourings of a saintly soul born of an arduous life consciously lived amid environments of uncommon difficulties and temptations. At every turn, man needs consolation, and this volume is calculated to provide the most satisfying of such consolations as and when they are required.

Nehal The Musician and other Tales

By SNEHALATA SEN

Rs. 2-4

Mrs. Snehalata Sen has long ago won reputation as a short-story writer and has extorted the admiration of such an eminent Indian literature and critic as Romesh Chunder Dutt. Moulana Muhammad Ali whose literary taste and abilities are unquestioned always gave an honoured place for her stories in his reputed weekly *The Comrade*. Mrs. Sen's stories are remarkable not merely for their plot, but, what is more important, for their sound settings, for the eminently Indian colour of their back-ground, for the delicate patriotism they breathe in their love of Indian art, music and literature not less than in their exaltation of Indian Ideals of womanhood, of chivalry, of quiet beauty and of that saintly spirituality which delights in unobtrusive social service. Every one of the eleven beautiful flowers in this attractive garland of stories inspires a reverent love of one or other of these qualities which we in India cherish or ought to cherish, but none of them, let us assure the reader, indulges even in a single word of boring moralising which is so characteristic a bane of third rate storytellers.

The Failure of European Civilisation

BY S. E. STOKES WITH FOREWORD BY C. F. ANDREWS

Re. 1

In this book Mr. Stokes shows how European civilisation by its prejudices of colour and race has miserably failed to satisfy the laws of true progress and the needs of the modern world, and warns India of destroying her unique culture by falling a prey to White Imperialism.

Col. Josiah. C. Wedgwood

The Man And His Work

WITH FOREWORD BY LAJPAT RAI

Rs. 2

This is a nicely printed and ably written sketch of Col Wedgwood's life. Truly does Lajpat Rai say. British Isles than the Colonel." His life is inspiring reading and it has been presented in an interesting and lively form in this volume and the many admirers of the gallant Colonel and friend of India will peruse the volume with pleasure and profit.—*Modern Review*.

Labour in Madras

By B. P. WADIA. With a Foreword By

COL. JOSIAH C. WEDGWOOD, M. P.

Rs. 2-8

Indian Teachers in China

BY PHANINDRANATH BOSE, PROFESSOR OF HISTORY VISVABHARATI, SANTINIKETAN

Rs. 2-4

The Book is worth reading and magnifies the present narrow vision of Indian history both for schools and scholars.—*Bombay Chronicle*.

Prof. P. N. Bose is doing valuable service to the cause of research in the early history of Buddhism.—*Vedic Magazine*.

In ancient times, in the first centuries of the Christian era, there was a constant flow of Indian teachers to China, and that country still possesses in the Chinese language works written by Indian Scholars on the Buddhist canon. A short account of these missionaries of Indian culture in that far-off land may be read in a small and handy volume just brought out by Mr. S. Ganesan of Triplicane, Madras, entitled, 'The Indian Teachers in China.' It has been written by Mr. Phanindra Nath Bose, Professor of History Vishwabharati University and is excellently printed.

We have no space here to write in detail of the great work done by these masters; but we cannot but commend the zeal with which this neglected branch of study has been taken up by the present writer. It is such literature we want from our educated men and it is the publication of such literature we ask our publishers to enter upon Greater India and a united Asia are as they ought to be our fondest dreams and any little thing that contributes towards their rise is welcome to us.—*The Voice of India*.

India in England

BY MISS HELENA NORMANTON

Rs. 2-0

This is an able survey of the Indian situation since the armistice by one who as editor of "India" had ample opportunities of knowing both the Indian and English points of view. Besides critical accounts of the Punjab and Khilafat wrongs, it contains an acute and elaborate analysis of the Montagu Reforms and suggests how only the grant of self-government can solve the Indian Problem. In a lengthy chapter entitled "Retrospect and Prospect," Miss Normanton adds a sympathetic criticism of the Non-Co-Operation movement suggesting means whereby the present Congress Programme needs to be amplified in certain directions. Those interested in Indian financial and general administration will also find ample matter to interest them.

GANESAN'S RECENT PUBLICATIONS

The Indian Currency and Exchange

BY K. C. MAHINDRA, B. A. (*Cantab*) Rs. 3-8

This monograph secured the Bomanji prize, offered by the Indian Merchant's Chamber and Bureau of Bombay. Unlike an ordinary prize essay, it is a valuable contribution to one of the most difficult branches of Indian Economics. Mr. Mahindra is not satisfied with barren criticism of the currency policy of the Government but sets forth a constructive scheme of monetary reform. We congratulate him on his scholarly production which we hope, will meet with the recognition it deserves from all those who are interested in Indian currency.—"Modern Review."

We commend this able and bold exposition to the interested public.—"Hindu."

The Future of Indian Fiscal Policy

BY D. V. DIVEKAR As. 12

WITH AN INTRODUCTION BY V. G. KALE, Member, Indian Tariff Board.

In this short brochure, Mr. D.V. Divekar has managed to give a critical survey of Indian Fiscal Policy in all its aspects and with pointed reference to the tariff policy of other progressive countries—Germany, France, America and so forth. The succinct history of the tariff Problems and policies of these countries will be found most instructive from the nationalistic standpoint of India. The methods and the beneficial results of these policies are well brought out and are ably contrasted with the halting recommendations of the Indian Fiscal Commission. In brief it is an illuminating and critical commentary on the theory and practice of Indian tariff arrangements.

Ideals of Non-co-operation and other Essays

BY LAJPAT RAI Re. 1

In the pages of this volume Lala Lajpat Rai explains in a clear and impressive manner, the first principles and the basic ideals of the movement of Non-co-operation for attaining India's freedom. He has dealt with both the positive and negative aspects of the movement, the constructive and destructive parts of the programme and convincingly answered the charges of impracticability and unsoundness levelled against by moderate politicians. The A. B. C. of Indian Politics is an interesting and well-thought out essay in which the fundamentals of the Indian problem are discussed in a remarkably clear and outspoken manner.

"Happy India"

As It Might Be If Guided By Modern Science

BY ARNOLD LUPTON Rs. 4-8

"He argues that India is a country of unlimited potential wealth, crying to be drawn out. If Mr. Lupton, whose book is lucid and dispassionate, can succeed in converting, say, a thousand influential Indians to his idea, the history of Asia will be changed."—"The Nation and the Athenæum."

National Self-Realisation

BY S. E. STOKES Rs. 1-8

Students of current Indian politics and workers for Swaraj will find in this publication a very useful discussion of India's ultimate goal and the methods of attaining it. The author though an American is well-known as a sincere friend of the oppressed and to use the words of Mahatma Gandhi, "Mr. Stokes is a convinced Non-Co-operator and a Congressman. I think I am right in saying that he has come to it by slow degrees. No Indian is giving such battle to the Government as Mr. Stokes. He has veritably become the guide, philosopher and friend of Hillmen."

To The Students

BY C. F. ANDREWS Re. 1

In this book Mr. C. F. Andrews makes an inspiring appeal to the younger generation to do their duties by the motherland showing why and how they should discharge them in this critical period of her struggle.

His exhortations to students are couched in that breadth of view and vision which an idealist alone can command. The elder folk no less than the students stand to profit by a perusal of these essays.—"Janmabhumi."

The Dawn of a New Age and other Essays

BY W. W. PEARSON Re. 1

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

GANESAN'S RECENT PUBLICATIONS

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

The Revolt of the East Re. 1
The Psychology of Empire As. 4
Reform or Revolution " 4
The Foreign Policy of India " 4
The Menace from the West " 4
Agitate " 4

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 or the instruction of the Prince of Wales is *The Revolt of the East*, by Mr. Bernard Houghton. It is a sane statement of the case, his incidental criticism of the Indian Bureaucracy is much to the point. I would advise all serious students of the present situation in India to get a copy from S. Ganesan, Publisher, Triplicane, Madras, and study it intently.—"DITCHER in Capital."

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

Food, Mind and Health

BY BERNARD HOUGHTON As. 8

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

BY JOSEPH MAZZINI:

The Duties of Man

WITH BIOGRAPHICAL INTRODUCTION

BY W. W. PEARSON Re. 1

Faith and the Future As. 12

From the Council to God " 8

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

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

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

Principles of Freedom

BY C. F. ANDREWS Rs. 2

Terence Macswiney

BY C. F. ANDREWS As. 8

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

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

The Making of a Republic

BY KEVIN R. O'SHIEL

Rs. 1-8-0

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

The Aims of Labour

Or An Ideal Commonwealth

BY THE RT. HON. ARTHUR HENDERSON

Re. 1

At a time when the British Labour Party is growing alike in influence and strength in the House of Commons as well as in the country and especially in view of the peculiarly cordial relations of India with that Party, it is of the highest importance that we should know what exactly that Party stands for. Labour's Aims are authoritatively expounded in this volume by Mr. Arthur Henderson, M. P., Secretary of the Labour Party, and ex-member of the Imperial War Cabinet. "We proclaim," he writes, "that the democratic ideal of freedom is not the freedom of a people in barracks or a besieged city but of equality and mutual service. Democracy demands the right of self-determination and the opportunity to realise through its own culture and institutions the fullest possibilities of self-development. . . . The democratic watchword for the struggle of the future is *through equality to freedom*." On these principles Mr. Henderson launches a spirited and well-reasoned attack on the shamelessly grabbing peace treaties, on the recent encroachments on the liberty of the subject in numerous ways and on the absurdity of the prevailing trend of economic thought.

National Education in India

BY LAJPAT RAI

Rs. 4-8

The Truth About India

BY H. M. HYNDMAN

As. 8

The National Being

Thoughts On An Irish Polity

BY A. E. (GEORGE RUSSEL)

Re. 1

There is such a close parallel between Ireland and India, not only in the fact of her political subjection but also in the nature of her national problems that the solution offered by "A.E." in his book seems as if it were specially written for India.—*W. W. Pearson*.

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

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

Ahimsa and World Peace

Or the Case for Non-Violence

BY WILFRED WELLOCK WITH A PREFACE

BY DWIJENDRANATH TAGORE Rs. 1-8

Mr. Wellock is one of those who suffered for his convictions in the crisis of the late war, and he now presents the case for Pacifism with an ardent and on the whole able advocacy. Every one is agreed that war is a hateful thing, and that it is an unsatisfactory way of settling differences. But the practical man and idealist part company when it comes to the method by which it comes to the method by which it can be abolished. The idealist believes in the superlative value of "soul-force" and Ahimsa, or non-violence; the practical man declares that these weapons are useless in the face of a national crisis. The idealist who believes in Pacifism will read this book with enthusiastic approval. —*The Times Literary Supplement*.

THE NEW ORIENT

A JOURNAL OF INTERNATIONAL FELLOWSHIP

Edited by SYUD HUSSAIN

Published Quarterly, Illustrated, \$4.00 a year

The New Orient seeks to cover the entire field of political economic and cultural relations between East and West from a constructive and forward looking view point and to interpret the Renaissance that is drawing over the East against the background of her age-long civilisation.

Editorial and Business Offices: THE NEW ORIENT

12, Fifth Avenue, New York City U. S. A.

**SWAMI SATYADEV'S
MY EXPERIENCES IN AMERICA**

Translated and Published by

A. RAMA IYER, M.A.,

LECTURER, NATIONAL COLLEGE, TRICHINOPOLY

Translator of Mahatma Gandhi's "Guide to Health"

Swami Satyadev left India in 1904 with only Rs. 15 in his pocket. He stayed in America from 1906 to 1911, studying in the Chicago, Oregon and Washington Universities and paying his way manual labour. He describes some of his observations and experiences in this book in his own delightful style.

".....The Swami combines in himself the bold adventurer, close observer and keen critic.....An ardent nationalist, and a practical idealist of the most sincere and sensible type.....The book is full of interesting facts and inspiring thoughts from cover to cover, and deserves to be read largely by our young men....."

".....Should be an eye-opener to Indians"

—*The Hindu*.

—*Modern Review*.

With Portrait of Author

Pages 197. Price Re. 1

BOOKS

By LOKAMANYA B. G. TILAK

The Arctic Home of the Vedas

Rs. 5

**The Orion or The Antiquity
of the Vedas**

Rs. 2

S. GANESAN, Triplicane, Madras, S. E.

T. Fisher Unwin's Announcements

The Letters of H. P. Blavatsky to A. P. Sinnett.

Transcribed, compiled, and with an Introduction by
A. T. BARKER. 21s. net.

These letters, written by the founder of the Theosophical Society between the years 1880-83, form a companion volume to the recently published "Mahatma Letters," acting at once as a commentary on the latter and almost as an autobiography of the vigorous, catalytic, enigmatic personality of Madam Blavatsky.

"The astounding vigour, strength, and outspokenness of the one time leader of the Theosophical movement are those of a giantess: they are exactly what one expects after seeing the impressive portrait—frontispiece"—The Clarion.

Creative Spirits of the Nineteenth Century.

By GEORG BRANDES. 9s. net.

This is a new volume of Essays by Dr. Georg Brandes, the eminent Danish critic. Under the title of "Creative Spirits of the Nineteenth Century" they deal with personalities as diverse as Hans Andersen and John Stuart Mill, Renan and Flaubert, Ibsen and Swinburne, Garibaldi and Napoleon.

"Literary criticism follows two main channels, to which all other varieties are no more than tributaries. The critic is either a judge or an interpreter. There is no question of the choice of Georg Brandes. Denmark's leading authority upon books and bookmen; he is an interpreter to his finger-tips."—Daily Telegraph.

The Tyranny of Time: Einstein or Bergson?

10s. 6d. net.

By CHARLESS NORDMANN, Author of "Einstein and the Universe," &c.

This work is mainly devoted to the controversy raging between Relativists and their opponents, in which Einstein and Bergson are the protagonists. Nordmann is a strong and able adherent of Einstein and he deals profoundly and convincingly with the objections recently raised. Very few writers of eminence are competent to deal with these questions, and fewer still can do so brilliantly and entertainingly. M. Nordmann is one of these.

"M. Nordmann is a brilliant writer, who can infuse the spirit of poetry and romance into his subject without losing a firm grip on essentials. An astronomer of some distinction himself, he has done a good deal to promulgate the theories of Einstein and bring them within reach of the general public."—The Scotsman.

My Journey Down the Tigris: A Raft-Voyage Through Dead Kingdoms.

By Dr. S. GUYER. Translated by JOSEPH MCCABE. Illustrated. 12s. 6d. net.

Dr. Guyer is an archaeologist of repute, so that his casual remarks on monuments are scholarly, but his chief purpose in this book is to give a human account of a most interesting journey. It is rich in interest and humour. His light pen sketches unique scenes for us as he sails for weeks on a raft down the Tigris, through the wilds of Kurdistan and the plains of Mesopotamia. "This is a quite unusually attractive book of travel; in its way indeed, a model for this particular form of literature."—Daily Telegraph.

Palestine of the Mandate.

By W. Basil Worsfold. Illustrated. 21s. net.

Mr. Basil Worsfold, author of the standard book on South Africa and of a very informing work on Egypt, is deservedly considered a writer whose views on political and social problems must carry considerable weight, and therefore his book on "Palestine of the Mandate" will be welcomed at a time when thoughtful people all the world over are asking what England is doing in Palestine to justify the mandate, what progress has been made since she took over the administration of the country, how the interests of Jew and Arab are being reconciled, and what signs there are of a revival of prosperity throughout the land.

Burma. 21s. net.

By Sir J. G. SCOTT, K.C.I.E., Author of "The Burman: His Life and Notions," "Burma: A Handbook," etc.

This book is undoubtedly a most important addition to the history of Burma, the author being unquestionably one of the greatest authorities on that country. He has already written several important works, including "France and Tongking," "The Burman: His Life and Notions," & "The Mythology of Indo-China." "Their history has been ably and interestingly written by Sir J. G. Scott, who has worked in the country, on and off, ever since the seventies, and is one of the foremost authorities on Burmese traditions, history and affairs—Weekly Westminster Gazette.

Among the Brahmins and the Pariahs:

MEMORIES OF FIFTEEN HAPPY YEARS, By J. A. SAUTER. 10s. 6d. net.

The author has seen Hindu life from the inside as few Europeans have done. Many places he has visited as a Hindu, under the protection of a Hindu Prince friend. He has thus seen much, in every class, that is not well known. At the same time he is an extremely good, concrete writer. Of the quality and charm of the book one can speak highly without hesitation.

"His book is one which can be commended unreservedly. The translation is excellent"—Manchester Guardian.

Registered No. M. 1978

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

CURRENT
THOUGHT

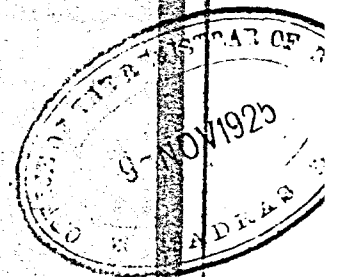


VOL. 1
No. 12

SEPTEMBER
1925

PRINCIPAL CONTENTS

THE RESTORATION OF INDIAN CULTURE Sir John Woodroffe SATYAGRAHA IN SOUTH AFRICA Mahatma Gandhi POLISH MESSIANISM AND INDIA Prof. Wincenty Lutoslawski	THE APOTHEOSIS OF INDULGENCE V. G. Desai TAGORE IN FRENCH GARB Fernand Benoit THE CONQUEST OF FEAR Lala Kannoo Mal
--	---



T. FISHER UNWIN'S Ltd, 1. Adelphi Terrace, London, W. C. 2

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

Contents

Vol. I

SEPTEMBER 1925

No. 12

PAGE		PAGE
THE RESTORATION OF INDIAN CULTURE		
By Sir John Woodroffe ...	521	
SATYAGRAHA IN SOUTH AFRICA		
By Mahatma Gandhi ...	529	
POLISH MESSIANISM AND INDIA		
By Prof. Wincenty Lutoslawski ...	538	
REVIEWS AND NOTICES OF BOOKS		
<i>Art :</i>		
The Theatre—An Art and Industry		
The Twentieth Century Theatre		
By N. K. Dewal ...	543	
<i>Economics :</i>		
The Industrial Revolution		
By Prof. K. G. Karve, M.A. ...	545	
<i>History :</i>		
Epochs in Buddhist History		
By Prof. Phanindranath Bose ...	547	
<i>Literature :</i>		
The Apotheosis of Indulgence		
By V. G. Desai ...	548	
Tagore in French Garb		
By Fernand Benoit ...	550	
<i>Politics :</i>		
India in World Politics		
By M. J. Sargunam ...	551	
<i>Psychology :</i>		
The Conquest of Fear		
By Lala Kannoo Mal ...	553	
<i>Science :</i>		
Modern Science		
C. A. Ananatanarayana, M.A. ...	554	
<i>Sociology :</i>		
Primitive Religion		
By Prof. L. K. Ananthakrishna Iyer ...	556	
Principles of Comparative Sociology		
By K. C. Mahindra ...	558	
<i>Books in Brief :</i>		
Guide to a Healthy Happy and Humane Life		559
A commonsense Treatise on Birth Control ...		559
Jungle Beasts and Men		559
The Reckless Lady		559
WHAT THINKERS THINK		560
BOOKS RECEIVED		564

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

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

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

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

CURRENT THOUGHT is published on the 10th of every month ; complaints of non-receipt should reach the Publisher by the 20th of the month, otherwise duplicate copies will not be supplied free.

All books intended for review in CURRENT THOUGHT must be sent to the editor direct.

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

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

Registered No. M. 1978

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

CURRENT THOUGHT

That which exists is One :

The wise name It variously

—RIG VEDA



Vol. I

SEPTEMBER 1925

The Restoration of Indian Culture

A Wonderful Letter

By SIR JOHN WOODROFFE

SO I found it to be, expressing as it does some things I have endeavoured to say regarding Indian Education and Culture, but saying them better and as far back as the nineties and even fifties. I discovered it in an old number (June 1909) of the *Ceylon National Review*. The whole of it deserves reprinting : but here I confine myself chiefly to what it says regarding the value and maintenance of the cultural spirit of India. It was written by the wife of George Boole, author of Boole's law. It was of his book "Laws of Thought" that Herbert Spencer said that it was the greatest advance in logic since Aristotle. He found, as his widow (since herself deceased) tells us, that man's mind works by means of some mechanism which "functions normally towards Monism." Besides the information which the mind receives from the external world it receives knowledge direct from the unseen every time that it returns to the thought of the unity between any given element (of fact or thought) after a period of tension on the contrast or antagonism between these same elements. A Vedantist will readily understand why this is so. Mrs. Boole writes that, notwithstanding the great reception given by the academic world in the early sixties to her husband's work, it was not understood except by a few such as De Morgan, Spencer, Jowett and one or two others. It was not the kind of thought the ordinary Englishman would understand. For he, as she says, thinks that mathematics mean only something like statistics, something dealing only with number and quantity, instead of testing thinking itself, that is, a calculus of mental operation. In accord-

ance with their "practical" mind, Boole's contemporaries looked on his formula as a striking new method of reducing to logical order masses of evidence about external facts, ignoring the purposes of the book as throwing light on the nature of the human mind itself. The psychological aspect of the work was nothing to them. Some seem however to have been aware of this, for Jevons, who applied Boole's method to political economy, said "Boole meant something that I have never been able to understand. The world is not yet ready to understand it." Mrs. Boole says that the great delight of her husband's later years was the study of the psychology of the Incarnation Myths and is of opinion that the record of it in "Differential Equations" (Chap. VIII Singular Solutions) will be considered by posterity his crowning achievement. N. Hartog told her that it did not read like a chapter of an ordinary text book, and a student who heard him lecturing said that he did not look like a professor before a blackboard but like an artist painting from a vision. One reason which accounts to some extent for his not being generally understood is the fact that he designedly presented what he had to say in a veiled manner. This he did as he was averse to controversy, and could not face the theological animus which would be aroused by any attempt to explain himself plainly. Nor in an Indian spirit did Boole think it right to unsettle the superstitions of people incapable of the reception of what (he held) to be reasonable truth. He presented the truth to the *Adhikari*. In fact Mrs. Boole says that he went very little into

University society because he had good reason to know that the cordiality of his admirers would in most cases have been diminished if they had any clear idea what his books were really about. He said that he would never have made his discovery if he had received an University education! "Oh, how (exclaims Mrs. Boole) the English clergy of that day hated Babbage's book." "Compare," she says "the Bridgewater Treatise with the work of his English contemporaries, and then ask whence came the peculiar conception of the nature of miracle which underlies Boole's ideas of singular points in curves (Chap. VIII)—from European theology or Hindu metaphysics?" Then again Gratry showed that the calculus of Newton and Leibnitz was a supralogical procedure and that geometric induction was essentially a process of *prayer*; that is an appeal from the finite to the infinite for light on finite concerns. According to a report mentioned by Mrs. Boole he was threatened with excommunication; but this was not carried out on the republication in separate form of his psychological deductions from his theory of mathematical induction without mention of the mathematical root whence they sprang. "Thus it was" (she says) "possible to make them appear as the outcome of specially Catholic Theology, and to hide their connexion with the great psychology truth which underlies all religions alike." Boole who revelled in Gratry's work did not, with his customary timidity or caution, use words such as "inspiration" and "prayer," familiar to the unlearned in connexion with Religion.

