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THE
SCHOLAR



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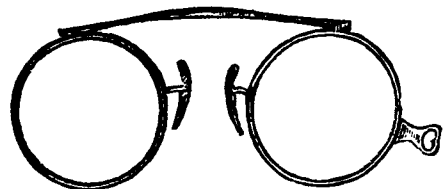
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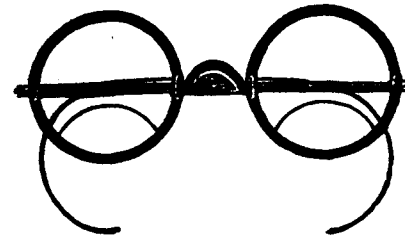
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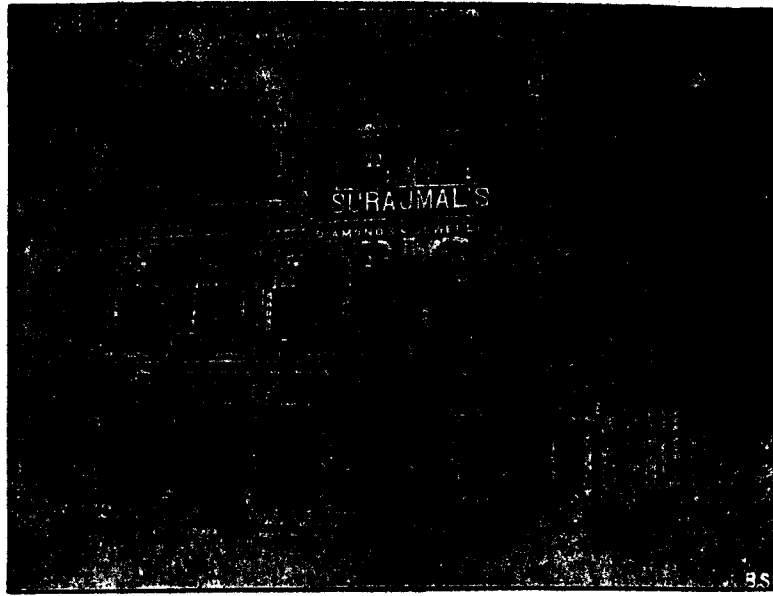
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VOL. VI

DECEMBER

No. 3

DEATH SPASM OF PLANTS *

BY SIR JAGADISH CHANDRA BOSE

IT would be of interest to give a short history of the course of my investigations from the physics of inorganic matter to the physiology of living beings. About 36 years ago I was investigating the optical properties of the invisible electric radiation in regard to the refracting power of various substances opaque to ordinary light, to the polarisation of electric ray produced by different crystals and to the photographic action of invisible light. It was impossible to carry out these investigations without greatly shortening the wave length. I was able to reduce the length of the wave to about 4 mm. or 1/6 of an inch, that is to say bringing it within eleven octaves of visible light.

Working with my inorganic receiver I found that while it was very sensitive at the beginning, it became irresponsive after a time; the record of the responses showed a curve exactly similar to that of fatigue in muscle. The inorganic receiver, like the muscle, recovered after a period

* Substance of a lecture delivered at the thirteenth anniversary of the Bose Institute on December 1, 1930 by the Acharya himself.

of rest. Chemical stimulants also increased the sensitivity of the inorganic receiver while the power of response was killed by poison. I was amazed to find boundary lines vanishing and points of contact arising between the Realms of Living and Non-Living.

After the announcement of the universal sensitiveness of matter before the International Congress of Science at Paris in 1900 I came to England. It happened that I was taken dangerously ill and confined to bed in Wimbledon. The only thing that I could see through the window of my enforced prison chamber was a horse-chestnut tree. Looking at it day after day it came to me like a flash that the life-mechanism of the tree must essentially be the same as that of the animal. On recovering from illness I set about immediately to invent special instruments by which the dumb and inarticulate tree was enabled to write down the secrets of its own life.

We hear little and see still less of the myriad voices and movements of life. But man is a creative being, and when his organs of perception fail him, he creates others which have no such limitations. When visible light ends, he still follows the invisible; when the note of the audible reaches the unheard, even there he gathers the tremulous message. The invention of the microscope which magnifies 2,000 times has produced a revolution in biological science. My supersensitive instruments which magnify more than ten million times have revealed a new world, the wonders of which we had no previous conception.

Nothing could more effectively paralyse advance of knowledge of reactions of life as the wrong hypothesis that the physiological mechanism is entirely different in plant and animal kingdoms. The perpetuation of this error has been due to narrow specialisation that kept the advanced study of plant and animal physiology separate in Western and Indian Universities resulting in losing sight of the true significance of kindred phenomena; secondly to the want of sufficiently sensitive methods of record of vital reactions, a defect which has been overcome by the invention and

construction of super-sensitive instruments in the Institute. But the gravest error has resulted in concentrating attention to 'form' and neglecting the far more important 'function' of the organ.

On account of similarity of function, plants are admitted to have digestive organs as they dissolve and absorb organic substance such as captured flies, though the forms of the digestive organs are different in plant and animal. In the same way the tissue which exhibits rapid contraction is a 'muscle', be it plant or animal. Even ordinary plants are found to exhibit contraction under stimulation. Again the particular strand in the animal or plant which carries the invisible impulse of excitation and produces movement at a distance is the conducting nerve.

In extension of my previous results a very large number of plants have been found by my scholars to conduct excitatory impulse and cause contractile fall of the leaf at a distance, the characteristics of the impulse being in every way analogous to the nervous impulse in the animal. The conduction of the impulse, moreover, is temporarily or permanently arrested by various physiological blocks which are found effective in arresting the nervous impulse in the animal. In regard to automatic rhythmic pulsation supposed to be confined only in the animal tissues, such activity has been discovered in the Institute in "Cajanus" and other plants.

A thorough acquaintance of the principle and action of the supersensitive instruments and of the novel methods is essential for success in the new lines of investigation. It may be stated that the eminent investigator, Hans Molisch of Vienna University, was able last year to repeat with invariable success some of the fundamental experiments. L. N. Rao, the plant physiologist, specially deputed to my institute by the University of Mysore, had not the slightest difficulty in experimental verification of the results which establish the unity of physiological mechanism in plant and animal. Those obsessed with the old erroneous theory may have misgivings that the obvious interpretation of the

fully established new facts are opposed to orthodox principles. But in progressive knowledge there cannot be any dogmatic principle constituting an unalterable standard of orthodoxy. It may be said that the new facts and their interpretations are fully in accord with the principles of physiology in general, the tendency of which following the recent discoveries, is towards increasing recognition of essential similarity of vital processes in animals and plants.

