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VOL. II
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CURRENT THOUGHT

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

—RIG VEDA

Vol. II

JANUARY 1926

Thoughts on Religion

By RABINDRANATH TAGORE

Everywhere we are suffering from an intricate and artificial network behind which power hides itself, and thus appears impersonal and even ghastly. For power tries to appear as frightful as it can, and in this way has become such an abstraction all over the world that a great struggle is going on in order to throw off its obsession. The best thing for us is not to be straining, but to be perfectly true to ourselves, to be natural and never to think what the world outside may think or do, to stand straight, to live in the faith of something perfect. But this constant struggle against what is negative, is useless, for it knows the black magic of taking shelter from one shape into another. You cannot attack darkness with weapons. You must bring in the light, which is simple. This may not seem heroic, some people will say, but if we can live constantly in the consciousness of Truth quite simply, everything will be accomplished.

We have to be true, however difficult it may be to keep our composure in the turmoil of to-day, of this immense pull, of what we have come to call progress.

Such progress is only an active form of inertia, for it does not know where it is going to stop. It is like a crowd in which those behind are pressing on those in front, whilst those in front go on not knowing where or why they go. It is for us to stand firm, to discover the serene touch of the eternal, to plunge into the heart of the Infinite every day, to renew our faith before the day's toil makes things dirty and fragmentary. Each morning we make a clean beginning and unless with each morning our faith is made fresh we get tired with the turmoil. Every day we should steep our hearts in the fountain of peace. We in India believe in what we call meditation, in the great efficacy of this renewal of life by daily taking our dip, as it were, into the heart of Truth. In our prayer it is said: "Lead us from the unreal to the real, from darkness unto light, from death to immortality."

My father strung these sayings from the Upanishads and I have come only gradually to know their meaning. Often, when I was young, I thought of them as being above my head, and I refused to



accept anything from outside, even from my father who had his great reputation as a Maharishi, that is a great rishi or sage. Somehow I was rebellious and religious teaching was so wearisome to me that I would have nothing to do with such texts from our Upanishads. My people therefore all thought I would grow up an atheist. Then I began to understand the meaning of these sayings in the light of my own experience, and though I often find that my interpretation does not coincide with that of the scholars, yet I believe it to be true. For this reason I do not believe in the teaching of religion. I think that each of us has to discover God for himself. It is because religion has been made so easy for us, because people talk about God so easily, that our religion no longer helps us. God has to be revealed to everyone of us by different paths, and each of us must truly find his own God. Some kind of standardised religion does not help us; it may lead us to a kind of piety, but it cannot be a real religion. For each of us there is a secret chamber that God Himself must unlock, and we must meet Him there in the innermost secret of our hearts. This is a place that no "Guru" can ever reach. We have to make our own mistakes. We have to find out our own secret and offer it to our God.

When we come to believe that we are in possession of our God because we belong to some particular sect it gives us such a complete sense of comfort, that God is needed no longer except for quarrelling with others whose idea of God differs from ours in theoretical details.

Having been able to make provision for our God in some shadow-land of creed we feel free to reserve all the space for ourselves in the world of reality, ridding it of the wonder of the

infinite, making it as trivial as our own household furniture. Such unlimited vulgarity only becomes possible when we have no doubt in our minds that we believe in God while our life ignores Him.

The pious man of sect is proud, because he is confident of his right of possession in God. The man of devotion is meek, because he is conscious of God's light of love over his life and soul. The object of our possession becomes smaller than ourselves, and without acknowledging it in so many words, the bigoted sectarian has an implicit belief that God can be kept secure for certain individuals in a cage, which is of their own make. In a similar manner, the primitive races of men believe that their ceremonials have a magic influence upon their deities. Sectarianism is a perverse form of worldliness, in the disguise of religion; it breeds a narrowness of heart in a greater measure than the cult of the world based upon material interest can ever do. For undisguised pursuit of self has its safety in its openness, like filth exposed to the sun and air. But the self-magnification, with its consequent lessening of God, that goes on unchecked under the cover of sectarianism, loses its chance of salvation because it defiles the very source of purity.

Religion, like poetry, is not a mere idea, it is expression. The self-expression of God is in the endless variedness of creation; and our attitude towards the Infinite Being must also in its expression have a variedness of individuality, ceaseless and unending. Those sects which jealously build their boundaries with too rigid creeds, excluding all spontaneous movement of the living spirit, may keep hoarded their theology, but they kill religion.

The attempt to make the one religion which is their own, prevail for all times and space, comes naturally to men addicted to sectarianism. This makes it offensive to them to be told that God is generous in his distribution of love, and his means of communication with men have not been restricted to a blind lane abruptly stopping at one historical point of time and place. If humanity ever happens to be overwhelmed with a catastrophe of a universal flood of one religion, then God will have to make provision for another Noah's Ark to save his creatures from a spiritual destruction.

When religion is in the complete possession of the sect and is made smooth to the level of a monotonous average, it becomes correct and comfortable, but loses the living Spirit of art. For art is the expression of the universal through the individual; and religion, in its outer aspect, is the art of the human soul. It also becomes a matter of pride and a sign of superior culture to be able to outrage all codes of decency imposed by an authorised religion bearing the stamp of approval of an organisation which can persecute, but has not the power to persuade.

As an analogous phenomenon, we have known literary men deliberately cultivating a dread of whatever has the reputation of goodness, and also men of art afraid of being suspected as lover of the beautiful. They rebel against the fact that what is proper and what is true in beauty and in goodness have become mixed up in men's mind. The appraisal of what is proper does not require any degree of culture or natural sensitiveness of mind, and therefore it fetches a ready price in the market, outbids truth, becomes petty in its tyranny and leaves smudges of vulgarity upon things that are precious. To rescue truth from the dungeon of propriety has ever been the mission of poets and artists, but in the time of revolution they are apt to go further by rejecting truth itself.

In our epic, Ramayana, we find that when Prince Ramachandra won back his wife from the clutches of the giant who had abducted her, his people clamoured for her rejection, suspecting defilement. Similarly in art, fastidious men of culture are clamouring for the banishment of the beautiful, because she has been allowed to remain long in the possession of propriety.

The Cambridge "Ancient India"

SOME CRITICISMS—II

BY PROF. K. SUNDARARAMA IYER, M. A.

John Stuart Mill said that no lessons of practical value can be learnt from our direct experience, but only as deduced either from our general knowledge of the tendencies of human nature or as the result of our analysis of the progressive evolution of the events forming the history of the past. From both these latter sources we gather the knowledge that the Western Orientalist—and the

Indian teacher or text-book writer who, under compulsion, has to be his slavishly uncritical follower in order to satisfy the demands of the Government or University curricula of studies and examinations—have propagated among, and imposed upon, the entire continent and people of India as an established and unquestionable fact of history what has been avowed and proclaimed

ed by themselves as a mere hypothesis,—a “supposition” or “assumption”—viz., that a so-called race of Aryan immigrants came down from the North-West into India, first as comparatively peaceful settlers and then as victorious invaders and colonists. Their one repertory of facts and arguments—a veritable cornucopia yielding all they want when they apply to it their fertile brains and ingenious methods of interpretation—is the Rig-Veda Samhita. But in spite of a century of tradition laboriously built up and consistently maintained up to date, we can prove that the foundations of the Orientalist’s edifice of ancient Indian history are but of pure sand and prove on examination to be flimsy and illusory. To that tradition belong the writers of Chapters II-IV in the first volume of this new Cambridge History of India. One of them says (Chap. II): “At the most remote period the immigrations were slow persistent movements of whole tribes or collections of tribes with their women and children; at a later date they were little more than organised expeditions of armed men. The former exercised a permanent influence on the racial conditions of the country which they invaded; the influence of the latter was political or social rather than racial.” Prof. Macdonnell of Oxford has always maintained the traditions of his own University. And the latest upholder of the same views is Prof. Sten Konow of Norway, now brought to India as a member of the staff of Dr. Tagore’s “Visvabharati” University at Santiniketan. The author of the Cambridge volume, Chap. II, says:—“For the chronology of the Aryan conquests we possess no certain dates. All the knowledge we can hope to gain of this remote period must be gleaned from the study of the ancient Scriptures of these Aryan invaders.” “The Indo-Aryans came from Bactria over the passes of the Hindu-Kush into S. Afghanistan, and thence by the valleys of the Kabul river, the Kurram, and the Gumal—all of them rivers well-known to the poets of the

Rig-Veda—into the North-West Frontier Province and the Punjab. The invasions were no mere incursions of armies, but gradual progressive movements of whole tribes.” The author of Chap. IV, however, avows that “the light thrown by the hymns (of the Rig-Veda) on social and political conditions in India is disappointingly meagre”. And again:—“By far the greater part of the Rig-Veda consists of invocations of the many gods of the Vedic pantheon. . . . The Rig-Veda offers no assistance in determining the mode in which the Vedic Aryan entered India.” Further “from these materials, conclusions can be drawn only with much caution. It is easy to frame and support by plausible evidence various hypotheses, to which the only effective objection is that other hypotheses are equally legitimate and that the facts are too imperfect to allow of conclusions being drawn.” Still, he proceeds to draw conclusions,—to speak of both “fights” among the Aryan tribes and their “wars” with the aborigines of India. Of the comparative importance of these “fights” and “wars” he writes:—“More important by far than the intertribal warfare of the peoples who called themselves Aryan were their contests with the aborigines, the Dasas or Dasyus, as they are repeatedly called.”

Why are the writers compelled to avow that their data are “imperfect” and their conclusions “hypothetical”? The Rig-Veda is a purely religious book of the Hindus, and so are the other Samhitas, and the Brahmanas, Aranyakas and Upanishads. Burnouf calls these “the sacred books of the races of India and the foundations of their religions.” And again:—“The Rig-Veda is essentially a religious book.” Its essential purpose is to help the Hindus in offering sacrifices and prayers to the various deities which, from the earliest times to the present day, they have to sought to propitiate in order to gain their purposes. Usually Orientalists fail to recognise this fact, especially in regard to the Rig-Veda,

and discard all counsels of caution in drawing their historical conclusions. There are, however, some among them who, at least occasionally, are alive to the need of bringing to their recollections that central fact. Dr. Maurice Bloomfield is one of these exceptions. He says:—“On the whole and on the main the Rig-Veda is a collection of priestly hymns addressed to the gods of the Vedic pantheon.” Further he holds that the Rig-Veda *presupposes* a tolerably elaborate and not uninteresting ritual, or scheme of priestly practices in connection with the hymns addressed to the gods.” But, after all, he, too, cannot get rid of his inveterate prejudice as an Orientalist and proceeds to say:—“Gradually the main object, namely, devotion to the gods, is lost sight of; solemn, pompous performance, garnished with lip service, occupies the centre of the stage. This performance is supposed to have magic or mystic power of its own so that every detail is important.” He forgets his own statement that the Rig-Veda “*presupposes a tolerably elaborate ritual*”, and declares that while its aim is hymnal, the other Vedic Samhitas and still more, the Brahmanas are full of ceremonial technicalities and minutiae devised by ingenious and cunning priests or their own advantage and invested with symbolic and mystic meanings. Other Orientalists discard altogether the religious significance of the Vedas and even the express declarations of the Rishis who have proclaimed themselves as their “seers” and revealers to the world outside. They think of these ancient revelations regarding religion simply as literature having a value for historical research regarding the age which they assign to the Vedas and their authors. From the nature and functions of the gods as deduced from the declarations contained in the Vedas they have constructed a wonderful edifice of dreamland which they call Ancient Indian history. The conclusions drawn are *avowedly* mere “suppositions” or “assumptions,”—

they are at best inferences or hypotheses. But they have come to be regarded as revealing the authentic story of the earliest epochs of the existence of Indians as a people, nation, and state.

We proceed to state some of these conclusions and offer a criticism. The author of Chap. IV of this Cambridge volume on Ancient India says at p. 103:—“Varuna is the subject of the most exalted hymns in the Rig-Veda. But it seems clear that in this period his claim to divine pre-eminence was being successfully challenged by the much less ethical Indra, the god of the thunder-storm which causes the rain to pour when the rainy season long hoped for comes to relieve the parched earth. Varuna bears the epithet Asura, which serves to show his parallelism with Ahura—Mazda, the highest of Iranian gods; nor can there be any reason to doubt that in the Indo-Iranian period he acquired his moral elevation and pre-eminence. But in India his star paled before that of Indra whose importance grew with the advance of the Aryan tribes to the regions where the rains were confined in the main to the rainy months, and the terrors of the storm supplanted in the popular imagination the majestic splendour of the sky. With Varuna seems to have been bound up in the first instance the conception of *ṛta* as first cosmic and then moral order, and with his lessening glory these conceptions fade from Indian thought.” Professor Sten Konow has also put forth similar conclusions in his articles in the “Visvabharati Quarterly,” issues for April, July, and October 1925. We give a few extracts:—“The Aryan period was comparatively peaceful and quiet. After the Aryans had entered India the state of things was evidently changed. In the hymns of the Rig-Veda, we have the echo of continual wars and struggles.” “A god like Varuna who is *dhṛta vrata*, who took care that solemn engagements were kept, would be less able to give the fighting Aryan what

he needed at the moment, than a deity who stood for physical strength and vigour, for boldness and irresistible force. And as a matter of fact it is a god of this description who stands in the foreground in the hymns of the Rig-Veda,—Indra, the valiant hero and warrior, who slays the Dasyus and the Dasas, reduces their kings, and makes them the Dasas or slaves of the Aryans." Mr. Sten Konow reasons as follows:—Mitra and Varuna were kings, *Rajan*, it is true, and they were even *Samraj*, supreme rulers. But at the same time they were geardians of eternal truth and law, themselves bound to adhere to their agreement. Indra, on the other hand, is *svaraj*, a ruler with his own will who need not feel himself bound and restricted. Prof. Macdonnell, of Oxford, has also expressed similar views in his recent work "Hymns of the Rig-Veda" written for a Protestant Indian Mission.

Notwithstanding the unanimity with which these writers press their views, we find that the Rig-Veda can itself be made to show that they put forth one-sided and imperfect, and therefore incorrect and false, theories regarding ancient Indian conditions and affairs. In the first place, Varuna also—and not Indra alone—is called *svarat*—i. e., a ruler with his own will,—in R. V. II 28, 1. Hence an argument of which much capital is made is found to be based upon false premises, and therefore falls to the ground. Secondly, the epithets of *King* (*raja*) and *Samrat* (universal monarch) are applied in many passages of the Rig Veda, not only to Varuna, but conjointly to Mitra and Varuna. (I. 71, 9; I 137, 1 &c). The same deities with Aryaman are called *Kings* (I. 41, 3). Thirdly, not only is the epithet *Asura* applied in various passages to Varuna, but also to the Adityas (VII 36, 2; VIII, 25, 4; VIII 27, 20). Hence the idea of the writer in the Cambridge History that the application of the epithet *Asura* to Varuna "serves to show his parallelism with Ahura—Mazda, the highest of the Iranian gods" falls to the ground. Professor Macdonnell has said, too,

similarly that "the Ahura—Mazda, the 'wise spirit' of the Avesta agrees closely with the Asura (divine spirit) Varuna in character, though not in name." This argument, too, is weak and bald,—on the same ground, viz., that the epithet *Asura* is applied to the Adityas, and not alone to Varuna. Prof. Macdonnell wishes even to go further back, and identify Varuna with the Greek "Uranus" (sky). But he is clearly afraid that he might be grappling with a mere shadow, and contents himself with deriving support from a purely conjectural etymological remark. He says:—"At any rate, the name (Varuna) appears (!) to be derived from the root 'vr.' to cover or encompass." We may ask here, what is the derivation of the Greek *Uranus*? But we shall comment on this question of etymology as the basis of historical argument later on in this issue. Here, however, we must not omit to remark that the argument based on the application of the epithet *Asura* to the gods of both Indians and Iranians can be also turned in the opposite direction to establish our own contention—confirmed, as stated in the issue for last month, by the Hari-Vamsa, Vishnu-Purana, &c., that the people of India advanced west-ward, settled in Persia, Greece and elsewhere, and influenced the religious conceptions of their inhabitants. The Orientalists, however, can point to no such *express statements* in ancient Greek or other Western literature to establish their "supposition" that people in the West migrated to, and settled in, India. Fourthly, most of these Orientalists—Macdonnell, Sten Konow, the author of Chap. IV in the Cambridge volume, &c., make much of the contrast they assume or imagine to exist between a peaceful and law-abiding Varuna of an early epoch of history and the martial, self-willed, and victorious Indra worshipped in a later age of warlike conflicts. But, so far as the Rishis of the Rig-Veda are concerned, they mention Indra, Varuna, and even other deities in one and the same hymn and

even in one and the same verse of a hymn. We may give an instance or two. I. 16, 1:—"We invoke for our preservation Indra, Mitra, Varuna, Agni, the might of the Maruts, and Aditi; I. 16 2, 3:—"May Indra, Mitra, Varuna, may Aryaman, may Savitri, bestow upon us that food which we solicit." H. H. Wilson, who wrote early and so was less influenced by prejudices than others of a later and more recent time, has also written as follows:—"The contest with the clouds seems to have suggested to the authors of the Suktas the martial character of Indra on other occasions.....His taking part in the wars of tribes and princes and insuring the triumph of those he befriends belongs to the poetical part of the personification and arises no doubt from that character for personal valour derived from his metaphorical defeat of Vritra and the real instrumentality of the electricity of the atmosphere in the descent of the fertilising showers." Indeed, the conception of *Rta* or that of warfare and valour cannot be confined to any one of the gods where a number of them are invoked and worshipped together for one and the same purpose and without any reference, express or implied, to any special characteristics of any one of them. Fifthly, there is no foundation for supposing that Indra came into importance only at a late stage of history when certain foreign invaders came into conflict with certain aboriginal tribes in India who opposed their advance. Indra is not only—to use Wilson's words—"the destroyer of the enemies of religious rites," but "it requires no violence of conjecture to identify the Dasyus with the indigenous tribes of India." The later Orientalists, however, have since boldly passed from the stage of "Conjecture" and assert it as a fact of history established beyond doubt or dispute.

In the Rig-Veda itself, there is no room, as already stated by us, for either halting conjecture or blatant assumption of the kind we are invited to dispose of and discredit as founded upon mere racial prejudice or

political partisanship. In that Veda, those who were addicted to the performance of sacrifices were called Aryas (*Aryaya dasushe*, IV. 26, 21). *Dasushe* is interpreted by Sayana to mean "*haviṛ-dattavate*," i. e., those who offered sacrificial oblations. Indra gave earth (*bhumi*) and rain (*vrishti*) to the sacrificer (IV. 26, 2). He also gave him the "first light" (I. 101, 5) and destroyed those who abandoned sacrifices (I. 130, 7; VII. 14, 15). Sayana explains *Dasas* as "*Karma—hināḥ satravah*,"—"enemies devoid of religious rites." Even when the word *Varna* is used of Aryas and Dasas—and it is applied to both—there is no difference of colour or race implied, but only of the presence or absence of the attribute and temper which is associated with the presence or absence of faith in the rites and observances of religion. Moreover, the Rig-Veda, I. 51, 8, says distinctly,—"*Distinguish between the Aryas and those who are Dasyus; and chastising those who observe no sacred rites, subject them to the sacrificer. Be a strong supporter of him who sacrifices.*" We may also here usefully consider the significance of the following extract from Roth, an early German interpreter:—"They (the Dasyus) are frequently contrasted, (a), generally with men and are called *amanusha* (R. V. X. 22, 8), in support of which he refers to VIII. 87, 6; IX 92, 5; VI. 14, 3; V. 7, 10)—and, (b), more specifically with pious orthodox men (*arya*) and it is but seldom, if at all, that the explanation of *Dasyu* as referring to Non-Aryans, barbarians, is advisable" (in proof of which he refers to R. V. I. 117, 21; VII. 5, 6, II. 11, 18; III 34, 9; I 103, 3; I 51, 1). The Aitareya Brahmana also says:—"Most of the Dasyus are descended from Visvamitra." The others—those who are not descended from Visvamitra—are those whom Roth refers to, when defining *Dasyu* in his Lexicon, as "a class of superhuman beings who are maliciously disposed to the gods and men, and are overcome by Indra and Agni in particular." The italics in this last quotation clearly shows that the Orientalists are in

error when they declare that Indra alone—and not other Gods—helps to overcome Asuras and Dasyus in battle, or has, as Professor Macdonnell supposes, “the attributes of physical superiority and rule over the physical world.” Agni is also called “the lord of this vast world” (R. V. II, 23). When Indra is said to have overthrown the malignant demon Vritra and freed the clouds whom he prevented from raining, and made the waters to flow, the meaning is *not* that he conquered the aborigines whose God was Vritra, but that, in the Rig-Veda, as well pointed out by John Muir, “the clouds are represented as mountains or as cities, or fortresses of the Asuras (demons)”. Hence, when Indra is called a “destroyer of forts” or “subverter of the cities of the Asuras”, it is not *necessarily* to be understood as meaning that certain invading Aryans fought and overthrew the ancient aborigines of India or destroyed their forts and cities. The sacrificing Aryas *might* have fought against certain heretics of their own race who gave up all sacrifices or were opposed to them on principle. Or Aryas might have fought against other Aryas on purely secular grounds, and both sides might have appealed to their Gods, Indra, Varuna, Agni, &c. But mostly *the fights between Aryas and Dasyus*, both Indians not foreigners, *were due to religion*. Further it is stated also in the Tenth Mandala of the Rig-Veda that Indra not only fought battles against Asuras but “also conquered Heaven by performing austerity” (*tvam tapah paritapya ajayah svah*)” Finally, R. V. X 49, 2 says:—“Arrest O Indra, the bolt of the destroyer who seeks to slay us; avert far from us the stroke whether of Dasa or Arya.” This passage shows how absurd it is to suppose that Indra was only invoked to assist the *invading* Aryans against the *native* Dasyus. Also R. V. 7, 83 invokes both Indra and Varuna “to slay both Dasa and Arya enemies”,—showing the error, if not absurdity, of supposing, as Prof. Macdonnell does, that

“Indra forms a striking contrast to Varuna” and that he “is violent in action and irresistible in war,” while “Varuna wields passive and peaceful sway.” In R. V. VI 60, “Indra with *Agni* is besought to slay all enemies, Aryas as well as Dasyus.” (John Muir). The scholars Benfey and Breal hold that “Indra superseded not Varuna, but Dyaus-Pitar, the god of the sky.”

The truth is that all these theories are more or less founded on airy nothing. One or more gods are invoked—severally or jointly—for help; and the attributes of one god are also found ascribed to others: not only Indra, but even other gods, are invoked against Vritra; if, from passages declaring Varuna to be subject to Indra, we infer that the worship of Indra was gaining ground over that of Varuna, we should also have similarly to hold from other texts that the worship of Savitri, Vishnu, or Agni was beginning to supersede that of all the other deities who are there subordinated to them, not excepting Indra. John Muir says:—“The Vedic mythology is extremely floating.” But it is not without its uses for those who can realise its spiritual value, as far as it can be gathered from the authorities which transmit the ancient and unbroken traditions of the Indian people. These “Orientalists” fall into errors, puerilities, self-contradictions, and mutual contradictions because, in interpreting the Rig-Veda and other ancient Indian works belonging to antiquity, they ignore the *Aitihasikas*, the recorders of the traditions of the Hindus. They *chiefly, or almost wholly*, rely on the *Nairuktikas*—the Indian etymologists—for their interpretations. Nothing can better show the absurdity of this method than the fact that some of these Western Vedic “scholars” have foolishly interpreted the proper name, ‘Nabhane-dishtha’ (the son of Manu) to mean “new relatives.” Sometimes they reject even the aid of etymology, and substitute for it mere conjectures and assumptions based on archaeological “discoveries” so called and

even the “rules” of philology—all of which are still in their infant and even embryonic condition—to establish racial and cultural affinities between Indians and Western Asiatics or Europeans. These new methods of interpretation may be used to confirm, but not to abandon, those of Sayana and his co-adjutors based not only on tradition, but on the still existing cultural and religious and social institutions which maintained themselves and survived in the land owing to the value set on the ancient authoritative sources of revelation.

First, we have the Brahmanas which preserve many accounts of ancient kings and sages, and of the social and religious life of their contemporaries who ministered to the spiritual wants of the people. Then, we have the Upanishads which preserve the tradition—for instance, the Mundaka even *expressly* states it—that the four Samhitas fall within the *Karma Kanda*—the ritualistic part—of the Indian scriptures. The same idea is clearly expressed also in the Bhagavad-Gita. Krishna Dvaipayana, son of Parasara Rishi—surnamed Vyasa the Arranger—who flourished at the time of the Mahabharata War, appointed his four disciples, one for each Veda, to assort and compile the Mantras and Brahmanas then available and built up the ordered structures forming the literature of the “Sutras.” He also gave the impulse and enlightenment needed for the compilation of the Itihasas and Puranas, all of which were composed or were taught either by Devas to Rishis or by one Rishi to another, and intended, too, to

to be of substantial help in the understanding of the true and final purport of the Vedas. Claiming, as all those sacred books of the Hindus do, to owe their origin to the same inspiration—that of Vyasa—and to the same epoch of Indian culture, they form a *synthetic whole*, and must be understood to propound a *connected system* of belief, thought, and culture. Indeed, the Hindus have always firmly believed and maintained that, without the help of the theology, symbology, and histories (or legends) recorded in the Itihasas and Puranas, neither the Samhitas, nor even the Brahmanas or Upanishads can be correctly understood. In fact, the Samhitas cannot be understood except in the light thrown upon them by the Brahmanas and Upanishads, nor these latter except with the aid of the Puranas. The fearful and weltering rubbish-heap of blunders, falsehoods, inaccuracies and contradictions of which these Western interpreters stand convicted at every turn—and the same is said of the interpretation of the Veda by the founder of the Arya Samaj by such veteran Vedic scholars as Sankar Panduranga Pandit and Mahesh Chandra Nyayaratna who have only recently lived and worked among us—owes its origin entirely to the pre-conceptions and prejudices which are bred in them by partisanship and conceit. The time, we hope, is at hand when truth will prevail, and Indian history will be helped to start anew with a true perspective regarding the past and a true insight into the genius of our people and their place in the evolution of humanity.

(To be continued)

The Achievements of the New Psychology

BY PROF. L. F. RUSHBROOK WILLIAMS

The subject of psycho-analysis is one which has of late attracted increasing attention in the West. Indeed, in the rapidity with which their vocabulary has passed into catchwords of popular speech, these new discoveries in the sphere of mental phenomena are comparable only with the Darwinian theory of natural selection. To the enthusiastic advocates of the new psychology, this parallel is something more than a mere accident; for they widely proclaim that never since the formulation of the evolutionary theory, has the intellectual heritage of mankind been enriched by discoveries so fruitful as those of the leaders of the psycho-analytic school. Without entirely accepting this valuation, we may frankly agree that psycho-analysis has opened up new paths of knowledge, many of which seem likely to lead to results fruitful of human happiness. Steadily the sceptics are being overcome; the new doctrines are making their way. If psycho-analysis does not, as some of its advocates seem inclined to claim, provide a key which will unlock all the mysteries of heaven and earth, it does nevertheless constitute an important step towards the complete achievement of that first criterion visualised by the Greeks in the categorical imperative "Know thyself".

In order to understand the claims and the achievements of psycho-analysis, it is necessary to give a brief account of its origin. It took its rise from the experience of a famous Vienna physician, Dr. Breuer, who during the years 1880-82 was brought into intimate contact with a remarkable case of hysteria. The patient was a girl of twenty-

one, of a high degree of intelligence. She had developed, in the course of her two years' illness, a series of severe physical and mental disturbances. She had a paralysis of both right extremities; disturbance of eye movements; much impaired vision and intense nervous cough; nausea when she attempted to take nourishment, and at one time for several weeks a loss of power to drink in spite of tormenting thirst. Her powers of speech were also diminished, and this progressed so far that she could neither speak nor understand her mother tongue. The observations of Dr. Breuer revealed to him that the patient, in her states of delirium, usually mumbled over several words to herself. This fact suggested to him that her thoughts were busy with certain associations. He put her under hypnosis, with the result that she reproduced to him the psychic creations which controlled her thoughts. These proved to be fancies, deeply sad, which took as their starting point the situation in which the girl had found herself during the fatal illness of her father. Remarkable as it may seem, whenever the girl had related to the physician a number of these fancies, she became compulsorily freed and restored to her normal mental life. This state of health would last for several hours, and then give place on the next day to a new absence, which was removed in the same way by relating the newly created fancies. The doctor soon hit upon the fact that through such a "cleansing of the self," more could be accomplished than a temporary removal of the constantly recurring mental clouds. He found that, when in hypnosis, the patient could be made to

remember the associated connections under which the symptoms of her disease had first appeared, these symptoms would disappear provided free vent was given to the emotions which they aroused. An interesting exemplification of this fact was discovered in the patient's inability to drink though subject to tormenting thirst. This proved to be related to the fact that she had once observed a small dog drink out of a glass in the room of her governess. Out of respect for the conventions, the patient had restrained her disgust; but as soon as she had been enabled, under hypnosis, to give energetic expression to her pent-up feelings, the symptoms vanished permanently.

The Breuer case, as it is now generally called, yielded a number of observations of the very highest importance. The visual disturbance of the patient proved to be due to the effort to suppress her tears so that her sick father might not observe them. In fact, all her pathogenic impressions sprang from the time when she shared in the task of nursing. These symptoms were removed when the patient found an opportunity of giving vent to certain emotions hitherto rigorously repressed. The whole case naturally excited considerable interest; but its full implications were hardly realised until the methods adopted by Breuer were taken up and amplified by Freud. As a result of the study of a number of hysterical cases, Freud was led to the conclusion that hysterical patients suffer from reminiscences that they cannot escape from the past; and indeed are so tightly bound in its chain that they neglect reality in its favour. These patients fell ill, so Freud deduced, because the emotion developed in a certain pathogenic situation was prevented from escaping normally. The essence of the sickness, he concluded, lay in the fact that the imprisoned emotions underwent a series of abnormal changes. In part, they were preserved as a lasting change and as a source of constant disturbance in the psychical life; in part they

underwent a change into unusual bodily innervations and inhibitions, which presented themselves to obvious notice as the physical symptoms of the case. The importance of these conclusions was emphasized by the fact that hysterical patients, in their normal state, remained entirely ignorant of the pathogenic scenes, and of their connection with the physical symptoms. It, therefore, became plain that, in one and the same individual, several mental groupings were possible, which remained relatively independent of each other and caused a splitting of consciousness along the lines which they laid down. In such a division of personality, consciousness remains bound up with one of the two states. This is called the conscious mental state. The other is described as unconscious. The unconscious state can influence the conscious, although the latter is ignorant of the existence of the former. This fact is illustrated in the well-known phenomenon by which a command given in hypnosis is later executed in the normal state as though by an imperative suggestion.

In his advances upon the methods of Breuer, Freud early proceeded to dispense with hypnosis. As a result of perseverance, he discovered that the forgotten memories were not in reality lost, but could be recovered without hypnosis as a result of sufficient perseverance in cross-examination on the part of the physician. But he further discovered the existence of some sort of force which endeavoured to restrain these memories within the boundaries of the unconscious self, and presented an obstacle to their emergence into the light of the conscious. From these observations Freud deduced his theory of repression; arguing that the forces, which he discovered as resistances to the emergence of forgotten ideas into consciousness, were themselves the cause of the forgetting and the repression from consciousness of the pathogenic experiences. He further discovered that, in all these experiences, a wish had been aroused

which was in sharp opposition to the other desires of the individual and was not capable of being reconciled with the ethical, and personal pretensions of the patient's personality. There had been a short conflict; and the end of this inner struggle was the repression of the idea which presented itself to consciousness as the bearer of the irreconcilable wish. The repression was caused by the ethical and other pretensions of the individual. The presence of the incompatible wish, or the duration of the conflict, had given rise to a high degree of mental pain. The repression was a device for avoiding this pain; in other words, a means of protecting the personality. But a further refinement arises. The existence in the consciousness of a repressed wish was found to project into the conscious a disguised creation, which, while secure from attack by the ego of the patient because capable of being reconciled with the ethical and aesthetic pretensions of the personality—had the same painful associations as the idea originally expelled.

It was found by experiment, that the forgotten materials, brought to light as a result of the physician's cross-examination, did not emerge in a recognizable form. They were, in fact, artificial and ephemeral substitutes for the repressed ideas: differing from them just in proportion as they had been more or less completely disguised under the influence of the resistances. In every case, they bore more or less obscure allusions to the repressed ideas; and were in many cases statements of the same thing in indirect terms. They constituted, in other words, the circumference of a "complex" of which the repressed ideas themselves were the nucleus.

Having established by observation these results, Freud was led to continue his researches into the unconscious in another field, that of dreams. It is in this direction that the results of the psychoanalytic school have remained unchallenged, even by their

bitterest opponents. It was made clear by a variety of observations that the dreams of young children were, in effect, the imaginary fulfilment of wishes aroused the day before and remaining unsatisfied. In the case of adults, this statement remained substantially true with this modification; that the dreams have undergone a process of disguise or distortion. The manifest dream content is, according to the psychoanalyst, the disguised substitute for the unconscious dream thought; and this disguising is the work of the defensive forces of the ego—in other words, of the resistances. In brief, we may sum up this theory of dreams in the statement that the manifest dream remembered after waking is a disguised fulfilment of unsatisfied wishes. The parallelism between dream distortion and the substitute-creations of hysterical subjects needs no emphasis. The practical importance of dreams from the point of view of the physician is the knowledge which they give of the patient's concealed and repressed wishes and the complexes which he is nourishing.

The therapeutic results achieved by psychoanalysis seem unquestionable. How then are we to explain the unfavourable criticism to which the methods of the practitioners are at present exposed in many quarters? Fundamentally, the explanation seems simple. It nevertheless deserves to be emphasized. It surely consists in the fact that psycho-analysis has, as its aim the task of bringing the repressed in mental life to conscious acknowledgment. Now, since everyone who judges of the new methods is himself a man with such repressions, perhaps maintained only with difficulty, the method of psycho-analysis will naturally call forth the same resistance from him as from a hysterical patient. This resistance, for the most part, succeeds in disguising itself in the form of intellectual rejection, supported by arguments similar to those which the psychoanalyst is compelled to break down in the case of patients he is treating.

But there is a further reason for the repugnance with which psycho-analytic methods are viewed by certain schools. This is the importance which psychoanalysts lay upon sexual life. Now, men generally are not candid in sexual matters; and the fact that psychoanalytic investigations trace back the symptoms of disease with really surprising regularity to impressions from the sexual life, exposes the investigators to criticism which is as intelligible as it is unfortunate. The remarkable researches of the psycho-analytic school into infantile sexuality have shown conclusively that the sexual impulse does not enter into the child at puberty; it is present throughout the whole of its life. This impulse, however, is entirely disconnected from the function of reproduction which it is later to serve. Many of the psychical disturbances of later life are to be ascribed to arrested development of the sexual function, which has prevented the mutation of the auto-erotic manifestations of the child into the reproductory instincts of the adult. From the investigations pursued along these lines, it has been found possible to trace back many neurotic symptoms to erotic impulse-components. An individual tends to fall ill when, in consequence of outer hindrances or inner lack of adaptability, the satisfaction of the erotic needs in the sphere of reality is denied. Reality being unsatisfying, the patient seeks the pleasure denied him in real life in a substitute which, on account of its biological injurious nature, we call disease.

The bearing of this conclusion on the problems of practical life is far-reaching. The men of to-day with the high claims of their civilization, find reality very unsatisfactory; and under the urge of their repressions keep up a life of fancy in which they strive to compensate for the defects of reality by imaginary wish-fulfilments. This is the explanation for the universal love of the fairy-tale. Since we ourselves are weak, the heroes of fairy-tales are strong and un-

conquerable. In our activities and in our knowledge we are cramped and hindered by time and space; hence, in fairy-tales the hero is immortal, is in a hundred places at the same time, sees into the future, and knows the past. While, in real life, the attainment of love that can fulfil our wishes is difficult, the heroes of fairy-tales are irresistible or bewitched with magic gestures. In other words, the fairy-tales which we are fond of relating to our children represent our own unfulfilled and repressed wishes. But this artistic presentation is harmless. It is an outlet which enables us to escape from the grip of reality, as it were, for a holiday excursion. But when the holiday becomes unduly protracted, the results are serious. The energetic and successful man is he who succeeds by dint of labour in transforming his wish-fancies into reality. But where, in consequence of the resistance of the outer world and the weakness of the individual, this is not successful, the individual begins to create what may be called a perpetual fairy-tale. He turns away from the reality; he takes refuge continually in a satisfying world of fancy; and he falls a victim to the same complexes with which the strong man successfully struggles. It is at this point that psycho-analysis provides a valuable remedy. Experience has demonstrated that the power of a repressed wish is stronger when it is unconscious. The unconscious wish cannot be influenced and is free from all strivings in a contrary direction. But when once the repressed wish can be brought, as it were, into the light of day, it may be, to use the technical phrase, "sublimated" and turned to the development of the higher ends of the personality. Or, on the contrary, by being revealed in its true colours as a perversion of some sexual or other instinct, it may be truly suppressed and eliminated rather than confined as a source of poison in the unconscious sphere. The importance of such a discovery from the standpoint of the human race in general is obvious. While

we are obliged to build up a civilization corresponding to our higher needs, we are yet forced to see that our species is perpetuated, and that under the best conditions. These two sets of obligations often come into striking conflict, centering round the problem of how we may raise to a higher level the varied emotions and tendencies that attend the instinct of reproduction. The repression of the instincts of mere animality in the interests of other sorts of gain is the process upon which the march of progress towards a higher culture really depends. By revealing to us clearly the nature of our unconscious self, psycho-analysis affords us the opportunity of subjecting our lower to our higher impulses.

We may sum up the discoveries of psycho-analysis, from the broadest standpoint, in the following statement. From birth onwards, our lives are built on a double principle. We have ostensible personalities and concealed personalities. Though the two may harmonise fairly well, they are never fully in accord. Our social environment and our own effort make us what we ostensibly are; but in order to fit ourselves into this mould, we have at every moment to resist temptations and to repress emotions out of harmony with our set purpose. Now, these emotions and temptations, despite their repression, continue to be important portions of ourselves. They enter into our mental lives, although we are not consciously aware of them. They organise themselves into groups; and between them and the thoughts and emotions of our conscious lives, there is perpetual interplay. From these conceptions there is derived what able observers consider to be one of the most brilliant generalisations of psycho-analysis. The dual principle which governs our mental life is subject to the process of evolution. Before we learn to adapt ourselves to the world of reality with its strict determinism, our mind dwells in a realm of its own governed entirely by the principle of gratification.

Mental adaptation and growth consist in abandoning the fantasy world in which wishes are supreme and accepting the world of external reality, in which we can only obtain our ends at the cost of effort and sacrifice. Mentally we are grown up in the measure in which we achieve this development. A very striking demonstration of the ingenuity with which the psycho-analysts explain complicated mental phenomena is provided by the researches of Ferenczi upon the stages by which this sense of reality develops. He believes that through childhood, the individual experiences a gradual decline from the sense of omnipotence. The foetus in the womb, whose mental life, although unconscious, must surely exist, possesses everything necessary for the satisfaction of its instincts. The new-born child does not accommodate himself to his new situation, and his earliest behaviour displays a desire for the return of the wishless tranquillity he enjoyed in the womb. A second stage begins when the child learns to give certain signals interpreted by those around him as a clue to his needs. The satisfaction of these needs leads him to conclude that the result is obtained from the gestures which he himself makes. An interesting parallel is provided by the mental life of the normal adult. The countless numbers of superstitious gestures which exist in every religion are a survival of that development period in the sense of reality in which the human being believes himself sufficiently omnipotent to control his surroundings. In superstition and in magic as well as in religious cults, the theory of the omnipotence of gestures and of verbal formulas arises essentially from the same sources as that stage in the mental development of the child when he considers himself competent to control his surroundings by means of the gestures which his nurses interpret as a clue to his wishes. All persons who have not succeeded in achieving a developed sense of reality, whether children or adults,

continue to live in the happy delusion of omnipotence in greater or lesser degree. It is only through the renunciation of this delusion, and through adjustment to the renunciations and sacrifices which the world of reality, as opposed to the realm of fancy, imposes upon us, that mankind can progress towards its goal. We have first to awake to things as they are. The awakening is painful but salutary. For, so long as we continue to live in the world of things as we should like them, our mental and our moral development remains arrested.

We desire to commend in the highest terms the clear description of the results achieved by the various psycho-analytic schools which finds its place in a small volume recently published*. The papers are for the most part of a somewhat technical nature; but their importance resides in their representative character. Within the boundaries of a single volume, we have an exposition of the pure gospel of psycho analysis as conceived by Freud; we have brilliant studies on various psychoanalytical problems by his co-workers. We have also represented the conclusions of those who, while going some way along the road with him, have branched off to the formulation of their own conclusions. Among these may be mentioned Jung and Bjerre. We have an interesting explanation of the investigations of the psychic content of dreams by Stekel; and an important paper upon the relation bet-

* *An Outline of Psychoanalysis.* By J. S. Van Teslaar. Boni and Liveright, New York.

ween psycho-pathology and organic disease. The application of the conclusions of the psycho-analysts to every-day life is briefly elucidated in essays upon crowd behaviour and the psychology of such institutions as the Committee and the bureaucratic form of administration.

In every anthology such as this a certain inequality is inevitable. But, on the whole, we can cordially commend this volume to the student who desires to form some personal valuation of the importance of recent investigations into the mental sphere. For our own part, we are content to accept the dictum of the general editor—"Psycho-analysis represents a logical extension of the evolutionistic theory. It has inaugurated the application of the principle of evolution to the explanation of the mental processes" Henceforth, the approach of any problem in which human nature plays a role must include a careful consideration of the developmental aspects of the mind of man. Conversely, psycho-analysis has taught us that a consideration of the evolutionary or developmental aspects of the mental "processes holds the key to the understanding of the problems in which human nature plays a role." In other words, while it is too early as yet to attempt to appraise the advantages which must accrue to humanity as the result of these enquiries, the adaptation of the developmental view point to mental phenomena is likely to constitute a permanent contribution to the growth of knowledge.

The Revolution in Russia

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

Russia is a country composed of heterogeneous racial and linguistic elements. The Slavic-speaking population dominates this vast country. This element is also sub-divided into three linguistic groups, viz., White Russia, Great Russia and Little Russia or Ukraina. Since the overthrow of the Tartar rule, the Romanoffs consolidated the whole country under their sceptre and Great Russia became the dominant factor in the empire though the little Russians or the Ukrainians were the foremost in culture. The empire of the Romanoffs was composed of an autocratic Czar surrounded by an aristocracy which was of diverse origin, namely, Varangians, i.e., the descendants of the Swedish conquerors under Rurik and the Slavs who, according to some anthropologists, originally came from inner Asia and some of the Christianized descendants of the Tartar conquerors.

All these were assimilated together and formed the Russian aristocracy. The Czaristic rule was conducted by a huge machinery of an ossified bureaucracy which maintained itself by terrorism, espionage, ignorance of the masses and priestcraft. As a result the Russian people were ground down by oppression and the masses were perhaps in a worse cultural condition than the masses of central Asia.

Russian culture is of European importation confined amongst the educated classes of Moscow and St. Petersburg who got their education in Western Europe. St. Petersburg (Petrograd) is the only European town in Russia. Standing on Nevsky Prospekt one finds himself to be in a European town. The stone-paved straight and parallel streets with many storied European fashion-

ed buildings on them give the aspect of a European city, while Moscow with its crooked and ill-paved streets bastioned by domed churches that are plentiful there, the mediaeval buildings, the copulas of the Kremlin and of the churches standing in bold relief against the horizon remind one that he is no longer in Europe, he is on the spot where the way parts for Europe on the one side and Asia on the other. Indeed Moscow is an oriental town as much as Constantinople, Bokhara and Delhi!

The Russian people, though ignorant and of arrested growth, yet has an affectionate and lovable heart. The masses of the Russian people are not yet spoiled by European sophistry and corruption. Their native virtue is still innate in them. But Czardom as the bulwark of reaction and mediaevalism was crushing this huge portion of humanity under its heels so that a reaction came. In the early part of the nineteenth century bands of intellectuals formed a conspiracy to overthrow Czardom. They were discovered and crushed. But in history they became known as the Decemberists, amongst whom the great writer Dostoevsky was one. Thus the ball was set rolling, organisations after organisations, terroristic bands after terroristic bands were formed to overthrow the despotic rule. They were every time crushed but often reappeared again. In all these revolutionary attempts the students and the intellectuals were the only party affected. Seeing that through terrorism one could not make any headway against Czarism and advance the cause of revolution, the revolutionary students went into the country to work amongst the peasants. The idea at least dawned in the mind of the

revolutionaries that as it was an agricultural country, the peasantry must be got hold of. Therefore the revolutionary students coming as they did from the petty bourgeoisie class could not make any impression on the minds of the peasants because they themselves had no peasants' psychology. Being disappointed in capturing the peasants, the revolutionary students returned to the towns.

All these attempts to capture the peasantry were made by the Narodnik's (People's) party founded by Struve and others. They became the representative of the people's movement against the Czar. But all these intellectuals and bourgeoisie did not have definite political ideologies and clear cut programmes. The Narodniks had a vague middle class ideology with the aim of overthrowing the Czar. Later on, while the medley of party ideologies and class interests was hindering the cause of emancipation of the Russian masses, Plekhanoff, a clear headed thinker, in the latter quarter of the nineteenth century founded the social-democratic Labour Party. He was imbued with Marxist social philosophy which had made its appearance in western Europe at that time. The introduction of the Marxist principle which entailed class struggle raised a pious horror amongst the Narodnik's party. It threw a boomerang into the midst of the middle class ideologists. Struve and his party saw the danger to the cause of Russian revolution in class struggle. "Russia is an agricultural country which contains a huge landlord class. Our duty is to fight the Czar and the propertied class at the same time. Do not split the nation at this juncture and ruin the chance of the revolution" was the exclamation of Struve against Plekhanoff. In other words, Struve raised the usual cry of national unity as against class struggle method. But the present day history of Russia testifies who was right.

The socialist movement aiming at social revolution was confined amongst the labour-

ers in the town. While the social revolutionaries, the later outgrowth of the old Narodniks party, was confined amongst the petty bourgeoisie student class and the middle class in general. Their fad was to capture the peasants by promising them lands by expropriating the landlords. The social revolutionaries made it their profession to take the peasantry under their protection. They became the champions of the peasants' rights while the socialists were for disestablishment of all property rights and the introduction of a workers' government which would carry on the social revolution, till the society was established on the basis of economic equality. The social revolutionaries used to work in secret, practise terrorism by throwing bombs and by political assassinations. The socialists hated secret society methods and political assassinations. They believed in organising the masses on a labour class basis, carrying on class struggle by strikes and sabotage, thereby arousing their class consciousness which in the time of revolution would be serviceable for the cause of social change. Besides these, there was a small group of anarchists, the disciples of Bakunin, later on led by Kropotkin. They called themselves anarchist-communists and were more radical than the socialists. They also resorted to bomb throwing and secret assassination which the anarchists described as the propaganda of deed.

In 1903 A. D. in a congress held at London by the Refugees, the social democratic party of Russia was split upon the question of revolutionary programme and tactics into two groups. The Bolsheviks, i.e., the majority group and Mensheviks, i.e., the minority group. The Mensheviks had the old Plekhanoff by their side and their young leader Martoff. Thus an acrimonious dialectical quarrel was engendered amongst the two wings of the socialist parties. The Bolsheviks demanded that the Russian revolution should end in social revolution leading to the destruction of the Bourgeoisie,

at once socialising all the means of production and the establishment of the dictatorship of the proletariat for the period of transition till society was re-established on a new basis. The Mensheviks while believing in many of these principles wanted to have a political revolution which would overthrow the Czarism at first and then make the social change through evolutionary process. This split created an irreparable breach in the party which necessitated different political manoeuvres, namely, when the world war broke out, the Mensheviks voted for the war while the Bolsheviks were against it. During this time the socialists all over Europe were divided regarding their attitude on the war. One section called it a national war of defence. Those who took this view are today called the socialists, while those who maintained that the war was a Capitalist-Imperialist war of aggression and hence that the working class has nothing to do with it as it was not a case of national defence—called themselves after the war, the Communists. The former revived the moribund second International (socialist), and the latter formed the third International (communist). The communists called themselves the true adherents of Marxist doctrine and denounced socialists as traitors and nickname them social-reformers.

During the war the Bolshevik leaders Lenin, Sokolnikoff, Zehorietz and others were living as exiles in Switzerland. There, they joined the Zimmerwald conference held by those socialists of all lands who were against the war. Then came the Russian Revolution in 1917. The revolution was caused by the defeat of the Russian army, the war-tired condition of the masses and the internal chaos caused by economic drain. It was rumoured that when the Czar was negotiating for a separate treaty with Germany the British Embassy upset the whole thing by engineering the first revolution. I have asked some Bolsheviks who said that there was such a rumour but its

authority could not be proved. The first revolution was caused by the bourgeoisie.