Mrs. Boole's uncle, George Everest, from whom the great mountain is named, earned in India "the essential factor in all true religion, the secret how man may hold communion with the Infinite—secret not because those who know will not communicate to those who are fit, but because the majority dislike for themselves the discipline which the knowledge of it imposes, and dread the mental power given to others by its possession." It has been rightly said that that is no true secret which requires to be guarded. George Everest seems to have greatly influenced Mrs. Boole who says that three causes enabled her to so really understand her husband's work that she could help him in the preparation of his text books "Differential Equations" and "Finite Differences." These were first her almost entire emancipation from the ordinary English influences, both religious and secular; secondly, that she had learnt what she knew of mathematics from the best French sources; and, thirdly, her life had been dominated by Brahmanic influence through her uncle and father. She speaks also of the "Hinduising" of De Morgan and Charles Babbage, his precursor as professor of Mathematics in University College. Her own insight is shown by her assertion of a connection between physical and spiritual fertilization.

So far by way of introduction in order to better understand what follows. I do not pursue the matter above dealt with as I am not technically qualified to deal, as I would wish, with the purely mathematical questions to which Mrs. Boole

refers. Thus she contends (and I cite her statement with reference to the value of the Indian mind) that "it is true that most of the work of observing, collecting and classifying phenomena has been done by Europeans and Americans. But the masses of detail brought to light by such observers are reduced to order by the higher mathematics consisting mainly of psychological science evolved in India and brought to Europe by individuals who reduced it to a notation, which, whilst facilitating its use as an organiser of phenomena, withdrew it from the cognisance of an ignorant and meddlesome priesthood."

The first question then is whether there is anything in the Hindu typical mind which is original and of worth. Secondly, if so what is it and how to preserve it? Thirdly, does the education given by the English so preserve or does it tend towards the destruction of, native faculty? On the first question her views are already to some extent indicated. *The Hindu inherits special faculties* and can help to develop them in the European. "They should learn to speak our language" by which it is not meant the English of the market, the mission, or the law court or school in which people, who cannot think, parrot-like repeat what they suppose other people to have thought, but the language in which real thinking is done by real thinkers. Hindu Scriptures should be interpreted by the living and understanding Hindu mind." Mrs. Boole says: "I do as George Boole and De Morgan did. I bow my head in reverent thankfulness to that mysterious East, whence

comes to us wafts of some transcendent power the nature of which we ourselves can hardly state in words."

The great mathematician, Professor De Morgan, caused to be published in England a treatise on *Maxima and Minima* by the Hindu Ram Chandra, teacher of Science in Delhi College. The Calcutta edition was published in 1850 and the London edition (W. H. Allen & Co.) in 1859. In his Preface to it the Professor states (I summarize) that "the English forget that there still exists a body of literature and science which might well be the nucleus of a new civilization, though every trace of Christian and Mahomedan civilisation were blotted out of existence." Thus in Sir John Herschel's article "Mathematics" in Brewster's *Cyclopaedia*, it is said "The Brahmasiddhanta, the work of Brahmagupta, an Indian astronomer of the 7th century, contains a general method for the resolution of indeterminate problems of the second degree, an investigation which actually baffled the skill of every modern analyst, till the time of Lagrange's solution, not excepting the all-inventive Euler himself." Professor De Morgan published Ram Chandra's book to prove to English men of science that the Hindu mind, even of the day of its publication, mastered, without the aid of the differential calculus, problems which, among Europeans, had only been solved with the help of the calculus. This is an instance of the statement that a Hindu may have an organic power of vision such as an European has either never developed or has lost. Mrs. Boole's

illustrations are drawn in general from mathematics, but the other sciences and metaphysics and religion afford instances. The last two do not stand on the same ground as the rest, since they are not subject to the same test of verification as the former. But the metaphysical aptitude is both obvious and original; so much so that it is generally difficult to get the ordinary European mind to really understand Indian Philosophy and Religion. A friend of mine who knew a mathematician of European fame told me that it was impossible to convey to him certain philosophical Indian ideas. It is sometimes forgotten that besides quantity of intelligence there is also quality or kind of intelligence. A man may have great intelligence quantitatively but its texture may not permit of his appreciation and understanding of a particular subject. The fact however that the subject is not understood indicates that it is alien to one and original in the other.

But misunderstanding is not always due to such causes but to a definitely poor intelligence with inability to perceive that fact due to an unfounded sense of superiority. In such case the judgement is the reverse of the greater minds to whom I have referred. So an anglican cleric (E. F. Elwin "India and the Indians") has opined that on the contrary "the Indian mind is shallow" (158,160) and the fact "that Hinduism is a religion which still has a great hold upon the majority of the people of India is partly explained by the shallowness of the Indian mind" (166). The fact of the endurance of Brahmanism has to be

met by those who seek to prove it to be wholly error. Elsewhere than in India the persistence of a belief is considered evidence of the existence of some truth in it; since what is wholly false does not endure. But in India these tests are given the go-by. We are told that the Indian Religion endures because it satisfies "shallow" people, or because, still more strange to say, (see "Is India Civilised?") "it has failed." It is the same in other fields. What is sauce for the Indian goose is not sauce for the English gander. It is to the merit of Indian life of the old type that it is simple, but lest this should be made a favourable point, it is said (54) to be doubtful whether this "so-called simplicity" is to be desired. Lest any favourable conclusion should be drawn from Hindu books we are warned that "some translations only remotely represent the original." It will be easily surmised that much other evil accompanies this alleged "shallowness." These defects of character are, we are told, "particularly galling to Englishmen." The Booles and others had drawn both intellectual and spiritual nourishment from India, but to the author of the book cited, Hinduism is practically "nothing at all" but "idolatry, folly and indecency." The people are irreverent in the temples (116) their conception of prayer is truly selfish (121), their religion "gives no code of morality, nor grace to keep one if it had been given." (2) They live their lives among "evil inconceivably great." (5). "It is scarcely possible to exaggerate their want of truth

and honesty in business" (27) and so on and so forth. Notwithstanding all these facts—a shallow mind, moral weakness, and an affection (on the Indian part) which does not go very deep," (22) we are assured with some unction by the author that "they are a people to whom I am deeply attached" (VII). I do not doubt the author's sincerity but under the circumstances stated, the "attachment" is truly charitable. The point however of this absurd production with which I am here concerned is the worth or "shallowness" of the Hindu mind. If, as the author thinks, there is no worth in it, and that "India has to be educated up to Christianity" (84) nothing more is to be said. One passage of personal reference is of some importance, as perhaps throwing some light on the rest of the book. It is, this author says, absurd to suppose "that the missionary is not competent to grapple with the acute intellects and subtle philosophy of Indian thinkers." No. "The real difficulty of controversy with Indians is that their arguments are often so discursive, their reasoning so childish, their illustration so comically beside the mark, that it is scarcely possible to deal with them seriously." If I have dwelt more fully than this article calls for on this reverend gentleman's argument, it is not merely on his account but because he is a type of some others, and because I wish to emphasize that there are English people and English people. There are the great English, such as to cite only names here given, the Booles, De Morgan and others, and there are others who are as wanting in under-

standing as any to be elsewhere found, but with a peculiar arrogance which is all their own.

If, notwithstanding the judgement of the author cited and others, India has that in her which is of original worth, clearly it should be preserved and not trampled out by influences which have affected Europe, but from which she is now freeing herself. It is still, however, necessary (says the writer) to control "that love for religious uniformity which is a spiritual perversion of brute lust for conquest and self assertion"; or (I may add) that secular policy which seeks cultural conquest in fulfilment of political and economic aims. That an attempt has been made to impose European civilization is so plain that none but the blind can fail to see. We see this imposition of alien ideas in all ways. A well-known Anglo-Indian of the Liberal school in favour of the so-called reforms recently expressed his opinion that those who, in the absence of the English, would be leaders of the people, are in their heart of hearts against modern western democracy. Nevertheless according to him it is the duty of the English to forward such a democracy in India even if it is not wanted. This imposition is yet sometimes denied. But in earlier days there was both greater clearness of vision and frankness of statement. Thus in the report of the Royal Commission in 1837 its authors state that "the particular circumstances of Ceylon point it out as the fittest spot in our Eastern dominion in which to plant the germ of European civilization, whence we may hope not

unreasonably that it will hereafter spread over the whole of the vast territories." This, as I have elsewhere said, is natural enough, and the only thing blameworthy is the denial of the obvious fact. Cultural conquest is the historical accompaniment of all political dominance everywhere. But it is *Dharma* on the part of all subject peoples to maintain themselves. But how is this end to be subserved? Professor DeMorgan stated the answer in his Preface to Ram Chandra's work with absolute and convincing clarity. There should be "promotion of native effort towards the restoration of the native mind in India." The whole of what is to be said is here in the single word "restoration." He was against the proposal of the friends of education, that some Hindus should be fully instructed in English ideas and thus made the media through which the mass of their countrymen might receive the result in their own languages. On the contrary the Hindu mind must be let to work out its own problem, (This is of course the essence of *Swaraj*) and all we have to do is to set it to work." He protests against "the destruction of natural faculty," whether in Science, Philosophy or Religion. He says "that sound judgement which gives men well to know what is best for them, as well as that faculty of invention which leads to the increase of wealth and comfort, are advanced by a taste for speculation among the mass of people. There are many branches of learning in which Western powers are still latent, waiting the touch of the East to awaken

them to life; and so also the Western intellect and character may help India. As regards religion Mrs. Boole says very rightly that there are two opposite classes of superstition—that of the Churches and that of the Free Thinkers (in the English sense of the term) so proud of their emancipation from the "trammels" of theology. Thus (to give two examples without admitting or discussing the truth of them) according to Boole the Trinity is a limitation not of the Divine Essence, but of human concrete imagination since man conceives the physical world in three dimensions. (But may it not be that the latter trinity as *vestigium Trinitatis* reflects the former from which it has originated?) The first party would not admit this and the second shrank from all reference to Trinitarian metaphysics, as if it involved a step back towards the "idolatry" from which they had escaped. The same fate befell Boole's investigation into the psychological processes by which the mind arrives at the conception of special Incarnations. The Theological party, Mrs. Boole writes, were pledged to one Incarnation in Syria 20 centuries ago and repudiated the rest as fabulous. They were shocked at any psychological treatment of the subject, quite naturally, I may add, if the result of such treatment ran counter to their beliefs. On the other hand the "emancipated" from this belief dreaded all reference to the subject of Incarnation as "superstition." The same attitude is to be observed among some in India. Some Hindus may maintain beliefs which though mistaken formally, are yet in substance well-

founded. Such may not acknowledge any error, whilst those who regard themselves as "emancipated" will not admit any element of truth. Similarly a man told me recently that he could get nothing out of the young Hindus in England regarding their ancient customs. Not only they did not know, but they deprecated the idea that they should be thought to have any knowledge of them. Were they not "emancipated"? What did he take them for? This is the attitude of the intellectual parvenu. No Englishman would fear that his intelligence and education were underrated because he was asked about the old or present beliefs and customs of his country. He would be proud (for no nation has more patriotism than the English) to know them. A true son does not the less revere his mother because he may have learnt more than she was ever taught. He would not know anything if she had not borne him.

The position of things has, however, changed entirely from De Morgan's time, and the date of this letter of which I speak. Then the question was one of allowance and promotion (that is by the English) of native effort. Whether it was ever reasonable to require of the English anything but the promotion of their own interests, and whether the particular action advised would have served such interest, it is not practical to now enquire. Today power is more and more, and with increasing rapidity, slipping into Indian hands and will continue to do so if those hands become not, as it is said, increasingly *fit for* the receipt of power but *powerful*. For

no hands are fit for power which cannot take and keep it. The English will achieve their historic function by themselves strengthening those hands. This they indeed state to be their political desire. The pace at which this is done not only marks the degree of power of the people, but the reluctance perhaps at any particular time justified of the rulers to part with it. The latter thus themselves fertilize the future forces which will oppose them. This is but one instance in which, from out of the clash of races and cultures, is born that development of Man's power in all its forms which is the world's meaning. Worth is realized through trouble and adversity. No one can give strength to an individual or people. One can only rouse and draw out the strength in them. I may recall again the words of Kalidasa: "Through being stirred to action people mostly attain their proper greatness." (*Prayaj sam mahimanam kshobhat pratipadyate hi janah*).

The people have been stirred and an Indian Consciousness has been thus generated. It is now for that Consciousness to act. What is still needed is, as it was in Professor De Morgan's time, a *restoration* of the spirit and culture of the people, but now the task is upon these people themselves. This means fidelity to ancestry and the Spirit of Race, to the Shakti which is India. It is quite true that the Nationalisms of the day are generators of many evils, which the Internationalists in the world have strongly stressed. Nevertheless difference or *Bheda* is a fact. In spirit no doubt man should seek *Abheda*. But

that does not mean that all should be, externally alike. Nor is that possible, for a *universe* is rooted by its nature in *diversity*. *Abheda* is a spiritual thing, the recognition of unity in diversity, the being ourselves without contempt of, or hatred towards those who are different from us. This doctrine is, I know, difficult to put in practice, but is none the less true. The whole world will benefit by *Bheda* animated by the spirit of *Abheda*. Mrs. Boole tells us of a wise old Hebrew reformer who had all his life been a student of Christian Philosophy, but remained a Jew. When Gentiles came to him to be received into Judaism he did not at all forward their desire. It was not his wish that the distinction or *Bheda* of Jew and Gentile should cease but he spoke in this wise: "Why do you wish to be received? You want to join us in prayer? The doors of our place of worship are open. Come in whenever you like. You wish to read our scriptures? No one hinders you. You wish to keep our moral laws? Do so by all means; you will be all the better citizen. You want to conform to our ritual? What good will that do you? It is the traditional discipline of the race, unsuited to you and a useless burden for you. You wish to be descended from Abraham? Ah! I cannot give you that. You say that I have taught you what is good? Well, if I have done so, go away and practise it and teach it in your own Church; and do not come here flattering me."

A good instance of an attempt at cultural conquest is that cited by Mrs.

Boole, namely the secular attempt to unjudaize the Jews. This the majority have resisted. They have accepted Western science for what it is worth, but have opposed all attempts to crush out their cultural inheritance. Notwithstanding the ravings of Anti-Semites and his own faults (for who is without them) the Jew has persisted through the centuries as a Jew. If he has done so it is because he ought to have done so, and because as a Jew he had a value for the rest of the world. So again, the development of specific Indian faculties will not only benefit India but the world. The address of the Chief Rabbi on the recent opening of the University of Jerusalem is appropriate if we substitute for the word Jew, the words Hindu or Moslem. These are not to be mere translations of something else, but the Indian contribution to the world's rational, moral and aesthetic life, a contribution which must be interpreted and applied by India herself. Young India in search of what its ancestors have

thought and done should be guided, as far as may be, by teachers to whom nothing Indian is alien, and who can therefore give the Indian outlook. India cannot re-open the sealed springs of her creative energy even on her own soil, unless it learns to look at life in an Indian perspective. It will be a new India but the descendant of the old. The duty of both young and old is to conserve *Swabhava*. If there be *Swabhava* under control of *Swadharma* then without fail there is *Svarajya*. For the first two imply the output of the greatest energy of which the individual is capable. It is *his own* energy—the energy inherent in *his own* nature. *Swabhava*, freed from all the bewilderment and incertitudes which beset those who have not found, and are therefore not yet confident of, their own selves. This energy will work according to its own laws (*Swadharma*). *Svarajya* is then nothing, as some may suppose, added to them.

Satyagraha in South Africa

BY M. K. GANDHI

CHAPTER X AFTER THE WAR

THE most important phase of the war was over in 1900. Ladysmith, Kimberley and Mafeking had been relieved. General Kronje had surrendered at Paardeburg. Parts of the British colonies occupied by the Boers had been wrested from their hands and Lord Kitchener had conquered the Transvaal and the Orange Free State. Only guerilla warfare was all that was left.

I thought that my work in South Africa was now over. I had stayed there six years instead of one month as originally intended. The outlines of the work before us were fairly fixed. Still I could not leave South Africa without the willing consent of the Indian community. I informed my colleagues that I intended taking up public work in India. I had learnt in South Africa the lesson of service instead of self-interest, and was longing for opportunities of such work.

Mr. Mansukhlal Nazar was there and so was Mr. Khan. Some Indian youths born and bred in South Africa had returned from England as barristers. In these circumstances it would not be improper if I returned to India. When I had urged all these arguments, I was permitted to return only on the condition that if an unexpected situation arose in South Africa requiring my presence there, the community might recall me any day and I should at once go back. They undertook in such a case to bear my travelling expenses and the expenses incurred during my stay in South Africa. I agreed to this arrangement and returned to India.

I decided to practise in Bombay as a barrister, primarily with a view to public work under the advice and guidance of the late Mr. Gokhale and secondarily in order to make a living for myself side by side with public work. I rented chambers accordingly and began to get some work. Thanks to my close connection with South Africa, clients who had returned from that country alone gave me work which more than sufficed for my necessities. But peace was never to be my portion in this life. I had been in Bombay hardly three or four months when I received an urgent cablegram from South Africa stating that the situation there was serious, that Mr. Chamberlain was expected shortly, and that my presence was necessary.

I wound up my Bombay office and house and started for South Africa by the first available steamer. This was near the end of 1902. I had returned to India towards the close of 1901 and had opened my office at Bombay about March 1902. The cablegram did not contain full details. I guessed that there was trouble in the Transvaal. But I went to South Africa without my family as I thought I would be able to return to India in four or six months. I was however simply amazed when I reached Durban and heard everything. Many of us had hoped that the position of

Indians throughout South Africa would improve after the war. We did not anticipate trouble in the Transvaal and the Free State at any rate, as Lord Lansdowne, Lord Selborne and other high functionaries had declared when the war broke out that the treatment accorded to the Indians by the Boers was one of the causes of the war. The British Agent at Pretoria had often told me that if the Transvaal became a British Colony, all the grievances under which the Indians laboured would be instantly redressed. The Whites too believed that as the Transvaal was now under the British flag, the old laws of the Boer republic directed against the Indians could not be enforced. This principle was so widely accepted that the auctioneers who before the war did not accept bids from Indians for the purchase of land, now openly accepted such bids. Many Indians thus purchased lands at public auctions, but when they tendered the deeds of transfer to the revenue officer for registration, the officer-in-charge refused to register the deeds quoting Law No. 3 of 1885! All this I learnt on landing at Durban. The leaders said that Mr. Chamberlain would first come to Durban and we must first acquaint him with the situation in Natal. This done, I was to follow him to the Transvaal.

A deputation waited upon Mr. Chamberlain in Natal. He gave it a courteous hearing and promised to confer with the Natal Government on the subject of its representations. Personally I did not expect that the laws which had been promulgated in Natal before the war would be modified very soon. These laws have already been described in a previous chapter.

As the reader is aware, any Indian could at any time enter the Transvaal before the war. I observed that this was not the case now any longer. The restrictions however, equally applied to all,—Whites as well as Indians. The condition of the country was still such, that if a large number of people

entered the Transvaal all at once, there would not be sufficient food and clothing to go round, as all the shops had not reopened after the war. The goods stocked in the shops had been unceremoniously appropriated by the late Boer Government. I therefore thought, that if the restrictions were only temporary, there was no reason for apprehension. But then there was a difference in the procedure by which a White and an Indian could obtain a permit, and this afforded ground for misgiving and alarm. Permit offices were opened in the various ports of South Africa. For all practical purposes a White could obtain a permit for the mere asking, while an Asiatic Department was created in the Transvaal for dealing with Indians. The creation of this special department was a new departure. Indians were required to apply to the head of that department in the first instance. After he had granted their applications, they could generally obtain permits at Durban or any other port.