A totally new line of investigation was initiated in detecting and recording the invisible internal changes induced in consequence of changes in the environment. Two batches of similar Mimosa plants were grown one in the open and the other in a semi-shaded green house. The excitability of the plant grown in the open was four times greater, it was far more alert and re-acted to stimulation three times more quickly; and finally the speed of its nervous impulse was three-and-a-half times greater. The invisible internal changes can thus be revealed by the new method of investigation.

The plant has been regarded as devoid of rhythmic pulsatory activity similar to that exhibited by the animal heart. The actual pulse-beat recorded by the plant was, however, shown to be extraordinarily like that of the animal. Drugs, generally speaking, affect the plant and animal alike. When the plant is chloroformed it is a terrible sight to watch its fluttering and spasms like those of a creature desperately struggling for life. At last the conflict is ended and life becomes interlocked in the rigidity of death.

Even more startling is the effect of drugs on animal heart, recorded by the Resonant Cardiograph invented at the Institute by which the changes induced in the different phases of the heart-beat are made visible with unprecedented accuracy. Recent investigations cast a flood of light on the anomalies of reactions of drugs on different persons. The effect is found to depend on the dose and also on the tonic condition of the individual.

The discovery of pulsating tissue in plants has solved the problem of the rise of sap. The movement has previously

been regarded as due to push from below by the root-pressure and pull from above by transpiration from leaves. The active movement of sap, however, persists when the root is cut off and transpiration abolished by coating the leaves with impermeable varnish proving the existence of an independent propulsive activity. Certain plants like Corn-flower and others have been discovered which afford striking demonstration of the propulsive activity. Thus the drooping and dying leat, when supplied with warm water at its cut end, was seen to be revived and fully erected with incredible rapidity. The sap cannot only be made to flow upwards but downwards as well by merely transferring the supply of water to the apex.

The investigations established the important generalisation of the unity of physiological mechanism in all life. For, as in the animal so in the plant there is similar contractile movement in response to stimulus, similar cell-to-cell propagation of pulsatory movement, similar circulation of fluid by pumping action and similar nervous mechanism for the transmission of excitation. The supreme importance of the study of simple plant organisation lies in the fact that it would solve many perplexing problems in the more complex animal life.

From the plant to the animal we thus follow the long stairway of the Ascent of Life. The barriers which separated kindred phenomena are now thrown down, the plant and animal being found to be a multiple unity in a single ocean of being. In realising this, is the sense of final mystery of things lessened or deepened? Science cannot but waken in us a deeper sense of awe, and her new advances gain for us a step in that stairway of rock which all must climb who desire to look from the mountain tops of the spirit upon the promised land of truth.

THE CIVITAS DIABOLI AND THE CIVITAS DEI

BY K. S. RAMASWAMI SASTRI, B.A., B.L.



THE modern age is the age of the substitution of man by machine. The substitution is going on at an ever-increasing pace. As Phillip Gibbs points out with pungent aptness: "One little man—Henry Ford by name—in one great country—the United States—has, in his own lifetime, by means of his own organisation of labour, added to the world nearly 300 million mobile horse-power, or about ninety-seven times the potential horse-power of the Niagara Falls." The conquest of the air has added immensely to man's mastery over Nature. We have now achieved full control over "that uninterrupted navigable ocean which comes to everyman's door". The romance of aviation has thrown into shade the romance of earlier conquests over the powers of Nature. Aviation will, in course of time, lead to de-urbanisation, for with the triumphs of aviation in our possession there will be no need to mass populations in bloated cities. It will even profoundly alter our international life in the direction of peace and goodwill and unity unless we pervert it to create more terrible engines of war and universal destruction.

In addition to all this transformation of the world by means of new and intensive applications of the old forms of power and energy, Science is trying to harness and master radio active energy. Nay, man is trying to press into his service power from tides and winds and sun-light, even atomic energy. If he succeeds also in his search for synthetic food, his slavery to Nature's supplies of food in their present form will vanish. After such a height of being is reached, we can have a revision of other subtler values of life as well not only by means of the wireless, but also by means of television, teleaudition, etc. When we can see distant scenes, there would be no need of newspaper description thereof. We cannot set any limit whatever

upon the future possibilities of discovery of sources of power and of applications of power. The atom is now found to be a solar system made up of negative electrons whirling round a positive nucleus. Matter has now become etherialised into energy. The scientists are now trying to bombard the atom into alpha rays and liberate atomic energy by the disintegration of the atom.

It is not only the realm of Matter that is being thus probed to its utmost depths. Sir Oliver Lodge and others are probing the realm of Mind as well. Man is peering over the dark and abysmal edge of death. We have in addition new theories of race degeneration and eugenics, new methods of rejuvenation, etc. Phillip Gibbs says well:

Scientists are going to make the attempt, and are making the attempt, now, to modify, alter and direct the normal physical life of man himself, as it has been lived since the beginning of humanity as far back as history records, and to operate upon his mind and body by chemical action, by psychological processes, by differences of food before and after birth, by surgical experiments, and by breaking down old moral laws and traditions of thought so that he might be given a longer spell of youth, a longer lease of life and a different social code. Is all this likely to bring new happiness into the world? Or is it a new hell on earth that they are creating for us so that indeed men will have to kill the scientists to be free of their villany and masters of their own bodies and souls again?

But the more augmentation of power is no guarantee for the augmentation of goodness. The old warning that the attainment of yogic *siddhis* is an obstacle to spiritual illumination is quite applicable to the search for and attainment of the *siddhis* (realisations) of Science. Bertrand Russel, one of the acutest thinkers of to-day, says well:

Men sometimes speak as though the progress of science must necessarily be a boon to mankind, but that, I fear, is one of the comfortable nineteenth century delusions which our more disillusioned age must discard. Science enables us, the holders of power, to realise their purposes more fully than they otherwise could do. If their purposes are good, this is a gain; if they are evil, it is a loss. In the present age it seems that the purposes of the holders of power are in the main evil.

For this the evolutionary theory which linked up the life of man to the life of the beast in the jungle was largely responsible. Man tried to imitate Nature "red in tooth and claw". The new morality of the Superman and the "dismal science" of political economy added to his spiritual downfall. Religion became an increasingly vanishing factor in life. The new political upheavals are in the direction of pulling down the better few rather than of pulling up the lower man.

