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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THE LORDS OF MAYA

[IN this month falls the second anniversary of the passing of **Shri B. P. Wadia**, who imparted a peculiar quality to the texture of THE ARYAN PATH with his many articles born of profound Theosophical study and meditation. To the last he was the servant of Those of whom he speaks in this article. In reverence to his memory, we reprint this from THE ARYAN PATH of November 1930, where it appeared over the signature "Occultus."—ED.]

THE SPIRIT IN THE BODY is often called the imprisoned soul. This earth is often called the only veritable hell that there is. Both these statements are true of the ordinary man. The Perfected Man is not imprisoned by the body; voluntary exile from Nirvana, the Soul of Space, He retains a freedom even though He uses a body for His own purposes. The hell aspect of Earth does not touch Him, though He lives and labours here for the sake of all the souls held in bondage on earth. The damnation of these souls lies in their ignorance about their bondage. Thus they create for themselves their own hell. This ignorance or *avidya* is illusion or *maya*.

We might say that there are three kinds of human beings—(1) those who live on earth and know not that they are in hell; (2) those who recognize that life on earth is a state of imprisonment and bondage; and (3) those who living on earth are yet free, are untouched by the magic power—maya-shakti—which makes of earth a hell. This last class consists of the Masters who have mastered all the secrets of colour, sound, smell, taste and sensation, and subdued their own senses and minds.

Most men belong to the first class: the glamour of tints and shades, the enchantment of odours and scents, the haunting and obsessing quality of tones and sounds, the enslaving power of tastes, of sensations, of feelings, of thoughts—all overwhelm puny man. The more he heeds them, the more he goes away from himself. He loses his *own* power to know, in the

thoughts and ideas of other people, and these so enchain his mind that it forgets to turn in the direction of his Self. He attunes his ears to fleshly sounds and the note of his soul is not heard. The riot of colours blinds him to the colour of his own being;—thus in the many directions of sense life, till a divorcement takes place between the soul and its vehicle, the latter becoming a passive medium and automatic repository of outer influences. All mediums tend in a direction opposite to perfection. The spiritualistic medium is the flower and apotheosis of mediumism, generally speaking, in which our race is enveloped.

For all men there are three paths. First, the path of Maya which keeps men wedded to Maya, tied to a life of senses and lusts, finally leading them through mediumism to utter forgetfulness of the soul or self. They hug the shell of Maya and are absorbed by it. This is why this path is sometimes called the path of Annihilation.

The second path is the path of Abandonment. This awakens man so far as to desire to reject Maya and run away from its pain. Such abandonment results in the innocence and happiness of the sweet but ignorant child. He who runs away from the shadow of Maya is pursued by it. Men may try to feel that they have succeeded in abandoning Maya; it never abandons them.

The third path is the path of Fulfilment, on which Maya's power is recognized, its secrets are learned, and it itself is mastered. This path is also called the Path of Woe because in all three stages—of recognizing, learning and mastering—there is pain and suffering. To recognize that we have been under foolish glamour, that we have been wasting time and polluting space, is a painful awakening. More painful still is the effort to wrest out of Maya-Devi her well-guarded secrets. She wraps herself in the many folds of her *sari* of matter; she hides herself in veils of varied textures and colours. Long are the years and hard is the labour which she claims, and frustrations innumerable cause anxiety and anguish and untold suffering. But at last conquering the soul of Maya, man rises above pain and pleasure—Maya's lord and master.

Thus for those who awaken from the glamorous sleep of illusion the path bifurcates—abandon everything and everybody, and in solitary glory lose your soul in the Bliss of Ages; or fulfil your dharma in pain, in sorrow, in woe, controlling Maya, remaining beside her, her master, in order to help her victims to find and walk that same path of fulfilment.

On the first path, the Path of Maya, teachers are many who impart the knowledge of how to die but not the knowledge of how to live; they impart knowledge of the body, the feelings, the mind, how these constantly change

and change and change. Variety and difference of views is the keynote of these teachers, and inconsistency the great characteristic by which they may be known.

On the second path, the Path of Abandonment, there are no gurus. Those who are slaves of Maya cannot teach how to abandon her; those who have abandoned her are not here; they are running, running, running to find a spot where Maya's sway is not.

On the Path of Fulfilment, the third path, and on it alone, are the real gurus to be found. Having mastered Maya-Devi, They alone are capable of showing us how *we* can also master her. They master her by making obeisance to her laws of infallible justice and using those laws to serve humanity. Serving her, They alone can teach us how to serve. They are changeless and reposeful, for They know the secrets of Life; They are immortal and eternal in whom death has died again and again. All such are of one mind and are united in Will. They have a constant mission and a consistent message. They speak the language of colour and sound; They know the number underlying each form. They have fathomed the ultimate divisions of Time or cycles which make days and nights of mortals, of Gods, but above all, of Maya-Devi, who is the cause of the coming and going of universes; and thus They are not disturbed at the time of general dissolution. They are awake when all else sleeps.