Prof. Miliukoff who drew the Duma out of its quagmire of sycophancy to the government with the help of his party the cadets induced the Czar to abdicate in favour of his son. Miliukoff was for a constitutional monarchy. After the abdication of the Czar at the Tauride Palace, the first coalition government was formed. The new government continued the war, then the political conditions brought about the second coalition in which Kerensky the leading man of the social-revolutionaries became the dictator. In the meantime, the revolutionary refugees were returning to Russia from all sides. Lenin's group got a *laissez-passer* (right to pass through) from the German government to go to Russia. Hence the rumour that the Bolsheviks were financially helped by the German Government to overthrow Kerensky's government and the Bolsheviks in those days were denounced as German agents!

On their return the Bolsheviks' leaders were hounded by the Kerensky government. At the first congress of the All-Russian Soviets, the Bolsheviks party got a few delegates returned. The Soviet system was first introduced in Russia, at the time of the revolution of 1906. The Bolsheviks had for their slogan "Bread to the hungry, land to the peasants and peace to the country." On the other hand the socialist revolutionaries while in power never gave land to the peasants though they professed to be the champions of the latter!

The various parties forming the different coalition governments floundered all the time and could never give an effective programme to the people. These parties compromised with their principles, formed unions with groups of conflicting ideologies, pretended to work for the people yet became the cats-paw of the entente and failed miserably all round. They had the failings of middle class ideology. The only common bond

amongst the group was hatred of Czarism. They did not give any socio-economic programme to the masses, no clear-cut ideal, only compromising and floundering all the time. On the other hand, the Bolsheviks went into the country, to the factories and began to preach their ideology. They came out with a clear socio-economic programme which appealed to the people. The result was that at the next sitting of All Russian Soviets the Bolsheviks got a fairly large number of delegates elected in the congress. The coalition government in order to crush the opposition tried to enlist the military on their side. First Kaledin was tried, then Tormiloff. But all to no avail. The surging wrath of the masses was at its highest crest when they found out that Kerensky at that time was the idol of the entente as he was their henchman! The time was ripe for another popular outburst. At this time, the left wing of the social-revolutionary party accepted the programme of the Bolsheviks and these groups had the help of the revolutionary Crenstadt sailors. Thus Lenin with a definite social-economic programme backed by cannon came out to the open.

The *coup d'etat* of September 1917 was made. Kerensky fled the country. The regime of the lawyer leaders and the wrangling middle class deputies came to an end. The Russian revolution found its leader. The tide of social revolution set in, the Bourgeoisie was overthrown, a worker's and peasant's government personified in the Soviet was established. This government at once offered peace to the Germans. The history of Brest-Litovsk is well-known. The political discussion of Trotsky in that conference, his championing the cause of the oppressed nationalities was a masterpiece of oratory. The Indian exiles residing in Europe sent him a telegram to take up the cause of India and it met with a response from him. He upheld the right of self-determination for India, Egypt and Ireland.

The treaty of Brest-Litovsk was a brutal one, but Lenin was thoroughly cognisant with human psychology and knew that the hungry masses of Germany and Austria were going to revolt in no time. The bread-riots that took place in Berlin and Vienna were taken as happy auguries of the future. This emboldened Lenin to sign the dictated peace in spite of the opposition of the left social revolutionaries. After the peace, the latter retired from the Government, assassinated the German ambassador Mirbach and tried to make a *coup d'etat* in order to capture a government. But they failed miserably and joined the ranks of the malcontents against the Bolshevik regime and disappeared from the arena of the Russian revolution.

The Bolsheviks left to themselves began to carry out the reconstruction of the country according to their Marxist programme. The Bourgeoisie was destroyed, land was nationalised, the means of production and its distribution was put under the control of society which again, was put on the basis of the economic equality. This novel and revolutionary social economic change made the other classes, indeed the whole world, hostile against them which gave rise to counter-revolutionary campaigns and wars but from which Soviet Russia emerged victorious in the end.

The Bolsheviks coming to power began to set the whole world in flame. They wanted to roll the tide of world revolution which indeed overwhelmed Germany and Austria. Their movement emboldened class-conscious proletariat in every land to become revolutionary and to form themselves into distinct political groups and sigh for freedom. The success of the Bolsheviks lie in mass action, clear-cut political goal, definite socio-economic programme and having clear revolutionary tactics, i.e., instead of trying to reconcile all the elements and classes of society (which is an impossibility) they try to arouse the revolutionary consciousness of that group

which is most likely to become revolutionary. In any upheaval of society, it is the minority that works and they bring the undertaking to a success.

The Bolsheviks in coming to power organised themselves as the communist party of Russia. They established the dictatorship of the Proletariat i.e. the Proletariat in seizing the reins of the government would change the society on the basis of economic equality. Then, they established a socialist state in the land. But it must be said that communism so far experimented upon, was not a success; because as the Bolsheviks say, they did not get a proper chance. The country was blockaded from all sides and invaded from various quarters. Internal dissensions, the refusal of the peasantry to till the ground, sabotage practised by the bourgeoisie, remnants of the old bureaucratic machinery and the intellectuals in general paralysed the country. Over and above came the terrible famine. All these hindrances prevented the reconstruction of the society on a collective basis and the evolution of a communist society. Further, the hope that the surrounding countries in making revolutions would establish communism, was gone when the revolution in Germany and Austria did not end in social revolution. Moreover the fond dream of world revolution cherished from Bakunin onwards did not materialise. All these led the Soviet Government to fall back and retire a little from its radical standpoint. Lenin's utterances are clear on the point. Not being able to evolve a communistic society at once, Lenin practised what he called the "Proletariat state capitalism." Today as the result of this temporary retreat the "New Economic Policy" is being ushered in. It is allowing foreign capitalists, foreign and native enterprises, individual initiative to express themselves to a certain extent, of course, the state has got the control over everything. The chief concern of the Soviet Government is taking care of the children. They are interested

in building up a new generation with a new world-view. For this reason, compulsory education has been introduced. In order to educate the illiterate masses educational propaganda through kinemetographs, theatres, lectures, pictorial representations is being carried out everywhere. The ignorant people are being taught to be literate, to learn sanitation and hygiene.

As a result of the compromise arrived at by the New Economic Policy, the old intellectuals are being reconciled to the Soviet Government, scientific and cultural activities are taking a normal course. It seems that the Russian Soviet Government has passed its revolutionary stage and is developing into a national state. But all these compromises and the movement towards the right are giving dissatisfaction to the extreme left. But the leaders in power are against the left radicals.

It is the most complete revolution recorded in history. The revolution, unlike the French one, was carried to its logical consequences. The old order of society was completely destroyed and a new one was put up in the place of the dilapidated one. In the Russian October Revolution the Fourth Estate, i.e., the proletariat for the first time in history realised themselves and came to power. The revolution was effected by a handful of determined men who were conscious of their goal. A body which is of heterogeneous make-up by having all kinds of conflicting elements within itself, and compromises with different ideologies and groups cannot achieve anything, far less can make a revolution. Those who flounder and compromise at every turn are of no service in nation building work. One has to have a heart of steel and nerves of iron in order to make a radical change and create something in its place.

The mistake made by Bolsheviks in the beginning was to count the manual laborers as the only element in the society to be worth considering. Later on, they have found out that without the intelligentsia,

society cannot progress, as Trotsky in his article "Politics Alone" has said that they want cultural development now in the land. The greatest difficulty that the Soviet Government had to face was that the intelligentsia led the land. There were no technical men in the country. The technical men were mostly foreigners who ran away from Russia and the native technical men sabotaged everything. A country must have its own technical men and intelligentsia to fall back upon in order to develop itself. Hence, a constructive revolution must have the intelligentsia and technical men on its side. The history of revolution does not repeat itself in the same way everywhere as exemplified in Germany and Austria. The Bolsheviks hoped much from the German revolution and they have been supporting the German communists all along but so far Germany, Austria, Czecho-Slovakia, Poland, and Finland are developing in their own way though in many of these lands the communists muster in good numbers, and in some of these the socialists dominate. Indeed, Soviet Russia had to retrace her steps from radicalism because the events in these countries did not develop in the same way as was expected by the Bolshevik Marxians. Revolution is the result of a concatenation of phenomena impelled by political, social and economic circumstances. Therefore, it cannot be repeated in the same way in different places. It cannot be foreshadowed and forethought.

The Bolshevik revolution did away for ever with the barbarism of Czarism and is creating a new and civilised Russia having a new world-view. It inspired to destroy

Hohenzollern and Hapsburg empires, two other bulwarks of reaction. It inspired the proletariat of the world to a new vista before the eyes of oppressed and exploited masses of the world. It is creating a feeling of solidarity amongst the exploited workers of the world. The Russian revolution is a complement to the French Revolution. The portion of humanity living in Europe is making its mental and material advance at a revolutionary rate. In the French revolution the Third Estate came to power, in the Russian revolution the Fourth estate has come to power. If the movement emanating from Russia has not liberated the proletariat everywhere which is not the fault of the Bolsheviks, it is going to leave a high watermark of its tide in the history of humanity, the progress of which has been advanced to a great extent by this upheaval. Trotsky in the article mentioned above said that the establishment of the dictatorship of the Proletariat, the Red Army, keeping the foreign trade in the hands of the state, are some of the achievements of the Soviet government. Moreover, we must not forget that Soviet Russia is the only European power which has helped the weak oriental nationalities on the basis of equality. Thus leaving the old groove of traditional European diplomacy of aggression and duplicity in their dealings with the orientals, and winning over the Asiatic nations to its side is an achievement of the Bolshevik revolutionary Government. The ideal of Communist Russia may not be accepted everywhere, yet it reverberated all over the world and mankind is hearing a new message of deliverance.

Freedom-worship

BY S. JAPANANDA

What is the main thing man strives after? Some say, it is wealth, some power, some enjoyment of the senses (which can but give transient happiness), and some *everlasting* happiness: which constitutes wealth, power and enjoyment of the senses and everything of that sort. But as it is known to all that these things are evanescent, they cannot give us (truly speaking) everlasting happiness, which most men would like to have. Then what does man strive after through all these things? It is Freedom. Freedom in every aspect of life—in thought, speech and action; in development and expression of life, that is, in everything here and hereafter. For Freedom, he lives; for Freedom, he strives and for Freedom, he dies. He worships his God for the sake of Freedom. He believes that by worshipping Him, he will get his most desired Freedom: Freedom from every bondage, which stands as an obstruction in the way of its realisation.

What is the Nirvana of the Buddhist if not Freedom? And the Moksha of the Hindus is also the same thing aimed at?—The same is the goal of the Christians, Muhammadans and Jews too. Some aim at Freedom to enjoy things of this life, for, they know not what will happen after death; some, knowing that all earthly things are evanescent,—of two day's duration, aim at a life of enjoyment after death in heaven; and others, who believe that every form has decay and death, whether it is on earth or in heaven—want Nirvana, i.e., fading into

the Naught (as some of the Buddhist sects would say); there are others, who want Arhatship or Bodhisattwaship, that is, perfection in this very life; while some want Moksha, that is, merging of the identity of the little self into the Omnipresent and Omniscient higher Self, which is the Atman or Brahman—the substratum of all Existence, Knowledge and Bliss. But all do want that Freedom. Freedom is the goal of life, the God of humanity, the Truth that everybody wants. Freedom is Bliss. Whether we acknowledge it or not, in fact, we are all worshippers of Freedom.

As it is in the life of an individual, so is it with all living beings; consciously or unconsciously, all are striving for freedom. Of course, we find its best expression in man. Man (individually and collectively)—exerting all is power to regain it. For, his natural inborn consciousness tells him that he was free, and he ought to be free now, and that all his peace, his happiness, lies in the fulfilment of this one desire for Freedom. It is in complete freedom that he should seek that Bliss, which he so dearly loves. Bliss is nowhere but in Freedom. The absence of Freedom, is the cause of all sorrow. Therefore O! my mind, it is for thee to strive hard for the bliss of Freedom—which is pure, life-giving and harmless, which is the sole object of every being—the blissful Nirvana.

Let the Light of freedom dawn upon us!
Let Peace, which is Freedom, reign in the world!!
"Om"

Reviews and Notices of Books

ART

Rupam

RUPAM: April-July: Edited by O. Gangooly, Calcutta.

The combined April-July number of *Rupam* brings to us many treasures of Indian Art and discourses on them. The first is one on 'Griffins from Kanarak' by Arun Sen. Then comes a long lecture delivered at the school of Oriental Studies, London, by Hermann Goetz on "The relation between Indian painting and Indian Sculpture." The lecturer's way of looking at and comparing Ajanta Art with 16th century Rajput Art is, to say the least, very unintelligible. Art is here criticised on an ethical standard and judgment is vitiated by historical bias. The Teutonic mind is generally heavy and serious and easily susceptible to the glamour of the martial life of a heroic people. "These are the last beautiful, but poisonous flowers of a late civilisation, symptoms of a decadence"—such is his sweeping remark about the greatest creative period in the history of Indian national life. The morals of the Gupta times is, according to the lecturer, "Hail to Ganika." The Christian mind is subconsciously ethical because of the religion of the ten commandments and hence, according to the Christian mental vision decay lies in too much of beauty and splendour. To the Christian mind misery eternally chases joy. It cannot understand an even and sustained height of Ananda and power of Creation belonging to the Godly and the divine, because such genius belongs to the plane above the mental where joy knows no bounds and wells out into infinite waves of beauty and power without flagging. Their stiff ethical mind cannot look at such a panorama without tiring; because it cannot contain such boundless Ananda. It natur-

ally flags under the pressure and spills a good deal of it. Hence the effect of a hashish-dream or bewildered and cloyed imagination of one enervated with drink.

The most interesting article in this number is from the pen of the Editor on "The Mithuna In Indian Art." It is illustrated with as many as twenty six plates, some being extremely exquisite in rhythm of line and conception. The Editor has tried to trace the development of symbolism or mythical imagery in Indian Art and Architecture, specially this particular symbol of the Couple or Mithuna. The injunction of Shilpashastra is, that, doorways of shrines should be decorated with Mithuna. From this has sprung up an infinite maze of symbolic devices for decorative purposes borrowed from all phases of life and creation, animal, human, devas, Gandarvas, Nagas, Yakshas, etc. The Apsara couple in Fig. 18 from the Durga Temple at Aihole is very lovely in its superb beauty and rhythm of line. To express so much loveliness in two figures apparently contorted to an unnatural degree and give it sublime repose and calm is possible only in India of inward contemplation—the land of Yogis. These conceptions are received by master artists intuitively in communion with the inner psychic planes of that static Ananda which is ever throwing itself out in perfect forms of such rapt bliss. Next in loveliness come Figs. 26 and 33, the fish and Gandharva couple and the Nag-Mithuna, one from Badami Cave and the other from Kanarak. The Kinnara couple from Tejpāl (Fig. 28) with delicate festoons, the two Nag couples from Kanarak (Figs. 32 and 33) with their tails coiled and entwined below and hoods above are all charmingly decorative in design and effect.

This number contains some specimens of Japanese sculpture of the Suiko Period. To India Japanese sculpture is still very little known and it is not easy to say anything after studying a few stray specimens. Let us hope in time *Rupam* will slowly make us familiar with Japanese, Chinese and Persian Art by thus bringing them within reach of general Art readers. The last but not the least gem in this number is the Apsara from Kundalpur. The statue is a perfect vision of vital charm—a lovely poem of feminine body carved in etone.

BABINDRA KUMAR GHOSE

BIOGRAPHY

AUROBINDO PROSONGO (REMINISCENCES OF AUROBINDO GHOSE). By D. K. Roy As. 10

This neatly got-up book records the author's reminiscences of the life he spent in the company of Shrijut Aurobindo Ghose while the latter was a professor in the Baroda College. The book is a reprint of a number of essays originally contributed to the Bengali journal "Sahitya". Who would not feel delight at the prospect of knowing the personal details of a mighty genius like Aurobindo,—Aurobindo whose all too short career in Indian public life has been followed by a period of never-ending hibernation? We opened the book under review with very great expectations and we have not been disappointed, for from beginning to end it reads like a novel. The period dealt with relates to a time long before Aurobindo loomed large in the eyes of the world, yet the charm of narration, the wealth of personal details and above all the lucid analysis of the soul of the man, have all delighted and charmed us in a way in which no ponderous biography can. The early history of Aurobindo's life is well-known to us. At a very early age, he along with his brothers had been sent to England for education and when after a brilliant career he returned to India, he knew not a

word of Bengali, his mother-tongue. Soon after Aurobindo entered the Baroda Educational Service, the author's help was requisitioned by him for learning the Bengali language!

The author expected to find in Aurobindo a hatted, booted, Anglicised Indian who, the author thought, had probably become so far denationalised as to hold in contempt all things Indian; but what was his surprise when he stood face to face in Baroda with a plain Indian dressed in 'dhoti' and 'chudder', smiling like a child and welcoming the author with open arms, without any trace of Westernisation in manners or behaviour! The author finding himself unable not to give vent to his surprise to Aurobindo himself, received the following reply from him: "Of course English life for the first time dazzles a man and blinds him to the true proportion of things; but long residence in England such as I have had, disillusioned us of these first impressions and restores our sense of proportion and discrimination."

Aurobindo was a great scholar fond of books, and like many another devotee of Saraswathi was not popular in Baroda in the sense in which we understand the term today; but he had a few chosen friends amongst whom, we are told, the enlightened ruler of the state himself was one. Aurobindo's habits in those days were very studious and the author recollects him as poring over the Mahabharata and Ramayana with a view to translating them into English verse. "Lighting up his cigarette, Aurobindo used to think for a while and then the stream of his thoughts flowed on paper in beautiful English verse. He did not compose fast but once he began, he would not leave off without finishing the subject on hand. He never liked to be interrupted during these moments though he never expressed or signified his objection in any manner whatsoever. I have never seen Aurobindo out of temper.....Often while reading out his translations to me, he used to consult

the original versions scrupulously so as to verify the translation. He liked Valmiki much more than Vyasa; and Valmiki was to him second to none in the world. He had even written an English article to demonstrate the greatness of Valmiki. He used to remark to me often. 'I have been fascinated by Dante, enraptured by Homer—both of them incomparable masters in European literature—but Valmiki beats them all. There is nothing like Ramayana.' We are told that once while Romesh Chunder Dutt happened to visit Baroda, he met Aurobindo and also reading, portions of the latter's translation of the Ramayana remarked. "These translations are so fine that, had I known that these existed, I would not have published my translations."

Aurobindo's knowledge of the European languages struck the author as phenomenal. Under the tuition of the author Aurobindo seems to have easily acquired a deep knowledge of Bengali too. Not only did the earlier Bengali authors interest him but Bankimchandra and Rabindranath also claimed his admiration. To Bankim whom he considered to be the 'golden bridge' between the past and the present, he seems to have written a sonnet. Swami Vivekananda's Bengali writings used also to be read with avidity by Aurobindo. His love of books was so great that he used to regularly get down from Bombay books to the value of fifty or sixty rupees every month. In this connection the modern reader will note the following remarks of the author with great interest: "Those who in later years regarded Aurobindo as an anarchist and revolutionary will be surprised to hear that amidst the enormous collection of books that littered his shelves, his boxes, his tables and rooms, not one book of a revolutionary character was found by me nor had I ever heard him refer to revolutionary methods or practices."

As a teacher, Aurobindo was respected, loved and admired by his students—a homage of which even the English pro-

fessor of the Baroda college was not the recipient. In this respect the author compares him to the celebrated Derozio who exerted enormous influence over, and received enthusiastic admiration and love from, a whole generation of students in Bengal.

An interesting anecdote about Aurobindo and Justice Ranade is related by the author. "It seems that Aurobindo had before my arrival in Baroda written an article to the "Indu Prakash" of Bombay, pointing out some of the shortcomings of the Congress. The blind servants and followers of the Congress got incensed at the unanswerable logic of Aurobindo's indictments and began to vent their wrath upon him. Soon after, Aurobindo had occasion to meet Justice Ranade. Ranade, a great scholar and judge as he was, also found Aurobindo's arguments unassailable. Ranade, however, seems to have counselled Aurobindo not to write about the Congress in a similar strain, for fear lest the interests of the Congress should be imperilled thereby. Aurobindo obeyed the direction faithfully for he never afterwards wrote to the "Indu Prakash" about the congress."

Many other interesting incidents of Aurobindo's life at Baroda are narrated in this small volume which we heartily commend to all our Bengali-knowing readers!

L. V. RAMASWAMI AIYAR.

ECONOMICS

The Science of Public Finance.

THE SCIENCE OF PUBLIC FINANCE. By G. Findlay Shirras. Macmillan & Co. 21 sh.

Nobody who knows anything of the changes wrought during the epoch-making war which left such a lasting impression on the economic situation in almost every country in the world would doubt the need for an up-to-date text-book on the science of public finance. Nor can it be said that Mr. Findlay Shirras lacks qualifications to undertake the work of writing

such a text-book. He has been a teacher of economics in two Indian Universities and has, besides, been connected with more than one important enquiry into particular phases of Indian economics. His experience, then, as Director of Statistics and, subsequently, as Director of the Labour Office of the Government of Bombay, and, above all, as a representative of India at the International Conference on Statistics and his association with the League of Nations economic enquiries has gained for him unique opportunities of understanding and gaining an insight into the problems of public finance in the world in the important decade 1914-24. Mr. Shirras, the diligent student and untiring worker, that he is, has not failed to make use of his opportunities.

The result is a comprehensive and up-to-date text-book on the subject. The volume is divided into five Books. Book I is devoted to a discussion of the scope of the science and its methods with an account of the development of modern financial theory from the work of the precursors of Adam Smith to that of the latest continental writer on the subject. Book II is an elaborate examination of public expenditure, the theory underlying it, the ideals, the canons, and the classification of that expenditure with its distribution, the discussion of the principles and the practice of the distribution thereof as between the Central and the Provincial and local governments or authorities. This book also analyses the problem of the classification of expenditure into capital and revenue expenditure, into productive and unproductive expenditure and the problems arising out of such classification with an account of the theory underlying such classification. In the next book, Mr. Shirras elucidates the theories, the problems and practice relating to public revenue or income, the various ways in which taxes are raised, their distribution as between direct and indirect taxes, the measurement of taxable capacity, the canons of taxation, the distribution of the burden

of taxation as between the various communities, occupations or sources of revenue, the phenomenon of shifting and the problems connected with it, the various kinds of taxation with their peculiarities in the various countries, the allocation of taxes as between the central and local authorities, the effects of the existence of non-tax revenues and so on. The book following deals with public debt, its importance, the methods of raising it, the measurement of its burden, and its history in the various countries. In the last book, Mr. Shirras treats of financial administration, the preparation and the execution of the budget and the checks to control national expenditure. In an appendix are given numerous statistical tables relating to every aspect of public finance in the important countries of the world.

From what has been stated above about the scope and contents of the book, it must be clear how comprehensive Mr. Shirras's book is. Nor could it be gainsaid that in all the discussions, he refers to concrete examples of the different countries and to the principles underlying their decisions with the criticisms those decisions called forth. Yet the book is not without defects. It is more a compilation than an elucidation of the problems of public finance informed by keen insight into their nature. Mr. Shirras's volume moreover makes in places irritating reading when he refers rather disparagingly to such earlier masterly writers on the subject as Bastable and Adams, though in justice to him it must be said that Mr. Shirras pays them the credit for being the pioneers in the field. What Mr. Shirras has failed to remember in this matter is that it is possible to exaggerate the changes that have come about after the war in certain directions. He says, for instance, in his introduction that changes have come over the canons of public expenditure. When one looks to his account of such changes, one sees precious little. The canons he enunciates are the canon of

benefit, the canon of economy, the canon of sanction and the canon of surplus. Which one of these canons, we ask, was ignored by the earlier writers? His ideal of public expenditure is that "it should be carried to the point where the advantage to the community of an additional dose of expenditure in any direction is counterbalanced by the disadvantage of a smaller dose of taxation." This is but a feeble echo of Bastable who in Book I ch. xviii of his volume discusses the question and suggests the application of the marginal doctrine as the criterion of public expenditure.

Where there have been real changes, Mr. Shirras's account of those changes is not particularly illuminating. Let us examine one or two such cases. Ideas relating to expenditure charged to revenue and to the raising of loans for certain expenditure have undoubtedly assumed more definite shape today than before, if they have not considerably changed. Mr. Shirras, however, remains where Bastable was, whom, indeed, Mr. Shirras quotes with approval. Obsessed, on the one hand, with the mistakes of Continental States in resorting to loans and inflation of currency rather than increased taxation and, on the other hand, with the policy of the Indian Government of raising the maximum revenue and keeping a financial clean slate always, Mr. Shirras's ideas are, despite their post-war coating those really of cameralists. Mr. Shirras's chapter on expenditure chargeable to capital is unsatisfactory. His definition of productive and unproductive debt is not clear. He ignores the influence of the time factor in determining whether a particular expenditure is productive or unproductive. Nor does he appear to have grasped the elasticity of resources of the state on loans and on expenditure, nor the difference, again, between the position of a small and a big state. Then, there is the principle of bad debt which may be applied in these cases. What is bad debt or unrealisable asset to one nation is not necessarily so to

another. In all these cases, then, the justification for raising a loan is to be sought in various other factors than those mentioned by Mr. Shirras, factors bearing on the exact financial situation of the country concerned. Credit-worthiness level is again another criterion. If an addition to the debt does not affect credit worthiness there is no reason why an expenditure may not be incurred on beneficial programmes leading to indirect return and treated as capital expenditure. Nor is his account of the discussion the distribution of public expenditure as between the Central, Provincial and Local authorities any the more illuminating. The lessons of other countries especially of Australia in recent times have not been well presented. This is a subject of growing importance, especially in countries with a federal system of government or a quasi-federal system whose number is not small. But Mr. Shirras does not face the subject squarely. His view that local authorities in India do not share their legitimate burden is based on bureaucratic notions. He says, for example, that Ahmedabad because it has a population of 3,00,000 and no less than 64 cotton mills should bear the whole burden of water-supply schemes, hospitals, etc. and should not take Government subsidy. He forgets that because a national industry is there localised to the benefit more of the central government and the province than of the local authority, there is nothing unreasonable in the local authority demanding help from the provincial or even imperial authority.

Mr. Shirras's treatment of the question of taxable capacity is again gravely defective. He defines taxable capacity as the limit of squeezability by which, to be fair to him, he means "the total surplus of production over the minimum of consumption required to produce that volume of production, the standard of living remaining intact." According to his definition, he finds that the taxable capacity of India was in 1921

22 something like Rs. 393 crores. Out of this, however, a highly embarrassed Government took an effective taxation—total taxation minus interest on internal loans—of only Rs. 120 crores! The Government should be exceedingly perverse, if what Mr. Shirras says about the taxable capacity be true, in having not only refused to touch the remaining Rs. 273, crores, but also actually further reduced taxation! Elsewhere Mr. Shirras computes that it is legitimate to take 20 per cent of the national income as expenditure by the state. If that figure is accepted, then the taxable capacity of India should be put down at Rs. 573 crores, using the term taxable capacity in a loose sense! Yet the Government have been hard put to it to find anything more by way of additional taxation and have indeed been obliged to disown any intention of raising taxation by means of taking advantage of the recommendations of the Taxation Committee!

What does that indicate? It indicates that for practical purposes at any rate Mr. Shirras's measurement of taxable capacity is of no use. Even a government of camera-lists which the Government of India today certainly are, dare not raise taxation above the existing level, and yet Mr. Shirras computes that at least Rs. 273 crores more may be raised by way of taxation in India. It is obvious that there must be something radically wrong with Mr. Shirras's figures and his computation of taxable capacity. For one thing, Mr. Shirras has not made sufficient allowance for the standard of living classwar. Wealth in India is distributed unequally to a serious degree and this has a serious effect in averaging the standard of living. This fact is not sufficiently emphasised. Then, there is the drain. Professor Shah and Mr. Khambatta in their book on "Wealth and Taxable capacity of India" compute that India meets the existing scale of taxation only by starving. The average income per head per year is calculated at Rs. 68 by them and the necessary amount

to meet the human needs of labour at the lowest scale computed on jail and army diet allowance to be Rs. 98.

Taxable capacity then depends, not on the theoretical so-called surplus, but on the psychology of the people for the time being, their level of enlightenment and their ability to resist Government exactions or force Government to levy additional taxation instead of living on loans. The surplus on national production over the expenditure necessary to maintain the national standard of living and the maintenance of national capital unimpaired is an indicator as to the possibilities of taxation. In India where the people are submissive that level it is possible to exceed while in France, for instance, the Government have preferred rather to live on loans—an unhealthy practice—than levy additional taxation because they were afraid of being overthrown. They increased taxes. Taxable capacity is, thus, from the point of view of the statesman, an exceedingly indeterminable term.

In his treatment of taxable capacity and in other respects, Mr. Shirras's volume is unsatisfactory. As a supplement to the existing books it is useful; it is certainly no substitute for them.

P. V.

HISTORY

SCENES AND CHARACTERS FROM INDIAN HISTORY, COMPILED AND EDITED WITH HISTORICAL AND EXPLANATORY NOTES. By C. H. Payne. Oxford University Press. Rs. 6.

One of the sources, with which we can reconstruct the ancient history of any country, is the contemporary literature. The people who were living in the time, when the events took place, had a better opportunity of studying the principal characters connected with those events. It is true that the contemporary writer works under several disadvantages. But 'it is not for perspective that we go to him; nor do we look

to find in his pages either breadth or depth of vision. We prefer him to be reliable. For us the value of his narrative lies in the personal and intimate touches with which, all unconsciously he gives reality to his scenes, and life to his characters.' It is for this reason that we appreciate the *Scenes and Characters from Indian History*, where selections from contemporary Indian literature have been given. Mr. Payne has got ten different chapters on events and persons of the Hindu and Moslem periods of Indian history. The English period is not included in this book, and, but for the first Chapter on Alexander the Great in India, the period is not well represented. One might argue that in the Hindu period, there is no contemporary literature. But, if one searches the historical literature of ancient India, one may find the life of Harsha by his court poet or the life of Buddha as left by his disciples. The editor has translated the second chapter. 'The Master of the law from the French version of M. Stanislas Julien's *Hwui Li's Life of Hiouen Tsiang*. There are two selections from Du Jarrie's *Histoire*: one on Akbar—a Portrait and the other on—*The Rebellion of Prince Kushru*. These passages the editor translated from the original French edition. This seems to be the first time that any portion of Du Jarrie's valuable and extremely rare work has been published in English. Other chapters deal with (1) Vijayanagar in the fifteenth century (2) Vasco de Gama at Calicut (3) The battle of Khanwah (4) Founding the Mogul Empire (5) A visit to Sivaji and (6) The court of Aurangzeb. The editor presents these scenes and characters mainly from the Moslem period of the Indian history. They are given as described in the works of some old masters. The historical and explanatory notes, which the editor has added, are very useful and interesting. His notes enable the readers to follow the selections with ease.

The book will be useful to those, who want to study the original sources of Indian

history. We only wish that the editor had added a few more chapters covering the Hindu and British periods.

P. B.

LITERATURE

HOMAGE TO JOHN DRYDEN: THREE ESSAYS ON POETRY OF THE SEVENTEENTH CENTURY. By T. S. Eliot. Hogarth Press. 3/6

This small collection is the reprint of a number of papers contributed by the author to the Literary Supplement of the London "Times" on various occasions. The subjects dealt with are "John Dryden," "The Metaphysical Poets" and "Andrew Marvell." The bond of connection amongst these essays is that all of them relate to the poetry of the seventeenth century,—a period of English Literature in which critical opinion has of late displayed a revival of interest. The author's aim in writing these essays is thus outlined in the Preface: "I have long felt that the poetry of the seventeenth and eighteenth centuries, even much of that of inferior inspiration, possesses an elegance and a dignity absent from the popular and pretentious verse of the Romantic poets and their successors. . . I hope that these three papers may in spite of and partly because of their defects preserve in cryptogram certain notions which, if expressed directly, would be destined to immediate obloquy, followed by perpetual oblivion."

The author's aim is certainly laudable in view of the fact that the literature of the seventeenth century—barring the works of a few major authors—and especially the works of the so-called "metaphysical" school of poetry has not received the appreciation which is its due. If the author is only out to undo the wrong done to the metaphysicals and to eighteenth century poetry by critics who have been nurtured on the principles of nineteenth century Romanticism, he will

have the hearty support of all; but when the author makes a sweeping indictment that the appreciation of Romanticist Poetry has engendered an obsession in the minds of all modern critics and totally unfitted them to recognise anything beautiful in works ruled by other tastes and perspectives than their own, we think he is hardly just. The author does not limit himself to these views, he goes even further and adopts an iconoclastic attitude towards Romantic Poetry in general, as some of his remarks in his Essay on Dryden seem to imply. There can be no denying the fact that the accomplishment of the nineteenth century has been not only immense but unique, inasmuch as by favouring introspection, subjectivity of treatment, communion with nature, analysis of feelings and passions and last but not least the personal note in literature, it has enabled us to understand and evaluate the true function of poetry. To belittle these elements simply because there have been a few examples of degeneracy in the Romanticist type of literature is hardly just. The personal note may have, in later nineteenth century, degenerated into mere bravado, introspection may have led to morbidity, subjectivity of treatment may have drifted into vagueness and obscurantism, but these things hardly justify the wholesale denunciation of Romanticism which unfortunately has become the fashion amongst a certain class of critics today. If we agree on the point that the themes of poetry are not merely the simplest experiences of the surface of life, sorrow and joy, love and battle, the peace of the country, the bustle and stir of towns but equally the boldest conceptions, the profoundest intentions, the subtlest and most complex classifications, of which the poet makes passionate experiences communicable in vivid and moving imagery, in rich and varied harmonies," then there can be no dispute at all about the permanence or the value of the contribution made by Romanticism to English literature. How far

the new fashion of belittling the importance and contribution of Romanticism represents one of those freakish oscillations of critical taste, examples of which are given to us by Edmund Gosse in his "critical kit-kats," we cannot yet say.

The author's essay on Dryden does not attempt at an exhaustive study but is an appreciative sketch which emphasises the achievement of Dryden in the field of English literature. The essay on the metaphysical poets—a critique of Prof. Grierson's famous book on the subject—is the result of the new-born interest in these poets, which marks the critical tendencies of recent times. We have to remember here that the early Romanticist writers themselves turned to some of the metaphysical writers for inspiration in preference to the Popeians of the eighteenth century. Mr Eliot's remarks about the "metaphysicals" and his criticism of Andrew Marvell's poetry are fully thought provoking, though one would not see eye to eye with him in all that he says about Romanticism.

L. V. R.

PHILOSOPHY AND RELIGION

THE LIVING GOD: A DEVOTIONAL STUDY. By N. F. Starr. Hodder and Stoughton, London.

The Archbishop of Canterbury who has written a foreword to the book has well called its author as "a teacher whose wholesome and valuable guidance is based upon wide knowledge and fervent faith." The book has not only fine thought in fine language but has also something of greater value, namely, intellectual distinction and spiritual atmosphere. It does not aim at setting forth mere dogma or doctrine. It aims at re-inclining the modern mind in the direction of the Eternal.

The author points out how man has never been left without acknowledging God. Not only does the world manifest divine design. The heart of man yearns for God. The

MISCELLANEOUS

Witchcraft

THE PHILOSOPHY OF WITCHCRAFT
By Ian Ferguson, George G. Harrap and Co. Ltd. 5/-

The author, who is a practised writer, gives in 216 pages, the genesis, the development, the decline and the ultimate metamorphosis of the witch. In primitive times when mankind was still new and untutored even in the most elementary pursuits of life, woman was the sole repository of wisdom, confidence and inspiration. She dominated over the home, nursed, kept and protected her children, tended the cattle and kept fire, and talked in her own way to the people gathered round the fire in the night what she felt in her communion with Nature.

The first impressions of the stupendousness and immensity of the heavens overspread with the teeming millions of stars, the awful majesty of the mountains and the oceans, the ferocity and violence of the wild beast and the unknown and untested virtues or evils of the thousand and one roots and herbs abounding in the vast forests around her, were communicated by her to the men seeking relief and comfort in her company after the day's exhausting labours which mostly extended to the hunting of wild beasts.

"She was then the counsellor and consoler of man, the genius of the domestic arts, the treasury of knowledge and the inspiration of belief. She was the prophet, priest and king of paganism, and her territory was the world."

The next stage in her progress was marked with jealousy of the position and status she possessed, the knowledge and wisdom of which she was the sole repository, and her rights to counsel, dictate, prophesy and prescribe were questioned and looked askance at. She was dislodged from the pedestal of her superiority and inrods upon her stores of homely ideas and

need of God as felt by man's heart is the measure of God's truth to man as well as of man's realisation of God. It is by prayer that we commune with God. The author says. "It involves genuine self-concentration, the uplifting of our whole personality to God, to conform to the divine will. Prayer is a living experience of God, and the experience is inexhaustible."

Though the book is a work of Christian theism it contains experiences and directions which would be found true by the pious men of all faiths. We must wait upon God. Faith must fire our souls. Only then will the Kingdom of God shine within our hearts.

The author then shows how evolution is a descriptive and not an explanatory term and show science is unable to state why there has been any evolution at all and why it has taken a spiritual direction. God is above nature and yet works through nature. The author says. "The ascending scale of evolution is an ascending scale in the self expression of God." He then deals with creation, revelation, and redemption. He shows how the Fatherhood of God implies the Brotherhood of man and how Man realises himself in cultural civilisations and not in more political civilisations.

The author then points out how included under the general thought of God's transcendence are the conceptions of his Omnipresence, Omniscience and Omnipotence. But the transcendent God is also the God of Love. If only he should realise the immanent God and the place of the doctrine of *Karma* in the interpretation of the universe his thought would come full circle and attain completeness. But the work as it is, is of great moral value and spiritual loveliness.

K. S. R.

wisdom commenced in right earnest and labelled under the name of pure knowledge, and she was called by ill and contemptuous names. But even then the general run of people stuck to her and looked to her ministrations. The few who arrogated to themselves the title of wise and learned men, poured their contempt upon her and made her an object of unmitigated ridicule. "She sank from official recognition to the popular adherence of the common people. Her philosophy was welcomed as a defiance of social and religious tyrannies and even formed its tenets into a political factor of revolution."

But she held her own though ridiculed, despised and dishonoured. So far the attacks were made mostly upon her honour and position but as the Dark Ages grew and developed and Christianity divorced from its fundamental doctrine of humanity and charity concretised into mere dogmas and Papal bulls, most outrageous and violent attacks began on her very existence. Most fiendish and diabolical persecutions were started against her, and her very existence was sought to be mercilessly smashed and destroyed. The record of ruthless, reckless and wanton persecutions of witches during the dark ages, forms one of the blackest and most disgraceful chapters in the history of Christianity, and will stand for ever, as the greatest and darkest slur on its fair name. The middle ages were obsessed by an overwhelming sense of the Devil abroad. "The oldest antagonism of man—the conflict between the things of earth and of heaven—now found in the witch an actual physical victim, and the long degradation of the spiritual actually gave to those concerned in her oppression a sense of crusade and moral victory."

"Thou shalt not suffer a witch to live" became the death-warrant in the pocket of every inquisitor, Reformer, Civil Judge or venomous busybody.

"Seven thousand witches were burned at Treves, six hundred by a single Bishop in

Bamberg, and nine hundred in a single year in the Bishopric of Wartzburg. About 1515 five hundred persons were killed in Geneva as 'Protestant witches.' Four hundred died together in Toulouse in one day. It was the proved boast of a French judge that he had burned eight hundred women in sixteen years. In Como a thousand were killed in one year. In Lorraine an ecclesiastical competitor of the Nancy Judge achieved nine hundred lives in fifteen years."

The discovery of the witch was no less stupendous because she had always existed. For in her exposure, the Kirk, like all contemporary Christendom, saw a most vital method of routing Satan not merely in a proven organisation but in the more elusive hearts of men. But there was a difference. To the Church of Rome, the whole affair was tinged with heresy and political menace. To the Church of England, ever good-natured and yet dutiful, the episode was like an incomprehensible indiscretion of the Almighty; but to the Kirk of Scotland the witch was the sin of the world. Her fate was therefore both merciless and certain. In a land where the minister was omnipotent and omniscient, and where he even claimed to be the mouth-piece of God, there was no chance of escape and no encouragement to conceal.

The instruments employed to extort confessions from witches were as diabolically and stediouly conceived as the terrors of Satan inspired men's genius for mischief, torture and wanton cruelty. One wonders how men professing Christianity could be so cruel and bestial. The descriptions of the excruciating agonies inflicted upon these innocent victims hounded out in fear of Satan, are blood-curdling and no modern sensibility could stand them. Christianity claims to come to the world as a mission of hope and peace but a glance at the religious persecutions of the most terrible and merciless character, that were perpetrated in the

middle ages, is enough to convince a man what oppression, what tyranny, was perpetrated in the name of religion. In no other country religion seems to have revelled and rioted in the bloodshed of humanity to such an extent as in Christendom in this period. The less said, the better.

The fourth stage in the development of the witch is symbolical rather than actual. She may be taken as one with a philosophy of comfort against which ethics and pure knowledge have striven and are striving today. The witch in her philosophy appealed, whether in medicine, ritual or literature, to what is recognised as 'popular' rather than to the scientific or arduous.

In her last aspect, the witch still exists and defies death. The philosophy of comfort has been assigned a higher place than the philosophy of spiritual realities and arduous ethical standards. "Our civilization with its scurried educational system, its empty idealism of human freedom and human welfare, its inability to concentrate steadily or feel consistently, confronts the Church with a challenge at once arrogant and complacent. The reliance of modern western civilization upon mechanical methods for the expression of its energy is not merely deceptive in its obvious activity,

but damaging in its evidences of progress judged by achievement".

"The tragedy of our civilization, leaving it arid and disturbed, surrounded by its marvels of mechanical ingenuity, and haunted by the shadow of the futile and evanescent, is the decay of ethical correspondence between the material and the spiritual. Individuality has been submerged, and with it has passed the formation of character, and with the pride of knowledge has gone the genius of conviction and contemplation. It is observed with disillusionment that facts are unstable, and what is known is full of perplexity and contradiction."

Our present day civilization as the above quotations will show is a plenitude of the witches' philosophy while the fundamental essence of true civilisation inclines to be a rugged philosophy of life based upon the consecration of nature by morality.

The book makes very interesting and instructive reading. The author expresses his ideas in a most bewitching and fascinating style. It is a pleasure to run one's eyes through these pages full of charming imagery and luminous diction. It ought to find its place in every bookshelf, which will be poorer without it.

KANNOOMAL

What Thinkers Think

Towards World Unity and Brotherhood

In spite of the set-backs there doubtless have occurred in the nations' faith in world unity, there are yet signs to show that these set-backs are but temporary ebbs of the waves of the flowing new currents of life. America's apparent readiness to participate in the League's work marks the objective expression in the world of practical politics of what students of politics, poets and philosophers have felt is the goal of humanity—

namely, a world brotherhood. The late Mr. George Willis Cooke, it would appear, gave a forecast of the future of world society in his autobiography in a chapter devoted to it. *Unity* of Chicago publishes it. Here is a summing up of the writer's views:

If the state of the future is to be of an industrial rather than of a political nature; if it will, as Bebel says, govern things rather than persons, none the less there must be such an organization as will facilitate the intercommunication of all parts of a great territory with each other. In the not remote future, it must

come about that every part of the world will be in close communication with every other part, and that all parts will be intimately dependent upon each other. The primary tool of the state may be a commune or socialized township, a group of craftsmen or all those occupied in a given trade, yet the necessity remains for methods and processes facilitating communication of township with township, craft with craft. Industrial and economic processes have rapidly become, in recent years, more and more complex, complicated, and inter-linked in their dependence upon each other. Raw materials must be brought together from many more or less remote regions, perhaps widely removed from each other. Complicated processes of manufacture must be carried through, including the co-operation of large numbers of workmen, and many distinct crafts. The distribution of the finished products must be no less complex and intricate, and must involve vast processes of exchange, and of rewarding each individual and each craft according to his or its contribution to the final result. These vastly complex and intricate series of activities will require an equally intricate and complex organization, skilled management, scientific control, and just recognition of the needs of all concerned. Such management cannot be undertaken by commune or craft, and must be the work of the state. The state will therefore become the means of bringing the complex and intricate interests of all the people, the several crafts, arts, occupations, and products of human endeavor, into harmonious relations with each other; and of promoting in every possible manner the intercommunication and the mutual aid of all individuals, crafts, communes, and nations.

In time man will transform the world to make it most serviceable to his needs. He will create for himself in considerable degree a new environment, and one better fitted to promote human welfare and happiness. This is the great fact science is bringing us, that man is making his own world, and that his highest duty and opportunity are to so rebuild it that it may promote what is brotherly for all, and give incentives and motives to inspire every one who lives. The truer relation of man to the world in which his lives, secured by science and a more perfect organization of human society, may properly call for a higher ethic and a finer type of ideal. These must manifest themselves through the state or whatever form of organization proves competent to minister most effectually to the interests of the higher life in art, literature, and philosophy.

What we need is the fullest recognition of the unity of human life. All human beings have the same origin, the same needs, the same demand for training, opportunity to live normally, and a real measure of happiness. These demands can be gratified only by means of a great national effort to secure for all the fullest degree of life, the soundest measure of ethical conduct, and the most satisfying results of social feeling and

service. The old religions have fostered inequality, promoted sectarian or class hatreds, and insisted that poverty, misery and slavery form the desirable lot of men and women. The new religion will demand equality, comradeship and loyalty from all and to all. Its chief concern will be the making of a normal and happy human world for all who live. To this end the national resources will be so directed as to insure to all the means conducive to sound living, that all shall enjoy the full measure of what they produce, and that the strength and beauty of the collective existence shall be behind and around all who may require its aid. In national traditions and history, in festivals and lofty ceremonials in which all may join, in poetry, art and literature which will be free to all who may care for them, in schools and colleges from which none will be turned away, in disciplines of loyalty, patriotism, and human service, the new religion will manifest itself. Whatever name it may take, whatever aid it may secure from science, history and philosophy, its purpose and its inspiration will be the service of man. If it leaves every individual free to accept whatever belief about God and immortality he may think desirable, it will train all in human loyalty, in readiness to serve mankind, and in the spirit of devoted comradeship. If such a religion may not seem to us of today to be religion at all, it will nevertheless secure what we most need, sentiments of common fellowship with the national life, unity of purpose and ideal throughout the nation, and the growth of the human loyalty which will bind each to all and all to each. With such a unified national life, expressed in whatever outward forms of ritual and ceremonial the future may devise, we shall have a genuine unity of state and church, based on a real socialization of all human interests.

This is the goal which the student of politics and economics envisages for the future of society.

The Poet-Philosopher's views

Dr. Rabindranath Tagore, writing on the subject in the *World Tomorrow*, approaches it from the standpoint of the philosopher, the poet, the sage and the seer. He preaches the gospel that the God of Humanity is at hand and beckons to us to recognise the fact and not blindly put up a futile fight against it. Here are his words:

So long, men have been cultivating, almost with a religious fervor, that mentality which is the product of racial isolation; poets sang, in a loud pitch of bragging, of the exploits of their popular fighters; money-makers neither felt pity nor shame in the unscrupulous

lexterity of their pocket-picking; and diplomatsattered lies in order to reap concession from the devastated future of their victims. All of a sudden we have awakened to the consciousness that the walls which separated the different races have given way, and we find ourselves standing face to face.

This is a great fact of epic significance. Man, suckled at the wolf's breast, sheltered in the brute's den, brought up in the prowling habit of depredation, suddenly discovers that he is Man, and that his true power lies in yielding up his brute power for the freedom of spirit. There are a few great countries—China is among them, and also Japan—that have found their civilization from the soil of nature, the mother who taught them the lesson of life, the music of which, flowing in the blood of their children, revealed itself as a vast symphony of human relationship. They have loved her rivers and hills, they have fed their eyes upon the blue of her sky and the tender green of her corn hoots, they have enjoyed the dance of the invisible rhythm in all the forms and colors with which she surrounds them; they have known that the subtle intricacies of human existence find their perfect unity in the harmony of interdependence, never in the vigorous exercise of elbows in the midst of a mutually pushing multitude, clamoring for a solitary peak of self-determination; they have never indulged in the arrogant assertion of independence which only belongs to the barren rocks and to the desert wastes grey with the pallor of death.

This spirit of interdependence is the spirit of meekness in life which gives it the unseen and inexhaustible strength to inherit the earth that we find in the green grass whose banners of conquest are humble and yet ever victorious.

I am here to remind you that the new age has brought a new King and only those who have the imagination to see the New Comer and the loyal sympathy to receive him in a proper manner will find his own true place.

The God of Humanity has arrived at the gates of the ruined temple of the tribe. Though he has not yet found his altar, I ask the simple men of faith, wherever they may be in the world, to bring their offering of sacrifice to him and to believe that it is far better to be wise and worshipful than to be clever and supercilious; I ask them to claim their right of Man to be friends of men, and not their right of particular proud race who boast of their fatal quality of being the rulers of men. We should know for certain that rulers will no longer be tolerated in the new world, as it basks in the open sunlight of mind and breathes life's free air.