We have yet to learn that man can and must control evolution and evoke the directing intelligence (*buddhi*) latent in him and pray for the grace of God (*Iswara*). The scientific derivation of Mind from Matter is one of the hugest self-delusions of Man. Mind is coeval with Matter but is more fundamental than it. The modern materialistic philosophy of life, which was the real deep-seated, subtle and unknown cause of the Armageddon of 1914, has no real truth in it. This is not a helpless derivative of Matter—a perpetual child tied to Matter's apron-strings. It is the higher entity, and can alter and enrich the life of Matter by sending its super-electrical current of purposive life. When Burgson talks of creative evolution, he forgets that mere unpurposive Matter could have no creativeness or purposiveness in it.

The triumphs of the Mind are by co-operation and love, whereas the victories of Matter are by competition and struggle. Everywhere and at all times the victories of Mind are through peace and love and aspiration. The mental environment of tradition and knowledge is more important than hereditary or the mere physical environment. Mind brings those sweet love-philtres which can soften the hates and repulsions of Matter.

Even now the modern man of the West, even when he is trying to improve the Mind, thinks rather of the physical basis of the Mind than of its spiritual basis. He is told that by some operations connected with the ductless glands life could be prolonged and Mind uplifted. He is trying to make a new Trinity of the thyroid gland, the pituitary

gland and the intestinal gland. He juggles with sweet words or *harmonies* and vitamins. The vitamins A, B, C and D of to-day may develop into vitamins A to Z tomorrow. The passion for synthetic food is fast becoming an obsession. But synthetic food can no more solve the problem than tinned or canned food did before. It will no doubt lead to the disappearance of the slaughter-houses which deface the earth to-day. But that is all. The diseases—mental and physical—of civilisation are threatening to be worse than those of barbarism. It is no doubt good that Modern Science is leading men aright in leading them to light and fresh air and pure water and wholesome food. But it seems to mislead them by making them crazy about ultra-violet rays and artificial sun-light and synthetic food and what not. Science does well to denounce the over-clad follies of the West. But is it necessary to cultivate the Cult of Nudity?

Further, the new industrial civilisation has caused the lure of city life and has seduced men and women away from fields to factories. It is creating new housing problems, new sex problems, new medical problems and what not. Over production leads to dumping, and dumping is met by tariff walls, and tariffs lead to wars! It is a grim vicious circle. Man, the spend thrift, adopted child of Nature and the rebellious child of God, is exhausting Nature's supplies at a reckless rate, and mocks at God. Over production and over population! On these rocks the happiness of humanity seems destined to dash and perish.

Disraeli said well: "The European talks of progress because by the aid of a few scientific discoveries he has established a society which has mistaken comfort for civilisation." Philip Gibbs says with equal truth: "New luxuries, greater speed in the rhythm of life, new power over machines, control over the chemistry of life, will not increase human happiness unless the mind and spirit of men and women are satisfied and relieved of fear, anxiety and strain, with some hopeful vision of a future life and some spiritual joy in the present." H. G. Wells says that

modern civilisation is a race between education and catastrophe. The peoples are in arms under the force of conscription, and peoples in arms are not slow to fight. Mechanised armies with tanks and armoured cars are kept in readiness by every nation. Disarmament Conferences deal with such puerile details of tonnage and gun-bore and not with the large vital aspects of the matter at all. Pacts and Leagues and Alliances are going on as merrily as ever in sublime forgetfulness of the existence of the League of Nations. Inflated nationalism has become the new religion and the old religions are slowly disappearing and we hear "their melancholy, long, withdrawing roar".

This is not all. The corruption is not merely in the outer life but even more in the inner life. The pictorial art of today seeks for ugliness rather than for beauty. Modern music is jazz cacophony; and the novel and the drama of the day reek of the gutter. Materialism is rampant in thought as well as life. The philosophy of sense-enjoyments and free love is in the air. The morality of the present age is a calculated morality ever on the brink of break-up and collapse. If such is the fate of morality the fate of religion is worse. Russia's crusade against God is becoming fast a universal contagious disease. The former obsession about the evanescence of life is giving place to a fierce and fervid desire to prolong it very much even if it would not be perpetuated. The idea of compensations elsewhere being a vanishing factor in life, the grim hunt for wealth and comfort and luxury is becoming acuter than ever. Revolt is the law of life today, but revolt when it goes beyond its legitimate limit is a curse.

II

Man has thus built the *Civitas Diaboli*. Can he at any time by any means build the *Civitas Dei*? Or is the world to blunder on from convulsion to convulsion and plunge into a final catastrophic annihilation? If such a dreadful fate is to be averted, man must look into his own inner nature and effect a revolution there. He must at the same time effect a betterment of his environment

because his inner nature and his outer environment must necessarily act and react on each other. Beauty and love and holiness must be enkindled within and achieved without. The industrial age must become beautiful or cease to be. Mechanisation and mass production should not be the sole end and aim of human life and human effort. Man has accumulated material comfort along with bankruptcy of soul.

What is the way out? The only way is that of simplicity, sanity, sweetness, and spirituality. Self-transcendence by self-sacrifice must prevail over the self-interest and self-assertion of today. This has happened and will happen in the case of the vast majority of men only through religion and its eternal unchanging inviolable sanctions. Religion has had not only its individual aspect but its social aspect as well. But as sex-love results in individual sublimation and social betterment as the result of its dual aspect, even so the life spiritual has as its blossoming both individual sublimation and social betterment. It is absurd to say that the universal will for religion during millenia in the past history of mankind was a mere illusion. Today there must be a re-statement and re-affirmation of religion if human life is to rise from its sourness to sweetness once again. Man must be taught to realise how he is linked to the timeless and eternal and infinite life by bonds which no remorseless logic of Science can ever sever by its weapons of ratiocination.

It is as the result of such spirituality that sweetness must come. It must come simultaneously in individual and social and economic and political life. The efforts now made to bring in sweetness without homage to its causal form of spirituality or to bring in individual or social or economic or political sweetness in compartments is a futile effort foredoomed to failure. A warped individuality owing no allegiance to God or Man will never usher in an era of social or economic or political sweetness and light. It is not necessary to discuss or decide here whether the supra-national power should be the World-state or the League of Nations; whether the proper economic ideal is

tempered competition or absolute co-operation, or whether the proper social ideal is the harmony of classes or the hegemony of the proletariat. My own belief is that a mutually adjusted social life based on differentiated and harmonised social structure and function, an economic life combining wisely agriculture and industry and permeated by a co-operative spirit of national service, and a political life combining the best elements of Monarchy and Aristocracy and Democracy in due proportion all under the sway of an all-pervasive spirituality is the truest and best manifestation of sweetness.

