THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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"THUS HAVE I HEARD"—

"With the most ancient men and schools I was best pleased, because poetry, religion and philosophy were completely combined into one."

Thus Goethe in his *Autobiography*. In this he was like Confucius who said, "I believe in the Ancients and therefore I love them." Goethe had not very great respect for the moderns who undervalued the ancient sages and seers, and were busy making new knowledge. His remarks about them are almost defamatory:—

Bodies which rot while they are still alive, and are edified by the detailed contemplation of their own decay; dead men who remain in the world for the ruin of others, and feed their death on the living—to this have come our makers of literature....With the moderns the disease has become endemic and epidemic.

The natural consequence of this dual conviction was that he believed in the reiteration of age-old ideas to overcome modern notions.

The truth must be repeated over and over again, because error is repeatedly preached among us, not only by individuals, but by the masses. In periodicals and encyclopædias, in schools and universities; everywhere, in fact, error prevails, and is quite easy in the feeling that it has a decided majority on its side.

This is a fit occasion to repeat some fine teachings of the German poet-philosopher-scientist whose Bicentenary is being celebrated all over Europe and in the U.S.A. Goethe was born 200 years ago in Germany but soon became a cosmopolitan, a citizen of the world. A mystic with a vision, he related the microcosmic types to macrocosmic archetypes and his doctrine of Archetypes is of practical value.

What are some of the threads he wove which would help our vision to see the whole Garment of God?

If I am asked whether it is in my nature to revere the Sun, I again say—certainly! For he is likewise a manifestation of the highest Being, and indeed the most powerful which we children of earth are allowed to behold. I adore in him the light and the pro-

priest at the altar of excessive emotion, as a restless wanderer, carried away by his ease of production and by a chameleon-like disposition, taking on the colours of the people amongst whom he happened to live. He might have intensified the anti-social bias so characteristic of his first twenty-five or thirty years and might never have advanced beyond the irresponsible attitude of Faust, "tumbling from desire to enjoyment and thirsting in enjoyment for desire."

After all, the talents and the disposition of a great poet and of a leading humanist are not of necessity identical and a glance at the careers of men like Byron or August Strindberg show fully how much they can exclude each other.

Perhaps it was providential that Goethe at the age of 26 years, then an extremely individualistic introvert, was called to Weimar, the centre of a small German Duchy, to take up an appointment as State Councillor and soon afterwards as Minister of State. There gradually the playboy changed into a citizen, the man of letters into a man of affairs and there began the process of externalisation, of reaching beyond the limits of his self which has recently been so aptly described by Professor Barker Fairleys in his book *A Study of Goethe*. Through his administrative experience and his growing interest in the phenomena of nature, deepened by a study of botany, geology, anatomy, Goethe gradually acquired a counterweight to the creative subjectivism of his inner life. For some time he suffered from the discrepancy between the poet and the man of action, between the introvert and the extravert in himself—a contrast of types he has strikingly brought to the fore in his play *Tasso*. But after his famous Italian journey of 1786-1788 he reached that new balance between inner self and outside world, between nature and culture, feeling and thought, which is reflected throughout his later works, his correspondence and his conversations with Eckermann.

Unlike his great contemporaries Kant, Fichte, Hegel, Goethe was not a systematic abstract thinker, nor was he primarily a politician, wanting to change society by devices of organisation or social planning. There have been few minds whose observations and thoughts have been so concrete, so close to the object and yet so full of significance, ever prone to new interpretations. As a poet Goethe stressed the value of individuality; as a member of the Western World he put a positive emphasis on the importance of relevant activity. His often-quoted words "Greatest bliss for the children of this earth is alone personality" are as characteristic of his outlook as are the four lines:—

One thing is not good for all.
See each of us how he fares,
See each of us where he lands,
And he who stands that he does not fall.

Goethe believed in the necessity of an active life, for to him it meant that we can determine rather than

be determined by circumstances and surroundings. A passage in his educational novel *Wilhelm Meister's Apprenticeship* runs :—

The entire world lies before us like a big quarry before the builder, who only deserves this name if he shapes these accidental masses of nature according to an image in his mind with the greatest economy, usefulness and firmness. Everything outside us is only an element. Yes, and I may add, everything in us too, but deep down in us there lies this creative force, which is able to create what ought to be and does not allow us any rest until we have shaped it outside or inside ourselves in the one or other manner.

Though Goethe was on the whole averse to dogmatic axioms, he believed to the end that only constant endeavour makes this short life worth living. As Faust says at the end of Part II :—

This is the last word of wisdom :
Only he deserves his freedom and his life
Who daily has to fight for them anew.

Even life after death is visualised by Goethe as an active way of existence. " I must confess "—he said in old age to von Mueller—" I would not know what to do with eternal bliss, if it would not offer me new tasks and new difficulties. "

Activity, understood properly, means self-realisation, the development of one's gifts and talents to the degree of excellence. Wilhelm Meister begins as an amateur actor and seeks fulfilment in the glittering world of the theatre. By shirking his social obligations, he wastes his potentialities and gains nothing. Eventually, however, he becomes a surgeon and thus finds a profession suited to his personality and at the same time of marked value to others. Though Goethe was not a utilitarian in the usual sense of the word, in later years he stressed very much the blessing of productive labour, both for the individual engaged in it and for society. In this manner Goethe could hold that : " where I am useful there is my country " and could let Elpenor say to her mother :

Is it not true, mother :
He whom the Gods love
Is led to the place
Where he is needed ?

Might not self-realisation, if carried through to an extreme, lead to egotism and destructive aggressiveness ? The problem is indeed how to combine it with the necessary self-limitation, both in the field of work and in that of behaviour. It was certainly not easy for his many-sided genius, endowed as he was with a rare degree of spontaneity, to recognise that " only in limitation is the hand of the master seen." He said in 1876 :—

It remains true forever, to confine oneself, to need a few things truly and thus to love them truly, to be attached to them, to turn all their sides round, to identify oneself with them, this it is that makes the poet, the artist, the man.

In the moral sphere, self-limitation means control over one's passions, and may make renunciation imperative. Whilst the young Goethe has been often criticised for his erotic instability, it is little known that he

later wrote one of the finest and most profound novels in European literature on the problems of marriage and passion. The importance of *Die Wahlverwandtschaften* (The Elective Affinities, 1809) lies in the fact that the idea of renunciation in it is proclaimed more indirectly than directly, more through the realistic presentation of the disastrous consequences of a breach of the marriage bond than by any obtrusive moralising.

It is true that in the first part of *Faust* Mephisto cynically remarks: "For all existing things deserve to perish," but Goethe himself was free from that contempt for human nature which is so widespread in our own fashionable philosophical literature. Misanthropy *à la* Swift, or despair of mankind in the manner of Aldous Huxley or Jean-Paul Sartre today, were entirely alien to Goethe. He believed that we can give a meaning to life by striving for truth, beauty and goodness. His concept of life was dynamic for he held that a constant growing and decay, an uninterrupted change, is the basic law of nature. "Die and be reborn!" is the message in one of his profoundest poems. Goethe neither overlooked the significance of decay nor did he regard it as absolute; to him, it was part of a cosmic process:—

One sees flowers fade and leaves fall, but one also sees fruit ripen and new buds shoot forth; Life belongs to the living and those who live must anticipate change.

Yet in the midst of this constant change there remains for us citizens of two worlds the continuous task:—

Noble be man, helpful and good! For this alone distinguishes him from all the beings we know of.

However much we may be conditioned by nature and by society, as Goethe remarked to Bruehl in 1838, "we possess the highest liberty to form ourselves in such a manner that we are in harmony with the moral order of the universe and that, whatever handicaps appear, we obtain peace within ourselves by doing so. It is a task easier pronounced than fulfilled, yet one to which we have to dedicate our days thoroughly. Every morning calls to us: to do the proper thing and to expect what is possible."

Goethe was an educationist in the widest sense of the word, though certainly not a schoolmaster. He believed that the daily task in front of us should not be confined to our professional or domestic affairs only but should, no less, include the cultivation of our mind and our sensibilities. Though in his age the present mass appeal of the more vulgar type of newspapers and of films was yet unknown, Goethe could observe in *Wilhelm Meister's Apprenticeship*:—

Man is so easily inclined to occupy himself with most vulgar things; one's mind and senses are so easily blunted as far as the impressions of the beautiful and the perfect are concerned, that one should preserve one's capacity for awareness of them in every possible manner....Every day one should at least listen to a little song, see a dis-

tinguished painting and, if at all possible, speak a few sensible words.

To a universal mind with a wide range of interests the idea of balance is of particular significance; balance not only as harmony between the parts and the whole, but also balance in the relationship between human beings. The ideal of the "*uomo universale*" of the days of the Renaissance found a new embodiment in the sage of Weimar. (There are, by the way, some striking parallels between Goethe and Michelangelo.)

Whosoever is not convinced that he must develop all human capacities, his senses, his reason, his imagination, his understanding into a real unit will be at odds with himself and the rest of the world to the end of his days."
(Goethe, 1824)

If there should be balance within each individual there should be the same between the individual and his fellow-beings. Unlike the leaders of the French Revolution, Goethe, the "liberal conservative," as Dr. G. P. Gooch has called him, did not favour a readjustment of the social balance by way of force and was equally averse to anarchy and tyranny. His idea of balance was, however, more metaphysical than sociological, to judge from a cryptic remark he made to Riemer in 1810:

God is for ever meeting himself, God in man is meeting himself in man. Thus none has reason to disregard himself as compared with the greatest. For if the greatest falls into water and cannot swim, the lowest pulls him out. So divinely is the world established that everyone in his place, at his spot and in his time balances everything else.

Whereas orthodox Christian belief, for instance, the theology of Calvinism as today reformulated by Karl Barth, emphasises the sharp gulf between God and the World, Goethe, in some ways a pupil of Spinoza, held a contrary view, suggesting what one might call a philosophy of semi-identity, a partial overlapping between man and nature or man and God, between the forces inside and outside ourselves.

He explained to Eckermann in 1824:—

"If I had not carried the world already in me through anticipation, I would have remained blind with seeing eyes, and all my exploring and experience would have been nothing but quite a dead and lost endeavour. The light is there and the colours surround us, but if we had no light and colours in us, we should not observe such outside ourselves."

The same idea is beautifully expressed in a poem in *Faust*:—

Were our eyes not sun-like
How could we see the sun?
Were there no God-spark in us,
How could we rejoice in the Divine?

With few modern thinkers was an affirmative attitude to life so unambiguous and sincere as with the mature Goethe, who understood the *Weltschmerz* (world-weariness) in others because he himself had once shared and had overcome it. Whilst he found striking words for the power of the dæmonic element,

whilst he himself personified the power of intuition, of creative penetration to the root of things, he has now become, above all, a magnificent symbol of productive reason, of order, lucidity and consequence. There is a non-philistine—though, if you like, middle-class—soundness, a radiant sense of proportion in Goethe, which he calmly preserved even amidst the terrible turmoil of the times of the Napoleonic wars.

"Enjoy with moderation blessings and plenty, let reason for ever be present where life rejoices in life!" These words express the Goethean attitude as much as his famous advice that we human beings "should explore the explorable and revere quietly the unexplorable."

This champion of what he called "quiet culture" (*ruhige Bildung*) was a cosmopolitan, a citizen of the world sustained by his belief that the common pursuit of science, learning and art should transcend all political frontiers and national differences.

There is nothing bitter or laboured about his rejection of nationalist passions. To him it was a matter of course. "How could I have written songs of hatred without feeling any hatred?" he explained to Eckermann in retrospect a few years before his death.

"I did not hate the French, though I thanked God when we got rid of them. How could I, to whom only culture and barbarism matter, have hated a nation that belongs to the most cultured on earth, and to whom I owe a great deal of my own education? Altogether, it is a strange thing with national hatred! You will always find it strongest and most violent on the lowest levels of a civilisation. There is, however, a level on which it completely disappears and where one stands, so to speak, above the nations and feels the happiness and the sorrow of one's neighbouring peoples, as if they had happened to one's own."

Goethe was also remarkably open-minded towards civilisations beyond the confines of Europe. He looked at the New World, at America, as at a most promising experiment, and he was enchanted by Oriental poetry, as can be seen from his delightful collection of poems *West-Eastern Divan*. At the end of the last century, Kipling, the imperialist, announced dogmatically

> East is East and West is West,
> And never the twain shall meet.

At the beginning of the same century, Goethe, the humanist, had however proclaimed joyfully that "Orient and Occident are no longer separable." Goethe's wisdom, emanating from rich experience and in so many ways timeless, full of vision and yet astonishingly practical, balanced and profound, grows in significance as generation succeeds generation. Let us approach him today, not as a reverend figure in the museum of history, but as a continuous living source of inspiration and insight, as a great example of what man can be, of what man can do....