In the geological age of the infant earth the demons of physical force had their sway. The angry fire, the devouring floods, the fury of storms, continually kicked the earth into frightful distortions. These titans have at last given way to the reign of life. If there had been spectators in those days who were clever and practical

they would have wagered their last penny on these and would have waxed hilariously witty at the expense of the helpless living speck taking its stand in the arena of the wrestling giants. Only a dreamer could have declared on that day with an unwavering conviction that those demons were doomed because of their very exaggeration, because of those formidable qualities which, in the parlance of modern school-boy science are termed Nordic.

I ask you, once again, let us—the dreamers of the East and the West—keep our faith firm in Life that creates and not in the Machine that constructs, in the power that hides its force and blossoms in beauty, and not in the power that bares its arms and chuckles at its capacity to make itself obnoxious. Let us know that the Machine is good when it helps, not so when it destroys evil, but not when the twain enter into unholy alliance.

The racial antagonisms which mar mutual relations among the nations today is a passing phase in world's affairs—an incredible and even disappointing conclusion to White Australiaites, White South Africanites, Nordic race faddists and others, but none the less a fact.

Cultivate the Peace-mind

How are the race fanatics to be brought to their senses? Here is what an American says on the subject. Mr. J. W. Hamilton of Minnesota, U. S. A. suggests the formation of an *ad hoc* organisation to educate the masses in peace-mind in a pamphlet, "A Magna Charta of Peace of the World" which he has issued. The following are his suggestions:

(1) That each nation should (as Mr. David Stare Jordan has advocated) give a Definite Pledge to the cause of Peace by establishing a Bureau or Department of Peace or Conciliation with rank equal to that of the Department of the War or the Navy.

(2) That "a Song of Peace for the World" be written, rendered into many languages, put to good music and popularised in all nations.

(3) That a "Creed of Peace and Good-will" be formulated, and (wherever possible) introduced into schools, to be repeated by the children.

(4) That, alongside of the ordinary postage stamps, the Government of each nation should issue an alternative series of postage-stamps with a distinctive peace design and motto. Those people who bought and used the peace stamps would be thereby voting for a peace policy.

(5) That there should be an annual International

Memorial Day, when all nations, while mourning their sacred dead, should protest against war. November 11th (Armistice Day) is not suitable for this purpose, because it would possibly antagonize Germany and prevent her from joining in the observance of the day.

(6) Further organised use of the Press for the spreading of all information tending to universal goodwill and mutual understanding.

(7) That in every public library there should be "an International Mind Alcove", containing literature in the interests of Peace.

(8) That there should be produced, every five years, and widely distributed, an "International Commodity Exchange Map", to enable people of every nation to realize their interdependence with respect to the principal commodities exchanged by the nations severally and the advantage of peacefully continuing these exchanges.

(9) An International Tariff Commission to exert an influence against excessive "protective" tariffs.

(10) An International Organisation of University Presidents, to promote peace ideals among the students.

(11) A World University collecting "helpful data for the benefit of every country."

(12) The Teaching of History free from the bias of a selfish patriotism and from hatred or contempt of any nation.

(13) The Use of Moving Pictures in the endeavour to develop "the International Mind."

(14) A World Peace Clearing House to coordinate peace-ward efforts everywhere.

Some of the suggestions may appear to us curious, but that such suggestions should proceed from America are significant.

Begin with the Training of the Youth

Some writers opine that the first thing to do is to give a peace bent in schools. Writing in the *World's Youth* for November last, an American Professor of Sociology says that we should condemn the "debating" attitude of mind in the youths and instil a better substitute. He says:

There is a certain habit of mind which is allowed to persist, nay, is deliberately and rather exultantly trained in our schools. I mean that militaristic habit of mind which is exemplified and glorified in "debate." When we stop to consider, it is quite obvious that the debate has in it precisely that evil quality of which we have happily rid ourselves in the field of science, but from which we still suffer, often quite tragically, in the larger field of human relations. It is the We Win—You Lose attitude. It is the We Have the Truth—

You Are All Wrong attitude. It is the attitude of To Us Be the Glory—To You the Humiliation.

Fundamentally it is an attitude of mutual exclusiveness. It is the attitude of remaining within one's own boundaries; or, if one goes forth, of going forth simply for the sake of demolishing the enemy. The student should, from the earliest years, be taught to know that this is a profoundly evil way in which to use his mind. For the mind is fundamentally an instrument of exploration and adjustment. In the long evolution of man, it has been his most precious means of finding out the truth about his world. When it becomes employed to the end of mere victory, it becomes an instrument perverted.

What is needed then, in the first place, is a determined facing away from this anti-social as well as anti-scientific mental exercise. Biologists do not debate, nor chemists. They explore, experiment, discuss. Is it not true that in our social regions, the same fine spirit and method must eventually prevail? There are, of course, and always will be, opposed views in our social world. But should not the students, from earliest years, be trained in the art of dealing with these oppositions not in the spirit of manoeuvring generalissimos, but in the fine spirit of searching scientists?

If then, we are to cultivate that requisite open-mindedness, that "will to see farther" which is the first essential of the truly international mind, it is obvious that there must be substituted for the technique of the debate a technique of social exploration and discussion. In social exploration and sincere discussion, the mind starts with no fixities. It holds no "position to defend." It has no victory to win "against" someone. Its only victory is that of truth over error.

The essential technique to be learned in all regions of our life is that of group co-operation in the pursuit of social truth. Can we begin this learning too early? We realize strongly nowadays that group work in our schools and boys organisations is perhaps the most important means for developing social character. May we not, likewise, employ this group technique in the consideration of conflicting social views?

Let us suppose that we have before us the problem of recent immigration law passed in the United States excluding the Japanese. The traditional technique calls for a debate. Suppose, however, we adopt the more scientific technique of discussion. We shall appoint our six speakers. Two of them will be representative of Japan, let us say, two of America, and two act as representatives for the Council of the League of Nations. They will sit as a commission, authorized to effect a working agreement satisfactory to all parties. How different the discussions of such a body will be from the debates to which our students have been accustomed? The Americans will have to try to understand the Japanese; the Japanese will have to

try to understand the Americans; and both will have to adjust their proposals to the wider points of view brought to bear by those who represent the interests of all the nations of the world. And all six will attempt to find some basis on which they can effectively unite.

Our urgent problem, then, is to develop a group technique which from the very early years, will train our students to the habits of open-minded consideration, of courtesy toward opposed views, of willingness upon evidence, to modify their own convictions—all of which are completely at variance with the spirit of debate. Or to put it still more fundamentally, our problem is to develop in our students a constant readiness to regard every disputed issue—from the simplest issues of every day life to the most complicated issues of politics—not as a signal for intellectual battle, but as an opportunity for a fascinating, creative effort toward the working out of an effective agreement. When we succeed in doing this, we shall achieve in our students the first essential of the international mind.

There is, of course, a certain amount of truth in this suggestion, though to the ordinary mind it may savour something of pedantry to suggest that school debates contribute to the formation of a "contentious" and hence a "warring" atmosphere. The psychoanalysts might help us in deciding whether "debating" blunts the mind to the inevitability of social interdependence because it sharpens it and enables it to discern nicely the aspects of a thing which we are not disposed to accept without examination.

Essentials to Success

On one thing, however, emphasis may safely be laid, and that is that youths should be taught to form a balanced judgment and be made to like distinterested work bereft of laziness and all varieties of bad qualities pertaining thereto. The following words of an English trader Mr. T. Selfridge, are well worth reproducing:

"We all know that the cultivation on the part of our young men of that splendid thing, cool judgment, is something which makes them stronger and better citizens.

"It is our privilege to help, inspire and instruct these younger men of the community, whether we call them employees or friends, with judgment.

"We know, too, that energy is essential. If we can inspire our young men with energy, coupled with

judgment, it will make them difficult men to beat. Strength of purpose, the spirit which never knows when it is beaten, is another splendid thing.

"Then there is that most god-like quality called imagination, which enables a man to create from the nebulous mass something which really matters, something original.

"There is another thing they can all learn with advantage, and that is the immense joy of work.

"Work! Good gracious! what else are we here for?

"If we all had courage, if every nation had courage, if every municipality had courage to sit down and carefully write out the answer to that question—'What are we here for?'—there would be much less drifting, and much more straight steering for the port."

The fact is human faculties, well-trained and well-used, are fashioned to conquer every obstacle that faces man in his progress to his destined goal.

What is the Goal of life?

What is the goal of life? What does philosophy say of it? What is the relation between philosophy and life? Dr. Tagore dealt with these points in his address as President of the Indian Philosophical Congress last month. He said *inter alia*:

Once when I was on visit to a small Bengali village, mostly inhabited by Mahomedan cultivators, the villagers entertained me with an opera performance the literature of which belonged to an obsolete religious sect that had wide influence centuries ago. Though the religion itself is dead, its voice still continues preaching its philosophy to a people, who, in spite of their different culture, are not tired of listening. It discussed according to its own doctrine the different elements, material and transcendental, that constitute human personality, comprehending the body, the self and the soul. Then came a dialogue during the course of which was related the incident of a person who wanted to make a journey to *Brindaban*, the Garden of Bliss, but was prevented by a watchman who startled him with an accusation of theft. The thieving was proved when it was shown that inside his clothes he was secretly trying to smuggle into the garden the self, passing it on as his own and not admitting that it is for his master. The culprit was caught with the incriminating bundle in his possession which barred for him his passage to the supreme goal. Under a tattered canopy held on bamboo poles and lighted by a few smoking kerosene lamps, the village crowd, occasionally interrupted by howls of jackals in the neighbouring paddy fields, attended with untired interest, till the small hours of the morning,

the performance of a drama, that discussed the ultimate meaning of all things in a seemingly incongruous setting of dance, music and humorous dialogue.

These illustrations will show how naturally, in India, poetry and philosophy have walked hand in hand, only because the latter has claimed its right to guide men to the practical path of their life's fulfilment. What is that fulfilment? It is our freedom in truth, which has for its prayer :

Lead us from the unreal to Reality.

For *satyam* is *anandam*, the real is joy.

From my vocation as an artist in verse, I have come to my own idea about the joy of the real. For to give us the taste of reality through freedom of mind is the nature of all arts. When in relation to them we talk of aesthetics, we must know that it is not about beauty in its ordinary meaning, but in that deepest meaning, which a poet has expressed in his utterance : "Truth is beauty, beauty truth." An artist may paint a picture of a decrepit person not pleasant to look at, and yet we call it perfect when we become intensely conscious of its reality. The mind of the jealous woman in Browning's poem, watching the preparation of poison and in imagination gloating over its possible effect upon her rival, is not beautiful; but when it stands vividly real before our consciousness, through the unity of consistency in its idea and form, we have our enjoyment. The character of Karna, the great warrior of the Mahabharata, gives us a deeper delight through its occasional outbursts of meanness, than it would if it were a model picture of unadulterated magnanimity. The very contradictions which hurt the completeness of a moral ideal have helped us to feel the reality of the character, and this gives us joy, not because it is pleasant in itself, but because it is definite in its creation.

It is not wholly true that art has its value for us because in it we realise all that we fail to attain in our life; but the fact is that the function of art is to bring us, with its creations, into immediate touch with reality. These need not resemble actual facts of our experience, and yet they do delight our heart because they are made true to us. In the world of art, our consciousness being freed from the tangle of self-interest, we gain an unobstructed vision of unity, the incarnation of the real, which is a joy for ever.

As in the world of art, so in God's world, our soul waits for its freedom from the ego to reach that disinterested joy which is the source and goal of creation. It cries for its *mukti* into the unity of truth from the mirage of appearances endlessly pursued by the thirsty self. The idea of *mukti*, based upon metaphysics, has affected our life in India, touched the springs of our emotions and supplications for it soars heavenward on the wings of poesy. We constantly hear men of scanty learning and simple faith singing in their prayer to Tara, the Goddess Redeemer.

For what sin should I be compelled to remain in this dungeon of the world of appearance?

They are afraid of being alienated from the world of truth, afraid of their perpetual drifting amidst the forth and foam of things, of being tossed about by the tidal waves of pleasure and pain and never reaching the ultimate meaning of life. Of these men, one may be a carter driving his cart to market, another a fisherman plying his net. They may not be prompt with an intelligent answer, if questioned about the deeper import of the song they sing, but they have no doubt in their mind that the abiding cause of all misery is not so much in the lack of life's furniture as in the obscurity of life's significance. It is a common topic with such to decry an undue emphasis upon *me* and *mine*, which falsifies the perspective of truth. For have they not often seen men, who are not above their own level in social position or intellectual acquirement, going out to seek Truth, leaving everything that they have behind them?

They know that the object of these adventurers is not betterment in worldly wealth and power,—it is *mukti*, freedom. They possibly know some poor fellow villager of their own craft, who remains in the world carrying on his daily vocation, and yet has the reputation of being emancipated in the heart of the Eternal. I myself have come across a fisherman singing with an inward absorption of mind while fishing all day in the Ganges, who was pointed out to me by my boatmen, with awe, as a man of liberated spirit. He is out of reach of the conventional prices which are set upon men by society, and which classify them like toys arranged in the shop-windows according to the market standard of value.

When the figure of this fisherman comes to my mind, I cannot but think that their number is not small who with their lives sing the epic of the unfettered soul, but will never be known in history. These unsophisticated Indian peasants know that an Emperor is a decorated slave remaining chained to his Empire, that a millionaire is kept pilloried by his fate in the golden cage of his wealth, while this fisherman is free in the realm of light. When groping in the dark, we stumble against objects, we cling to them believing them to be our only hope. When light comes, we slacken our hold, finding them to be mere parts of the *All* to which we are related. The simple man of the village knows what freedom is—freedom from the isolation of self, from the isolation of things which imparts a fierce intensity to our sense of possession. He knows that this freedom is not in the mere negation of bondage, in the bareness of belongings but in some positive realisation which gives pure joy to our being, and he sings:

To him who sinks into the deep, nothing remain unattained.

He says

Let my two minds meet and combine

And lead me to the City Wonderful.

When the one mind of ours which wanders in search of things in the outer region of the varied, and the other which seeks the inward vision of unity, are no longer in conflict, they help us to realise the *ajab*, the *anirvachaniya*, the ineffable. The poet saint Kabir has also the same message when he sings.

By saying that Supreme Reality only dwells in the inner realm of spirit, we shame the outer world of matter, and also when we say that he is only in the outside, we do not speak the truth.

According to these singers, truth is in unity and therefore freedom is in its realisation. The texts of our daily worship and meditation are for training our mind to overcome the barrier of separateness from the rest of existence and to realise *advaitam*, the supreme Unity which is *anantam*, infinitude. It is philosophical wisdom having its universal radiation in the popular mind in India that inspires our prayer, our daily spiritual practices. It has its constant urging for us to go beyond the world of appearances in which facts as facts are alien to us, like the mere sounds of a foreign music; it speaks to us of an emancipation in the inner truth of all things in which the endless *Many* reveals the *One*, as the multitude of notes, when we understand them reveal to us the inner unity which is music.

But because this freedom is in truth itself and not in an appearance of it, no hurried path of success, forcibly cut out by the greed of result, can be a true path. And an obscure village poet, unknown to the world of recognised respectability, untrammelled by the standardised learning of the Education Department, sings:

O cruel man of urgent need, must you scorch with fire the mind which still is a bud? You will burst it into bits, destroy its perfume in your impatience. Do you not see that my lord, the Supreme Teacher, takes ages to perfect the flower and never is in a fury of haste? But because of your terrible greed you only rely on force, and what hope is there for you, O man of urgent need? "Prithi"! says Madan the poet,— "Hurt not the mind of my Teacher. Know that only he who follows the simple current and loses himself, can hear the voice, O man of urgent need."

This poet knows that there is no external means of taking freedom by the throat. It is the inward process of losing ourselves that leads us to it. Bondage in all its forms has its stronghold in the inner self and not in the outside world; it is in the dimming of our consciousness, in the narrowing of our perspective, in the wrong valuation of things.

The proof of this we find in the modern civilization whose motive force has become a ceaseless urgency of need. Its freedom is only the apparent freedom of inertia which does not know how and where to stop. There are some primitive people who have put an artificial value on human scalps and they develop an arithmetical fury which does not allow them to stop in

the gathering of their trophies. They are driven by some cruel fate into an endless exaggeration which makes them ceaselessly run on interminable path of addition. Such a freedom in their wild course of collection is the worst form of bondage. The cruel urgency of need is all the more aggravated in their case because of the lack of truth in its object. Similarly, it should be realised that a mere addition to the rate of speed, to the paraphernalia of fat living and display of furniture, to the frightfulness of destructive armaments, only leads to an insatiate orgy of a caricature of bigness. The links of bondage go on multiplying themselves, threatening to shackle the whole world with the chain forged by such unmeaning and unheeding urgency of need.

The idea of *mukti* in Christian theology is liberation from a punishment which we carry with our birth. In India it is from the dark enclosure of ignorance which causes the illusion of a self that seems final. But the enlightenment which frees us from this ignorance must not merely be negative. Freedom is not in an emptiness of its contents, it is not in the harmony of communication through which we find no obstruction in realising our own being in the surrounding world. It is of this harmony, and not of a bare and barren isolation, that the Upanishad speaks, when it says that the truth no longer remains hidden in him who finds himself in the All.

Life does not store up but assimilates; its spirit and its substance, and its work and itself, are intimately united. When the non-living elements of our surroundings are stupendously disproportionate, when they are mechanical systems and hoarded possessions, then the mutual discord between our life and our world ends in the defeat of the former. The gulf thus created by the receding stream of soul we try to replenish with a continuous shower of wealth which may have the power to fill but not the power to unite. Therefore, the gap is dangerously concealed under the glittering quicksands of things which by their own accumulating weight cause a sudden subsidence, while we are in the depth of our sleep.

It is not altogether true that the ideal of *mukti* in India is based upon a philosophy of passivity. The Ishopanishad has strongly asserted that man must wish to live a hundred years and go on doing his work; for according to it, the complete truth is in the harmony of the infinite and the finite, the passive ideal of perfection and the active process of its revelation; according to it, he who pursues the knowledge of the infinite as an absolute truth sinks even into a deeper darkness than he who pursues the cult of the finite as complete in itself. He who thinks that a mere aggregation of changing notes has the ultimate value of unchanging music, is no doubt foolish; but his foolishness is exceeded by that of one who thinks that true music is devoid of all notes. But where is the reconciliation? Through what means does the music which is transcend-

ental, turn the facts of the detached notes into a vehicle of its expression? It is through the rhythm, the very limit of its composition. We reach the infinite through the rhythm, the very limit of its composition. We reach the infinite through crossing the path that is the definite. It is this that is meant in the following verse of the Isha :

He who knows the truth of the infinite and that of the finite both united together, crosses death by the help of avidya, and by the help of vidya reaches immortality.

The regulated life is the rhythm of the finite through whose very restrictions we pass to the immortal life. This *amritam*, the immortal life, is not a mere prolongation of physical existence, it is in the realisation of the perfect, it is in the well-proportioned beautiful definition of life which every moment surpasses its own limits and expresses the Eternal. In the very first verse of Isha, the injunction is given to us *Magridhah. Thou shalt not covet*. But why should we not? Because greed, having no limit, smothers the rhythm of life—the rhythm which is expressive of the limitless.

The modern civilisation is largely composed of *atmahano-janah*, who are spiritual suicides. It has lost its will for limiting its desires, for restraining its perpetual self-exaggeration. Because it has lost its philosophy of life, it loses its art of living. Like poetasters it mistakes skill for power and realism for reality. In the Middle Ages, when Europe believed in the kingdom of heaven, she struggled to modulate her life's forces to effect their harmonious relation to this ideal, which always sent its call to her activities in the midst of the boisterous conflict of her passions. There was in this endeavour an ever present scheme of creation, something which was positive, which had the authority to say: *Thou shalt not covet, thou must find thy true limits*. To-day there is only a furious rage for raising numberless brick-kilns in place of buildings. The great scheme of the master-builder has been smothered under the heaps of brick-dust. It proves the severance of *avidya* from her union with *vidya* giving rise to an unrhythmic power, ignoring all creative plan igniting a flame that has heat but, no light.

Creation is in rhythm,—the rhythm which is the border on which *vidyancha avidyancha*, the infinite and the finite, meet. We do not know how, from the indeterminate, the lotus flower finds its being. So long as it is merged in the vague, it is nothing to us, and yet it must have been everywhere. Somehow from the vast

it has been captured in a perfect rhythmical limit forming an eddy in our consciousness, arousing within us a recognition of delight at the touch of the infinite which finitude gives. It is the limiting process which is the work of a creator, who finds his freedom through his restraints, the truth of the boundless through the reality of the bounds. The insatiable idolatry of materials, that run along an ever-lengthening line of extravagance, is inexpressive; it belongs to those regions which are *andhena tamasavritah*, enveloped in darkness, which ever carry the load of their inarticulate bulk. The true prayer of man is for the Real not for the big, for the Light which is not in incendiarism but in illumination, for Immortality which is not in duration of time, but in the eternity of the perfect.

Only because we have closed our path to the inner world of *mukti*, has the outer world become terrible in its exactions. It is a slavery to continue to live in a sphere where things are, yet where their meaning is obstructed. It has become possible for men to say that existence is evil, only because in our blindness we have missed something in which our existence has its truth. If a bird tries to soar in the sky with only one of its wings, it is offended with the wind for buffeting it down to the dust. All broken truths are evil. They hurt because they suggest something which they do not offer. Death does not hurt us, but disease does because disease constantly reminds us of health and yet withholds it from us. And life in a half world is evil, because it feigns finality when it is obviously incomplete, giving us the cup, but not the draught of life. All tragedies consist in truth remaining a fragment, its cycle not being completed.

Let me close with a *Baul* song, over a century old, in which the poet sings of the eternal bond of union between the infinite and the finite soul, from which there can be no *mukti*, because it is an interrelation which makes truth complete, because love is ultimate, because absolute independence is the blankness of utter sterility. The idea in it is the same as we have in the Upanishad, that truth is neither in pure *vidya*, nor in *avidya*, but in their union :

It goes on blossoming for ages, the soul-lotus, in which I am bound, as well as thou, without escape. There is no end to the opening of its petals, and the honey in it has such sweetness that thou like an enchanted bee canst never desert it, and therefore thou art bound, and I am, and *mukti* is nowhere..

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CURRENT THOUGHT



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No. 5

FEBRUARY
1926

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UNPUBLISHED LETTERS OF TOLSTOY

THE MORALS OF MACHINERY

By Richard B. Gregg

THE CAMBRIDGE "ANCIENT INDIA"

By Prof. K. Sundararama Iyer, M. A.

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Current Thought

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

—RIG VEDAS



VOL. II

FEBRUARY 1926

No. 5

Unpublished Letters of Tolstoy

FREEDOM OF THE EAST—HER RURAL CIVILISATION

IV

I know that in China there exists a teaching implying that the chief ruler, the "Bogdikhan," should be the wisest and most virtuous man, and that if he be not such, then the subjects may and should cease to obey him. But I think that such a teaching is merely a justification of power, and as unsound as the teaching of Paul circulated amongst the European nations, which affirm that the powers are of God. The Chinese people cannot know whether their emperor is wise and virtuous, just as the Christian nations could not know whether our power was granted by God to this ruler and not to that other one who fought against him.

These justifications of power

could stand when the evil of power was not much felt by the people; but now that the majority of men feel all the disadvantages and injustice of power, of the power of one, or a few, over many, these justifications are not effective, and nations have to alter one way or another their attitude to authority. And the western nations have long ago made this alteration: It is now the turn of the East. It is, I think, in such a position that Russia and Persia, Turkey and China now find themselves. All these nations have attained the period when they can no longer remain in their former attitude towards their rulers. As was correctly remarked by the Russian writer Gertzen, a Gengis Khan with telegraphs and electric motors is impossible. If Gengis Khans or

men similar to them still exist in the East, it is clear that their hour has come and that they are the last. They cannot continue to exist both because owing to telegraphs and all that is called civilisation their power is becoming too oppressive, and because the nations, owing to the same civilisation, feel and recognise with especial keenness that the existence or non-existence of these Gengis Khans is for them not a matter of indifference as it used to be of old, but that almost all the calamities from which they suffer, are produced precisely by this power to which they submit without any advantage to themselves but merely by habit.

In Russia this is certainly the case. I think that the same is true also of Turkey and Persia and China.

For China this is especially true, owing to the peaceful disposition of its population and the bad organisation of its army, which gives the Europeans the pretext of robbing with impunity Chinese lands under the pretext of collisions and differences with the Chinese Government.

The Chinese people cannot but feel the necessity of changing its relation to power.

V

And now I gather from your book and other information that some light-minded Chinese, called the party of reform, think that this alteration should consist in following the methods of the western nations, i.e. in substituting a representative government for a despotic one, in organising an army similar to that of western nations,

and a similar organisation of industry.

This solution, which at first sight appears the simplest and most natural, is not only a superficial one, but very silly, and according to all I know about China, it is altogether alien to the wise Chinese people. To organise such a constitution, such an army, perhaps, also such a conscription, and such an industry as the western nations have got, would mean to renounce all that by which the Chinese people have lived and are living, to renounce their past, to renounce their rational, peaceful, agricultural life, that life which constitutes the true and only way of Tao, not only for China, but for all mankind.

Let us admit, that having introduced amongst themselves European institutions, the Chinese were able to expel the Europeans and to have a constitution, a powerful standing army, and an industrial development similar to the European.

Japan has done this, has introduced a constitution and extended the army and fleet, and developed industry, and the result of these inseparably inter-connected measures is already obvious. The condition of its people more and more approached the position of the European nations, and this position is extremely burdensome.

VI

The States of western Europe, externally very powerful, may now crush the Chinese army; but the position of the people living in these states not only cannot be compared with the position of the Chinese, but on the contrary, it is most calamitous. Amongst all these

nations there unceasingly proceeds a strife between the destitute, exasperated working people and the Government and wealthy, a strife which is restrained only by coercion on the part of deceived men who constitute the army; a similar strife is continually waging between the different states demanding endlessly increasing armaments, a strife which is any moment ready to plunge into the greatest catastrophes. But, however dreadful this state of things may be, it does not constitute the essence of the calamity of the western nations. Their chief and fundamental calamity is that the whole life of these nations who are unable to furnish themselves with food, is entirely based on the necessity of procuring means of sustenance by violence and cunning from other nations, who like China, India, Russia and others still preserve a rational agricultural life.

And it is these parasitical nations and their activity that you are invited to imitate by the men of the Reform party!

Constitutions, protective tariffs, standing armies all this together has rendered the western nation what they are. People who have abandoned agriculture and become unused to it, occupied in towns and

factories in the production of articles for the most part unnecessary, people who with their armies are adapted only to every kind of violence and robbery. However brilliant their position may appear at first sight, it is a desperate one, and they must inevitably perish if they do not change the whole structure of their life, founded as it now is, on deceit and the plunder and pillage of the agricultural nations.

To imitate western nations, being frightened by their insolence and power, would be the same as if a rational undepraved industrious man were to imitate a spendthrift insolent ruffian who has lost the habit of work and was assaulting him, i.e., in order to successfully oppose an immoral blackguard, to become a similar immoral blackguard oneself.

The Chinese should not imitate western nations, but profit by their example in order to avoid falling into the same desperate straits.

All that the western nations are doing cannot and should not but be an example for the Eastern ones,—not however, an example of what they should do, but of what they should not do under any consideration whatever.

I have not been writing much about the agriculturists advisedly. For I know that it is impossible for us to do anything for them today. There are a thousand and one things that need to be done for the amelioration of the lot of the agriculturists. But so long as the reins of Government are not in the hands of the agriculturists' representatives i.e. so long as we have no Swaraj—Dharmaraj—that amelioration is very difficult if not impossible. I know that the peasant is dragging a miserable existence and hardly gets even a scanty meal a day. That is why I have suggested the revival of the spinning wheel. Those who have the good of the Indian

agriculturists at heart, must pin their faith on non-violence and plod on. Those who think of other methods are vainly flattering themselves with hope of success. The agriculturist never figures in their calculations, or at any rate they do not know his condition.

The oppressed need no other education except in Satyagraha and non-cooperation. A slave is a slave because he consents to slavery. If training in physical resistance is possible, why should that in spiritual resistance be impossible? If we know the use of the body, why can we not know the use and power of the soul? —MAHATMA GANDHI.

The Morals of Machinery*

BY RICHARD B. GREGG

Dear—

Having a little leisure just at present I want to write you about something I have been thinking about for a long time. It may make rather a long letter, but it is a subject which concerns us all and will, I know, engage your interest. Besides, I want your criticism.

It is about the ultimate, that is to say, moral and spiritual value of large scale, power-driven machinery. As you know, I have had considerable doubt as to the soundness of general opinion on this subject. To the results of my own experience in industrial life I have added and compared the ideas of many other people in books and discussion.

As Freeman in his book, "Social Decay and Regeneration," points out, most people accept mechanism for its immediate results and are quite behind to the secondary results of slower growth. But these latter are the most important. Just because machines produce more goods in shorter time and at lower cost, almost everybody says, "Splendid" and consider the subject closed. But there are a lot of evils involved which seem to me to overbalance the advantages, and I want to set them forth for your careful consideration.

The first is the enormous concentration of material power and wealth. We all know that there is vastly more material wealth and power now in the world than at any time in previous history. Machinery and modern industry have developed the exploitation of natural resources all over the world to a prodigious degree. Steamships and railways have carried those materials into cities for manufacture and consequent distribution; modern corporation, an outgrowth of the needs of industry, have taken the money of millions of people and concentrated its management and control into relatively few hands and modern developments of banking and credit have concentrated the control of all the materials and factories and mills into still fewer hands.

* Letter to a friend, dated Oct., 13, 1925.

The very enormity of these industrial establishments and means of transportation and communication and the vast amounts of capital invested in them are gradually causing more intense concentration of control. For whenever a business or financial crisis comes and the mills and factories close, the owners of smaller establishments cannot carry the financial burden of overhead expense of idle machinery and plant. They are bought up by the larger organisations or banks and thus the concentration of control proceeds.

Furthermore, it is the nature of machinery to grow of its own accord. Mills and factories require railways and steamships to bring their raw material and coal, and to carry their products to the markets. They require many large machines manufacturing plants to supply them with machines, tools and equipment of all sorts, and as larger and more complicated machines are invented, the machine shops grow bigger, the railways require larger cars, more cars, more powerful rails locomotives and heavier rails. In turn, the railways require coal mines and all the pumps, hoisting apparatus, coal cars, boilers, etc. at the mines; huge iron and steel works to make rails, boiler plate, iron sheeting and plates for cars, wheels, structural iron for buildings and bridges. They require vast engineering shops to make locomotives, cars and all their parts, and other shops to make the machines used in those railway shops. They require wood working and tool-making machines, machinery to grind and mix great quantities of paint, an interminable amount of machinery.

Power consuming machinery begets power producing machinery and vice versa. Once started there is no end to its multiplication. Its enormity requires vast sums of money. The acquisition and management of these sums have called for corporate control and finance and it is well-known that stockholders of corporations exercise no real continuous control. They are too scattered, ignorant and small, individually. Control relapses, in practice, into the hands of the few managers who

know the details. They in turn become subordinate to the bankers who supply the necessary credit for the operation of industry. Probably, the real ultimate control of industry in Europe America and most of Asia and Africa is concentrated in the hands of not over 1500 men, perhaps fewer still.

Such tremendous power in the hands of individuals is a moral evil both for them and for those who are subject to their control. It is a temptation which human nature cannot withstand. It involves tyranny, vanity, pride, greed, selfishness, ruthless competition on the one side, loss of liberty, insecurity, fears, loss of self-reliance and of independence, degradation, poverty, loss of dignity and self-respect on the other.

Moreover, power consuming machines and their growth cause a search for power, coal, oil, water-power, which involves land monopoly, economic imperialism and more exploitation of workers. This means more concentration of economic power.

You may say that all these things are the results of industry, of capitalism, of land-monopoly, but not of machinery. But modern industry is possible only because of machinery. And though capitalism has existed from the days of the Phoenicians and Romans, it was never on such a scale and its evils were but a drop in the bucket compared with to-day. Landlordism, it is true, is as old as agriculture, but it never was so oppressive as now. It is machinery which has developed these ancient evils so terribly.

Another evil resulting from power-driven machinery and its concomitants is an appalling waste of materials and of human life. There is a fearful destruction and waste of natural resources. Forests are being destroyed, coal mines exhausted, oil wells pumped dry, agricultural soils depleted at a shockingly rapid rate, and in turn the denudation of forests is destroying water power resources, causing floods and droughts in many places. It requires over an acre of large standing trees to supply enough wood pulps to make the paper required for a single Sunday edition of one of the larger newspapers in America. Railway sleepers, houses, furniture and bridges are all demanding more wood. British coal fields will be exhausted inside of 100 years. American oil wells will be drained in less than half that period.

The poverty thus created will have a crippling effect on the morals of generations.

Deaths, maiming and crippling by industrial accidents year after year far exceed corresponding deaths and injuries by war. Diseases and physical deterioration caused directly and indirectly by modern industry are appalling. For, it is industry that has caused the development of large cities with their smoke, dirt, noise, hurry, bad air, lack of sunshine and outdoor life, slums, disease, prostitution, and unnatural living. The noise, dust, gases, poisons, nervous strains, unnatural lack of leisure, have created an immense mass of physical suffering. Think of the periods of unemployment which all students of the problem state to be inherent in modern industry, what hunger, insecurity, dread, anxiety for the women and children of employees! What deterioration of character of great numbers of people as a result! What inefficiencies produced among workers! What a constant state of unhappiness and discontent and revolt the wheels of modern industry do grind out!

Consider the waste involved in advertising. Machinery means enormous production,—greater than what is needed to supply human needs. This means a great temptation to make profits out of that flow of goods. The desire for profits and the fear of loss from idle plant leads to advertising,—large scale tempting of people to buy,—playing on their desires for more things. The President of the British Incorporated Society of Advertisement Consultants recently estimated that the annual expenditure on advertisements for the British Isles alone is £175,000,000. Think of the waste! And what a contrast to the teachings of Buddha, Lao Tze, Krishna and Christ in regard to need for keeping our desires few and simple! And they call this Progress! I do not for a moment say that the olden days of handicrafts were all joy and happiness or that there were not great evils in those days; but I certainly believe that the miseries were not so intense, so constant, so oppressive or so widespread as now. To marshal proof would make this letter into a book.

Biometric and population statistics and studies show that there have been very great increases in the population of almost all countries since the beginning of modern industry. These increases, coincident with the development

of machinery and great production of goods, may presumably be ascribed to machinery and its concomitants. The growth of population has increased the pressure on the land, has provided more people to work and be exploited, has caused vast movements of people from one land to another, has raised innumerable problems and troubles. Though undoubted benefits have come in its wake, undoubted evils have followed also. Is not machinery primarily responsible here, or at least the prime factor in making it possible?

Another striking feature of the situation created by machinery is parasitism. Machinery, like a living organism, has grown parasitic upon man, as Butler so cleverly shows in his "Erewhon". Man is made to obey the machines. His hours of work, of leisure, and of eating are determined by machines and factories and railways. His habitations and his travel are determined by railways and steamships. The food which he eats, the tools and equipment which he uses, the nature of his dwellings, the nature of his recreations are determined by machine necessities rather than by human desires and idiosyncracies. The wealthy and middle classes have so many possessions and desires that they need servants to provide and care for them. They cease to be self-reliant and become helpless and parasitic upon the working classes. And the latter become so specialised by the division of labour produced under the regime of machinery that they also become helpless. A man ceases to be able to provide for himself. The ordinary city dweller cannot make his own clothing or shoes or house or furniture, or produce or prepare his own food. Workers become parasitic upon one another. The cities cannot provide their own food or raw materials, and become parasitic upon the country. One class is parasitic upon another. Industrial nations are parasitic upon agricultural nations. Those who live in temperate climates (being predominantly industrial) are increasingly parasitic upon tropical peoples. Governments are more and more parasitic upon the peoples they govern, armies are parasitic upon civilians. Investors are parasitic upon the working classes.

People even become parasitic and passive in regard to their recreation and amusements. They want to be amused, instead of amusing themselves. They get their fun and their physical

exhilaration invariably. They throng the cinemas and theatres and music halls. They watch others play cricket, rugby, football, golf or tennis. They watch others race on horseback or in boats. The multitudes watch the games and sports of the few.

Personally, I don't like the thought of living comfortably at the expense of all those poor devils caged in such working places as most of them are. Yet, it is inevitable if I once accept the prevailing groups of ideas. Under that arrangement of society and industry a few live comfortably and parasitically on the misery of many; stifling their consciences by citing all sorts of authorities to prove the inferiority of those who maintain them. Tolstoy's *What is to be Done* and some of the essays of Edward Carpenter are rather painfully illuminating on this point.

Along with this parasitism and great concentration of power goes a profound and widespread irresponsibility. It is inherent in modern mechanism. Railways, steamships, airplanes, telephones, telegraphs and wireless together with mass production, mass distribution and mass consumption, and the corporation form of organization have increased the economic power of the few but have at the same time distributed and divided moral responsibility and created so many barriers between people, so dulled human imagination, so created prejudices, that a sense of irresponsibility has developed among all. The evils of "absentee ownerships" in land have been greatly increased by the mechanical abolition of certain aspects of distance. An industrial "magnate" or banker issues an order in Europe which affects vitally the lives of negroes in Central Africa or of the inhabitants of remote South Sea Islands. The imagination of that man of wealth and his human sympathies have been dulled and stunted by his enormous power. The pressure of business has been unrelenting. Reports of conditions among those employees have come through many subordinates, each anxious not to seem to criticise his superior or the state of affairs; each anxious to please and thus help make his own position secure. The inevitable result among the masters is dense ignorance of the real lives, conditions, feelings, hopes, wealth and true welfare of those remote workers. Even the kindest of employers in such circumstances could not know of the human results of his decisions, and thus act truly wisely. And most of them are not

distinguished for their kindness outside their families or a very small circle. They, like their subordinates, are cogs in a machine, forced by the pressure of vast organizations and a web of ideas in which they live to do things whose real meaning they know not. Except in a purely business or technical sense they are irresponsible, and the irresponsibility grows.

The consumers, too, cease to feel responsibility. When I, seated in a restaurant in France, put some pepper in my soups, do I stop to think what poor coolie in Java, perchance, endured the hardship of gathering it while subject to a fever and perhaps to the indignities and brutality of harsh plantation supervision? No, I do not. But if it were grown next door to my house, then I could not help knowing it.

Even the worker is infected with irresponsibility. If he were a carpenter making furniture for use only in his own village his sense of craftsmanship and pride and joy in his work would all be stimulated. He would know that slipshod work would immediately discredit him in the eyes of his neighbours. He would want to give pleasure and satisfaction to those of his neighbours whom he knew and who knew him personally and on whose good opinion his life depended so much. But if he is a factory employee and does not even make an entire table, but merely table tops, and those tables are sold anywhere in the land,—perhaps 500 or 1000 miles away—he tends to take no pride in his work; none of his neighbour is watching him work; he perhaps has an unpleasant foreman; he is discontented because his wages are insufficient; he does not get praised when he does good work, his community does not know the character of his work and does not disrespect him if he does poor work. He then loses his sense of responsibility for the quality of his work.

Beyond that there is a subtle sort of psychological irresponsibility developed among most workers on power-driven machines. Their control of machineries, power and speed are not immediate and direct. They get no bodily "feel" or "sense" or immediate muscular and nervous reaction from the material upon which the machine is working. But when operating a hand driven tool or machine they get these immediate reactions from the material, tool and machine. The carpenter working with a hand chisel gets the feeling of a knot in the wood and immediately

modifies the pressure and application of his instrument. If he is operating a machine planer, however, there is no such direct sensory link between him and the material. He loses touch with it. He cannot deal with it so sympathetically or artistically. He does not care so much for it. It and all that is to be connected with it ceases to be so interesting. He becomes irresponsible about it.

All these kinds of irresponsibility are bred by machinery. All are evil in their effects.

I have mentioned the huge scale of modern advertising. A large part of it is false and mendacious, either by direct statements or by distortion or suppression of part of the truth. Patent medicine advertisements are the most glaring example but in almost the whole realm of advertising, truth is not the dominant motive. And the products sold are not the best usually. Goods made by the hands of a skilled craftsman of the olden days were almost always more solid, lasting, adapted to their use and beautiful than those produced by machinery. Truthfulness and thorough honesty of workmanship were attributes of hand work far more than of modern machine production. It is generally admitted in all ages and countries that simplicity has high moral and spiritual value. But machine industry is incompatible with simplicity. Under that regime people must be persuaded to constantly buy more and more things in order to keep the wheels going around. Everyone knows this. The joy which people feel when they leave the cluttered surroundings of western civilisation and cities, and get out into the country, even for a few hours, is evidence of the soul's need for simplicity. Its loss is a fundamental loss.

G. Ferrero, the Italian historian, has stated very forcibly certain aspects of machine civilisation in his book *Ancient Rome and Modern America*.

He writes: "A civilisation, whose principal instrument for the accomplishment of its work and for establishing itself in the world is machinery, must necessarily consider the quantitative criterion the supreme criterion of perfection. In what respect, indeed, is machinery, regarded as an instrument of production, superior to the human hand? Everybody knows that its superiority consists not in quality, but in quantity of its output. Machinery produces much and quickly. The hand produces little and slowly. The hand, however, can attain

a standard of perfection which is denied to machinery. Man will never succeed in constructing a machine capable of sculpturing the Venus of Milo or of weaving the marvelous tapestries which we admire in the museums of Europe. Everything of a high degree of perfection is exclusively hand made; vice versa, the hand, however it may strive and labor and practise, will never succeed in attaining in its work the giddy rapidity of which steam and electricity-driven machines are capable, or in producing in so short a time so many good things. Consequently, in a civilization in which machinery predominates, men will be continually making fresh efforts to live faster and faster, and to produce and consume more and more rapidly.

"Europe, from the moment when she aspired to great wealth and to the domination of nature, was called upon to renounce her claim to many of the treasures of her ancient and refined culture. At the present time, the appetites and ambitions of all classes in Europe, even the most numerous, have been given free rein. Everybody, from the aristocrat of ancient lineage to the most obscure peasant, wishes to earn, spend and accumulate as much as he can.

"In the lap of modern civilisation there are twin worlds struggling with each other for leadership. But these two worlds are not, as people are apt to think, Europe and America. Their names are quality and quantity.

"Deterioration must ever continue amongst the ideals for perfection which our ancestors worshipped so long as population multiplies and the demands and aspirations of all classes, as well as all expenses, public and private, continue to increase on the scale and with the momentum with which they are increasing at this moment. Even if this formidable revolution should slaken a trifle, the ideal of quantity must spread its empire over the earth; morality and beauty must of necessity be subordinated to the prime necessities of constructing machines ever increasing in speed and power, of expanding cultivated land, and of working new mines. Art, like industry, agriculture, like literature, will be compelled to increase their production to the continuous deterioration of their quality, and our secret discontent will grow in proportion as our triumphs increase."

Elsewhere he points out that great religions and great art both require leisure for their ex-

istence and development, and that machinery destroys the possibility of such leisure. Hence both art and religion have deteriorated since the advent of the machine age. Craftsmanship, with all its beauty and deep satisfaction to the creator and joy to the user, is also destroyed. And as Freeman says, there is a "general decrease in pleasurable mental states, consequent on the exchange of pleasant, varied and interesting world of the craftsman for the disagreeable, monotonous and dull occupations of the factory hand."

Even the beauties of surrounding nature are defiled by the huge smokey cities, the noise, railroads, great cuts and scars on the hillsides, ugly mines, devastated forests, noisy, smelly, reckless, rushing motor cars. The city populations steadily increase in proportion to rural dwellers. India has 10% city dwellers, the United States about 45%, England and Wales about 78%.

The growth of material power and its concentration produces degradation of vast numbers of men, women and children. It produces among the masters a belief that other men are a *means* to an end; not for the purposes of those other men but for the purposes of the masters. This means destruction of liberty, rigid discipline, lowering of social status, ceaseless indignities and insults to the divine spirit in men. The change from hand to mechanical power means changing most men from original creative forces into cog in a machine, and is thereby a denial of their moral and spiritual worth and dignity. And that comes mass production, with its newspaper, railroads, cities, gramophones, radios, and cinemas, standardizing the thoughts, feelings and habits of people over vast territories.

But the evil does not stop there. Periodic and inevitable times of unemployment are a source of worry and fear to millions of people. "Division of labor", mass production, machinery itself, and the development of "efficiency" or "scientific management" rob men of their skill and steadily transform them into unskilled workers lacking in self-reliance. The unskilled are easily replaced and are therefore the first to be discharged whenever a supervisor loses his temper or whenever there is business depression. They are paid the lowest wages. So the economic security of the masses steadily decreases. Fear broods over their lives more and more constantly and threateningly. Police and armies threaten and punish them whenever individually or in groups

they tend to rebel. The kingdom of God and love are pushed further and further away.

Division takes the place of unity. "Division of labor", specialisation of work, hypertrophies some of the individual laborer's abilities, puts an end to others, and splits his functions. His knowledge and skill are deprived partly by disuse and partly by such methods as "scientific management." Division of labour divides one labourer from another. By differentiation of pay, of work, of opportunity for advance, it creates jealousies, suspicions, selfishness, ill-will, rivalries between workmen. The worker is divided from his employer. Think of the sharper separation of social classes, class bitterness and hatreds, strikes, discontent, syndicalism, and bolshevism. Slavery was bad, but the slave was fed and clothed regularly, for he was an economic asset. Nowadays the worker is divorced from his work. The employer only wants his work, his energy. The employer generally regards himself as irresponsible for the worker as a person. The harmony of society is ended. It is true that even in medieval days there were classes; but the princes, lords and knights lived in rude style not so greatly above that of the peasants. Their food was crude, their beds lousy, castles draughty and cold, their daily life full of hardships and personal combat. They had power, it is true, but it was on a relatively small scale and did not affect many outside those whom they personally saw fairly frequently. Such power was therefore exercised more humanely and with more responsibility.

Again, the opportunity for profit created by machines, when playing upon a whole nation of manufacturers, results in a bending of Government to assist in acquiring control over foreign lands where there are raw materials available. Also to a reaching out to control the financial and commercial life of such countries in order to provide increasing markets in which to sell the mounting tide of manufactured products. Once these two get established, you have full fledged economic imperialism with all its exploitation and unconscious, ignorant, irresponsible cruelties. You have commercial and trade rivalries. By and by, you have war.

And when you get war, see what a further horror machinery has made of it. Airplanes attacking remote civilian cities, tanks, submarines, warships, gas, bombs, big berthas and

all the slaughter and misery and terror and hatred that far exceeds in magnitude and intensity that of former warfare. It hinders future generations with tremendous taxes. It threatens civilisation itself.

The sum total is not a pretty thing to contemplate. Power-driven machinery and the opportunities and developments made possible or necessary by it have thus created an intense concentration of enormous economic power with consequent tyrannies and subserviences, arrogance and fear; great increases in death, disablement and disease, unemployment, insecurity, waste, rapid destruction of material resources, parasitism, loss of self-reliance; huge, dirty, noisy, unnatural, unhealthy cities; irresponsibility of many kinds, falsity and mendacity; decline of simplicity, leisure, art, craftsmanship, joy, religion; increase of insecurity and fear, decrease of happiness and contentment; divisiveness of man against man, class against class, nation against nation, continent against continent; and as machinery inevitably tends to grow and accumulate, so this fearful group of evils constantly swells and increases its oppression.

Is this picture too black, or have we in our materialism grown blinded and hardened to these evils? Have I forgotten the benefits of machinery, or am I singly emphasising what is usually overlooked or hushed up?

The usual arguments in favor of machinery are that it produces more goods cheaper and with a saving of labor as compared with a hand-power regime. The assumption follows that mankind as a whole is therefore better off than formerly.

No one can deny that more goods are produced by power-driven machinery. But their quality,—beauty, permanence and adaptability to man's inner and outer needs are decreased. And the mere increase in material goods does not result in greater well-being to the mass of men, for the ownership, control, and free use of those goods is more restricted in the long run than even before. And the burden of increased taxes, unhappiness, discontent, fears, decrease of leisure, beauty and religion more than affect the increase in material goods and their apparent decrease in price. The total price paid, direct and indirect, tangible and intangible, is far greater in a power-machine regime than in a hand-driven regime.

This is a clear case where "man doth not live by bread alone."

How about the saving of labour? I doubt it. Suppose you buy a motor car. Do you get more leisure? No. You simply expand your activities, cover more ground, and your life is more crowded than ever. A manufacturer installs a new labour-saving machine. Do his employees therefore have shorter hours or more chance for sitting and chatting? Not at all. He discharges some, for their labour is "saved". The others probably have to work harder or faster to take care of the resulting increase in production by the new machine. So you have, as a result, unemployment for some and harder work for others. Is life as a whole in any industrial nation more leisurely now than it was 150 years ago? Is work more adapted to natural rhythms, more creative of deep and permanent satisfaction? I think not.