They smile in compassion at men who chase the shade of Maya and watch earnestly those who are pursued by the shadow of Maya, while They hold in trust for all the Soul of Maya—whom They have subdued through service.

To conquer Maya one must seek the Lords of Maya.

OCCULTUS

A POET'S CALL

[IN THIS GUEST-EDITORIAL **Shri Gurdial Mallik** writes movingly of his *Guru*, the Poet Tagore, whose birth centenary India will be celebrating on a nation-wide scale in 1961. August marks the anniversary of his passing, and so it is fitting to publish this tribute by one who lived and laboured at Santiniketan for many long years. Tagore, who was both Poet and Philosopher, wrote:—

> When in relation to them [the arts] we talk of æsthetics, we must know that it is not about beauty in its ordinary meaning, but in that deeper meaning which a poet has expressed in his utterance: "Beauty is truth, truth beauty."

—ED.]

"I AM A POET"—thus Rabindranath Tagore often used to introduce himself to his audience. Perhaps he could not help doing so. For, even when he was as yet a child, he had sensed what his particular vocation would be. It was, however, after his vision of the oneness of Life, which he had in his youth, while watching the sunrise from the terrace of his ancestral house in Calcutta, that he grew quite conscious of his mission and message. As he put it, the hitherto slumbering and sealed fountain awakened to life and its water sprayed up and around in colour and in cadence. Thereafter, he sang "many a song in many a mood," but the ultimate meaning of every one of these songs "pointed to Thee."

Who was this "Thee" or "Thou"? It was both a Person and a Principle. It was an amalgam and apotheosis of the infinite and the finite. In the realization of this truth and his reorientation to it, the poet was helped not only by his inborn love of the beautiful in Nature but also by the teachings of the sages of the Upanishads, which he found exemplified and embodied in the person of his great-souled father Maharishi Devendranath Tagore. To these influences were added later those of the devout Vaishnava poets and the God-intoxicated singers, the Bauls. His hero in life was Raja Ram Mohan Roy, rightly acclaimed as "the Maker of Modern India," as his Master was the Buddha. The cumulative effect of these several sources of impact and inspiration led him to evolve for himself a religion which he called "The Religion of Man." That is why he called his book of this name his last will and testament to humanity.

Such being the Poet's religion, it is no wonder that Rabindranath Tagore was deeply interested in all that concerns the evolution of Man, the Eternal. Art, Music, Science, Social Service and other allied instruments of the individual's evolution in the image of Perfection ("Be ye therefore perfect even as your Father which is in heaven is perfect") he laid under contribution in his varied literary work, extending over nearly

seven decades. His twin institutions in Santiniketan and Sriniketan were intended to be an enlarged version of his vision of Man, ever moving towards the Eternal through his many-sided modes of creative expression, each perfumed with a touch of Truth. As man is not the final word in evolution, so his achievement, howsoever great, is also not the ultimate. "The best is yet to be," as Browning says. It is for this reason that he said, when he was once asked whom he considered to be the greatest artist, author, orator, poet, musician: "Nature hates superlatives. We can be sure of the great, but never of the greatest."

In this connection, it will not be out of place here to refer to some of his other "confessions," which he made in answering a questionnaire, sent out by the editor of a Bengali periodical many years ago to some representative writers and thinkers and leaders of the world. The characteristic he admired most in a man was "love of truth," while in a woman it was "love of creatures." His best quality, as his greatest failing, was "inconsistency." He was greatly annoyed by "spiritual arrogance." He would like to visit "all parts of the world." He held that dress does influence character "when we are conscious of it." He had no favourite motto, as he could not stick to any single one. The best sovereign in Europe, he said, was "the People."

Such then, were some of the characteristics and concepts of Rabindranath Tagore, the Man. They reveal him as a pilgrim to the ever-present and yet ever-receding Shrine of the Eternal, which is glimpsed now and again by every creative artist, be it in the field of literature or in any other sphere of life. Such a pilgrim's vision of the Eternal verity is catholic and comprehensive, a veritable symphony. This was reflected in his lifelong aspiration towards achieving some kind of "a completeness of life," through an integration of various outlooks, attitudes and activities. For only an integrated individual can become a confluence of the limited and the limitless, Time and the Timeless, Form and the Formless, the Near and the Far, his own self and the selves of others. Thus he lives for all and labours for the welfare of all, believing that self-fulfilment and not merely success, material or intellectual, is the be-all and end-all of life.

But such an integration is not easy to compass. It requires an austere inner discipline, *tapasya*, as the Poet would say. An artist is not a self-willed, irresponsible creature. He is one who controls his appetites and ambitions. A person who is drunk, for instance, can never observe, far less appreciate truly, the beauty of a flower. He has not "the third eye" with which to see it—"the third eye" which is opened by transcending the pairs of opposites like love and hatred, joy and sorrow, mine and thine.

This inner discipline is indicated and evolved by withdrawing oneself daily for some time from the world of outer forms and phenomena. Hence the poet's deep faith in the power and purifying processes of Silence and Meditation. Not a single day in his long span of life did he miss his tryst with Truth, the Eternal. Hence his unending prayer and petition for Light, more Light.