E. K. BRAMSTEDT

II.—GOETHE'S POWER OF VISION

The greatness of Goethe, whose bicentenary we are celebrating this month, is usually found both in his poetical gift, equalled in Western literature probably only by those of Shakespeare and Dante, and in the versatility of his mind which penetrated into many fields of science and learning, literature and art. Unlike, however, the so-called polyhistors, of whom there lived quite a number in or just before his time, Goethe's activities in fields as varied as meteorology and numismatics, mining and stagecraft, physics and administration, were not varied activities of a scholar interested in many different subject-matters, but the expression of one metaphysical urge: the insatiable quest of his Dr. Faustus to discover "what it is that in the innermost holds the world together." Goethe once put this relation between detailed study and ultimate knowledge into the lines:

Into the Infinite you wish to stride ?
Step in the Finite then to ev'ry side.

The work of Goethe as a whole is, therefore, not a collection of beautiful or interesting pieces of drama and research, fiction and discourse, but shows an astonishing unity in its diversity. The results of his scientific studies are the natural commentaries on his poetry; his poetical images, on the other hand, enunciate his deep insight as a scholar and a philosopher. It is a unity not at all artificial and far-fetched; on the contrary, it enables him—and this may be the most remarkable feature of his genius—to perceive the connections between the apparently unconnected, the simplicity of the outwardly complex, the beautiful order in what to most people seems senseless turmoil or irreconcilable discord. It is as though he had been endowed with a special power of vision, piercing through the manifold irregularities and contradictions of life to the cosmic harmony of all reality.

Clearly, for Goethe there cannot be a division, in thought or fact, between God and World. Goethe's God does not "push the world from outside." He lives and breathes in and as Nature and is revealed in every part of it.

What were a God who only, from without,
The universe set spinning with His finger's touch !
It is befitting for Him to move the world within,
To maintain Nature in Himself, Himself in Nature,
So that there's naught that in Him lives and moves and is
That ever knows the absence of His Spirit and His power.

Goethe is fundamentally a pantheist, as such on the whole a monist, and in many ways a mystic. His mysticism, however, experiences the Divine not through spiritual and moral exercise, at least not in the first line, but through his extraordinary susceptibility to beauty and truth. He is filled with a deep reverence for Nature and Life, but

except during short periods of his life he is not pious in any denominational sense. The affinity, however, which he feels with Creator and Creation alike, expresses itself in an ardour sometimes more than poetical and almost purely religious. In such moments the ancient unity of poet and prophet is fully restored.

At other times, his sense of kinship with the "One and All" is revealed in his scientific curiosity about natural phenomena, and it is here that his feeling for the Divinity of Nature and his power of simplification and interconnection led him on to a principle of cosmic order which amounted to the first decisive step towards modern science beyond a merely descriptive biology. According to this conception every phenomenon, plant, animal, etc., is true to some prime form or "archetype"[1]; it is only one outward image, among an infinite number of possible images, of the one archetype, the latter being a kind of Platonic Idea which exists neither in some temporal reality nor in some transcendent heaven (as Plato's ideas do), but only in its copies or imitations produced by Nature in every single phenomenon. All the changes or metamorphoses apparent in the living images can nevertheless be traced back to the archetype.

This conception had very practical results both for Goethe's scientific research and his æsthetics. Among other things it guided his anatomic studies forward to the discovery of the *os intermaxillare, i. e.*, of the fact that the human upper jawbone consists actually of three bones just as does that of the higher animals. In the field of æsthetics it helped him to develop his neo-Hellenistic doctrine assigning to the poet the task of representing, not individual cases in naturalistic manner, but archetypes of humanity in classical style.

It would be wrong to take this interrelation of various fields for an act of willful intellectual co-ordination. However powerful Goethe's intellect, the source of such vision can be found only in his whole personality. He tells us that when he closed his eyes, he could at will make grow and develop imaginary flowers before his inner sight. He was a seer in a most peculiar sense of the word, his visual inspiration was one and the same in realms as different as botany and poetry, and no intellectual process was necessary to bring them together.

It is not surprising that his power of harmonisation should extend also to human affairs. Not that he was not a passionate partisan in the literary feuds of his days. Indeed, often enough he was not only the leader, but also the instigator and the aggressor, mainly in his youth and his prime; and not always was his hostility directed exclusively against mediocrity and bad taste. He had no small share in the protracted struggle between the so-called classical and romantic schools.

[1] *Urphaenomen.*

But, as time went on, Goethe, advocating and representing classicism, yet claimed as a romanticist by the younger generation, withdrew more and more from the *mêlée* of day-to-day fighting into the realm, not of neutrality, but of integration. The second part of his *Faustus*, published only after his death, gives his true answer to that literary conflict, an answer revealing once again his power of vision: Helen of Troy, the archetype of classical beauty, is called from the "Mothers" (the archetypes) back into the existence of living images by Faustus, the symbol of restless romantic drive and longing, and their loving union produces the precocious child Euphorion, that short-lived glory of high-soaring poetry, which Goethe found —to some people's surprise—in the genius of Lord Byron.

This posthumous act of reconciliation of a wide-spread philosophical antagonism in Western literatures has a parallel in Goethe's idea of World Literature. In his early years, as Herder's pupil, he had learned to appreciate the folk-songs of different nations and ages, and to the end of his life he thought of them as healthy tonics for the more cultivated forms of poetry. In his classical period, however, he discovered the absolute standards for all national literature in ancient Greece. Without abandoning this view, he visualised, during his last years, an increasing literary interchange between the Western nations, and his personal share in it, and he declared that poetry was a gift common to all peoples and therefore not the right object for mutual boasting or sneering. All nations, he thought, were making their special contribution to the literature of mankind; and to overcome national narrowness, their leading poets should be conscious of the higher community. "National Literature does not mean much now," he said in 1827, "the time has come for the epoch of World Literature."

This idea, in some ways the last flower of the enlightened cosmopolitanism of the eighteenth century, in others a prophecy not yet quite fulfilled, repudiates the major historical force of Goethe's later years, the ardent nationalism rising under the impact of the French Revolution and the Napoleonic Wars and feasting upon its first eccentricities. The young German patriots attacked Goethe violently for the cool reserve which he maintained towards national events and for his appreciation of Bonaparte's genius; and even today he is often criticised, if not for disloyalty to Germany, at least for his lack of understanding of the political movements of his age. As in other fields, however, so in that of politics, Goethe's vision enabled him to reduce complex situations to simple formulas which struck to the very core. It is well known that when in 1792 the Central European sovereigns, who had set out to liberate the King of France, withdrew after a short and apparently unimportant cannonade at Valmy and

left the field to the French revolutionary army, the "reactionary" and "aristocratic" Goethe, who accompanied the headquarters of the princely coalition, made the penetrating remark that then and there a new epoch of world history was beginning. It is less well known that in the 'twenties, when he learned about some early plans for piercing the isthmus of Central America in order to connect the two oceans, he made the comment that this would lead to quite incalculable results for the whole of civilised and uncivilised mankind. He mentioned the importance of such a water-way for the youthful United States and her contacts with China and India. Thus, with unique perspicacity, he anticipated events by at least a century.

His aloofness from the hectic fluctuations of his time, his vision of World Literature and his poetical imagination found their integrated expression in the remarkable anthology called "West-Eastern Divan,"[1] the very title of which testifies to his power of harmonisation. From early childhood the lands of the Old Testament had retained much attraction for him. Now, during the last battles of the Napoleonic Wars, he came across the poems of Hafiz, and soon he tried to identify himself with that Persian poet. He wrote his "Hegira," the poem which now opens the whole collection of twelve books and which begins significantly enough with the words:—

> North and West and South are crumbling,
> Thrones are bursting, kingdoms tumbling.
> Flee and, in the pure East, fare
> Richly thou on patriarch's air.

Many of Goethe's critics have argued that the Eastern garment donned by him was just a superficial disguise which covers scantily the nakedness of a Western mind; neither the introduction of a few Persian and Arabic words, they say, nor the hardly noticeable imitation of Eastern poetical forms are to be taken for more than pretence. On the other hand, an Eastern student[2] has claimed that Goethe's whole philosophy of life and particularly its mystical texture are proof of his basic "Orientalism." Certainly, the Orient painted by Goethe is, though outwardly Islamitic, in no way clearly discernible as Arabic, Persian or Indian. He presents us with a romantic mixture of styles, times and places such as has commonly had an Eastern flavour for the average European, and with an atmosphere of humour, mysticism, erotic cheerfulness, sarcastic irony and profound wisdom, which makes the anthology a queer book for readers from whatever quarter. Probably it is not Eastern enough for the East, and yet it was not quite Western before the West had absorbed it into its own heritage.

Goethe did not presume to write any entirely Eastern poetry; the term "West-Eastern" is chosen with great care and expresses a

[1] *West-Oestlicher Diwan.*

[2] Yusuf-Ali, "Goethe's Orientalism," *Contemporary Review*, 1906.

relationship which he—and no other like him—could perceive and materialise. It is his very detachment from contemporary Western events which sets his eyes free for a wider vision. For

He who cannot take account
Of three thousand years, shall stay
Unexperienced, darkness-bound
Living on from day to day.

Thus in a mood equally removed from modern political internationalism and from Kipling's nationalistic verdict that

East is East, and West is West,
And never the twain shall meet,

Goethe, rejecting all narrow-minded prejudice, shapes his prophetic message of West-Eastern integration. Time and time again he tries to guide the nations towards a greater community. He perceives clearly that

Where the nations are divided
And despise each other's name,
Neither will admit that still they're
Striving for the self-same aim.

He, therefore, endeavours to move between, or rather to hover above, the two spheres of West and East and to make their peoples conscious of their fundamental kinship:—

Knowing others and thyself
Make thee knowledgeable:
Orient and Occident are
Ne'ermore separable.

And, another time:—

West and East alike give thee
Precious food of purity.

His deep confidence in West-Eastern Harmony is based on his metaphysical knowledge that there is only one God and only one true way of serving Him:—

Fools who each of them apply
Their own opinion as measuring rod!
If Islam means dedication to God,
In Islam all of us live and die.

And as an appropriate conclusion of this essay, Goethe's wonderful little poem "Talisman" may stand here, which, like a triumphant antiphon to a passage of the *Koran*,[1] proclaims solemnly the unity of everything that has ever seemed divided:—

God's is the Orient!
God's is the Occident!
North-lands rest and Southern lands
In the calm peace of his hands.

RICHARD K. ULLMANN

REINCARNATION

The soul of man
  Is like water:
  From heaven it cometh
To heaven it mounteth,
And thence again
It must back to earth,
Forever changing.

JOHANN WOLFGANG VON GOETHE

[1] God's is the East and God's is the West; He guides whom He will on the right path.

IN SEARCH OF WORLD PEACE

[**Shri N. B. Parulekar** visions a world at peace, which in his opinion can be attained by adopting the particular course which he outlines.—ED.]

If India's self-consciousness rises to the height necessary to give her a non-violent victory in her fight for freedom, the world values will have changed and most of the paraphernalia of war would be found to be useless. Such is undoubtedly the implication of an India becoming free through non-violence. Would that India will adhere to non-violence and demonstrate to a world groaning under the curse of the sword that the spirit does triumph over the sword in national affairs as it has been shown to have triumphed in individual affairs.

—GANDHIJI

A Conference of World Pacifists is scheduled to take place in India at the end of the current year. It ought to prove a great world event.

The retention of India as the venue of this Conference, even though Gandhiji is no longer here to give his guidance, is due to the general belief that this land alone, inspired as it is by Gandhiji's teaching, can give a correct lead to the promoters of world peace.

These sincere friends of Peace will, no doubt, strain every nerve to devise some practical programme capable of world-wide application. We must, however, be quite clear about the fundamental causes of war, and how to remove them.

Not only does the world look to India, which has become free through non-violence, to show to all the way to peace with honour, but also Indians claiming to be Gandhiji's true disciples entertain the ambition of helping other countries prevent war. Enlightened people everywhere seem to have realised intellectually the potency of non-violence against war and for permanent world peace. But the implications of non-violence in all its aspects must be understood and a correct idea formed as to how to apply it on a world-wide scale.

Wars are caused not only by countries' conflicting economic needs but also by imperialistic ambition. The first concern of political leaders is to keep contented the most powerful and most vocal section of the people of their country. And the requirements for contentment are increasing as luxuries multiply. The root of the trouble lies in individual greed, which, at present, is allowed limitless scope. The continued effort to satisfy ever-increasing greed ultimately results in the concentration of wealth in a few hands and inevitably leaves the many in want of the bare necessities. The many, in turn, will look for opportunities to reach as high an economic status as possible, will often remain discontented and will continue to hate and to be jealous of those who rise to privileged positions. Their hatred requires to be diverted, to prevent a revolt,

which might spread to other countries. Exploitation and domination of weaker or less developed nations is the outcome. An ambitious nation can arouse the passions of its common people against other peoples, luring them with the hope of world supremacy.

The sense of racial superiority and religious fanaticism are also played upon to stir the masses up to fight a war.