And you must understand that lowered cost of production depends upon mass production and mass distribution. It wouldn't pay to construct a modern textile mill for the needs only of a small village. Take the case of the old small communities, each growing its own food, making its own clothing, building its own buildings, all from locally available materials. The cost of living in such communities was much smaller than what it is in modern life. It had no expenses of huge plant and machinery, no ocean and railway transportation charges, no storage, brokerage or insurance fees, no appalling burden of taxation.

If only a few articles are required, the expensive power-driven machinery does not reduce the cost of living, but adds to it. It reduces the cost of product only when it can be kept busy practically all the time, turning out tremendous quantities. Hence if the population lives in decentralised, self-supporting villages, machinery with its concomitants, is no saving but a burden.

For these reasons the arguments of increased production, decreased cost, and saving of labour seem to me to lose their weight.

Ferrero tells of a discussion between himself and his wife on the value of machinery. He says: "The central point round which they (our discussions) ultimately revolved was this: whether the wealth for which man has to thank machinery is real or apparent. I said that since machinery produces much and at great speed, there seemed

to me no room for doubt that it increased the sum of benefits at man's disposal, and therefore enriched the world. My wife replied that if machinery produces much, it also consumes enormously, more indeed than it produces, so that a mechanical civilization must always feel itself tormented by the necessity of having more than it possesses, and, therefore, must always be in a state of indigence.".....

"From this singular situation there is only one possible way of escape; a method which has no precedent in the world's history. It is that very method however, which men will not have spoken of. It would be absolutely essential to create a movement of public opinion through religious, political or moral means, which should impose upon the world a reasonable limit to its desires..."

You may protest that it would be wrong to give up science. I agree; but the giving up of machinery does not require giving up of science. The three main divisions of science are physical, biological and psychological. The two second groups would stand intact and the major part of the first also could stand. The apparatus needed could be practically all produced by hand or by hand-made machines. Although scientists have helped to elaborate mechanism, they did not contribute most of the primary mechanical inventions. And those inventions were made not in the cause of pure science but in order to make money.

Also, if power-driven machinery goes, there may still remain with us such devices as the spinning wheel, hand loom, sewing machine, wireless telegraph and radio, hand printing press, plough, harrow, etc.

This sort of small machinery is not expensive and can therefore easily be acquired and owned by those who use it. The users and owners may be as many as need be, instead of only a few wealthy men. Relatively little exploitation through such machinery is possible. The smallness of production of such machines, although sufficient for healthy happy living, is not so great as to constitute a temptation to overproduction, and hence to commercial competition and eventual imperialism.

Of course, I realize that the heart of the evil is not material and external. It lies in the mind and heart of man. Machinery is simply one material expression of an immense increase in human knowledge. But it is an unbalanced state of

knowledge, for it relates only to external and material things. It is like a deformity of growth of one organ of the body, so fearfully large and cancerous as to threaten the life of the whole creature. Christ said, "If thine hand offend thee, cut it off and cast it from thee." The real cause of the evils lies in the region of motive,—selfishness and lust for power. But machinery, although not a prime cause of the evils, has been a great temptation and stimulus to wrong motives. It seems more of a temptation than poor human nature can stand. It seems to me to be the sort of temptation to which the Lord's Prayer applies, when it says, "Lead us not into temptation, but deliver us from evil." It is like a wild horse which we are trying to ride before we know how. We had better dismount and learn on a more controllable steed.

Afred Russell Wallace, co-discoverer with Darwin of the Principle of Natural Selection, on his 92nd birthday said: "This is the fundamental weakness; our knowledge, our science, has outstripped our moral development. We have become possessed of greater forces than we are morally fit to use. We have not sufficient self-control or good will to use these gigantic physical energies for the well-being of mankind, and are daily turning them into weapons of destruction."

Though I feel very strongly the harm which machinery has done and is doing, I do not blame any individual or group or class. The mistake and wrong lies in a group of motives and

ideas. We all share in those motives of selfishness and greed to a greater or less extent. The mechanistic ideas have gripped almost all people of every class and groups in the western world, and some in other continents. Those ideas have blinded people.

Great as the evil is, it will not be mended by antagonism, hostility, bitterness, hatred or violence toward people. The only effective way is to try to understand and reveal to others the causes, the ways of working, and the real results of machinery, and try, through patient love and a different and simpler way of producing and living, to persuade people not to adopt it or to give it up. In course of time it will destroy itself, but by careful unremitting effort the suffering can be made less intense and shorter.

For all these reasons, I believe that Mahatma Gandhi is far nearer the truth than his critics, both in regard to his estimate of machinery and his method of getting rid of its evils.

Think it all over and tell me what you think of it.

Yours Faithfully,

RICHARD B. GREGG.

P. S.

If you want evidence, see such books as *The Challenge of Waste*, by Stuart Chase; *Waste in Industry* compiled by the Committee of the Federated Engineering Society of the United States; *The Triumph of Nationalism* by Sir Leo Chiozza Money; books on *Scientific Management* or *Industrial Efficiency*; *Town Labourer* by Hammond; *Decay of Capitalist Civilisation* by Webb.

R. B. G.

The Dignity of Labour

BY ACHARYA P.C. RAY

Our social, economic and political problems are interwoven with the bread problem. While dealing with one subject, others come in naturally because they are nothing but the different aspects of the same question. Our caste system helped not a little in the destruction of the Indian arts and industries. The opinion of the late Sir Gurudas Banerjee is worthy to be considered in this connection. He says: "The caste system which has done some good has done this harm that notwithstanding its relaxation at the present day,

it has created in the higher castes, with all their poverty, a prejudice against agricultural, technological and even commercial pursuits." You all know that the higher castes among the Hindus are more advanced in education than the rest. In Bengal, the Brahmins, Kayasthas and the Vaidyas are more educated. The light of education has spread more among the Iyers and Iyengars of Madras, among the Tilaks, Gokhales, Paranjayes, Bhandarkars, Chandravarkars, who are the Chitpavan Brahmins of Bombay. Most of

them are either clerks, lawyers or doctors. A keen competition thus in the field of service has begun among the higher caste. To secure a post is the only aim of our education. The educated men of higher castes are unwilling to take to business,—they hesitate. The same condition prevailed in Japan and France many years ago. Those days are gone in those countries, but not with us. The number of students in the Universities of Japan and Europe is rapidly increasing at present, because the arts and industries are making rapid strides; and the students are evincing greater interest in those technical subjects and are anxious to get instruction in them. The number of students in our country also, is increasing though it is difficult to assign the true reason. The field of service has not extended, nor does it appear that our aim is to take technical instruction. Our country may, therefore, be benefitted if this eagerness for getting education be directed in the right path, or else the mere manufacturing of graduates, with only a desire for service will do us no good.

The higher castes of Bengal through pride and prejudice have forgotten the dignity of labour and have taken leave of trade and commerce. As knowledge and learning belongs to our higher classes, so in the lower strata of the society, among the depressed classes, there is no opportunity of their genius being developed. With the discovery of the Steam Engine in England, an industrial revolution came on. A vast change occurred. The workers of hand mills began to break the cotton machines, because with these machines much work could be done in little time. England soon recovered from this upheaval. There was no caste system in England, millions of people did not suffer disadvantage and oppression for being of the depressed classes. Genius is equally developed among all the social classes of England. During the industrial revolution Arkwright, the barber, whose charge for shaving was one penny, became a discoverer. Hargreaves, the weaver, by his own discovery, greatly helped himself in his work. In that country genius is developed alike among all the classes. What is the case in this country? From the very day, when the higher castes gave up the practice of useful arts to save their caste, the barber became the surgeon, and the Gipsy became the botanist. I need not repeat the success achieved by us in these fields. I admit that great skill was attained by them as the profession was hereditary in their families, and the

arts and industries became superfine, as for instance, the muslins of Dacca, which one cannot discern if it be wet with dew. This system of hereditary profession did one great harm. It became impossible for a Newton or Arkwright to flourish in this environment either in theory or in practice. When the arts and industries of the western world with the help of new machinery attained rapid improvement, the Bengali weavers of Dacca, Chandernagore and other places merely looked on in surprise like helpless children.

They could not think of competing. Yet these Indian weavers used to gain much profit by sending their choicest goods to the European market. In this struggle for supremacy in the field of trade, Bengal sustained a heavy defeat. Bombay by her self-help recovered from the shock, and has now regained her glory. This is no doubt a matter of pride and glory to her. The Bombay merchant found out that cotton grew in Bombay in abundance. So he said why should not a Cotton Mill be possible in Bombay? In or about the year 1850 they began to learn the intricacies of Cotton Mills and then established them though they worked them first at a loss. Readers are referred to Wacha's *Life of Tata* for details. Their courage and hope increased as they met with success in their concerns. At last, during the agitation for the Partition of Bengal, they made tremendous profit. The profit ranged from 70 to 75 per cent. But Bengal could do nothing even during the Swadeshi awakening. The Bengalis bought the machinery for 12 lacs of rupees instead of 6 lacs of rupees. The venture did not prove successful, as they had no previous experience as to how to manage the mills. What was the sad plight of the Banga Lakshmi Cotton Mill, is well known to all. At last, we learned from bitter experience that no improvement of arts and industries could be effected by the excitement caused by speeches. It is a matter of congratulation that during the War, the Banga Lakshmi Mills has been able to recover its losses.

Compare Calcutta with Bombay. The wealth of Bombay is in the hands of the people of Bombay, but that of Calcutta is not in the hands of the Bengalees, but in the hands of the European, the Marwari, the Bhattia and Delhi Mussalmans. The rich Bombay people like the millionaire merchants, owners of Cotton Mills, live in the palatial buildings of Bombay. Morarji Gokuldas, Sir Vithaldas Thakersay, Sir

Dorab Tata, have kept up the fair renown of Bombay as well as India. They have the capacity of successfully competing against the Europeans in the field of trade and commerce. Their credit lies there. While returning from England, I met a Mussalman of Bombay on board the P.&O. Steamer. After exchanging a few glances, we began talking. I spoke in English; but he replied in Hindi that he could not understand me. He did not know English. In Bombay, he has a shop of hats. He imports hats from Germany, Italy and other countries. In the course of our conversation, I learned that at whatever European port he landed, he was received by the men of the firm whose Agent he was. They talked with him in broken Hindi and had their work done, because their necessity was greater. As he was a prosperous merchant he was highly respected and the Europeans even spoke to him in Hindi. Are there such merchants in Bengal?

There are other reasons why we are backward in trade and commerce. Bengal is well watered and productive and the children wake up, and fall asleep with the cries of the birds. Writing of the damp climate of Bengal, Macaulay said that one has to live here in a vapour bath. Lord Randolph Churchill, a former Secretary of State for India, the father of the present Cabinet Minister, remarked after his tour in India, that the people of India were lulled by the langour of the land of the lotus. Our running is walking, walking is sitting, sitting is lying down, and lying down is sleeping. Bengal is fertile, if seeds be sown by scratching the ground only, sprouts will soon spring up. In this country watered by many rivers, men, women and children have not to work hard in the sun to grow the corn. When the country suffered terribly in consequence of the great famine of 1876, when there was a scarcity of labour and the land remained fallow being uncultivated, realising the disadvantages the people were suffering from, Lord Cornwallis said: "Let the rent be fixed permanently". Every one got together a few acres of land and made arrangements for living in comfort and ease. To have one's food without any labour or trouble is considered to be the best kind of happiness and comfort among us. As the mills and factories of Europe gave us a rude shock, we lost all our chance of having a comfortable time, and the idleness, arising from the ease and comfort in

our lives, has now ruined us. Those who possess hoarded wealth, invest their money only in Government paper, in money-lending business or in buying Zamindaris, which they and their descendants enjoy in perpetuity. They can imagine no other way of investing their money. That procedure is no longer profitable. Many are loudly complaining that I am asking the boys to be Marwaris by sacrificing their education. Are the European merchants fools? Are Tata, Vithaldas, Ebrahim Carimbhoy too uncultured people because they have no degree? Marwaris could not be like them for the want of education. Although the Marwaris have learnt business, they have not shown their skill in establishing great industry. Education and industry are not antagonistic to each other. While I ask the Marwaris to educate themselves I entreat others to take to business and commerce and to give up the misson of entering service.

The bread problem is assuming a more and more complicated form every day, yet signs are not visible of any sort of education with the help of which our boys can earn their bread. I have portrayed to you the sad state of service. Let me say something more now. I have faintly suggested the means which may solve the question. I shall try to be more explicit now. Let no one, however, suppose that I shall assign an easy and stereotyped way, which will lead to the solution of this question of life and death. Complicated as is the problem so ought our perseverance and efforts to be vigorous.

Many of our youngmen have come back from foreign countries after learning Electrical Engineering, Dyeing, and Tanning.

Are we utilising their experience? It does not do only to learn these arts; proper fields are also required to use this acquired knowledge. We have then to start big factories. On the one hand, we can send the products of our factories to foreign countries, on the other hand, doors for teaching these arts would be opened in reality. No doubt, our imagination is running fast, still we have to translate these ideas into hard facts, if we want to prosper. Take the case of Mr. J.C. Sen, who learned the art of dyeing in England. For some time, he worked with the Banga Lakshmi Cotton mills, but the activities of this mill are very limited and they do not require the services of an expert such as he is. The work may be done by an ordinary man. At last, he

was forced to accept Government service. The experience of this art which he gathered from England could not be utilised for want of a proper field. Such is the case with many others; they are helping the Europeans to extort money from India. Hence I emphasise: "We have to start factories with the help of applied Chemistry".

Before we can have this growth of arts, and industries, the ordinary business of buying and selling must precede it. Success cannot be achieved at the very commencement of any business. Patience and determined effort are necessary. As the laboratory is necessary for learning chemistry, so is it necessary for learning business also. You have to walk about those the business houses with your eyes open to feel the pulse of the market. As soon as any opportunity comes in, enter any firm as an apprentice, because apprenticeship in the field of business has a great value. An upstart has no chance in this field; one must learn the business practically, as I have already said.

Goods worth about 600 crores of rupees are imported or exported from this country. Europeans and Marwaris earn many lacs of rupees by helping in the importation and exportation of our goods. Jute grows in abundance in our country, but before the jute reaches the Mill from the field it passes through many hands. I have already said that the middlemen in these transactions are almost Europeans. The zamindar, in whose lands the jute grows, waits upon the Magistrate for a service for his son, but does not think that if his son were to become a Jute Broker, he could earn much more money than any well paid officer. Thus not only Jute, but paddy, mustard, grain wheat and other cereals are passing through the hands of the Europeans and Marwaris. If these things had been in the hands of the Bengali, the bread problem would not have been so complex.

Then again, there is the exportation and importation of leather, kerosine oil, etc. The Bengalis are, however, determined not to touch it, so the English and Mussalmans have monopolised the leather trade. The son of a pure Kulin Brahmin with a salary of Rs. 25 with a handkerchief covering his nose, orders the coolies to count the hides which are to be sent to different places according to their requirements. These hide merchants are millionaires. The hides also come from our villages like paddy and mustard, but we never acquaint ourselves with these things. We have no

taste for that, we only like to read our novels and lie back in our beds or arm chairs.

How many more trades am I to name? Most of the students get holidays of at least six or seven months in the year. They go to their native villages during the holidays, so do I; but I find the students giving up the reins of regularity there. They while away their time in playing cards or chess or gossip. Idleness brings wretchedness. It is necessary to wake up their conscience as to the responsibility of making good use of the time instead of casting it away in sleep and frivolity. Students should use their spare time profitably by visiting the various notable places of the locality where they reside. They can thus become acquainted with all thenotable places and with all classes of people. They may also know how what kinds of things are produced in these places, and through how many hands those things pass till they come to the market. If you can have correct information about these facts, you will gain considerable experience and new avenues for earning your bread will open up before your eyes. no longer will you entertain the false notion that entering service is the royal road to earning a livelihood. As the result of these investigations, you will come to know the true facts as to how and where the foreign merchants make advances to tenants and clever merchants bring the product of the country under their control.

What are necessary for success in business? Patience and honesty are the chief essentials. We must begin on a small scale, but the seed of success is sown with it. No one can be great all at once; it is not possible to shine from the commencement, or as the Bengali proverb goes, a finger cannot swell into a plantain tree. Carnegie in his early life used to sell newspapers in the streets. You can earn a fabulous income only by dint of his patience and perseverance.

Again, we cannot run business in partnership. It is our misfortune that if we begin a business with a partner, the result is always dissension or a loss to the business. The partner often leaves after knowing the ins and outs of the concern. Our efforts in joint stock companies have not been crowned with success for want of mutual confidence. This is our national defect. If a graduate is requested to be a partner, the first question he asks is "what salary can you offer me?" Fixed salary we must have. If you tell any one, "You will be paid Rs. 50 per month, but you have to work from

7 in the morning to 7 in the evening," he will accept it most gladly; but if you ask him to wait on the profits of business only, however large they may be in the future, he will demur to accept the terms.

If he wants to have good instruction, he should try to serve as an apprentice in any firm. He must not expect to find the doors of all firms wide open. He should try his best to gain admittance there. It may be of help to him in the future.

We can never unite together to carry out our aims; over and above this, we become impatient of attaining success within a short time, after launching a concern. Again, if, by chance, we sustain a little loss in the beginning we instantly give up the concern and run aimlessly after service. It is, however, vain to expect any profits in the field of business, if one cannot firmly stick to it. They cannot realise that by sustaining a loss, they become more experienced. He is an expert helmsman, who can cross the Padma, over whose head many storms have passed. He is not an able man of business, who is not weather-beaten. It is the dream of fools to think that the work will go on of itself and success will come without trouble. One should not despair easily. Do not be disappointed, you will discern success in your failures. You will gain more experience as you face new difficulties. Some, again, work with one firm for a time, then they try to go over to another and so lose their interest in the first. I, therefore, advise you to select one kind of work and stick to it with a determined will. No doubt you will meet with many disadvantages and difficulties and even your high hope will not be realised, but all your efforts will be crowned with success in the long run as the result of your earnest effort.

Much has been said about apprenticeship. I want to tell you another thing about the dignity of labour, of which we have but a poor idea. It is a false notion that manual labour makes a man low. I heartily thank those young men who have the courage to say that they want to be coolies, that shows a determination of will. It is very mean and disgraceful to be a burden to another man or to take food without working for it. Such men feel angry if it be told to them, because they think it beneath their dignity to work. I shall work for my bread is a better thought than 'I shall not work even for my bread.' Europe appreciates the dignity of labour. The Bible says, 'You shall eat by the sweat of your brow.'

An idle man who is a burden to another has no right to live. We should remember that he alone is an object of respect to us, who earns his bread honestly; he is a true gentleman in every sense of the word.

There is not so much of a want of capital amongst us, as there is a dearth of capable men. There is no want of volunteers in meetings, but we feel the want when the work has to be done by undertaking a little trouble. Our energy is like the fire made of straw, enthusiasm is fired, but it soon subsides. Such enthusiasm in the end destroys our powers of action. At the time of the Swadeshi agitation such awakening of our finer feelings took place, but how did it end? Be thoughtful, have high ideals, break away from the beaten track with thought and care, make out new paths; but beware do not make your aims dwarfish. Put your ideas into action and inspire your work with high ambitions. Be a man of character.

We must now have more of self-reliance and mutual trust; we should try to be the object of trust of others. We must find out defects in our national character and should substitute good qualities one by one in their place. We must be more industrious; we must have unending energy, courage, and patience. We should be, in short, firm and noble men. What shall we do with these fond spoilt children around us wearing their finely-spun dhoties, and gorgeous apparel?

I specially entreat our student community, because the remedy lies in their hands especially. Do not misunderstand me. I do not discourage education, because education is also vitally necessary for us. The Marwaris, for want of proper education, cannot utilise their money for the good of the country except in founding rest house for cattle or charitable houses for travellers. Words however fail to express the real wants of the country. In the words of Sir Rabindranath Tagore, I say, "There is much misery in this vast world. Families are poverty-stricken, the prospect before them is dark and dismal. Food is wanted, life and vigour is required, light, more light, is demanded. Free air is needed, health, vigour, a good span of life, and a broad breast are wanted."

Why have I come to sound the tocsin of alarm to you, by neglecting my favourite chemical researches? Because, I firmly believe that in the near future India will regain her prominence.

I firmly believe that the future of the country

is assured when men like Raja Ram Mohon Ray, Iswar Chandra Vidyasagar, Bankim Chandra Chatterji, Vivekananda Swami and Sir Rabindranath Tagore have been found among us; when we have had savants like Gokhale and Gandhi and geniuses like Sir Jagadis Chandra Bose and Ramanujam. In Bengal, we have begun discussing the social, political, economic and educational problem by giving up many of our

defects and weaknesses, but this bread problem; the problem of all problems, is with us ruining our health, energy and ambition. I request you then to think of the situation calmly, to realise its gravity and to begin work at once. We have to live in this world with our heads erect, not as disappointed, downcast creatures.

Translated by
P. N. BOSE

The Cambridge "Ancient India"

SOME CRITICISMS—III

BY PROF. K. SUNDARARAMA IYER, M.A.

Western researchers recognise three stages in the movement of Aryan "invasion, conquest and settlement which they regard as the earliest event recognisable in the ancient history of India—(1) the early immigration of certain Aryan tribes; (2) their later military conquests over the earlier inhabitants; (3) their still later colonisation by peaceful penetration eastward through the overcoming of physical and geographical barriers like deserts, mountains, rivers, etc. We have already dealt with the two earlier stages, and now pass to the third. The writer of Chap. II in the Cambridge volume mentions three distinct localities where these three distinct stages of the so-called "Aryan" progress and aggressive acquisition in India occurred—(1) the country of the Seven Rivers in the North West where the hymns of the Rig Veda were composed,—the hymns from which he gathers that "Aryan communities have scarcely advanced beyond the country of the Sarasvati (Sirhind) which for ever afterwards was remembered with especial veneration as Brahmanavarta or Holy Land"; (2) the land where the theological treatises known as Brahmanas took shape. Of this part of the country the same writer says: "the Centre of religious activity has been transferred to the adjacent country on the south east, i. e., the upper portion of the doab between the Jumna and the Ganges, and the Muttra District of the United Provinces. This was Brahmarshi-desa, the country of the Holy sages. Here it was that the hymns of the Rig-Veda were collected and arranged, and here it was that the

religious and social system which we call Brahminism assumed its final form, a form which, in its religious aspect, is a compromise between Aryan and more primitive ideas, and, in its social aspect, the result of the contact of different races"; (3) the "eastward trend of Brahman culture by means of colonisation in the country beyond the plain of the Ganges, the lands of the Kosalas, the Videhas, and other tribes further east. We shall in this part of our discussion, show that there are not proper grounds for holding that there is this triple demarcation of areas in relation to the history, religious and literary, of the Aryas in ancient India. In fact, we have already said enough to show that, in regard to the first two stages, viz., that of early Aryan tribal immigration and that of the subsequent Aryan conquest over the earlier inhabitants of India,—the theory of the western scholar or Orientalist, so-called, has not a particle of foundation in truth or reason, though there are, or may have been, recorded, in the ancient sacred books, hints and indication marking the prevalence of peaceful relations, and warlike movements among the Indian inhabitants themselves known as the Bharatas, who gave their country the name of Bharata-Varsha (or Bharata-Kanda). We shall now pass to a further stage in our criticism.

In the first place, it is here necessary to point out that the idea prevails among western Orientalists—an idea which is shared, too, by the writer of Chapter II in this Cambridge work that the Samhitas are earlier than the treatises called

Brahmanas. We shall presently give our reasons against this view. But we shall first dispose of a serious error among these Orientalists regarding the terms *Mantra* and *Brahmana*. Sayana says, in his commentary on the Rig-Veda, that "the definition of the Veda as a book composed of *Mantra* and *Brahmana* is unobjectionable". Here he does not refer, as the western Orientalist usually supposes, to the separate treatises or works now known as the Samhitas and Brahmanas, but to two distinct pieces of composition known by those names which are to be found mentioned everywhere in the Vedic canon. Mantras consist of words or sentences which, when pronounced, produce a spiritual effect on mind or matter or both and are intended to bring some benefit to the person who utters them or for whose sake others who utter them act as representatives, priests, or partners. The Brahmanas, on the other hand, are sentences or groups of them—which explain the meanings of the words of the Mantras. Hence these Brahmanas are clearly different from the theological treatises known as Brahmanas—works in prose which prescribe the *Viniyoga* of the Mantras, i. e., the rites of sacrifice where they are to be uttered and the places wherein, and the persons by whom, they are to be uttered. These treatises also offer explanations regarding the spiritual significance of the rituals and narrate the ancient traditions which explain their origin and efficacy. These ancient traditions and rituals were living and significant realities in Hindu society at the time of Sayana; and they are not yet dead as there are still a few here and there who are engaged in the performance of various rites. Sayana and his co-adjutors were therefore in a position, and fully availed themselves of the opportunity, to render a permanent and unexampled service to humanity by their interpretation and exposition of the entire Vedic canon in accordance with the ideas and practices continuously observed from the remotest times,—i. e., from the very days of the Rishis themselves who revealed the Vedic canon and laid the foundations of our everlasting Vedic culture and civilization. Those who fully realise the true significance of the above facts cannot fail to see how absurd is Prof. Roth's contention that "the commentaries, though valuable guides towards the understanding of the later theological literature with the notions and practices of which they were familiar, showed no continuity of

tradition from the time of the poets (of the Rig-Veda); for the tradition supplied by them was solely that which was handed down among the interpreters, and only began when the meaning of the hymns was no longer fully comprehended. There could, in fact, be no other tradition; interpretation only arising when the hymns had become obscure". But it is easy to see that Roth ignores the patent fact, pointed by Dr. Bloomfield—"the Rig-Veda presupposes a tolerably elaborate and not uninteresting ritual or scheme of priestly practices, in connection with the hymns addressed to the gods". Martin Haug has also said:—"There can hardly be any doubt that the oldest hymns which we possess are purely sacrificial, and made only for sacrificial purposes. Those which express more general ideas, or philosophical thoughts, or confessions of sins, such as many of those addressed to Varuna, are comparatively late." Any number of extracts from the Rig-Veda may be quoted in illustration. But we shall mention only one,—one, too, which is noteworthy as having been recognised and quoted by the author of the Nirukta, with whom etymology has more weight in the interpretation of the Veda than the continuity of sacrificial ritual, tradition, or speculative ideas and beliefs. "Worship Indra and Agni with sacrifice and hymn, like Nabhaka... Like Nabhaka direct your prayers to Indra and Agni". (Rig-Veda, VIII. 40,45). Martin Haug has also said:—"Already the hymns presuppose a settled ritual, and contain many speculative ideas similar to those of the Brahmanas". He further points out that some at least of the sacrificial hymns of the Rig-Veda were "composed at a time when the Rishis had already indulged in speculations on the mystic meaning of the sacrificial rites",—that "in the collection of the hymns of the Rig-Veda, we find the religious poetry already highly developed", and that "the ritual of the Brahmanas in its main features was almost complete when the principal Rishis such as Kanva, Visvamitra, Vasishta, &c., lived"—

Furthermore, Martin Haug says:—"It being now generally believed that the earliest relics of Vedic literature are to be found in the Rig-Veda, it is incumbent on me to state briefly the reasons why I refer the *Nivids* to a still more remote antiquity."... "That no attention has been paid as yet to these important documents by the few Vedic scholars in Europe, is principally owing to the

circumstance of their not having been known to them." The Nivids "contain in short sentences the principal names, epithets, and feats of the deity invoked." Haug says:—"Many Nivids, even the majority of them are lost. But the few pieces of this kind of religious literature which are still extant are sufficient to show that they must be very ancient, and are not to be regarded as fabrications of the sacrificial priests when the Brahmanas were composed."

It is now easy for us to see that the writer of the Cambridge History of Ancient India is wrong in holding (p. 65) that "the earliest documents which throw light upon the history of India are the hymns of the Rig-Veda." The Nivids, "half-poetical, half prose pieces"—(together with the Nigadas, sacrificial formulas to be muttered with a low voice) belong to "a still more remote antiquity," and are "doubtless the most ancient pieces of Vedic poetry", suggesting the principal ideas of the hymns to the Rishis, even the most ancient of them, and regarded by them as "efficacious for gaining the purposes of the sacrificial ritual" (M. Haug). We can thus fully realise that *the ideas contained in the earlier Nivids and Nigadas and the later Suktas* are, to use the words of Dr. Bloomfield, "similar to those of the Brahmanas. We can go further, and declare with perfect confidence that, if the European Orientalists, in their ignorance of the existence of Nivids and Nigadas, were *wrong* in holding that the hymns of the Rig-Veda were "the earliest documents which throw light upon the history of India," they were *equally wrong* in holding that the treatises called Brahmanas were "later" in date than those hymns. It may be that the Brahmanas, as we have them, may have been somewhat altered or modernised in language owing to their being constantly studied or consulted as guides for the performance of sacrifices. But they are certainly "presupposed"—to use Dr. Bloomfield's phrase—by the hymns, and *certainly existed in their original form at the same time* as the hymns themselves. We have now, therefore, ample ground for maintaining the ancient Indian tradition that the *original Samhitas* and the *original Brahmanas* at least existed together in the earliest times to which we can refer them.

This conclusion shows how untenable is the contention of the writer of Chapter II in the Cambridge volume that the *composition* of the Rig-Veda took place in Brahnavarta when "the

Aryan community scarcely advanced beyond the country of the Sarasvati," but that they were "collected and arranged" later when, having migrated in a south-easterly direction, they reached "the upper portion of the doab between the Jumna and the Ganges and the Muttra District of the United Provinces," and that "here the religious and social system which we call Brahminism assumed its final form." The writer "assumes" and "supposes" that the Hindu system of religion and worship was fully elaborated in this later settlement and that the organisation of the hierarchy of Braminical priests was there perfected and has ever since retained its position of social influence and precedence. This later settlement was known as "Brahmarshi desa", and was the chosen scene of the successful efforts of the Brahmins to become a compact organisation for advancing their own influence and interests in the land by settling the application (*vinivaya*) of the ancient hymns of the Rig-Veda in their fantastically engrossing and enslaving system of ritual and devotion. But, as above shown, this hypothesis is utterly untenable. Even Orientalists like Dr. Bloomfield who have only recently entered this branch and arena of investigation,—not to mention the earlier Martin Haug who is rather decisive in his leanings in favour of Hindu traditions—agree that "the Rig-Veda presupposes a tolerably elaborate and not uninteresting ritual or scheme of priestly practices in connection with the hymns". Hence, even in the early ages to which the Rig-Veda can be referred, the Hindu sacrifice and worship was found on ideas and rituals which, to use Martin Haug's words, "were similar to those of the Brahmanas." Those ideas and rituals might not have existed in the developed and systematised form in which we find them when these "Brahmana" treatises assumed their present shape and size, but they surely did exist in some form and influenced the social life of ancient India as we find it inferable from the Rig-Vedic hymns.

We now take up the writers's next topic,—what he calls "eastward trend of Brahman culture," in the course of which, as he holds, the Brahmins (or Aryans) reached the plain of the Ganges,—the lands of the Kosalas, Videhas, and other tribes in the east. He says:—"After Brahmins had thus occupied what has been in all ages the commanding position in India, its

trend was still eastwards; and the country of the Seven Rivers, though not altogether forgotten, occupies a place of less importance in the later literature." Again:—"In the age of the Rig-Veda the Aryans had not broken through the barrier,"—"the plain of the Jumna and the Ganges where the fate of the invasions from the North-west has been decided." (p. 22-23). When this land had been occupied, the writer says, "the epoch of Indo-Aryan tribal migration was definitely closed. It was succeeded by the epoch of Indo-Aryan colonisation." (p. 47).

He goes on to say:—"A record of this occupation has been preserved in some ancient verses quoted in the Satapatha-Brahmana (XIII. 5,4, 11-14) which refer to the triumphs celebrated by Bharata Dushyanti after his victories on the Jumna and the Ganges, and to the extent of his conquests." In the first place, it is erroneous to say that Bharata Dushyanti (herein mentioned) celebrated his triumphs after "his victories on the Jumna, and Ganges." We cannot accept the author's implication or assumption that these victories ended the epoch of tribal migrations and conquests, and were "succeeded by the Indo-Aryan epoch of colonisation"—that which he calls "the eastward trend of Brahman culture" towards Kasi, Videha, etc. For, this very passage of the Satapatha-Brahmana quotes two Gathas (evidently from its Samhita) of which the first says:—"the Apsaras, Sakuntala, conceived Bharata who, after conquering the whole earth, brought to Indra more than a thousand horses, meet for sacrifices"; and the second says:—"The greatness of Bharata neither the men before nor those after him attained, nor did the five tribes of men,—even as a mortal man does not touch the sky with his arms." Thus we see that the period of Aryan wars and conquests so-called did not close on reaching "the country between the Upper Jumna and the Ganges and the Muttra District of the United Provinces." Bharata went on "conquering the whole earth", including the land to the east of the "country" just mentioned. Hence it is wrong to assume that there was no conquest, but "colonisation" and "only a trend of culture," east of this country.

The Cambridge writer mentions at P. 48 a passage of the Satapatha Brahmana (I, 4, 1, 10,) as "preserving the memory of this spread of Brahmanism from the west into Videha or Tirhut in Northern Behar". In that passage, it is

stated:—"14. Agni (the fire-God) went burning all these rivers. Now the river called Sadanira flows from the northern mountain (Himalaya); that one he did not burn over. That one the Brahmins did not cross in former times, thinking it has not been burnt over by Agni Vaisvanara. 15. Now-a-days, however, there are many Brahmins to the east of it. At that time the land (east of Sadanira) was very uncultivated, very marshy, because it had not been tasted by Agni Vaisvanara. 16. Now-a-days it is very cultivated; for the Brahmins have caused Agni to taste it through sacrifices. Even in late summer that (river) as it were rages along; so cold is it, not having been burnt over by Agni Vaisvanara. 17. Videgha Madhava then said (to Agni), where am I to abide. To the east of this river, said he. Even now this river forms the boundary between the Kosalas and the Videhas." As it is here said that the Brahmins did not cross this river "in former times" owing to its intense cold and also that the land to the east of the Sadanira was uncultivated and marshy because it had not been tasted by Agni Vaisvanara,—and further that, after they had later crossed it, "it was cultivated, as the Brahmins had caused Agni to taste it through sacrifice";—the Cambridge writer "supposes and assumes" that the land to the east of the Sadanira passed into the possession of the Aryans, *not by conquest, but by colonisation* and peaceful penetration. But we have shown, on the authority of another passage (also in the Satapatha-Brahmana) that already Bharata Dushyanti, after leaving the doab between the Upper Jumna and the Ganges and the Muttra District of the United Provinces, had "Conquered the whole world", including the tract to the east of the Sadanira. Hence it is not right to say, as the writer does that this latter tract or country was *first* acquired only by the Brahmins' peaceful methods of worshipping Agni and thereby "causing (that deity) to taste it through sacrifices".

It is, also, worth while noting here that Weber thinks that the term "Brahmins" occurring in this passage (from the Satapatha Brahmana) is used generally to mean, not the Brahmin caste in particular, but those who were Aryans by race, evidently because he thinks that the region lying beyond the Sadanira river to the east was included among the "conquests" of Bharata Dushyanti, and not gained by the peaceful process of colonisation. But the Rig-Veda itself men-

tions the Bharatas as a warlike family or tribe (to which Visvamitra belonged) crossing the Vipas (III. 33, 1.) Another passage (Rig-Veda, III. 53, 24) mentions the sons of Bharata as belonging to a Kshatriya family hostile to the Brahmanic Vasishtas, and this is natural as Visvamitra, their enemy, belonged to that family.

It seems to us also likely that Bharata Dushyanti (above mentioned),—who, according to the Satapatha Brahmana, "conquered the whole world" and hence also the region to the east of the Sadanira,—must have been a scion of the same family of Khatriyas.

Philosophical Reflections

BY M. H. SYED, B.A., L.T.

With regard to the absolute Reality beyond reverently averring and stating Its undoubted existence nothing more is said by the ancient philosophical thinkers of India. It is generally mentioned as "That"; or 'not This', 'Not This.' Unless a man, in the course of his aeons of evolutions, becomes "as perfect as his Father in heaven", nay attains the stage of Ishvara, it is not possible for him to know anything about It. It was therefore that Herbert Spencer also termed It as unknowable, and so it is for human beings. But this does not mean that the human desires and aspiration regarding Divine wisdom will ever remain unfulfilled and totally unsatisfied. In the Pra-Brahma a centre of consciousness is formed which is designated as Ishvara. This conditioned Brahman, Logos of the soul, is the only Supreme Reality for the embodied beings. "By devotion alone He is known as He is".

"The difficulty of those whose mind is set on the unmanifested is greater, for the path of the unmanifested is hard for the embodied to reach" says Sri Krishna. The 'embodied beings', can only rise to Him through the beneficent guidance and gracious help of their elder brothers of humanity who have had considerable experience of the path and who have perfected themselves by a long and tortuous course of evolution. The endless, the limitless has to limit itself in order to be able to manifest itself to the limited human beings. What a tremendous sacrifice is made for our sake!!

The fully liberated and completely perfected beings have no necessity of keeping themselves in touch with the earth under the dominance of the Good Law, and yet in their deep compassion and incomparable love they joyfully and most

willingly keep a link between them and this world. They are ever ready to help their servants and true devotees. Nothing is wanting on their side, the difficulty lies on our part. We do not make sufficient and strenuous effort to raise ourselves to their level. An Indian poet has tersely put this idea in his own language. He says, "without being utterly devoted to a divine-man it is not possible to attain the Divine Being".

No one is admitted into a refined polished society unless he has some refinement and polish in him. No cultured gentleman ever likes to associate himself with an uncouth and coarse type of man. Even on humanitarian ground this social rule cannot be taken exception to, if the people of the superior social rank treat their less fortunate brethren with tenderness and consideration and not with contempt and ridicule. Practically all the world-religions have emphatically enjoined on their followers that they should lead pure, unselfish lives and try to cultivate necessary moral virtues and attain necessary qualifications before they can be fit to learn divine wisdom and "take refuge in the company of the holy ones" as at Buddhist would put it.

That is one of the reasons why Lord Gautama Buddha never indulged in any metaphysical polemic, nor did he ever preach to the people anything about God or soul-things that are more understood by self-realisation than by verbal discourse and hair-splitting controversy. When the preliminary conditions, namely the acquisition of virtues and cultivation of moral and spiritual qualifications, are fulfilled to the letter, the mind is controlled, desire is pacified, the eye of the soul that vouchsafes this light, does not remain long fast-sealed.

The necessity of the application of this simple but fundamental principle is obvious. Every one wants gold but dreads digging. The gold of spiritual lightenment is within every body's reach, provided we do not shirk the pains needed in its digging. In the long run when we reach our goal we shall be truly surprised to find that we ourselves were the object of our search and the light we were seeking was hidden within the innermost recesses of our own heart. The mystic poet, Hafiz says, "For years together my heart longed for the precious cup of King Jamshed, but found out later on that it aspired for something that it already had".

THE MILLENNIUM.

This is yet to come for every one of us severally and individually. For the race, collectively it might have come and gone in the past, according to Hindu tradition, but according to the immutable law of evolution, growth and development, in the long run every one of us, without any exception, is destined to enjoy its blessings.

The four Yugas are daily repeated in our life here is a period of blissful innocence, adolescence, old age, decay and darkness, coming one after the other. In the course of a day also the four Yugas are repeated. The morning hours may be truly called Satyuga when every thing is so calm, quiet and peaceful. The midday may be taken for the Treta, afternoon for the Dwapara and the night for the Kaliyuga. Every soul has to pass through all these periodical stages before it enters Nirvana and puts an end to the round of birth and death. The cycle of good and evil is ever revolving like a wheel. Sometimes one is predominating, sometimes another. At the end the whirling, moving, ever revolving wheel of life and death, good and evil, sorrow and joy cease to move. It is then that a man is said to rise beyond good and evil and attains the peace that passeth all understanding.

The inward thoughts and feelings, images and impressions that are formed within our heart and mind, are as shifting, varying and therefore unsubstantial, totally unreliable as any outer phenomena. Our opinion about others and others' impressions and views about us which make us so touchy and sensitive and at times worry and wear us out to no little extent, have no intrinsic value in themselves and therefore

they do not matter much. More than half of our mental suffering is entirely due to this lack of understanding of the valuelessness of what others think of us. The word 'others' implies various types and grades of people. A moment's reflection will convince any thoughtful man that most people are not sufficiently sensible and in general intelligence they are yet like children. They do not know how to form opinions and hence their opinions and views do not count for much. We do not get ruffled if a child does something wrong, even if it abuses us we do not mind it. Why? Because we are fully convinced that the child has not sense enough to understand things properly. In the same way we should not take to heart if we are harassed and bullied by men of small intelligence and little sense. They are no better than children.

Complete renunciation of earthly desire and everything material is absolutely necessary ere we can get a glimpse of things spiritual. The condition is logical. If we have the slightest desire for any earthly object, we shall be dragged to the earth in spite of ourselves. Therefore we should make ceaseless effort to root out from our heart every kind of longing and desire. Nothing but the disembodied, the eternal can help us.

The spiritual man by virtue of his higher life is more enlightened and wiser than the worldly man in whom animal instincts still have predominance. In many ways he is helpless weak and dependent. Every one works according to his nature, inborn characteristic. So the man of knowledge (Gyan) should treat the worldly minded man with pity and compassion and not with contempt. It is on this principle that the golden rule of returning good for evil is enjoined by some religions. If an ignorant man behaves in conformity with his own nature why should the wise not act in conformity with his?

So long as a man is conscious of his spiritual life, none of the pairs of opposites such as honour and dishonour, success and failure, gain and loss, joy and sorrow can possibly affect him. These pairs belong to the region of materiality which he has transcended. How can they sway him any more? The spirit in man is wholly free from decay and death. It is ever the same. It can neither be elevated nor degraded. Having understood its inherent nature one should not feel insulted or dishonoured.

Reviews and Notices of Books

ECONOMICS

THE RELATION OF WEALTH TO WELFARE

THE RELATION OF WEALTH TO WELFARE. By William A. Robson. George Allen and Unwin, Ltd. 6 sh.

This is a stimulating essay on the limitations of the monetary calculus as a measure of human welfare. The assumption is commonly made by the economists as well as the general public that increases and decreases of private income yield increases and decreases of individual welfare to its possessors. Mr. Robson shows, by an analysis of certain important elements of welfare and discussing their relation to wealth, how fallacious that assumption is. "The peculiar curse of our age is," says Mr. Robson, "what may be called the Monetary Interpretation of Welfare; but I think that by shifting our thoughts from income to welfare and its constituent elements we shall be less liable to be embedded in the morass of materialism than when the ordinary methods of valuation in monetary terms are employed as a method of assessing human well-being." (p. 168).

We shall set forth Mr. Robson's thesis, using as far as possible, his own language. Mr. Robson deals with four of the fundamental elements of welfare—health, art, work, and education. Let us take the case of health and analyse its relation to income to which Mr. Robson devotes a noteworthy chapter. So far as health depends on environment, private income has little bearing on it, for income has little bearing on environment. "The two hundred tons of impurity which hang suspended in the air over London at 10 a. m. on a foggy morning," Mr. Robson points out, exert their influence over the rich and the poor alike. "Both the atomised impurity and the shadow of death hang over rich and poor alike, and care nought for the inequalities of wealth which count so much in the eyes of the world below." (p. 38). As to personal hygiene, the attainment of cleanliness inside the body, to which the ablest exponents of public health to-day attach the highest importance, that too is little influenced by the inequalities in income. "Exercise and fresh air, moderation in eating

and drinking, a careful regard for dietetic principles in the choice of food, clothing of a texture which does not overheat the body and impede the metabolic process—these are the requirements of good health on which chief stress is laid by the most distinguished authorities on personal hygiene at the present day." "But not one of these requirements," Mr. Robson points out, "makes excessive demands on the private income of an individual, or is outside the reach of the slender purse of even the great mass of weekly wage-earners." (p. 40) Good health, in short, "is an essential element of human welfare, but over and above a certain low point it does not necessarily or even normally increase perceptibly with increases of private income... Very large measurable results have been achieved by collective action in regard to health, and it is definitely known that much more could be accomplished by an increase of conscious effort. But a necessary condition of increased effort in this field is a realisation that a diminution of private income may be more than compensated for by the receipt of a larger income in terms of health. Health cannot be calculated in terms of money or of so-called real income; and private income cannot purchase many of the essentials of physical well-being, although improved health may result in increased production and a larger earning power." (p. 58)

The above observations are so far as health is concerned. Take the case of another element of welfare, art. Here too, so far as the environment is concerned, the aesthetic environment is, like the hygienic environment, to a large extent, common to both rich and poor. As regards the personal aspect of the question, the ability to appreciate artistic beauty is an inherent individual quality which is as a rule more effectively developed by a solicitude on the part of the community as a whole for the common aesthetic environment than by increases in private income. The ability to create works of art is also an inherent natural faculty unconnected with private wealth. It cannot be evoked by either the expectation, or the actual possession, of private fortune. (p. 90) The

welfare derived from a phase of great artistic productiveness, and the deprivation which exists in a period of aesthetic stagnation, find no place in the money or real income of individuals. The position is the same in regard to the other elements of welfare as well, such as work and education. A close correspondence between inborn capacity and industrial function is a fundamental element in human welfare; but except in the case of exceptionally successful men, there is only a slender relationship between the extent of this correspondence and the amount of the income. (p. 94) At the poorer end of the scale, the choice of possible careers is limited, or strongly influenced, save in the case of quite exceptional genius, by the poverty, immediate needs, shortsightedness or ignorance of the parents; and at the richer end of the scale by their avarice, snobbishness, social ambition, or enslavement to fashion (p. 102) Vocational guidance alone can remove this misfit and here again collective action and a considerable readjustment of current ideas alone promise fruitful results. There is also the question of status whose relation to income is slight. "Status is closely bound up with the existence of a recognition by the worker himself and the society in which he lives, of the social purpose, real or assumed, served by the work, and a supposed willingness on his part, often borne out by the facts, to prefer that purpose to his own interests where they conflict. A belief by an individual in the social utility of his work is of considerable value in itself, but as an incentive and as a reward and also as an aid to a pleasurable 'feeling tone' in the actual performance of the work itself, it bears no definite relation to private income". (p. 127). So also in regard to education. Private income, except perhaps in isolated cases, has been unable to obtain a satisfactory education and the best results obtained have been those of collective action and public expenditure.

The above is but an outline of what the text elaborates with a wealth of detail surprisingly comprehensive and up-to-date in regard to all the four elements which Mr. Robson specially studies. What, it may now be asked, is the upshot of the whole survey of the relation between wealth and welfare? Not certainly that wealth or private income is to be despised. Wealth has its uses. These are obvious. It has also its limitations which, unfortunately, in the mad pursuit of wealth that is so character-

istic a feature of the present age, have been everywhere overlooked. These limitations Mr. Robson has most convincingly explained. In looking to increase in private income as the most desirable goal of economic policy, the nations are committing a serious blunder. They mistake the means for the end. Up to a point private incomes are desirable, but after that, their marginal utility rapidly diminishes and reaches even the zero point. There is a limit to the usefulness of private income, but none at all to welfare. Private income is thus a bad index of welfare, and it is foolish to base our economic schemes on the theory that increase of income—money income or material income—necessarily increases the welfare of the possessor. What matter are the various elements of human welfare which comprise an infinitude of complex elements—freedom, the conditions of marriage and parenthood; honour, property, and security for the home; law, love, fraternity and scientific knowledge—these and a hundred other ingredients of a good life can be distinguished and each has its place. Besides these, "behind all, and overshadowing all, embracing all, loom the religious beliefs and philosophical conceptions of the human spirit." The elements of welfare indeed are infinite! (p. 168).

Mr. Robson's conclusion that private income ceases to be of value after a certain point is of practical as well as of academic importance. So far as the individual is concerned, it induces him certainly to save, but to save with the purpose of spending wisely. He learns that the dollar is not after all as mighty as he used to think it to be, and, in the light of this new discovery, may seek after something better and mightier than the dollar. He realises the need to abate his zeal for the mere mad pursuit of money without considering how it is earned. He will give greater weight for the conditions of work and the environment in which he works so that he gets nearer the ideal of work, namely, work which is undertaken and executed because it is recognised and felt to be a pleasurable duty. In the sphere of spending, too, he sees things in a new and truer perspective. He will be readier, in the light of the new knowledge, to contribute willingly and eagerly to the pursuit of general welfare based on associated effort; for, he knows that collective action results in a better return for his money than individual action. Even as it is,

this fact is dimly realised. Witness, for instance, the recent action of the British trade Union Congress which contributed £ 1,000 for experiments in the Spahlinger method of treatment for tuberculosis among the workers. The contribution is not charity, but a pucca business proposition.