If I had to go through all these formalities there was no hope of my getting a permit before Mr. Chamberlain left the Transvaal. The Indians in the Transvaal could not procure a permit for me. It was more than they could do. They had therefore relied upon my connections in Durban for obtaining a permit for me. I did not know the permit officer, but as I knew the police superintendent of Durban, I asked him to accompany me to the permit office. He consented and gave the necessary assurances. I obtained a permit on the strength of the fact that I had stayed in the Transvaal for a year in 1893 and thus reached Pretoria.

The atmosphere in Pretoria was decidedly ominous. I could see that the Asiatic Department was merely a frightful engine of oppression for the Indians. The officers in charge were some of the adventurers who had accompanied the army from India to South Africa during the war and had settled there in order to try their luck. Some of

them were corrupt. Two officers were even prosecuted for bribery. The jury declared them not guilty, but as really there was no doubt entertained as to their guilt, they were subsequently dismissed from service. Partiality was the order of the day. When a separate department is thus created and when restricting existing rights is the sole reason for its existence, officers are naturally inclined to devise fresh restrictions from time to time in order to justify their existence and in order to show that they are efficient in the discharge of their duties. This is exactly what happened in the present case.

I saw that I had to begin my work from the very beginning. The Asiatic Department could not at once make out how I had managed to enter the Transvaal. They did not venture to ask me directly. I imagine they thought me above smuggling myself into the country. They indirectly obtained information as to how I had secured a permit. A deputation from Pretoria prepared to wait upon Mr. Chamberlain. I drafted the memorial for submission to him but the Asiatic Department excluded me from the deputation. It appeared to the Indian leaders that they should not see Mr. Chamberlain if I was prevented from going with them. But I did not countenance this idea. I said that I should not mind the insult to me and advised them to ignore it too. The memorial was there and it was essential that it should be presented to Mr. Chamberlain. Mr. George Godfrey, an Indian barrister, who was present at the time, was charged with the task of reading the memorial. The deputation waited upon Mr. Chamberlain. My name being mentioned in course of the interview, he said, "I have already seen Mr. Gandhi in Durban. I therefore refuse to see him here, in order that I may learn about the situation in the Transvaal at first hand from local residents." In my view this remark only added fuel to the fire. Mr. Chamberlain spoke out as he had been tutored by the Asiatic Department, which thus tried to

import into the Transvaal the atmosphere which pervades India. Every one knows how British Officers consider Bombay men as foreigners, in, say, Champaran. At that rate how could I who lived in Durban know anything about the situation in the Transvaal? Thus did the Asiatic Department coach Mr. Chamberlain. Little did he know that I had lived in the Transvaal, and that even if I had not, I was fully conversant with the Indian situation there. There was only one pertinent question in the present case,—who possessed the best knowledge of the situation in the Transvaal? The Indians had already answered it for themselves by asking me to go there all the way from India. But it is no new experience to find that arguments based on reason do not always appeal to men in authority. Mr. Chamberlain was then so much under the influence of the men on the spot and so anxious was he to humour the Whites that there was little or no hope of his doing us justice. Still the deputation waited upon him, only in order that no legitimate step for obtaining redress might be omitted whether by oversight or through a sense of wounded self-respect.

I was now confronted by a dilemma even more difficult than what faced me in 1894. From one standpoint, it seemed I could return to India as soon as Mr. Chamberlain left South Africa. On the other hand I could clearly see that if I returned with the vain fancy of serving on a larger field in India while I was fully cognisant of the great danger which stared the South African Indians in the face, the spirit of service which I had acquired would be stultified. I thought that even if that meant living in South Africa all my life, I must remain there until the gathering clouds were dispersed or until they broke upon and swept us all away, all our counteracting efforts notwithstanding. This is how I spoke to the Indian leaders. Now, as in 1894, I declared my intention to maintain myself by legal practice. As for the

community, this was precisely what they wanted.

I soon applied for admission to practise in the Transvaal. There was some apprehension that the Law Society here too would oppose my application, but it proved groundless. I was enrolled as an attorney of the Supreme Court, and opened an office in Johannesburg. Of all places in the Transvaal, Johannesburg had the largest population of Indians and was therefore well suited for me to settle in, from the standpoint of public work as well as of my own maintenance. I was daily gaining bitter experience of the corruptness of the Asiatic Department, and the best efforts of the Transvaal British Indian Association were directed to finding a remedy for this disease. The repeal of Act 3 of 1885 now receded in the background as a distant objective. The immediate aim was limited to saving ourselves from the on-rushing flood in the shape of this Asiatic Department. Indian deputations waited upon Lord Milner, upon Lord Selborne who had come there, upon Sir Arthur Lawley who was the Lieutenant Governor of the Transvaal and who subsequently became Governor of Madras, and upon officers of lesser dignity. I used often to see Government officers. We obtained some slight relief here and there, but it was all patch work, pure and simple. We used to receive some such satisfaction as is experienced by a man who has been deprived of his all by robbers and who by beseeching the robbers induces them to return something of very small value. It was in consequence of this agitation that the officers whose dismissal I have referred to above were prosecuted. Our misgivings as regards the restrictions on Indian immigration proved correct. Permits were no longer required from Whites, while they continued to be demanded from Indians. The late Boer Government never strictly enforced their drastic anti-Asiatic legislation, not because they were generous but because their administration was lax. A good

officer has not under the British Government as much scope for the exercise of his goodness as he had under the Boer regime. The British Constitution is old and stereotyped, and officers under it have to work like machines. Their liberty of action is restricted by a system of progressive checks. Under the British Constitution, therefore, if the policy of the Government is liberal, the subjects receive the utmost advantage of its liberality. On the other hand if their policy is oppressive or nig-gardly, the subjects feel the maximum weight of their heavy hand. The reverse is the case under constitutions such as that of the late Boer republic. Whether or not the subjects reap full advantage from a liberal law, largely depends upon the officers who are charged with its administration. Thus, when British power was established in the Transvaal, all laws adversely affecting the Indians began to be more and more strictly enforced day by day. Loopholes, wherever they existed, were carefully closed. We have already seen that the Asiatic Department was bound to be harsh in its operations. The repeal of the old laws was therefore out of the question. It only remained for the Indians to try and see how their rigours might be mitigated in practice.

One principle must be discussed sooner or later, and if we discuss it at this stage, it will perhaps facilitate an understanding of the Indian point of view and of the situation as it developed hereafter. Soon after the establishment of British rule in the Transvaal and the Free State, Lord Milner appointed a committee whose terms of reference were to prepare a list of such of the old laws of both the republics as placed restrictions on the liberty of the subject or were opposed to the spirit of the British Constitution. The anti-Indian laws could clearly have been included in this description. But Lord Milner's object in appointing the committee was not to redress the grievances of Indians but those of Britishers.

He wanted to repeal at the earliest opportunity those laws which indirectly pressed hard upon Britishers. The committee submitted their report in a very short time, and many acts, large and small, which affected Britishers prejudicially, were, it can be said, repealed by a stroke of the pen.

The same committee prepared a list of anti-Indian acts. These were published in the form of a book which served as a handy manual easily used or from our standpoint abused by the Asiatic Department.

Now, if the anti-Indian laws did not mention the Indians by name and were not thus made expressly applicable to them alone but to all subjects, and if their enforcement had been left to the discretion of administrators; or had the laws imposed general restrictions which could have been enforced against Indians in a specially rigorous manner, the object of the legislators would all the same have been achieved by such laws, and yet the laws would have been general laws. None would have felt insulted by their enactment, and when the existing bitterness was softened by time, there would be no need to modify the laws, but only a more liberal administration of the laws would have sufficed to relieve the aggrieved community. Just as I have called laws of the second kind general laws, those of the first kind can be described as particular or racial, and establish what is known as the 'colour bar,' as on the specific ground of colour they impose greater restrictions on members of the dark or brown races than on Whites.

To take one instance from the laws which were already in force. The reader will remember that the first disfranchising act which was enacted in Natal but was subsequently disallowed by the Imperial Government provided for the disqualification as voters of all Asiatics as such. Now if such a law were to be altered public opinion should be so far educated that the majority be not only not hostile but actually friendly to Asiatics. The

colour bar if set up could only be removed when such cordial feelings were established. This is an illustration of racial or class legislation. The Act referred to was withdrawn and a second Act was enacted in its place which nearly achieved an identical object yet was of a general nature, the sting of racial distinction being removed. The substance of one of its clauses is as follows:— 'No person can be placed on the voter's roll in Natal who is a native of countries which have not hitherto possessed elective representative institutions based on the parliamentary franchise.' No reference is made here to Indians or Asiatics. The opinions of counsel could differ as to whether or not India possesses representative institutions based on the parliamentary franchise. But assuming for the sake of argument that India did not in 1894 and does not even now enjoy the parliamentary franchise, no one can say off-hand that the officer in charge of voters' lists in Natal has done an illegal act if he includes the names of Indians in the lists. There is always a general presumption in favour of the right of the subject. So long therefore as the government of the day does not become positively hostile, the names of Indians and others could be included in the electoral roll, the above law notwithstanding. That is to say, if the dislike for Indians became less marked and if the local Government was unwilling to injure the Indians, their names could be entered in the voters' lists without the slightest modification of the law. This is the advantage of a general law. Other instances of the same kind can be cited from among the laws in force in South Africa which have been referred to in previous chapters. The policy, therefore, is to enact as little class legislation as possible; and it would be wiser still to avoid it altogether. Once a law is enacted, many difficulties must be encountered before it can be reversed. It is only when public opinion is highly educated that the laws in force in a country can be repealed. A constitution

under which laws are modified or repealed every now and then cannot be said to be stable or well organised.

We cannot now better appreciate the poison which was present in anti-Asiatic laws in the Transvaal. They were all racial in character. The Asiatics as such could not vote; nor could they own land outside the locations set apart for them by the Government. The administrators could do nothing for the Indians so long as these laws were not removed from the statute-book. Lord Milner's committee could make a separate list of such laws only as were not general in character. Had they been general laws, all laws enforced only against the Asiatics though not expressly directed against them, would have been repealed along with the rest. The officers in charge could never have argued their helplessness and said that they had no alternative but to enforce the laws so long as the new legislature did not abrogate them.

When these laws passed into the hands of the Asiatic Department, they began to enforce them strictly. Again if the laws were at all worthy of being enforced, Government must arm themselves with further powers in order to close the loopholes intentionally kept or left by inadvertence in favour of Asiatics. This looks quite simple and straight. Either the laws are bad in which case they should be repealed, or they are proper in which case their deficiencies should be remedied. The ministers had adopted the policy of enforcing the laws. The Indians had stood shoulder to shoulder with the British and risked their lives during the late war, but that was now a story three or four years old. The British Agent at Pretoria had put up a fight on behalf of the Indians, but that was during the old regime. The grievances of the Indians figured as one of the declared causes of the war, but that declaration was made by shortsighted statesmen who had no knowledge of local conditions. The local officials clearly observed that the anti-

Asiatic laws enacted by the late Boer Government were neither adequately severe nor systematic. If the Indians could enter the Transvaal at will and carry on trade wherever they chose, British traders would suffer great loss. All these, and similar arguments carried great weight with the Whites and their representatives in the ministry. They were all out to amass the maximum of wealth in a minimum of time; how could they stand the Indians becoming co-sharers with them? Hypocrisy pressed political theory into service in order to make out a plausible case. A barefaced selfish or mercantile argument would not satisfy the intelligent Whites of South Africa. The human intellect delights in inventing specious arguments in order to support injustice itself, and the South African Whites were no exception to this general rule. These were the arguments, advanced by General Smuts and others:—

"South Africa is a representative of Western civilisation while India is the centre of Oriental culture. Thinkers of the present generation hold that these two civilisations cannot go together. If nations representing these rival cultures met even in small groups, the result would only be an explosion. The West is opposed to simplicity while Orientals consider that virtue to be of primary importance. How can these opposite views be reconciled? It is not the business of statesmen, practical men as they are, to adjudicate upon the relative merits of each. Western civilisation may or may not be good, but Westerners wish to stick to it. They have made tireless endeavours to save that civilisation. They have shed rivers of blood for its sake. They have suffered great hardships in the cause of that civilisation. It was therefore too late for them now to chalk out a new path for themselves. Thus considered, the Indian question cannot be resolved into one of trade jealousy or race hatred. The problem is only one of preserving one's own civilisation, that is of enjoying the supreme

right of self-preservation and discharging the corresponding duty. Some public speakers might like to inflame the Whites by finding fault with Indians, but political thinkers believe and say that the very qualities of Indians count for defects in South Africa. The Indians are disliked in South Africa for their simplicity, patience, perseverance, frugality and otherworldliness. Westerners are enterprising, impatient, engrossed in multiplying their material wants and in satisfying them, fond of good cheer, anxious to save physical labour and prodigal in habits. They are therefore afraid that if thousands of Orientals settled in South Africa, the Westerners must go to the wall. Westerners in South Africa were not prepared to commit suicide and their leaders would not permit them to be reduced to such straits."

I believe I have impartially recapitulated the arguments urged by men of the highest character among the Whites. I have characterised their arguments as pseudo-philosophical, but I do not thereby wish to suggest that they are groundless. From a practical point of view, that is to say from the standpoint of immediate self-interest, they have much force. But from the philosophical point of view, they are hypocrisy pure and simple. In my humble opinion, no impartial person could accept such conclusions, and no reformer would place his civilisation in the position of helplessness in which those who urge these arguments have placed theirs. So far as I am aware, no Eastern thinker fears that if Western nations came in free contact with Orientals, Oriental culture would be swept away like sand by the on-rushing tide of Western civilisation. So far as I have a grasp of Eastern thought it seems to me that Oriental civilisation not only does not fear but would positively welcome free contact with Western civilisation. If contrary instances can be met with in the East, they do not affect the principle I have laid down, for a number of

illustrations can be cited in its support. However that may be, Western thinkers claim that the foundation of Western civilisation is the predominance of might over right. Therefore it is that the protagonists of that civilisation devote most of their time to the conservation of brute force. These thinkers likewise assert that the nations which do not increase their material wants are doomed to destruction. It is in pursuance of these principles that Western nations have settled in South Africa and subdued the numerically overwhelming superior races of South Africa. It is absurd to imagine that they would fear the harmless population of India. The best proof of the statement that the Whites have nothing to fear from the Asiatics is provided by the fact that had the Indians continued to work in South Africa for all time as mere labourers, no agitation would have been started against Indian immigration.

The only remaining factors are trade and colour. Thousands of Whites have admitted in their writings that trade by Indians hits petty British traders hard, and that the dislike of the brown races has at present become part and parcel of the mentality of Whites. Even in the United States of America, where the principle of statutory equality has been established, a man like Booker T. Washington who has received the best Western education, is a Christian of high character and has fully assimilated Western civilisation, was not considered fit for admission to the court of President Roosevelt, and probably would not be so considered even to-day. The Negroes of the United States have accepted Western civilisation. They have embraced Christianity. But the black pigment of their skin constitutes their crime, and if in the Northern states they are socially despised, they are lynched in the Southern States on the slightest suspicion of wrongdoing.

The reader will thus see that there is not much substance in the 'philosophical'

arguments discussed above. But he must not therefore conclude that all those who urge them do so in a hypocritical spirit. Many of them honestly hold these views to be sound. It is possible that if we were placed in their position, we too would advance similar arguments. We have a saying in India that as is a man's conduct, such is his understanding. Who is there but has observed that our arguments are but a reflection of our mentality, and that if they do not commend themselves to others, we become dissatisfied, impatient and even indignant?

I have deliberately discussed this question with much minuteness. I wish the reader to understand different points of view and that the reader who has so far not done so, may acquire the habit of appreciating and respecting varieties of standpoint. Such largemindedness and such patience are essential to the understanding of Satyagraha and above all to the practice of that principle. Satyagraha is impossible in the absence of these qualities. I do not write this book merely for the writing of it. Nor is it my object to place one phase of the history of South Africa before the public. My object in writing the present volume is that the nation might know how Satyagraha, for which I live, for which I desire to live and for which I believe I am equally prepared to die, originated and how it was practised on a large scale: and knowing this, it might understand and carry it out to the extent that it is willing and able to do so.

To resume our narrative. We have seen that the British administrators decided to prevent fresh Indian immigrants from entering the Transvaal, and to render the position of the old Indian settlers so uncomfortable that they would feel compelled to leave the country in sheer disgust, and even if they did not leave it, they would be reduced to a state bordering on serfdom. Some men looked upon as great statesmen in South Africa had declared more than once that they could afford to keep the

Indians only as hewers of wood and drawers of water. In the staff of the Asiatic Department was among others Mr. Lionel Curtis who is now known to fame as the missionary for diarchy in India. This young man, as he then was, enjoyed the confidence of Lord Milner. He claimed to do everything according to scientific method, but he was capable of committing serious blunders. The Municipality of Johannesburg had suffered a loss of £14,000 in consequence of one such blunder committed by him. He suggested that if fresh Indian immigration was to be stopped, the first step to be taken to that end was the effective registration of the old Indian residents in South Africa. That done, no one could smuggle himself into the country by practising personation, and if any one did, he could be easily detected. The permits which were issued to Indians after the establishment of British rule in the Transvaal contained the signature of the holder or his thumb impression if he was illiterate. Later on some one suggested the inclusion besides of a photograph of the holder, and this suggestion was carried out by administrative action, legislation being unnecessary.

The Indian leaders therefore did not come to know of this innovation at once. When in course of time these novel features came to their notice, they sent memorials to the authorities, and waited upon them in deputations on behalf of the community. The official argument was that Government could not permit Indians to enter the country without regulation of some sort, and that therefore all Indians should provide themselves with uniform permits containing such details as might render it impossible for any one but the rightful holders to enter the country. It was my opinion that although we were not bound by law to take out such permits, the Government could insist on requiring them so long as the Peace Preservation Ordinance was in force. The Peace Preservation Ordinance in South Africa was something like the Defence of India Act in India. Just as the

Defence of India Act was kept on the statute-book in India longer than necessary in order to harass the people, so was this Ordinance allowed to remain in force long after the necessity for it had passed in order to harass Indians in South Africa. As for the Whites, it was a dead letter for all practical purposes. Now if permits must be taken out, they should contain some mark of identification. There was nothing wrong therefore that those who were illiterate should allow their thumb impression to be taken. I did not at all like the inclusion of photographs in the permits. Mussalmans again had religious objections to such a course.

The final upshot of the negotiations between the Indian community and the authorities was that the Indians consented to change their permits for new ones and agreed that fresh Indian immigrants should take out permits in the new form. Although the Indians were not bound in law, they voluntarily agreed to re-registration in the hope that new restrictions might not be imposed upon them, it might be clear to all concerned that the Indians did not wish to bring in fresh immigrants by unfair means, and the Peace Preservation Ordinance might no longer be used to harass new-comers. Almost all Indians thus changed their old permits for new ones. This was no small thing. The community completed like one man with the greatest promptitude this re-registration, which they were not legally bound to carry out. This was a proof of their veracity, tact, large-mindedness, commonsense and humility. It also showed that the community had no desire to violate in any way any law in force in the Transvaal. The Indians believed that if they behaved towards the Government with such courtesy, it would treat them well, show regard to them and confer fresh rights upon them. We shall see in the next chapter how the British Government in the Transvaal rewarded them for this great act of courtesy.

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

Polish Messianism and India

BY WINCENTY LUTOSLAWSKI, WILNO, POLAND

I mentioned the Polish conception of national life, expressed in the writings of Polish Messianists, was opposed to Western democracy as well as to Eastern despotism. For the great majority of my readers Poland is merely a name, a name of one among the several new states formed after the Great War, and it will appear very strange if I pretend that Polish Messianism may have an influence on the fate and destiny of India. But this is precisely the conviction of all Polish Messianists that their view of life will transform all the conditions of social and political life all over the earth, and therefore also in India.

There are besides some special reasons to believe that the oldest home of Aryan civilisation may be particularly receptive to the latest development of Aryan thought. In seeking some efficient device in order to show clearly and convincingly to my Indian readers how this could happen, I had a dream on the future of India according to the doctrine of Polish Messianism. Dreams often represent only what we most intensely desire, but sometimes they reveal to us what a higher power intends to be, and in this particular case I believe that my dream corresponds really to something that at least might happen, even if it will not happen necessarily.

For the readers still another point of view makes this dream a fit introduction to a dogmatic exposition of the doctrine out of which the dream has been produced. If we wish to explain what electricity is to somebody who knows nothing about it, we shall not begin with mathematical formulas referring to electrical phenomena. It will

be more interesting to the average person to learn to what practical uses electricity may be applied. If we say that it leads to increase the velocity of travel, to enable us to converse at any distance with our friends, such applications will awake the desire to study the theory on which they are based.

If Polish Messianism is a philosophy and at the same time a religion, in fact the practical unity of philosophy and religion for a thorough reform of human life, then the best explanation of its nature will be the statement of the results to which it would lead, if accepted even by a small minority, say by two per cent of the population of India.