To make the masses of men refuse to take up arms in any cause, for defence or for aggression, and under any circumstances, must be the first task of the leaders of a peace movement. The raising of a World Non-violent Army to do this work should, therefore, be the first subject for decision by the peace-promoters. We should aim at raising such a non-violent army, not of a few thousands pledged to non-violence in thought, word and deed, but of lacs in each country. Gandhiji, believing in war free from every trace of violence, deplored the Indian National Congress's failure to form such an army. These non-violent armies of different countries should work in co-operation, in time of peace as well as of war, as Divisions of the great World Non-violent Army.

For persuading mankind to base all its day-to-day affairs on non-violence, the adoption of the greatest voluntary simplicity consistent with comfort and contentment is the most essential factor. Inculcating in the mass mind the way of resisting by non-violence all injustice, exploitation and violence is the next essential factor. To contribute to training the masses in the technique of non-violence and truth, one must live this "science of the soul" in one's own personal conduct and thus serve as a living sermon in the art.

The more you develop the qualities of non-violence in your own being, the more infectious it becomes till it overwhelms your surroundings and by and by it is sure to oversweep the world.

It may seem, to begin with, to be "a very slow process, but as you proceed, it will gather momentum and speed in an incalculable manner." For resisting organized violent force, organized non-violent action is absolutely necessary. Such a non-violent force on an adequate scale has to be generated. This would be the work of the non-violent armies.

As for the superiority felt by some, on the ground of either their religion or the colour of their skin, it will be the duty of men of the non-violent army to impress upon the mass mind the utter foolishness of such a belief. No religion can claim to be perfect. It is necessary to impress the masses with the absolute equality of all human beings as such, that they may have equal respect and regard for all, irrespective of their skin colour or religious affiliation.

One who may have tried to study, understand and practise the spirit and technique of Truth and Non-violence can enlist co-workers and volunteers ready to follow him. Such a band of selfless workers would together form a non-violent army. The

larger the number of its members the greater the effect of their collective efforts. The one who had mastered the science would be its voluntarily chosen General.

It is not necessary for all the volunteers or members of the Army to possess the same measure of conscious non-resistance for its full operation. It is enough for one person only to possess it, even as one "General" is enough to regulate and dispose of the energy of millions of soldiers who enlist under his banner, even though they know not the why and the wherefore of his dispositions.

Each individual country's Division of this World Non-violent Army would be engaged, in peace times, in serving and educating the general public in their respective countries, and, in times of crisis or emergencies, all of these Divisions in co-opération will be ready to face death, in resisting violence or other evil.

So long as the capitalist class and the capitalist mentality—the desire lurking even in the hearts of today's "have-not's" to get richer one day—are in our midst, there will reign neither non-violence nor truth nor true democracy. To preach simplicity and contentment in the midst of such glaring economic disparity and to expect the masses to practise it would be an effort requiring perhaps generations to be visibly fruitful. Somewhere the bold experiment of voluntary simplicity on a nation-wide scale must be tried. If India is to prove worthy of Gandhiji, she should give the first example in the voluntary simplicity of Gandhiji's conception. Would our Government set the example by taking the courageous step of eliminating the capitalist class altogether by decreeing all surplus wealth to belong to the public, to be taken into the safe custody of the Government as the Trustees of the public? Wealth accumulated in a few hands will always be a menace to peace, and an attraction for a greedy eye both within the country and outside.

India's economic structure, as well as that of other countries, must therefore be so rearranged as not to prove an attraction to the greedy eye of any other Nation. More or less uniform economic conditions, based on simplicity, would have to be adopted in all countries. This could only be done through voluntary mutual agreements and friendly co-operation between countries, just as today in labour legislation and also postal and telegraph arrangements throughout the world. Such agreements would be possible only through educating public opinion.

In the matter of production—both land and factory—and equitable distribution of such products among the peoples of the world, a mutual understanding must be reached to prevent the people of any country from suffering want of the bare necessities, while the required products lie in abundance elsewhere. Production also would have to be so regulated as to be in proportion to probable consumption. The articles produced must fetch a fair economic return for the human labour spent in their

production. Human labour must not be allowed to be wasted, as happens where, owing to overproduction, surplus products have to be destroyed to maintain the economic price level. "Grow more," "Produce more" slogans must not result in overproduction—production for which there is no demand for consumption at a fair price.

No Nation, moreover, should have a monopoly of Nature's wealth, such as oil and mineral deposits. Each should have a claim to an equitable share thereof.

On the cultural plane, mutual love, respect and admiration for exceptional talents, and for the characteristics of different peoples would have to be fostered.

Gandhiji repeatedly said :—

> Peace will never come until the Great Powers courageously decide to disarm themselves. If they or any of them can shed the fear of destruction and take the risk of disarming themselves or itself, that will automatically help the rest to regain their sanity.

In the existing circumstances, it is too much to expect any great or small nation to take the risk of voluntary disarmament. Only after the world non-violent army puts in enough selfless service and undergoes enough sacrifice, might such a "miracle" happen. And, since to achieve permanent world peace would be the greatest gain, the sacrifice required must be commensurate.

If India takes the lead even in the one matter of simplicity, that will pave the way to helping other nations "to regain their sanity."

An "International Authority" or "One World Government," will still be a necessity; its status, however, will be only that of a "Supreme House of International Justice." "More innocent suffering, and still more sufferings," for which Gandhiji once pleaded, and which our proposed World Non-violent Army must by then have undergone, will have created a sufficient awakening among the masses all over the world. As a result, the moral and not the political leaders, representing not the worst passions but the nobler instincts of the masses of different countries, will then come to constitute the International Authority, which will be powerful enough, backed by adequate non-violent forces, to deliver enforceable judgments in international disputes. The World Non-violent Army, must, however, be equal to any occasion where the police or the military are at present required.

N. B. PARULEKAR

AN OLD MAN'S MUSINGS

[We have a suspicion that the man whom **Mr. S. L. Bensusan** has "known for many years" and of whose views he writes, is none other than himself. Mr. Bensusan is enjoying a well-earned retirement after a full and useful life and his reflections in detachment have no less charm than the plays, the books of travel and the poems that through the years have flowed in such impressive numbers from his pen.—Ed.]

For some time past I have been watching with some sympathy and perhaps more interest the decline of a man I have known for many years. I can recall him in years before the twentieth century arrived, active, self-centred, industrious and perhaps, within certain set limits, ambitious. Although London was treating him well, too well in the judgment of some of his colleagues, he professed a certain dislike for the Metropolis and declared his intentions of leaving it as soon as he could for the wilds of the countryside. He dabbled in the learning of the East. "If you desire a thing ardently enough," I have heard him say with complete conviction, "you'll get it. Whether you chose wisely or not is beside the mark; you are responsible for your choice."

He married late and happily, settled in the country, ran one or two small farms not unsuccessfully but failed to disengage himself altogether from the life of great cities whether at home or abroad.

Then he left old haunts until the second World War came when he offered his services where he thought they might have been of some little worth, but the men of his generation were not in demand and he passed to the back of beyond without protest.

I have spent some time with him ; he has grown very ineffective but is free from complaint. "It is good," he says, "to retire from the active business of life and to contemplate its picture and its purpose. We, the old folk, have to remember that we are worth little or nothing to our contemporaries and that our claims of whatever kind should be reduced to a minimum." He lacks all the pleasant vices, all respect for party politics, has no taste for modern art, music or literature ; old books, Renaissance art, classical and French music satisfy all his needs.

"You must learn," he says in all seriousness, "to detach yourself from your personality; you must look objectively at the vehicle, your body, which has done its work and taken its wages and is now preparing to go home, by way of the graveyard if you have no respect for it, by way of the crematorium if you are really grateful for services rendered and can imagine, however faintly, what it must be like to rot in the ground."

He is living a curiously detached

life ; it is rather artificial. Much is done for him in a very unobtrusive fashion so that he may not be too conscious of his own shortcomings. A note-book on the near-by desk serves as refresher for a failing memory, the small social side of life founded on the motor-car came to an end with the basic petrol ration, but if he has noticed the change he has made no comment. Dentures, glasses, ear aids, all have come in turn and he talks of them as supports to a body that can't stand alone. " In due course body and I will part company and I look to return with a new and perhaps better one," he says confidently, for his belief in reincarnation is firmly established and he says he is hoping for an improved body, for the one he is wearing just now has never been free from serious handicaps. He believes that mankind is on the eve of developing an extension of faculty and that in no distant future clairvoyance and clairaudience will be part of our equipment. " This," he declares stubbornly " is no more marvellous than the radio and the record and the telephone would have been in the days of William IV, no more marvellous than the conquest of the air. "

When he walks, two miles would appear to be the latter-day limit. Time was when ten or twelve were neither excessive nor exceptional. A walking-stick of the useful kind has become the companion of these excursions and they are followed in cold weather by a session in an arm-chair over the fire. He will not permit game to be pursued on his land but the local poachers refuse to be bound by his antisocial prejudices and he is perhaps a little perturbed by his own ineffectiveness. His view that if he won't kill the beasts and birds that seek shelter they should not be killed is clearly indefensible but the obstinacy of old folk is not only notorious but seems to be incurable. He claims that wild life needs protection rather than persecution and quotes the Buddha and St. Francis of Assisi in support of unpopular contentions.

He defends the afternoon nap on the ground that extra sleep is a necessity for the very young and for the old too and if on occasion apologetic is not apparently ashamed. When any of his few visitors seek to talk to him of the miserable political situation due to the past work of Tories or the present work of Labour they find he is profoundly uninterested and declines to be emphatic ; he has even been heard to say that he is tired of party politics and could wish that the rest of the world would tire of them too.

Unless checked he is liable to refer to dead systems of Government and the views of ancient Greek philosophers. He will not attend any political meeting however small and declines to admit either that the people are starving or that workers are shirking, though as he seldom leaves his own grounds he cannot possibly know. He admits without a vestige of shame that when count-

less societies for the reformation or regeneration or remodelling of mankind apply to him for financial assistance, even enclosing an addressed envelope, he fails in his duty, referring without respect to those who labour in the vineyard as though he thought that, if they meant all they said, they ought not to constitute a heavy first charge on regenerative efforts. It may be senility that attaches more importance to social than to atomic energy, that finds nothing new in the atomic bomb, declaring that the secret is revealed in the sacred books of India, named by the Aryan Rishis in their *Ashtar Vidya* and even revealed by Madame Blavatsky in her *Secret Doctrine* more than half a century ago. Nothing new under the sun, progress in spite of set-backs, a Divine Event that wars can do no more than postpone, an enduring faith lying beyond dogma, what a medley of strange views he sets out on the rare occasions when some old friend or some well-read acquaintance comes to his study. To one of them I heard him quote

"Our noisy years seem moments
in the being
Of the Eternal Silence"

and a little later

"O man, that from thy fair and
shining youth
Age might but take the things
youth needed not."

He was ever a student of Wordsworth and his Moxon Edition, nearly a century old now, is always within reach.

I have heard him insist that it is only possible to see life intelligently when you no longer have any part to play in it. "The outsider sees most of the game," he declares. "The bird in the air is a master of acrobatics and yet knows nothing about them, the man on the ground with a camera to help him, can grasp the significance of the bird's most complicated movements. The statesman pursuing a policy and the executive carrying it out are too close to their purpose to see it in relation to the *Zeitgeist*, the student of history can judge it better than either."

"Leave the field of action," I have heard him say. "Abandon all ambitions, dismiss prejudice, forget grievances, think in gratitude of whatever good has come your way, forget the self and you see something you never saw before. Occultists tell us that the evil from which men ask to be delivered when they recite the Lord's Prayer is the sin of self."

He means well, but is a little out of touch with the times.

S. L. BENSUSAN

STANDARDS OF MORALITY AND JUSTICE IN ANCIENT INDIA

[A high standard of ethics and morality is part of India's inheritance from ancient days. On the Indian subcontinent the administration of justice reached a high development many centuries ago, as is interestingly brought out here by **Prof. U. Venkatakrishna Rao, M. A.**, Lecturer in Sanskrit at the Tambaram Christian College and the author of the valuable *Handbook of Classical Sanskrit Literature* reviewed in our pages in March 1948. In India as a self-governing nation there ought to be a greater respect for law and order than could be expected under the alien régime. Respect for law is of the essence of democracy and those must be elected as lawgivers who will stand for justice not only by scrupulous observance of the law themselves but also by the framing of just laws and the amending of those which are bad, so that the country may progress on right lines. Respect for law should be the first concern of every citizen.—ED.]

Perhaps the very first Chief Justice, as recorded in the most ancient literary document of the world—the *Rig-Veda*—was Varuna. Surya is his searching eye and his messenger; his C. I. D.'s do their job very efficiently in heaven and earth, spurring men on to prayer. He is the upholder of physical and moral order —*ritasya goptā*. Regularity everywhere is his watchword and he is called *Dhrita-vrata*, " one whose laws are firmly established. " Not even the lowest animal, either in heaven or earth, or yet in the waters or the sky, can even wink without his knowledge. The slightest infringement of his ordinances rouses his wrath and his fetters or *pāśas* bind the offender at once, wherever he be. All the same, he is gracious to the penitent and every hymn dedicated to him in the *Rig-Veda* prays for forgiveness of guilt.