In the field of public finance, too, Mr. Robson's conclusion is of importance. For instance, it places the Mellon plan for tax reduction in America in a new light. The adoption of that plan, in so far as it would quicken further the process of the manufacture of millionaires, will not, it shows, benefit the community. At present, the number of such millionaires is rapidly increasing in the United States. In 1921, the number of those with an income of over \$ 300,000 was 246; in 1924, their number was not less than 773. Similarly, those receiving incomes of between \$ 100,000 and \$ 300,000 had more than doubled in the same period, their number in 1924 having been as high as 4,921. True, Rockefeller and Ford have endowed their wealth to social advantage, but there is no guarantee that all the millionaires will be so philanthropic or wise or far-seeing. In any case, in the light of Mr. Robson's essay, the community may be trusted to spend the sums more wisely than the private individual. Mr. Robson's thesis throws considerable light on problems like these and may yield fruitful results on the application of it in practice.

P. V.

THE NEW SPIRIT IN INDUSTRY

THE NEW SPIRIT IN INDUSTRY. By F. E. Johnson. Association Press, New York. \$ 0'75

In these days when books are turned by their thousands a careful reader not infrequently discovers the emptiness of delectable titles and studiously avoids these alluring ones in preference to those more prosaic. We frankly confess we are agreeably surprised in this book under review. For, Mr. Johnson has given us a brief but able delineation of the new spirit in industry that has come into existence of late. The "new spirit" that he describes relates not so much to industry as to labour. The labour movements in their various aspects and their importance have been well presented, not only with reference to the conditions in the United States but to those in Europe as well. In the six chapters into which

the work is divided, are dealt with in succession the Labour Situation, Organised Labour and the War, the Political Labour Movement, Democratizing Industry, Syndicalism, and the Ethics of Industry. In the last chapter with the exception of the religious note that is sounded, nothing new has been stated. Though the book was written in 1919, and hence in view of the notable movements that have taken place since then, a bit old, it may serve as a good introduction to the study of the current labour problems.

L. A. N.

STABILISATION

STABILISATION: By E. M. H. Lloyd. George Allen & Unwin, London. 4/6

In this book Mr. Lloyd attempts to analyse the chief causes and consequences of the instability of the prices and production, and to indicate how a remedy is to be found. The book falls broadly into two parts. In the first part, the economic achievements of the war-period is contrasted with the subsequent paralysis of trade and production, and the author discusses how far a slump was inevitable, and what had been the chief cause. This leads him to an examination of the currency programme approved by the Geneva Conference for the stabilisation of the general level of prices by international co-operation between the Central Banks. The other topic dealt with is the international control of raw materials and foodstuffs the value of which also is to be stabilised on the plan of the currency one.

Mr. Lloyd's plan is well-worked out, the exposition is clear and to the point, and his contentions are borne out both by economic reasoning and by facts. But in judging the scheme put forward by the author in 1923, we are at a considerable advantage over him as we write with the experience of over two tense years and with knowledge of events that have taken place since then. The author makes one assumption which is fatal to the practicability of his scheme, and which is completely unjustified by the course of events during these two years: he has taken for granted the possibility of reaching an international understanding on such important matters as these, involving commercial and business interests of no mean character. Again, the public seem to have recovered from the Devaluation doctrine which was then the prevailing craze.

We have witnessed, of late, England following the consensus of banking opinion, and veering round to the pre-war gold standard. It is a pity that so well-written and well-reasoned out an essay will join the never-diminishing pile of ephemeral post-war literature. When the relations among the States have reached a less unsatisfactory character it will be time to think of putting into practice Mr. Lloyd's proposals.

L. A. N.

EDUCATION

TESTS OF EDUCABLE CAPACITY

PSYCHOLOGICAL TESTS OF EDUCABLE CAPACITY. His Majesty's Stationery Office. London. 2/-

This book contains the report of the Consultative Committee on the "the Psychological Tests of Educable Capacity and their possible use in the public System of Education." The full and thorough treatment accorded to the subject in this Report is calculated to afford valuable guidance to all students of education. There are three parts, the first of which deals with a "Historical Sketch of the Development of Psychological Tests," prepared by no less an authority than Dr. Cyril Burt, who sums up the experiments and work of a host of psychologists. In the second chapter is given a "general summary of the available evidence bearing on the problems connected with the various types of psychological tests of educable capacity." Chapter III enumerates "the various possible applications of psychological tests and concludes with the Committee's recommendations. The appendices cover over hundred pages and include short accounts of experiments conducted recently in England, notes on Standardisation and Norms, a good bibliography, and examples of tests. The educationist in this country will find in this Report much that is new, interesting and important.

L. A. N.

HEALTH AND HYGIENE

DAILY HEALTH OR THROUGH THE DAY: By Eustace Miles. London & Norwich Press Ltd. Norwich. 3/6.

This book is one the *Health Series*, five similar ones of which have already been published by the author. In the busy world, where every man is

engaged in heavy and responsible work, care for his health has become a matter of secondary consideration. In the majority of cases, both man and woman are either indifferent to, or, ignorant of, the art of preserving health. To such, books such as these may serve as a useful every-day guide, the practice of which entails little time and labour.

In the index prefacing the work, the author gives the laws of health under various headings for purposes of easy reference. Every page of the book is interesting and contains valuable advice for every one to follow, and we strongly recommend this book to our readers. L. K. A.

HISTORY

INDIAN TEACHERS IN CHINA

THE INDIAN TEACHERS IN CHINA. By Prof. Phanindranath Bose. S. Ganesan, Madras, Rs. 2/4

This is a very useful summary of the stupendous missionary labours of Indian Buddhists in China. Prof. Bose has summarised their work of translation, a work covering a period of more than a thousand years. He enumerates the works translated by about 60 of these missionaries "inspired with the noble mission of preaching *Dhamma* far away from their own land among people who differed fundamentally from them in religion, language and race."

He begins with a useful account of the gradual process by which Christian missionaries opened the closed door of China to the researches of other scholars and so made known the Buddhist literature of China.

For the rest, the work is an account of how this literature came into being and with most of his matter there is no ground for any thing but agreement—unless from Chinese sources more light is to be sought on some point of scholarship.

Occasionally, I find myself in opposition to his judgment of value; e. g., on p. 121, we read that "Amoghavajra was detained in the land of China: and it must be admitted that it was rather for the good of China." One wonders if China would not be better off with a smaller dose of *Tantras* and *Dhāranis* "mysterious works containing numerous inexplicable formulas, which were believed to be the instruments of gaining some unknown object." (p. 126., Chinese Buddhism is

full of such *hocus-pocus*—largely the gift of Amoghavajra and its monks repeat Sanskrit mantras of whose meaning they are as ignorant as the people.

But this is merely incidental and does not detract from the value of the useful summary. The scholars of Santiniketan have a unique opportunity and are using it to good purpose.

K. J. SAUNDERS.

SOUTH INDIAN GILDS : By K. R. R. Sastry. The Indian Publishing House. Madras: 1 Re.

In this pamphlet, Mr. Sastry describes in detail the history, constitutions, powers, and functions of the south Indian gilds. Those who have allowed themselves to be led by Mr. (now Sir) Alfred Chatterton's statement that he was not "aware of the existence of trade gilds in the Presidency except at Madura," will have modified their views after reading this interesting brochure in the light of the data presented therein. Mr. Sastry has given us a good picture of the important place the gilds used to occupy in our village economy, and the economic possibilities that may result from its resuscitation. Chapter IV endeavours to indicate the methods needed to rejuvenate that declining institution. The essay is on the whole well-written. The booklet is illustrated, and contains a note from the late Dr. Marshall of Cambridge.

L. A. N.

LITERATURE

PICTURES OF INDIAN LIFE

GORA: Rabindranath Tagore. Macmillan. London.

Tagore, the great Indian sage, draws in this story, living pictures from the life of the Hindu Indians. He makes us realize the power of the Hindu faith, and describes the inner conflicts which it provokes in many people. The climax of interest is reached when he shows us the antagonism between thought and conduct in these Indian intellectuals who are inclined towards a modernization of Indian society, and on the other hand, in those for whom the caste system is everything, and who reject indignantly any foreign thought. To the latter belongs the hero of the story Gora, who incarnates modern Hinduism with its bigotry, narrow-mindedness, and intolerance, a conception radically different from Tagore's

own outlook upon life. Gora's obstinate adhesion to tradition forcibly carries off others in his wake, and exercises a magic action upon them until we discover that he is himself not a Hindu after all, but the son of Irish parents who had been immolated during the revolt. A man who was then a liberal, but has become since a staunch orthodox Hindu, had adopted the boy as his own son. The other figures display a rich variety of characters. Among the sympathetic ones, let us mention Gora's adoptive mother, and Paresch Babu who has shaken off the fetters of tradition, and is a follower of the Brahmo-Samaj movement, though innerly still a Hindu.

From the fact that Tagore makes his hero the rigid champion of the caste system, descend from European parentage, we can infer that he conceives this institution as laying purely upon traditional values.

H. FEHLINGER.

Die new Generation, Leipzig
Translated by Fernand Benoit.

REFLECTIONS ON LIFE

NEW SILENT FRIENDS. By Richard King. Hodder and Stoughton, Ltd., London. 6/-

This, the sequel to Mr. Richard King's earlier volume of essays, "With Silent Friends", contains some eighty short essays on Life, and on Men and Women, couched in the easy, familiar style characteristic of the author. Well has the *Times* reviewer described Mr. King as 'one of the masters of the causerie'. Open the book where you will, you may be sure of lighting upon some sound observation or reflection on some aspect of life or human nature. You feel attracted to the author by his eminent sanity, his utter freedom from pose or self-consciousness, his sympathy with all manifestations of human character. Most of the articles are casual reflections rather than regular essays, and the style, too, cannot be said to be highly literary. There are, in fact very few striking sentences or haunting phrases in the whole book. Nevertheless, it is sure to be welcomed by a large class of readers as a helpful as well as pleasant companion. It is of course impossible to give here more than a few extracts illustrative of the author's temper and outlook.

"If a man be not happy in his work, then half the joy of life is denied him. Without enthu-

siasm for the means by which we earn our livelihood, there is nothing so dreary or so inwardly thankless to be imagined as our daily existence."

"The world is so wide, so beautiful, and so wonderful, but most of us alas! see little of it. No wonder the hope of a life hereafter is ineradicable in the human heart."

"Give me a comfortable obscurity rather than the uncomfortable glory of fame. The obscure can at least live down their past. The past of the famous is born again so soon as they have sunk into the long sleep."

"God is everywhere—in every beautiful thing, in every act of unselfishness and sacrifice; in the slums and byways of our cities, wherein the poor in the midst of their struggle for the sheer necessities of life, find time to give a helping hand to those worse off than themselves; wherever there is sickness and sorrow and wherever men face with divine courage the disasters that dog their footsteps; in every small act of kindness, and encouragement; in Nature—the mountains and valleys and the sea; in the glorious pageantry of the changing seasons; in music and art and poetry, and in every aspect of unselfish love."

These extracts that we have given at random should be sufficient to show how admirably human Mr. Richard King is, and how thoroughly reliable a guide he can be, especially to those who tread the byways of life.

A. RAMA IYER.

POLITICS

DEMOCRACY AND ELECTORATE

CONFESSIONS OF A CANDIDATE. By Frank Gray (Late M. P. for Oxford City and Junior Liberal Whip) Martin Hopkinson & Co., London. 6/-

Not unoften do we come across, even in these days of ultra-democratic public opinion and universal suffrage, here and there a stray *laudator temporis act* asking us with a meaning leer whether the democracies of today justify by their service and usefulness the extravagant claims that are put forth on their behalf, and whether the benevolent oligarchies like those of old, founded on the basic principle that the destinies of the majority could be successfully guided only by an elect minority, would not indeed in the long run prove to be more efficient and

beneficent than modern democracies. A perusal of the book under review does not tend to dispel these sceptical doubts. Let us hear what the author himself says about democracies and electorates: "We have a fully-armed democracy before we have learnt how to lead or control it and before we have taught it how to direct itself to its own best advantage..... Few men can claim that their seats are safe. There is no close season for Ministers or Prime Ministers. Democracy acclaims its hero today, defeats him tomorrow..... As democracy has no continuity of outlook, there must be less continuity of legislation. At the dictate of democracy, Mr. Neville Chamberlain embarks upon a housing scheme through private enterprise. It is reversed within a year by Mr. Wheatly, also at the dictate of democracy. Democracy may find that its leaders repudiate it as readily as it repudiates them."

It may be urged that these defects are not irremediable and are only due to want of adequate education of public opinion and that the system of democracy as a whole should not be decried on this account; but our friend "the worshipper of the past" may retort that such a democracy contributing to the good of all mankind exists only in the imagination of a few utopian dreamers.

Be this as it may, the book under review, written as it is by an ex M. P. with considerable first-hand experience of the inner working of the democratic machinery of England, abundantly fulfils the objects set forth in the preface: *viz.*, to amuse non-politicians, and to warn and guide would-be-politicians and parliamentary candidates. The subjects discussed are, amongst others, interesting and fascinating ones like "How and Why I Became a Candidate" "The Choice of a Constituency," "How to Nurse a constituency," "Organisation," and "Politics and Local Considerations." There are two chapters dealing with the author's parliamentary experiences and these are full of instructive first-hand estimates of some of the leaders of the House of Commons, of well-known figures like Messrs. Asquith, Bonar Law, Ramsay Macdonald, Fisher and Lord Birkenhead. "Mr. Bonar Law was a man of ability of the first order. He would stand at the dispatch box and with suavity and without a note would deal with a matter of international concern in the hour of crisis. He had the rarest gift of all in a great man, the power to disarm opposition by tact and kindness rather than by

the use of power....." "Mr. Lloyd George knows nothing because he has never in his series of success had time to learn anything. It never has been and never will be necessary for him to know anything, because he has the great gift of using the knowledge of others and concealing from them and others how little he knows himself, and of disposing of such little knowledge as he possesses in the best possible market....."

"Mr. Austen Chamberlain possesses all the arts and crafts of a parliamentarian as a result of long experience and thoughtful study, and has succeeded by play-acting and featuring his father in obtaining Cabinet rank at different times without bringing with him the reality of ability to justify the position...."

"Mr. Philip Snowden has mellowed with age, and the biting bitterness of which he is capable and which if much indulged in the House of Commons would be fatal, is now only seen at rare and fleeting intervals, and then perhaps under stress of physical pain....."

The author, out of personal experience, gives many a recipe for nursing or capturing public opinion in a constituency: "Millionaires have been known to win seats by the lavish expenditure of money, the erection of political and other halls, and the financing of clubs and organisations..... Some people (chiefly Labour) think that intensive nursing of this type should be made illegal—I do not think it necessary. The constituency that returns a millionaire carries with it its own punishment as it too frequently means virtual disfranchisement—It is difficult for a camel to pass through the eye of a needle and more difficult for a millionaire to become a ceaseless worker for the people. Millionaires are usually good masters and bad servants." "Two things I urge. Get yourself before the public you want to vote for you, and throw yourself into the intimate understanding of their lives"

"There is no royal route to the understanding and knowledge of people. No subscription or meeting however large will secure them. You must go to them and talk with them not of politics but of their lot in life"

Though differences exist conditions in India and in England in respect of the methods of electioneering and the nature of electorates, this book can be recommended as a useful *vade mecum* to all electioneering candidates in India whether they

contest seats in the Local Municipal bodies or in the Senate or in the Legislative councils.

L. V. RAMASWAMI Aiyar

INDEPENDENCE FOR PHILIPPINES. The H. W. Wilson Company, New York • \$0.75

The Reference shelf is published to make available when needed good debates, collections of articles, brief biographies and study outlines, on timely subjects for public discussion. Each volume contains ten or more separate subjects. The book under review is No. 6 of its second volume.

The independence of the Philippine Islands has been a great colonial problem in the United States of America. In 1916 the Jones Bill was passed by a democratic congress, virtually promising independence when a stable government should have been attained. The Jones Act was followed by practically autonomous government for the Islands. In 1921 a special mission—The Wood Forbes mission appointed to inquire into conditions, reported unfavorably also the fitness for independence. The Philippines have strongly disputed the Wood Forbes conclusions supported by many Americans. They have sent three special missions to the United States in 1919-1922 and 1923 for the purpose of pressing their claims to independence.

The book under review succinctly lays down the brief outlines of the arguments for and against the granting of immediate independence to the Philippines; not only this, it gives a lengthy bibliography of the literature on the subject, winding up with a number of selected articles favourable and unfavourable to the question. Such a book is very useful not only to those who take part in the debates on the question but also to the general public who are interested in such matters. The question of granting self government to India, is an all absorbing topic in India and for Indians, the constitutional struggles of the Filipinos sustained unremittingly to win their independence have a peculiar significance. The arguments for and against, set forth in the book apply *mutus mutandi* in the case of India and deserve to be specially noted in this country. The psychology of all opponents of self government being granted to Eastern people is almost the same whether they are Americans or Englishmen. If such a book is published on the

question of the granting of Self Government to India, it will be extremely helpful to our politicians and immensely appreciated by the public.

THE PERMANENT COURT OF INTERNATIONAL JUSTICE. H. W. Willson Co, New York. \$ 0.75

This is No. 2 of Volume II of the Reference shelf.

The Permanent Court of International Justice at the Hague was established by a protocol in 1920 and ratified by substantially all the civilised nations, with the exception of the United States, Germany, Russia and Mexico. The Court is composed of eleven judges and 4 deputy judges. They are elected for 9 years. The questions such as interpretation of a treaty, international law, breaches of international obligations, extent or nature of reparation for such reaches, interpretation of a judgment rendered by the court, are taken up by it. The entry into the League of Nations and this court by the United States of America, is the predominant question argued for and against in this book. It lays down brief outlines of pro and con arguments, gives a full bibliography of its literature and reprints some of the leading articles discussing the question.

If such a reference shelf is published on the questions that are agitating the minds of people in India, considerable facilities will be afforded in studying those questions. Let some enterprising publisher take up the task in the interests of the people in general and politicians in particular in India. The educative value of such books cannot be set too high.

KANNOOMAL

PSYCHOLOGY

THE CHILD AND THE PARENT

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

Neglect of children is one of the deplorable features of modern life in India. The children do not suffer for want of parental affection or goodwill, but from parental ignorance. The mothers are generally uneducated and have often crude notions of child psychology and training in which the father also shares if he too is illiterate. If, on the other hand, the father is educated and a

busy official or professional, the chances are that he has no time to pay attention to his children, not to speak anything of his vague, and ill-informed ideas on the subject of child-training. Thus the failures of parent-hood proceed apace in the hurry and confusion of modern life with the inevitable result that the future of the race is endangered to no small extent. It is difficult to deal at length in the short space available here about the ruinous consequences of this failure on the psychology and development of the child. To understand the magnitude and importance of the child problem in so far as it directly concerns the parent and learn some of the principles underlying a proper solution of the same, Dr. Miller's book is an invaluable guide. As the name itself implies, the book offers to parents the rudiments of the new psychology, the truths revealed by psycho-analysis, in the simplest terms with many practical suggestions applying these truths to methods of child-training and interpretation. Dr. Miller gives it out as the result of his clinical experience that the principal cause of all nervous break-down is to be found in the wrong treatment of the patient in child-hood by his parents. "Years before have the seeds of the present disorder been sown, and often by the hand of love: by means of wrong ideals, by excessive affection, through stupidity, has the mischief been wrought." It is needless to speak here at any length about the sanctity or the responsibilities of parent-hood. It is, properly speaking, the greatest and best business in life, more sacred than many other functions of life. The need of the world, as Dr. Miller points out, is a new parent-hood i.e. parents with a new outlook and new ideals on which alone can be built the future welfare and security of the world and civilisation. And here it is necessary to note that we do not fall into what the author calls the temptation of regarding the world, the state, society and the family as being not so good as they used to be in our younger days and content with wishing the child to be merely "as good a man as his father". For as Dr. Miller points out "here we start from the fatal assumption that an adequate ideal may be sought in the past and that our business is merely to transmit the ideal which we ourselves received.....There is no disloyalty to the past in using it not as a summit upon which to rest, but as a stepping stone to further achievement."

Coming to the practical problems of parenthood the author analyses the numerous failures in the field and classifies them as under:

1. Failure to realise the child's make up: parents are not potters to mould clay, but gardeners to protect bulbs.
2. Tendency to patronage discouragement of real independence in the child.
3. Unwillingness to take risks for the child.
4. Sin of standing between the child and self-realisation: domination of family tradition and its effects.

The last, we are told, is the greatest of all the sins of parenthood—the obstruction of the child's psychological freedom and self-realisation. The evil is widely prevalent especially in India, where the hand of tradition and authority, the bias of caste and sect, is particularly felt in the moulding of the child's mind and outlook. The observations of Dr. Miller in this connection apply with remarkable force and appropriateness to the prevailing conditions in Indian families and deserve to be carefully noted by every thinking parent. After pointing out that the child need not necessarily hold any divergent opinion from that of his parents, but must hold his opinions on an adequate rational basis of his own, and not because they are the tradition of his family, the author says: "We think perhaps that we have refrained from any form of coercion, but how easy and pleasant have we made it for a growing son and daughter to differ from us fundamentally in matters of church or politics?" This is a question which every parent entrusted with the training of the youth of the race ought to ask and answer for himself, so as to allow his child "to choose its own track and scale its own peaks of the mountain of God."

After impressing upon the reader's mind the importance of the problem and the general outlook we should have in striving for a solution, Dr. Miller proceeds to give in brief outline the fundamental truths of the new psychology of Freud and Jung and their relation to life. The gift, which this psychology has to offer the parent, we are told, is the knowledge not so much of the child as of himself. And hence the necessity for every parent to acquaint himself with its rudiments and train himself to use them correctly. The third section of the book deals with what the author calls the "problems of authority and reality. Here we enter into the very centre of the

subject, the heart of the educational problem. Dr. Miller traces the evolution of educational theories from the pre-Froebellian days up to the modern Montessori ideal. He deals with the educational problem in its two aspects; one, the transmission in one form or another of racial experience and the other the actual development of the child's own psyche, the ultimate aim being the Self-realisation of the child. In the words of the author, "The destiny of the child is social efficiency; the problem of the child is psychological freedom; the obstacle to the child is authority; and the test of every child's development is his final attitude towards racial experience."

In these pithy sentences we have an outline of the subject matter of the chapter which, contains many valuable practical suggestions for the parent and which may be easily summarised here. The barriers that the child meets in fulfilling its urge for self-realisation are two fold: the wrong use of authority and the harsh presentation of reality. We have to train the child to adjust to both authority and reality by a proper cultivation and use of the mental mechanisms, which Nature has endowed it with. The acceptance of authority, we are told, is rendered easy to the child by his suggestibility, while reality though harsh is made acceptable by the power of escaping into phantasy. But these powers are not to be developed into excess either. "Both suggestibility and phantasy," the author adds, "should diminish as the child reaches maturity and the adult should act purely upon an independent rational principle." It is only in childhood that these mechanisms are useful; they should be made gradually to disappear with the advance of age. Excessive indulgence or abuse of both leads to grave danger. When the gate of authority is wrongly barred, demanding from the child the impossible in faith or action, the danger is that the child will tend to become a rebel, or become the ultra suggestible type, either the man who enjoys defying fashion or the one who must always be fashionable. Abuse of phantasy generally leads to insanity.

The reader should go to the book itself for a more elaborate discussion of the principles involved in the above suggestions and for further details. The chapters that follow are more practical and interesting. The emotional development of the boy, the emotional development of the girl, dream symbolism, the psychology of the nursery

the religious education of the child, and sex-instruction are the head lines of some of the sections which indicate the nature of the questions dealt with in them. The author illustrates many of his suggestions and theories by practical instances and the whole book may be said to be based not only on sound argument and common sense but also upon personal experience and actual facts of life. Parents with intractable children will benefit themselves and their wards immensely if only they will study the book, bestow some thoughts upon the problems facing them in the light of the knowledge to be gained from psycho-analysis, and carefully observe the suggestions made by Dr. Miller. For, as suggested at the outset, the key to the solution of the problem, for the proper training of our children, rests with the parents and the teachers more than with the boys and girls. The value of Dr. Miller's book consists in that it makes us discover the key which lies in our own hands and teaches us how to use it easily and effectively.

B. R.

RELIGION

SOME THOUGHTS ON CHRISTIANITY

FACING THE CRISIS: A Study in Present day Social and Religious Problems. By Sherwood Eddy. Association Press, New York.

Mr. and Mrs. W. W. Foudren, members, of M. Paul's Methodist Episcopal Church, gave to Southern Methodist University in 1910, a fund, the proceeds from which were to be used in the establishment of the Foudren Lectures on Christian Missions. The interest on the investment is annually used in procuring some competent person to deliver lectures on Christian Missions. The book under review has come out of such lectures and is predominantly Christian written from a Christian point of view. It is nevertheless full of suggestive and instructive thoughts and no reader would find his time and energy ill-spent on going through it. A non-Christian may raise a mild protest against some remarks but there is no caustic and hostile criticism of other faiths. The author uses all his brilliant talents to represent his faith and its ideals in the best of ways at his command. In proving a personal God, he uses almost all the old arguments the ontological, the cosmological and the teleological, to which, he adds, two others based on morals

and religion. The readers of Flint's *Theism* are well acquainted with these proofs and they need not be reiterated here. The problem of evil is treated here much on the lines adopted by Rev. Flint in his book. Suffering, according to him, is mainly of three forms, disciplinary, remedial or redemptive. Immortality is proved in a scientific way but his leaping over the doctrine of transmigration of souls, betrays a weak link in his argument otherwise sound. Miracles, the Bible, prayer and conversion are explained in a Christian like manner and a Hindu has, sometime to differ from him.

The second part of the book is chiefly concerned with national, social and industrial problems which have been met by him on the seven good things of Christianity which are Personality, Brotherhood, Service, Liberty, Justice, Accountability, and Love. Each of these fundamental principles has been lucidly explained.

On War, the author delivers some of his most violent denunciations. "War involves the inevitable wholesale destruction of human life, the most priceless thing in the world. Ten millions of the flower of the world's youth be buried on the battlefields of Europe, after the gigantic destruction of humanity in the world war. Thirty million non-combatants have already been killed by those five camp-followers of the war—further wars, revolution, hunger, famine and disease. War involves enormous material loss the waste and destruction of wealth, and leaves a staggering burden of debt upon future generations. It has impoverished the world and left us facing a financial and political crisis. War inevitably engenders hatred, cruelty, reprisals, atrocities and counter atrocities on both sides. The propaganda of modern warfare inevitably victimises the people on both sides, leads to loss of truth and to the demoralization of both victor and vanquished alike. It is unhuman and unchristian". The author's appeal for the abolition of war is both Christian and human; he says, "The time has come for us to outlaw and abolish War, just as we did the holding of slaves, the fighting of duels, the torture of heretics, the burning of witches and a score of other superstitions and evils from which we have been emancipated." He takes the Church to task for siding with the war party. "How long is the Church to condemn war in general and then advocate each war in particular? Are our Churches again to be stamped and turned into recruit-

ing stations? The time has come for the Christians of all nations to say "No more War".

The following passage summing up the consequences and evils of the last European War is worthy of notice—"Ten millions killed, thirty millions of non-combatants slain, a decreased birth rate of forty millions more, the world impoverished by debt, staggering under an impossible load of armaments, demoralised by falsehood and propaganda, degraded by hatred and drifting again toward war, are we to destroy war, or let it destroy us".

The criticism of Hinduism made at pages 153 and 154, is very superficial, narrow-minded and betrays the ignorance of the author of Hindu religion and philosophy. As he is a paid lecturer for Christianity, he may be excused for digressing into channels of hostile criticism on religions other than Christianity to show his own sectarian enthusiasm. Christianity may boast of toleration and large heartedness but most of its missionaries and lecturers conspicuously lack in these sentiments and if we have an exhibition of this hostile spirit in the treatment of other faiths and religions in this book, we ought not to be surprised as it is a part of a paid propaganda. Notwithstanding these defects, the book is worth reading. It is of special interest and benefit to a Christian who wants to hear good things of his own religion and is indifferent to deprecating and derogatory remarks being made in regard to all other religions. We Hindus are most tolerant in such matters and do not worry ourselves about what is said by others against us. Let us pass on. Truth alone triumphs—all propaganda for falsehood is bound to fail in the long run.

KANNOO MAL,

MISCELLANEOUS

CITY LIFE IN AMERICA

AS A DOCTOR SEES IT. By B. Liber. The Critic and Guide Co, New York. \$2.50

Dr. Liber's book is a unique production. It is made up of extracts from his diary mostly without a comment, and casting a lurid light on some of the most gruesome features of city life in America. These extracts are so many vivid snapshots of that side of "civilised" life on which, out of false sense of decency, we usually throw a thick veil.

The book is divided into the following differ-

ent parts:—(1) In the Sweat of Thy Face..., (2) Poisoned Pleasure, (3) Pain and Sorrow, (4) War Echoes, (5) Life Waves, (6) Shop Gossip, (7) Between Consultations.

Here is a typical extract from Part One, which gives a picture of grinding poverty and its accompaniments:—

TOO LATE.

I am called to a patient somewhere near the Harlem river. Impossible to find the place. Somebody calls me from a distance.

Are you the Doctor?

—Yes.

—Please come this way! Hurry up!

A large open dumping ground near the river shore. Acres of vacant lots covered with garbage and bordering on black mud and slimy water. I jump over junk. I fall into a deep layer of dust from iron rust. I pass between broken wheels of old carts, I push aside a dried corpse of a dog, and step into large tottering shelves of a rag merchant. There, on an enormous pile of rags, I see a man stretched out almost lifeless and near his blackened face a small pot full of blood and expectorated matter.

He is from that waggon repair shop there, but we put him here because it's softer, somebody explains. He always used to cough, always.

A hen which has escaped from a cage on the waggon of the nearby chicken dealers rushes in, terrified, and flopping her wings, runs over the patient's head. He opens his eyes, but closes them again. He rattles once, and then ceases to breathe altogether. I listen to his heart. Not a sign of life. A man asks me.

—Too late, hey?

—Yes.

Part two gives some terrible details of sexual life, with its hideous features of artificial abortion, prostitution, venereal disease, and the like. "How many millions of men", says Dr. Liber "have not been wanted! How many were born 'by mistake'! How many of those whom we meet daily are merely 'accidents'!" Some of the most moving passages of the book are devoted to cases of poor women who, unable to feed their children, have resort to desperate measures to effect abortion. This is what we are told on this matter:

"It is a never-ending tale of woe and poverty, a painful complaint against the too large number of children. Horrified by the idea that

another month will arrive, they come incessantly and assail us medical men. They weep, they beg, they humiliate themselves. They come so often for that purpose that, whenever a woman enters my office, I am afraid she may ask me to help her 'get rid of' something alive near her heart. Their cries accompany me wherever I go, and in my dreams all these suffering women become one huge, impatient, deeply unhappy, loudly protesting army and all these plapitating stories merge into one....."

In subsequent sections, we are given glimpses of other aspects of life. We see, for instance, a war sufferer who, though physically sound, has strange visions which will not let him sleep, and who runs for cover on hearing a detonation from an auto being convinced that it is a cannon hurling shells at him! We see a clever educated woman whose talk sparkles with sarcasm and wit, but whose hair is so dirty that it has to be washed with kerosene! We see a fashionably dressed woman, with heavy rich hair, glistening white teeth, round shoulder lines, a full bosom, a pretty curve at the hips, a springy step and a smart smile suddenly transformed, on the removal of her disguise, into a poor and sickly little woman! As an example of the lighter touches which provide a humorous relief, we may quote the following:—

A DREAM

A child told me one of his dreams.

There were many boys. They caught a doctor, tied him with a rope, pushed a spoon into

his mouth, looked into his throat, undressed him, poked his back, chest and stomach, and examined him everywhere; forced him to swallow cod liver oil, castor oil, quinine, magnesia, some vomiting medicine; made him a high enema and an injection with a needle into the skin; cut out his tonsils; wrapped him in a cold pack, put a hot water bag on his head, an ice bag on his stomach, and covered him with a hundred blankets.

They were happy; they had had their revenge!

We cannot but admire the courage of the author. His book, he tells us, was at first rejected by three leading American publishers who, while admiring it, could not see it as a "marketable proposition". The third publisher offered to accept it if the author could add a little more fiction to his sketches, "give them a touch of the romantic and dress them up a bit"! It would not have seen the light of day but for Dr. Robinson, the Editor of a remarkable medical journal, "The Critic and Guide", who at length agreed to publish it, undeterred by fear of financial loss.

Let us not lay the flattering unction to our souls that the evils so luridly brought to light by Dr. Liber are peculiar to the West; for, is it not a sad fact that our domestic and social life in India has also begun to be tainted by these poisons? Let Dr. Liber's book be an eye-opener to all of us, and let it fire our legislators and social reformers with the zeal to eradicate these evils which threaten to sap the foundations of our national welfare.

A. RAMA IYER.

What Thinkers Think

THE CARE OF THE BODY: SOME SIMPLE WAYS.

Nothing more strikes a careful observer of the physique of the people of India than the progressive deterioration it has been showing with the advent and the advance of the new civilisation. There are few educated men in the country to-day who are not tormented with some affliction or another and it is perhaps no exaggeration to say that the social status and wealth of a man are measured by the richness and the up-to-dateness of the miniature dispensary that he keeps at home toge-

ther with books like Moore's *Family Medicine and Hygiene*. Yet how vain and, in any case, how wasteful are his efforts to ward off disease and to keep himself fit? What an excellent substitute his forebears had for this purpose to which the educated Indian scarcely gives a thought to today. Yet, ancient India's "science of keeping fit" was as effective as it was cheap. Here is an account of it written by Mr. C. F. Andrews to *The People*, that vigorous exponent of Indian rights and Indian ideals edited by Lala Lajpat Rai:

I would venture to refer to simple domestic habits

which could undoubtedly be changed for the better in many Indian households. The first of these is that sufficient use is not made by the young from their earliest days of the most glorious asset that India possesses, compared with other peoples, namely, pure sunshine and fresh air throughout the greater part of the year. For nearly nine months in each year, it ought to be possible for every boy and girl to sleep practically in the open air with doors, window, shutters, wide open instead of sleeping in the foul atmosphere of rooms in which every door and window is shut. If there is one thing more than any other, to which I owe my own comparative good health, in spite of a life of overwork such as very few constitutions could stand, it is because, from my earliest childhood, even in England, my daily practice has been to sleep as nearly as possible in the open air and to avoid all close and stuffy rooms.

A second ideal of good health is the early morning exercise or walk. How wonderful it is in India to see the streams of Hindu ladies going down to the river with their flower offerings when a sacred river is near. I am never tired of rejoicing in that beautiful picture of purity, devotion and good health combined. I have often thought, as I have watched them, that this early morning walk, religiously taken every day, has been one of the greatest preservatives of physical health in the homes among the women, where health is so sorely needed. The daily bath is infinitely more refreshing and invigorating, if physical exercise is taken beforehand, than if it is taken without any exercise at all. Nature herself tells us this, and we should never reject Nature's most precious lessons. Another beautiful custom in India which has been inherited from time immemorial, is to leave, while taking a meal after a bath, the whole upper part of the body bare instead of covering it uselessly with clothes. One of the very worst things that has happened to India—owing to the British occupation is the fear of exposing the body to the pure air and sunlight, owing to the initiation of foreign habits of the West which are utterly unsuited to the sunny East. Every thoughtful person in the West is now interested in the new science of sun-cure, called heliotherapy. Miracles of healing are being wrought every day by the healing and purifying rays of the sun. Ancient India knew this well. It has been scientifically proved that pure sunlight and pure air can be absorbed by the skin, just as the mouth and the stomach absorb food. People who have tried it have found it possible to diminish carbo-hydrates in their food without injury to themselves if only their bodies are able to take them in from the air and sunlight through the bare skin. Those wonderful people, the Japanese, whose physical health is often perfect, know this full well. They have no prudery or fear or sense of shame about the exposure of their bodies to the sun and air. The ancient

Greeks and the ancient Hindus—if we may trust the sculptors—had the most perfect bodies and lived healthily to an old age. They took no medicine through the mouth, but they had Nature's own medicine every day through the exposure of the skin. In India, the villager in his loin cloth has far less danger from chills and colds and infectious diseases than the spectacle-wearing student wrapped up from head to foot in clothes and afraid, nay, even ashamed, to expose his skin to the air. Sometimes at Santiniketan, I have seen our Pandits who observe the old beautiful Indian custom hurriedly picking up a chaddar to cover themselves when I come near and I have chided them for doing so, but chiding is no good, and therefore I have begun myself to practise the ancient Indian way of living to the great benefit of my health.

An example is better than many precepts. During Mahatma Gandhi's fast of twenty-one days, I was with him watching him night and day. During the second week the weather was stormy and cloudy and we hardly saw the sun at all. He was obliged to keep inside the room and he could gain no benefit from the sunlight. That week was the most trying week of all. His strength visibly diminished, and the poisons in his body could not be thrown off. But on the fourteenth day the atmosphere cleared and the sun came out in all his glory. Every morning Mahatma Gandhi had his sun-bath with his body as far as possible exposed to the sun's early rays until the heat of the day began and the change was visible; His strength returned; the poisons grew less; his voice grew stronger instead of weaker and he finished his fast with joy instead of pain.

Let me add one word in conclusion from the scientific point of view. The very best effect from sunlight can be obtained when the air is comparatively cool and there is a coolness on the surface of the body which the sunlight warms. This makes the early morning sun-light in the plains so refreshing for direct exposure of the surface of the body. The sun-bath taken then is most healing and purifying of all. When the sun has reached its meridian height the diffused sunlight in the room is better than the direct sunlight exposure. For the villagers who work in the fields their skin by age long exposure can bear even the direct meridian rays, but this cannot so easily be done by one whose skin is not hardened. A perfectly useless and absurd habit is creeping into the Indian life insidiously from the West which will do irreparable harm if it goes farther. Two things in early childhood should be learned by every child where weather conditions are favourable. The one is to run about naked; the other is to run about bare foot. Oh! the beauty of India, where it is unspoilt, where little boys and girls run about so perfectly unashamed and natural, without the wretchedly artificial encum-

rance of clothes. One wishes such a state of naked innocence to be preserved as long as possible; for it is pure and holy and God's own way for the young life to live. But everywhere to-day among the falsely educated in English ways, the miserable copy of European clothes for little children is gaining ground. The skin is not exposed and hardened to the changes of the weather. The baby is kept like an artificial hot house plant. Disease and death ensue.

Here then are certain things which may easily be done to increase India's physical health and strength and to overcome India's physical weakness.

The idea of adventure and chivalry behind the whole Boy Scouts Movement is unquestionably the very soul of true physical culture; and it is a thousand pities if Indian children are to lose the right to participate in a world movement, unless they stultify their consciences by signing a political creed which they do not believe.

Probably the best way forward out of these circumstances, is to widen the scope and basis of the Seva Samiti Movement, and make that the equivalent of the Boy Scout Movement in India.

An organisation of village scouts, calling forth all the adventurous spirit of the young boys, and a quite different but equally important organisation for the young girls, this appears to me to be a line of most hopeful progress in India, not only as a training in physical hygiene, but also in unity and fearlessness, service and sacrifice. I trust, with all my heart, that in the near future, some such organisation may be worked out in India for Indian children, on truly indigenous and national lines.

Not only in regard to daily habits, but also in regard to food are the ways of the new civilisation disastrous and wasteful. The West itself is beginning to recognise this fact. Here are the views of Lord Oxford and Asquith and Sir Arbuthnot Lane, the one an eminent statesman and the other an equally eminent physician:

The Earl of Oxford and Asquith gave the opening speech of the New Health Society.

"There can be no doubt," he said, "that our people in England on an average eat too much meat, and that our children drink too little milk," states the 'Manchester Guardian' report.

"We want greater variety in the selection of the components of our daily diet, and far greater care that the nutritive properties of naturally wholesome food are not neutralised or perverted by such processes as milling, canning so-called preservatives and a host of others.

"Nor it is in the least necessary, so the men of science tell us, that a more healthy and nutritive diet should be unappetising or unpalatable. There is

no question of introducing a regime of austerity and asceticism. There will still be a place even in all ranks of society for the epicure.

"What, then, is the function and the appropriate method for such a society as this? I need hardly say that it does not aim at interfering with or supplanting the family doctor and the specialist. Their place is assured to them for all time by the necessities and the credulity of mankind. It is with them that the Society desires to co-operate.

"Its first and its main business is to disseminate knowledge—knowledge of the simple laws of health, the cause of disease, and the safe-guards against it. And it proposes to do that in two ways—first by educational processes, lectures, literature, and so forth and next, practically, by co-operation with health and school authorities, welfare centres, and all forms of industrial association, whether of employers or of employed.

Mr. Philip Snowden, M. P., at the same meeting, records the 'Times' said that "he thought it would be a modest estimate to say that through inefficiency due to physical weakness we were losing not less than £400,000,000 a year.

"Although it was no doubt necessary to teach people to use their resources in the best way for the preservation of health, it was more important to place at their disposal adequate resources to be so used. It was all very well to tell people to give the children more milk; but it was more important to provide parents with more milk to give them. He hoped the Society would not ignore the important factor of the excessive expenditure on and excessive indulgence in intoxicating liquor. He was in hearty sympathy with the objects of the Society, and hoped their efforts in co-operation with the public health authorities would be successful."

Sir W. Arbuthnot Lane, Bt., C.B., M.S., F.R.C.S., President, with the authority of the New Health Society, explains in the 'Daily News' the work of the Society as follows:

"This Society was formed in the first instance by a number of medical men, with the help of scientific experts and business men. They had come to the conclusion that the time had arrived when a society should be formed with the object of instructing the public in such laws of health as would ensure freedom from the several diseases which afflict members of a civilised community, but from which natives living under normal conditions are completely exempt.

"They know that such natives never suffered from the chronic diseases of the gastro-intestinal tract which both directly and indirectly produce so much deterioration in physique, so much abdominal discomfort and mental and physical depression, infections of the intestine and stomach as colitis; appendicitis, gastric and

duodenal ulcer and later cancer of the several portions of the intestinal tract.

"Besides these the absorption of poisonous products from an infected intestine produces contamination of the entire blood supply in the whole body. This foul blood causes a deterioration and degeneration of every tissue in the body, and, reducing their vitality and resisting power, permits of invasion by the organisms or toxins which produce rheumatism, rheumatic gout tubercle, diseases of the heart, blood vessels liver, gall bladder and kidneys, etc with cancer of the degenerating sexual organs of the women.

"They recognise that all these diseases are due to mechanical and toxic changes in the gastro-intestinal tract consequent on the faulty diet and habits of civilisation. They determined to deal with the primary cause of all these diseases by instructing the public in such diet and habits as will prevent their development, in other words, they believe that prevention is much more certain than cure.

"To meet this it is necessary to provide in sufficient quantity such fruits and green food, wholemeal bread, etc., as are necessary to keep the body in health, and render these simple foods accessible to those of limited means. It would obviously be of the greatest advantage to the nation if greater efforts were made to encourage the home production of more fruit, more milk, and cheaper vegetables.

"This would diminish unemployment, assist in keeping large numbers of the population on the land and out of the towns, and provide an increased supply of these all-important foodstuffs.

"The Society feel that an immense amount of benefit would result from a comparatively small expenditure, by obviating much of the expenditure on hospitals and asylums and by ensuring the development of a healthy, happy race.

"For this only a very moderate outlay of money is required as compared to the vast amount necessary to attempt to cure disease once it has developed."

We trust the East as well as the West will profit by this advice.

* * *

"ON BODY, MIND, AND SOUL."

Man does not live by bread alone nor merely by the development of his body. The human machine is a unity and the development of the human personality to its highest possibilities depends on the development of the mind as well as of the body. Mr. Ramsay Macdonald emphasised this point in a recent speech as President of the Salt Schools, Saltaire. Here is a report of it:

"Sometimes they sang a hymn with this line in it

'God give us men.' That was what he meant by education," said Mr. Ramsay Macdonald.

"First of all, they must remember what they were dealing with—men and women; and if they were dealing with them with knowledge, wisdom, scientific accuracy let them remember that they were tripartite entities—body, mind, soul—and that all education must be directed to the development of that kind of unity.

"Temperance, justice, courage, nobility, truth—that was the material assigned by Plato to the soul and with that they had to work. But what about the body. You could not educate the mind alone, in the abstract; you had to associate it with the body and therefore no education could be complete unless with your educational processes was united a health policy.

"Health was not a thing for doctors. It was not a specialised thing. The health of the body depended on the nature of the mother, the comfort and happiness of the fireside, adequacy of the home, the proper provision of playing grounds and playing fields. Yes and something more, a due and reverent appreciation of the body and of all the beauties contained in the body. In the best sense of the term health was beauty—beauty, active, vigorous, alive was health.

"In these days there was far too much professionalism, when the love of the game was not in itself but in its prize. When the prize became the end of life, life became a mechanical thing. The real joy could only come when men played the game because their heart was in the game, not when, by overpractice, men became too specialised and when games were more composed of spectators than players.

"You cannot be healthy without nature," said Mr. MacDonald, adding the 'Yorkshire Observer' report. "You can have the finest doctors and the finest hospitals and schools in the middle of towns with the finest roads leading to them, but the human mind, the human soul and the human body kept away from nature must pine and die.

"Culture becomes artificial, learning formal, power a mere semblance unless our young people know God in His green fields, on Hill tops; unless they know when the hedges begin to loom, and they themselves in their hearts sing off the newly-awakened singing birds in the spring-time and joy in the fruition of summer and autumn."

"To turn from the body to the mind and soul, which were united in a brotherly and sisterly affection, were we quite sure that they were not too much separated in our education to-day? Were we quite sure that we were not following knowledge too exclusively; that we were giving our children power without at the same time imparting that moral and soul authority over it so that it would be properly used?

"Here we got to one of the most diplomatic problems the teacher had to face. He (the speaker) was one

of those—he confessed it without shame—who believed lessons should be hard. Children ought to be taught to subdue their lessons. There was no great achievement in life that was led to by a well-made road.

"Referring to the dictum, 'Spare the rod and spoil the child' Mr. MacDonald said, that if the rod was a piece of wood the dictum was nonsense, but if it was the experience that taught a child to pull himself together, to face hardship successfully, not to whine when down, and not to lose his head when up, the dictum was perfectly sound.

"What we wanted in life also was the power of concentration. 'If you get to business at 10 o'clock in the morning, be at your business in mind, not merely in geography. If you are in the House of Commons facing the difficult and intricate problems of government, face them in a businesslike manner. If you are at the theatre concentrate your mind on innocent enjoyment. If children were not taught to do that when they were young, they would never do it.

"There was a danger (continued Mr. MacDonald) of superfining our education. He was a great believer in drudgery. The capacity to do unpleasant things because they had to be done was essential if people were to make the most of their powers. Education was not simply an instrument to use, but something that enabled us to use the instrument as well. The supply of the instrument and the development of the personality was the double function of education.

"What was really our objection to the social growth represented by our great towns with their factories and enormous concentration of population? He thought it was that the industrial town had got no unity with nature. It was necessary to feel a part of the great universe, to see the clear sky at midnight sparkling with stars, and feel oneself part and parcel of that wonderful and inspiring beauty which was creation itself.

"Mr. MacDonald emphasised the value of composition in teaching the child accuracy and helping him to realise how little he knows. Slang, he remarked, 'is one of the most certain signs of decadent minds. It does not only murder good English, it murders truth. When you've got a phrase that you are always using it is a fraud upon yourself and a fraud upon your friends: it is the resort of the slovenly and the lazy.'

"There were too many people to-day who believed their opinions to be such and such when they were nothing of the sort; many people who believed they were Tories, Liberals, or Socialists were nothing of the kind; they did not hold convictions or judgments but merely sentimentalities. The mental gardens of 90 per cent. of our people to-day were merely blooms stuck in window boxes.

The need to develop a nice understanding and a discriminating judgment cannot be gainsaid.

THE LIMITATIONS OF THE HUMAN MIND.

It should not be understood, however, that man may know the truth all at once or without infinite patience and struggle, if even after all this trouble he is able to know anything for certain. *Unity* of Chicago has the following reflections on the point illustrated by the controversy over eugenics and the new psychology.

What does man know? What shall he believe? Take this matter of heredity, for example, now under such vigorous public discussion! Here, on the one hand, are the Eugenists, who declare that heredity means everything. What we are, in physical efficiency, mental power, moral character, in all our traits, aptitudes, and abilities, depends upon what we inherit from our ancestors. Our "stock" is the basic factor. Some stock is bad, some good, and that's the end of it. Nothing that we can do in the way of education, training, environmental influence can avail anything, once a child is born with certain blood flowing in his veins. Read Wiggam's recent book, "The New Decalogue of Science?" and "The Fruit of the Family Tree," the best popular statements of this viewpoint, and see how utterly useless—nay, how positively dangerous—it is, to trust to educational influences and social changes for the salvation of the race. It's right breeding, or nothing! Here, on the other hand, however, are the Behaviorists, who laugh at heredity as a superstition, and lay supreme emphasis upon training, or "learned behavior," as they call it. Instincts, aptitudes, talents, character, there are no such things, so far as native content is concerned; all these are acquired as a part simply of man's outward behavior in adjustment to environment. See how Professor John B. Watson puts it in his lectures on "Behaviorism"! "There is no such thing," he says, "as an inheritance of capacity, talent, temperament, mental constitution and characteristics" (page 69). Again Habit formation starts in all probability in embryonic life, and even in the human young environment shapes behavior so quickly that all of the older ideas about what types of behavior are inherited and what are learned break down" (page 73). Again, "We have no real evidence of the inheritance of the traits." I would feel perfectly confident in the ultimately favorable outcome of careful upbringing of a healthy, well-formed baby born of a long line of crooks murderers and thieves, and prostitutes" (page 75). What are we to think, in such a dilemma as this? What do we know, anyhow? Is there any refuge except in the sublime faith that Truth never is, but always to be found?