The acid tests of such spirituality are sanity and simplicity. The modern insanities of life due to extravagant expectations and diabolical demands on life must disappear. The modern complexities of life due to unloosened appetites and passions and unbridled love of sugared but suicidal luxuries must vanish. The machine must be relegated to its proper place as an appendage of man whereas today man is an appendage of machinery. The nations of the world must become agricultural once again and industry must become the handmaid of agriculture and not the tyrannical ogre of agriculture as it is today. The deadly urbanisation of life due to massing large and ever-growing assemblages of men and women in large and ever-expanding cities must go never to return. The Alladin's lamp of the day, viz. Electricity must, and can, decentralise and de-urbanise human life while preserving and even augmenting and heightening the real pleasures of life. Science must turn away from perfecting the engines of destruction and turn exclusively towards perfecting the engines of construction. The sex-obsessions and sex-perversions of today must be conquered and banished for ever. Art, literature, philosophy and religion must cease to play to please the Satyr and the beast in man, and must hear and communicate 'to Man the flute-call of the Voice of God'! Man must attain more leisure, more calm, more repose, more happiness. Men like beasts must cease to be and must get transformed into Men the Gods. Then and then only will the *Civitas Diaboli* become the *Civitas Dei*.

ON ART

BY P. M. HARI



LOVE of Truth is inherent in man. Truth manifests itself in the world in various kinds and forms of Beauty. Appreciation of Beauty is only a phase of the love of Truth. Everything in the world is instinct with Truth. And Truth is the soul of Beauty. There is beauty in all forms and formations of Nature. From the gross and gaudy sexual colouring of the lower orders of life to the fine and supersensuous spiritual impulse in the heart of the divine sage there is beauty everywhere, in every manner and form of life. And the several kinds of manifestations of beauty are appreciated in different ways by different people according to the stages of their development.

Beauty springs at every step of Nature, and blows on every branch and twig of the phenomenal world. But not all have an eye for her. Only a few have the sense for her in the refined form in the gross world of matter. Fewer still can decipher her in the fine world of the intellect, or in the finer world of the spirit. The susceptibility of an individual to Beauty depends upon the nature and refinement of his mental constitution. The clearer, the purer, the sharper the mind of the man the greater is his ability, quickness and sensitivity to perceive and appreciate the higher and the finer forms of Beauty. These forms are very difficult of perception. They are delicate and subtle and easily escape man. And when they happen to strike the ordinary coarse being of a man they only overpower and distress him. No swine is affected by the smell of the rose. And to the fisherwoman of Sri Ramakrishna's parable, the fragrance of the florists stall brings only an aching head and insomnia. The highly intellectual and spiritual forms of Beauty are perceptible only to a great and refined genius. And only culture and refinement creates the capacity to express formally that perception and appreciation.

The extremes of the appreciation of Beauty are expressed in ejaculation. The coarse mind is dazed by Beauty, and the rank boor can only vaguely interject. The supersensuous perception and exalted appreciation of spiritual beauty are ineffable. And the blissful sage too has only a strange ejaculation. Dance and song are the early steps in the articulation of the human appreciation of Beauty. The unbroken mind of the primitive man and the child bursts into a wild fit of dance and song at the exalting touch of Beauty. But even that is more or less amorphous. The cultivated mind of the genius gives it a clearer and more definite form and shape in expressing its appreciation in fine arts like poetry, painting and sculpture.

Art is an advanced kind of expression of the appreciation of Beauty. It is not a representation of Beauty as revealed in Nature. It is no copy, but original. It is a representation, if representation such a thing can be called, of Beauty manifest in Nature and her operations on the human mind and life. The appreciation of Beauty concretised is art. Art represents the life of Beauty in a regular and substantial form. Art is a living entity. It is an intellectual and spiritual dynamo. The mystic power of art is the important element in it; that is its life and vitality. Without it art is but an empty excrescence, worthless and useless. This mystic power in art is the life infused into it by the genius of the artist. Some works of art, though apparently rough-hewn, are arresting and attractive; some others, though delicate and refined in appearance fall flat even on sensitive minds. The difference between these is in the presence or absence, and the quantity and quality, of the mysterious power, imparted by the author to his work of art. How this power is imparted, and wherein it is lodged, are secrets that have perplexed greater minds.

The fine eye of the artist is struck by the beauty in Nature. The perception comes to him casually and he feels the urge to give expression to it. Art is thus the product of the genius's appreciation of Beauty. It, therefore,

carries with it the personality. In fact the life of a work of art is this personality and its power. The spiritual touch of Beauty transforms and elevates the ordinary personality of the artist to a highly intellectual and spiritual one.

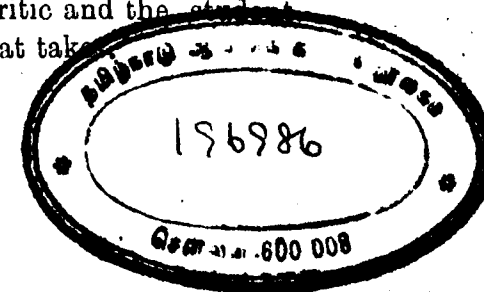
It is noteworthy that no good work of original art can be repeated exactly even by its author. That is because the genius never remains the same even for a few moments. Originality does not repeat itself even in a genius in precisely the same terms. If art were a mere copy of what occurs in Nature any number of repetitions is possible. But every experience of the artistic genius is singular and involuntary, and the expression of it which produces the work of art is impulsive and aimless.

Again, art is never purposive. It is spontaneous. No good piece of art is ever the product of any purpose or design. Nor has it any ulterior end. Its end is only to relieve the tension of the heart and the genius of the artist.

The characteristic of art is ennobling. It ennoble the student (the reader or spectator) without any effort on his part, and sometimes even in spite of him. But to say on that ground that the purpose of art is didactic or delectation is a gross misrepresentation of art and its author. The artist has no such end in view; nor can he have. Only the results and properties of a good work of art happen to be ennobling in their ultimate effect. The mystic power that art derives from its author is the power that transports the student-witness. It is a dynamic power. To be thus transported off and on from this world of incessant struggle and its dusky surroundings is refreshing to human nature.

To sum up: Art is the child of a highly refined, none the less sensitive, character and culture. It elevates the mind and engenders in man a love of the higher life. Art springs up the finer elements in man and quickens and tones up the higher personality in him. As a pleasant educative agent it has no rival. It cultivates the mind of the artist as well as the mind of the critic and the student. It blesseth him that gives and him that takes.