With such a deified moral governor almost at the threshold of our historical career, it was no wonder that our ancients lived a very perfectly moral life. Their first lawgiver king, Manu, was similarly deified as the " son of the Sun, " Vaivasvata Manu. The *Taittiriya Samhita* pays its homage to him by declaring " Whatever Manu says is medicine. " His Code, composed perhaps in the early Vedic period, was " expanded, condensed, altered or adjusted " by different codifiers at difierent times, though all of them, through their veneration for the first lawgiver, preferred to remain anonymous (styling their work as *Vriddhamanu*, *Brihanmanu* etc.). This code was revered almost as highly as the Vedas. It was glorified into a " Smriti " or " remembered " Scripture on a par with Scripture that was " Sruti " or " revealed " (or heard directly from God). Probably this first moral king had champion-

ed the virtuous who might have been, till then, kept in subjection by the mighty. The *matsyanyaya* which means, in effect, the mighty fish preying on the weaker, or the doctrine of "might is right," must have been vetoed by him.

To obviate the possibility of unhealthy competition inside society, Manu must have invented and perfected the caste system of *Varnasramadharma* and restricted the professions or callings for each class of people. Nowadays this system might seem out of date, but there is no gainsaying that for more than 2,000 years (perhaps much more), this system has wonderfully brought about social solidarity and amity. Every man was taught to subordinate his personal interest to that of the nation as a whole and thus national solidarity was easily achieved. Every man was taught to be at his post of duty. The mother and the motherland (one literally and the other figuratively) gave birth to him and made him what he was in society and so these were to be honoured much more even than heaven. Manu also referred to the *Panchamahapatakas*, namely Brahmin murder, drinking, theft, adultery with the Guru's wife and association with the above-named offenders and decreed that they would be punished with tortures in hell. His Smriti thus encouraged a healthy moral life, contributing to the all-round well-being of the individual, morally, spiritually, and, what is more, economically also.

This Manu enunciated another novel theory on the ethical plane. Our philosophers had presented Moksha or final absolution as the final goal of life and everyone was taught to aim at this spiritual perfection in after-life. But Manu strictly laid down the rule that man could aspire for such ideal perfection only after living his earthly life in this world as laid down in the sastras. He had his duties towards his parents, his teachers and society, all of whom co-operated in making him what he was; these duties were called "debts" which had to be cleared by him before he could try to escape from them. The ordinary unsophisticated man in India has an absolute horror of debts and does not, unless he be specially tutored otherwise, repudiate promissory notes even though time-barred. The modern advocate might try to find out technicalities by which a debtor might escape from the clutches of his creditor, but even the most illiterate Hindu will never dream of repudiating the debts contracted by his father or even his grandfather.

Manu thus successfully combats the much misunderstood otherworldliness of the Hindu. The duty to society was cleverly glorified into a "debt" to society on the ethical plane and the goal of universal welfare was easily accepted.

For example, "*nyāsas*" or deposits on trust with no legal document to safeguard them were highly honoured in the times of Bhasa, Sudraka, Kalidasa and other poets in Ancient

India. Bhasa and Sudraka base even whole dramas on such *nyāsas* and Kalidasa alludes to them in a very expressive simile, referring to the great relief of Kanva's mind on sending back his trust property—his daughter—to her husband, her rightful owner. So trust-property was to be meticulously preserved, even though not legally attested; any temporary use of even a portion thereof was enough to constitute criminal misappropriation.

With such high moral standards, it was no wonder that thefts should be found only in scientific treaties, as remarked by Kalidasa. Even disinterested foreign observers, like Megasthenes or Hiuen Tsang and others, compliment the Indians on the remarkable freedom of their society from liars and thieves. Yuan Chwang remarks :—

In administering justice, they are considerate. They dread retribution in another state of experience. In their rules of Government, there is remarkable rectitude; when the laws are broken, the matter is clearly sifted and the offenders are imprisoned; there is no infliction of temporal punishment, they are simply left to live or die and are not counted among men. When the rules of propriety or justice are violated, or when a man fails in fidelity or filial piety, then they cut his nose or his ears off, or his hands and feet or expel him from the country or drive him out into the desert wilds. For other faults except these, a small payment of money will redeem the punishment. In the investigation of criminal cases, there is no use of rod or staff to obtain proofs of guilt. An accused person might clear himself by means of the ordeals of water, fire, weight, or poison.

This quotation from Beal's Buddhist records is a direct testimony to our standards of morality in former days.

The theoretical side being thus disposed of, we shall turn to the practical side of the shield. We shall naturally consider how or when the various laws were codified and how they were administered. The Smritis and the Dharmasastras must have acquired their present shape in the early centuries of the Christian era. For our present purposes, we shall be satisfied with the literary references that can be gleaned from Kalidasa and Sudraka. From the pertinent references in Kalidasa, one can see that the King himself had to look into legal cases or *Vyavaharas* as the Chief Justice of the land. There may have been no special court of justice then. The necessity for such an independent court of justice may not have been acutely felt at the time inasmuch as the King was benevolent and was a real father to his subjects in every way. He would even dole out money from his coffers if any one, especially the bread-winner in any family, was physically disabled. This is clear from the Sixth Act of *Sakuntala* in the matter of Dhanamitra's succession. The King could not preside over the Court due to indisposition consequent on the acquisition of Sakuntala's ring. The

Prime Minister, deputising for him, had decreed that the vast properties of the merchant prince Dhanamitra should escheat to the Crown as he had left no issue. The King, in spite of his indisposition, at once reviewed the order of the Minister, promptly instituted an enquiry, ascertained that one of Dhanamitra's many wives was pregnant, and issued orders that the property should devolve upon the child in the womb. He even supplemented the judgment by a proclamation that in the unhappy event of the untimely death of the bread-winner in any family, that family could look to the King for future maintenance.

Such was the ideal benevolence of kingship which was the usual rule in Ancient India. Not that there were no despotic kings. A despotic King is described in Sudraka's *Mricchakatika*, but we are informed in the end that he was deposed by a popular rebellion as a result of which a benevolent King—the choice of the people—was enthroned. (This drama, like Bhasa's dramas, mirrors life as it is, unlike other Sanskrit dramas with an idealistic outlook). The details of a typical trial scene in the Ninth Act of this drama are interesting. By this time the people seem to have been successful in establishing a separate court of justice but the independence of the judiciary was not established. This is clear from the way in which the influential complainant, the King's own brother-in-law, actually intimidated the Court into admitting his complaint and also by the fact that the decisions of the Court had to be ratified by the King before being executed. The Court seems to have been similar to the modern Criminal Court. The *Adhikaranika* is in modern parlance the Judge; the *Bhojakas* and the *Sresthi* might correspond to the Jury and the Sheriff or the Mayor. The *Kāyastha* may be the Registrar of the High Court and the *Sodhanaka* the Court Crier. The Judge prefers to be guided by the evidence, direct or indirect, brought in, rather than by the actual deposition of the untrustworthy Sakara. Sakara deposes that Vasantasena, a rich prostitute, has been murdered by Charudatta for the sake of her jewels. Her mother, produced as the first witness, deposes that Vasantasena had gone to her paramour Charudatta. It so happens that just then Viraka, a policeman who had been beaten violently by his colleague while on inspection duty, presents himself in the Court with an accusation against that colleague. The rebel Palaka is at large, and has to be apprehended; he had hidden himself in Charudatta's cart (which had been ordered to bring Vasantasena to the park to join Charudatta). By an unfortunate mistake, she had really got into Sakara's cart (which also happened to pass by just then) and was later strangled by Sakara himself (as we understand not during the trial, but after it). This policeman's accusation satisfies the Court in the matter of Vasantasena being in Charudatta's

cart. The policeman is persuaded to defer his own case till after he inspects the dead body in the park. He confirms the existence of a female corpse. Just then Charudatta's friend walks into the Court with Vasantasena's jewels, which are exhibited to the Court by the wily Sakara. The circumstantial evidence all conspires against Charudatta, who strangely does not put up any defence, even after the judge administers a warning that he might be severely whipped. The Judge sums up the case against Charudatta but recommends him for clemency; the King, however, brushes this appeal aside and orders the extreme penalty of the law.

To conclude, the King was normally the fountain of justice and the defender of the faith. Kautilya in his *Arthasastra* remarks that the King is the *pravartaka* or the inspirer and preserver of dharma. He remarks that truthful facts, proper evidence brought in, honest antecedents of the attestants and the King's final decision—these are the four planks of justice. Maybe, the King was the most important plank, but his was a benevolent despotism, knowing what was best for the all-round welfare of the subject. He was accessible to his subjects at all times and the dispensation of justice was very quick, impartial and, what is more, seasoned with mercy. "The Law's delays" which are today the rule and not the exception were unheard of then. There were no hurdles to be crossed in the shape of different courts of justice and the cost of litigation in the various courts—which at present often exceeds the value of the disputed property—was almost negligible.

U. VENKATAKRISHNA RAO

THE ANSWER

I am like a white rose leaf
That unfolded from the bud
And has fallen to earth.

I lifted from the white flame of Heaven
And took on mortal form
That crumbles away.

But as the rose lifts again
Above the dust of earth from its root,
So my Light lifts immortal,

From Thy spirit rooted in flesh
And nourished throughout the time of my life
By the earthly vessel.

And as my mortal flower
Springs from each successive birth,
My immortal flower lifts to new grandeur,
Until I as a white flame
Attain Nirvana
To live

Mysterious as the fondling of the wind
Intoxicantly sweet
As the breath of the Madonna Lily,

Breathless as the sunset,
Powerful as the tornado,
Magnetic and hushed as the waking dawn.

Winged as the starry light
These things the Potter formed
And wrought me in the shape of his own image.

ERIS GOFF

THE SMALL CHILD'S IDEA OF GOD

[**Miss Elizabeth Cross's** short article is challenging to orthodoxy of all stripes. It is a sad thing that the criterion of acceptable truth propounded by the Buddha, that it shall satisfy the hearer's mind and heart, should in so many cases be overborne by sectarian pressure to accept the approved answers, to conform, by blind belief or hypocritical acquiescence, to the crystallisations of thought accepted by one's group. The very fact which Miss Cross brings out, however, that there are inner convictions, even in small children, calls for an explanation which the materialist and the disbeliever in reincarnation will find themselves hard put to it to give.—ED.]

We may think that we are able to teach children "religion" and, indeed, most communities have very definite rules on the subject, but it is more probable that all we can do is to offer ideas that may or may not be acceptable to the child.

For many years now I have been watching and listening to children with particular reference to their religious ideas, and have also tried to find out from adults what their early memories of God and general religious teaching have been. (Naturally this study has been mostly confined to the Christian community as that most easily available to me.) Recently it has been part of my work to attempt to teach "Scripture" to children of around five to seven years old and I find that we get on very well together, mostly, I suspect, because I am of retarded mentality when it comes to organised "religion"! Anyway we spend some sympathetic moments and gaze in good-natured bewilderment when the Parish clergyman makes his earnest efforts to lighten our darkness, because we just don't know what he's talking about half the time and the other half we don't believe what he's saying, although we're sure he means kindly towards us.

The main conclusion I have reached, and perhaps it's a very obvious one, is that young children only listen to and accept the ideas about God that fit in with their own preconceived convictions. Where such small children obtain these convictions I wouldn't know, because many of them have had no religious teaching at home, yet some ideas are accepted willingly, others are ignored. For instance, children seem to have a tendency towards accepting a God or a Creator and are quite eager to hear a variety of stories on this subject. I have been in charge of children whose parents were atheists, and agnostics, but the children seemed to feel a lack and were abnormally curious about religious matters, insisting on hearing about different ways of thought on religion, wanting to go to church and so on. This was not mere childish contrariness but persisted until

they felt they knew something on an important subject.

Children seem to vary in their ideas of God, some feeling the need for a very personal creator, others showing clearly that they imagine God as an immense power, capable of making the world and the natural order but not in the least concerned with small details. Many children have expressed this quite clearly, making one understand that their concept of God is lofty and of a mature philosophy. Sometimes children have shown me, by their occasional remarks or sly jokes, that they don't accept the regulation Christian teaching of a personal God. One small child, during a playground quarrel when I was trying to reason with the combatants, remarked drily "Don't forget that God is watching you all the time!" Showing by his expression that he considered himself vastly witty. The same attitude has often been expressed by children a trifle older; on hearing some Old Testament story in which God takes a very personal part, these children show clearly that they take the whole story for a fairy-tale.

The commonest idea I have found is that God exists as the Creator, that everything is for the best, even including death, but that God is a *distant* being. They all assert that God is up above the sky and nearly all show great lack of interest when taught that God is near them, or that he is to be found especially in the church. I have seen many attempts to convince children that the church is God's house and that he is to be found there in particular. I have never felt any spontaneous response to this idea, and the experienced teacher soon learns to feel when an idea is received willingly. Children often enjoy going to church, they love ceremony and are willing to go as to a fellowship meeting, they often react to an atmosphere of reverence and worship, but I am quite sure that they don't accept the idea of God being more in church than anywhere else. The exception to this is that many children decide that God is to be found in *churchyards* where many old graves are disposed. Children like to help tend graves and will take a strange and solemn pleasure in making a churchyard tidy and beautiful.