Speaking of Behaviorists, it is fascinating to note the whirligigs of opinion that are being produced by this new and revolutionary school of psychologists. Take one example that is interesting us particularly at the moment! The founders of our Republic, as we all remember, built their political philosophy on the concept that "all men are created equal." This declaration was for a hundred years or so the slogan of our democracy. Then came its flat denial by scholars, statesmen, intelligentsia generally, who claimed to have discovered that men are not "created equal." For a quarter of a century, now, this equalitarian idea has been ridiculed and denounced, as an amiable superstition of the 18th century. Men come into this world with widely different intellectual, emotional, moral, and spiritual equipment. Some are geniuses and some are dolts! some have aptitudes for music, poetry, learning, others; aptitudes for nothing but solid physical labor! some are self-controlled, others unstable and erratic! some are honest, virtuous, idealistic others given to every criminal propensity imaginable. Men, in other words, are not "created equal," and any system of government founded upon this idea is destined sooner or later to perish. Such is the new dogma of our time—with its corollary, now being presented feverishly in such widely-read books as those of Lothrop Stoddard, William McDougal, William C. Abbot, etc., that we must have resort to some form of mental and moral aristocracy. And the liberals and radicals have nothing to say except feebly to explain that "the founding fathers" meant human equality in the sense not that men are equal in inward quality but should be equal in outward opportunity. And now comes the whirligig for our behaviorists are rising up to declare that our four-fathers were not sentimentally amiable but scientifically sound when they laid down the proposition that "all men are created equal," and founded a new nation there on! Listen to Professor Watson—

In the case of man . . . all healthy individuals . . . start out equal. . . (These) words appear in our far-famed Declaration of Independence. The signers of that document were nearer right than one might expect, considering their dense ignorance of psychology. They would have been strictly accurate had the clause, at birth," been inserted after the word "equal." It is what happens after birth that makes one a hewer of wood and a drawer of water, another a diplomat, a thief, a successful business man or a far-famed scientist. ("Behaviorism," page 212.)

So here is full-circle again! We are back where we started. Our democratic idealists were and are right. Now what have alarmists of the Stoddard and McDougal type got to say?

Human mind is finite, after all.

* * *

THE NEED FOR HUMANISM.

Though the human mind is finite, and the limitations on the advancement and the possibilities of science great, there is yet for it an ever widening field for realising itself. "C.F.D." has the following observations to make on this point in *Unity* of December 7, 1925:

Most of us who live in the United States cannot remember when we were not learners in humanism. We never heard the word, but we were none the less hourly subject to an enlarging series of acquaintance ships with a house full of human beings, and then with a neighborhood full of them, and a little later with nations of them all over the world, who, no matter what color they bore, were already our cousins. We used to read the lists of the populations of the countries in the geography; these, together, made the family of mankind. Ships were constantly sailing into every ocean and carrying loads of precious things. We discovered that making things for trade was a large part of the business of humanism, that is, of human beings.

The first grand rule of humanism was that no one must hurt or do injustice to any human being. We must not cheat or break a promise. We began also to learn to do kind things. The essence of our common human life at its best was kindness or good will. When we felt this goodwill toward others, we became like brothers; we were at one with the others, and we could do amazing and delightful things together that we had never done before.

There was a bit of a word that connected all the people of the human family together. It was duty, or obligation, or responsibility. We owed all sorts of duties to one another; we were responsible, not only for the people at the other end of the town that they should be sheltered and fed, but for the people on the other side of the earth likewise. Human duty was nothing less than to create a beautiful, gentle, and robust race of men and women. All little duties were for the sake of this grand duty to grow and be all round men.

Another thing about this humanism, that we were set to study; The most real part of us was not visible at all. There was something that they called our souls or selves that lived and worked and grew out of sight of anyone. When anyone says I, what is this I? No one ever saw it in himself, or in his dearest friends, and yet there is nothing so real. It is this invisible self, that is kind and truthful, that gets honorable marks, that takes up innumerable duties. Of course, we are bound to take care of our bodies, as we take care of our animals, but we the selves or persons, are so much more precious than our bodies, that every child of us lives under bonds all his life to be willing, if the need comes, to let his body suffer or

even perish rather than to let his inner life, or soul suffer dishonor or fail in its central duty. This is the essence of humanism. We read stories daily about men and women who have cheerfully gone to their death, that is, the death of the body in obedience to some duty of love or unseen urgency commanding them from within, and which they did not as much as desire to disobey. We hardly respect ourselves unless we hope, with all modesty, that we would be ready, if the extreme test ever came thus to play the part of the man.

The children of fifty years ago learning their humanism never dreamed that we had made ourselves. How could a man create himself any more than he could create the earth or breathe life into the animals in the fields? We did not make the hearth beat; we did not give life to the inner self that alone of all the creatures in the world stands up and says I. What made the flowers blossom and kept the stars working together? Here came the thought of God,—the All Father, the Life and Power behind all things the Creator of Beauty who makes order and unity, and brings to birth every kindly thought. We cannot see God, some say. Why should we see God? Things enough crowd our senses and confuse us. It is the unseen things, the unseen self, the invisible life which constitutes our humanity; it is the unseen, creative life of the world, that underlies the things visible, which the minds of men for ages past have sought. Great lovers of men in every time have centered and rested their minds on this splendid conception of the all-creating Life. What kind of thinking has ever proved so stirring, rational, significant and altogether humane?

We used to be aware quite as keenly as men are aware today, that the earth is full of mischief. Yet in the face of this vast discontent an idea had grown at the heart of our humanism that a good time is coming. The world of men is now only in the making: the harsh and cruel would die out; the good Will would win.

In other words, a spirit of growth and progress runs through the universe. The best that is to be is ever near to us and indestructible. The good and best are in the structure of the universe and are therefore in our structure as men. How otherwise do we know anything? Our humanism lives by this law of progression.

Three great life currents run together to make good humanism. They are essentially spiritual and invisible, but the bodily health, a man's working power, and his social value droop, if these elements fail: The first is faith or trust, being a working conviction that life is real and worth while; and next, hope, in the sense of a beautiful vision, which feeds wholesome enthusiasm; and, best of all, love, the prevailing good will in which the good man lives. Faith and hope and love

are the marks of our inner, or spiritual, or specifically human life. They are infinite, that is, immeasurable. You trust not alone in certain exceptional men, least of all in your true self. You trust in the human nature residing in all men, and though often only half, developed possessing a quality of faith, hope, and friendliness as wonderful as the genius of a Michael Angelo, a Burbank or an Edison. Your man is not all there till you have this quality.

Humanism has never grown out of chaos or at random. Its qualities belong together, are needful to one another, and matching, result in unity. You cannot dismiss the reason or forbid the frank judgment of the intelligence, or limit man's freedom, much less enfeeble man's faith in himself or his fellows, or in the universe, or subtract from his enthusiasm, or quench his sympathy even for the dumb animals, and not make humanism to suffer. It is like a work of art on its way to make perfection.

Where does our idea of progress come from? It surely arises out of the most characteristic part of our humanity. It is no overescence on a man's growth, but a sign of its good estate. Given plenty of trust, of hope, of abounding humanity, in short, plenty of the highest human life, and every man resolutely tends to believe in the world, or the universe, of which we are somehow the children or citizens, as essentially and infinitely good, that is, good beyond question, good from the beginning and to all eternity, incapable of malignity or corruption.

Thus, essential to our humanism, and really accounting for it, and ever inspiring it, is the big hope of a purpose, greater than man, constituting the spiritual universe. Our growth and fulfilment and welfare appear now as a part of the cosmic plan. Every little life is and must be a vital working unit in the plan—ours, but never ours alone—ours, as we at our best belong to the spiritual whole.

At the same time, the practical, secular, work-a-day world, is seen as all involved with the cosmic law and processes. Thus the golden rule is a cosmic law or method of orderly efficiency wherever in the universe thinking and loving beings are. It is no little human law, but the law of the heavens and the earth.

What now finally is all this but a complete scheme of humanist evolution on the earth,—the promise of the rule of goodness by and by in every human relation,—a wonderful and mature society! "Each for all and all for each"; a rule of perfect freedom, each life finding here and now a new value for itself, as each one discovers and helps to elicit admirable values in his fellows.

We hear men talk of the old-time subject of humanism. We listen for the dreams of the new day. We welcome every fresh view, appreciation, or development of the spiritual wealth of mankind. We hear what science is doing and will do to make our riches

available. The more the better. Even so, the old world seems never so clear as now, that what man needs above anything else is not even wider science, but a larger humanity, sympathy, friendliness; in short the enterprise of the world of men living together in love, and trying out daily the height and depth and wideness of love, as if supplied from eternal fountains.

For the intellectual being, the above observations are not difficult to understand or put in practice.

* * *

A LIFE OF LOVE.

To every one is given, however modest his intellectual equipment, to build a Taj worthier than the great Indian monument. "Safed the Sage"—the well-known parable writer in the columns of *Public Opinion*—gives another of his parables, this time on the Taj Mahal. Here it is:

"When we were cruising among the Continents, and bumping over the boisterous waves, we came unto the land which Christopher Columbus set out for to discover when he bumped into America by mistake. And Keturah said, 'Now shall we see the Taj Mahal, which I have always wanted to see since I saw the pictures of it in the geography book.'"

"And we saw it in the dawn, and we saw it in the blazing noon, and we saw it yet again when the sun was nigh its setting. And we sat before it and beheld its perfect image in the reflecting pool, as the light faded and the stars crept out.

"And Keturah said, it is all that I expected yea and more.

"And I said, Keturah, consider if it be not too good to be true, the thing that thou seest. Peradventure thou art still the Little Country School-ma'am I married nigh unto forty years ago. Peradventure thou art dreaming at recess over the pictures in the Geography book, and imagining the time when thou shalt have a rich lover who will bear thee away to Distant lands, to behold palaces and temples and places of great renown. Peradventure thou shalt presently awake, and find it is time to ring the bell, and listen to the recitation of the class in geography.

"And she said, O, my husband, when I was a school teacher, I never had a dream so fair as this. Nay, I had no dream of life so happy as the years that I have lived.

"And I said, Keturah, there be innumerable women

with ten times thine income and fifteen times thine outgo who are restless and unhappy, and who think that they are having an hard time. And behold, the husband is unknown to Dun and Bradstreet even in these days of thy great wealth. Thou hast never owned an automobile, and thou hast not a fur coat to thy back? Thou hast scrubbed thine own kitchen floor, and worn dresses that had twice been turned and hats that had been made over thrice. Thou hast practised economies and frugalities and selfdenials in abundance. Yet what is this foolish talk I hear when thou sayest that there had been no dream of thine so happy as the years of thy life?

'But she said, All these things are true, but they were sweet for love's sake and we have always been rich.

"And I said, Keturah, the glorious vision thou now holdest that was beautiful by day and is even more lovely in the twilight, is no mere triumph of an Architect, though it is that but the work of an Husband erected in the affection he had for the wife he loved.

"And Keturah said, I wonder after all for I have a woman's curiosity, whether she was just an ordinary little woman, but transfigured by a great Love.

'And I said The woman who could inspire such love in the heart of a strong man must have had a noble soul

"And we sat for a time in silence, and I said Keturah, if it were in my power I would not build thee a tomb like that. But I would rear to Heaven a memorial of thy living deeds and words more beautiful and lasting than even this noble shrine, humble and obscure must be any tribute that I shall ever pay to thy goodness and thy love, but in the heart of thy husband is a Taj Mahal.

"And now from the lower steps of that shrine I speak unto all husbands and all wives, saying. Let not your love grow commonplace. Speak often of it each to the other. Do constantly little deeds that tell of it. For this sacred and mysterious tie that bindeth hearts together in that union which is the continual spring and foundation of new life through the generations is earth's holiest temple, and God's best gift to us through each other."

"Do constantly little deeds that tell of love"—is a prescription which even the humblest of us may follow and if we follow it, need we doubt that we are on the safest road to self-realisation?

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By Dr. W. Gutmann

THE VITAL ELEMENT IN POETRY
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Current Thought

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

—RIG VEDA



VOL. II

MARCH 1926

No. 6

The Basis of Social Order in East and West

BY DR. W. GUTMANN, VIENNA

WHEN two years ago I decided to see India and the Far East, I began to read a lot of books about these countries. I noticed that the various authors, although mentioning nearly the same facts, differed widely in their judgments. The points of departure, which determine the facts and problems that are to be put in the foreground and principally investigated, are different, and the ability and will to understand the deeper meaning of observed facts are quite different too. Apart from these differences the method of investigation is and must always be the same: comparing, finding out differences, and generalizing. Now, one observer is more or less able to understand and explain the connection between a foreign people's psychology and customs and the climate ("climate" in the widest sense of the word) and other conditions of life in a foreign country, while another may only be able to compare visible facts with the corresponding facts in his own country or some other countries, and therefore finds foreign customs quite strange and curious and sometimes incomprehensible. A biological observer would not be satisfied with stating differences, but would try to

find out how different manifestations of life are all expressions of the same few laws of life, and how the visible differences between them are caused and created by the differences of climate and other conditions of life.

I do not wish to attempt such a description because firstly it would require a thick volume, and secondly, in spite of the progress of biology, our knowledge of the simplest laws of life is still incomplete and some theories of this discipline are far from being commonly recognised. Biology up to now has come to know a lot about inheritance and evolution, but has still more hypotheses than proved knowledge about these and other matters. This science is either too much or too little materialist—as you prefer to put it—because a large number of biologists do not yet realise and acknowledge that, considered from the point of view of natural science and not of philosophy, psychological facts are not only of equal importance, but identical with and subject to the same laws as physical facts. The more a species is bound to live in certain regulated communities, the more the importance of psychological facts increases. The complexity of division of

labour (regulation) within a community goes hand in hand with the development of a variety of psychological elements. If a people's public opinion on some matter of life changes, this is surely not less important than if an insect, transferred into a new country, changes its colour.

This opinion is the basis of my observations. Yet, I have to make another introductory remark. When one judges, one values at the same time; but some men, used to scientific thought, try to be as cautious as possible with their valuations: although even they cannot help sympathising or disagreeing now with foreign conditions and now with conditions at home according as they like or dislike this or that human quality. They will know, for example, that the white race is differently organised (perhaps more differentiated) in its cerebral structure and tends more to "dominate" forces of nature, things and men, than other races: but he will be far from concluding therefore that the white race is superior to others; for we never know, where the evolution of mankind is tending to and we have too often witnessed changes in the dominating ideas. If we should know that and thereby had a fixed point of view, we might perhaps conclude the superiority of the Eastern races for their veneration of old age and their exceptional kindness to children, and especially for their social order based upon a more contemplative than active disposition as a result of which they can be neither as happy nor as unhappy as the Westerner, but altogether are much more contented with their life than he. Although, as we have said, for lack of fundamental knowledge the word "superiority" ought not to exist for the scientist, the majority of white men will never be able to judge more by their intellect than by their sentiments, often mistaking them for intellect, and therefore will be convinced, *a priori*, that the white race and its institutions are superior to any in the world.

Nearly all serious authors tell you, that a white man can never perfectly understand the mentality of an Easterner. I have always

found that within the white race the more differentiated man is able to understand the less differentiated one, but never vice versa. So we might think at first sight, that the Easterner is the more differentiated; but I think the Easterner too is unable perfectly to understand the white man. To me the matter seems to lie as follows:

The Westerner is more differentiated in his intellectual capacities, so far as they are connected with those of his sentiments concerning the conquering affairs in life—and most affairs in the Westerner's life concern conquests, changes, and some sort of evolution.

The Easterner is more differentiated in his social and therefore ethical feelings, and therefore in his intellectual capacities, so far as they concern these matters.

Later on, we shall investigate the causes of this difference; for the present we shall make the following hypothesis; we don't understand the Easterner when his behaviour is directed by such psychological factors as seem strange to us, because they result from conditions of life unknown in our countries. To the Easterner, on the other hand, those psychological facts seem strange, which are connected with and result from our desire for "changes", either in the life of nations or in private life, and our dominations over and by mechanical powers. In the Westerner's life, changes generally have a different significance than in the Easterner's; when the latter works to become richer, he mostly does so in order to live more easily and to be able to spend more money, while the former by becoming richer, generally wants to obtain more power and influence and often to change his social position.

The Westerner's more active mind is commonly said to be a result of his having to fight a rough climate; thus the disposition to fight and conquer became a general quality. For India the monsoon is of first rate importance, while in Europe the weather is not so important in comparison with the quality of men's work. Now, in accordance with the above mentioned theory we should think the Chinese mentality would be more similar to the European one

than it actually is, as the climatic conditions are not very different. Nevertheless, I believe the theory to be right and we shall now consider some other causes for the big differences existing, in spite of there being in both countries the necessity to overcome hard conditions by hard work.

The present-day European is a result of mixing between many tribes of different origin, which took place on a large scale during the first thousand years after Christ and still continued later on a reduced scale. I do not know, whether the Chinese are the result of many different races, but if they are, these blendings must have happened in a very remote time. Now, blendings of different races generally produce individuals with much vitality and therefore a disposition to activity, physically and mentally. For the present, we shall be satisfied with this consideration and later we shall investigate one special effect, produced not by blood mixing but by the coming in touch of Roman and Eastern ideas, the latter transmitted by the Romans, with the mentality of North-European tribes. I mean thereby chiefly the adoption by the latter of a strange imported religion.

This and one other fact have not, I think, been sufficiently considered in the comparisons of the evolutions of different peoples. This second fact, which we shall first treat of, is the density of population and its changes. Walter Rathenau was the first to point out the importance of this. Especially the change of density and the speed of these changes are most important for the special kind of development of a people.

In Europe* there were several periods of increase of population; for example in the middle-ages when cities were founded and after the losses by the Thirty Year's War. But never has there been a period of such enormous speed of increase as during the last hundred years. The development of industry and ways of communication go hand in hand with this latest increase of popula-

* When speaking about "Europe," I mean the continent without England and Russia.

tion. Both together mean a sudden and important change of conditions of life. We are not conscious, I think, of how one of the consequences of such a rapid change was the growing and spreading of new ideas and views of life, especially about social questions. The frequent divergence and incompatibility of these ideas—a hostile incompatibility until shortly ago unknown to the Easterner—seem to produce a general mental disorder in Europe, which has created the war and is now preventing Europe and the whole world to find a new stable order. Before the war, this mental disorder was hidden behind some sort of ruling ideas but now appears unconcealed to everybody, although the victorious nations are trying to keep up the obsolete pre-war ideas.

With the changes of mentality a lot of daily-life customs have changed too, more on the continent than in England; to pick out some examples: the ceremonies of engagements, weddings, funerals, etc., are becoming more and more simple. A change of customs is a sure proof of changes in mentality, while not every change in mentality produces a change of customs.

In the East, customs in matters of daily family life, such as the ones above mentioned have not changed since thousands of years. Changes of ruling dynasties or even of ruling peoples have not the same importance in the East as in Europe, though we do not easily become conscious of this fact, because we are accustomed to consider and judge the History of any people as we have learned to do with that of Western peoples, beginning from ancient Greece up to the present time. In the East, since a long, long time, neither the mentality of peoples, nor their mode of life have much changed. A change in ruling dynasties has, at the most, caused some people, adherents of the new ruler,—either his personal friends or his compatriots, if he was of another nation or religion—to become rich. But a change of fortune never produced such a change of the whole personality there as for example in the "nouveaux-riches" created by

every European war. But, taking the case of India, if, in a certain province, sometimes the Hindus and sometimes the Mahomedans became richer and more powerful, the conditions and mentality of the people as a whole were never really changed thereby, and altogether they have not, during historic times, undergone one such profound change as we have witnessed many in the short history of Europe, and even in the last 150 years.

The after-war time in Europe brought up some new ideas and spread others, previously conscious only to a few people, but slumbering perhaps in many more. Some of these ideas are widely spread. Some spiritually important men are grasping the idea of tolerance and of the mere relativity of judgments, which, among the Eastern peoples, seem to me to have been for a long time perhaps not so much the object of philosophic speculation, as a prevailing feature in their sentiments and behaviour. On the contrary, the big masses in Europe, in spite of all the progress of science seem to become by no means less intolerant and stupid than before. But there are parties now, especially within the peoples who lost the war, directed against the old methods of increasing national wealth by wars and conquest, although they have not been able yet to agree on any constructive idea in this direction.

In Europe, Germany has the densest population next to Belgium and the greatest speed in increase of population. In consequence thereof and of the impossibility to export their surplus of population into colonies and foreign countries, a big part of the people are convinced, that they have to seek entirely new ways of life and methods of work, so as to secure the best possible results by the latter, and to avoid any loss and waste of national energy by social struggles and frictions between labourer and employer. At present the socialist party, unlike in former times stands nearer to the middle parties, and is as distinctly separated from the left extremists as the former middle parties from the right extremists. New ideas are growing in the middle parties, and perhaps slightly touching

the socialists too. Whether these ideas will be successful and new ways found, is a question of minor importance for our research, but it is of main importance that people in a densely populated country have become conscious of the need for new ways.

Now we have reached the point to understand why, as before mentioned, there are great differences between Chinese and European mentality, in spite of resembling climatic conditions. In China, and India too, the density of population has been for a long time on its highest possible level, while in Europe some countries are only in the present reaching it. The East possesses since a long time what we are now beginning to search, the way to live comparatively quietly in spite of a dense population. If the East has ever had troubles, like those that Europe had had in the recent past and still has now, it must have been in prehistoric times. China and India had overcome the troubles of fluctuating populations and reached a stability of conditions of life at a time, when Europe was only inhabited by some tribes, separated by vast forests and marshes. According to Western special conditions, we have learnt in school that wars and changes of Government are the most important facts in history, so that we easily forget, that the same things have not at all the same significance and importance in the East, with its different conditions and mentality. In Europe too we can find difference between war and war; one like the last one, being a symptom of intolerable conditions, while another may be undertaken for mere private interests of dynasties; not every war is the consequence or the cause of vital changes in the condition of life, even if it modifies the conditions of wealth. During historic times, the East has had only warfare of the latter kind. Wars, like those going on at present between the Chinese generals, are quite incomprehensible to the Westerner, as well in their motives as in their methods.

The populations of India and China, being for the most part poor, are regulated by periodic bad harvests, famines and epidemics. The Westerner can hardly understand how

it is that in spite of these things the Easterner is, on the average, more content with his life than himself. In this the Easterner is greatly helped by his religion, but we shall consider this point later.

The density in most parts of Europe can hardly increase much more, and there seem to be only two possibilities for regulating the population: either new methods of warfare, which apparently are being prepared, and which will not only kill soldiers but destroy large parts of the populations, or such a change in the mentality of the peoples, as would enable them to live in peace with one another, a mentality characterised by the lack of the desire to devour each other and to enrich oneself at the neighbour's cost. Europe, as a whole, wants about the same thing as some Germans are seeking for their own country. The ideas in Richard N. Coudenhove Kalergi's book *Pan-Europa* are the first constructive ideas, which show a way in this direction. They are far from being realised, but I hear that efforts are being made to organise their followers in the different countries. Should these efforts be successful as I heartily wish they should, my previous opinion about the stupidity of the European masses would be wrong.

By having attained long ago a stability of social order, which Europe still needs, the Eastern peoples' mentality has got some psychological elements, the manifestation of which we often call "tradition" and "indolence." But these manifestations result from social feelings unknown to us, and although they very much resemble that which we in Europe call tradition or indolence, they are quite different things as to their origin and meaning in the lives of the people.

One of the widespread and most efficient factors in the mentality of the European is envy, a thing almost entirely missing in the Eastern mind, because the Easterner knows certain things in life are bound to be stable, which we still wish to alter.

Before we proceed to enter upon the question of religions, we have to make a remark. The

life of a man or a people is an individual and undividable thing, but we, for the purpose of thinking and speaking about it, are obliged artificially to make divisions. Therefore, the development of the mentality of peoples is never connected only with the facts we are going to investigate, or with those we have already investigated, but with all the facts we could possibly take into consideration. I beg my readers not to forget that the division of an investigation into distinctly separated parts is only an artificial one, due to our inability to tackle at once all the connections between the different facts of life we have to treat of.

Now it would seem a logical prophesy that the European peoples—the European continent, except Russia, is as much a geographical unity as India or China—will, after having reached the state of highest possible density by and by develop a similar mentality as that, say of the Chinese, who have been living on a same level for a long time. But such a prophesy surely would be wrong. There are surely causes for the impossibility of such a repetition in human history, which we ignore or, at least, the significance of which we cannot understand. But that which we are going to treat of below is quite sufficient to make us understand, why the ways that perhaps could lead the Westerners to a *stable* civilisation, can never be the same as that which the Easterners had to tread.

One of the facts, which have led Europe to her present civilisation, was the coming in touch of Northern tribes with the highly civilised Romans and the adoption by the former of a strange religion, created in Asia. A life of more than fifteen hundred years with a religion of foreign origin has created, worked out and fixed mental conditions, which never will allow a development similar to that of peoples with country-born religions.

Here we cannot discuss the whole matter at length but we shall throw some light on questions, the importance of which I believe has not hitherto been sufficiently considered. The Eastern religions have grown in the

same climate as the peoples and have changed together with the life of their believers. When the Europeans first adopted Christianity, which partly was forced upon their minds, they were not at all able to understand its deepest implications. (Even so I believe the African and Asiatic victims of missionaries are unable to understand the philosophic and ethical meaning of their new religion.) One of the consequences of this adoption is, that the present Christianity in Europe has only a very distant resemblance to the original religion, as it was created in Asia. There are only two belligerent religions in the world; Christianity and Islam. The latter was invented for the belligerent Arab tribes, but the former has never been belligerent in its proper sense, which has been strongly changed by the Western believers so as to justify all the wars and other atrocities committed in the name of religion.

But there is another and more important consequence, which we shall now investigate. For the peasants everywhere the meaning of religion is quite the same: they want an entity to pray to for good weather and they never understand the philosophic sense of the religion. But, as to the intelligentsia we find big differences between East and West in two regards. In the East, social and religious ethics are one and the same; in the West, the connection between them is mostly a very loose one. In former times, when in Europe the influence of religion upon public life was greater, people believed the dominant ideas to be in connection with religious sentences. But this connection was only an artificial one and could not be of duration. When the intellectuals began to perceive the real contradiction between the two, they lost their faith. The growing knowledge of natural sciences, always disliked by the clergy, accelerated this process. I think Catholicism is the one religion in the world, which is an enemy to natural science. The clergy, in order to keep up the power of religion and more especially their own power over the European believers, had to change the original, deeply philosophic allegories, incom-

prehensible perhaps to themselves, but surely to the people, into inflexible dogmas, which later came into collision with the results of scientific researches. Some intelligent men, who tried to make a bridge between religion and natural science, were strongly persecuted by the clergy, so that in the end they lost their religion. We have seen some great men, *e.g.*, Goethe, being religious in a wider sense, but not in the sense of the special creed.

Now we see the resulting two differences as follows:

1. Contrary to the East, the greater part of the European intelligent classes are not at all religious.
2. Their social feelings are less based on and connected with religious feelings and therefore differ much more than in the East.

A small part of the European intelligentsia are passionately carrying on a controversy in favour of and against religion. Such disputes are unknown in the East, where passions are more engaged in practising religion, while in the West they penetrate into and poison daily life. Could you imagine the large Eastern peoples living comparatively calmly since many thousand years, considering the big differences between rich and poor, taught and untaught, etc., if they were as excitable about matters of daily life as the Westerners?

In Europe, the very poor people often feel outcast and become unsocial and cruel, seek comfort in drink, and beat their wives and children who grow up without a ray of love. In the East, the poorest man belongs to a class, the existence of which is acknowledged, even if it is the pariah class. Perhaps he will die by famine, but he will never be so discontented with his life and feel so outcast, that he will never let his child grow up so without love and as such as unsocial a creature, as is often the case in Europe.

From our theoretical researches we shall now try to draw some conclusions, applicable to present conditions. I believe the different missionary and other European schools in the

East to have been and to be very harmful, but I am afraid it is too late now to stop the evil they have done and continue to do. This evil consists chiefly in their communicating to the people ideas, not in harmony with their surroundings, and so making them to be discontented with their lives. The Christianised Asiatic loses his social ethics and does not get an equivalent in exchange by adopting a foreign religion; in the average his morals are less worth than those of his compatriots. The Westerners believed themselves entitled, by the "superiority" of their civilisation, to draw profit in various ways from foreign peoples; but on the other hand felt obliged to teach those ways to them. The Europeans, with their mentality developed by the necessity to fight the climate and who a hundred years ago had not reached the highest level of density then possible, found it useful to give everybody the weapon of knowledge for their struggle for existence. So today everybody there learns to read and write. Although we cannot imagine Europe without this, we see the evil consequence that a lot of people are able to read the papers, but have not enough judgment to criticise what they read. Nobody can tell whether the advantages or disadvantages of the present European general, but insufficient, education prevail. But, as Mahatma Gandhi says, for the Indian peasant, who never can change the monsoon, such knowledge would bring no profit but only harm. Now the above-mentioned schools give the people not only the dubious present of reading and writing, but also the opportunity to become acquainted with and to adopt ideas born in European minds. The deeper such foreign ideas penetrate into the people's minds the more their discontent must grow and the more the disposition to devour each other. That disposition up to now confined to the white race, must spread over the whole world. The wonderful Christian religion was not digestible to the Europeans in its original shape, and the European ideas of democracy are not applicable to the well-founded Eastern communities, some institutions of which have been for a long

time more democratic than certain Western ones bearing that name.

I leave aside Japan, who of her own impulse is trying to become Europeanised and in consequence has the intention to conquer other countries. I do not believe that the development in this direction will, in due course, be favourable to her own population.

But we see India and China, the two centres of ancient Eastern civilisation, shaken today by terrible internal troubles, chiefly due to the touch with European ideas, especially those of democracy. The young Indian democracy still differs from that of Europe, not leastly in that in Indian public life the able and educated man is still estimated, whilst in Europe mediocrity reigns in the political parties. Before making up their minds for important changes the Eastern peoples should well study the warning words Rabindranath Tagore wrote about Japan's Europeanisation.

I believe Mahatma Gandhi to be not only one of the greatest, but also one of the most tragic personalities of to-day, because he sees facts which perhaps none of his countrymen are able to see and understand so clearly. He knows that it is much more important, whether an ancient inherited spirit or a new one adopted from Europe rules over the Indian people, than by what Government it is ruled. I am not sure, that my opinion of India's difficulty is right, but I think it is the contamination with European ideas that creates it, which on one side developed the strong desire for self-government, but on the other would never allow any true content with any sort of government, not even with self-government, if it were established today, because the ideas, resulting from that contamination, are not suitable for the Indian civilisation and poison the minds. A moral and ethical basis, in harmony with the social order, was always the great advantage of the Eastern peoples and Mahatma Gandhi dreads the establishment of a new and convenient government, if such is obtainable only by the loss of inherited moral powers. To be quite clear, the Mahatma points out that an Indian, in possession of

those powers, can be ruled but not reigned over by foreigners, and that a convenient form of government must follow from itself, if those powers are strongly reconstructed and spread throughout the people. So he prefers, I think, to be governed by real Europeans, than by Europeans with Indian names, such as Indians would become, if they were to adopt European methods of government.

If there were more men in the world than there are to-day, who loved mankind as a whole and understood that there must be differences between peoples, religions, customs, etc., and that such differences must not, in our eyes, lessen the "value" of a foreign people, then the prospect for the future of mankind would be better than it is. The disorder in Europe, the new regime in Russia, contradictory to the deepest psychological laws and deceiving itself, the new fact that Asiatic peoples are giving up or changing

their ancient traditions and mentality seem to indicate that we are going to have a big disorder and chaos all over the world.

Maybe, that after long troubles, disorder and chaos, mankind will find the means and ways to share the earth and live in peace. But if a new order is to come, it will surely not be founded on bolshevik ideas, but on some sort of respect for authority, as it has always been in the East; only that, perhaps, not inherited dynasties will be the authority and object of respect, but that the Gandhis will rule the world. True, the way to such a state of things is very long, longer perhaps for the West than for the East, where they know the difference between a symbol and a great man, whilst there they often mistake one for the other and, until now, often venerate the symbol more than the great man.

The Vital Element in Poetry*

BY JAMES H. COUSINS, D. LIT.

THE ancients of India in their wisdom set between the conscious human entity and its physical vehicle an intermediary body which they called the *pranamayakosha* or vital sheath. Without this link between the inner and outer life the physical body will disintegrate from personal identity into elementary substance, and the inner conscious entity be left without a means of expression and inter-communication in the external world. With this vital body the co-ordinated physical and super-physical being draws from the inexhaustible store of universal *prana* the vitality which imparts life to its form, and sets up the condition of vibratory responsiveness that is essential to the outer expression of the inner being. The difference between life and death is the presence or absence of *prana*. The difference between mere living and "life more abundant" is the difference in the quantity and quality of the universal vitality which the entity is capable of absorbing and

using. This capability fluctuates. There is a periodicity of vitality as of everything else in nature. The normal human being experiences the ebb and flow of the *pranic* tide; inert hours and vital hours; days when the cords of life are loose and toneless, days when they are tense and vibrant. When vitality is high, movement is quick and sure, expression clear, emotion full but steady.

What is here set down as characteristic of the personal life is characteristic also of that other product of the creative principle in humanity, a poem. There is a vital element in poetry which, according to its degree of impartation, makes the difference between dead and living poetry. One poem bores us, another takes us captive. A comparison of them for the understanding of the weakness of the one and the power of the other will show us that it is a matter of their degree of vitality. But the comparison must be between poems of the

* The substance of a lecture in the Brahmavidya Ashrama, Adyar, Madras.

same category (lyric with lyric, epic with epic) otherwise the measure of vitality will be mixed with confusing ingredients of another order.

But while there is this observable fluctuant vital element in persons and poems, it is not a matter that can be caught and examined by itself. We can detect the degree of vitality, but not directly. Like the wind, it is of itself intangible, and only knowable as it turns the rigidity of a perpendicular tree or blade of grass into the curve of salutation to its invisible passing, and sets the tongues of a million silent leaves gossiping over its inaudible mystery, the mystery of two silences clashed into sound. The vital element in a poet, as in all life, will show itself in a fullness of health, a vital tenseness that needs only the touch of a finger to evoke sweet speech. But this tonic element will be conditioned by the balance of the poet's inspiration and expression, that is, the particular level of his nature on which rises the spring of his song, and his characteristic mode of utterance. The source of his song may be the intuition which affirms, or the mind which conceives and wrestles, or the feelings which exclaim. These give the ponderable substance of song,—the central flame of illumination, the reflected light of contemplation that exists only as it breaks itself on barricades, the heat of emotion, in varying proportion; and these will declare themselves through the clarity or opacity of their means of utterance, the lamp, its aesthetical ornament, its intellectual form, its verbal material. But whatever be the state of poise between the inner and outer aspects of a poem, it is the hand of vitality that will raise or lower the wick; and it may do so through gradations from a height at which the merely vital element obscures both the inner impulse and outer expression by incoherence, to a depth that is close to darkness and death.

Between the inner inspiration and the outer expression there are certain relationships that add complexity to the study of the vital element in poetry. Intuition, working outwards, first stirs the feelings, and utters itself in simplicity and quiet beauty. The lyrical poetry of Tagore and Æ

is of this order. A mental impulse tends to formalism and sameness, as in the poetry of Pope. An aesthetical impulse fulfils itself in variety and richness, as it did in Tennyson and Francis Thompson. But over and above these qualitative relationships there is the quantitative element of vitality; and its index will be read (according to the inborn temperamental predilection of the poet) in one or more of the factors that make up the composite entity of the poem as approached from the outside; its vocabulary and syntax, which are the stones of the edifice of song and their local association; its form, which is its architecture both in structural details and total effect; and its ornament.

The pursuit of this fascinating study of the vital element in poetry is obviously beyond the possibilities of a magazine article. A few indications and a couple of examples must here suffice. Students will read the other examples referred to.

In studying the degree of *verbal* vitality of a poem one observes that it shows itself in both sound and rhythm, that is, the vocal quality of the individual words, and the movement of life that shows itself in their association as the living principle in music shows itself in the passage from sound to sound. There is an obvious energy creating the markedly different vocal qualities in each of the two lines:

"The young heart hot and restless.
The old subdued and slow."

The peal of wordy bells in Swinburne's "A Child's Laughter" is perhaps all the brighter for its sounding out of mental vacuity. The resonance of Wordsworth's "I wandered lonely as a cloud" is of a cave peopled by echoing spirits of contemplation.

For a contrast in *rhythmical* vitality one should read "Consolation" by Matthew Arnold, the opening of "Endymion" by Keats, "A Forsaken Garden" by Swinburne, and "The Song" by James Stephens in "The Hill of Vision" (MacMillan.) The first is flabby, the second delicately taut, the third hectic and sentimental, the fourth rowdy. When one has tired oneself with the clanking monotony of Pope, one can

turn for relief to the wavering and varied movement of Yeats.

To apprehend vitality of *idea* we may read "Alpha and Omega" in the "Ode to the Setting Sun" by Francis Thompson, in which he chants gloriously the paradox of strength showing itself in weakness, and life in death. The same poet's work is perhaps the most remarkable in *decorative* vitality in the whole range of English poetry. He cannot speak save in figures, in visual symbols that throb with emotional and mental life. His poetry should be compared with that of the consciously decorative poets of recent years for a study of the range of aesthetical and intellectual vitality.

I have said that the vital element in a poem will show itself in one or more of its technical factors. Where the inspiration is not from the intuition as it discovers some secret of the universe in a flash, but comes out of intuitional memory, accepting as the comfortable embers of the hearth what once was a disturbing flame of revelation; and where aesthetical sensitiveness is in excess of mentality, and neither is very high, we may look for an expression of traditional thought or emotion, without intellectual elaboration or subtlety, in a form that will show a deliberate aesthetical pattern. George Herbert's "The Call" is a poem of this kind. Its verbal pattern is evident to the ear; its deliberateness becomes evident to the eye if we link up by lines its related words. The poem has no vocal quality of special note in the individual words, and no rhythmical or metrical character beyond the ordinary. Its vitality is geometrical, regular and restrained. The poet has set before him the scriptural phrase attributed to Christ, "I am the Way,

the Truth and the Life." He calls to the object of his religious devotion under these and other aspects, and his invitation to "come" is the unifying factor of the poem. The unity is reinforced by the mental analysis of each factor ("such a...") in each verse. The main pattern of each verse is the same, a repetition of the three qualities, with a medial rhyme in the last line. An additional note is given to the pattern by the rhymes "ends" and "mends" in the first and second verses, and the repetition of "as none" in the last. There is also a flourish to the pattern in the last line's repetition of the first line of its own stanza with the noun "joy" changed into a verb.

THE CALL

By George Herbert

Come, my way, my truth, my life:
Such a way as gives no breath:
Such a truth as ends all strife:
Such a life as killeth death.
Come, my light, my feast, my strength:
Such a light as shows a feast:
Such a feast as mends in length:
Such a strength as makes his guest.
Come, my joy, my love, my heart:
Such a joy as none can move:
Such a love as none can part:
Such a heart as joys in love.

lift up his voice and sing; and it is this impulse to song that gives the unity to the poem, as we can see if we again link up by lines the related components of the poem.

In Herbert's poem we found a geometrical pattern. In Whitman's, geometry is cast to the winds. His pattern is as complex as his age, and as moody. There is a pattern of assonance, a pattern of alliteration, a pattern of repetition; and added to these there is a magnificent sweep of rhythm as regularly irregular as the ocean or a mountain torrent. The phrasing of the poem is that of pure music, and within these tidal concate-

Whitman's first "barbaric yawp" in "Leaves of Grass" is of quite a different order from Herbert's poem. It is not a temperate arabesque made on accepted formulae round which a little stir of piety moves respectably. It is a big hearty chant of discovery and protest. The simultaneous realisation of unity and diversity in humanity, of the glory and joy of fully expressed but regulated life, stirs the poet to

nations of rhythm will be found waves belonging to almost all the metrical orders, iambic, trochaic and the rest. But it is perhaps in its vocal quality that the poem shows its extraordinary vitality. If we read "The Call" with the inner ear (or indeed the outer ear, if we read it aloud, as we should) open to the special *timbre* that comes from the broad vowels, we shall find that it is vocally thin and somewhat stiff. When we do the same with Whitman's poem we find that it is full-throated and resonant. One poem is a spinet, the other a grand organ. The early seventeenth century poem was written when the mind was beginning to threaten domination in English poetry, when

poetry was coming more and more under the eye-test, which is mental,

and less and less under the ear-test, which is emotional. Two hundred years of development brought English poetry through the classical autumn and winter into the spring time of the romantic era; and with romance came once again the sense of personality and warmth, which had marked previous eras of romance; once again came contact with the larger adventure - of life beyond the

conventionalities of the town; poetry once again became song, with a burning theme to unify expression, and liberty for extemporisation according to the pulse and temperature of the emotions. The decorative pattern of the mind was too regular for its need; plain speech was not sufficient. The carved phrase and jewelled word was too cold; they must be spontaneous; and the spontaneity must not be the simulation of artifice, but must be natural and find its expression in the inevitable word and phrase. The sibilants in the first line with the interlinked explosive consonants

could not be otherwise without destruction. We shall realise this if we translate the line into equivalents: instead of "a simple separate person" say, "an unsophisticated solitary individual." Change "word" into "term" and "Democracy" for "Democratic" and weakness supervenes. "Top to toe" may not be elegant in the Victorian sense, but try "Head to foot" instead and the line is commonplace. The vision of "Life immense" glows in the poet's mental eye, but its immensity is not vague and bewildering; it is dynamic, and smites itself into its threefold expression of desire, rhythm and mastery, which, being equal in importance, translate themselves in the flame of the poet's vital energy into "passion, pulse and power," the three explosive consonants coming down like a rhetorical fist on a table. The poem contains two remarkable examples of transition of vocal value as a parallel in song to a transition in significance. "A simple separate person" has all the insignificance of the slender vowels, but the thought of Democracy swells out the poet's voice to the large vowels of the second line. In the penultimate line of the poem he plays with the words "cheerful" and "freest"

ONE'S-SELF I SING

By Walt Whitman

One's-Self I sing, a simple separate person,
Yet utter the word Democratic, the word En-Masse.
Of physiology from top to toe I sing,
Not physiognomy alone nor brain alone is worthy
For the Muse, I say the Form complete is
Worthier far.
The Female equally with the Male I sing.
Of Life immense in passion, pulse and power,
Cheerful, for freest action formed under the
laws divine.
The Modern Man I sing.

as if conceding to humanity, in the thin vowels "ee," the irresponsibility and triviality that generally accompany the ideas of cheerfulness and freedom. But having made the concession, he lifts his voice and throws around them, in the trumpet tones of "aw" and "æ", the responsibility and grandeur of the limitation of the "laws divine." A comparison of the first and last stanzas will also show a rhythmical similarity. Yet, with all this wonderful vitality, the poem has no specific mental quality and not a single figure of speech.

For the complete expression of vitality, intuitional, intellectual and aesthetical, we have to turn to Shelley, but this must remain for another study.

The Cambridge "Ancient India"

SOME CRITICISMS—IV

BY PROF. K. SUNDARARAMA IYER, M.A.

THE writer of Chap. II in the Cambridge volume holds (at p. 41,) that "it would seem probable that the original speakers of the Dravidian languages were invaders, and that ethnographical Dravidians are a mixed race". He also adopts (at p. 40) as gospel truth Sir Herbert Risley's view (*vide* the Census Report for 1901) that the Dravidian type is "the original type of the population of India now modified to a varying extent by the admixture of Aryan, Scythian, and Mongoloid elements". We shall examine later the nature of the proofs adduced by Sir H. Risley to establish his view that the modern inhabitants of India are not pure races, but of *mixed* origin. But as we have shown in our previous sections in this criticism that no Aryans ever migrated into this Indian continent from outside or conquered and settled among its ancient inhabitants, but only migrated from India westward into Ancient Persia, Ancient Greece etc., and as we have also shown that the distinction made between Aryan and Dasyu in our sacred books of yore was only due to a difference in religious belief and practice and not to one of racial origins, it is clear that the religion called Aryan—not a race or people Aryan in origin and coming here from outside—began to establish itself in India in the time of the Rig-Veda, gradually spread all over the land, and was adopted by every section of its inhabitants and in every geographical area comprised in it. We have also pointed out that the people of India have, from very ancient days, been known as the Bharatas and that land which they inhabited was known as Bharatavarsha (or Bharata-khanda). The rest of the population were either autochthones or Pre-Dravidians

conquered and either driven into the hilly tracts or settled on the land as feudal serfs. Hence, we can fully agree with the Cambridge writer (I) that "it must not be assumed that the speakers of the Dravidian languages, are aboriginal tribes" (2) that the (Pre-Dravidian) aborigines have, in the course of long ages, lost their ancient languages and adopted those of their Conquerors," especially in the South of India.

We now pass on to the consideration of the (Cambridge) writer's views on the question how, among the inhabitants of Ancient India, the "speakers of the Dravidian languages predominated both in Northern and Southern India" (p. 42). The great difficulty with him is,—“how to account for the existence of of Brahui, the large island of Dravidian speech in the mountainous regions of distant Baluchistan which lie near the western frontiers of India?” He asks:—“Is Brahui a surviving trace of the immigration of Dravidian-speaking peoples into India from the west? Or does it mark the limits of an overflow from India into Baluchistan?” His solution is as follows:—“Both theories have been held; but as all the great movements of peoples have been into India and not out of India, and as a remote mountainous district may be expected to retain the survivals of ancient races while it is not likely to have been colonised, the former view would *a priori* seem to be by far the most probable”. He, however, goes on to say:—“The reasons why it has not been universally accepted is that the racial character of the Brahuies is now mainly Iranian, and not Dravidian in any sense of the term.” But why could it not have been mainly or solely Dravidian—*i.e.*, composed

of emigrants from this land of the Bharats—in that remote period, four or five thousand years back and more, with which alone these Cambridge writers (of Chapters II, III and IV in this volume) are concerned? The writer of Chapter II himself states that “there can be little doubt that Dravidian languages were actually flourishing in the Western regions of Northern India when languages of Indo-European type were introduced by the Aryan invasions from the north-west”. As we have in our previous articles shown that no such invasions, or even peaceful immigrations, ever took place, and that before the introduction of Sanskrit into India (which is an inquiry, altogether separate, which we must take up later on), we find, as this Cambridge writer does too, that “speakers of Dravidian languages predominated both in Northern and Southern India”, does not this unquestionable fact justify us in holding that the large island of Dravidian speech in the mountainous regions of Baluchistan must be the remnant of an ancient “overflow” from India, and not due to an “immigration of Dravidian speaking peoples into India from the west”—and especially so because there is no longer living in Beluchistan any significant remnant of those ancient Dravidian inhabitants but only some traces of their old Dravidian speech?

The Cambridge writer hints at an objection to this conclusion when he speaks (at p. 43) of the “undoubted, similarity of the Sumerian and Dravidian ethnic types” (p. 43). But it is now universally recognised that ethnic similarity between two peoples does not necessarily imply a common or allied speech,—even as a common or allied speech does not necessarily imply kinship in race. Moreover, we have already quoted this same Cambridge writer's reference (in a footnote, p. 45) to the view held by Mr. Hall—the author of “*The Ancient History of the Near East*”—that “the Sumerians came into Western Asia from India.” Hence, such of their racial kin who still sparsely inhabit the mountains of Baluchistan must be a branch of the Indian emigrants who stayed behind there, while those who advanced westwards

found their way to Sumeria. Max Muller says (*vide Science of Language*, Vol I, First Edition, p. 235) that “Zoroastrians were a colony from Northern India, and that “they migrated westwards to Arachosia and Persia” in consequence of a “schism” having taken place in India. If so, we might well suppose that the Sumerians and their few Baluchian kin had similarly left India and emigrated westwards. Other scholars, too,—Spiegel, Curzon, and the historian Rawlinson—have held the same view. In our first article in this series, we have already stated that the Indian Itihasas and Puranas expressly put forward this view, and with abundance of detail. The separation of the Iranians, however, evidently took place after the introduction into India of the Sanskrit Vedas and the Aryan religion which they propagated into India from one end to the other of the entire continent:

At the stage we have now reached in this criticism, we think we can fairly claim to have over-thrown the Cambridge writer's idea of “an immigration of Dravidian speaking peoples into India from the West” (p. 42). In fact, the very reverse of this, as we have just shown, seems a nearer approach to the truth. At any rate, the inhabitants of India—the Bharatas, as they have always been called—have in ancient days been “pre-eminently speakers of Dravidian languages both in northern and in southern India” as the Cambridge volume itself assures us (p. 42). This fact is also established by Sir Herbert Risley's Census Report, for it classifies the majority of the people of India as Aryo-Dravidian, Scytho-dravidian, Mongolo-dravidian, pure-dravidian etc., though later we shall have to differ from him *in toto* as regards the principles on which he has based his classifications.