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WHAT ARE THE TESTS OF CIVILISATION? CAN INDIA MEET THEM?

BY C. S. VENU



UNDERSTANDING between persons or peoples can never be won without a certain measure of surrender—a willingness to set on one side the conclusions of special experience, individual or national. The futility of mere analysis, applying the tests of its own familiar canons and conventions to alien customs is recognised in dealing with dead and gone civilisations, and the method of modern research is to retrace one's steps as far back as possible towards a common starting point. It is not by the number of sky scrapers a country has, nor the number of Railways it has opened, nor even the number of Air ships and Cruisers it can boast of, that a country's true worth and civilisation, can be gauged. In order to arrive at a just estimate of a country's achievement and civilisation, certain tests have to be applied: certain conditions have to be fulfilled.

The first test is appreciation of its past. That past may cover decades; it may also embrace centuries. But long or short, a Nation which eliminates the causes, forces, conditions and results of its past is failing to respect the riches which belong to it and which it should respect. Civilisation is, therefore, based in part at least on the appreciation of the results achieved in the past of a Nation.

A second test of a lasting civilisation is seen in its power to create and to maintain institutions. An institution is at once the result of the accumulation and working of human forces. Men are born, live for a time and perish. But their homes, agencies represent lasting institutions. They are the permanent relics for receiving and for perpetuating, as well as for creating mankind's achievements. Colleges, Universities and Academies are such institutions,

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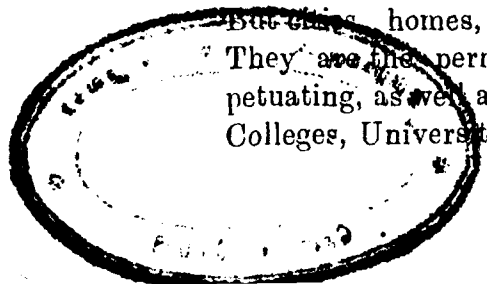
for without them the torch of learning would fall and be extinguished for ever. Banks are also such institutions, for they treasure the material results of man's toil, saving these results and transmitting them to generations following. The Civil Government is such an institution. It represents the orderly and normal process through which and under which men live in peace, prosperity, good will and happiness.

A third test of a permanent civilisation is found in the power of men to combine. Combination is one element or force in the process by which institutions are created. Co-operation is another. If the individual persists in standing alone or single, he perishes and his works run the severe risk of also perishing with him. If he unites other individuals and this continues for generations such unifications give assurance of permanence.

A fourth test and one of the more fundamental is what is generally called "Altruism". A Nation, like the individual, should seek to see with the emotional and intellectual eye, and to feel and to understand with the emotional and intellectual mind and heart of other nations. It must seek to understand other Nations and try to respect all the rights which belong to them.

It has been stated that the test of a lasting civilisation is respect for the past. An identical remark may be made substituting the word *future* for past. If the understanding of the past is concerned with results already achieved, the future is concerned with results absolutely unknown. The Nation which thinks only of today may or may not have a good present; but it certainly cannot have a good future.

There is another test of a lasting civilisation. We may call it a union of the stable and the flexible in the Civil Government. The contrast between a Government both stable and flexible and a Government absolute and fixed, is broad and deep. The contrast too between these two types of Government and a Government anarchistic is no less wide and deep. A Government may indeed be stable, absolute and monarchical. But it cannot normally represent or embody



the highest and most developing forces of civilisation. But a Government which is stable, regular, orderly and which also is capable of change represents a civil control which has standards and forces which can be reckoned with. In modern history, the Government of Soviet Russia represents impressively the union of the stable and the flexible.

A seventh element in this testing process is found in the respect paid to the preservation of the life and of the health of the citizens. If no respect is paid to life, no respect is paid to what springs from life. A state which defends the life of its citizens, which by all means and methods, active and passive, seeks to eliminate disease, to promote strength, to lengthen the span of years allotted to the average citizen, to increase the happiness which ministers to health and to lessen the miseries which dissipate vigour—such a state meets a primary test of a permanent civilisation.

A further test—comprehensive and fundamental—of a permanent civilisation concerns Education. Is a Nation educated? Does it think of itself in terms of its youth—youth, which represents the field and the conditions of Education? Is the Education which it fosters genuine, cultural, formative, creative? If such questions can be answered in the affirmative, that Nation is proved to be civilised.

There is yet another test of civilisation more supreme. It is Religion. The people to whom the mood of reverence, of obedience and of worship is normal is the people highest in thought, deepest in emotion, noblest, best measured by all standards, truly and justly weighed in the balance of infinite justice. Such a people worthily meet the supreme test of a permanent civilisation.

Such are some of the tests to be applied to a civilisation to learn whether it gives promise of lastingness. There are, of course, other tests. There is, for instance, the test of the practice of hard work; there is test of the use of leisure by the individual; there is the test too of cardinal virtues.

II

Does India meet these tests?

The first test applied is this:— Does India respect its past? Certainly it does. It respects Buddha, Asoka, Manu, Ram Mohun Roy, Ram Krishna Paramahansa, Tilak, Gokhale and other ancient sages and saviours who have made India all what it is.

Further more: India is creating and maintaining institutions, like the Arya Samaj, the Brahmo Samaj, the Servants of India Society, the Seva Sadhan, the Shantineketan and last, but by no means the least, the Indian National Congress. Schools, Colleges, Universities, Academies, Temples, Libraries, Commercial Agencies, Chambers of Commerce, and Social Combinations abound.

A similar answer is given to the third question: the movement towards the combining of human and other forces. For, combinations are a condition out of which and into which institutions grow, and which in turn result in further combinations of men and of things. The amalgamation of cotton and textile Mills illustrates this. The union of wealthy persons for the formation of big and powerful commercial and banking concerns confirms it.

Again, India is altruistic. It, of course, respects the rights belonging to other Nations. But we in India are unfortunate in not having the chance to give expression to the best in us in creating intimate relations with the powerful peoples of the world.

The bond between the Nations today is made of the links of mutual menace, its strength depending upon the force of panic, leading into an enormous waste of resources in a competition of browbeating and bluff. Some great voice is waiting to be heard which will usher in the sacred light of truth in the dark region of nightmare of Politics. But we in India have not yet had the chance.

A fifth test to be applied is the test of the future. Do the forces now created and acting promise a lasting greatness? The answer is in the affirmative. In point of

material advancement alone, it is clear. For India's Natural resources are apparently inexhaustible. Iron, Oil, Gold, Ore, Wheat, Cotton, Rice—these dominant forces abound in plenty.