Very young children have expressed their idea of the immensity of God, although it is not always easy to understand their brief references. One day such a spontaneous expression happened like this: Some little children of nearly five and of five years old began to count (to see how many were sitting in the circle before school began). As sometimes happens the counting went on, for sheer pleasure in the activity. Some could count very much more easily than others, but as they all seemed to be enjoying it I helped by occasional prompting when they began to falter. In this manner they chanted all the way to a hundred. It took quite a time. Then came a silence, with sighs of achievement. After this a satisfied

voice said " Haven't we gone a long way! All the way to a hundred!" Another said " About as far as you *can* go." Then a small girl added " About as far as to God and Jesus." The rest of the children nodded in spontaneous agreement, showing that she had expressed their general ideas about God and infinity.

Another day showed equally clearly the ideas that they were not ready to accept, one being the idea that Jesus was God when He was on earth. They had been interested in the Christmas story and showed every sign that they accepted the baby as something special, sent by God, and that it was quite reasonable for the shepherds to leave their flocks and the Magi to travel to see the infant. Yet when someone attempted to teach them that God had come down to earth it was clear that they just didn't believe a word of it. I have seen the same attitude in older children; they are strongly of the opinion that God's place is in Heaven, running the universe, and that any divinity is shared by us all in a greater or lesser degree. They are ready to accept Jesus as God's son, usually willing to believe themselves children of God in some sense, but that is as far as they go in all honesty.

Watching children in their reaction to religious teaching has made me wonder how honest most adults are in their beliefs. How many of us try to accept teaching that our inner selves really reject? Would it not, perhaps, be better to become as little children and examine religious ideas, claims and philosophies in the light of our own inner convictions?

ELIZABETH CROSS

AN INVENTORY OF CULTURAL ACTIVITIES

The Indian Institute of Culture at Basavangudi, Bangalore, has brought out recently its first Report, chronicling its activities from its founding in August 1945 to the end of 1948.

Besides the Introduction, which sets forth the Institute's aims, the brochure of eighty-odd pages contains the addresses delivered at Special Meetings —those for the opening of the Institute's free library in 1947, the celebration of Gandhiji's last birthday and the Mahatma Gandhi Memorial Meeting a few days after his tragic death, and the At Home in January 1948—lists of the nearly sixty lectures and the forty outstanding modern books reviewed at meetings of the Discussion Group, accounts of miscellaneous activities, such as musical recitals, and financial and organisational data. The addresses, most of them here published for the first time, give the Report literary value, but the evidence which it bears to the recognition of a cultural need, the cordial co-operation of many individuals of distinction in bringing culture to the people, the response of the public to the efforts in their behalf —all this is most encouraging for the success of such cosmopolitan and humanitarian efforts to help prepare the Indian people to take a responsible and sympathetic interest in world as well as national problems, as citizens of a united India in a united world.

THE CULTURAL VALUE OF MODERN SCIENCE

[We publish here the lecture which **Prof. M. Chayappa** delivered on October 21st, 1948, at the Indian Institute of Culture, Basavangudi, Bangalore, under the presidency of Dr. S. Ramachandra Rao. The revolution in modern science which has followed the extraordinary discoveries in the nineties of last century is traced by our esteemed contributor. He refers to the death of what he names "classical science" which really is the death of materialistic science, and recalls the prophecy made by Madame H. P. Blavatsky in her *Secret Doctrine*, published in 1888. She wrote there (Vol. I, p. 612) :—

We are at the very close of the cycle of 5,000 years of the present Aryan Kaliyuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow.—ED.]

In modern times science has been playing a very prominent part in all human activities. We have harnessed science for developing industries, for improving health, for raising standards of living and for diminishing human suffering and labour. We have several amenities and conveniences in consequence of the practical applications of scientific principles. We have also of late prostituted science by using it for destroying humanity, as in the case of the atomic bomb. The utilitarian value of science is no doubt very great. All nations are vying with one another to get as much out of it as possible both for constructive and destructive purposes. Both these afford only temporary conveniences. Very many of the best thinking men of the times have devoted their whole lives to work in this field and discovered many wonderful truths about nature. If the enjoyment of a few material comforts by a few people, who can afford them, is all that science is able to achieve, it is not worth while pursuing it with so much sacrifice and enthusiasm. But the chief value of science does not lie in the utilitarian aspect alone. It has also a cultural side which is of more permanent value as it makes a substantial contribution to human knowledge.

The one problem which has been confronting mankind from time immemorial is the problem of the world itself. What is the genesis of the world, with all its living and non-living objects? What are the relationships among living beings that have come into existence in this world? Is there any purpose behind this life? What is the final goal? These and other similar problems form "the riddle of the universe" and a solution for this problem should be found before any plan for man's conduct of life is chalked out.

Science has its background of physical matter and it attacked the problem of the world directly. The

contention of the scientists is that, to understand the world around us, we should tackle it and study it directly, but never go beyond it. Hence the researches of science appeal to all thinking men who repose infinite confidence in its theories and its results. The knowledge gained in this way is substantial and is based on the solid rock of experiment and experience. It is so convincing that anything contrary to it is brushed aside as superstition unworthy of consideration. Let us see what solution science offers to this riddle of the universe.

Science, in the modern sense of the term, as knowledge based on experiment and experience, began with the times of Galileo in the middle of the sixteenth century. No doubt he suffered very much for giving this impersonal turn to science, as many of the facts discovered by him clashed with the speculative theories of the Church Fathers. But the fire of the new method kindled by him could not be extinguished by interested persons. For nearly three and a half centuries Galileo, Newton, Dalton, Lavoisier, Faraday, Maxwell, Kelvin and a host of others worked hard with the aid of this method to bring out the inner secrets of nature. Nature seemed to have yielded her precious treasures before their untiring and ceaseless efforts. We need not go into the details of their researches ; it is sufficient if we understand the outstanding results of their work.

In the domain of chemistry the world with its endless variety of objects was proved to be built up of very few elemental substances called atoms. They were the indivisible bricks of nature. They are only 92 in number, but in the actual construction of this vast universe only 14 of them are used, the rest appearing but rarely.

In the field of physics the various kinds of energy, mechanical, heat, light, magnetism and electricity, which were at first regarded as different from one another, were afterwards found to be of the same kind. Maxwell established mathematical equations, whereby all these were regarded as mere electromagnetic phenomena travelling with the velocity of light.

The two laws which were firmly established during this period are (1) the conservation of matter and (2) the conservation of energy. Matter and energy were two distinct entities. Mass was the peculiar property of matter and energy was independent of it. It was the interaction between these two that produced the world and the law which operated in this creation was (3) the law of causality or causation.

Until early in the nineteenth century, life was regarded as entirely apart from inanimate nature. But then came the discovery that the living cells were formed precisely of the same chemical atoms as non-living matter and so were presumably governed by the same laws. All this had an obvious bearing on the interpretation of human life. If all

nature obeyed the law of causality, why should life be exempt from it ? Hence arose the mechanistic philosophers of the eighteenth and nineteenth centuries, as contrasted with the idealistic philosophers who regarded the world as a creation of thought. It was firmly maintained by scientists that life must prove purely mechanical. It left no room for choice and free-will and hence removed all basis for morality, religion and God. Thus arose the terrible conflict between science and religion. This period, from the middle of the sixteenth century till the end of the nineteenth, is known as the period of the old or classical science.

With the dawn of the twentieth century modern science began and its story is primarily a story of the shattering of the fundamental concepts of classical science.

Towards the end of the nineteenth century, *i. e.*, in 1859, the cathode rays were first discovered by Julius Plücker. In 1892 Lenard showed that they could pass through thin sheets of metal which were opaque to light. In 1897 Sir J. J. Thomson found that these rays consisted of negatively charged particles. They were called electrons and were found to be same from whatever source they were obtained. He calculated the mass of these particles in rapid motion and found that it depended upon their velocity. The mass of an electron was determined to be less than 1/1840th of the weight of the lightest atom, Hydrogen. This was the first definite breach in the view that chemical atoms were the smallest ultimate constituents of the universe. Thus it became practically certain that electrons formed a universal constituent of all forms of matter.

An atom, which is electrically neutral, cannot be made up of mere electrons which carry negative charges. Rutherford was the first to point out that positive charges equal in amount to negative charges somehow enter into the constitution of an atom. These positively charged particles were called protons. The next question was how these electrons and protons were arranged within the atom.

The hydrogen atom, being the simplest of all, is supposed to consist of one proton with one electron circulating round it. Since an electron has a practically negligible mass, the whole mass of the hydrogen atom must be due to the proton. Hence the weight of the proton is 1844 times the mass of an electron. In this way the atoms of all the elements consist of a certain number of protons forming the nucleus, round which a certain number of electrons revolve.

Thus the electrical theory of matter asserts that all atoms are composed of electrons and protons. But the break-up of the atom into electrons and protons in the cathode rays is only temporary. The atom very soon returns to its normal shape as soon as it can find an electron to join it.

In the meanwhile two extraordinary discoveries were made. In 1896 W. K. von Röntgen discovered X-rays. This led indirectly to the discovery of uranium rays by the French physicist Henry Becquerel and later on Madame Curie discovered radium. These radio-active substances emit rays which like X-rays pass through substances opaque to ordinary light and affect a photographic plate. The correct explanation of this radiation was given in 1902 by Rutherford and Soddy, who advanced the startling view that radio-activity was a process of spontaneous disintegration of one type of atom into another. This takes places with mere lapse of time, the nucleus of the uranium atom being transformed finally into the nucleus of the lead atom. The radiation from radium has three ingredients, alpha, beta and gamma rays.

The change in radio-activity is a permanent one and the chemical properties of the resultant atom are totally different from those of its parent.

In 1920 Rutherford, using radio-active substances as guns, fired alpha particles at light atoms like those of nitrogen and found that their nuclei were broken up into particles akin to the nuclei of hydrogen atoms carrying positive charges. These are the protons that were supposed to exist in an atom. Hence we have an artificial method of breaking atoms permanently into electrons and protons.

Thus from all points of view it was definitely proved that the ultimate bricks of the universe are electrons and protons. The indivisible material atom of the nineteenth century has been broken up and one of the fundamental concepts of classical science has been shattered. These bricks are no longer units of matter but units of energy.

J. J. Thomson has already shown that electrons, which are units of electrical energy, have mass, which was considered in the nineteenth century to be the peculiar property of matter. In 1905, Albert Einstein from his theory of relativity showed that not only the energy of motion, but energy of every conceivable kind had mass. Mass and energy are convertible terms. The two different laws, the conservation of matter and the conservation of energy of the nineteenth century, have been converted into one law in modern science, the conservation of mass-energy. Thus the second fundamental concept of classical science has also been shattered.

This aspect of the work of scientists can be more convincingly understood if we go deeper into the atom and see the behaviour of electrons and other intimate processes in it. From this some knowledge of the quantum theory introduced by the German scientist Max Planck in 1900 is required. This theory has unravelled the mystery of the atom. Certain phenomena due to radiation of energy in the spectrum, the photo-elastic effects, the stable structure of an atom—all these could be explained satisfactorily only by this

quantum theory. According to this theory, energy is emitted by a body not in a continuous manner, but only in little finite packets called quanta. An oscillating atom should be conceived as sending out little doses of energy one after another. The size of the quanta depends on the frequency of the oscillation. It is found to be proportional to the frequency and the ratio between these two is known as Planck's constant h whose value has been determined.

According to the quantum theory the behaviour of an electron is that both of a particle and of a system of waves. These two are no doubt contradictory but cannot be ignored. Mathematicians seem to be endeavouring to combine these two aspects into a coherent picture. The French physicist Louis de Broglie attempted to do this by assuming that an electron rotating in its orbit round the nucleus was attended by a group of waves. His calculations made from this point of view exactly corresponded with the results of the quantum physicists like Niels Bohr. At this stage the Austrian physicist Schrödinger stepped in and said, "If waves work so well, why a particle electron at all ?" Diving deep down into the waves with the latest mathematical equipment Schrödinger has finally emerged with some involved equations in his grasp which show that the corpuscular electron is unnecessary and that an electron is merely a system or packet of waves. This theory is known as wave-mechanics.