If the Dravidians (or the Bharatas) who formed almost the entire population of Ancient India cannot as we have shown, be regarded either as peaceful immigrants or conquering invaders from the north-west and if no other account which can be considered satisfactory can be given, the conclusion follows that they must have inhabited India from an antiquity

so remote that we have not authentic historical material enough to enable us to penetrate into the mystery which surrounds the inquiry how they came to make India their original home. Many ambitious theorists and scholars have come forward with their so-called researches based on all sorts of fanciful "assumptions" and "suppositions," even as we have found that European scholars and researchers have done in regard to the so-called Indo-Aryans and their *ancient or primitive* home. We cannot discuss them all, but we shall mention a few of them with some comments. The late eminent Tamil scholar, Mr. V. Kanagasabhai Pillai, has, by strange and distorted processes of interpretation and argument, come to the conclusion that the Tamils are Mongolians who emigrated into India from the highlands of Thibet or Nepaul or both and through the mountain passes into the north-eastern corner of India byway of Assam and other eastern countries. He also holds that these Mongolian immigrants passed in separate hordes through the entire peninsula and settled in various regions in the south of India and elsewhere. They adopted the language of "the aboriginal Nagas and the Dravidians", and "in course of time they modified and refined it into the language now known as Tamil." How Mr. Kanagasabhai came to distinguish the Dravidians from the Tamilians requires explanation;—clearly Tamil has gradually changed successively into *Damila*, *Dramila*, *Dramida*, and *Dravida* in the mouths of those who adopted the Aryan religion and the Sanskrit language which is the medium of expression for that religion as we find it in all its original sources, viz. the literature known as the Vedas and Agamas. As for the Nagas, there is ample evidence in the names of Indian places (like Nagpur, Nagapatnam, Nagore, etc.), of Indian gods or men (like Nagesvara, Nagaraja, etc.) and of Indian institutions (like the Naga-pratishtha, the Sarpa-Kavus of Malayalam Country, etc.) that the Nagas were once an influential section of the inhabitants of India, even if they had not ruled therein. We gather also from the

Tamil epics that there was a *Naga-lokam* (a world of Nagas)—an island situated in the ocean somewhere to the east or south east of the Indian peninsula. Sir George Cox in his *Mythology of the Aryan Nations* has, after an inquiry into the ideas and institutions of various peoples, arrived at the conclusion that serpent worship is the same as the worship of the *phallus*. If the Nagas, as there is every reason to believe, were so called on account of their serpent-worship, we can understand how it is that, in their contacts and conflicts with the Dravidians—whether Aryans in religion or only Dasyus—they fared badly, got suppressed, and could later no longer even be identified in any part of the country. Any how the Nagas are no longer of any account to the living Dravidian (or Aryan) world for any purpose connected with Indian historical origins or any practical problems of social and public life. Mr. Kanagasabhai Pillai also says:—"The peculiar letter Zh (𑌵) which does not exist in the other Dravidian languages was doubtless brought in by the Tamil immigrants. This letter occurs in the Tibetan languages. It indicates most clearly that the primitive home of the Tamil immigrants must have been in the Tibetan plateau." Mr. Kanagasabhai also says that certain words similar in sound are common to the Tamil, Chinese, and Burmese languages. But a similar correspondences may be easily found between any two known languages, and therefore can prove nothing definite in regard to racial origins or affinities. We must, therefore, dismiss as fanciful his view that the Tamils are a people of Mongolian origin—and, more especially so also because anthropologists have all agreed in holding that, while the Tamilians and other Dravidians belong to the dolichocephalic type of men, the Mongolians are of the brachy-cephalic type.

We have various other theories, equally untenable, regarding the origin of the Tamils. One is that they are closely related to the aborigines of Australia or Africa, or to both and that, after having moved into the continent of Lemuria, now submerged, which once

existed as a connecting link between them, they passed over into South India. There is no reliable basis for this theory except the fact mentioned in certain Tamil works that a large extent of Tamil land, 700 *Kavathams* i. e., 7000 miles) in length, had become submerged in the southern Ocean, and that this land lay between "Mount Comori and the river Pahruli". We cannot by any means identify this submerged tract of the Tamilian people with any portion of the continent of Lemuria supposed to have once linked together the continents of Australia and Africa. There is no evidence whatever to establish such a supposition. Further, no sound argument is available to establish any kinship between the Tamilians and the Australians except that certain words and customs are, or may be, found in common among them. Such scanty—and often purely constructive and fanciful—resemblances can be easily discovered by ingenious and inventive minds between any two peoples whatever, and have no cogency or value for the establishment of race-affinities. A *third* theory—of which the sponsors are Dr. Oppert and Bishop Caldwell, and there may be some others—is that the Dravidians are allied to the Accadians (or Sumerians) on account of linguistic and religious peculiarities existing in common between them. But the resemblances of the latter sort which have been put forward relate only to the *Pre-Dravidian* religion, phallic, magical, and orgiastic, and not to the advanced monotheistic and spiritual religion of the Dravidians as we can gather it from the ancient sacred Sanskrit and Tamil literature of India. As for the alleged linguistic resemblances or identities in the form, sound, or meaning of certain words, they may be accounted for, as many scholars have done, by migration from India through Baluchistan towards the north-west, and not, as Dr. Caldwell supposes, to migration from north-west into India. Finally, it is always objectionable and unreasonable to argue that affinities in language can be accepted as evidence of any kind or amount of racial kinship. This

procedure is now thoroughly discredited, and innumerable instances can be adduced to disprove such a conclusion. Moreover, in the present case, we have already referred to the undeniable fact that most of the present population of Baluchistan are *now* akin to the Iranians, and not to the Dravidians as they formerly were, and this points only to a *recent* movement of the Iranians which has no bearing on the question here discussed regarding the nature of the racial tie between the ancient populations of Baluchistan and India. *Fourthly*, we have the theory of the kinship of the Tamils with the Kolarians,—which may be called the *official* theory, as it is the one adopted by Sir William Hunter, the editor of the Indian Imperial Gazetteer:—"The languages of the Non-Aryan races, that record of a nation's past more enduring than rock-inscriptions or tablets of brass is being slowly made to tell the secret of their origin. It already indicates that the early peoples of India belong to three great stocks, known as the Thibeto-Burman, the Kolarian, and the Dravidian. The Thibeto-Burman tribes cling to the skirts of the Himalayas and their north-eastern off shoots. They crossed over into India by the north-eastern passes. The Kolarians seem to have entered Bengal by the North-eastern passes. They dwell chiefly in the north, and along the north-eastern edge of the three-sided table-land which covers the southern half of India. Some of the Dravidians or the Third stock appear, on the other hand, to have found their way into the Punjab by the north-western passes. They now inhabit the southern part of the three-sided table-land, as far down as Cape Comorin, the southern most part of India. It appears as if the two streams of the Kolarian tribes from the north-east and the Dravidians from the north-west had converged and crossed each other in Central India. The Dravidians proved the stronger, broke up the Kolarians, thrust aside their fragments to east and west, and then rushed forward in a mighty body to the south. It thus happened that, while the Dravidians formed a vast whole in southern

India, the Kolarians survived only as isolated tribes, scattered so far apart as soon to forget their common origin". In this theory there is this much of truth,—viz., it recognises that, whatever may have been their future transformation by mixture with other races, the early inhabitants of India,—whether they lived in or on the outskirts of the Himalayas, in or about the table-land forming the middle part of the Indian continent, or in the peninsula lying in the extreme south,—belonged to one and the same race and spoke either the Tamil or one of the languages akin to it now known as the Dravidian and spoken in south India, in parts of Baluchistan and elsewhere in India. But there is not the least ground for supposing that the Dravidian people crossed over into India by the north-eastern or north-western passes of the Himalayas. How untenable is this latter hypothesis will become all the more patent when we attempt to realise the full significance of the following statement in an ancient work like the *Silappadhikaram* :—"the foaming sea, being impatient of the imprudence of the Pandya—who, in order to convince his contemporary severigns of the extent of his empire, went to the sea-shore, and indicated some of the boundaries by his foot and then sent forth his arrow to point out the other limits—rose and swallowed it from the Pahruli river up to the Comorin with all its chain of hills." It is also stated in other ancient Tamil works that this submerged tract of Tamil country extended over nearly 7,000 miles. If an entire country or continent extending for 8,000 miles or more from the Pahruli river to the Himalayas was inhabited by an alien race of immigrants coming from the North-West, one would like to know whence came their predecessors who inhabited all this vast extent of land and what became of them later when the Dravidians and their kindred moved hither and settled all over the land. More-over, it is easier to suppose—and such a supposition is not only more probable in itself, but it is also supported, as we have shown, by all Indian authorities like the *Mahabharata*, *Vishnu-Purana*, etc. and by many

modern investigators like Hall, Curzon, and others,—that emigrants from North India moved into the North-West and occupied Baluchistan, Persia, Sumeria, &c., and even passed into Greece and beyond. Furthermore, there is not the slightest evidence from literature or tradition to show that any language other than Tamil (or a kindred Dravidian tongue) was spoken in any part of ancient India, north or south among the Bharata people who have been known to have inhabited it from time immemorial. We have at an earlier stage of this discussion (*vide* the first article in the series for December 1925) pointed out that the Sanskrit language has always been regarded as the language of the Devas, and so as an importation from without. The late eminent and renowned scholar, Mr. B. G. Tilak, has held that the Devas referred to must have meant the men who once lived in the Polar and Circum-polar regions, because most of our sacred books in Sanskrit have a tenet that the days and nights of the Devas extend each to a period of six months, and so a day and a night of the Devas amount in length to a human year. Mr. Tilak holds that the "Aryans", so-called, must have had their original home in the Arctic ocean and thence migrated into India! His theory of an "Arctic Home in the Vedas" is founded not only upon the statements in the Vedas and other Indian sacred books regarding the length of the days and nights of the Devas, but also upon an investigation and interpretation of various passages in the Vedas containing astronomical data which can be fully relied on for correctly ascertaining all the information we seek regarding the Vedic people and literature. But his interpretation, and investigations, however ingenious, still remain mere hypotheses and conjectures, and have yet to be so established as to gain universal acceptance. Besides they are entirely opposed to all ancient Indian traditions and to the express statements contained in our ancient sacred literature. For, we learn from the *Rig-Veda* and other sacred sources that Devas like Varuna, Indra, Surya, Soma,

he Maruts, the Asvins and others are not human beings inhabiting a part of the earth, but super-human beings living in a world of their own, some on earth, some in the atmosphere, and the rest in the region of the sky, but all entering into various personal and social relations with the sacrificing Aryans—the Rishis and Rajas-of antiquity. In the *Satapatha-Brahmana*, for instance, it is said of Prajapati-Brahma :—"Desiring offspring, he went on worshipping and toiling. He conceived progeny in himself; with his mouth he created the gods. The gods were created on reaching heaven. This is the godhead of the gods (*devah*), that they were created on reaching heaven (*divam*)." Also, it is said that "he created the Asuras. They were created when he reached this world." But we cannot enter here upon these and other topics, as they are not germane to the present topic of discussion which is concerned wholly with our criticisms of the views propounded by the writers of the early chapters of the Cambridge volume on the history of Ancient India.

Finally, we have, at least casually, to take note of certain facts which help to show that the early Dravidians, so far at least as we can gather from our knowledge of their ancient literature, were believers in the Vedic religion and had an organisation of society divided into Varnas essentially the same as that which the Vedas introduced into the world. They had festivals in honor of Indra and other Vedic gods, and believed in Siva as the supreme Personal Deity creating, sustaining, and destroying the world. Then there is the fact—which the learned scholar, Mr. M. Raghava Aiyangar, has brought to light from purely Tamil sources—that the *Velir* (or *Vellalas*) of South India are the close kin of the (Kshatriya) *Vrishnis* of Guzerat. This also closely accords with the statement in the *Anusasana-Parva* of the *Mahabharata* and in *Manu-Smriti* which includes the "Dravidas" among the original Kshatriya castes and tribes who later became degraded by "abandoning Vedic rites and through being removed from the observation of the Brahmins." If the Dravi-

dians are Kshatriyas, and if the *Velir* (or *Vellalas*) are kin with the *Vrishnis*, how could the people of South India have had a different racial origin from those of the North of India? We also learn from the *Aitareya-Brahmana* (VII. 13-18) that Visvamitra pronounced the following curse on his sons for refusing to give pre-eminence to their brother Sunassepa :—"Let your progeny possess the farthest ends of the country." The *Aitareya-Brahmana* goes on to say :—"These are the numerous border-tribes,—the Andhras, Pandras, Sabaras, Pulindas, Mutibas, etc.....Most of the Dasyus are descended from Visvamitra." Thus the Andhras (whom we know to be certainly Dravidian), and the Pulindas (the Dravidian tribe to which the goddess Valli is said to have belonged), and other tribes, who were once outside the pale of the Aryan and Vedic religion and were therefore reckoned as Dasyas and who must all later have embraced the Aryan faith—were all descended from the Aryan Rishi, Visvamitra. Thus there was only no distinction of race, and none of religious faith either, between the Aryan and the Dravidians (or Tamil). This is clear also from the following statement in the *Santi-Parva* :—"In this world of men Dasyus are to be seen in all Varnas—living under other garbs even among the men of the four *asramas* (orders)." Gradually, the Aryan religion became universally prevalent, and the religious separateness of a few indicated by the appellation of Dasyu ceased to exist. Thus while the Cambridge writer has good ground for saying (p. 42.) that, in early times "speakers of the Dravidian languages predominated both in Northern and Southern India", we have overthrown his double contention that (1) the "Indo-Aryans" so-called "came" into India from outside; (2) that "the original speakers of the Dravidian languages were invaders" (p. 41). We have also established (1) that the terms Aryan and Dasyu do not designate separate races, but only men of separate religious faith; and (2) that the Aryan and the Dravidian (or Tamil) were racially kin and that therefore neither of them could originally have been what the Cambridge writer calls them—a "mixed race" (p. 41).

Satyagraha in South Africa

BY M. K. GANDHI

CHAPTER XIII

SATYAGRAHA v. PASSIVE RESISTANCE

As the movement advanced, Englishmen too began to watch it with interest. Although the English newspapers in the Transvaal generally wrote in support of the Whites and of the Black Act, they willingly published contributions from well-known Indians. They also published Indian representations to Government in full or at least a summary of these, sometimes sent their reporters to important meetings of the Indians, and when such was not the case, made room for the brief reports we sent them.

These amenities were of course very useful to the community, but by and by some leading Whites came to take interest in the movement as it progressed. One of these was Mr. Hosken, one of the magnates of Johannesburg. He had always been free from colour prejudice but his interest in the Indian question deepened after the starting of Satyagraha. The Whites of Germiston, which is something like a suburb of Johannesburg, expressed a desire to hear me. A meeting was held, over which Mr. Hosken presided, and, introducing me and the movement I stood for to the audience, he observed, "The Transvaal Indians have had recourse to passive resistance when all other means of securing redress proved to be of no avail. They do not enjoy the franchise. Numerically, they are only a few. They are weak and have no arms. Therefore they have taken to passive resistance which is a weapon of the weak." These observations took me by surprise, and the speech which I was going to make took an altogether different complexion in consequence. In contradicting Mr. Hosken, I defined our passive resistance as 'soul force'. I saw at this meeting that a use of the phrase 'passive resistance' was apt to give rise to terrible misunderstanding.

I will try to distinguish between passive resistance and soul force by amplifying the argument which I made before that meeting so as to make things clearer.

I have no idea as to when the phrase passive resistance was first used in English and by whom. But among the English people, whenever a small minority did not approve of some obnoxious piece of legislation, instead of rising in rebellion they took the passive or milder step of not submitting to the law and inviting the penalties of such non-submission upon their heads. When the British Parliament passed the Education Act some years ago, the Non-conformists offered passive resistance under the leadership of Dr. Clifford. The great movement of the English women for the vote was also known as passive resistance. It was in view of these two cases that Mr. Hosken described passive resistance as a weapon of the weak or the voteless. Dr. Clifford and his friends had the vote, but as they were in a minority in the Parliament, they could not help the passage of the Education Act. That is to say, they were weak in numbers. Not that they were averse to the use of arms for the attainment of their aims, but they had no hope of succeeding by force of arms. And in a well-regulated state, recourse to arms every now and then in order to secure popular rights would defeat its own purpose. Again some of the Non-conformists would generally object to taking up arms even if it was a practical proposition. The suffragists had no franchise rights. They were also weak in numbers as well as in physical force. Thus their case too lent colour to Mr. Hosken's observations. The suffragists movement did not eschew the use of physical force. Some suffragists fired buildings and even assaulted men. I do not think they ever intended to kill anyone. But they did intend

to thrash people when an opportunity occurred, and even thus to make things hot for them.

But brute force had absolutely no place in the Indian movement in any circumstance, and the reader will see as we proceed, that no matter how badly they suffered, the Satyagrahis never used physical force, and that too although there were occasions when they were in a position to use it effectively. Again, although the Indians had no franchise and were weak, these considerations had nothing to do with the organisation of Satyagraha. This is not to say, that the Indians would have taken to Satyagraha even if they had possessed arms or the franchise. Probably there would not have been any scope for Satyagraha if they had the franchise. If they had arms, the opposite party would have thought twice before antagonising them. One can therefore understand, that people who possess arms would have fewer occasions for offering Satyagraha. My point is that I can definitely assert that in planning the Indian movement there never was the slightest thought given to the possibility or otherwise of offering armed resistance. Satyagraha is soul force pure and simple, and whenever and to whatever extent there is room for the use of arms or physical force or brute force, there and to that extent is there so much less possibility for soul force. These are purely antagonistic forces in my view, and I had full realisation of this antagonism even at the time of the advent of Satyagraha.

We will not stop here to consider whether these views are right or wrong. We are only concerned to note the distinction between passive resistance and Satyagraha, and we have seen that there is a great and fundamental difference between the two. If without understanding this, those who call themselves either passive resisters or Satyagrahis believe both to be one and the same thing, there would be injustice to both leading to untoward consequences. The result of our using the phrase 'passive resistance' in South Africa was, not that people admired us by ascribing to us the bravery and the self-sacrifice of the suffragists but

that we were mistaken to be a danger to person and property which the suffragists were, and even a generous friend like Mr. Hosken imagined us to be weak. The power of suggestion is such, that a man at last becomes what he believes himself to be. If we continue to believe ourselves and let others believe, that we are weak and helpless and therefore offer passive resistance, our resistance would never make us strong, and at the earliest opportunity we would give up passive resistance as a weapon of the weak. On the other hand if we are Satyagrahis and offer Satyagraha believing ourselves to be strong, two clear consequences result from it. Fostering the idea of strength, we grow stronger and stronger every day. With the increase in our strength, our Satyagraha too becomes more effective and we would never be casting about for an opportunity to give it up. Again, while there is no scope for love in passive resistance, on the other hand not only has hatred no place in Satyagraha but it is a positive breach of its ruling principle. While in passive resistance there is a scope for the use of arms when a suitable occasion arrives, in Satyagraha physical force is forbidden even in the most favourable circumstances. Passive resistance is often looked upon as a preparation for the use of force while Satyagraha can never be utilised as such. Passive resistance may be offered side by side with the use of arms. Satyagraha and brute force, being each a negation of the other, can never go together. Satyagraha may be offered to one's nearest and dearest; passive resistance can never be thus offered unless of course they have ceased to be dear and become an object of hatred to us. In passive resistance there is always present an idea of harassing the other party and there is a simultaneous readiness to undergo any hardships entailed upon us by such activity; while in Satyagraha there is not the remotest idea of injuring the opponent. Satyagraha postulates the conquest of the adversary by suffering in one's own person.

These are the distinctions between the two forces. But I do not wish to suggest that the

merits or if you like the defects of passive resistance thus enumerated are to be seen in every movement which passes by that name. But it can be shown that these defects have been noticed in many cases of passive resistance. Jesus Christ indeed has been acclaimed as the prince of passive resisters but I submit in that case passive resistance must mean Satyagraha and Satyagraha alone. There are not many cases in history of passive resistance in that sense. One of these is that of the Doukhobors of Russia cited by Tolstoy. The phrase passive resistance was not employed to denote the patient suffering of oppression by thousands of devout Christians in the early days of Christianity. I would therefore class them as Satyagrahis. And if their conduct be described as passive resistance, passive resistance becomes synonymous with Satyagraha. It has been my object in the present chapter to show that Satyagraha is essentially different from what people generally mean in English by the phrase passive resistance.

While enumerating the characteristics of passive resistance, I had to sound a note of warning in order to avoid injustice being done

to those who had recourse thereto. It is also necessary to point out that I do not claim for people calling themselves Satyagrahis all the merits which I have described as being characteristic of Satyagraha. I am not unaware of the fact that many a Satyagrahi so called is an utter stranger to the above mentioned elements of Satyagraha. Many suppose Satyagraha to be a weapon of the weak. Others have said that it is a preparation for armed resistance. But I must repeat once more that it has not been my object to describe Satyagrahis as they are but to set forth the implications of Satyagraha and the characteristics of Satyagrahis as they ought to be.

In a word, we had to invent a new term clearly to denote the movement of the Indians in the Transvaal and to prevent its being confused with passive resistance generally so called. I have tried to show in the present chapter the various principles which were then held to be a part and parcel of the connotation of that term.

TRANSLATED BY V. G. DESAI
(To be Continued)

The Little Silver Boat

BY M. FATHULLA KHAN

Mother, I wish that I could clamber up on high and softly float
in the little silver boat sailing in the sky.

Mother, I would see upon the tree-crowned hill the baby birdies
in their nest clustering beneath the mother-bird's soft
breast with their twittering song long still.

Mother, I would watch upon the green ground the elves and fairies
playing and dancing gay. But when I would love to join
them in their play they would vanish at the sound.

Mother, I would then cry. And my tears would tenderly kiss the
sleeping buds of jasmine into flowers of fragrant beauty.

Mother, I would atlast peep into my room and see you standing
there in your ineffable beauty lost in sorrow.

My mother, I would then feel so very far away and so lonely and
so sad that I would immediately leave the silver boat
and stay with you to make you eternally glad.

Reviews and Notices of Books

BIOGRAPHY.

Uncommon Americans

UNCOMMON AMERICANS. By Don C. Seitz. The Bobbs-Merrill Co., Indianapolis, U. S. A.

Whether Mr. Seitz himself is an "uncommon American" or not, we do not know, not being in close contact with American journalism of which he is an ornament nor with American public life in which he seems to have played some part, though behind the scenes, such part at any rate as enabled him to meet many an "uncommon American" playing his role amid life's common surroundings. But that Mr. Seitz delights in uncommon ways of doing things is a matter on which his volume contains ample evidence. Mr. Seitz, for one thing, dedicates his book "to those who have failed". And, in his foreword to the book, he refers disparagingly to the advice of Henry Adams that "to conform" is the easiest way to succeed. Indeed, he says his volume is "devoted to sketches of individuals who did not conform, and yet made their marks", adding, by way of an apology to the book, that "in days of drabness it is well to know something of unconventional success."

All the heroes of whom Mr. Seitz writes are not, let us at once state, his contemporaries. Had they been all so, that would have marred the catholicity of Mr. Seitz's selections, narrowed the range of interest in the book, and, in spite of all his ability to present even common Americans in an uncommon setting, might have made his volume as vulgar as that of some of the writers of "contemporary portraits." If variety is the spice of life, it is not less the spice of biographical essays. Mr. Seitz's book, whatever else it lacks, does not lack variety. Of the 22 portraits embodied in this well-printed and strongly got up volume of 328 pages, some ten are those of Mr. Seitz's contemporaries or at

any rate persons whom the generation of Americans to which Mr. Seitz himself belongs well knew. Had they been born in Britain, they would have been classed under the category of Victorians. Such a classification may have been chronologically correct, but in every other respect, it would have been wrong. For, Mr. Seitz's heroes are as far removed from the Victorian type of men as any could be imagined. Indeed, they are too much of oddities to have belonged to any type at all except perhaps that solitary type, the pioneer American, born in the land of the free. More than one of Mr. Seitz's heroes are forgotten worthies. Not two of them are exactly alike except perhaps in their "originality" of ideas and methods. They are drawn from all classes and conditions of society. They are as varied in their temperament and callings as may be imagined. Soldiers, statesmen, buccaneers, adventurers, patriots, millionaires, "savers" of souls, founders of faiths, artists, actors, vagabonds, economists, pioneers, suffragettes, merchant adventurers, anti-slavery campaigners, master cranks, and what not—all these are called to our minds and made to live their lives over again before us at the bidding of Mr. Seitz.

To read Mr. Seitz's volume is indeed to transport oneself to the film-land wherein are featured the making and the makers of America—the venture-some work the early pioneers in America accomplished by clearing off the forests, fighting the Indian tribes, establishing towns and farms and churches and local democracies; the wars and campaigns at first with the British authorities to vindicate the land of the free, and, subsequently, among the settlers themselves to establish the rights of the Union; the escapades of individual Americans in their spacious days to the four corners of the earth; the rise and growth of religious cults and faiths such as Mormonism under Joseph Smith and Christian Science under Mrs. Eddy which give us an insight into the

psychology of the people; and, above all, the spirit of undaunted perseverance and the unquenching thirst of the settler-born for achieving the grand and the magnificent. Here we see Joseph Smith and Brigham Young founding a faith so comfortable as to enable them to leave many heirs and much money. Here, too, we see George Francis Train, the child of fortune who, starting life without a penny, managed to earn ninety-five thousand dollars a year and "own half Omaha when I choose to become sane!"; went three times round the world and "twenty-seven times across the Atlantic"; saw life in seventy-five jails; broke into a hotel bar, closed for the night, to commandeer a bottle of whisky, to revive a dying fire-brigade man; and was author, "aristocratic loafer", and all things out of the way who, therefore, with full justification, called himself "Champion Crank"! In these pages, again, is brought to life Hinton Rowan Helper, the anti-slavery agitator who narrowly escaped lynching, and seeker after gold in California, who spent seventy-thousand dollars on seeking to promote a railway line that should unite the three Americas. The two Red Indian chieftains, Sa-go-ye-wat-ha alias the Red Jacket, and Tecumseh, who exclaimed to the British general who spoke to him as "father Harrison" in patronising paternal tones: "My father! The sun is my father, the earth my mother; upon her bosom I will repose"—these two chieftains, both warrior patriots, here live to us again fighting for their hearths, homes and ways and traditions their Great Spirit gave them, fighting valiantly though, alas, vainly against the onrushing white tide encompassing them and their homes and tribes in a flood of destructive "civilisation". On Mr. Seitz's screen too may be seen fleeting before our eyes in living form Susan B. Anthony, the pioneer of the woman's movement in America, "her name once a jest, now honoured everywhere"; James Abbot McNeill Whistler, "wit, wasp, and butterfly," the artist who gloried in the farthing he got as damages for defamation from Ruskin and wore it as an ornament to his watch chain; John Ledyard, the vagabond who, struck with wanderlust, scored the world by land and sea, saw much and suffered greatly,

a sort of American Prester John; Henry George, the anti-poverty campaigner and apostle of progress whose magic *mantram* for every economic ill was single tax; Edwin Forrest, the New York tragedian, who got into trouble with Macready, the hero of the English stage, whom he hissed and whose hiss "bred a riot"; and many another uncommon American.

Mr. Seitz's "pencil portraits" of the twenty-two "Uncommon Americans" perhaps give us a better idea of common America, America as she is, than many a serious photographic, descriptive account of those "Great United States." Mr. Seitz has not laboured after effect. Nor does he elaborate the background of his heroes with boring details. His is a straightforward picture of the men and women he has chosen to portray. He has not attempted either to idolise or idealise them; they are presented to us as they were, with their whims and weaknesses, in those bold lines which made them what they were. Full as it is of "human interest", the book is nowhere boring and indeed affords inspiring reading in more than one place.

P. V.

ECONOMICS

World Developments in Cotton Industry

WORLD DEVELOPMENTS IN THE COTTON INDUSTRY, with special reference to the Cotton Piece Goods Industry in the United States. By Louis Bader, M. C. S. The New York University Press.

The grave depression, through which the cotton industry the world over is passing, lends peculiar interest to this volume by one who combines practical experience in merchandising cotton cloths with organised and intensive research under the direction of the faculty of the New York University. The object of the book is to give, in a general way, a brief survey of the significant tendencies in the cotton piece goods industry since the year 1909. Of the fourteen chapters in the book, the first six are devoted to a survey of the progress and the present state of the cotton industry in various countries, in Japan, China and India, in Latin-

America, in the countries of Europe, and in the United States. The survey shows that the newer countries are expanding their spindleage at the expense of the older ones. The worst sufferer is found to be the oldest, namely, the British industry.

Mr. Bader's account of the situation in the various countries raises the interesting question as to the future of the industry and the conditions that should obtain for its prosperity. What, in the first place, is the depression due to? Not unlikely, it is due to over-production. Production has outstripped demand. Statistics show that the spindleage of the world is increasing at a much more rapid rate than the population. They also show that whereas the production and consumption of the cotton fibre have shown practically no increase since 1909 the number of cotton spindles, the true measure of the growth in the producing capacity of the industry, has grown since 1900 about fifty percent. In the same period, the world's population, it may be mentioned, has not increased by more than some 17 percent. Nor is it the case that general prosperity, which may be expected to force up the demand for cotton cloth, has increased considerably. The industry was thus compelled to depend on the development of a market for its prosperity and the mills in such countries which commanded a nearer market were comparatively more prosperous than others.

Dismissing the influence of tariffs as a permanent factor in the prosperity of the industry, one comes upon comparative efficiency and the cheapness of raw materials and labour and organisation as the deciding factors in the success of the industry. Japan has driven out Britain out of her eastern markets because of the proximity of her raw materials and market and cheaper labour cost. Britain excels in organisation and labour skill, but lacks cheap raw material and a proximate market. Labour cost and mechanical efficiency tend everywhere to approximate to a uniform standard in the long run. Mr. Bader expects no great changes in the manufacturing process in the near future and even should such changes occur, their influence is bound to be temporary. As to

wages, they tend to rise and international action to ameliorate the condition of labour is becoming popular so that wage levels will in the future more and more approximate to a world standard. The permanent forces, then, which regulate the prosperity of the industry are the nearness of the market and of the raw materials. The raw material need not necessarily be cotton. Artificial silk manufacture is now taking the place of cotton manufacture in England and artificial silk, research is establishing, may be manufactured as much from wood-pulp as from cotton. Britain otherwise also is getting, and is planning to get in an ever increasing measure, her raw materials from sources nearer her such as the Soudan, Mesopotamia and the Middle East and her African Colonies and mandated territories.

The book will be found valuable by those of us who have anything to do with the textile industry. If our cotton industry, which is a national industry and which today is faced with a grave crisis is to be maintained and developed, those engaged in it should study the world tendencies and realise and act upon those principles on which alone the industry may be sustained in a prosperous condition. The first of these principles is that we must organise and keep our markets by reducing cost of production. We have markets at least as proximate to us as Japan has. In raw materials, we enjoy a decided advantage. Why, then, should we fail? High labour cost alone will not explain this. In the United States, whose efficiency as a manufacturing country is admitted to be the highest in the world, recent investigations have shown the existence of waste on a colossal scale—waste, as Mr. Hoover has stated as also Mr. Stuart Chase, from speculation, from the seasonal character of production and distribution, through lack of information as to stocks and market, from lack of standards of quality and grades, waste due to unnecessary links in the distribution chain, to bad credit, to destructive competition, to advertising, and in the use of materials.

The tendency to-day, our mill magnates have yet to learn, is to eliminate waste in every

direction and to promote the vertical form of organisation which "would grow the cotton, manufacture it into cloth and then into clothing, sell direct to the retailer, and, by means of modern advertising, control the retail price." The secret of course lies in establishing the closest contact between the producer and the consumer—the former term being interpreted in a broad sense so as to include the producer of raw materials as well. It lies, in other words, in reducing to the lowest possible extent the distance between our fields, factories, workshops, stores and the consumer. In India, this distance at present is longer than that obtaining elsewhere—what with our system of managing agents and so many other species of middlemen. Will the industry in India profit by this book and rectify the defects?

P. V.

EDUCATION

Mass Education

A SCHEME OF MASS EDUCATION. By A. B. Mande, M. A., (Columbia) The Young Men's Indian Association, Nagpur. Re. 1/-

The problem of mass education in India is one which has baffled the ingenuity of educational reformers and the Government. Even the extension of compulsory primary education cannot solve the problem, as only the children will be touched by it, and even they, in view of the radically faulty system of our education, are sure to relapse rapidly into illiteracy. Mr. A. B. Mande of the Young Men's Indian Association, Nagpur, has rendered a distinct patriotic service by devising this eminently practical scheme of Adult Education. His scheme provides for not merely instruction in the three R's, but the giving of general information on matters affecting individual and communal life. The success of the scheme has been proved by an interesting experiment conducted by the author in the Nagpur Central Jail. After only 96 hours of instruction, most members of a class of adult prisoners, whose average age was 28, were able to read and write tolerably well, as attested by a number of impartial witnesses, including the Government Inspector of Schools. Reading is taught, by

means of charts and pictures, through the "Sentence Method." Writing practice goes hand in hand with reading. General information is imparted by means of lantern slides. The following eight slides, for instance comprise a lesson on the Municipality:—(1) Gutter under cleaning (2) Water-works (3) Municipal dispensary (4) Municipal School (5) Municipal tax-collector (6) Municipal Council in session (7) Municipal building and offices (8) Municipal election. An initial outlay of Rs. 15,000, according to the author's estimate, will be quite adequate for the operation of the scheme in any particular area, so that the plea of want of funds can no longer be urged by the Government in connection with this vital subject. The scheme is so simple and economical that it can be quite profitably taken up by local bodies. It would indeed be a great pity if our Indian Ministers of Education cannot be prevailed upon to try this scheme at least as an experimental measure. Mr. Mande's scheme deserves to be widely studied and discussed, with a view to its adoption in the immediate future.

A. RAMA IYER.

HEALTH & HYCIENE

Food and Health

FOOD & HEALTH. By R. H. A. Plimmer and Violet G. Plimmer. Longmans Green and Co. London. 2/6

This is a hand-book by the two authors—Plimmer and Plimmer—who must have been already known to the scientific dietitian by their larger work on Vitamines. It was written in response to a demand for a shorter version of the larger work. Scientific and technical terms are avoided as far as possible. The main idea of the book is to emphasise the importance of the three Vitamines and Proteins. Vitamine D is not referred to, presumably because the knowledge of it is too recent to be definite. A coloured diagram of the four constituents of a square meal is given as the frontispiece. It is separately available on card board for 3d. It was first published in the pamphlet "What We should Eat and Why" written for the People's League of Health.

The authors point out that even after man's food supply became assured as the man passed from the hunting into the agricultural stage the winter was a difficult time in northern climate. The people did not thrive upon the salted and dried rations and there was much scurvy. The quality of the food in England was at its best from the middle of the seventeenth to the middle of the nineteenth century. The path of degeneracy then began. The sugar factory was the thin end of the wedge. Incidentally, cancer and diabetes two scourges of civilisation, have increased proportionately to the sugar consumption. In a modern provision shop, we do not know what has been added to or taken away from our food in the packets and tins.

Cereal foods have suffered most severely since the introduction of milling about 1870. The modern machine and its steel rollers remove all the bran and germs from the grain so that we eat only the innutritious core of the seeds of rice and other cereals. "If we want to find races with splendid physique and health, we must look to those out of the way corners of the world where geographical isolation or religious restrictions have caused the natives to adhere to the primitive diet of their forefathers—wholemeal flour seeds, fruits and the vegetables often eaten raw and little or no meat. On this diet they are healthy and live to an active old age. They do not suffer from the diseases of civilisation—constipation, indigestion, gastric and duodenal ulcers, gall-stones, appendicitis, colitis, rheumatism, cancer and diabetes," and so on. We can quote passage after passage pregnant with dietetic wisdom for the modern man. But for want of space, one must abstain and recommend the book to the readers—especially as it is cheap. The purpose of food is stated in chapter II. The next three chapters are given to the three vitamines—one for each. Certain common errors in our diet are next dealt with. Here we get the important formulae, the more food eaten the more vitamin B required. It is a question of balance. The question is whether the foods that have vitamin B contain enough of it to balance the foods which have none. One must confess to a feeling that the domination of what Dr. Leonard Williams

describes as the 'fantastic caloric theory' 'has not been shaken off and we prefer the treatment of Dr. Williams even as to vitamines which he takes 'en masse'. It also strikes that full effect is not given to Chittendeu's experiment on protein requirements. However we can whole-heartedly endorse Dr. Hindhad's dictum—the principal cause of death lies in food and drink.

V. RAMESAM.

HISTORY

Paris in the Revolution

PARIS IN THE REVOLUTION. By G. Lenotre, Transl. H. N. Williams. Hutchinson, London.

Lenotre, a name famous in the times of the monarchy as that of the specialist in landscape-gardening who planned the parks of Versailles and many another 'jardin a la francaise', is also the pseudonym of Mons. Gosselin, an author whom unenvious journalists like to call historian while historians, on their side, might occasionally feel inclined to term him a Journalist. "M. Lenotre," says Louis Latzarus in a recent essay on 'Journalism and Journalists', "is a sort of retrospective reporter. He interviews historical personages that died a century and a half ago and before questioning them, carefully notes the colour and shape of their dress. If they come out of their house, he will look at their carriage, note the colour of the horse, and enquire about the name of the coachman. He knows their janitor and their footman. What does n't he know?" A naughty epigram even insinuates how the writer by gathering 'le mien', (i. e. mine), picking up 'le tien', (yours), and even occasionally 'le sien', (his), succeeds in forming a whole which he calls 'le notre', (ours). But this may all be mere jealousy of our author's wonderful success. For it is a fact that the public enthusiastically received his first articles. His descriptions of sites and scenes of the Revolution seem to have been brushed at the time by an eye-witness, and the portraits of its heroes strike on as those of personal acquaintances of ours would do. Every one has read his 'Old houses, old papers'.

His method is to plunder old archives or pri-

vate and public libraries, collect or consult ancient documents, newspapers, letters, also to visit places, study their surroundings, question the great-grandchildren of the personage concerned. Not unfrequently he will come across an old picture, a piece of furniture, or some other object of circumstantial evidence. Having accumulated these materials and pitched himself into the right atmosphere, he will start painting, cull from his store of details, apply patch after patch, add this touch and that touch, and the result will be a homogeneous whole which has all the verisimilitude of reality. He is also a master of computable topography.

In this way he shows us Robespierre at home in Arras, reproduces the very valentines the future leader used to send to certain provincial ladies, his first attempts at public eloquence, the composition of his wardrobe when he started for the capital, his different whereabouts in Paris, his 'sentimental connexions' there, then his political rise and fall. All this with a minuteness of particulars that even a realistic novelist would shrink from. Suppose we came across details in the course of such a novel, we would certainly find them overrated, and the book unreal. But reality is stranger than fiction, and this story is no novel but history. Another chapter is devoted to Marat, another to Danton, a third one to Fouquier-Tinville.

Sometimes the interest centres round a building famous for the occurrences it witnessed in the course of history, for instance the 'Chateau des Tuileries' which was burnt down in 1871, or the 'Prison dela Conciergerie', which still mirrors its black dungeons in the Seine, not far away from Notre-Dame. He takes us along dark passages, and denies with convincing authority many a dark tale told by the imaginative circeroners of to-day, to the credulous visitor. One ghastly episode though is that of Charlotte Corday, the country girl who came from her native town of Caen to stab Marat, the 'Friend of the People', and did stab him in his bath, after three days of cool premeditation. The wardrobe of the young murderess is as usual given in full, how she put up in the 'Hotel dela Providence', how she went next day to a cutler's and selected an enormous

carving-knife. The scene of the murder has all the vividness of a melodrama. Marat sitting in his bath, a huge jet of blood big as the fist suddenly springing, the victim's hoarse groan, and the knife placed on a certain shelf among papers and journals.

Another striking scene is that of the massacres of September (1792), minutely reconstituted by means of authentic documents, and from the depositions of witnesses. The Abbey of St. Germain-des-Pres was the theatre of this rapid and terrible drama, in which 168 priests who had refused to swear allegiance to the new regime were summarily judged—their very dialogues with Judge Maillard being given in full—and then, how they were dragged into the garden court, where the mob dispatched them one by one with sabre thrusts.

All the pages of the 'French Revolution' are not sullied by such stains. Neither does Lenotre confine himself to describing and paraphrasing them. A perusal of his book will prove of peculiar interest to the archeologist and the historian, but also to the amateur of historical synthesis, or the scholar inclined to apply the theories of our days on mass-psychology to certain critical periods of the past.

FERNAND BENOIT.

I have to apologize to the readers of CURRENT THOUGHT for one of my last notes, the review of 'Jesus or Barabbas' by Wilfred Monod. It was printed from a more or less legible manuscript of mine, and I had no occasion to see the proofs. The inadequacy of my English prose, which must have struck the reader as being often somewhat 'continental', was made worse at the time by the fancifulness with which the compositor interpreted my no less continental writing. Some phrases were entirely unintelligible, others unusually silly, e.g. "Shall we side with infinity?" for 'iniquity', or, "His uncompromising attitude towards the powers of his mind" for "of this world", etc.

F. B.

THE OTHER SIDE OF THE MEDAL. By Edward Thompson. Published by Leonard and Virginia Woolf at the Hogarth Press. London.

Edward Thompson, who was for sometime Principal of Welslyan College, Bankura, Bengal, is already well-known to the reading public for his biography of Rabindranath Tagore. He now comes with this new book, which is now much talked of. The book *The Other Side of the Medal* has been received with a mixed feeling. It has been criticised by the Anglo-Indian press and praised by the Indian press. The writer was warned by his friends that it would "stir up bitter feelings;" yet he has published it by trusting "the magnanimity of my own people and to the magnanimity of that other people, in friendship with whom I have found so much happiness."

The book seems to be a new departure. We have very few books of this type written by English people. There are the accounts of the Mutiny written by many English writers, who give only one side of the picture. Mr. Thompson tries to raise the veil over the Sepoy Mutiny and to show the other side of the medal. In English histories, he remarks, that veil, though drawn over the excesses of the British infuriated forces, has not been drawn over those of the mutiners. It is necessary, he continues, that we should look, once clearly and finally, at the side which has been hidden from ourselves; then we shall understand in part what madness is working subtly in the Indian mind to-day. The author has taken up the Indian cause. He wants to find out the reason of the indifference of English men towards Indian affairs. He points to the Sepoy mutiny as the event which separates the two races. The mutiny lives in the memory of Europeans and of Indians alike. It overshadows the thought and the relations of both races? As the raking up of the mud of atrocities committed by Indians has never ceased, the author, therefore, takes up the Indian case and shows what atrocities were likewise committed by Englishmen on Indians. One such example is: 'the sacrifice of five hundred villanous lives for the murder of two English is a retribution

that will be remembered. Yes, it is one of the memories of India, as Cawnpore is of England.

The author has earned the gratitude of Indians by taking up their cause. If the book had been written by an Indian, the Anglo-Indian Press would have attacked it rather furiously. Even, the author would not escape the attacks of his fellow countrymen for having taken up the Indian cause. We hope that the author would succeed in bringing about 'a change of attitude' of his fellow-christians towards India. The author says rightly: "There is no commoner word on Indian lips to-day than *atonement*. England, they say, has never made atonement; and she must do it before we can be friends." Mr. Thompson believes that with Indians an understanding is possible, and friendship and forgiveness. And this new attitude is the *atonement* that Indians are seeking. Let us hope that our English friends would make that magnanimous gesture of a great nation and shake hands with their Indian subjects.

The book is interesting reading and should be read both by Indians as well as Englishmen.

PHANINDRANATH BOSE.

LITERATURE

What is Life

FRUHLING. (Spring) by Johannes Schlaf: Insel—Bucherei, Leipzig.

The author of whom we have heard as an ardent and never-failing champion of the cause of the labouring classes has, in this volume of rhythmic prose, given out his personal impressions on themes like Spring, Twilight, Song, Beauty, Prayer, Death etc.

Intense subjectivity of outlook a keen aesthetic appreciation of the significance of the varied objects of nature and a highly imaginative prose style are the arresting characteristics of the book. It is a mellow philosophy of *the Beautiful* and *the Harmonious* which Schlaf holds forth to us. The keynote of his songs is "All, all creatures in the world form one single, great, happy unity and all living beings form one single happy family!"

The medium employed is rhythmic prose or *Vers libre*—a style of composition which, despite violent unfavourable criticism from orthodox

literary die-hards, has become fairly popular today. Walt Whitman employed this style in his writings and defended its use in his preface to "Leaves of Grass" in the following terms: "the poet is not one of the chorus—he does not stop for regulation—he is the President of Regulation". *Vers Libre* is the resultant of the invasion of the lyrical spirit into the realm of prose. The very freedom from the restrictions of rules of composition might make this new style in the hands of lesser artists of poor inspiration, a thing of sterile puerility; but in the hands of a master-artists like Rabindranath, as the numerous *Kothikas* or storiottes abundantly illustrate, the new style becomes a joy for ever.

To Schalf, false is pain and hate, false is dissension and self-torture, false again is annihilation. The poet has the power to impress on us his ideas of the Unknown through profuse sense-imagery very much in the manner of Tagore. In fact, many of the poems are strongly reminiscent of Rabindranath's poems. Here is an instance; "Near and far do I hear a music! through the hum of the bees and the butterflies, through the rustling of the grasses, out of the thousand voices of the birds, it resounds and echoes to me!

The music lives in the lowing of the cows, in the graceful contours of shining horses as they graze on the fields in the muscle-play, of their stately forms as they rush past with daring gallap through the high flower-grown grass.

In endless colours, forms and tones, a single song, a single, uniting, mighty rhythm, a powerful accord!

And I—borne along therein remain its echo, quite its echo for a minute of oblivion.

To seek, to possess, to lose and ever again to seek, to possess and to lose!

That is life—That is all Fate and therefrom arise all songs and sorrows!"

Sensuous ideas symbolical of higher meanings abound in the book; "My head rests on thy breast. And thou, my love, golden, light and young, bendst thyself over me.

With thy soft hands thou pressest a heliotrope on my forehead—I feel the sweet fragrance of the flower and thine too which is sweeter far!"

My face feels the pulse of thy heart, thy restful, restful pulse...

And eye to eye, ever deeper, ever closer!

A joy is in me, an impatient exultation which longs upwards into the Seventh Heaven itself!"

Schlaf's book is full of charm—charm of thought and charm of phrase. It fills the reader's mind with restful joy and peace.

Modern German Stories

IN ST JURGEN. By Theodor Storm. Gebruder Paetel, Berlin.

Gebruder Paetel of Berlin deserve to be congratulated for issuing, in the form of a packet edition, number of the best modern German stories. The charge has often been levelled against German literature that it has produced so little of light matter by way of fiction and *belles-lettres*. We are inclined usually to associate a great deal of heaviness and ponderosity with German works. The names of classical writers like Goethe and Schiller and of moderns like Storm, Grottfried, Keller, Paul Heyse, Motte—Fouque may partially refute the charge, but there is no ignoring the fact that in story-writing, whether of the longer *roman* type or of the smaller *conte* type the Frenchman carries off the palm, the Englishman only running him close as a good second. Nevertheless, a new band of "Erzählern" or story-writers has arisen in Germany whose endeavour it is to contribute to the literature of European fiction peculiar elements of their own racial genius.

Storm is a good story-teller and his style has nothing of the heaviness or involution characteristic of many German writers. The book under review narrates the story of the earlier life of an old lady, her love, her separation from her lover, after many vicissitudes of life only alas! to find his youth's sweetheart gone! The author's cleverness in giving "local colour" to his stories is remarkably well displayed in this book.

TU TRAHIRAS: By Lucien Forgan. Editions Bossard. Paris.

This is a novel written by a ranting Anglophobe. It is a sheer pity that works of this type wilfully misrepresenting Indian conditions

should have become so popular in France as to run through ten editions! The story narrates the life of Ganesa, the illegitimate son of an English lord by the queen of a North Indian State (who, we are told, is herself the daughter of a Tamilian mother and Turkish father!), and his further adventures in the English Intelligence Service till at last he suffers a kind of self-invited martyrdom. We come across all kinds of impossible characters and wild situations. The author's ignorance of Indian geography and Indian conditions is everywhere evident. The rabid anti-English sentiments of the author have evidently prevented him from recognising or paying attention to the needs of a work of art of this kind, tendentious as it may be: Viz. an accurate setting for the story, a correct representation of the manners and customs of the characters portrayed, and freedom from racial animosity. The novel is clearly intended for purposes of propaganda.

RENAN ET SES CRTIQUES: Jacques Boulenger. Editions du Siecle, Paris.

The book belongs to a series of critical works dealing with the ideas and sentiments of the times. The aim of the series has been declared to be to replace hastily concluded superficial judgments on the problems of the day, by critical judgments calculated to shake the intellectual prejudices which are often current in these days when anarchy of thought is considered to be an aesthetic and moral virtue.