A sixth test is waiting to be applied where interpretation becomes positively pessimistic as one is brought face to face with the system of Government in India. It must be stated, that there is neither stability nor flexibility in the civil and political administration of India, and as such, the present Government of the country does *not* give any promise of *permanence*. There can be no stability nor flexibility or a union of both in a country under subjection and in a Government controlled by foreigners.

Now we pass on to the seventh test, touching the regard given to the community's life and health. The respect paid in India to the health of the community and of the individual presents interesting contrasts. The health of the citizen is protected by many rules and laws. The general remedial forces in cases of epidemics, as seen in the Medical professions, are of an unexampled worth. But the Government's utter disregard for and brutal treatment of human lives as evidenced by the high rate of mortality of political prisoners as a result of *lathi* charges and the merciless shooting, like stray dogs, of unarmed mobs during trade and political unrests, offers a contrast to the regard paid to it in the prevention and cure of disease.

The eighth is the test of Education. If there be any one element in which India does believe, it is Education. But the educational policy of the Government calls for severe criticism. After seventy years of educational effort, only 11 per cent of the population is literate, while under 6 per cent of the total population is still undergoing instruction. The Government have fostered education on wrong lines in giving to those classes, which welcomed instruction, a system producing far in excess of the actual demands of Indian conditions, a body of educated men whose training has prepared them only for Government service or the practice of law. We have also not been able to imbibe and cultivate a true spirit of All-India citizenship.

But taken all in all, Education is the most important part of Indian life, and as a test of that life, Education gives a satisfactory interpretation of its civilisation.

The last test is that of Religion. If there is any one country in the world that can be called religious it is India. And India, though defeated in her political destiny and denied her birth right of freedom, yet has her responsibility to take up the cause of Religion and offer her lessons to the world in the best gifts which she could produce. Religion in the highest sense of the word is living in India with living persons still who can preach and also shed by their examples and influence the highest truth indicated by Religion. India, therefore, worthily meets this supreme test of civilisation.

India thus fully meets the test of appreciating its past and of recognising its future. It does fully meet the test of setting a proper value on the building of institutions and of forming co-operative combinations of citizens. It does meet the test of "altruism". It does meet the tests of Education and of Religion. But it does *not at all* meet the test of union of stability and flexibility in the Civil Government and of the appreciation of the value of the life of human beings.

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Its way of suffering is the witness which a soul bears to itself.

—Amiel's Journal.

The basis of all scientific work is the conviction that the world is an ordered and comprehensible entity;—which is a religious sentiment. My religious feeling is humble amazement at the order revealed in the small patch of reality to which our feeble intelligence is equal.

—Einstein.

In all things is thy light,

From it art Thou known :

And Thou art found by Love.

—Guru Nanak.

Blessed are the peacemakers : for they shall be called the children of God.

—Jesus.

THE VICEROY--DESIGNATE



AT the age of sixty-four, when we in India think of other things than those which concern this world, Lord Willingdon has accepted a tremendous responsibility by agreeing to come out to India for a third spell of office, an office which, in the words of the Simon Commission, is "the most responsible as it is the most picturesque and distinguished (office) in the overseas service of the British Crown". What the future holds for this country no one can say with any certainty. Its fate is being determined in two different ways, in two different places, by two different methods. The Round Table Conference now sitting in London is laboriously and painfully trying to evolve a constitution which would be acceptable to all the parties and interests in the country. Despite eight months of suffering and sacrifice, the civil disobedience movement is still sufficiently virile as to call for more of the Ordinance-making powers of the Viceroy. Whatever the outcome of these two widely different moves may be, it is certain that the office of the Viceroy is not going to be anything like a bed of roses. And Lord Willingdon, by agreeing to shoulder such an awful responsibility at such an advanced age, has given evidence of a courage and self-confidence which is well worthy of emulation even by much younger men.

The appointment itself has broken some precedents and created some new records. For the first time the selection has fallen on one who has already held office twice and that too as the Governor of two Provinces—Bombay and Madras. His Lordship, therefore, is not a dark horse in Indian politics. But, till the other day, this was considered to be a qualification where matters Indian were concerned. Lord Irwin, the present incumbent, was little known in this country when he was first appointed, nor was he particularly noted for his knowledge of, or sympathy with, India. Again, the vital criterion according

to which the members of the Simon Commission were selected (at least so we were told) was their ignorance and indifference to India and Indians—qualities held to be necessary for an impartial and unprejudiced outlook! Let us hope that Lord Willingdon's appointment puts an end to this vicious practice.

We are not concerned here with the political aspect of the appointment. So no estimate or review of his administration of the two Provinces is called for. Nevertheless we might permit ourselves to say that the way he helped to work the Reformed Constitution gives promise to the hope that as the new Viceroy he could be trusted to work the new dispensation—whatever it is going to be—with equal ability and fervour. The fact that he comes to a Dominion-to-be from a Dominion-that-is should also be of inestimable advantage to him if he should be inclined to make India a Self-Governing Dominion and a partner-member of the Commonwealth.

Quite deservedly, pointed attention has been drawn in the Indian Press to the social qualities of Lord and Lady Willingdon. Their position and their power they effectively used while they were in India in a good cause; they took the lead in breaking down those social barriers that race prejudice had so sedulously built up and meticulously observed, because they realised that such exclusiveness was what had kept the Indian and the Briton apart, wounding the growing, self-respecting, Indian national sentiment. Even those who criticise his record of administration bear unstinted testimony to his genial temperament which made him treat all alike without reference to creed or race. There is even greater need today than before for such beneficent influence, and one feels glad that the scope for its full play has been widened from a Province to a continent.

All told, we see in the appointment nothing to deplore if also not much to rejoice.

E. V. S.

A PROPHET

*I heard a linnet, ere the dawn
Had lit the eastern sky with gold.
Before the stars had yet withdrawn
His hope, his Joy, in song he told.*

*And later when the hills grew bright
A hundred songsters joined his lay.
They all acclaimed the waxing light
The glory of the breaking day.*

*O prophets, who alone proclaim,
Darkness is transient, this is true
Though others wait the sun's clear flame,
All shall at last rejoice with you.*

—F. H. Aldhouse.

LOYALTY VERSUS PATRIOTISM

BY PROFESSOR P. S. RAMAKRISHNA AIYAR, M. A., L. T.

(Concluded from our last issue)

III.