Thus science tells us that the substance—the elements out of which the perceptual world is built up—consists of waves and waves only. These are of two kinds, bottled waves forming matter and unbottled waves constituting energy. Next we come to a very important question. "Is this cosmic energy which is the ultimate material cause of the universe sentient or non-sentient ?" In explaining the behaviour of electrons, a certain amount of uncertainty is noticed. Though all possible causes are known, the effect cannot be predicted with certainty, but only in terms of probability. The usual law of causation or the principle of determinism which is the third fundamental concept of the nineteenth century seems to fail in this case. Heisenberg calls this the principle of indeterminism. The electrons appear to behave as if endowed with consciousness. As we go down to subtler forms of energy, indeterminism or consciousness becomes more and more manifest. Thus there is a progressive release of consciousness from gross matter, through plants and animals to man. This leads to a philosophy of free-will. Sir J. C. Bose had already declared :

> The glory of the modern scientific achievements lies in the fact that it has not only dematerialised matter but has also shown that there is life in all things ; there is no such thing as dead matter. Consciousness is the same throughout, what varies is its wrap-

pings.

Thus the theory of relativity of Einstein, the quantum theory of Max Planck and the wave-mechanics of Schrödinger are the three fundamental theories in modern science and they have revolutionised all the ideas of nineteenth-century science. They have successfully removed the material basis of the world and in its place the energy basis or the spiritual basis is established. Modern science tends to eliminate the supposed distinction between mind, energy and matter, a phenomenon which is epoch-making in its character.

Matter is unreal or illusory. Energy is real and is also conscious or *chit*. Thus science has definitely proved that the ultimate cause of the universe has two attributes, *sat* and *chit*. Anything more about this cosmic energy cannot be given by science as the substance on which scientists have to work has passed beyond physics into the mental region. Thus modern science appears to have come to the very end of its tether with regard to the ultimate structure of the universe.

Now philosophy should step in where science has ended and by its researches and experiments should tell us more about it. Our ancient Rishis took up this work long ago and undertook researches in the mental field as elaborately and as systematically as the physical scientists have done in the physical field. But the method adopted by them was different. It was introspection or intuition. They have been able to tell us that the cosmic energy is not only *sat* and *chit*, but that it has also a third attribute, *anand* or bliss. Thus the material and efficient cause of this universe has been proved by science and philosophy to be the cosmic energy or spirit known in Vedanta as Brahman with its three attributes *sat*, *chit* and *anand*. Hence modern science has laid the surest and strongest foundation for the Adwaitic doctrine, which can be summed up in one sentence: Spirit is real, matter is unreal. The individual soul is no other than the cosmic soul.

This is the grandest doctrine, the fundamental law of Nature, the *Sanatana Dharma* on which any religion worth the name should be built for the practical conduct of life, both of the individual and of society. Practical forms of religion may differ from time to time, from country to country, from people to people. But the law behind all these and the truth to be realised is this *Sanatana Dharma*. This is the cultural contribution of science to human knowledge and it is this which gives the right understanding of human relationship. It supplies the necessary rationale for all morality. When this knowledge is stressed and propagated in the world, it is bound to cure radically the present ills of mankind and to restore once more peace, harmony and happiness.

—M. CHAYAPPA

NEW BOOKS AND OLD

A BICENTENARY APPRECIATION *

This thought-provoking book consists of two addresses delivered by Dr. Albert Schweitzer at Frankfurt, and his essay: "Goethe—*Penseur*"—the last translated now for the first time into English. In his first address "My Debt to Goethe," Dr. Schweitzer tells us of his approach to the great poet-philosopher. Books on Goethe have been numerous, yet such is the versatility of his genius that fresh avenues of approach are always there for those who study him as a philosopher or as a poet. Most readers of Goethe who admire his poetry will welcome this book which approaches the poet from a completely different angle. Dr. Schweitzer interprets for us, in a new and entirely satisfying way, the philosophy of this Frankfurt thinker and poet as he sees it, through his poetry. With a simplicity of narration that is in itself arresting, the speaker describes how his astonishment at the indifference of Goethe to the great speculative systems, of Kant or Hegel or Fichte, turned to a sincere and glowing admiration of his spirit which believed in an elemental and homely nature philosophy. We are so used to reading about Goethe the poet, Goethe the sensitive imaginative thinker, Goethe whose passion and love for various women inspired him to some of the greatest heights of poetry, that we are apt to forget that other Goethe, the man who, when the rest of mankind sought to stretch the world on a Procrustean bed of human thought, endeavoured instead to become part of the world, to expand in its serenity as a flower unfolds to the sun.

There is serene faith in this philosophy, a quiet optimism, a belief in the essential goodness of the world. We may be tempted to ask how the presence of evil can be brushed so lightly aside, but to Goethe, with his belief in the identity of the soul with Nature, the evil is always subdued by the good. Under Schweitzer's quiet but compelling words, we see unfold the personality of Goethe—the intellectual to whom no work was too low or unworthy of effort, who was able to combine theory with practice in a way in which few have succeeded. To be able to theorise and at the same time to face facts—that is one of the signs of genius. Schweitzer tells us of his debt to Goethe when in moments of despair on his plantation in Africa he used to turn to *Faust* and learn again its message.

> Whenever I got reduced to despair I thought how Goethe had devised for the final activities of his *Faust* the task of winning from the sea land on which men could live and feed themselves. And thus Goethe stood at my side in the swampy forest as my smiling comforter and the man who really understood.

To the twentieth century with its manifold preoccupations, Schweitzer unfolds Goethe's philosophy as he sees it—describes the capacity one should develop to escape from the tiring shackles of work to one's inner self.

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* *Goethe.* By ALBERT SCHWEITZER. (Adam and Charles Black, Ltd., London. 84 pp. 1949. 6s.)

Having in the first address spoken to us of his debt to Goethe, Dr. Schweitzer in the second goes on to describe Goethe's message for our time. Endowed with a serene and radiant optimism, Goethe even in early life never knew any material cares. He had a happy childhood; he lived a full, rather pleasant life. If the reader is tempted to ask: "Was it then so difficult to be optimistic in his attitude to life?" he has only to read further to be answered :—

> Far be it from us to approach this human personality in uncritical admiration....Goethe is not a directly attractive and inspiring ideal figure. He is less and he is more. The fundamental basis of his personality which is unchanging is sincerity combined with simplicity.

In the paragraphs which follow we are given a perfect description of Goethe's character with its dual nature—the inner struggles he had, so that he might win to serenity and harmony. We find no cynicism in his work, no railing at human nature—to Goethe, on the contrary, humanity was "noble, helpful and good."

This belief in the essential goodness of mankind Schweitzer links with Goethe's belief in the spiritual union of Man with Nature. Nature to Goethe was everything, detachment from her ruinous. This to Schweitzer is one reason why Goethe's poetic genius is lyric—in his spontaneity he is faithful to Nature.

The spirit of Man itself is part of the beauty of Nature, and self-ennoblement Man's greatest endeavour. Believing in the identity of God and Nature, he believed that God is in all things and that all things are in God. And he describes Man's yearning towards God thus :—

> In the purity of our heart there surges a striving
> Voluntarily to surrender ourselves out of gratitude
> To something which is lofty and pure and unknown,
> Unriddling ourselves to the eternally Nameless.
> We call this: being pious.

It was not difficult for him to combine morality with his philosophy. The true path to self-realisation is the true path to goodness.

Accustomed to regarding Goethe only as an author, the reader is introduced in this book to Goethe the man of action and the scientific observer.

Is it possible, in an age when man is subdued to the social organisation in which he lives, to attain self-realisation? Does individuality matter? Goethe's answer is "Remain human with your *own* souls! Do not become mere human things which allow to be stuffed into them souls which are adjusted to the mass-will and pulse in measure with it!" The surrender of human personality is the end of civilisation, the end of humanity.

The final chapter is of special interest to the student of philosophy —to the lay reader it is still interesting, outlining as it does Goethe's contacts and friendships with the great men of his day. His belief in the identity of God with Nature closely resembles the Hindu Conception of God—the message of the *Gita* will naturally recur to all those who are familiar with the Hindu Scriptures—God is not only creative force but ethical will. There is indeed a close resemblance to the Hindu belief in rebirth in Goethe's belief in the persistence of personality, even though Schweitzer denies this and draws instead a comparison between Chinese philosophy and Goethe's.

Goethe as a lover of nature, as one whose philosophy found its service in Nature, reminds one of Wordsworth in the reverence with which he approaches her. Goethe the poet-philosopher, as Schweitzer portrays him to us, is a many-sided personality with a central core of serene simplicity and his message to a world still disturbed is full of courage and inspiring hope.

KAMALA D. NAYAR

GANDHIANA

THOREAU, TOLSTOY AND GANDHI *

The recent almost simultaneous appearance of two standard biographical studies of Thoreau and Tolstoy links up in our minds their life-careers with the life and work of Mahatma Gandhi, their brother and comrade in the spirit, an acknowledged disciple who went even further than they ever did, crammed his life full of endeavours along the lines they had indicated and crowned it with the deathless glory of his martyrdom.

Henry David Thoreau (1817-1862) was an American in whose mixed blood tingled Scottish and French, Puritan and Quaker moods and memories, and in the course of an outwardly colourless career of experiments with life he achieved a complete sympathy with Nature—with what Hopkins called " wilderness and wet "—and travelled a long way towards realising a life of naked simplicity and communion with Nature and Man. The famous cabin at the edge of Walden Pond helped Thoreau both to dramatise his own singular personality and to participate in " Nature's social union." Thoreau's was thus a life of unconventionality within and without, and in his great work, *Walden*, and in his voluminous *Journal*, he succeeded in portraying with an effortless but minute particularity his own prepotent extraordinary self. But this simple, retiring, honest and unblemished specimen of " dear and dogged " humanity was also a pacifist crusader, a tireless critic of the machine age of self-forged superfluities, and somewhat of a germinal prophet of civil disobedience. Through his experiments with his own life Thoreau demonstrated that only by pressing on determinedly in the direction of one's dreams could one be true to oneself and advance towards self-realisation. Professor Joseph Wood Krutch's competent memoir is the first volume in the newly launched American Men of Letters Series. Scholarly, discriminating, unsentimental, Professor Krutch's study does succeed in disentangling the Thoreau of reality from the Thoreau of legend, and in giving due importance to both the man and the writer, the critic of society and the nature mystic.

Count Leo Tolstoy (1828-1910) was cast in a mould at once larger and more complex than Thoreau. The enormous span of his variegated monumental life was rather a richly equipped laboratory for carrying out stupendous experiments with Truth. From the very beginning, the worm of divine discontent gnawed at his vitals, and he ceaselessly strove towards perfection—advancing—falling backwards—cantering to a peak—slipping into an abyss —once more careering towards the heights—yet, for all this zigzag of alternating success and failure, registering a general progress, forging an increasing mastery of self. The spirit was pitted against the flesh, the " genius and moral instruments " were at war with one another ; there were struggles on diverse planes and altitudes and, whether as artist or as man of action, as dreamer or as practical man of affairs, as erring, aspiring

* *Henry David Thoreau*. By Joseph Wood Krutch. (Methuen and Co., Ltd., London. 298 pp. 15*s*.); *Leo Tolstoy*. By Ernest J. Simmons. (John Lehmann, Ltd., London. 25*s*.)

mortal or as "articulate conscience of humanity," Tolstoy always fought his battle with an ardour and a tenacity all his own and became in the fullness of time a sovereign power rivalling the Tsar himself, a Titanic force engaged in the building of a Kingdom of Heaven on earth, and the patriarch and prophet of Mother Russia and Mother Humanity in the throes of travail. The architect of such gigantic edifices as *War and Peace* and *Anna Karenina*, the pitiless realist of *Ivan Ilyitch* and *Power of Darkness*, the uncanny psychologist of *Childhood* and *Kreutzer Sonata*, the fanatic gospeller of the new Christian way, the way of truth and simplicity and non-resistance to evil, the soldier, the sensualist, the saint, the farmer, the schoolmaster, the intrepid organiser of famine relief, the arch-rebel against the Church and the State, the individualist, the universalist,—through all these labyrinthine interstices of his amazing personality there nevertheless ran the single silken thread of a will determined to strive, to seek, to find, and never to submit or yield. Mr. Aylmer Maude's classic *Life of Tolstoy* appeared about forty years ago, and has retained its popularity ever since. But Prof. Ernest J. Simmons, in this recent one-volume biography of nearly 900 pages, has made full use of the very considerable fresh material that has been made available during the past few decades and has produced an absorbing, veracious and most enlightening study.

Thoreau, Tolstoy, Gandhi—they were a sequence in time and space, a progressive epic fulfilment raising human dignity and value, a crescendo of affirmation of the Everlasting Yea. Frail, foul clay—yet in the crucible of stern and purposive life-endeavour it was transformed into the rare gold of immaculate strength and beauty. Like Thoreau, Gandhiji unwearyingly experimented with his life in order to simplify it and empty it of surplusage; like Tolstoy, Gandhiji turned his life career into a spiritual laboratory for the pursuit of truth, fused into a radiant flame of realisation such apparently discordant elements as mysticism and practical politics, destruction and fresh creation, unconquerable courage and bottomless humility. Like Tolstoy, again, Gandhiji read the peasant's mind like an open book, and it was this unfailing intuition into peasant psychology that gave him the Titan's strength to defy bureaucracy and vested interests alike and to wax immense as the symbol and spokesman of Daridra Narayana. Many parallels may be drawn between the minutiæ in the techniques of Tolstoy and of Gandhi, but that is hardly necessary. Tolstoy and Gandhi are both men of vital significance in human history, and they belong to the unborn tomorrow of our dreams and of our aspirations even more than to the chequered world of all the yesterdays that are no more.