In this volume, Jacques Boulenger attempts to defend Renan, the great nineteenth century French philosopher and author of "The Life of Jesus", from the many charges and accusations levelled against him by his critics.

L. V. RAMASWAMY AIYAR

POLITICS

The Russian Revolution

THE LESSON OF OCTOBER. By Leon Trotsky. The Labour Publishing Company, London. 1/6

Trotsky himself tells the tale of the great Russian Revolution. Himself one of the most outstanding personalities of the Revolution, none is more fitted to tell the tale than he. In

forceful yet beautiful language he narrates some of the most startling event in the "Green room" of the Revolutionaries. It is a different picture from what we are accustomed to know. We are apt to think of the leaders of that Revolution as a group, well knit, and inspired by one spirit, relentless and consistent. But Trotsky's story is different. Vital differences of opinion concerning not merely details of action but with regard to fundamental principles even, constantly hampered and even put into jeopardy the chances of successful Revolution. But there was one man, wrought in iron with a mighty will. He was Lenin. And Trotsky reveals Lenin, in passing glimpses but that is enough to know the man and his own greatness. Lenin's strength alone could triumph over opposition both from within and without. He brushed aside with lofty contempt and an iron will the hesitation and cowardice of Kamenev and his supporters and struck when the iron was hot. The Revolution would not have been possible but for his promptness. Lenin's letters to the Central Executive Committee are a revelation, every syllable a dagger that goes home. When Kamenev and his party were hesitating, afraid to face realities, Lenin thundered "Now or never." In the famous manifesto issued on the 7th of November 1917 Lenin made a flaming appeal, irresistible at that psychological moment. "Shame upon the waverers, and the doubters and the unbelievers! Our party is united as one man to defend the power of the Soviets and to defend the interests of labour above all the workmen and the poorer peasant. This manifesto helped the party to tide over the most fateful crisis. In October Lenin wrote again "To hesitate is a crime."

Every one interested in the story of the Russian Revolution must read this little volume and see for himself the strength and courage and wisdom of a man who has changed for ever European history and who perhaps might tomorrow change the history of countries even beyond Europe. This is indeed a document full of living interest to those that would understand the way, not merely of Revolutions, but of all great national endeavours.

G. RAMACHANDRAN

PHILOSOPHY AND RELIGION

Old Creeds and New Needs

OLD CREEDS AND NEW NEEDS. By C. A. F. Rhys Davids. T. Fisher Unwin Ltd., London. 5/-

The world from the earliest dawn of civilisation, nay from even earlier periods than that, has seen many prophets. World messengers, Saviours and Gifted Seers arise amidst the ordinary common folk. These great Messengers were always considered as more than men, as supermen even in their own time, by their own people, by followers as well as oppositionists. One thing alone can be asserted with certainty. And it is that there was a particular need, in the particular locality in which they were born, for the incessant emphasis on the doctrines and creeds they enunciated. That is why, they were hailed as more than ordinary men, they were listened to with rapt attention and religious fervour, they were opposed tooth and nail by those who would rather stick to the old time-honoured traditional method than allow themselves to be carried away by electric and revolutionary ideas? They and their doctrines, in so far as they represented one step nearer towards the attainment of the goal, stayed on in men's minds to be crystallised and developed into a system of religion, theology or metaphysics.

That brilliant, terse, clear and incisively logical writer C. A. F. Rhys Davids has contributed an excellent study of some of the more brilliant intellectualists of the world, to wit, Zarathustra, Gotama, Jesus and Mahomed, in this neatly printed volume. The underlying idea of the author is to conceive of all these world-leaders of thought not as *real* world leaders but as leaders of intellectual speculation who had a particular message to deliver and that to a particular corner of the world, the corner in which they found themselves by pure accident of birth. Our author dissects each individual thinker and finds in most of them only a something extraordinary which is not easily discernible in the average man of the time. Of course modern rationalism ramified by its

incisive logic which, being human, cannot pierce the realities or otherwise of the ultra-human religions of space, time or ideals, compels our author to reiterate that these great leaders of thought, Zarathustra, Gotama and Mohammed were all only men, men who were endowed with more than ordinary intellectual vigour. Be these teachers men or supermen, it is quite plain that all of them arose in this world from time to time to deliver themselves of pregnant messages, which, to discerning minds, were applicable not only to the time and the locality in which they were uttered but for all time to come and to all peoples of the world.

Zarathustra, Gotama, Jesus and Mahomed, each had a certain message to deliver to the world. We agree with the author that the world of today is infinitely more developed in more ways than one. One can even say that if any of these teachers find themselves back again in our midst, he would probably not allow himself to be repeated in the way we are repeating him. But this is only by the way. Our author deals with the various circumstances attendant upon the advent of each of the four great thinkers, applies the teachings and doctrines enunciated to the varied demands of the society at that time and draws attention, though only in passing, to the fact that the teachings fall short of the permanent needs of society for all time.

We shall briefly indicate our author's views of each of the great teachers.

"To Zarathustra no body of men or women was, for the sake of spiritual growth, to be exempted from their duties as wardens of the earth and their fellow men. It is on behalf of the 'Kire'—the tillers, that is, of the fertile earth and the owners of the kine upon it—that he prays the good Mind to help. Earth was to be cherished and kept clean; its cherishers should purify their lives. All the rest belonged to the dreadful world of Lie.

"Ours is not the little dark world of devils, of bloody sacrifices, of lovelessness in which he lived. Ours is a higher platform."

"Gotama was wiser than his fellows. I

was the wisdom that flowed from him in his homely teaching, in his sagacious replies and in his earnest efforts to enlighten, that were a real source of help to his contemporaries and so a little word of God. He was, if not an omniscient superman, divinely wise in this, that the needs of men called forth in him an instant wish to help, a very unfaltering pursuit of doing good, a very heaven of brotherly good will. This, and no genuine well attested Superknowledge, was the justification of that fame which became his when men had long forgotten what he really said and had failed to set down, truly or at all, the arguments by which he led up to and defended his ideas. As a world guardian he was limited in vision, but he saw the things about him that needed fostering: the feeble morality, the little goodwill of man for man, the shallow wisdom, the stunted zeal, the fancy ridden and muddled horizons of life. To ascribe to him wisdom transcendent and knowledge universal is to consign him to the dreadful doom of standing for a great lie. It is to see in him not a true friend of man but a false god. It is to be the worshipper of his church, not the lover of his churches' founder. He had no vision of God. But he had a vision of what was good for men. He knew that man to be happy must be good. He was a teacher of the good life. It was the gospel that man needed. It was the gospel for the time, and for a corner of the world able then to receive it. It is not the gospel man needs now as gospel".

When Jesus lived on earth, men had never been taught as a *central doctrine* of truth, of the Law or wisdom or religion or philosophy, that they should love each other as human beings. Jesus taught this love. The teaching that Jesus introduced was just this. The way by which men were to love was to serve; the way in which they were to serve was to be brotherly, to help each other in all bodily needs, to comfort each other in trouble, to minister to each other in suffering. There is one way in which the world has looked upon Jesus. It is to see in him the Son of God who was made man and yet remained God. There is

another way in which the world has looked upon Jesus. It is that he never really lived and is but an idea, a myth. There are now many who now take the middle way and look upon him as man, a man like ourselves, not perfect, but supremely lovable, gifted above his fellows, holy, not always infallible, yet mostly in the right."

"There were many local deities, tribal deities, worshipped each by a limited number of persons for whom they represented a sort of omnipotence. It was as a revolt and protest against these that Mohammed combined all their highest attributes into one personality and taught that Allah is one." He was horrified at the resolution of the One God into three persons, and into the prayers offered to saints and to the virgin mother. So he launched himself into a crusade against all creeds and cults which derogated in any way whatever form the unity of the Deity and taught a doctrine of repentance and of faith in the one God. Muhammadanism is devotion to God—"Islam" means surrender, and the surrender is absolute devotion of the self to God. Muhammad first corrupted his pure faith by his claim to be oracle and prophet of God, and further by his worldliness of his latter life; his people completed the corruption by holding out conversion at the point of the sword as the price of safety".

Thus, after disposing of the four great teachers of the world and their teachings, our author briefly passes in review the never cults of Bahaism, the Brahmo Samaj movement and the movement known as Christian Science as well as the Positivist Movement or Comtism.

With most of the conclusions arrived at by our learned author, no rationalist thinker can help agreeing. Gotama strove to persuade men to be good and friendly; Jesus showed men how to be neighbours one of another; Muhammad brought men from idolatry to worship the one God without other Gods, without priest or sacrifice. What we want now is a message of far reaching utility not a message which will hold good only for our

times and not for times to come, not a message which will be applicable only to one corner of the earth but a message which will be equally applicable in all its details to all corners of this Earth. What shall this message be and who shall be its deliverer—a man or a superman? We shall simply close this survey with an account of what the nature of the message ought to be in the opinion of our author.

“We want to be enlightened about life, about its source, its duration, its end, if end there be. We want to be told by one who knows as now we do not know, whose we are going as we pass through death to new life and whence we came as we passed through death to this earth-life and where we go as we pass through death in the life beyond. Light upon life—life as involving many births and dyings—is what we need. No limited conception of God will content us. Our highest and our best is no person-concept, for “person” is a limiting, and every personal relation is a limiting. We have striven for ages to find Him. We have sought Him under symbol and semblance and person. We shall only find when we so know love and light and life, that we can say they are of the very nature of the Highest and the Best. We shall only fare further in our finding when we grow to the greatness of the world, when we expand to the dimensions of the true”.

A voice within us tells us—this is already known. The Highest and the Best is none other than the absolute All-pervading Brahman of the Vedantins of the Sankara School—the Brahman who is full of Sat (Life,) chid (Light) and ananda (love).

P. P. S. SASTRI

The Problem of Future Life

THE PROBLEM OF THE FUTURE LIFE.

By A. H. McNeill. W. Heffer & Sons Ltd., Cambridge.

The author of this book is a Doctor of Divinity and the book contains the Moorhouse lectures delivered in St. Paul's Cathedral,

Melbourne, 1925. We are informed in the introduction that it is laid down in the conditions which govern the lectures that one of the subjects which may be treated is ‘the defence and confirmation of the Christian Faith as declared in the Apostles’ and Nicene creeds’. The contents of the book do not surprise us after this information. The first part contains the arguments for immortality and in one chapter of this Part (Chap II) Spiritualisation is discussed. Sir Conan Doyle and Sir Oliver Lodge are the two authors quoted besides a passing reference to Sir W. Barrett. The author then sums up in four negatives—unnecessary (this looks like the reasoning of Caliph Omar in burning the Library, Alexandrian unsatisfying, uncertain and unsafe. In this respect it affords a painful contrast to such writings like the ‘Man's Survival after Death’ by C. L. Tveedale ‘[Vicar of Weston and ‘Kathlen’ by the Rev. John Lamond D. D. Parts II and III are headed ‘Those who are being saved’ and ‘Those who are being lost’ and need not deter us. Neither the Christian nor the Heathen has anything to learn from this book for the welfare of his soul. To the former it is unnecessary; to the latter it is unsatisfying. We do not require the other two negatives of the author.

V. RAMESAM.

SCIENCE

Ether and Reality

ETHER AND REALITY. By Sir Oliver Lodge. Hodder & Stoughton. 3/6

This book is an attempt to set forth in intelligible fashion what is known about Ether—which is the connecting link between the material and the spiritual worlds. It is addressed to the non-expert and a larger and more technical volume is promised. We have a prologue on Science and Philosophy in which observations like the following occur.

“Memory is not really a function of matter, though it does seem to have a physical concomitant. Love need not be necessarily associated with protoplasm. Thought is not

proven to be a secretion of the brain.” “Many of us are not even physicists but just learners.” The vibrations of ether are then explained. Certain fundamental notions are then given out. ‘The highest genius was devoted in the nineteenth century to the study of ether waves and the climax was reached by Clerk Maxwell. Sir Isaac Newton suspected Ether to be the vehicle of gravitation. Let us leave negatives to the self-sufficing and the omniscient.’ The nature of waves was then dealt with. Ether was next regarded as a transmitter of force. The nature of action at a distance is explained. Here we have a fundamental postulate, “Contact does not exist, or material particles never come into contact; they are cushioned from each other by force.” We are easily led to the nature of electricity. A simple explanation of the miniature solar system called atoms of matter consisting of electron and Protercts is here given. The kindred subject of Magnetism and its analogies with life are expounded. This naturally leads to electric magnetism. The problems of radium and its generation are touched upon. Certain surmises are then dealt with. ‘We are on the borderlands of knowledge and must walk warily’. Radiation is emitted and absorbed in packets in quanta; radiation simulates some of the properties of matter, it carries momentum and exerts pressure. We feel as if radiation were a half way stage between ether and matter. Matter itself as one of the forms of ether energy next occupies our attention. “Electron and protous are the building stones of which matter is made. The sun is rather a small star but it is known to have been radiating for millions of years, perhaps for thousands of millions; there is no limit to time, time past or time future: the Universe is a going concern and time seems to be infinite. We have two questions—whence comes the radiation of the sun? what has become of it all. Astrono-

mers believe they can answer the first. We are not yet ready to answer the second. The ether's service to reality—to life and mind follows next. Telepathy is touched upon. A small chapter on the Ultimate Physical Reality closes this interesting book. This ether the omni-present is the primary instrument of mind, the vehicle of soul, the habitation of Spirit. Truly it may be called the living garment of God. This book is a book for the amateur scientist and adds another claim to fame as scientist of its great author.

V. RAMESAM.

Polarization

POLARIZATION. By Paul Tyner. L. N. Fowler & Co., London.

This book by this well-known author is in the style of his other works. In this book he shows that equilibrium of some sort lies at the root of success and effectiveness upon all planes and in all conditions of life. It looks like the Law of Compensation expounded by Emerson. ‘All high truth is the union of contradictions’. The scientific side of the theme is illustrated by reference to form and matter, motion and resistance, atoms and electrons mind and matter are one. Action is the reflex of thought. We have references to Vedic teaching regarding reality and appearance. Idealism and Realism are reconciled by Bergsen. Individual and universal are one. Intellect, and intuition are Poles. Soul and body, God and Man are other examples of Polarization. Life and death is another. Two chapters on the Law of Correspondences and ‘From chaos to cosmos, the dawn of a new order’ close the book. The author's quotations are more illuminating and convincing than his own statements. Never the less, his theme is true enough.

V. RAMESAM.

What Thinkers Think

The Growth of International Ill-will.

The recent friction between Germany and Italy about the treatment of the German population of South Tyrol by Italy is noteworthy for the fact that, in spite of all the arrangements about the treatment of minorities made under the auspices of the League of Nations, the nations are still engaged in illtreating one another. Mr. W. F. Schubert sets forth in the columns of the New York *Nation* the tyrannies to which the Germans in South Tyrol are subjected by the Italians today. He writes:

Press reports can but vaguely illustrate the martyrdom of these quarter million of Tyrolese who have backing them no protecting mother country, as Lorraine had in its time, and no League of Nations, as other minorities have (Italy not having had to sign a minority treaty). Italian papers explain the ill-treatment in the following way: Austria will before long join Germany, there will be then seventy million Germans on Italy's northern border, and thus Italy is forced either to Italianize the Tyrolese or to crowd them out of their homeland, for the Italians want Germany to find an Italian province south of the Brenner.

With this purpose the new Italian policy is directed, first, against the Tyrolese school and language. A royal decree has abolished the century-old Tyrolese school system, declaring the Italian language the only one to be used in all the 400 schools in South Tyrol. German even as a second language is forbidden. By this decree the Austrian eight-year compulsory school system established about 1850, by virtue of which illiteracy was practically unknown in pre-war Tyrol, was abolished in favour of the Italian four-year voluntary system, owing to which Italy possesses almost 40 per cent of illiterates. Since the introduction of this system illiteracy has been growing fast in South Tyrol. Numerous petitions and protests against the decree, one to the Secretariat of the League of Nations with 50,000 signatures, have met with failure. The present situation is appalling. The small children, who even in the kindergartens are forbidden to use the language of their homes, do not understand their new Italian teachers, the native ones having been discharged wholesale, and are growing up in complete ignorance. Many parents no longer send their children to school, although the engagement of private governesses to teach the children German is forbidden. A teacher recently described the situation as follows: "I taught secretly sixty-four children in different families. With the children of the third school year I had to begin with simple lessons in writing, as not one of them could read or write. In the highest class, which will leave school this year, not one pupil

knew the German and Italian letters; not one had any idea of grammar."

In the law courts, too, and in the administration of the government Italian is the only language permitted. Thus the Tyrolese find themselves excluded from jury, bar, and civil service. The few Tyrolese officials who were not discharged and who rapidly acquired Italian are being transferred to Italy. Italian commissioners and priests are replacing the beloved Tyrolese burgomasters and clergy. Thus the 70-year-old burgomaster of Bozen, after twenty-seven years in office, was expelled in favor of 27-year-old Fascist who could not speak a word of the German language.

At this writing all the Tyrolese dailies have been forced to stop publication with the exception of one small paper in Meran, which expects suppression any day. Thus the 230,000 Tyrolese have no longer a press of their own. Almost all organizations, even non-political ones (Alpine clubs, fire brigades, etc.), have been dissolved. Lectures on Tyrolese art and literature are forbidden; a large number of special schools are closed. Austrian academic degrees are not validated and students who want to study in Austria are refused passports.

The use of the German name of any place on any publication (even privately printed matter) is forbidden. New Italian names were coined to replace the thousand-year-old Tyrolese ones. Descriptions on picture post cards, maps, etc., must not be accompanied by a German translation. Recently a 74-year-old woman was arrested because she had not changed the Tyrolese legend on one of her saint's pictures into Italian. Pictures of Andreas Hofer are confiscated. Gravestones must bear Italian inscriptions. The police force is Italian. Military service is introduced in spite of former pledges to exempt Tyrolese who fought in the war. To the consternation of their parents young conscripts are being sent to the filthy barracks of southern Italy, where no one understands their mother tongue, and Italian regiments are quartered in the old towns and villages of South Tyrol. On the night following the supposed attempt on Mussolini's life some hundred citizens of Bozen were arrested without warrant, and through a well-organized secret service and a special censorship for the post many Tyrolese are today in prison. Most of these high-handed measures were ordered by the royal prefect of Trent, a notorious Tyrolopobe, who is, unconstitutionally, given more power than the other Italian prefects.

The few examples given will suffice to illustrate the efforts of the Italian Government to smother the cultural liberty and national sentiment of the Tyrolese minority. It is well to remember that a change of government unlikely as it is, will not radically alter the situation, since before its suppression Italy's most liberal paper, the *Corriere della Sera*, supported the policy now adopted in South Tyrol, and the business of racial assimilation is favored by the Italian Liberal Party.

The Italians view the situation thus: the Brenner Pass is the strategic and "therefore sacred" frontier of Italy. In the interest of security the annexed country has as to be assimilated as soon and as thoroughly possible. Moreover, South Tyrol was Roman and is therefore Italian soil and only after the collapse of the Roman Empire did Teutonic tribes invade it. It must be re-Italianized. Austria has had Italians under her domination and the annexation and assimilation of an Austrian province is but a just retaliation. The first argument carries little weight considering that 40,000,000 Italians are facing only 6,000,000 disarmed Austrians, and besides, Italian military authorities have repeatedly affirmed that the Brenner Pass cannot be regarded as an advantageous strategic frontier. The second argument cannot be taken seriously outside of Italy, although President Wilson is reported to have believed in it. The population of South Tyrol has been German since the sixth century when the Bajuvari settled there. As regards the third argument it may be remembered that the Italian minority in the Trentino not only had its Italian schools maintained by Austria but that Italian was the official language used in the administration of the local government.

There are three possibilities for the future. An enlightened Italian Government will return the annexed country: Rome will change its policy and will try to make the South Tyrolese loyal subjects: or Italy will continue her present methods, eventually forcing the population to emigrate. The recent congress of European minorities held in Geneva has shown how the second solution may be achieved. The League of Nations seems to be the only organization to solve the minority problem, which is truly international and closely related to the rapidly growing race conflict. However, the procedure of the League in minority questions must be changed from being secret and unilateral into being public and bilateral. A minority council should be organized; if in a special case it does not find a satisfactory solution the minority petition should be submitted to the International Court of Justice. All members of the League of Nations (as yet only some small states are bound by formal obligations) should adhere to an international minority convention: furthermore a minority code might be prepared as a special annex to the code of international law now under discussion. Mean-while reliable, impartial information (by means of conferences, visits, etc.) should be collected and published. The solution of the problem in question is urgent: it will more than anything else contribute to prevent the "next world war." Let me conclude with the words of one of the speakers in the last Assembly of the League of Nations: "What renders the question of minorities painful for the people concerned is that all the world talks about it, but very few persons take the trouble to study it."

The above quotation shows that friction arises, not only because of differences in colour, but also because of differences in outlook and in culture. The difficulty arises because of the attempt of the Italian Government to Italianise the Germans.

Differences between Ill-assimilated Populations not merely Economic.

If the differences between ill-assimilated and culturally differing populations were merely

economic, then, perhaps there was a way out of the difficulty. Today the economic organisation of the world is a personification of waste. America is reputed to be the most efficient manufacturing country in the world, but what is the state of things in that country? *Unity of Chicago* writes:

It is a refreshing experience to find Dr. Stuart Chase, in his remarkable new book, "The Tragedy of Waste," describing military expenditures as so much sheer waste. He classifies the whole army and navy establishment, from the economic point of view, with the opium traffic, patent medicines, alcohol and tobacco, commercialized vice and crime, adulteration and quackery, as so much "illth," to use Ruskin's famous word, for which there is no compensation of any kind. As an instance of the extravagance involved, he cites the case of Heligoland, which took 24 years to fortify, at a cost of \$175,000,000. Lost by Germany during the war and ordered destroyed by the Treaty of Versailles, the mountains of masonry were blown to bits at an expense of 60,000 feet of holes for blasting and 300,000 pounds of high explosives. "Untold man power," says Dr. Chase, "to destroy what untold man power had built." Even more serious than occasional extravagances of this kind, is the constant strain in maintaining the ordinary military establishment from day to day. The United States has a small army and navy as such things go. But the armed forces number 250,000 men; and the man-power involved in the form of government clerks and munition workers "probably reaches 500,000." Looking over the whole field, Dr. Chase states it as his belief that "perhaps a million workers contribute to the upkeep of the military establishment to day." A million workers, in other words, whose labor is sheer waste, or worse than waste! Then, of course, come the enormous outlays on war itself, estimate in the case of the United States to total \$43,980,000,000. Dr. Chase realizes that his description of "armaments—as an economic waste—will arouse fierce resentment in those hearts which look upon the army and the navy as the backbone of the national life." But he sticks to his guns! This thing is just waste—like dumping so much money into the sea. When we are civilized—if we ever are!—it will be stopped forth-with. And perhaps this end is nearer than we imagine, for "modern warfare has achieved a technique . . . of destruction which places it beyond the capacities of civilized peoples . . . to endure." Necessity may force us to do what we are so loathe to choose to do!

Do we laud ourselves to the skies as paragons of perfection in the matter of economic efficiency. Our business men are the ablest in the world today, our system the most marvellously productive that the world has ever seen, our business methods the most exact and masterful that can be conceived. When was there anything quite so remarkable as the business life of this country? We may have no art, no music, little literature, less rather than more culture, but in business we are supreme? And now comes along this iconoclast, Stuart Chase, to smash the idol of American business efficiency. "Efficiency?" Nothing of the kind. The industrial processes of long run the most inexcusably inefficient in the whole wide world today. We produce vast quantities

of unnecessary, useless and harmful things; we perpetually maintain an army of idle men; we waste incalculable wealth through bad productive methods, and we squander our natural resources as a drunken sailor squanders his wages. Summarising his elaborate survey in terms of man-power, he finds:

The man-power going into illth is at least... 8,000,000
The man-power idle on a given working-day is at least..... 6,000,000

The man-power wasted in production method is at least..... 4,000,000

The man-power wasted in distributive method is at least..... 2,500,000

A total of at least..... 20,500,000

Against an able-bodied adult population of approximately..... 40,000,000

Giving a minimum ratio of waste of about..... 50%
Here are facts well worth thinking about. What we need is a mobilization and organization of our industrial forces under some kind of a General Industrial Staff. We tried this with considerable success during the war, with astonishing results. But in peace time this would be Socialism, so of course it can't be thought of.

Were the world over able to eliminate a hundredth part of the waste summed up above, no part of the world can be said to be poverty-stricken.

Will America Give a Lead?

Alike in the economic sphere and in the political and social, America is in a position of peculiar advantage. The world is now groping towards a new way of life and what it wants just now more than anything else is the spirit of the pioneer. America possesses this in abundance. Mr. H. R. Mussey writes in *Unity*:

"It seems so easy for America to inspire and express the most expansive and humane spirit; new-born, free, healthful, strong, the land of the laborer, of the democrat, of the philanthropist, of the believer, of the saint, she should speak for the human race. It is the country of the Future. From Washington, proverbially 'the city of magnificent distances,' through all its cities, States and Territories, it is a country of beginnings, of projects, of designs, and of expectations."—EMERSON

Our task is no longer to war on the wilderness and subdue it to our purposes. Instead, we face the infinitely more difficult problem of living together in a peopled world, of learning to dig coal for men who will freeze unless we can compose our quarrels, of discovering how to co-operate peacefully and effectively not only with the hundred million of our own people, but with the billion and a half beyond our borders whom we look on at best as strangers and at worst as enemies. Let the man who imagines that the day of pioneering is over look back on the long history of failure and disappointment in the field of social organization, a history of cruelty and injustice and stupidity, written in blood. Let him look back on that history and say whether the need for brave experimentation and fearless adventure is at an end, whether human affairs have reached such

a pitch of perfection that we can afford to sit calmly in the midst of our own personal comfort, with craven spirit seeking means of keeping everything just as it is, lest perchance our ease be disturbed.

It is not the spirit of recklessness that we need, but the spirit of courage; not the spirit of contempt for what we have painfully gained, but the spirit of generous faith in what we shall make the future yield. Your pioneer does not court danger, but he knows how to meet it, and he does not value comfort above his own life and soul. He does not undervalue what he has, but he is filled with an indomitable faith in what lies beyond the western horizon, and in that faith he journeys ever, forever a little way in the wilderness that his journeying forever makes into the home of men. Courage and common-sense, with faith undimmed and hope undiscouraged, with ingenuity and readiness to experiment, forever bringing all the old experience to bear in finding new ways, if need be, to meet the new conditions, but forever pressing on and on—such are the qualities of the pioneer who has made the America that is. They are the qualities of the pioneer who will make the America that shall be. For despite the timorous fear that now sits unashamed in the seats of the mighty, that passes for wisdom in the university, for piety in the pulpit, and for intelligent conservatism in the bank and the counting-house, a generation shall yet arise that will listen to the voice of the Sage of Concord:

I call upon you, young men, to obey your heart, and be the nobility of this land. In every age of the world, there has been a leading nation, one of more generous sentiment, whose eminent citizens were willing to stand for the interests of general justice and humanity, at the risk of being called, by the men of the moment, chimerical and fantastic. Which should be that nation but these States? . . . Who should lead the leaders, but the Young American? The people, and the world, are now suffering from the want of religion and honor in its public mind. In America, out of doors all seems a market; no doors, an air-tight stove of conventionalism. I find no expression in our state papers or legislative debate, in our lyceums or churches, especially in our newspapers, of a high national feeling, no lofty counsels that rightfully stir the blood. I speak of those organs which can be presumed to speak in a popular sense. They recommend conventional virtues, whatever will earn and preserve property; always the capitalist; the college, the church, the hospital, the theater, the hotel, the road, the ship, of the capitalist,—whatever goes to secure, adorn, enlarge these, is good; what jeopardizes any of these is damnable. . . . But who announces to us in journal or in pulpit, or in the street, the secret of heroism,

"Man alone

Can perform the impossible?"

Will America play the role for which she is by nature and equipment destined?

An American Programme for International Concord.

Thoughtful minds in America are, we are glad to note, engaged in discussing the question of international and inter-racial concord. Professor Glenn E. Hoover, Professor of Economics of the

University of Oregon, outlines the following programme in the columns of the *Pacific World*:

There are some indications that the intelligent and well-meaning folk on both sides of the Pacific might agree on a sort of minimum program so far as their international affairs are concerned. This program would include (1) peace, (2) disarmament, insofar as present armament is based on their mutual fears, and (3) fullest opportunity mutually accorded for trade, study, travel and friendly visitation.

A second group goes much further and insists that our aims ought to be broader, or higher if you will, and include the principle of racial equality. They would have us strive for the abolition of racial prejudice, racial discrimination in our immigration, property and naturalization laws, in short they contend for the application of what Professor MacDougall calls "the universal ethics of Christianity". This is the program of those Christians who would have us preach and practice the doctrine of the Fatherhood of God and the Brotherhood of Man and the theory of racial equality which they deduce from it. Divorced from its religious basis, it is also the program of many non-Christian but thoroughgoing internationalists. Both of these groups are agreed that we should strive for the elimination of racial ignorance, prejudice and hatred and supplant them with mutual knowledge, sympathy and love.

There is a third and much larger class, to which most of us belong; more confused and less logical. This class favors the elimination of racial prejudice and hatred, but from this point on, their program is uncertain and their counsels divided. Having learned to know and love each other, shall each nation open wide its doors to settlers of an alien and different colored race, or shall immigration be mutually restricted and if so, on what basis? May two races of different color jointly share the benefits of the sparsely settled lands of Australia or Western America? If so, will it be through racial assimilation or a separation as complete as that between the white and Negro races? These are some of concrete questions for which this third group has not agreed upon an answer.

Frankly the writer confesses his preference for the more modest program as first outlined above. As to the righteousness of casting aside all distinctions of race and color and granting the Orientals, for example, the same privilege to come and go at will, the same civil and political rights that are now granted to white immigrants, I am undecided and humble; on the other hand, I am thoroughly convinced that such a program is impracticable and its aims incapable of attainment.

No one seriously contends that to treat the Orientals as we treat the negro would be acceptable or desired by either race. What, then, must be overcome if Orientals are to be treated as we treat white immigrants, or rather, the descendants of such white immigrants? Unquestionably we must declare that the most fundamental alienating factor is the most obvious one, difference in color. This difference makes impossible the "consciousness of kind" which is at the basis of any homogeneous society and perpetuates racial identity and exclusiveness.

If we agree that there can be no biological assimilation, there should be no hesitation in deciding that the races ought to live apart. Every page of history records the failure of some attempt on the part of

two distinct races to share satisfactorily the same land. Witness the Whites and the American Indian, the Turks and the Greeks, the Europeans and the North Africans. Even within the White race, we have what ought to be the convincing experience of the treatment of the Jew, particularly in Central and Eastern Europe, by his fellow countrymen, the equally white but racially conscious Gentile. Those familiar with this history must doubt if the so-called Jewish problem is nearer solution today than it was two thousand years ago. Professor Buell of Harvard well says in his most recent and valuable book on international affairs:

"If peace between the races is to be maintained upon a firm and friendly basis, and if each race is to contribute its distinctive gifts to the civilization of the world, the segregation of races, as far as the great masses of toilers is concerned, appears essential."

Our contention is then, quite bluntly, that what makes Americans undesirable immigrants in China, Japan or the Philippine Islands is the fact that they are white and conversely what makes the Oriental undesirable as a permanent settler in Canada, Australia or the United States is the fact that he is yellow. This biological characteristic will preserve racial identity and two distinct races, irrespective of their virtues, never have lived together in equality and good-neighborliness and we ought not tempt human nature to further acts of boorishness, hatred and cruelty by continuing the effort to have them do so.

In the fact of difference in color, then, is all important, how can it be offset by studying each other's religion, history and art, and carrying on a "know each other better" movement? Whose opinion on Oriental immigration has been changed as a result of the recent data secured by the sociological investigators on the Pacific Coast? To be more specific, of what importance is it, if the data shows what we all knew before, that the Japanese are industrious, law abiding, thrifty and intelligent, when it is in part because of their virtues that we fear to have them settle among us? Certainly that fear will not be reduced by statistically proving the very virtues which frighten us, as showing their ability to prosper and thrive in our midst instead of becoming a subservient race like the negro or disappearing like the Indian.

Our constructive proposals then would include an abandonment of all attempts on the part of the white and yellow races to live in the same land. No permanent settlement of Whites should be permitted in the Orient, nor of Orientals in the countries now dominated by the Whites. We should even try to undo the evil that has been done, by a mutual withdrawal of those who by being born in the land of a different race, are by constitutional provision or otherwise, citizens thereof. Is it to be expected that a white American, born in Japan, if declared a citizen by Japanese law, would be considered more of a Japanese than an American, either by himself or others? The fact of racial difference and racial feeling cannot be removed or altered by a mere legal fiction.

A second item in the program should be the complete abandonment by the foreign powers (chiefly white) of all extra-territorial rights, privileges and control now exercised by them in the Orient. This of course has special reference to China. For the

United States the program would include an early and ungrudging grant of independence to the Filipinos on such terms, if any, as the Filipinos themselves desire.

We believe that such a policy, firmly accepted and consistently followed by all the peoples concerned, would remove all causes of war between them and make possible their mutual disarmament. It would eliminate the fear and distrust which now poisons their relations and when the excepted classes such as merchants, travelers and students came to the other's land for temporary residence, they would be treated with the hospitality and politeness which visitors normally receive rather than the distrust and dislike shown to prospective permanent settlers whose presence would be unwelcome.

This may look too cautious, but those who believe that "one step is enough" cannot complain of it.

International Co-operation and International Understanding.

Dr. Aurelia Henry Reinhardt, President of Mills College and of the American Association of University Women, describes in the columns of the *Pacific World* the growth of internationalism, especially among the intellectuals, and its significance in these terms:

The growing internationalism of the world is reflected in many aspects of educational thought and activity. On the student side, the coming into existence of such organizations as the World Student Christian Federation illustrates the conscious effort to encourage undergraduate friendliness and unity of view-point that is more inclusive than the nation. The extremely successful European Student Relief illustrates what undergraduate interest can do to bring about generous support of student need across national boundaries, while in Geneva, the International Students' Union gives "a local habitation and a name" to this far flung student consciousness.

The endowment of international scholarships and fellowship has been followed by individuals, noteworthy examples being those in the name of Cecil Rhodes, Henry C. Davidson and John Simon Guggenheim, and in the name of organizations like the American Field Service Fellowships for study in France and the American Relief Association Fellowships for study in Belgium.

Some governments, among which France has been especially generous, are financing or partially financing French students, resident in foreign study, and at home are offering scholarships and remitting tuition to foreign students in France itself. The generosity of Czechoslovakia and its university to thousands of refugee Russian students has often been noted in our American press. Partly because of this philanthropic interest and support there has taken place in the last few years the greatest student migration in history. In America one finds the largest group of foreign students. It is estimated that there are eight thousand of them in colleges and universities, and six thousand in secondary schools. Of these fifteen hundred are women. Despite scholarships and fellowships available to certain of these students, most of them have the difficult problem of self support in a land where language and customs are strange. On American campuses the rise of local

Cosmopolitan Clubs has met a social need, creating not only a centre of friendship, but a center from which problems of support could also be solved. In England and France, the American University Union has created in those two countries centers of information and advice for American students abroad.

Perhaps the most significant international approximation in the educational world is the Committee on Intellectual Co-operation of the League of Nations. France has given a hospitable reception to this committee, offering it a home for its secretariat and making it a neighbor of the French offices which housed the French sub-committee. Last year Dr. Robert Millikan of the California Institute of Technology headed the American sub-committee and this year his place has been taken by Dr. Vernon Kellogg of the National Research Council. Since its inception in 1921 the committee on intellectual co-operation has published reports on the exchange of students and professors, or the exchange of scholarly publications on the condition actual life especially in countries stricken by the war, et cetera. It is the most important effort ever made to bring together the minds of people on matters outside of political relationship. As Monsieur de Jouvenal said at the last meeting of this committee in August, 1925: "In modern society there is a danger 'of crushing between the masses of capital and labor the delicate prestige of the intellect. The League of Nations cannot wage war against the battalions of life, without considering the human mind.' So, this committee of twelve great students, and national sub-committees of other students are working to preserve and to make an international possession of scholarly achievements among the nations."

I started in this informal statement purposing to speak of an international effort among university women of peculiar interest to American readers, because it was made possible by American university women. The International Federation of University Women was organized in London in 1920 by several nations in which university women had organizations. This July in Brussels university women of twenty seven countries met to discuss their mutual problems to report international club houses for one or another sort of student purpose completed in Washington, London, Paris and Brussels, and in the process of completion in Athens and Rome and in other capitals to report for their various committees in such field of inquiry as "secondary teaching" and women in industry, business and the professions" in the countries of the world; to plan for their million dollar endowment fund for research fellowships for women and to profit by the exchange of friendship and knowledge.

From cosmopolitan club on American campuses to student conferences at Turnov and Paris is a far cry but they as well as the Brussels Conference of the International Federation of University Women prove that students young and old are joined in an effort to know and understand each other and the world in which they live. That the world will be a happier place for this world wide friendliness and mental companionship, can there be any doubt?

Mental companionship and friendliness can indeed achieve a great deal.

Some Postulates of Progress.

Many movements aim at bringing about mental companionship and friendliness and of these

a striking one is new Humanism. Mr. Curtis W. Reese sets forth the postulates of Humanism in these terms:

1. The absolute uniqueness of each person's philosophy.

A philosophy is the outgrowth of the unique nature and experience of the philosopher. The unique human equation cannot be removed from a philosophical system. Therefore philosophy is not one but many. This pluralism of human outlook shows the futility of seeking a universally valid cosmic point of view. Hence the humanist is at once egocentric in that he consciously looks upon life through his own windows, and essentially modest in that he is unwilling to read the impressions and ideas of individual persons into cosmic life as a whole. So he regards philosophy as a useful instrument, but as basically personal and improvable.

2. Life is in the making and we are participants in the process.

(a) The complement of the uniqueness of each person's philosophy is in the multiple and evolving nature of life itself. Life is a complex of personal and other than personal processes, which so interpenetrate that neither can be regarded as "higher" than the other. Hence "personality" cannot be segregated and held to be more worthwhile than the "impersonal processes."

(b) To the humanist creative evolution is a fact, not a mere figure of speech. He takes evolution seriously, and so refuses to "sew up the Universe" or to "put the end in the beginning." New levels of creation actually result in new things, not in a mere readjustment of old things.

(c) The cause of the evolutionary process is not a push from below nor a pull from above, but a creative impulse within. Life processes are not mechanistic, but organic. A machine is built of inflexible parts; an organism is flexible and self-regulative. The moves of the parts of a machine are caused by anterior moves. The moves of the parts of an organism are caused by anterior moves, by inner changes, and by future possibilities—that is by ideas and ideals. The humanist believes mightily in the casual nature of things yet to be.

3. The intelligent control of materials, processes, and ideas for human ends.

Humanism is not a method of solving the problem of knowing, but an attitude toward the problem of making human life rich and full and glorious. It finds the test of worth in contribution to human well-being. Its basic method of personal and social progress is intelligent co-operation with and control of life processes. The technique of co-operation and control must be worked out experimentally, and altered in the light of subsequent experience. But always the primary aim is central, viz. human well-being.

Human well-being is here considered as the touch-stone of all activities and movements. It is expansive and hence an indeterminate doctrine.

Develop the Higher or Super-senses.

What the world now hankers after is a philosophy of peace, a faith which will get it contentment and hence happiness. How can that peace be attained? Not by judging things by the five

senses, but by evaluating them with the spiritual vision. Wisdom is the key to contentment. And what is wisdom and how is it acquired? Here is what Mr. Alton H. Robinson says of it in *Unity*:

Where did such wisdom come from? Where does the wisdom of the wise originate?

First, what do you mean by wisdom? Prof. E. D. Starbuck in a recent monograph speaks of wisdom as "a body of organized and deepened information that gives one workable hold on truth"—however baffling the word truth may be. And he goes on to classify certain sources of wisdom, the significance and importance of which we are just beginning to understand. In our ordinary equipment we think of five senses, the so-called "higher" senses, as bringing to us pretty largely the sum total of our experience and contact with the external world—sight, hearing, touch, taste, smell. But observation has demonstrated that these senses are only a part of our equipment, and that while we may look upon them as priceless in the field of description or definition, there is another set of senses, pain, temperature, equilibrium, kinaesthetic, organic constituting additional equipment known as the intimate senses by reason of the fact that they bring us directly into contact with the most important experience of life. In the field of morals, aesthetics and religion these intimate senses are in large measure the source of such wisdom as we possess.

Take the kinaesthetic senses for example. It plays its role in the muscular reactions of the body, especially in the smooth and striped muscles, whose functions we are just beginning to understand. A familiar example of the way these muscles function is seen in the unconscious push one gives when his favorite football team is struggling to make that last yard over the goal line. One distinguished scientist has shown that even the untrained musician while listening to agreeable qualities or tone has his power to do muscular work practically doubled, while in listening to a dissonant tone his power of execution is essentially cut in half.

In a still larger field we have another sense,—the organic sense, so called, which includes all those internal mechanisms, those finely differentiated nerve endings which appear to be quite as sensitive to external impressions as the receiving set of your radio in its ability to select the vibrations of the ether. At the University of Iowa they have been conducting a series of interesting experiments to determine the degree to which reference has been made to these intimate senses in certain selected passages of classical literature. Among other selections chosen were the familiar lines in which Shakespeare describes the meanness of ingratitude, beginning, "Blow, blow, thou winter wind."

Now the surprising result was that in making a composite picture of the reaction on the students who had been trained to select the references to these intimate senses, it was found that whereas 25 references made a visual appeal, and 15 an auditory appeal, there were 20 which made a kinaesthetic, and 27 which might fairly be described as an appeal to the organic senses. The experiment was carried on in its application to some of the familiar passages in the bible, such as the 23rd psalm and the beatitudes, with the result that these senses which have received slight recognition, and which are little understood, are now seen to be of the most vital significance as sources of wisdom.

After all none of us sees beauty as a disembodied principle. Personality is a quality which you do not see in looking upon the form of a person. You see a human figure of a certain height or color. But the discernment of that incommensurable thing which we speak of as personality depends in the last analysis upon these other senses, about which there is nothing mystical, but which do in fact enable us to distinguish good from bad, the desirable from the unlovely elements which go to make up the quality of our lives.

The eminent French sculptor Rodin confesses that the birth of his career as an artist dates from the day when a humble artisan reminded him that he was carving only in surfaces. He began to realize that he must treat his figure in a third dimension and feeling out the action of moods and muscles underneath, work from there out toward the surface.

What do we mean when we speak of a sensitive child, or a sensitive person? Not necessarily one whose sight and hearing are acute. On the other hand there are those as we well know in whom these senses are quite impotent who are still tuned to the finer things of life. Now these finer things of life are what we call the eternal values, such as sincerity, simplicity, beauty, human communion, death. But when one speaks of values he is very close to the domain of religion. In fact so far as these things are concerned, religion may almost be looked upon as an additional organ in our sense equipment. What-

ever else it may do, it is designed to put us into a sensitive attitude toward the eternal values.

In spite of all the trappings and machinery of religion, sometimes even because of them man has become better tuned to these invisible forces. Primitive man, so greatly dependent upon his descriptive senses, used to define God in visual terms. The early Hebrews conceived of God as a person who walked in the garden in the cool of the day. And children seem to pass through a period in which this anthropomorphic concept grips their imagination. But the higher up in the scale one goes the more do these visual images fall away, until we conceive of God as spirit, and recognise that they worship him truly who worship him in spirit and in truth.

The thing that made the wise men wise, therefore, was not that they followed a star wandering about in the heavens. Merely trusting to one's visual reaction seldom gets one far. The wisdom of the wise whether of the East or the West consists in one's confidence in small beginnings, initial efforts—a babe in the manger—some struggling and painful attempt to make the angels' song of peace and good will serve for the healing of the nations.

We come to the old injunction—"value the things of the spirit". It is old and perhaps commonplace, but, as every religion testifies, not any the less sound.

BOOKS RECEIVED

The reviews of the following books will appear in a subsequent issue.

- Reminiscences of a Student's Life.* By Jane Ellen Harrison. Leonard and Virginia Woolf, London. 5/-
Soil and Civilization. By Milton Whitney. D Vanstrand & Co 3/-
Borderlands of Economics. By Radhakamal Mukerjee. Geo. Allen Unwin, London. 12/6
The Philosophy of Labour By C. D. Burns. Geo. Allben Union. London 3/6/1
An Economic History of England. By Charlotte M. Waters. Oxford U. Press. 7/6
The Real Boy and the New School. By A. E. Hamilton. Boni & Liveright, New York. 2/50
Leaving the Hermitage. By R. Koda. Geo. A. Union. 6/-
Cardinal Newman. By Bertram Newmen. The Century Co. 2/00
Essays and Soliloquies. By Miguel De Unamuno. A. Knopf. 3/00
The Everlasting Man. By G. K. Chesterton. Hodder and Stoughton 12/6
A Mummer's Tale. Anatole France. John Lane 2/6.
Fools and Philosophers. Arranged by J. B. Priestley. J. Lane 6/-
The Wit and Wisdom of Queen Bess. By Frederick Chamberlain. John Lane the Bodley Head. 5/-
Jesus and Life Today. By Rev. Charles Gilkey. The Christian Literature Society, Madras. As. 8.

- In Quest of God.* By Ramdas. Saraswati Printing Works, Mangalore. As. 8.
The Apostles of India. By J. N. Ogilvie. Hodder & Stoughton
Philosophical Writings of Henry Moore. By Flora Isabel Mackinnon Ph. D. Oxford. U. Press.
The Living Religions of the World. John A Maynard. More-house Publishing Co. Milwaukee, Wis.
Progress & the Past. By G. F. Wates. Geo. A. Unwin. 5/-
Vedic Chronology and Vedanga Jyotisha. By B. G. Tilak. Tilak Bros, Poona City. Rs 3/-
The League of Nations. A survey. Russia. Nicholas Makeev & Vanentine O'Hara. E. Benn. 15/-
The Red Terror in Russia. By S. P. Melgounov. J. M. Dent. 6/-
Modern Thinkers and the Present Problems. By Edgar A. Singer. Geo. Harrap & Co. 5/-
The Scientific Study of Human Society. By F. A. Giddings. The University of N. Carolina. Press. 2/00
The Equipment of the Social worker. By Elizabeth Macadam. Geo. Allen & Unwin. 6/-
Race or Nation. By Gino Speranza. The Bobbs-Merrill Co. 3/00
Social Struggles and Thought. By M. Beer. S. Maynard & Co
The Earth and the Stars. By C. G. Abbot. D. Vanstrand & Co \$ 3/00
Chemistry in Modern Life. S. A. Arrhenius. D. Vanstrand & Co \$ 3/00

OXFORD BOOKS

KARL MARX'S 'CAPITAL'.

By A. D. Lindsay.

This is an introductory essay to a great book. Much has been written about Marx's 'Capital' and opponents and upholders have been emphatic and apt to lose tempers. This introduction gives the reader the opportunity of reading Marx unbiassed, and of realising the contemporary position. In the World's Manuals. 2/6

OUR MINDS AND THEIR BODIES.

By J. Laird.

Most people admit that our minds are different from our bodies, although, of course, intimately related. The author sets out the theories that claim this difference, and that show the properties and functions of the mind.

In the World's Manuals. 2/6

INDIAN CURRENCY AND EXCHANGE.

By H. L. Chablani.

"Mr. Chablani's statement of theory is not only accurate but also expository in character. He deserves to be congratulated on the calm and dispassionate spirit in which he approaches difficult controversial problems". *Mysore Economic Journal.* Rs. 4/8

A STATE TRADING ADVENTURE.

By F. H. Coller.

The author was Secretary to the Ministry of Food during the war, and this experience leads him to this debatable conclusion: that trade does not necessarily depend upon individual initiative stimulated by the prospect of financial gain. 10/6

THE MAN NOBODY KNOWS.

By R. B. Barton.

In this striking book the author has insisted on the reality of Jesus, and seeks to bring out his humanity which is, he considers, in danger of being lost by conventional hymns and pictures. 3/6

FOUR CENTURIES OF MODERN IRAQ.

By S. H. Longrigg.

There is no adequate history of a country now much in prominence. The author has compiled his history from Turkish and Arabic manuscripts, travellers' accounts, etc., enjoying the help of local scholars and friends. He has held office in Iraq for eight years. With a map and frontispiece. 21/-

DRAWING: Its History and Uses.

By W. A. S. Benson.

The author was a friend of the great craftsman and social reformer William Morris. Too many people regard drawing as a kind of gymnastic exercise; this it may be, and it is an introduction also to the fine art of painting. But the author points out that it is the alternative to speech from which all forms of written language have arisen. There are 58 illustrations. 6/6

THE SURFACE HISTORY OF THE EARTH.

By J. Joly.

This book has been written so that the reader interested in geology and the related sciences can profit from it. Matters of detail have been placed in appendices, and the author has contrived to make a readable and concise a subject that it is difficult and diffuse. The 12 illustrations are alone worth the price. 8/6 net

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