ET us now proceed to consider the character of Aristocracy and the relation of subjects thereto. Aristocracy is Government by the nobles whatever the nobles may owe their position to—birth or wealth or office. Aristocratic Government is a rare phenomenon in the modern world but it prevailed largely in ancient Greece and Rome and in medieval Europe. Even in modern Europe, there have been certain periods of aristocratic influence in several countries. How do the aristocracies show themselves in the light of history and how far have loyalty and patriotism gone together in their case?

After the downfall of Monarchy, it is well-known that the City-States of ancient Greece passed under the rule of nobles. The nobles were men of high birth and breeding, of culture and wealth. They were in fact the best men of the State. Accordingly, their rule, was characterised in the beginning by justice, moderation and keen solicitude for the public weal. To quote the words of Prof. Bury:*

The men of the noble class were the nerve and sinew of the State. Birth was then the best general test of excellence that could be found and the rule of the nobles was a true Aristocracy, the Government of the most excellent. They practised the craft of ruling: the Government was conducted with knowledge and skill.....The Greek Republics flourished in the aristocratic stage and were guided with eminent ability.

Many reforms were carried out by the nobles and the interests of the people were advanced. There was little unrest and discontent in Greek States during this period and patriotism prescribed loyalty to Government, among the Greeks.

* Bury,—"History of Greece." (pp. 74--75)

By and by, however, the nobles degenerated. They became narrow, selfish and overbearing. Their pride of birth degenerated into exclusiveness and pride of wealth, into cupidity. Holding in their hands the reins of power, they began to aggrandise themselves and oppress and repress the commons. Unrest and discontent followed and patriotism proscribed loyalty and demanded resistance. The commons at last rose against them and pulled them down from power.

To take another instance of Aristocracy, we find that, during the republican period, Rome was really ruled by the nobles although she had the form of a Democracy. The magistracies were all monopolised by the members of a few noble families. The Senate, the *de facto* sovereign of the State, was the stronghold of the Aristocracy. For a time, the Roman nobles too displayed sterling qualities of head and heart and acquitted themselves with credit and renown. The Government of the Senate proved to be extra-ordinarily excellent. "The Senate was in fact the fine flower of that great Aristocracy which resulted from the fusion of the orders and concentrated in itself the experience, the traditions, and the statesmanship of Rome."* The Senate was the author of Roman greatness. It was the Senate that waged wars, made conquests, built up the Empire and directed all departments of administration. In these circumstances, loyalty to Senatorial rule was the order of the day, and it was clearly dictated by motives of patriotism.

In course of time, however, the Roman Aristocracy also, went the way of other aristocracies and degenerated. "Lack of new blood destroyed as the infusion of new blood had strengthened the Senate. It sank from an assembly of kings to a cabal of selfish aristocrats who confounded the welfare of the Empire with the miserable interests of their own mis-government."† Accordingly, the Senate became utterly incompetent to rule the Empire and Senatorial Government stood discredited. A period of revolution set

* How and Leigh- "History of Rome" (pp. 299).
† do do do (pp. 300).

in and constant assaults were made by patriotic reformers on the Senatorial regime. Loyalty to this Government became incompatible with patriotism at Rome, and it was at last overthrown and replaced by the Principate.

The feudal magnates were the Aristocracy of the middle ages. In spite of the valuable services that feudalism rendered in various ways, in the age of chaos and welter that followed the death of Charlemagne, it was, on the whole, a disruptive and anarchist force and a hindrance to national unity. No one that loved national unity and progress could, therefore, owe loyalty to it, and it was gradually destroyed by the crown, with the help of the commons, in all countries of Europe.

Coming to more modern times, it is well-known that, in the 18th century England was ruled by something like a "Venetian Oligarchy". "This landowning Oligarchy encircled and enchained the throne, dominated the House of Lords and possessed enormous influence in the House of Commons." In one Cabinet half the members were Dukes and in another, there was only one commoner. Fully admitting the manifold services that Oligarchy has rendered to the country, it cannot still be gainsaid that it was generally a conservative, if not a reactionary force tenaciously clinging to vested interests and safeguarding them by all means. Its decline came in the 19th century with parliamentary reform. By the successive Parliamentary Reform Acts its influence was steadily restricted and political power was transferred to the middle and working classes. Its strong-hold—the House of Lords—was also crippled by the Parliament Act of 1911.

It is true that Oligarchy has undeniable merits. It has often secured a stable and efficient Government at home and pursued a consistent and vigorous policy abroad. Still, these and other merits have been outweighed by its faults, which are thus summarised by Lord Bryce.* Firstly, class rule is essentially selfish and arrogant and even insolent. It judges questions from the point of view

* Bryce— "Modern Democracies" Vol. 2—pp. 591.

of its own interest and legislation is stained by this class colour. Secondly, oligarchies tend to be broken up into factions by the rivalries and jealousies of the leading families. Thirdly, the pervasive spirit of selfishness and absence of a sense of responsibility to the general opinion of the nation, as well as the secrecy with which business is conducted, give opportunities for pecuniary corruption. Lastly, where a people advancing in knowledge and prosperity finds itself ruled by a class, it is sure to grow restive and troubles must arise. It is these faults of Aristocracy which history has revealed that accounts for its waning, if not its vanishing, in modern times. Considerations of patriotism and national well-being cannot prescribe loyalty to aristocratic Government in the present age.

IV

Let us now proceed to Democracy and consider the inter-relation between loyalty and patriotism in its case. Democracy has been tersely defined by a great American President as "Government of the people, by the people, for the people". It is a system of popular Government where the people govern either directly or through elected representatives, responsible to them. The community, as a whole, retain sovereign authority, elect the members of Legislatures and in certain countries, even Magistrates and Judges, lay down the general lines of policy and maintain ultimate control over affairs. Seeing that all classes and communities are equally represented in governmental organs and given an equal opportunity to make their will felt, to get their needs satisfied, to mould public opinion and direct Government's policy and that no particular class or community is allowed to dominate the Government or control its policy, it naturally follows that Democracy is the form of Government, most conducive to national well-being and progress. Summing up the merits of Democracy, thus observes Lord Bryce * Individual liberty has a better chance—even if not a complete security—with the people than with a class. There is less room for the insolence of power. The sense of civic duty and the sense

* Bryce - "Modern Democracies". (Vol. II - pp. 593).

of human as well as civic sympathy are more likely to flourish. Government is more just and humane, not because it is wiser, because wisdom does not increase with number but because the aim and purpose of popular Government is the common good of all. As Dicey points out,* Democracy tends to bring the legal sovereign into harmony with the political sovereign and render the will of the former an expression or a reflection of that of the latter. Prof. Laski † is also equally emphatic that the State must be Democratic. "The final case against Government of one or a few is that either will, in the end, identify their private good with the good of the community. No class less than the adult population is entitled to consider its experience final Classes excluded from a share in power have always been classes excluded from a share in benefits". Above all, it is Democracy that allows full scope to every individual to grow up unfettered to his full height, mentally and morally. To quote Mill "It promotes a better and higher form of national character than any other polity whatsoever". The 19th and 20th centuries have witnessed the triumph and spread of Democracy in one country after another and we may predict that, despite its faults and shortcomings, and certain recent reactions against it, it has come to stay in the world.