K. R. SRINIVASA IYENGAR

Mahatma Gandhi. By H. S. POLAK, H. N. BRAILSFORD and LORD PETHICK-LAWRENCE, with a Foreword by MRS. SAROJINI NAIDU. (Odhams Press Ltd., London. 320 pp. 1949. 12*s.* 6*d.*)

There have been several books written on Gandhi during his lifetime; this, a brief year after his death, is the first short yet comprehensive biography of a man whose tragic passing shook the

world. Part I, by H. S. Polak, is a concise and informative account of Gandhi's early years—the student of the Middle Temple, the volunteer of South Africa, the Indian who returned home to play an active part in the affairs of his country. These are the pre-1914 days when the man who was later to become the leader of a nation received his training in a hard school. Polak was in constant association with Gandhi in the days of his struggle for the rights of Indians in South Africa. To those who have not read Gandhi's autobiography, *My Experiments with Truth*, this short account of his early years will give the necessary background to a proper appreciation of that saintly leader of a people. Polak writes:—

> Gandhi the mystic, Gandhi the devotee, Gandhi the servant of mankind, Gandhi the missionary, were so many expressions of the multiple personality of Gandhi the man who saw God in the face of the most humble, the most hostile, the most ignoble among his countrymen.

Brailsford's brilliant survey in Part II of the most crowded years of the Mahatma's life is a constant attempt to grasp, as a single harmonious personality, Gandhi the statesman and lawyer and Gandhi the Saint. It is a brilliantly analytic study. The reader is given a rapid survey of India's struggle for freedom and is shown brief glimpses of Gandhi's friends—Motilal Nehru, the Ali Brothers, Tilak, Gokhale, Jawaharlal Nehru. We see even in his differences of opinion with them, his complete generosity of soul. But—and it is here that the biography succeeds admirably—we are shown not only the political leader with the freedom of his country a constant goal; we are shown also Gandhi the champion of the oppressed and the lowly, the poor, the Untouchables—Gandhi the mystic, the saint, the man "who cleaned latrines one day and opened temples the next"—the warrior against cruelty in any form, subtle or crude. We see him as a man who fought for freedom in its widest sense.

In Part III Lord Pethick-Lawrence sketches briefly World War II as it affected India and the part that the Mahatma played in India's final and decisive bid for Independence. The book closes with an account of the assassination, poignant in its very simplicity of narration.

Concise yet comprehensive, this book shows us in brief and brilliant glimpses the various facets of a complex and magnetic personality. The key-note is struck in the foreword:—

> But while this man of God inspired in us awe and veneration because of his supreme greatness, he endeared himself to us and evoked our warmest love by the very faults and follies which he shared with our frail humanity.

KAMALA D. NAYAR

Gandhi—A Prophecy. By B. K. MALLIK. (Hall the Publisher, Ltd., Oxford. 90 pp. 8*s*. 6*d*.).

To the author Gandhiji's death came as a fourfold "comment on history." It revealed that the process of assurance about an ideal or plan is never complete "till it has been sanctified by acceptance inspired by consent alone"; that no power on earth or in the heavens can save us from frustration of purpose; that there is never any escape from suffering; and that we cannot possibly escape the universe which has made this life of conflict inevitable. Therefore, he found, "the key-note of

history was negation, pure and simple." Frustration was consequently a grim fact. Gandhiji's life at best, then, was nothing but "a search for a standard as if he were never quite sure of any." For history had all along been marked by clashes between contraries in mystical and humanistic values, and even when certain individuals had risen above these clashes their triumphs had never endured long enough to bless the community at large, as more often than not individualistic and social schemes of existence had not been fused into one harmonious whole. Hence the world was "an Armageddon of values." But Gandhiji, after his death, was the embodiment of a belief in "a universe which made the conflict between the mystic and the humanist not only possible but absolutely essential."

Thus, he had revealed the "Possibility of the Absolute" which meant that "there must have been a 'society of beings' in its (the world's) initial stage, which fulfilled the essential need of achieving a conception of it."

That is, harmony and conflict both belong to the universal scheme. Gandhiji's life-in-death, accordingly, is a prophecy of the immediacy of "the era of construction and peace on the basis of the eternal agreements behind the deep disagreements of history." The author opens up, indeed, a fascinating vista of thought, though his style is rather too subtle and stiff for the general reader.

G. M.

Atalanta : A Story of Atlantis. By His Honour Judge Sir Gerald Hargreaves. (Hutchinson and Co., Ltd., London. 216 pp. 1949. 30s.)

I approached Sir Gerald Hargreaves's work *Atalanta* with very considerable interest and sympathy, for the myth of Atlantis is a subject which has always intrigued me. At the same time, I was interested to see that the author had not only written the libretto, but also had composed his own music and illustrations. This should give the work an artistic integration, and, one would hope, overcome many of the troubles that confront a poet whose lyrics are set to music by another mind. It is no new thing for poets to write their own music—the troubadours are, of course, the best example.

I was disappointed, however, for *Atalanta* is not in the artistic tradition of Purcell or Monteverde, nor does it break any new ground. It is unfortunately, to my mind, rather in the tradition of Gilbert and Sullivan and A. P. Herbert, and although it is fortunate that Sir Gerald Hargreaves has much more literary talent than Mr. Herbert, it is a pity he has not the wit of W. S. Gilbert.

The author gives a synopsis for a film treatment of his fantasy with music, but it is unrealistic in so far as such a treatment would cost somewhere in the vicinity of £3 million, and similarly the cost of staging this work as an operetta precludes it from the repertoire of experimental groups. I would dare to suggest to Sir Gerald Hargreaves that greater austerity might not only help with production but also give this work more intensity.

The publishers are to be congratulated : the book is a *de luxe* edition.

Ronald Duncan

Socialism and Ethics. By HOWARD SELSAM. (Lawrence and Wishart, Ltd., London. 224 pp. 1947. 10s. 6*d.*)

Every age has had its fair share of problems—wars, poverty, tyrants, plagues, famines, economic crises—and our own is no exception. To the ordinary man in New Delhi, New York, London, Paris, Shanghai or Tokyo it must seem, because of unprecedented means for world communications and rising literacy, that today the world has more problems than ever before.

There are also many more people who claim to have a solution for these problems, but the main issue, from which all the others spring, is centred around the impact of organised Socialism on an almost spent Capitalism.

Is this a clash of economic forces or a conflict between an ancient system of ethics, based on the superiority of the individual, and a newly emerging system of ethics having all its young roots in Socialism? Howard Selsam, Director of the Jefferson School of Social Science, New York, argues here persuasively that capitalism is in the process of being superseded by a system of society drawing its inspiration from Socialist ideals.

Reading this book—first published in 1943 when the nations were locked in war—I was led to feel, as the result of recent events, that the author allowed himself to be too much influenced by the great conflict between Democracy and Fascism that was then going on. Something was being destroyed in addition to the cities of Europe during the war, but was it, as he contends so emphatically, the Capitalist system of society? The very word Capitalism has come to have a sinister meaning but, as the author himself points out, its achievements were many, lasting and varied, giving "an almost inestimable increase in man's control over nature for the satisfaction of his material needs."

On the debit side, Capitalism has been responsible for poverty, unemployment, colonial oppression, racial and religious discrimination, economic crisis and war. But by no stretch of the imagination can it be said that the morality of modern Capitalism, in any part of the world, has remained unchanged since, say, the Industrial Revolution.

A century ago capitalism may have operated "totally irrespective of human values," but that is no longer true. The capitalists, as Shaw pointed out, are no more vicious or inhuman than the poorest peasant; they were, and are, but to an increasingly diminishing extent, men with limited vision. They once had no conception of their relationship to the rest of the community. But Capitalism today is being forced to take account of human values if it wants to preserve the good things for which it has been responsible and to continue to be an influence in the world.

In India, America, Britain and other countries sensitive to the new ideas which are competing with the Capitalist morality, business men, political leaders, industrialists, bankers and other exponents of Private Enterprise are recognising that we are entering on the Age of the Common Man. In Britain they are being helped thereto by a Socialist Government.

Philosophers and moralists have been divided as to whether the individual gets the government he deserves or whether governments fashion the eco-

nomic and moral circumstances. There is no denying that if we all were able to live like Gandhi, Buddha, Jesus, or any of the other great spirits who have shown to what stature human beings can ascend, the moral and economic problems of our age would no longer confront us. Selsam, supporting Marx and Engels, regards men and nations as the victims of economic circumstances. Change the economics of a country and you change its morality.

But this theory has been significantly weakened by the withdrawal of Britain, under a Socialist Government, from India. This was one of those great events in history—admittedly few—not inspired by economic or material considerations. With this great example of a nation steeped in the possessive imperial tradition, failing to conform to the stock theories of Marxist materialism, there comes fresh hope that Capitalism, which has already given the world much, can adapt its traditions to the great changes in moral outlook which are taking place.

Britain has demonstrated that, despite its imperialist past, it can act on fundamentally moral and ethical principles even though the action may seem to be completely contrary to its economic interests. In fact, by observing these moral and ethical principles, it may and probably will find that its material interests are better promoted than if it had relied on the conventional motive of pure self-interest backed up by force.

SUNDER KABADI

Human Relations. By ROM LANDAU. (Faber and Faber, Ltd., London. 1948. 368 pp. 16*s.*)

We can agree with the author that most of the present unrest in the world is due to maladjustments in human relations. Regarding the aim of the book, the author says:—

> ...an author who is not a quack will have to admit that no book can offer a prescription for perfect human relations. All he can do is to elucidate the true nature of such relations, expose the roots from which they derive nourishment, and, armed with such knowledge, try to evolve means for rendering them less at the mercy of accident, wish-dream, self-deception or laziness.

This aim he has steadily kept in view in his treatment of forces of heredity and environment that shape the lives of men. The book is eminently practical. There is a thread running through varied chapters as "Parents and Children," "Health," "Education," "The Influence of Sex," "Some Aspects of Love," "Social Fetishes," "Habit," "Dreams," "Politics," "The Economic Incubus," "Literature," "Art" and "Entertainments."

The author has brought to bear upon his truly comprehensive work a clear and scientific outlook, with just that admixture of reasonable faith in the spiritual which is sufficient to remove the charge of one-sidedness. His language has the graces of a modern literary writer of repute and the book can be read with sustained interest till the end. The last three chapters provide some workable home-truths in the form of maxims by way of solutions to the several problems raised in the book. Particularly, the value of true religion as a corrective to many human maladjustments is strikingly brought out. The book will bring a message of hope to the young and a feeling of comfort to the old.

K. KRISHNAMOORTHY

Hinduism. By A. C. BOUQUET, D.D. (Hutchinson's University Library, London. 171 pp. 7*s.* 6*d.*); *Tukaram.* By J. R. AJGAONKAR; translated by R. V. MATKARI. (V. Prabha and Co., Girgaon, Bombay. 161 pp. 1948); *Discourses on the Philosophy of the Bhagavad Gita.* By MANGAL CHARAN, B.L. (Searchlight Press, Patna. 266 pp.); *Srimad-Bhagavad-Gita:* Text, Translation of the Text and of the Gloss of Sridhara Swami. By SWAMI VIRESWARANANDA. (Sri Ramakrishna Math, Mylapore, Madras. 536 pp. 1948. Rs. 7/-)

Dr. Bouquet's short volume of studies is bound to be useful to all beginners who may attempt an approach to the perennially alluring theme of Hinduism through the medium of popular English. It is *not* a research venture. Those who know the original Sanskrit texts would not think of using Dr. Bouquet's work. The philosophically sophisticated folk would use standard works like those of Max Müller. It is a pity the author has not cared to discriminate between *dualism* and *duality*. Readers will gasp when they read that Ramanuja's doctrine is "qualified duality." Poor Madhva gets a couple of lines. Dr. Bouquet concludes his book with a provocative citation from Dr. N. MacNicol thus—"...unless Hinduism is splendidly untrue to itself...its world will remain to the end unredeemed." I have no desire to indulge in tit for tat or to urge arguments controversial and sterile. It is regrettable that Sanskrit terms are outrageously misspelt. (Cf. pp. 150-151).

Shri Ajgaonkar's interesting work on Tukaram has been done into English from the original *Marathi* and published with a "Foreword" from the Hon. B. G. Kher, Premier of Bombay. Amidst the grand and imposing galaxy of Poet-Saints of Maharashtra, Tukaram stands out almost unique. The congregational worship popularised by the Maharashtra saints, particularly by Tukaram, is intended to act as a dynamic force, and known as *Bhajana.* Though fallen into showy degeneracy in certain sections, it must have exercised a tremendous spiritual influence in the days of Tukaram, Ramadas, and others. Tukaram's musical and poetical pieces are technically known as *Abhangas,* and the concluding chapter contains a fine collection of one hundred gems from the utterances of the saint.