The first inevitable consequence would be the complete and absolute political independence from every foreign power of any country in which the doctrine of Messianism is put into practice. But this implies also the national unity of the people which inhabits a country which is predestined by Providence to become the home of a nation. India has such natural limits as Italy or Spain, and the fact that this country is of larger size justifies the much longer time needed for its unification. But a country which is clearly designed to be one whole by God Almighty will attain political unity, if its inhabitants become aware of a mission which they can fulfil only if they grow into one nation.

Poland was divided in the XIII century into many small states. A great wave of national feeling and a great leader, succeeded by other great leaders, led to the reunion of the parts into one whole at the beginning of the XIV century. Poland was

under the foreign yoke of three powerful empires during the whole XIX century. But our Messianists announced its independence against every common probability since the unsuccessful rising of 1831, and even after the cruel suppression of the revolution of 1863.

This hope of independence appeared as madness to many commonsense onlookers. But events proved in 1918 the truth of Messianic prophecies. Poland became politically independent, though within reduced frontiers. Now Polish Messianism goes on promising to the Polish Nation the natural frontiers of the rivers Dnieper, Duna, Oder, the Baltic and the Black Sea, which had been for centuries considered as belonging to Poland. And the future will show whether these prophecies will also be fulfilled.

But already now we infer from our knowledge of reality that every country which has clearly defined natural limits, an old historic tradition and a mission to fulfil for the welfare of mankind, will attain political unity and independence, in the interest of mankind and not only for the material advantage of one race or one caste.

India has certainly one great mission to fulfil. Whoever looks on history as a materialist sees clearly the contact between the yellow and the white race, and many materialistic prophets have already more than fifty years ago warned against the yellow peril which threatens western civilisation. China, Japan and Russia united and armed with all the weapons invented in Europe, would be materially strong enough to conquer Europe and even America.

This would stop the development which began in Greece three thousand years ago, and such a catastrophe can be prevented only if India, as a mighty empire, assumes the leading part in Asia. The Indian faith of Buddhism has conquered China and Japan centuries ago and this proves that Indian thought is able to rule. But Buddhism is a heresy repudiated by India and

it does not fully agree with the active spirit of the Aryan race.

A religious renovation is needed which has already begun in India, and will lead to a religious unity of East and West in peaceful collaboration and mutual penetration. A Japanese or a Chinese is not necessarily an enemy of Western Civilisation, and there is a spiritual transformation possible which will make us all friends, anxious to further the real aims of human life all over the earth.

India is an oriental country, but the inhabitants of India, the historic traditions of India, belong to that same Aryan race which has created Western civilisation. Thus India belongs to Europe and to Asia, and has the mission to conciliate Europe with Asia in a higher destiny.

This mission of unity between East and West on a smaller scale has been for a thousand years the destiny of Poland. We were between the Turanian peoples in the East, Tatars, Finns, Muscovites, and the Aryan peoples in the West. We have accepted Western religion and civilisation while having to assimilate many Eastern ethnographic elements. Out of these historic conditions Polish Messianism is born which offers a solution of the problem put by the contrast and hostility between East and West. We have resolved that problem on a small area in Central Europe between the Baltic and the Black sea.

India is our natural heir in times when the real problem extends much beyond the frontiers of Europe and threatens with a tremendous conflict between Asia and Europe. Therefore, however small a European nation we be, our Messianism may help, if it is understood and accepted, the many races and castes of India to become the greatest and foremost nation of the earth, the centre of human civilisation. Civilisation was born in India and wandered round the world like the prodigal son. It is time for its return home, to its cradle, and to inherit the wealth of ancestors in

order to invest that wealth according to the experience gathered in a long exile.

Being the first Pole, who undertakes the risk of presenting Polish Messianism to Indian readers, whether they be of European or Asiatic origin, let me start by telling my dream about India's future greatness in all sincerity.

We have learnt in Poland during the century of our enslavement to tell the truth in the least offensive way to our rulers. But if the truth is understood, it becomes at once offensive to those whose interests are hurt by it.

My dream hurts the ruling race because it announces the end of a rule which has lasted for centuries and has been to a certain extent beneficial in so far as it led Europe to know and admire the wisdom of India, and led India to discover the material and scientific efficiency of Europe. I do not say the change will come soon, or suddenly by way of conspiracy or revolution. But from the point of view of Messianism as a scientific theory based on the knowledge of the reality of nations, this change can be predicted with the same absolute certainty, with which astronomers calculate an eclipse of the moon. The difference consists in the possibility of exactly determining the time of the event, which can be done for stars and planets, but not for free human beings nor for groups of such beings.

If I state this certain truth in such a general way, without exciting any of my readers to violence of any kind, I reduce the offence to its mildest form. I am afraid that it will be difficult to dissimulate the second offence which refers more particularly to a dear prejudice of my friends, the Asiatic Aryans. In that free and independent India of my dream there is no room for caste, and no low birth can exclude anybody from the highest office and ascendancy. The only remnant of caste tradition which may last for long centuries will be the hereditary dynasty of the ruling

Emperor, descendant from famous ancestors who have well deserved of the country entrusted to their care by Providence.

I certainly saw in my dream such a glorious dynasty of the Emperors of India, and the man who united the whole peninsula under one national government was more like Louis XIV than like Poincaré. But this emperor was in my dream not a despotic autocrat like the Tsar of Russia or his successor Lenin. He was surrounded by a council of wise senators, and took no step without the assent of this representative body of the people, which in no way resembled the modern European Parliaments, as it contained no parties and took most decisions by unanimity, looking at no other consideration than national welfare.

You will object this is impossible. And I recognise that it is possible only under the condition of such a spiritual transformation of the ruling minority (everywhere and always the rule of a state depends on a minority, even in those states in which the ruling minority pretends to represent the majority of the people), which cannot be effected by any other means than by the acceptance of certain tenets which are introduced into the life of mankind for the first time by Polish Messianism and which were recently brought before the English reading public by my work *The World of Souls*, published by George Allen and Unwin, London. This was the first appearance of Polish Messianism before the English-reading world in a work written by a Pole in English. Some years ago an English writer attempted to give an abridged translation of one of the masterpieces of Polish Messianism, written in the first half of the XIX century. This book has been published by the Student Christian Movement (32, Russell Square, London, W.C.1) in 1919 under the arbitrary title *The Desire of All Nations*.

No other attempt has been made to introduce Polish Messianism to English readers. The prevailing philosophy after the war in

Europe is so totally different from the doctrine of Polish Messianism, that there is no hope for a Messianist to find a hearing either in England or France or America. There is one reason why the truth of Messianism may be better understood in India: it confirms by new arguments one of the oldest dogmas of Indian philosophy, the pre-existence and reincarnation of human souls.

If I say that the general acceptance of Polish Messianism would lead India to freedom, independence, power and glory, I do not mean that it would be necessary to acknowledge the truth as Polish Messianism. It might have another name and be inspired to Indian prophets from above as it had been inspired to those great Poles who have created in Poland the school of Polish Messianism, Moeue Wronski (1778-1853), Mickiewicz (1798-1855), Libelt (1807-1875), Trentowski (1808-1869), Slowacki (1809-1849), Krasinski (1812-1859), Cieszkowski (1814-1894), Norwid (1821-1883) and many others.

One of the dogmas of Messianism is telepathy, recognized in Poland long before the experiments of the Society of Psychical Research. Therefore we do not claim the monopoly of our inspirations. We have them from God, and others in other countries may have them from the same source.

It may be that in the enormous wealth of Indian thought some aspect of the truth known in Poland as Polish Messianism could be found as known long ago. But if it had any wider influence, it would have led necessarily to the same results as in Poland to the unity and independence of a nation. The long rule of foreign masters in India seems to prove that the liberating remedy, if at all discovered, has not yet been applied. And if there is a single honest man who testifies that he is absolutely certain of a liberating truth which has been for generations the gospel of a living nation and has led this nation to unity and independence, then his claim to obtain a hearing ought not be dismissed.

Now let us go back to that dream which

I consider as the shortest symbol of what Polish Messianism is and what it may become for all nations which live under foreign rule, as Poland since 1772. What I saw in my dream can be logically deduced from the psychological certainties taught by Polish Messianism, and thought imparted in vision has a reasonable reality.

I saw a powerful united India, extending over the whole area south of the Himalayas under one national government, with one language spoken throughout the country. Which of the existing languages became the common speech of India, I cannot guess, and perhaps this is not yet settled in Heaven, as it may depend on the efforts and merits of those who now use so different languages. But unity of speech is quite essential for unity of power.

The whole constitution of that empire of India was based on a conciliation of authority and freedom. Everybody was free because all obeyed the law. And it needs not a great invention of new rules in order to obtain such a result, only the realisation of the ideal of a ruler, the ideal of family and state as existing in the Ramayana and other masterpieces of Indian genius. Those things which were images in thought must be translated into life, that is one of the commandments of Messianism, which is a philosophy of action.

In that India of my dream I saw great teachers, and great artists who fashioned national life in perfect harmony of individuals and groups, as everybody was willing to offer his life and work for the happiness of the nation. If similar unity and creative renovation were achieved in China and Japan under the acknowledged ascendancy of Indian thought, Japan extending over the whole of Siberia up to the Ural Mountains, China including Turkistan and extending to the Caspian Sea, and great India were three empires united by the indissoluble link of a permanent alliance, but so as to be no danger to the peace of Europe, rather a guarantee of the peace of the world.

This is the great lesson which the East has to teach the west, that peace is better than war. But the condition of peace is spiritual wealth, constant production of genius enabling the inhabitants of each country, in spite of Malthus, to increase the wealth and resources of their own land without that odious greed which keeps the populations of Europe in eternal warfare since the fall of the Roman empire.

I saw in that regenerated Asia the happiness of all workers, as each had the clear consciousness of his personal share in a divine mission of his nation. There were no colonies or settlements of Europeans left in that vast area, but Europeans were free to travel through the three empires and to settle anywhere if they obeyed the laws. This was no loss to Europe, as the abolition of every domination of one nation over other nations, which is one of the chief laws of Messianism, prevented for ever the competition between European nations which has led to many wars.

Everybody could live in his own country or abroad, but foreign guests could not pretend to have a share in the national government of any country. This must be a privilege of the natives, in the true sense of this much-abused term. The peculiar personal relation between an individual and the nation which secures genuine citizenship is a link that cannot depend on the material fact of residence, but must arise from the moral power of love which unites individuals into nations.

Only those who love each other and their nations are genuine citizens of that nation. They may reside anywhere in the world if they fulfil their duty towards the nation to which they belong. In my dream I saw many Europeans in India as tourists, merchants or students, but none of these guests pretended to be a master.

The law of a country must be the outcome of a national life and cannot be brought from without by conquerors without spoiling

the life of those who submit to a foreign yoke. With national life the era of conquest must end, because a truly united nation will never suffer any foreign yoke, as has been shown in the small territory of Switzerland. This is the great lesson which the East has to learn from the West. Switzerland, Holland, and Poland have shown to the world the great road of freedom even against the overwhelming power of conquerors.

Alas, I am writing in a foreign language which is also a foreign language to those readers whom I wish to reach, and I cannot express the whole beauty of my dream on India and the three great empires of Asia which through spiritual renovation will secure a lasting peace to the world torn by the warfare of parties, sects and states. But I have perhaps said already enough to enable you my readers of *Current Thought* to decide whether it will be worth while to continue. It is not such an easy task as it might seem, and I have in past years undertaken it already twice, without being able to carry it out.

I need for that the moral sympathy of my readers and a stream of personal correspondence which would show me how far I have been understood, and whether there were in India some thinkers who meet me half way. India is to a Polish mind a very startling mystery.

I fail to understand how it could be that such men as Tolstoy or Lenin, whom as a soul I must hate and despise, the one as much as the other, for the first has prepared the way for the second, how such enemies of true liberty and of every national life, can be considered as great men in India, and in other countries. Their teaching leads to the ruin of civilisation and is completely opposed to Polish Messianism as much as the teaching of such German sophists as Kant, Hegel or Schopenhauer.

But when I read the old Indian epics, I breathe the same atmosphere as among the Polish Messianists and this makes me hope that Polish Messianism might be understood

in India, though such a book as *Nationalism* by Sir Rabindranath Tagore, if I should take it as a genuine expression of the Indian mind, would destroy every hope of a Pole of being understood in India.

I read in that book on p. 9 a definition of the nation which I must consider as hopelessly wrong. "*A nation in the sense of the political and economic union of a people, is that aspect which a whole population assumes when organized for a mechanical purpose. Society as such has no ulterior purpose. It is an end in itself. It is a spontaneous self-expression of man as a social being.*"

For the Polish Messianist a nation is a spiritual union of spirits having a mission to fulfil for mankind by divine inspiration and reincarnating for that purpose as many times as may be needed. *No people, no society is a true nation*, unless it serves the unity of mankind. The political and economic union of a people is *not an aim*, but serves the *higher purpose of a national mission*, set by God Himself through his inspired servants. What Rabindranath Tagore affirms, that national life leads only to selfishness is not true. There is no real national life without an intense love of God and mankind. A nation is the union of those who accept from God a common mission. It is like an organ of mankind.

International unity and harmony is impossible without the organisation of mankind into a few characteristic nations, which act like the organs of one body, for their mutual wellbeing and for the health of the whole organism. What Rabindranath Tagore calls Nation is the obsolete type of the conquering state, living at the expense of others and not for the service of others. The state is a material body, the Nation is a spiritual reality. The true nation is the soul of a national state, but very few states on earth are national. France, Italy and Poland are true nations, but from the point of view of Messianism we cannot speak of Germans, Russians, or Jews as nations, nor are as yet India, China and even Japan true nations in the Polish sense*. This is not easy to understand to those who have not a genuine national consciousness.

* Whether Great Britain is a true nation in this particular sense, remains, open to doubt, as long as under the pretext of *the White Man's Burden* the subject populations are oppressed and exploited for the benefit of the rulers. A true nation is like a saint among peoples and states, the humble servant of God and men, living to prepare the advent of the Kingdom of God on earth, which cannot be done by greed and selfishness, but alone by the spirit of sacrifice and by love. Let Mahatma Gandhi say whether this is not the true law of God—I appeal to him, trusting *he* will be able to understand and appreciate the divine Truth of Polish Messianism if he discards every esteem of Tolstoy or Lenin.

Reviews and Notices of Books

ART

The Post-War Theatre in Britain

THE TWENTIETH CENTURY THEATRE. By Frank Vernon. George G. Harrap & Co., London.

THE THEATRE—AN ART AND AN INDUSTRY. By H. R. Barbor. The Labour Publishing Co., Ltd., London.

Mr. Frank Vernon has attempted in the first of these two books on the Theatre, to

make a survey mainly of the English theatre as it stands in the twentieth-century. Even during the short span of twenty five years the English theatre has undergone various vicissitudes and the rise during the prewar days in the standard of production as well as in the taste of the public has been as rapid as the fall has been during the war and there can be no doubt that the great struggle has left its black mark in the theatrical sphere as well.

The cause, of course, is not far to seek. The middle class public has always taken upon itself, all over the world, the arbitrariness as well as the guardianship of good taste in every direction and it has been the lot of this particular class to suffer the most during the war, and ceased to have a voice in the control over the taste of the theatre goer.

On the other hand the ticket of leave soldiers, specially colonial ones, and the profiteering Britisher along with girls of the Flapper type had or procured money enough to become patrons of the Theatre. They had neither the culture nor the education to appreciate good plays and as managers and proprietors always had an eye for good dividends the standard of the plays had to be brought down. The Theatre became, according to Mr. Frank Vernon the Theatre of the Flappers.

"The men on leave came and went but she remained, helping one soldier after another to spend his money on the entertainments she chose. She was an excited uneducated young person who couldn't be bothered to listen to a play unless it had melodrama and jejune sentimentality in slabs." This is from Mr. Vernon's book and we find similar sentiments expressed by Mr. Barbor, the author of *The Theatre—An Art and an Industry*. During the war, says he "when Germany was stirring the national consciousness with the supreme works of great world-masters through the theatres of every big and small provincial town the London theatre was as barren of drama as a sucked orange is of juice. Finance had the theatre just where it wanted it: the drama was nowhere."

These are fairly dismal pictures of the English theatre but it is after all a symptom of the age and publishers and magazine editors suffer from the inconsistent form of modern authorship in general as much as play selectors do. But there is hope. For, as Mr. Vernon says in the concluding sentence of his book, "But the Flapper theatre

is plainly in the decline and drama as the characteristic artistic expression of our times puts up a winning fight against its only possible competitor the novel."

The book is well written and full of inside information and contains very many happy phrases. One only wishes that it were fuller in scope as the title implies. This author has, apart from the technique of the *spoken word* upon which he lays the utmost emphasis, made no attempt to give information as regards play production and stage technique such as the development of the revolving stage, the gradual elimination of the realistic effect and the introduction of mere decorative elements in the scenario, etc. These are typical of the twentieth century theatre.

In *The Theatre—An Art and an Industry*, Mr. H. R. Barbor has on the other hand given very different aspects of the theatre. Being a publication of the Labour Party the author's main interest naturally centres on the economic side of the question and he deals with actors' wages and unionising of the stage, etc. Mr. Barbor is frankly a socialist and perhaps a communist for he is dead against the star system and active managerial control of the theatre. He would rather have Theatrical art as a communal endeavour.

The author protests against the inclusion of titled yet incapable ladies and Oxford men of no experience in the cast of a play who would work without remuneration for the mere glory of appearing in the limelight. It creates unemployment among the professional actors. The author keeps an open mind however and suggests "Let them all come—so long as they pay their union dues and draw union salary" as the motto of the Actors' Association. "The managers can be relied upon to obtain their quid pro quo of drawing power for the salary they pay and those who cannot 'draw' will soon be drawn to another vocation."

The author carries conviction when he

rages against the financiers and wants to do away with middlemanship in all its forms and give opportunities to the actors and stagemen on a co-operative basis. Few financiers, specially of the profiteering and upstart type, can be good judges of art and must be left to those who know their business. "A notorious soap-boiler, not long ago, thought he could improve upon the composition of a great painter by cutting the head from a portrait and doing away with the talebearing paunch" This is also of course a sign of the times and we do find even here judges of the High Court transforming themselves at a pinch into judges of fine arts. The notorious soap-boiler (Lord Leverhulme the maker of Sunlight Soap) "earned the ridicule of a generation and the contempt of the *cognoscenti* of men"

The present book is the outcome of a five years stage war beginning with the reconstitution of the Actors Association in 1919 as a trade union and since then various fights have been going on between the Association and the financial capitalists.

The author urges fixed minimum wages and unionising of the stage workers but one wonders if the result would be so bright as the author makes out. For, as Mr. Charles Cochrane puts it in his introduction to the book, "A unionised stage means relaxation of effort and consequent mediocrity. Such at least is my honest opinion."

The book is full of forcible and well thoughtout arguments, and a subtle irony runs throughout, an irony perhaps which none but a socialist can wield with such charm.

N. K. DEWAL.

ECONOMICS

The Industrial Revolution

LABOUR AND THE INDUSTRIAL REVOLUTION. By E. C. Fairchild. George, Allen & Unwin Ltd., London. 3/6

For students of modern economic life the period of the Industrial Revolution in England will always have the deepest interest.

It is often asserted that England's prosperity depends upon her good luck in having been the first nation to adopt modern industrial processes. To an extent this might be true, but it is equally certain that the experiences of the revolutionary age in England have inflicted a number of sacrifices upon the English people which entitle them to be viewed with the same feelings which inspire us while describing the French as the torchbearers of advancing democracy. Researches of scholars and the numerous writings of historians and economists have so far illuminated the events of this period that a new book, as the one under review, dealing with the same topic ought to justify itself either by a more presentable narration of the same events or by a new argument based on the old narrative. We fail to discern, however, any such *raison d'être* for Mr. Fairchild's book. The title of the book very naturally conveys the impression that the story of the industrial revolution is told from the standpoint of the labouring classes and that an attempt is made to examine its bearings on the various theories and practices now associated with the term labour. It was indeed impossible for the author to avoid these subjects while writing about his theme, but beyond such a general reference no attempt is made to discuss the merits of the case for labour, as it is supposed to be based on the inevitable results of the Industrial Revolution.

Out of the 218 pages that the book covers, no less than 164 are devoted to a sketchy recital of the various events that constitute the revolution itself. Opinions are quoted without any attempt to evaluate them and the author's own view of most doubtful cases is almost uniformly withheld from the expectant reader. About a dozen pages are further devoted to a tame narration of the influence of the Reform Bill of 1832 on the position of the labouring classes. The relatively important part of the book is that which purports to discuss such vital questions as the theories of labour rights, trade

unionism, value and price. Unfortunately, however, the most important part is treated to the least satisfaction of an inquiring mind. Thus at page 173 the author has the following regarding the law of diminishing returns: 'His (Malthus') theory of increasing cost had certainly not been verified by the end of the 19th century. Since that date food has increased in price, with all other commodities, through causes that have not the remotest connection with a law of diminishing return. In order to establish the truth of the law of agriculture or diminishing return it would be necessary to show that the cost of an additional million quarters of wheat, or of each thousand oxen, was greater than the expenditure of labour and capital required for a corresponding addition to manufactures.' The boldness of the denial of the remotest connection with a law of diminishing return is only equalled by the innocence with which a claim is made that, say, the production of one thousand tons of steel after the manufacture of the previous ten thousand proportionately costs only so much as the production of one thousand bushels of corn after the soil has already yielded ten thousand, it being granted that other things, e. g., the state of fertility and the progress of agricultural science are at a definite stage. The same facile confidence of an Englishman counting upon the permanent supply of foodstuffs from the overseas dominions is to be seen in the assertion that the poverty of the unemployed workmen is not due to Nature's inability to maintain mankind in Western civilisation; and it is really difficult to make out the author's meaning when he says, 'The private use of capital for personal gain requires an artificial surplus of population as a condition of its operation.'