Democracy is not, of course, wanting in critics and assailants. There are those that, accepting the democratic theory, point out various defects and deficiencies in the actual working of Parliamentary Government. There are again those like the Communists, Syndicalists, Guild-Socialists etc., that hold that, with the present capitalistic society, Democracy is not and cannot be a reality.

So long as the mass of men are property-less, it is idle to talk about individual freedom or about men's power of determining the order of society in which they live. There is no freedom for the individual since, as he has no alternative but to sell his labour to the highest-bidder, he can exercise no effective control with regard to the kind of life he wishes to lead. As regards the structure of Government, however democratic this

* Dicey - "Law of the Constitution" (pp. 80 & 81).

† Laski - "Grammar of Politics" (pp. 27).

may be in form, the repository of authority in society will be, not the Government, but those who possess economic power in virtue of their possession of the means of industrial production.*

It may, however, be pointed out that the attacks of these critics are levelled, not so much against Democracy as such, as against the present unsatisfactory organisation of society which, being too much dominated by the capitalist class, renders Democracy fruitless, if not baneful, in actual working. The present economic-organisation of society, they say, must be radically altered before Democracy can be a real and healthy force or truly reflect the national will.

V.

There is one more sphere where the inter-relation between loyalty and patriotism may usefully be considered—the Government of Colonies and Dependencies. In their case as well, occasions will sometimes arise when their inhabitants will be confronted with the problem of loyalty *versus* patriotism that is, when they will have to consider how far their loyalty to their sovereign would be compatible with their devotion to national well-being and progress.

Let us, for example, consider the relations of Spain with the Netherlands in the 16th century. During the reign of Charles V they were loyally attached to their sovereign. Everything however changed after the accession of Philip II. A religious bigot that he was, Philip II proceeded to extirpate Calvinism there, with fire and sword. He had recourse to ruthless tyranny and persecution. The loyalty of the Netherlands was now strained to the breaking-point. Discontent and disaffection followed. At last, they unfurled the banner of revolt and declared a holy war against the tyrant. Loyalty to Philip became treason to their country. In 1579 the seven northern States united themselves into a Calvinistic Republic and two years later, issued a famous Declaration of Independence, boldly declaring that "when a king instead of being a shepherd of his flock, grinds down his people and treats them as slaves, the estates of the land may legally renounce

* Joad - "Modern Political Theory" (p. 96).

him and put another in his place." At last, they triumphed against Spain and emerged as an independent State, throbbing with a new and wonderful life and vitality.

Or, let us take the relations of England with the American colonies in the 18th century. By the middle of this century, the thirteen English Colonies in America had advanced very much in wealth and population and were growing conscious, in an increasing degree, of their strength as well as of the restrictions which British allegiance imposed upon them. As Lucas observes, "they were essentially at a stage in their history to be handled with wise and sympathetic statesmanship". Instead of thus handling them, the English Government, inspired by George III, only proceeded to irritate them by refusing to relax those restrictions and regulations that hampered their trade and industries and what is worse, by claiming the right of taxing them internally. Their weakening loyalty to their sovereign was now unduly strained. They became restless and discontented, resorted to outrages and finally drifted into war with the mother-country. On the 4th of July 1776, the Philadelphia Congress formally adopted the famous Declaration of Independence. This document set forth the grounds justifying the revolt of the Colonies; it brought eighteen charges against the king and alleged that he had shown himself "unfit to be the ruler of a free people". Finally, it declared that the United Colonies were free and independent States and that the connection with Great Britain ought to be, and was, at an end. The sentiment of loyalty to the British crown was thus extinguished by patriotism and as a result, a new federal State was born across the Atlantic.

In conclusion, it may be observed that the problem of loyalty *versus* patriotism is not merely of historical interest but is one that ever abides with us and will be found to confront nay vex, the citizens of one country or another, in the present and in the future.

GURU NANAK: A PROPHET OF HARMONY

BY T. L. VASWANI



PON a dark earth he appeared with a light from Heaven. In how many hearts shines that light today,—the Light of Love?

Guru Nanak gave his love to all,—to Hindus and Muslims, Indians and Arabians, Persians and Russians.

In them all he saw the one glory of Divine Humanity. His religion rose above the limits of creed and caste and nation. Hence the creative value of his life and message.

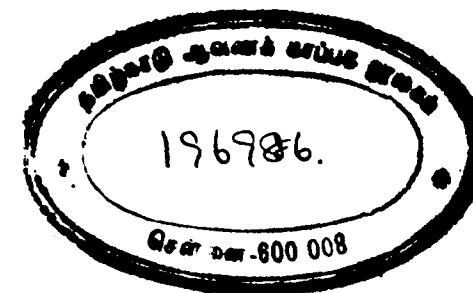
He was a prophet of harmony. I salute him as a hero of religion,—one of the greatest in Indian history, in the history of humanity.

Born in 1469, 14 years earlier than Luther, he passed away in 1536,—8 years earlier than Luther. Like Luther, he laid the basis of a New Reformation. But Nanak's Reformation was in a true sense, democratic. Guru Nanak initiated a People's Movement in religion. Like Buddha, Nanak left the house of his father who was a land-steward and merchant, to join the Brotherhood of the poor. Indeed, in fellowship with the poor, in service of the weak and fettered is that true freedom which modern democracies have missed.

Some have called Guru Nanak the Luther of India. I humbly submit that the Guru was greater than Luther. Two of the greatest figures of Europe were Luther and St. Francis. These two master-spirits seemed to have come together in Guru Nanak. He had Luther's zeal to reform religion,—to lift it from the formal and conventional to the simple and practical. Guru Nanak was like Francis of Assisi,—a poet-saint. Each taught through simple songs and stories. Each had a rich vein of humour. Each was a wanderer, a troubadour of God,—travelling from place to place, singing the Sacred Name. Each was a mystic. And



GURU NANAK



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