The Hon. Mr. Justice Mahabir Prasad of the Patna High Court has published in the third volume under notice the discourses delivered by his brother, the late Mangal Charanji, on the philosophical teachings of the *Bhagavad-Gita,* which constitutes an inexhaustible fountain of inspiration for critical and constructive scholarship. Though the late lamented Mangal Charan had risen to the position of the leader of the Arrah Bar, he did not allow such secular success to cloud his spiritual vision. An earnest student of Eastern and European Thought, Mangal Charan had devoted his spare time to delivering discourses on the *Gita* for the benefit of his contemporary truth-seekers, many of whom had flocked round him. It is tragic to recall that the discourses had come to an abrupt end on account of Mangal Charan's illness and subsequent demise. The subject-matter stops with the 14th chapter. Not merely to a brother's affectionate memory, but to the cause

of *Gita* scholarship in general, has Mr. Justice Mahabir Prasad paid a fitting tribute in the shape of this fine volume.

The Ramakrishna Math has added another useful volume to its Vedantic Publications, this being a rendering into English, done by Swami Vireswarananda, of the text of the *Bhagavad Gita* and the illuminating commentary of Sridhara Swami thereon. The commentary well-nigh settles an important issue in Indian philosophical controversy. Though avowedly a follower of Sankara and his *Advaita*, Sridhara Swami has interpreted the entire body of the *Gita* doctrine in the light of devotion to the Lord (*Bhakti*) for which, however, there is no place in the strict orthodox Monistic metaphysics of Sankara and of Bradley. Whether in such an attempt Sridhara Swami has parted company with the celebrated Sankara, or whether even in the most rigorous of Monistic schemes, there is room for devotion to *Saguna-Brahman*, must be left an open question as it does not admit of any *ex cathedra* judgment or precipitate decision. I find Swami Vireswarananda's rendering fine and faithful.

M. A. RUKMINI

Studies in Ramayana. By DEWAN BAHADUR K. S. RAMASWAMI SASTRI. (Kirti Mandir Lecture Series No. IX, Department of Education, Baroda State. 462 pp. 1944. Rs. 7/8)

This volume contains two lectures on the *Ramayana* delivered at Baroda by one of our best exponents of the *Ramayana*, that masterpiece of our oldest and greatest Indian poet, Valmiki. "Valmiki is India and India is Valmiki," as observed by Dewan Bahadur Ramaswami Sastri, who appears to have completely identified himself with the message of the *Ramayana* in giving us the fruit of his delightful but arduous study of this immortal poem from the historical, comparative and æsthetic points of view.

The first part presents an estimate of the life and life-work of the author of the *Ramayana*, while in the second the learned author discusses in detail some of the riddles in the poem and tries to solve them in a manner which will exalt the glory of Rama and the fame of Valmiki. Scholars may differ with the solutions offered but they will endorse our author's view that Valmiki "has a wisdom that is very much needed alike in India and beyond India."

This volume will be appreciated by all genuine lovers of this epic in and outside India as it is a product of sincere devotion, mature judgement and persistent industry, not to mention the high critical acumen indispensable in handling all the riddles of the *Ramayana*. As regards the message of the *Ramayana* to modern India our author observes that

> Valmiki belongs to an age when there was *a co-ordination of individual discipline and social harmony and political freedom and spiritual happiness.* Until that harmony is recaptured there is no hope for the world. That is the real value of India to the world.

It is only when this harmony is recaptured by our political and social leaders that we can have in India the *Ramarajya* for which Mahatma Gandhiji lived and died. Mere *Svarajya* is not *Ramarajya*.

P. K. GODE

AN EFFORT TO REACH WORLD UNITY IN PHILOSOPHY

AN EAST-WEST PHILOSOPHERS' CONFERENCE

[We are in the fullest sympathy with such an effort as that represented by the East-West Philosophers' Conference to find a common meeting-place of ideas. The comparative study and analysis of the world's religions and philosophies must lead to the recognition of the substratum of truth that underlies them all. Men cannot all think alike, but tolerance such as this Conference exemplifies and encourages, as well brought out here by **Dr. Charles A. Moore** of the University of Hawaii, is a long step towards the recognition that no religion or philosophy can claim a monopoly of truth. Each is one of the seven prismatic colours ; the underlying truth is the white light which is the source of all of them.—Ed.]

The second East-West Philosophers' Conference is being held at the University of Hawaii at Honolulu, from June 20 to July 29, 1949, to study the possibility of a world philosophy through a synthesis of the ideas and the ideals of the East and the West. The background of this Conference, its full purposes, its programme, and its personnel are of interest to all who believe in the possibility and significance of the goal of " one world."

In the modern world, provincialism in reflective thinking is dangerous, possibly tragic. If progress in philosophical reflection is to keep pace with that in the natural and social sciences, philosophy, like science, must become internationally co-operative in spirit and in scope. Moreover, if philosophy is to serve one of its main functions—namely, that of guiding the leaders of mankind toward a better world—its perspective must become world-wide and comprehensive in fact as well as in theory.

Acting upon this conviction, and believing that mutual understanding of differing peoples is best served by personal interchange of ideas, the University of Hawaii sponsored the first East-West Philosophers' Conference in 1939.

That Conference was concerned primarily with the long-overlooked significance to the West of the philosophies of the East. It was intended to be a preliminary investigation into the possibilities of the subject. That task it performed by undertaking to determine and elucidate the essential attitudes of the philosophies of East and West and by bringing into focus those particular avenues of possible synthesis which the work of the Conference indicated. These two basic aspects of the important field of East-West philosophy were developed during the work of the Conference and were presented in detail in later publications by members of the Conference: *Philosophy—East and West* (edited by Charles A. Moore, Princeton University Press, 1944); *The Meeting of East and West* (by Filmer S. C. Northrop, The Macmillan Company, 1946); and *The Essentials of Buddhist Philosophy* (by Junjiro Takakusu, University of Hawaii, 1947).

The preliminaries having been completed, the way is now prepared for significant advance along the main lines suggested by the results of the 1939 Conference. Hence, the University of

Hawaii is sponsoring this second Conference. Like that of 1939, this is not to be a conference on world religions. The programme is patterned strictly to philosophic procedure. The purpose is to seek greater comprehensiveness of philosophical perspective and, as far as possible, to point the way to a philosophical synthesis.

The plan of this second Conference is to build upon the accomplishments of the first. Instead of attempting repetitious broad surveys of philosophical systems, it will concentrate upon what is now considered to be the essential problem of any trend in philosophy which seeks reconciliation between East and West: "Eastern and Western conceptions of ultimate reality in their relations to the empirical world and human values."

The programme calls for a threefold consideration of this major and, in a sense, all-inclusive problem of comparative philosophy. The problem will be treated from the points of view of metaphysics, methodology, and ethics and social philosophy. In metaphysics, the problem will be essentially the nature of reality and its relation to the empirical world and the individual, a problem upon which there has been much questionable thinking in the past in both East and West. In methodology, an attempt will be made to determine in detail the basic methods of philosophy (East and West) and to examine the validity of these methods, which are sometimes fundamentally opposed. In ethics and social philosophy, the major problem will be the ontological status of the various types of human values. In the treatment of this problem the philosophical doctrines of East and West will be examined—as far as time and circumstances permit—with respect to the specific legal, religious, economic, political and other social practices and institutions to which they lead. In all three fields of investigation the questions will be asked: "Is synthesis possible?" "If so, how?"

It is not expected that these problems will be solved at the Conference, but it is thought that, through the medium of constant personal give-and-take in the realm of ideas, the Conference will serve as a meeting-place for the ideas of East and West, and that definite progress will be made, both at the Conference itself and in the minds of the participants. It is hoped that this progress will lead to important later contributions by Conference members and by others who may be influenced by the results of the Conference.

This Conference will not lead to immediate practical results. It is the long-range significance of such a meeting which is of importance. The 1949 East-West Philosophers' Conference will not bring peace to the world immediately; in fact, political and economic peace is not its direct objective. A philosophical conference is interested in the truth which the thinkers of the world, East *and* West, can accept as truth for all. In time—in a long time, no doubt—these fundamental ideas can and will determine the ways of living and the actions of nations and peoples throughout the world—as philosophy always does, eventually—and will thus pave the way intellectually and theoretically for practical world unity.

All these scholars will present formal papers to the Conference during its six-week session. These papers will be discussed fully, not only in the effort to reach greater clarity of understanding of the various points of view—as was the case in 1939—but more specifically in order to explore, and possibly discover, ways and means of greater synthesis of ideas.

CHARLES A. MOORE

ENDS AND SAYINGS

" _____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

Especially significant in the Indian context is the penetrating analysis of the language problem in " The Tower of Babel " by Dr. George Sarton, the world-known historian of science and civilisation. It appears as the Preface to Volume 39 of the quarterly *Isis*, the international review devoted to his chosen field, which he founded and still edits.

He has no quarrel with the multiplicity of languages " if it corresponds to a multiplicity of separate cultures, to a richness of autochthonous ideas, to an exuberance of literary creation and poetic verve." He suggests, however, that social integration in India might be easier " if that country had not so many languages (and scripts) to cope with." He is rightly convinced that " if linguistic fragmentation and jealousy are carried too far, the world can never be united."

He fears that more harm than good is being done by the attempt not only to publish scientific treatises but even to teach in the regional or national languages in colleges and universities. He points out that, aside from the expenditure involved in translating textbooks, the latter when published would already be behind the times.

Let every nation enjoy its own language which is the best flower of its culture, the key to its soul. On the other hand, the nations whose languages have no international currency should realise that limitation and encourage their own citizens to use international languages in preference to their own for international purposes. The growth of science is an international undertaking; the nations which inhibit that great endeavour by means of linguistic fetters will gain nothing and lose much.

Not only for the importation of foreign ideas, but also for the exportation of their own " without difficulty and without distortion," knowledge of an international language is, then, of great importance. Dr. Sarton condemns as " an absurdity defeating its own end" the publication of " scientific or scholarly papers of limited appeal in small languages "; " it does not raise the level of those languages but jeopardises the circulation of the new ideas."

We are especially concerned with the circulation of the old ideas. It is for the sake of India's discharge of her mission as the custodian of great treasures which belong to all that we heartily endorse Dr. Sarton's plea. The international language which educated India has painfully but thoroughly acquired must not be laid aside but, rather, sedulously fostered in the coming years.

Dr. John Haynes Holmes's sermon on " The Menace of Ideologies, " published by his Community Church in New York City, analyses what makes ideologies menacing—Platonism, for instance, was not—and how their menace can be met. He finds several qualities which make them dangerous. The first is the claim to infallibility, with its corollary claim to the possession of all truth. This, he points

out, means fixity or immobility—the opposition to change which in the end stops progress. The closed mind and the intolerant spirit go together, and the supreme menace arises when an ideology takes on the character of a unique programme of salvation. From that it is only a short step to the justifying of the persecution or "liquidation" of heretics or opponents, as by the Christian Inquisition and, in our day, by Communist Russia.

Especially commendable is the impersonality with which Dr. Holmes recognises that all ideologies possessing these qualities are the enemies of progress and of liberty. "Whether religious or economic, Christian or Communist, they are fatal to humanity, and therefore must speedily and effectually be gotten rid of."

The remedies which he prescribes are simple: a proper humility that recognises how little we know compared to the great ocean of truth, and the "free play of *pro* and *con*," in other words, the appeal to reason. He sees the doom of ideologies in Job's manful declaration to his orthodox would-be comforters: "But I have understanding as well as you." But it is in goodwill, in love, that he finds the one sure answer. "Ideologies end when personal relations begin."

Dewan Bahadur K. S. Ramaswami Sastri gave two lectures at the Indian Institute of Culture, Basavangudi, Bangalore, on July 11th and 12th, which will later be appearing in our pages in revised form.

Speaking on "The Ramayana in the Secular State of Free and Independent India," he did well to bring out that a "secular State" meant only a State which stood for religious neutrality and that a "Welfare State" as opposed to a "Police State," while not based on a particular theology, should not be indifferent to the spiritual basis of life. Among the messages of the *Ramayana* to the secular State of independent India, the speaker named the essential territorial unity and integrity of India, its independence, the necessity for the ruler's carrying the people with him in his policies and undertakings, the combination of strength at the centre and autonomy of units, and the evils of anarchy, pointing to the necessity of organised government. India, however, had never regarded the State as an end in itself, or as belonging to the realm of ultimate values. "The real fruit of a Culture State consists in its spiritual ideals."

In his second lecture on "The Value of English Literature to Indian Youths," Dewan Bahadur Ramaswami Sastri brought out not only how much English as a world language meant to India, as a supplement to the Indian languages, but also how much was to be learned still from English literature. He declared that the Indian literatures generally still needed supplementing in several lines in which English writers had excelled—patriotic poetry, the love poetry that idealised woman, the poetry that moved to action in redressing social wrongs, biography and autobiography, drama, etc., proving his points with a wealth of quotations from the great English poets and the naming of great prose writers.