In his attempt to explain the rival theories of value and to try to co-ordinate them Mr. Fairchild is certainly not at his best. Speaking of the utility by which he means the final or marginal utility theory he

observes: 'There is more of individualism in the theory that utility determines value and price. Here it is not the average that rules but the last commodity that one would buy rather than go without'. Nobody would have imagined so long that a doubt existed as to which theory is based more on individualism, that which says that because an individual has put a certain amount of labour in the production of a particular article therefore its value is such and such, or that which said that irrespective of individual labour and individual choice it is the demand of the consumers as a whole, the social demand that will settle the value of an article in relation to the other articles for which a social demand exists. The same habit of loose and inaccurate statement has led the author to assert that wages, salaries, renewal of transferable capital, interest on capital, average rate of profit, and even a surplus for the proprietor of land, capital, and management skill—all *must* be provided for by the local exchanges in a community, where industry is operated by privately owned capital. And last of all comes the crowning statement confidently made that free competition was not a constructive but a destructive force.' To run down a principle which is one of the most outstanding features of all evolutionary progress as a destructive force is indeed strange. It is one thing to say that competition leads to destruction in certain cases and quite another to term it a destructive force and to deny that it is not a constructive force at all when all the modern material and moral progress of the world stands out as a monument to the constructive capacity of competition, often dotted, we admit, by wreckages of the attendant destruction. Excepting the short narration of the series of events that constituted the Industrial Revolution, the book under review has no particular claim on the attention of the reader and in many cases it is far wide of the mark from facts that have been recognised by the 'current thought' of all enlightened people.

D. G. KARVE M. A.

HISTORY

Epochs in Buddhist History

EPOCHS IN BUDDHIST HISTORY. By Kenneth J. Saunders. The University of Chicago Press, Chicago, Illinois.

The religion of Lord Buddha may be compared to the great *Bodhi* tree under which the great sage obtained his Buddha-hood. Like the *Bodhi* tree, Buddhism spreads its branches in different directions. One branch goes over to Ceylon, Burma and Siam—"all these lands of South-eastern Asia are indeed fastnesses of the Hinayana. Siam has over fifty thousand monks and ten thousand novices; Burma has nearly sixteen thousand monasteries and those of Ceylon own a third of the arable land." The other branch goes over to China, Korea, Japan and Tibet, where under the name of Mahayana, it has numerous followers. It is very interesting to recount the story of the origin and development of this great religion. Buddhism in its origin was confined only to Eastern India until it was taken up by the great missionary Emperor Asoka, who sent out missionaries not only to the furthest parts of India, but also to Syria, Egypt and Greece. Thus the seed of the spread of Buddhism was sown by the great Emperor. He sent his son Mahendra and his daughter Sanghamitra to propagate Lord Buddha's *Dhamma* in Ceylon. Even now "monks of the Theravada keep alive the monastic form into which early Ceylon Buddhism was cast by the great Mahinda." Asoka is also said to have sent missionaries to Burma and Siam. It must be admitted that "in Siam as in Burma Buddhism owes much to the Sangha of Ceylon." Thus these countries early received the flow of Buddhist tradition before it was mixed up with other religious faith. About the beginning of the Christian Era, it went over to China—the land of Confucius and Lao Tse. It entered Korea in the fourth and fifth centuries A. D. and Tibet in the sixth century. In 538 a Korean mission entered

Japan and "laid the foundation of Japanese culture."

Mr. K. J. Saunders tells this story of the rise and development of Buddhism in his excellent book *Epochs in Buddhist History*, being the Haskell lectures of 1921. "It is my purpose in this book," says Mr. Saunders, "to show how the noble qualities which he (Buddha) embodied have led almost inevitably to a polytheistic cult, as the stream has found its way into other lands, and first one then another was emphasised and embodied in a new 'god,' and to trace its course and the tributaries which have entered it." He also ably discusses the philosophical theories of the different schools of Buddhism.

Writing about Pataliputra, the author says: 'A great pillared hall has recently been excavated, and shown to bear a strong resemblance to the Hall of the Hundred Pillars at Persepolis.' Here the author seems to hint at the so-called Persian influence on Mauryan architecture. The latter theory, however, has now been discarded by various scholars.

About the introduction of Buddhism in China, the author holds that it is no more possible to say when or how the first Buddhist mission in China began; yet an early chronicle records a mission in 217 B.C. when Li Fang and seventeen others arrived at Hsi-An. He adds that the legend that they were sent by Asoka, if not correct (he died about 213 B.C.) may yet have some truth in it, for the impetus he gave to Buddhist missions lived on. We fail to understand what truth there might be in the legend that Asoka had sent the mission to China. This theory should be dispensed with as a pure myth, because we do not find any reference to this mission to China in his edicts nor in any historical work.

In another place, Mr. Saunders dubs Kumarjiva as "a man of loose life." We know Kumarjiva as a great monk and a great scholar. As a monk he was well-known in Khotan as well as in China. As

a scholar and a prolific translator, he has earned the gratitude of all the Chinese-speaking people. We do not know him as a man of loose life. We should be glad if Mr. Saunders would throw some light on Kumarjiva's loose life.

Of the works translated by Kumarjiva, the author mentions only three, but does not make any mention of the translation of the smaller *Sukhavati Vyūha*, which is regarded as even superior to the translation of the same book by Huiyen Tsang. He also forgets to mention that Kumarjiva was the *guru* of the famous Chinese traveller Faxian.

On the whole the book is well written and deserves to be studied by every lover of Truth, specially by every student of Buddhism. The book covers a wide field and traces the epochs of Buddhist thought with all the different schools systematically. For his interpretation of the diverse doctrines of all the Buddhist schools, the author deserves our thanks. He speaks not only about the original Buddhism, but also of Theravada, Sarvastivada and Mahasanghika Schools forming the Hinayana, and of Maohyamaka, Yogacara and Mantrayana Schools of the Mahayana.

Though the author is very successful in treating his subject, yet at times unfortunately he betrays his Christian missionary spirit. Thus towards the end he says: "Here (Lhasa), as in other Buddhist lands, the gospel of Christ awaits great and signal triumphs." We do not expect such remarks from our author when he is writing a history of Buddhist thought.

PHANINDRANATH BOSE.

LITERATURE

The Apotheosis of Indulgence

THAIS. By Anatole France. Boni and Liveright, New York. S. 1

Anatole France is a writer of European reputation, and it is with no small hesitation that we feel constrained to strike a

discordant note in the general chorus of approval which has greeted his work. It will be convenient first to summarise the present story and then to offer a few remarks upon it.

A large community of Anchorites lived on the banks of the Nile. They lived abstemiously, eating nothing until after sunset and then only taking bread with a little salt, slept upon the bare earth after long vigils, prayed, sang psalms, and every day 'performed masterpieces of penitence.' Even wild beasts came to them and licked their hands. Among these monks, no one more abounded in good works than Paphnutius, Abbot of Antinoe who observed 'the most rigorous fasts and sometimes remained three whole days without nourishment. He wore a robe of rough hair, whipped himself morning and evening, and often prostrated himself upon his face.' Among his spiritual sons were men who, after being brigands for many years, were so touched by the exhortations of the holy abbot that they had embraced the monastic life. Paphnutius was born at Alexandria of a noble family and had been carefully instructed in profane literature. At the age of twentyone he heard a deacon read this verse of Scripture: 'If thou wilt be perfect, go and sell that thou hast and give to the poor.' He at once sold his property, distributed the proceeds in charity and entered upon a monastic life. He had thus spent ten years in solitude, when he conceived the idea of reclaiming a beautiful actress named Thais whom he had known in his unregenerate days. He consulted on this point the holy man Palemon who reminded him in vain of a saying of Father Anthony: 'Fish, which are put upon dry land, die: in the same way, monks who leave their cells and mix with the world deviate from their holy purpose.' In a few days Paphnutius reached Alexandria. There he borrowed a rich tunic and golden sandals from his old friend Nicias the philosopher, and putting on the tunic so as

hide his monastic robe he approached Thais. Thais was the child of an idolatrous n-keeper, and in her childhood was very much in the company of a Christian slave named Ahmes alias Theodore who told her the story of Christ. With Ahmes as godfather Thais received the Holy Baptism at the age of eight. Ahmes was crucified on a false charge of theft when she was seven years old. The neglect of parents threw Thais into the clutches of a woman who enticed boys and girls to follow her, taught them to dance and afterwards hired them out to the church to appear at feasts. Thais then became an actress. 'The whole city crowded to the theatre. The imperial magistrates and chief citizens went there, driven by the force of opinion. The porters, sweepers and workmen deprived themselves of garlic and bread to pay for their seats. Poets composed epigrams in her honour. Bearded philosophers declaimed against her at the church and school when her litter passed. The threshold of her house was crowned with flowers and sprinkled with blood. She received from her lovers untold gold, and all the treasures amassed by the careful men flowed like rivers to her feet.' Paphnutius succeeded in his errand, and was able to induce Thais to burn all the treasures her dwelling contained, and to follow him into the solitude of the Libyan deserts, where he left her with the other nuns at the House of Salvation. Paphnutius turned to his hut, but the beautiful actress haunted his memory and would not be denied. He left his monastery to go and was on the top of a pillar but even so his soul found no peace. At last he heard that Thais who had become attached to God by faith, hope and love was on her death bed. His wild desire to see her once more seized him, and dragged him to the house of refuge, where he witnessed the peaceful and happy death of Thais, but himself became hideous, that passing his hand across his face, he could feel his ugliness. There is no doubt that every one is not

fit for a life of renunciation, and that therefore when a man who is unfit for it takes it up, he is heading for inevitable disaster. But in the case of a man who undertakes obligations to which he is not equal, and therefore miserably fails to discharge them, the proper attitude to adopt is one of sympathy and sorrow, and raillery and derision are absolutely out of place. As a Sanskrit Subhashita puts it: "A man who is walking is apt to stumble through inadvertence. Only the wicked will laugh in that case; good men will try to administer comfort." The greatest saints have sometimes been the greatest sinners, but it will not do to elevate this exception to the rank of a general rule. For every Thais that extricates herself from sin by a supreme effort, there are hundreds and thousands that sink deeper and deeper into sin; and for every Paphnutius that fails, there are tens and hundreds that are able to achieve a moderate measure of success. As it is better to have loved and lost than never to have loved at all, it is likewise better to have tried and failed than never to have tried at all. In spite of all the ridicule poured upon his devoted head, our sympathies are always with Paphnutius. It may be that he was unfit for the life he had chosen for himself. It may be that men who renounce the world would do better if instead of flying from the world they lived in its midst and served their fellow-men. But men of Paphnutius' class are any day better than those who lead like pigs a life of self-indulgence and self-satisfaction. Self-denial, self-sacrifice is the law of life; self-satisfaction, self-indulgence is the law of death.

If the spirit which runs through "Thais" inspires all the work of Anatole France, we should be sorry for him, for the country of his birth and for Europe which admires him.

V. G. DESAI

'81 Vaishakha Vadi 5.

Tagore in French Garb

RABINDRANATH TAGORE: A QUATRE VOIX. A STORY IN FOUR PARTS. Translated by Madeleine Rolland. Editions du Sagittaire, Paris.

"A good translation," says Ste-Beuve in one of his 'Monday Talks', "should express the genius of one language without offending that of the other." The least we can say of the present translation of Tagore's "Caturanga" is that it seems to be the best French rendering of any of the poet's works. "Traduttore, traditore," says the Italian proverb, *i. e.*, "The translator? a traitor!" Without going so far one has to confess that few, very few translators of literary works, and specially of poems, acquit themselves of their assumed functions in a way that does credit to the original writer. The portion of the work they most often neglect—if they do not overlook it altogether—is to render faithfully that essential element of a work of art, of a poem, the tone. It is just as if while trying to describe a man's personality you forgot to take any notice of his character. Christ's words about the letter that killeth and the spirit that keepeth alive are also applicable to the art of translation. For, translation is an art.

To come back to Tagore, my humble opinion is that most of his European translations are imperfect to a degree. Those in English have been dealt with in one of the previous issues of this journal; as they are almost as well-known in India as the original Bengalee, I need not dwell upon them here. In other western versions the case is still worse; as they have all been made from the English, the distance from the original source is, so to say, doubled and the flavour or rather the rest of the flavour that was left in the English version is lost. All the more so that the Indian customs, landscape, the general atmosphere of the country are far less familiar—though more sympathetic—to the continental public than to the British.

Translations are not always undertaken by money-making firms anxious to ransom some promising novelty likely to become a world sensation. Still if the good intentions of the genuine admirer who ventures to translate, can pave the way to Hell, as the saying goes, they cannot always lessen the distance we mention above, or bridge the gulf that separates the masterpiece from its new incarnation in the foreign language. But let me come to concrete examples. Everyone knows that the English "Song Offerings" are but an abridged adaptation of the Gitanjali. From the first English version, a second French version was achieved by the novelist Andre Gide who can certainly boast of being in literature the exact antipode of Tagore. In my view the faithful translator should, as far as possible, identify himself with the author and there are famous examples of such identification (Baudelaire's translations from Edgar Poe is one). How far such a process was possible for M. Gide who, according to a recent criticism which none of his admirers would reject, "professes a relish for viciousness, a liking for evil, a worship of lying," any reader can see. I must add to be fair that the 'Offande Lyrique' is both literally and elegantly translated. Madame De Brimont, in translating the 'Fugitive', besides indulging in mannerisms which do not belong to her model, takes the care to inform the reader in the preface that she has retrenched now and then a few lines from the original, added a few others, and prepares him for dissimilarities both in the form and in the substance. The perusal of the "Fugitive" convinces him that she is as good as her word. P. J. Jouve's recent rendering of the 'Balaka,' in collaboration with Dr. K. Nag, contains in my opinion much more of Jouve than of Tagore. In spite of convenient typographical arrangements, it is as little fair to make Rabindranath express himself in obscure French as it is admissible for a French poet to introduce

Bengalisms in his usual lyrical style. I concede that all these interpretations are agreeable works of art. They do reproduce the ideas of Tagore but too little of his atmosphere to be called by any term but adaptations. And one cannot help thinking how great Tagore must be that he should still remain himself or part of himself after pushing through the double flattening mills of his interpretations and keep his inimitable charm, the very thing which his best imitators miss.

You may find it somewhat vain of me to require from a translator such perfections as would make any satisfactory translation impossible. My answer is Melle. Rolland's "Quatuor". It might be argued here about the relative facility of translating prose. Well, all the translations mentioned above, that of Jouve included, are in prose when not prosaic. Moreover the plentiful allusions to typical Indian customs and ways of living were not likely to make the task easier. Still the tale, which I carefully read twice through, struck me as perfectly clear, harmonious, natural; as far as form is concerned it might be taken for an original story written by a French novelist closely acquainted with Indian life. Mademoiselle Rolland's method is neither superstitious literalness nor free improvisation but, to repeat her own famous brother's words, "the bold though dangerous lyrical transposition". This first achievement shows what could be done in the way of interpreting Tagore in Western languages.

The book is adorned with quite a good pencil sketch of the poet by Andree Karpeles and prefaced by Romain Rolland. Is it indiscreet to mention here that the author of Jean Christophe was apologising lately for writing such a short and unworthy sketch of Rabindranath. At the same time he announces his intention of doing for Gurudev what he so successfully did for Mahatma Gandhi. That is to study at great length the works of the Indian poet,

comprehensive image of the thinker, a living interpretation of the singer. Perhaps genius alone can understand genius and we cannot therefore think of a more appropriate interpreter.

FERNAND BENOIT.

POLITICS

India in World Politics

INDIA IN WORLD POLITICS. By Taraknath Das, Ph. D. B. W. Huebsch New York. \$ 1.25

The author, an Indian scholar in America, seeks in this volume "to educate the English-reading public of the world on the amazing implications of the Imperial Policies of Great Britain."

The subject that Dr. Das deals with is far too vast for such a small volume, and only a brief sketchy presentation has been attempted; but it is no less provoking thought or challenging attention on that account. Each chapter can be expanded into volumes, but the object of the writer seems to be to give a few facts and throw some suggestions and to infuse a new spirit into India in its relations to the world, rather than to present an exhaustive or scholarly exposition of the subject. The attitude or the point of view is essentially that of an Indian patriot.

The writer conclusively proves that Great Britain's foreign policy has always been influenced by this vast continent India—her richest jewel set amidst "the exhaustless East that poured in her lap all gems in sparkling showers".

There is proof convincing enough in *India in World Politics*, to establish the fact that no power has followed so consistently and comprehensively a foreign policy calculated to obtain protection from foreign invasion of India in the interests of England, a policy which has secured for Britain an exclusive right of possession of India. Whenever possible or necessary, Britain

Asiatic countries or created buffer states to ensure safety and freedom from the enemy's aggressiveness. England has effectively checked any tendency to expansion of any European Power, naval or military, that threatened to challenge her commercial supremacy. It was an advantage to Britain that Russia should expand to a certain limit, in order to keep the balance of power in Europe especially to check the aggression of Germany. But growth beyond those limits would be understood as a menace to Britain's interests.

For example it is clearly pointed out in the book how if Russia were to control the Black Sea and the Suez Canal and allied herself with Turkey to keep the British fleet out, then not only will British trade suffer but her hold on India will be weakened which in turn might cause Russia to cast wistful eyes towards India. He who cares may read how England encouraged Japan against Russia in the Russo-Japanese War of 1905, or how she aided Turkey against Russia in the Crimean war to keep the monster empire in the East out of England's way. England has been dictating with marvellous success in the past the world-policy, setting limits to each power, ordering each to go "thus far and no further" and India has been the key to her policy. These facts are proved by documentary evidence of weight and authority and through writers like Curzon and Chirol.

Dr. Das in his fearless analysis of the root cause of the imperialistic aggrandizement has laid his finger on the right point of economic advancement. In the anxiety of any nation to capture the foreign market with exclusive advantages to herself lies the germ of all wars. Desire of money, not money itself, the passion for getting richer than the other is the root of all evil. Britain cannot watch on unconcernedly when Japan is rapidly capturing the Eastern markets. Anyway Japan shall not have equal rights in India if Britain can help it. That is the British outlook. Since the

world's population is intensely concentrated in the East, and the Asiatic markets are the hugest and most profitable, England must have the advantage so long as she can maintain her claims and privileges by the superiority of her Navy over the other advanced commercial powers. What will be the fate of Lancashire if Japan and U. S. A. captured the whole of India's cotton market?

The author longs that India should take her place—her rightful place—among the powers and play her part worthily in the international life of the world. It is but legitimate. But he does not seem to take pains to suggest that the way to achieve that position is not to imitate other nations or copy their methods. Dr. Das passionately pleads for "the establishment of independent foreign relations" with all powers which are not likely to fear Britain in the interests of world peace and against British imperialism. Whatever this may mean it is plain that diplomatic foreign relations will never and can never in the very nature of things much help us.

But Dr. Das recognises the great part India has to play in the reconstruction, yea the redemption, of the world. It cannot be urged too much that India, best fitted to play the role of the peace-maker of the world, must wake up and fearlessly denounce imperialism, help to achieve the peace which the world clamours so loudly for and bring together all nations. It is not India alone in utter loneliness that need strive to achieve the world Democracy. She must work in co-operation with the other nations for without alliance and support the world cannot be made "safe for Democracy" by a single power however mighty it may be. True to his training Dr. Das suggests that U. S. A. is becoming the most potent factor in the world politics. The ideal of the League of Nations indeed emerged from that strongest republic in the world.

Finally, Dr. Das demands the right of India's self-determination, even at the cost

of tragic failures. As Lord Meston beautifully said, "mistakes there must be, for by mistakes is the truest experience gained." So then India's right to learn by committing mistakes must be conceded by Britain. Again the words of the scholar are unmistakably distinct on the status of India. He casts his vote unhesitatingly for an absolutely independent India—a free India. He even goes further and exhorts India to expand, emigrate and colonize the outlying countries.

India in her subjection has helped Britain to subjugate other states—at any rate India's vast and unlimited man-power had been exploited to perform this ignoble task—India herself, Afghanistan, Baluchistan, Turkey, Mesopotamia, Siam, China, Egypt, and to achieve Britain's imperialistic aims, by an application of the dangerous doctrine of *divide et impera*, with masterly success, England has in the past maintained her overlordship and imperialism. But imperialism must perish if Democracy must live. Therein lies India's hope. To Dr. Das we are indebted for his attempt to remind us of these facts.

M. J. SARGUNAM.

PSYCHOLOGY

The Conquest of Fear

THE CONQUEST OF FEAR. By Basil King. George Allen & Unwin Ltd, London. 6/-

Fear, assuming an infinite variety of forms, such as anxiety, worry, foreboding, disappointment, mental torture, anguish, etc., etc., attacks mankind in some way or other. It is only a truism that Fear dogs one of us in one way and another in another, but every one in some way. The author of the book under review was no exception to the generality of men in this respect. He begins with narrating his own experiences and analyses the causes which give rise to fear. He then attempts to set forth in his own lucid style the way or

ways in which it is possible for man to get rid of this blood-sucking vampire.

The book is divided into eight chapters, each of which leads to a step elaborately discussed in the succeeding one. The life-principle which manifests itself in the multitudinous variety of the creation from the veriest gravel upwards to the manifestation of the human species, is an irrefragable proof of growth that marks all stages of the world phenomena. Nothing is wholly destroyed and where we see destruction, the mysterious and inscrutable forces of the life principle are working in an invisible way towards evolution. It is one of the undeniable ways in which God manifests himself. God is not an isolated entity sitting enthroned in the seventh heaven but the very principle of our existence which we can never dispense with. He is above, below, around, within and without us. There is nothing that is not penetrated and interpenetrated with God. The legendary account of God dictating his commandments from a high throne in a high heaven, is reminiscent of the childhood of mankind when no better conception of the Divinity was possible.

It would be right to say that 'the soul cannot move, wake or open the eyes without perceiving God.' It is a question of physical vision with spiritual comprehension. God may be seen in His works as well as in His qualities. The whole universe and its laws working so harmoniously and manifesting its variegated phenomena constitute His works. His qualities are infinitude, intelligence, omnipresence, omniscience, omnipotence and universal Love. These are not mere abstract notions. They are manifesting themselves around us in tangible and concrete forms amenable to our limited vision and comprehension. Although there are most visible and convincing evidences of the existence of God spread all around us, we the men of the present century have no im-

plicit belief in Him. We do not rely and depend upon God as we ought to and venture to think that with our science, discoveries and inventions we can displace God and work our own salvation. The result is that we are getting more and more confounded, discontented, discomfited and disconcerted, and the present day world is an unceasing struggle for existence, in which no means fair or foul are taken into consideration so long as they lead to the success we have set our heart on. We have set up the false God of Mammon in the place of the God of righteousness and love that governs, supervises and rules our evolution. So long as Mammon is worshipped and all our strivings directed towards this deity, we can never get rid of the innumerable anxieties worries, inflictions nay sufferings which we confront every where. The fear of death that haunts mankind so much to-day, arises directly from the undue adoration and worship we offer at the altar of that false God. Death can never be conquered but its stings taken off, if we believe in the God of righteousness whose inimitable works are spread around us in such a vivid phantasmagoria.

Death does not annihilate us but it is a repulsive process of growth as modern science has proved. There is abundance of life after death and we need not be distressed that death has caused us separation from those whom we love. In his concluding words of the book, the author gives the gist of his thought thus; "the further we advance into God's Light, the more we perceive of His power. The more we perceive of this power, the more we are freed from fear. The more we are freed from fear the more exultingly we feel our abundance of life. The more exultingly we feel our abundance of life the more we reject death in any of its forms."

The book is not only very readable but highly instructive, and none can close its pages without being infused with new

strength, new vigour, new hope and a wider outlook on our destiny. I would gladly recommend its perusal to all-young and old and it would be a veritable advantage to our students if it is introduced in the school curriculum for rapid reading.

KANNOO MAL.

SCIENCE

Modern Science

MATTER AND CHANGE. By William C. D. Whetham M.A., F.R.S. Cambridge University Press. 7-6.

The dawn of the twentieth century has brought science to the foreground in the minds of all men and has created a new outlook on the part of the Scientists themselves. Formerly science was conceived of, both by laymen and by even its votaries, more in compartments and the progress of scientific work itself was therefore limited. The truer spirit of synthetic understanding and work has now been rung in. Secondly, with the dawn of this new life and more especially during and after the war the power of science as applied to Industry has been increasingly recognised and much research has been inspired and financed on that score. Thirdly, with the increasing association with laboratories and personalities the importance of the scientific method apart from scientific results has been given its true place. With the birth then of the fresh outlook as between the various branches of sciences and as between science and life and with the right stress on the scientific method, the present day work in science, along with being more natural and ministering to the comforts of man, has also directed itself towards solving the deeper problems connected with the ultimate realities of the universe.

The new spirit and work are naturally expressing themselves through the new literature. The present book is one of a series intended to fulfil the high purpose. Whatever may be said about the past of

India, in recent times science has to come to India from Western countries. While those countries have got the direct impact of great scientists and scientific laboratories and Industrial institutions in large numbers, India which is yet to know the new spirit of science on a mass scale has very few glorious sons or institutions doing work to spread the light. Books of this type are particularly useful to us in creating and energising the new outlook. C. D. Whetham belongs to the great order of Natural Philosophers in the West both by close association and original work. As he himself justifiably puts it "I have lived through the most marvellous development of natural knowledge the world has ever seen, in touch with some of those who have made it, and I have the most profound belief that the difficulties, the failures and the triumphs of the laboratory and the observatory form some of the best material for modern literature." We enimently welcome such treatises as the present one written by master minds like C. D. Whetham.

The book is, as professed by the preface, very comprehensive. The successive chapters in the book are Matter; Dynamics and the Physical Properties of Matter; Heat and Energy; Electricity and Magnetism; Chemical Action and Equilibrium; Organic and Biochemistry; Waves; Radioactivity, Atomic Radiation and Relativity; Astrophysics. In the first chapter an elementary idea of what matter is is presented from a historical stand-point touching upon the beginnings of chemistry and the work of Priestley, Cavendish and Lavoisier in connection with the simpler gases like Oxygen and Hydrogen, the later work of Scheele and Sir H. Davy in connection with chlorine, the Atomic theory of J. Dalton and Avogadro's Hypothesis and the important work in connection with the periodic classification including the advance made by the young physicist H. J. G. Moseley. In the next three chapters the ground of what popularly goes by the name of 'Elementary Physics'

is covered with the exception of Sound and Light which along with Electric Waves—leading up to wireless telegraphy and telephony and the invention of X Rays—are reserved for treatment in the later chapter on 'Waves' from the standpoint of wave motion. Short references are made to surface tension and Viscosity in the chapter on Dynamics, to Kinetic theory, Heat Engines and the Absolute scale of temperature and the liquefaction of gases in the chapter on Heat and Energy, to Electromagnetic Induction and machinery, like the Induction coil etc. and the passage of Electricity through gases including the Electronic Theory of conduction in the chapter on Electricity and Magnetism. These earlier chapters also suggest points which are developed in later chapters as for example the reference to Moseley's work in the first chapter, to available Energy and Efficiency of Thermodynamic Engines in the chapter on Heat, to the comparison of Electric units and the emission of electrons from incandescent filaments in the chapter on 'Electricity and Magnetism'. The chapter on 'Chemical action and Equilibrium' is devoted to discussion of a few fundamental aspects of Physical chemistry like Equilibrium and Phase Rule, solutions and osmotic pressures of Electrolytes and non Electrolytes and brief but suggestive references to mass action and catalysis. In the chapter on 'Organic Chemistry' reference is made to the empirical, molecular and constitutional formulae of organic compounds, the classification of the latter into Paraffins, unsaturated hydrocarbons, Alcohols, Aldehydes and Acids and the important Benzene and its derivatives from coal tar; and in the chapter on 'Biochemistry' to the essential factors of our food viz. carbohydrates, fats, proteins and inorganic salts including the accessory ones viz the vitamins and to the important application of catalysis in Enzymes, the synthetic action Plants and vitamins. If we grant that much of the modern industrial Chemistry is a matter of organic

compounds and their syntheses and analyses and the modern system of medicine has begun to lay great stress on the choice and regulation of food, the chapters justify themselves. The chapter on 'Waves' is very interesting including those like water waves and sound waves involving a material medium and the electromagnetic waves in ether. The fact that X-Rays, ultraviolet light, visible light, infra red radiant heat, Hertzian waves and wireless waves are all forms of electromagnetic radiation—the difference being only in the increasing wave lengths covering a wide range—is well brought out and greater reference made to the work of Moseley in connection with crystals and X-ray spectra. The next chapter on the Theory of Radioactivity naturally follows. It deals with the most important topics of Radioactivity and the structure of the atom, atomic Radiation and Planck's Quantum theory including Niel Bohr's work in connection with the application of that theory to the problem of atomic structure and finally the Principle of Relativity—a principle which along with the quantum theory is a revolutionary departure from the notion entertained since the days of Galileo and Newton. The book closes with the chapter on Astrophysics, a branch of Science which, with the recent aids of the spectroscope and Photography, has received considerable advancement.

While the two chapters on Organic and Biochemistry and Waves are important from the standpoint of Industrial application—the one in chemical industries and the other in wireless telegraphy and telephony—the chapter on Radioactivity and Atomic radiation is outstandingly the most important from the standpoint of Pure science and the scientific elucidation of the ultimate realities of the universe. The author's outlook towards the relation of science to the ultimate is seen throughout the book and he characteristically concludes with the statement "we have finished our survey of the present state of our knowledge of the Physical universe.

We may well be amazed both at the extent of human achievement and at the veil of every-growing mystery beyond which lies the meaning of it all." We are sure that the book will help to create the true outlook on modern science and earnestly recommend the same to the many university students in India—more specially those connected with science.

C. S. A.

SOCIOLOGY

Primitive Religion

PRIMITIVE RELIGION. By Robert Lowie. Boni and Liveright. New York. \$3.50

Robert Lowie, who is an Associate Professor of Anthropology in the University of California, and Editor of "American Anthropologist," is the author of several valuable works on Cultural Anthropology all of which are familiar to the students on that subject.

The present volume on Primitive Religion is intended to serve as an introduction to the study of Comparative Religion. The author who is an enthusiastic student of the subject has already published his researches in mythology, ceremonialism, and visionary experiences current among the various American Indian tribes of whom he has had a first hand study. They have been used as starting points of theoretical articles in scientific journals and in the volume under review his matured views are advanced for the information of anthropologists.

The volume is divided into three parts, the first of which contains four chapters dealing with the synthetic sketches on the religions of the typical American Indians and Polynesians in connection with their visionary faith, sorcery and magic, in all of which emphasis is laid on hitherto neglected points. According to Bukana psychology the soul leaves the body during sleep to lead an independent life. The same applies to fainting spells. When

awake from sleep or swoon his soul has come back. Death liberates the soul which becomes a spirit capable of assuming any shape and tending to malevolence. The soul of the deceased resides in the under-world, having an entrance leading towards the east. Very little is known about their mode of life there, but it is represented as being similar to that on earth. Accurate knowledge of this and other subject was known only to priests and wise men. By them the teachings were embodied in songs to be chanted at their national festivals. Still more important are the next three chapters which treat of animism, magic and collectivism. Animism, according to Tylor, is the belief in supernatural beings good or bad. Scholars, while agreeing with the conclusions, are not satisfied with the definition. Tylor, on the other hand, thinks that religion is made to arise in response to an intellectual need, that is, the desire for an explanation of the phenomena of sleep, dream and death. Here the emotional element is left out of account by Tylor. Durkheim whose theory differs from that of Tylor does not hit at the right point. The author's discussion of the subject is very interesting, and the reader will find much that is useful.

Equally interesting is the discussion of magic which according to Tylor is a pseudoscience based on the erroneous association of ideas, and divination is characterised as a sincere and fallacious system of philosophy. In his latest exposition of Magic and Religion, Sir James Frazer sees a basic unity of magic and science. Both assume immutable laws. The magician is infallible so long as he adheres to the rules of his art, and this resembles the scientist who repeats the same experimental condition, and thus produces the same reaction. It is true that magic is false, and science valid, but the mental operations for both are alike. Both employ association of ideas. The sum total of empirically tested associations constitutes science

while the sum total of illegitimate associations is magic. Taboo is merely negative magic involving the belief that harmful results are averted when certain acts are not performed. In contrast to both science and magic religion does not assume the immutability of nature. Religion on the contrary is a propitiation or reconciliation of powers superior to man which are believed to direct and control the course of nature and of human life. Its central assumption is the variability of natural phenomena as determined by the will of supernatural personalities. The scientist or magician assumes an arrogant attitude towards the condition he controls, the religious devotee grovels before the beings who are the Masters of the universe, and sway its manifestation according to their caprice. No clear-cut distinction, according to Frazer, obtains anywhere. The age of magic, says he, precedes the age of religion, and the regularity of this sequence rivals the established succession of the Stone and Metal ages. Two arguments are advanced in favour of this conclusion, one of them resting on *a priori* grounds, the other on the empirical facts of distribution. It is interesting to note that Durkheim separates magic and religion. He regards religion in a sense of the sacred as distinguished from the profane. He adds a vital differentia, that is, religion in its historical form is invariably linked with the church: a body of votaries united by the same ideas of the sacred and by the same practices revolving about it. Such a bond is lacking in magic. In fact the relations of a sorcerer to his client are like a doctor's to his patients, and form no basis of any kind of church. Here the discussion of the author of this volume on the subject is very interesting.

The third part of the volume under review consists of six chapters dealing with the historical and psychological aspects of religion, all of which are of great ethnological interest. In his chapter on Historical schemes the author points out some mytho-

logical parallels between Asia and America, and they have been accepted as a proof of historical contact. It is necessary to mention the remarkable recurrence among the Chukchi, Yugaghir, Mongolic, Turkic and Finnic tribes. An instance of the kind is the Koryak festival in which the slain bear is entreated not to be angry, and is equipped with provisions, the object of the ceremony being to secure success in future hunting. Similar ideas exist among other tribes as well. The author's psychological treatment of the dances and various cults are of special interest to students of cultural anthropology. In his chapter on Women and Religion the prohibition of women among the primitive folk in all parts of the world, from actively taking part in religion along with men arises from the fear of menstrual blood. The savage man's horror of menstruation is one of great antiquity, and the survivals of this custom are well worth the study of the castes in India, where the seclusion of women during the period is well known.

Religion and Art are closely intertwined in many cultures, and in the ancient civilization they have exerted the most profound influence on mankind. Psychologically both appeal to the emotional side of man, though of course not to the exclusion of the intellectual element. To the students of cultural anthropology the temples and other edifices of worship afford brilliant examples. Here he can find much for his study on evolutionary lines. Dramatic performances, pantomime shows and other exhibitions are the survivals.

Throughout this interesting volume the author has introduced the psychological aspect. A fruitful line of research lies in the study of variants of myths and prayers. The ceremony of primitive peoples often receives an etiological and teleological justification. They are avowedly performed because the events set forth in an explanatory origin of myth for a definite purpose, such as a thanks giving for past favours or

as a prayer for the public welfare. Instances to illustrate these facts are abundant in South Indian ethnology, and unfortunately students are very few to avail themselves of a proper study of them.

The author of this excellent volume deserves the congratulations of students of ethnology and comparative religion, for having shown the way for a new line of research.

L. K. ANANTHAKRISHNA IYER.

The Principles of Comparative Sociology

THE PRINCIPLES OF COMPARATIVE SOCIOLOGY. By Nicholas Petrescu, Ph. D. Watts & Co., London. 7/6

Dr. Petrescu is admittedly a fundamentalist who would track things and ideas to their logical bases however unreal they may ultimately turn out in relation to the sordid facts of life as it is lived. Take for instance his recent book on *The Principles of Comparative Sociology*. The author is not content with mere definitions of the gradual processes of racial differentiations; he perceives some fundamental unities in human schemes of living and this conception of unity gives him the lead to declare that "racial differences, whether national, local or epochal are, in no true sense of the word, motives of permanent conflicts and contrasts,"—a welcome conclusion for the harassed victims of national rivalries. And yet amid the present day plutocratic scramble for the fleshpots of the fertile corners of mother earth such desires and motives look mere shadows which possess no substance. But our author is stampeded by the avalanche of idealism and despite the cynic's appraisal of modern life he proceeds to adduce logic and argument to prove that nationalism does not mean a general belief but is merely a conception with different and particular (moral) values, and is therefore capable of being educated out (if such a phrase be permitted) of its narrow conception. "The actual spirit of

the national state is false, because of its opposition to the real character of social life. National differentiations do not represent a specific fact of human nature." In support Dr. Petrescu calls in the aid of Social Psychology and of the new sciences of Anthropology and Ethnology. He has not the space to analyse the evidence but believes that recent investigations have disclosed the unity of human nature beyond doubt, "because man everywhere and at any time shows the same physiological and psychological substratum as regards his general manifestations." Dr. Petrescu's thesis is highly stimulative of thought and deserves close attention and study.

K. C. MAHINDRA

BOOKS IN BRIEF

GUIDE TO A HEALTHY HAPPY AND HUMANE LIFE. By Mrs. James Allen. The Epoch Office: London. 1/6.

One who is acquainted with the writings of Mr. and Mrs. Allen may anticipate the contents of a book of this kind. The book is divided into two parts. The second part deals with a large number of Vegetarian Menus such as may be desired by a western food reformer who wishes to change to a humane diet. Incidentally we observe that the movement in favour of such a change is steadily progressing. The first half of the book deals with the spirit that makes a happy home. It purports to be addressed to women presumably on the ground that home making is women's peculiar province. It need not be added that both sexes can benefit by a perusal of the book. The first chapter points out that love should be the presiding sentiment in a home; beautiful face should preside at the table. So should be the bedroom and all other things of the house. Then there should be real friendship pervading the home a clean life beginning with an early rising and a cheerful spirit winds up the rest of the book. We commend it to our readers.

V. RAMESAM.

A COMMON-SENSE TREATISE ON BIRTH CONTROL. By Margaret V. Graham. John Bale Sons and Danielson, Ltd., London. 6d.

A lucid, clear and instructive little pamphlet on Birth Control. The author summarises the essential points about human reproduction system and explains in a simple manner how contraception may be practised. Believing that sexual intercourse is more often the result of sexual desire alone and not a means for in-

tended pregnancy, she recommends simple ways and means which allow for sexual gratification but prevent the appalling tragedy of bringing into this world a child that is neither needed nor wanted.

K. C. M.

JUNGLE, BEASTS AND MEN. By Dhan Gopal Mukerjee. E. P. Dutton & Co., New York.

Stories of the jungle, of magic, of snakes, of temples etc., have a charm and fascination for those who love India the land of mystery and adventure.

Mr. Mukerjee's book "Jungle Beasts and Men" is written in a terse vivid style, carrying the reader to wild and strange scenes and bringing up life-like pictures of Indian country life strange but not unusual characters of Indian people, and interesting adventures. Even for those who are familiar with such scenes, the book has a fresh interest and attraction.

SNEHALATHA SEN.

THE RECKLESS LADY. By Sir Philip Gibbs. Hutchinson & Co., London. 7/6.

One feels that this somewhat sketchy novel provides an unworthy background for the author's deft and illuminating touches, indicative of latter-day social changes and the attitude various English and American types adopt towards them. None of the characters are particularly life-like, and for that reason hardly command our sympathy, unless it be towards the *types* they represent. It is a pity Sir Philip Gibbs could not have spent more trouble over the style of this hasty narrative, for the book says much that is worth attention, lost in a rather pointless setting.

E. BARRINGTON SMYTH

ERRATA ET CORRIGENDA

Page	Col.	Line	For	Read
223	1	23	Liguica	Lignica
"	1	24	1271	1241
"	2	11	Brebaque	Bretague
503	1	17	Are we told	Are we not told
"	1	18	are not divided	are divided
"	2	40	heaven	sky
"	2	43	even	ever
"	2	46	even	ever
491	1	36	seige	siege
"	2	22	grabbing	grubbing
"	2	39	some.	some :---
492	2	23	simple	single
494	1	34	our	an
495	2	9	with in	within
496	2	21	found	bound
497	1	1	tom-lom	pom-pom

What Thinkers Think

Towards World Unity

Evidence is every day accumulating to show that the forces contributing to world unity are greater than those contributing to the disintegration of it. On the material side, the annihilation of the gulf that divides community from community and country from country both by the impostor of spacial and time limitations is proceeding at strides faster than ever was thought of. The steam age and the telegraph age are quickly yielding way to the air age and the radio age. Here are some reflections as to what the latter may mean:

Medieval Europe, while the Western Church was still one and the fabric of society homogeneous everywhere, possessed an art that was spiritually its own—special to, and common to, all the members of the European Commonwealth," writes "C. F. A." in the *Radio Supplement*, the paper which gives the Dominion and Foreign broadcasting programmes.

Under all survivals and by the side of all alien influences, this unity of our art persevered through the Gothic age. Overlaid thereafter by the Classicist revival, it reemerged in the Baroque era, still European and still one. The vogue of Handel and Haydn extended from Edinburgh to Budapest. At most one can detect divergencies between Teutonic and Latin tastes and modes of expression—*what* was expressed was, at the source, the same, just as the mathematical concepts of Newton and Leibniz, or Gauss and Cauchy, were in essence homogeneous. The eighteenth century, with all its exaggerations and defects, was the century of a mature culture in which all Europeans capable of living the life of culture shared.

The nineteenth, on the other hand, was a century of nationalisms which rent the old European unity in pieces. True, it was a century of great material advances and prosperity. It is to nineteenth century comfortableness that we have to attribute nineteenth century philistinism, for in such a time the ordinary man reacts neither to the divine content of a Haydn nor to the divine discontent of a Wagner. To put Rosini in his place nothing less than the rediscovery of John Sebastian Bach was needed. And, even so, the appreciation of grave spiritual nobility in art was reawakened but slowly and spread but gradually.

Comfortableness in all its aspects was only really destroyed by the war. But that ordeal at the same time intensified the nationalistic tendency to stress and insist on the differences, at the expense of the identities, in European mankind.

And then, with epochal suddenness, came a phenomenon that—like the sun in the fable—began to make men open their cloaks instead of wrapping them tighter. Will Radio-diffusion—to call it by its strikingly happy French name—the new influence that laughs at the frontiers drawn by nationalism and delights to confront the older law, both domestic and international, with new posers, give us the power and the will to recover that European Unity that the Church secured in the thirteenth and Taste in the eighteenth centuries?"

The methods of promoting mutual human understanding are thus on the increase and whatever contributes to mutual understanding must be held to promote unity rather than otherwise.

New Torchbearers of Enlightenment

One of the most striking aspects of the recognition of humanity as a vast brotherhood spiritually knit together is that provided in the work of the world students to help their fellow students in the distressed countries of shattered central Europe. A record of their work has just been published:

The extent and dispersion of that relief done by the student of the world under the Student Christian Movement, was remarkable, says the *Manchester Guardian*, in a tribute to one of the finest effects made by student life in the world's history.

The students of forty-two countries contributed nearly two million pounds for the aid of fellow-students spread over nineteen countries. The offerings of money, books, food and clothes which passed between the youth of one nation and of another undoubtedly saved many lives, and Miss Ruth Rouse, who records this campaign of salvage, reminds one of the desperate and deadening poverty in which the young people of Central and Eastern Europe were endeavouring to fight starvation, disease, and ignorance at once.

The need for technicians and scientists, particularly in the Succession States, was acute, but the war-wrept universities lacked the implements of instruction so sorely as their students lacked bread, boots, and overcoats. The work of relief developed on two lines. Much could be done by provision of meals, clothes, and a roof, but the idea of charity was repellent to many, and successful efforts were made, especially in Germany, to organise remunerative manual labour for students, so that a man or woman could earn his bread at least while preparing for a profession.

The success of the European Students' Relief Movement, with its headquarters at Geneva, depended primarily on its ability to strike the imagination of the students in lands of plenty, but the generous provision of help thus made possible would not have been so effective had not the relief workers been able to impress the authorities wherever they went with a confidence in their efficiency and disinterested zeal.

The barriers of political and racial animosity were often menacing, but they were passed in the end. Into class-rooms and colleges where there was neither book nor bread came both, and the foundations were laid for a new International of learning based upon loyalties that far transcend the tariff-walls and passport bondage of modern Europe. That unity created in circumstances of harsh distress should not be allowed to atrophy in times of easier living.

There are other evidences too of the gathering strength of the movement towards world unity, but of these on a subsequent occasion.

The Worried Mankind

So far as the daily routine is concerned, the average man assumes an aspect of gloom. He is far too much worried over the failures which are nearer to him than the successes which he might build on those failures. "How to get out of things," is the problem that faces him. In regard to this, the following paragraphs which a writer contributes to the *Science of Thought Review* might help him:

For some time I have been following the result of "getting out of things," and have discovered that this process connotes getting into things—very disagreeable ones, too.

Beginning with myself, my enquiries extended to those who complained of lack of friends, opportunity, money, etc.—especially lack of money. One person had lent hard earned cash which, in spite of promises, had not been returned. Another had been cheated by a firm considered "safe." Still another had not received

an expected dividend, and so on—always something financially embarrassing turning up at the worst possible moment, or else the wearing strain of constant monetary restriction.

Yet all the complainants were well-meaning, "good" people, ever ready to do a kindness to others.

I used to think that all this anxiety and worry was the result of Karma—of some act in the far past long since forgotten; but now it is obvious to me that in many cases one does not have to go further back than this present earth life to account for much unmerited (so-called) distress in our everyday affairs; because, while keeping within the letter of man-made laws, nevertheless we are not rendering freely "to Caesar the things which are Caesar's." In so doing, I feel strongly that we are breaking the Law of the Spirit. Literally thousands of people, otherwise honourable, do not hesitate to "side-step," as Americans say, certain obligations and are quite unconscious of wrong doing.

For instance, some, like Felix, "keep on walking," and stay five months in a country, then move on to another to avoid income tax. They consider this perfectly right, although they have enjoyed many benefits, and not to do this would be, to them, lacking in common sense.

In all the various methods used to avoid payment, the argument is put forth that governments are so lacking in conscience, so wasteful, so ready to squeeze the tax payer, "anyone is a fool if he does not arrange matters to pay as little as is possible without actually breaking the law."

These are all sorts of ways to manage, the wise-aces state. So they follow their own advice, and what then?

Are they less immune from restrictions and losses? Are they happier? It has been my experience to see that in every case, without exception so far, that loss in some form has been sustained, in spite of all precautions taken. I do not wish to imply that this "getting out of things" is the sole cause of the trouble, but I do assert that it is a strong contributory factor in making up a budget of anxiety. And because of losses the idea is strengthened that to pay as little as possible to Caesar is the only way to make both ends meet. It never seems to occur to these anxious ones that, like the insane, their logic may be quite perfect but that their premise is false. That false premise is that God can be mocked.

Until we learn that we can *not* get out of things, because the Law of cause and effect is unwavering and accurate beyond description, that every restriction is determined by prior thought and action on our part, that we get the government we merit, and no better, and when we avoid our obligations to it we are forcing a greater tax upon our neighbours, we will continue to suffer many apparently unaccountable losses.

To give freely, to pay without grudging, is to release a blessing upon ourselves and others.

What cannot be cured must be endured and, in so enduring, apparently we distil its own cure!

* * *

The Holiday Spirit

On the need for forgetting ourselves now and then, something has been stated in these columns before. But few people seem to realise the full possibilities of the "holiday spirit" as it might be called when we are possessed with which we let ourselves go as it were. What this thing is and its deeper implications to jaded humanity form the subject of reflection in more than one journal in connection with the British holiday season. Here are some of these reflections:

It is not merriment, for that depends on circumstances. Nor is it pleasure, for that can be found when only part of our nature is employed. It is happiness, the energy of all our powers expressed in harmony with themselves and the ideal.

If anything like this is our experience we shall find ourselves enabled by requickend intuition to catch glimpses of another world than that of time and sense, of that temple of the Divine Presence into which we enter to offer adoration and praise, not perhaps in spoken words but in the homage of our manhood in body, soul and spirit. He who has known his revelation and this worship finds them so congruous to this nature that he must count his happiness incomplete without them.

It is not the pantheist's sensibility to the Divine in nature, but the response of the soul to him by Whom all things hold together, a God of love and truth Whose kingdom is over all. Life is incomplete without Him, and enjoyment withers before it reaches its flower if it does not rest in Him. We may not say that a man cannot be honest, truthloving and generous to others without this consciousness of God. Our present concern is to point out that he does not attain to the fullest enjoyment of life apart from it.

But enjoyment must also express itself in action. Mere quiescence, is not enough. Freedom is energetic with a self-determined energy. True play is never concerned with what it can gain as the result of effort, not even added efficiency, but finds its justification in itself. A man by his own choice endures the fatigue of the game, the climbs, the hunt, or the race, for the joy it brings, for the sense of freedom it expresses.

But play at its best is always social. Who cannot

for long play by ourselves. There are pleasures of solitude, and happy is the man that finds them, but even so if he would attain their true end he must seek it among his fellows. Traherne declared:—"You never enjoy the world aright till you so love the beauty of enjoying it that you are covetous and earnest to others to enjoy it." Happiness is never self-centred, and enjoyment flowers in fellowship.

I should be inclined to suggest that the Englishman in his comparative evasion of scientific culture and his very genuine tradition, or what used to be tradition, of personal liberty does stand for something which must not be left out altogether generalisations about education. There is an impalpable thing which is alive in all culture," said Mr. G. K. Chesterton, in a recent speech in Edinburgh, recorded in the *Scotsman*.

I cannot define it, but if one called it enjoyment I think one would come near to its nature. Whatever may be their other faults, Englishmen generally have had considerable power of enjoying themselves. The man enjoying himself means a man who is able to enjoy himself all alone.

By all means hurl at me your vast and organised systems of education, trample me underfoot with all your tremendous scientific apparatus of knowledge and culture, but leave some small fragments of me, after the operations are over; let there be, as it were, a kind of remnant of that original individual love of liberty which is not altogether valueless to the world.

In the light of these who can deny himself the pleasure of a holiday trip every now and then?

* * *

The Doctrine of Resistance of Evil

Should we resist evil? Rather, should we ever think of anything else than that we are bound to do and come in only for good? That is the theme which the *Science of Thought Review* in a recent number features. The gospel which the writer thereof preaches is not "Resist not evil," but "Ignore Evil" altogether. Act on the principle that there is no evil at all in the world. Here are the writer's arguments in favour of his thesis:

The universe is based upon Infinite Wisdom and Love, and from these spring this Divine Principle of Good, about which we wish to speak.

Obviously, if Infinite Love and wisdom form the basis of all things, nothing but Good can flow therefrom. Evil, then, is not a Divine Principle at all, but is a violation of the Divine Principle of Good. What we have to do then is not to fight evil and thus put

things right, so to speak, but to get into harmony with the Principle of Good. To the extent that we do this, evil is overcome, whereas if we fight evil we invest it with a power that it does not possess of itself. The more we fight it, the greater power do we give it to destroy us. Thus by fighting evil we destroy ourselves.

How different is the way of Truth and the Spirit, instead of fighting evil, we turn to the Spirit and invoke the Divine Order, the Principle of Good. When we do this evil has no power over us and already it is in full retreat. Those who have worked in districts where drunkenness and other vices are rampant, know by experience that fighting against drink and public houses and gin palaces only raises hell and does more harm than good. If, however, the Truth is proclaimed, the saving Truth of God's Infinite Love in Christ, then men are changed and transformed by the power of the Spirit so that they never enter a public house again. By preaching the Truth of God's Love in Christ we establish our work and ourselves in the Divine Order, we bring everything into line with the Principle of Good, and thus help others to come into line also. If this course of action is followed, evil can have no real power over us. It may persecute us, and may even make us martyrs, but neither the rack nor the stake can hurt us really, and the only result can be the utter failure and rout of evil. In addition, the persecution, but only if unresisted, instead of being an evil is found to be a stepping stone to heights of spiritual attainment far beyond our present comprehension.

No evil can come to us in reality. It becomes evil to us only if we resist it. As soon as a soul starts climbing the steep ascent to the Kingdom of God, evil ears its head. All the powers of hell seem determined to drag him down again to the old level. If the spirant fights against the powers of darkness he does so in his own strength, and not in the strength of the Spirit. God does not fight against evil, for He, being the only Power and Presence, knows that there is nothing against which to fight. Therefore, when man fights evil, he fails every time. When, however, he turns to God, establishing himself in Truth, declaring that only Good can come to him, and if he continues to non-resist, every experience is found to be good.

Beginners must not imagine, however, that temptation may be given into. But we can never overcome temptation by fighting it. If, however, we turn to God, confessing that we can do nothing of ourselves, when temptation dies away. When wrong thoughts come to us, and evil suggestion is, as it were, whispered in our ears, if, then, we turn our mind to God, watching our thoughts from low things to higher, the temptation is overcome. Then we find that temptation has been good to us, because by overcoming it we become stronger and wiser.

Everything that comes to us in life is essentially good, and can be made a stepping-stone to higher attainment. Every time that we depart from the

Divine Order, the Principle of Good, we create disorder. This does not come back to us in the form of retributive suffering which must be "worked out," but as experience by the overcoming of which we can pass to higher attainment. If, therefore, we fight against such experience, we fight against our highest good. If, however, we co-operate with each experience, painful though it may be, and to our limited vision and short memory, unjust also, we find after all Infinite Good behind it, and Divine Love helping us to higher and better things.

To believe and affirm that life is good, and that nothing but Good can come to us, brings about an entire change of attitude towards life. Because we believe life to be good and all of its experiences the outcome of Infinite Wisdom and Love, we co-operate with them instead of fighting and rebelling against them. The effect of this change of attitude and line of action is remarkable. In the first place, trouble is overcome quickly and smoothly; secondly, we cease creating trouble for ourselves in the future. Instead of thinking and acting in opposition to the Principle of Good, we think and act in harmony with it. Because of this, most of the troubles which "afflict" mankind pass us by. These could be enumerated, but we have no space in which to do so now. Sufficient if we close by emphasizing the point that the first step in the path of emancipation is to believe that Good only can come to you.

If you desire that your life should be good, happy and full of joy, believe first of all that life is good, and that nothing but Good can come to you. Do you want health, happiness, true success, and a wise prosperity? Then think of good, believe in the Good, and constantly affirm.

Much can be said for the view embodied above, but it seems to be a superficial philosophy to ignore evil altogether.

* * *

The Cancer of the Spirit

The need for most people is to rid themselves of evil, to cure themselves of what has been aptly called the cancer of the spirit.

It is strange that we are so eager to discover the cause and cure of cancer in the flesh and so indifferent to the cause and cure of cancer in the spirit," writes Mr. James Douglas in the course of an article in the *Sunday Express*, describing a recent novel which he has read. It has no direct connection with "the holiday spirit, but is none the less a fitting conclusion to what appears above.

It is the apex of irony to dread the diseases that destroy the body and to delight in the maladies that destroy the soul. The process of moral decay is

mysteriously slow and imperceptible. Its ravages are hidden from the victim. There is no limit to the hypnotic power of self-deception," says Mr. Douglas.

There is in each of us a marvellous mystery which is the life behind life. It is deeper than any of our dissenses. It is higher than our reason. It is not easy to annihilate it. It is hard to kill. It fights desperately against innumerable wounds. Its struggles fill us with disquiet and unrest. Its cries vex us. But as the years go by this valiant thing grows weak and weary. It is not slain by a single stab or blow. It dies of slow starvation.

It is not pleasant to be dead while you are alive, for although you may not know you are lifeless there is not peace or joy in your being, because you are cut

off from everything except the valueless mechanisms of existence. You are a machine working meaninglessly in the void. The anodynes you employ to dull the boredom and satiety of your days are useless. They will fail you soon or late.

Yet there is an ocean of life outside us and inside us ready to flow into our consciousness through every chink and aperture of the spirit. This is the central mystery of our human drama. Its radiance is as real as the radiance of the sun. In short, it is the ultimate reality.

Few yet realise that the spirit is the thing and fewer still act on it.

BOOKS RECEIVED

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

Apostles and Missionaries of the Navavidhan. Niranjan Niyogy, 3, Ramnath Mazumdar Street, Calcutta.

The New Spirit in Industry. By F. E. Johnson Association Press, S. O. 75.

The World's Industrial Parliament. By E.M. Oliver George Allen and Unwin, London 2/-

The Groundwork of Economics. By Radha. Kamal Mukerjee. Longmans Green & Co., Rs. 3

Habit Clinics for the Child of Preschool Age. Government Printing Press, Washington.

Revision of Child Welfare Law. Govt. Printing Press, Washington.

The Welfare of Children in Cotton Growing Areas of Texas. Govt. Printing Press, Washington.

The Call of Nirvana. By R. Broda. The Four Seas Coy, Boston.

Literature and Living. By Lyman & Hill. Charles Scribners, New York.

Un Homme Si Simple. By Baillon. F. Rieder et Cie Paris.

Ulysses Returns and other Poems. By Montgomery. Brentano's, New York.

Sonnets and other Poems. By S. M. Michael, Royapettah, Madras.

Hajji Baba in England. Oxford University Press, Bombay.

Presentation of Haidoucs. By P. Istrati. F. Riederet Cie, Paris.

Literary Speculation. By V. R. M. Chettyar, Teppakulam.

The Voice Within. By G.D. Owen. The Stratford Co., Boston.

The Orion. B. G. Tilak. Tilak Bros., Poona.

The Arctic Home of the Vedas. By B. G. Tilak. Tilak Bros, Poona.

An Introduction to the Study of Mind By W. A. White. Nervous and Mental Diseases Co., New York.

Psychoanalysis and the Psysic Disorder of Paresis. By Holles & Ferenczi. Nervous and Mental Diseases Co., New York.

The Lessons of October 1917. By Trotsky. Labour Publishing Co., London.

A Year of Prophesying. By H.G. Wells. MacMillans, New York.

World Facts and America's Responsibility. By C. H. Patton. Association Press, New York.

The Excess of Pacifism. By Rev. Chevretta. The Stratford Co., Boston.

Woodrow Wilson's Message to the Eastern Nations Association Press, Calcutta.

The Development of Psychoanalysis. By Ferenczi & Otto Rank. Nervous and Mental Diseases Publishing Co., New York.

Chats on Science. By E. E. Slosson. G. Bell & Sons, London.

Teaching of Science. By E. J. Holmyard. G. Bell & Sons, London.

Ether and Reality. By Sir Oliver Lodge. Hodder & Stoughton, London.

All About Your Wireless Set. By P. P. Eckersley. Hodder & Stoughton.

Sexual Health and Birth Control. The Pioneer Press, London.

Birth Control. What it is. Birth Control Review Office, New York.

Islam and the Psychology of the Mussalman. By Andre Servier. Chapman & Hall Ltd., London.

And who is My Neighbour. Association Press, New York.

The Community. By E. C. Lindeman, Association Press, New York.

Social Life & Institutions. By J. H. Hart, World Book Co., Chicago.

The Rector of Wyck. May Sinclair, MacMillan, New York.

A Distant Island. C. W. Daniel Co., London.

The Prince of Ur. C. W. Daniel Co., London.

Yoursell and Your Body. By Grenfell. Hodder & Stoughton.

NOVELS BY H. G. WELLS

There are stories for every mood, tales of humour, mystery and romance.

Tales of the Unexpected
Tales of Wonder
Tales of Life and Adventure
The War in the Air
The World set Free
The First Men in the Moon
The Research Magnificent
The Food of Gods

Love and Mr. Lewisham
The Passionate Friends
Marriage
The Invisible Man
The Wife of Sir Isaac Harman
The Sleeper Awakes
Kipps
Tono Bungay

Rs. 2/- each
The set Rs. 30
Postage extra

JOHN CHRISTOPHER

in Four Volumes Rs. 5 4 0 each

BY ROMAIN ROLLAND

Vol. I Dawn and Morning
" II Storm and Stress

III John Christopher in Paris
IV Journey's End.

The Book that won the Nobel Prize for Literature.

The noblest work of fiction of the twentieth century—*Edmund Gosse L.L.D.*

John Christopher is the history of the development of a musician of genius. The first volume Dawn and Morning carries Christopher from the moment of his birth to the day when after his first encounter with women at the age of fifteen, he falls back upon a puritan creed. The second volume Storm and Stress describes the succeeding five years of his life, when, at the age of twenty, his sincerity, integrity, and unswerving honesty have made existence impossible for him in the little Rhine town of his birth. An act of open revolt against German militarism compels him to cross the frontier and take refuge in Paris and the remainder of this vast book is devoted to the adventures of Christopher in France.

His creator has said that he has always conceived and thought of the life of his hero and of the book as a river. So far as the books has a plan, that is its plan. It has no literary artifice, no plot. The words of it hang together in defiance of syntax just as the thoughts of it follow one on the other in defiance of every system of philosophy. Every phase of the book is pregnant with the next phase. It is as direct and simple as life itself, for life is simple when the truth of it is known, as it was known instinctively by Christopher. The river is explored as though, it were absolutely uncharted. Nothing that has ever been said or thought of life is accepted without being brought to the test his own life. What is not true for him does not exist: and as there are very few of the process of human decay or growth which are not analysed, there is disclosed to the reader the most comprehensive survey of modern life which has appeared in literature in this century.

The struggle all through the book is between the pure life of Christopher and the common acceptance of the second rate and second hand by the substitution of civic or social morality for individual morality which demands that every man should be delivered up to the unswerving judgment of his own soul. Everywhere Christopher is hurled against compromise and untruth, individual and national. He discovers the German lie very quickly: the French lie grimaces at him as soon as he sets his foot in Paris.

The Adventures of his soul are in a greater or less degree those of every human being who passes through this life from the tyranny of the past to the service of the future. The book contains a host of characters who became as friends or at least as interesting neighbours to the reader. Christopher gathers people in his progress and as they are all brought to the test of his genius they appear clearly for what they are. Even the most unpleasant of them is human and demands sympathy.

An open mind coming to it cannot fail to be refreshed and strengthened by its voyage down river of a man's life and if the book is followed to its end the voyager will discover with Christopher that there is joy beneath sorrow, joy through sorrow. It reveals the past and the present and leaves the future open to us.

Limited Number available, Apply Sharp to

S. GANESAN, 29, Pycrofts Road, Triptlicane, Madras S.E.

THIS JOURNAL

Is Printed on *Antique Wove* 30 lbs.

And the Cover on *Hindustan Cover* 50 lbs.

Manufactured by :

THE TITAGHUR PAPER MILLS Co. Ltd., CALCUTTA

The LARGEST MILLS in the East

Agents: **THE SOUTH INDIAN EXPORT Co, Ltd.,**
(INCORPORATED IN ENGLAND)
POST BOX No. 37. MADRAS

THE UNITED INDIA LIFE ASSURANCE COMPANY, LIMITED.

Head Office : MADRAS

[ESTABLISHED 1906]

Some Opinions on the working of "THE UNITED INDIA LIFE ASSURANCE COMPANY LIMITED"

"This Indian Life Office can now be regarded as an assured success."—The 'Insurance Observer,' London.

"The United India is one of the very few Swadeshi Life Offices which are conducting their concern with some regard to common sense and economy."—
"The 'Insurance and Financial Record,' London.

Latest Bonus Declared Rs. 75 per Thousand Sum Assured

WANTED AGENTS—On Liberal Commissions and Conditional Salaries.

K. S. GOPALAYYA
Manager

AMRUTANJAN



25 Years of increasing sales prove that Amrutanjan is the only Indian Pain balm used in millions of homes. It certainly

CURES ALL.

aches, pains, swellings, sprain, stiff joints, cold, cough, cut bruises, chiblain, rheumatism, backache and a host of other pain troubles. Costs 10 annas Per Tin and Rs. 6-4-0 Per Dozen. Sold Everywhere.

AMRUTANJAN DEPOT

MADRAS AND BOMBAY

THE GUARDIAN

A CHRISTIAN WEEKLY

Aims at stating the Christian point of view in public affairs. It contains articles on a large variety of topics, contributed by a group of experienced writers and public men.

Published every Thursday
Post free, Rs. 4 in India
£ 0-6-6 or \$ 1.50 or Rs. 5 abroad

Apply to:

THE MANAGER
GUARDIAN

86, College Street, CALCUTTA

JUST PUBLISHED

RAMBLES IN VEDANTA

B. R. RAJAM IYER

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

Rs. 5

To Subscribers of *CURRENT THOUGHT* Rs. 4

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

JUST PUBLISHED!

JUST PUBLISHED!!

A NEW BOOK By RABINDRANATH TAGORE

TALKS IN CHINA

A Collection of Lectures delivered in China during the Far Eastern Tour of the poet, in April and May 1924.

Printed on antique paper

Demy 8 Vo. 157 pages Price Re. 1-8

THE VISVA-BARATI BOOK-SHOP

10, CORNWALLIS STREET, CALCUTTA

GANESAN'S RECENT PUBLICATIONS

YOUNG INDIA—1919-1922

By MAHATMA GANDHI

With a History of the Non-Co-operation

Movement BY BABU RAJENDRA PRASAD
Rs. 4

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 incontestible, 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.

The Indian Home Rule

By MAHATMA GANDHI (*Second Improved Edition*)
As. 8

Neethi Dharma

By MAHATMA GANDHI
As. 8

The highest and the best teachings of the three great religions of the world have been consummately used and fused together in the medium of a mighty mind, the sweep of whose moral vision has included within the shortest compass the difficult problems of politics and economics.—*Young men of India*.

S. GANESAN

29, Pycrofts Road

Triplicane

Madras, S.E.

The Wherefore of the Worlds

BY PAUL RICHARD

Rs. 1-8

In this remarkable book Paul Richard with his characteristic profundity of thought and surprising subtlety of expression and logic attempts to unravel the mystery of the world. The who, the why, the when, the wherefore of the world are some of the fundamental questions he raises and answers in the light of the seer's vision, and intuitive insight into the reality of things is shed on every page of the volume which presents the ancient wisdom of the sages in the language of modern philosophy. It opens the pathway of philosophic thought and meditation over the ever-recurring problems of the universe and is bound to be of immense help to all seekers after truth.

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, Sriji 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.

The Sayings of Kabir

As. 8

The Sayings of Tulsidas

As. 8

There are no two saints in India better known or more widely quoted than Kabir and Tulsidas. The sayings, carefully collected and translated by Lala Kannoo Mal in these two volumes, are the outpourings of two of the noblest and purest hearts that ever beat in the world. More, they are the maxims garnered in the course of life rich in practical as well as spiritual experience. They sum up the whole philosophy of conduct and will be a source of solace to all alike at all times and on all occasions—two VADE MECUMS which will be invaluable to all classes of people.

Narada Sutras or the Aphorisms of

Narada

As. 8

Among the well-known three-fold paths of attaining "Mukti" or Salvation according to Hinduism—"Jnana-marga" or the path of knowledge, "Karma-marga" or the path of action and "Bhakti-marga" or the path of devotion—the last is the most popular as it is the easiest. In this short volume, Lala Kannoo Mal not only gives a good translation of the "Narada Sutras" or the Aphorisms of Narada which is among the best known exposition of the "Bhakti-marga, but also prefixes a comprehensive and excellent essay on the three-fold paths, their nature, significance and relations to one another as well as on the date and the place of the "Narada Sutras themselves in the Hindu religious literature. The "Naradasutras", it is needless to say, are full of soul-uplifting maxims within the reach of the intelligence of the least among us. They are not exactly practical rules of conduct, but these are brought home to us through the outpourings of a saintly soul born of an arduous life consciously lived amid environments of uncommon difficulties and temptations. At every turn, man needs consolation, and this volume is calculated to provide the most satisfying of such consolations as and when they are required.

Nehal The Musician and other Tales

By SNEHALATA SEN

Rs. 2-4

Mrs. Snehalata Sen has long ago won reputation as a short story writer and has extorted the admiration of such an eminent Indian literature and critic as Romesh Chunder Dutt. Moulana Muhammad Ali whose literary taste and abilities are unquestioned always gave an honoured place for her stories in his reputed weekly *The Comrade*. Mrs. Sen's stories are remarkable not merely for their plot, but, what is more important, for their sound settings, for the eminently Indian colour of their back-ground, for the delicate patriotism they breathe in their love of Indian art, music and literature not less than in their exaltation of Indian Ideals of womanhood, of chivalry, of quiet beauty and of that saintly spirituality which delights in unobtrusive social service. Every one of the eleven beautiful flowers in this attractive garland of stories inspires a reverent love of one or other of these qualities which we in India cherish or ought to cherish, but none of them, let us assure the reader, indulges even in a single word of boring moralising which is so characteristic a bane of third rate storytellers.

The Failure of European Civilisation

BY S. E. STOKES WITH FOREWORD BY C. F. ANDREWS

Re. 1

In this book Mr. Stokes shows how European civilisation by its prejudices of colour and race has miserably failed to satisfy the laws of true progress and the needs of the modern world, and warns India of destroying her unique culture by falling a prey to White Imperialism.

Col. Josiah. C. Wedgwood

The Man And His Work

WITH FOREWORD BY LAJPAT RAI

Rs. 2

This is a nicely printed and ably written sketch of Col Wedgwood's life. Truly does Lajpat Rai say. British Isles than the Colonel." His life is inspiring reading and it has been presented in an interesting and lively form in this volume and the many admirers of the gallant Colonel and friend of India will peruse the volume with pleasure and profit.—*Modern Review*."

Labour in Madras

By B. P. WADIA. With a Foreword BY

COL. JOSIAH C. WEDGWOOD, M. P.

Rs. 2-8

Indian Teachers in China

BY PHANINDRANATH BOSE, PROFESSOR

OF HISTORY VISVABHARATI, SANTINI-

KETAN

Rs. 2-4

The Book is worth reading and magnifies the present narrow vision of Indian history both for schools and scholars.—*Bombay Chronicle*.

Prof. P. N. Bose is doing valuable service to the cause of research in the early history of Buddhism.—*Vedic Magazine*.

... In ancient times, in the first centuries of the Christian era, there was a constant flow of Indian teachers to China, and that country still possesses in the Chinese language works written by Indian Scholars on the Buddhist canon. A short account of these missionaries of Indian culture in that far-off land may be read in a small and handy volume just brought out by Mr. S. Ganesan of Triplicane, Madras, entitled, 'The Indian Teachers in China.' It has been written 'by Mr. Phanindra Nath Bose, Professor of History Vishwabharati University and is excellently printed

... We have no space here to write in detail of the great work done by these masters; but we cannot but commend the zeal with which this neglected branch of study has been taken up by the present writer. It is such literature we want from our educated men and it is the publication of such literature we ask our publishers to enter upon Greater India and a united Asia are as they ought to be our fondest dreams and any little thing that contributes towards their rise is welcome to us.—*The Voice of India*.

India in England

BY MISS HELENA NORMANTON

Rs. 2-0

This is an able survey of the Indian situation since the armistice by one who as editor of "India" had ample opportunities of knowing both the Indian and English points of view. Besides critical accounts of the Punjab and Khilafat wrongs, it contains an acute and elaborate analysis of the Montagu Reforms and suggests how only the grant of self-government can solve the Indian Problem. In a lengthy chapter entitled "Retrospect and Prospect," Miss Normanton adds a sympathetic criticism of the Non-Co-Operation movement suggesting means whereby the present Congress Programme needs to be amplified in certain directions. Those interested in Indian financial and general administration will also find ample matter to interest them.

The Indian Currency and ExchangeBY K. C. MAHINDRA, B. A. (*Cantab*) **Rs. 3-8**

This monograph secured the Bomanji prize, offered by the Indian Merchant's Chamber and Bureau of Bombay. Unlike an ordinary prize essay, it is a valuable contribution to one of the most difficult branches of Indian Economics. Mr. Mahindra is not satisfied with barren criticism of the currency policy of the Government but sets forth a constructive scheme of monetary reform. We congratulate him on his scholarly production which we hope, will meet with the recognition it deserves from all those who are interested in Indian currency.—“Modern Review.”

We commend this able and bold exposition to the interested public.—“Hindu.”

The Future of Indian Fiscal PolicyBY D. V. DIVEKAR **As. 12**

WITH AN INTRODUCTION BY V. G. KALE, Member, Indian Tariff Board.

In this short brochure, Mr. D.V. Divekar has managed to give a critical survey of Indian Fiscal Policy in all its aspects and with pointed reference to the tariff policy of other progressive countries—Germany, France, America and so forth. The succinct history of the tariff Problems and policies of these countries will be found most instructive from the nationalistic standpoint of India. The methods and the beneficial results of these policies are well brought out and are ably contrasted with the halting recommendations of the Indian Fiscal Commission. In brief it is an illuminating and critical commentary on the theory and practice of Indian tariff arrangements.

Ideals of Non-co-operation and other EssaysBY LAJPAT RAI **Re. 1**

In the pages of this volume Lala Lajpat Rai explains in a clear and impressive manner, the first principles and the basic ideals of the movement of Non-co-operation for attaining India's freedom. He has dealt with both the positive and negative aspects of the movement, the constructive and destructive parts of the programme and convincingly answered the charges of impracticability and unsoundness levelled against by moderate politicians. The A. B. C. of Indian Politics is an interesting and well-thought out essay in which the fundamentals of the Indian problem are discussed in a remarkably clear and outspoken manner.

“Happy India”

As It Might Be If Guided By Modern Science

BY ARNOLD LUPTON **Rs. 4-8**

“He argues that India is a country of unlimited potential wealth, crying to be drawn out. If Mr. Lupton, whose book is lucid and dispassionate, can succeed in converting, say, a thousand influential Indians to his idea, the history of Asia will be changed.”—“The Nation and the Athenæum.”

National Self-RealisationBY S. E. STOKES **Rs. 1-8**

Students of current Indian politics and workers for Swaraj will find in this publication a very useful discussion of India's ultimate goal and the methods of attaining it. The author though an American is well-known as a sincere friend of the oppressed and to use the words of Mahatma Gandhi, “Mr. Stokes is a convinced Non-Co-operator and a Congressman. I think I am right in saying that he has come to it by slow degrees. No Indian is giving such battle to the Government as Mr. Stokes. He has veritably become the guide, philosopher and friend of Hillmen.”

To The StudentsBY C. F. ANDREWS **Re. 1**

In this book Mr. C. F. Andrews makes an inspiring appeal to the younger generation to do their duties by the motherland showing why and how they should discharge them in this critical period of her struggle.

His exhortations to students are couched in that breadth of view and vision which an idealist alone can command. The elder folk no less than the students stand to profit by a perusal of these essays.—“Janmabhumi.”

The Dawn of a New Age and other EssaysBY W. W. PEARSON **Re. 1**

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

BY BERNARD HOUGHTON I. C. S. (*Retired*)**The Revolt of the East** **Re. 1****The Psychology of Empire** **As. 4****Reform or Revolution** **” 4****The Foreign Policy of India** **” 4****The Menace from the West** **” 4****Agitate** **” 4**

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

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

Food, Mind and HealthBY BERNARD HOUGHTON **As. 8**

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

BY JOSEPH MAZZINI:

The Duties of Man

WITH BIOGRAPHICAL INTRODUCTION

BY W. W. PEARSON **Re. 1****Faith and the Future** **As. 12****From the Council to God** **” 8**

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

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

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

Principles of FreedomBY C. F. ANDREWS **Rs. 2****Terence Macswiney**BY C. F. ANDREWS **As. 8**

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

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

The Making of a Republic

BY KEVIN R. O'SHIEL

Rs. 1-8-0

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

The Aims of Labour

Or An Ideal Commonwealth

BY THE RT. HON. ARTHUR HENDERSON

Re. 1

At a time when the British Labour Party is growing alike in influence and strength in the House of Commons as well as in the country and especially in view of the peculiarly cordial relations of India with that Party, it is of the highest importance that we should know what exactly that Party stands for. Labour's Aims are authoritatively expounded in this volume by Mr. Arthur Henderson, M. P., Secretary of the Labour Party, and ex-member of the Imperial War Cabinet. "We proclaim," he writes, "that the democratic ideal of freedom is not the freedom of a people in barracks or a beleaguered city but of equality and mutual service. Democracy demands the right of self-determination and the opportunity to realise through its own culture and institutions the fullest possibilities of self-development. . . . The democratic watchword for the struggle of the future is *through equality to freedom*." On these principles Mr. Henderson launches a spirited and well-reasoned attack on the shamelessly grabbing peace treaties, on the recent encroachments on the liberty of the subject in numerous ways and on the absurdity of the prevailing trend of economic thought.

National Education in India

BY LAJPAT RAI

Rs. 4-8

The Truth About India

BY H. M. HYNDMAN

As. 8

The National Being

Thoughts On An Irish Polity

BY. A. E. (GEORGE RUSSEL)

Re. 1

There is such a close parallel between Ireland and India, not only in the fact of her political subjection but also in the nature of her national problems that the solution offered by "A.E." in his book seems as if it were specially written for India. — *W. W. Pearson*.

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

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

Ahimsa and World Peace

Or the Case for Non-Violence

BY WILFRED WELLOCK WITH A PREFACE

BY DWIJENDRANATH TAGORE

Rs. 1-8

Mr. Wellock is one of those who suffered for his convictions in the crisis of the late war, and he now presents the case for Pacifism with an ardent and on the whole able advocacy. Every one is agreed that war is a hateful thing, and that it is an unsatisfactory way of settling differences. But the practical man and idealist part company when it comes to the method by which it comes to the method by which it can be abolished. The idealist believes in the superlative value of "soul-force" and Ahimsa, or non-violence; the practical man declares that these weapons are useless in the face of a national crisis. The idealist who believes in Pacifism will read this book with enthusiastic approval. — *The Times Literary Supplement*.

S. GANESAN

29, Pycrofts Road

Triplicane

Madras, S.E.

THE NEW ORIENT

A JOURNAL OF INTERNATIONAL FELLOWSHIP

Edited by SYUD HUSSAIN

Published Quarterly, Illustrated, \$ 4.00 a year

The New Orient seeks to cover the entire field of political economic and cultural relations between East and West from a constructive and forward looking view point and to interpret the Renaissance that is drawing over the East against the background of her age-long civilisation.

Editorial and Business Offices: THE NEW ORIENT

12, Fifth Avenue, New York City U. S. A.

SWAMI SATYADEV'S MY EXPERIENCES IN AMERICA

Translated and Published by

A. RAMA IYER, M.A.,

LECTURER, NATIONAL COLLEGE, TRICHINOPOLY

Translator of Mahatma Gandhi's "Guide to Health"

Swami Satyadev left India in 1904 with only Rs. 15 in his pocket. He stayed in America from 1906 to 1911, studying in the Chicago, Oregon and Washington Universities and paying his way manual labour. He describes some of his observations and experiences in this book in his own delightful style.

".....The Swami combines in himself the bold adventurer, close observer and keen critic. . . . An ardent nationalist, and a practical idealist of the most sincere and sensible type. . . . The book is full of interesting facts and inspiring thoughts from cover to cover, and deserves to be read largely by our young men. . . ."

— *The Hindu*.

".....Should be an eye-opener to Indians"

— *Modern Review*.

With Portrait of Author

Pages 197.

Price Re. 1

COSMIC CONSCIOUSNESS

A STUDY IN THE EVOLUTION OF HUMAN MIND

BY DR. RICHARD MAURICE BUCKE

Edited by Justice Mr. V. RAMESAM Pantulu

Mr. V. Ramesam writes in the course of the preface thus: It struck him that it was a work which deserved to be more widely known among Indians. The price of the book \$ 4 practically made it inaccessible to most of them. After great difficulty, he was able to trace the present owners of the copyright. To then he renders thanks, on behalf of himself and the people of India for the kind permission readily accorded by them for this reprint, one of the conditions of the reprint is that the surplus realised after defraying the expenses should be devoted to a charitable object. . . . In the hope that the people of India will be encouraged to look forward to the evolution of spiritually greater humanity, this reprint is issued by the editor.

Contents: First words: Evolution and Devolution of Self Consciousness: Devolution: From Self to Cosmic Consciousness: Last Words.

Re. 1

S. GANESAN, Triplicane, Madras, S. E.

184
T. Fisher Unwin's Announcements

The Letters of H. P. Blavatsky to A. P. Sinnett.

Transcribed, compiled, and with an Introduction by
A. T. BARKER. **21s. net.**

These letters, written by the founder of the Theosophical Society between the years 1880-88, form a companion volume to the recently published "Mahatma Letters," acting at once as a commentary on the latter and almost as an autobiography of the vigorous, cataclysmic, enigmatic personality of Madam Blavatsky.

"The astounding vigour, strength, and outspokenness of the one time leader of the Theosophical movement are those of a giantess: they are exactly what one expects after seeing the impressive portrait—frontispiece"—The Clarion.

Creative Spirits of the Nineteenth Century.

By GEORG BRANDES. **9s. net.**

This is a new volume of Essays by Dr. Georg Brandes, the eminent Danish critic. Under the title of "Creative Spirits of the Nineteenth Century" they deal with personalities as diverse as Hans Andersen and John Stuart Mill, Renan and Flaubert, Ibsen and Swinburne, Garibaldi and Napoleon.

"Literary criticism follows two main channels, to which all other varieties are no more than tributaries. The critic is either a judge or an interpreter. There is no question of the choice of Georg Brandes. Denmark's leading authority upon books and bookmen; he is an interpreter to his finger-tips."—Daily Telegraph.

The Tyranny of Time: Einstein or Bergson?

By CHARLESS NORDMANN, Author of "Einstein and the Universe," &c. **10s. 6d. net.**

This work is mainly devoted to the controversy raging between Relativists and their opponents, in which Einstein and Bergson are the protagonists. Nordmann is a strong and able adherent of Einstein and he deals profoundly and convincingly with the objections recently raised. Very few writers of eminence are competent to deal with these questions, and fewer still can do so brilliantly and entertainingly. M. Nordmann is one of these.

"M. Nordmann is a brilliant writer, who can infuse the spirit of poetry and romance into his subject without losing a firm grip on essentials. An astronomer of some distinction himself, he has done a good deal to promulgate the theories of Einstein and bring them within reach of the general public."—The Scotsman.

My Journey Down the Tigris: A Raft-Voyage Through Dead Kingdoms.

By Dr. S. GUYER. Translated by JOSEPH MCCABE. Illustrated. **12s. 6d. net.**

Dr. Guyer is an archaeologist of repute, so that his casual remarks on monuments are scholarly, but his chief purpose in this book is to give a human account of a most interesting journey. It is rich in interest and humour. His light pen sketches unique scenes for us as he sails for weeks on a raft down the Tigris, through the wilds of Kurdistan and the plains of Mesopotamia.

"This is a quite unusually attractive book of travel; in its way indeed, a model for this particular form of literature."—Daily Telegraph.

Palestine of the Mandate.

By W. Basil Worsfold. Illustrated. **21s. net.**

Mr. Basil Worsfold, author of the standard book on South Africa and of a very informing work on Egypt, is deservedly considered a writer whose views on political and social problems must carry considerable weight, and therefore his book on "Palestine of the Mandate" will be welcomed at a time when thoughtful people all the world over are asking what England is doing in Palestine to justify the mandate, what progress has been made since she took over the administration of the country, how the interests of Jew and Arab are being reconciled, and what signs there are of a revival of prosperity throughout the land.

Burma.

By Sir J. G. SCOTT, K.C.I.E., Author of "The Burman: His Life and Notions," "Burma a Handbook," etc. **21s. net.**

This book is undoubtedly a most important addition to the history of Burma, the author being unquestionably one of the greatest authorities on that country. He has already written several important works, including "France and Tongking," "The Burman: His Life and Notions," & "The Mythology of Indo-China."

"Their history has been ably and interestingly written by Sir J. G. Scott, who has worked in the country, on and off, ever since the seventies, and is one of the foremost authorities on Burmese traditions, history and affairs."—Weekly Westminster Gazette.

Among the Brahmins and the Pariahs:

MEMORIES OF FIFTEEN HAPPY YEARS.
By J. A. SAUTER. **10s. 6d. net.**

The author has seen Hindu life from the inside as few Europeans have done. Many places he has visited as a Hindu, under the protection of a Hindu Prince friend. He has thus seen much, in every class, that is not well known. At the same time he is an extremely good, concrete writer. Of the quality and charm of the book one can speak highly without hesitation.

"His book is one which can be commended unreservedly. The translation is excellent."—Manchester Guardian.