Most of us are, alas! indeed blind to the Eternal verities and values. And so poets like Rabindranath Tagore have to proclaim to us that the Light of the Eternal exists and through their songs invite us to open ourselves to its impact and influence and operation. Their call assumes the aspect of a prayer for blind and benighted humanity. To quote one of his own songs:—

They stand with uplifted eyes
thirsty after light
Lead them to light, My Lord!
They cannot see the paths
in the twilight dark
while the night of despair gathers
before them.

Those that are lost to themselves,
Seeking for the load-star
hidden in the depth of night,
bring back their sight
to the world of forms,
to the paths of the celestial light,
My Lord![1]

GURDIAL MALLIK

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[1] *Visvabharati News* (Santiniketan), June 1960.

NORMAN HOUSE

AN INTERVIEW WITH MERFYN TURNER

[READERS may remember the interesting accounts by our esteemed friend, **Mr. G. H. Brown, B.Sc.,** of his interviews with Mr. Lyward of Finchden Manor and with Father Huddleston (THE ARYAN PATH, May 1957 and March 1958, respectively). In this interview he describes the humane and wise work of Mr. Turner in affording some released convicts the sense of belonging and the opportunity of a real return to citizenship.—ED.]

WE SAT TALKING before a cheerful gas fire and beside a large covered billiard table on which a member of this "family" of discharged prisoners recently made a record break of eighty. On the other side of the entrance hall was the pleasant Quiet Room. There the family will gravitate in the evening if Mr. and Mrs. Turner sit there. Sometimes a discussion will develop. The subject may turn to crime and it is characteristic of these men that they talk of their own without shame.

Above and around the mantelpiece in our room were pinned snapshots of former members. A visitor called it the "Rogues' Gallery"; so now no more are put up. Before saying my final good-bye I went over to the Gallery and Merfyn Turner told me something of the men there portrayed. One had written to him recently and asked to be remembered to Tom and Fred. "Probably the only friends he has," said Merfyn Turner. I understood then a little of the loneliness of these men and a little of what Norman House means to some of them. Merfyn Turner unconsciously revealed himself, also, for he told me that he found himself forgetting the crimes for which they had been imprisoned. Norman House would not exist if they were not, for him, individuals before they are former criminals.

I did not understand that many return to crime not of deliberate choice but because they are rootless and friendless, and cannot face the world. "Being on the road breaks you in the end," said one man to Merfyn Turner. I quote from the 1958-1959 Norman House Report:—

> ...for at least three-quarters of our prison population crime is anything but a calculated first choice. Frequently it is the last link in a personal, social, economic chain of events which reveals the inadequacy, the immaturity, and the instability of the offenders.

Merfyn Turner reached this understanding in his voluntary work as a prison visitor and he conceived the idea which came to birth in a large Victorian house in Highbury, London, about five years ago, with the help of the London Parochial Charities. Since that time about two hundred men

have lived there, some for a few months, others for nearly two years. One, only one, has relapsed into criminal behaviour while in residence. About three times this number have been helped in other ways, such as in the finding of lodgings in the neighbourhood from which they can visit and make use of Norman House. Many keep in touch after leaving the House and among these the number who eventually relapse is small. The number is much greater among those who break the contact. Merfyn Turner would like to do more to help the men to make social contacts and create a niche for themselves in the outside world, but, apart from occasional visits, say, to the theatre, he is unable to do much. "Men grow into rather than out of Norman House," he said; and considers that there are a few who, because they will always be dependent psychologically and yet will not return to crime while they are there, should be able to stay indefinitely.

This is by no means Merfyn Turner's first essay in social service. He has carried out a successful experiment with a group of about twenty "unclubbable" boys, *i.e.*, boys whom the Youth Service of Great Britain had either failed to reach or failed to satisfy, and who were in danger of becoming confirmed delinquents. Together they formed a club in a converted sailing barge, the Normanhurst, which was moored at the banks of the Thames near Wapping, and together set out on a voyage of self-discovery and group understanding. Merfyn Turner has written an account of this experiment in his book *Ship Without Sails*. Within this account one can trace his developing insight into the inner motivations of the group and into the inner relationships between its different members, and the whole is a convincing demonstration of his thesis that, rightly handled, the group contains within itself its own salvation.

In his book I had noted a significant use of the word "insight," and I began our conversation with the suggestion that if his work both in Norman House and in the Normanhurst could be typified by one word, that word was "insight." Merfyn Turner deflected the conversation by pointing out that while the various Aid Societies did much to provide discharged prisoners with basic physical necessities, they lacked this essential quality of insight into the lives of those they set out to help. A separation was left between them. He stressed that the relationship at Norman House, even more than it was in the Normanhurst, was a giving and receiving. The men are accepted, without any reservations, as members of a family. They belong. They have paid the penalty for their crimes which society exacts and now the obligation rests upon society to give them the opportunity to rehabilitate themselves. I have reason to believe that Merfyn Turner regards true social service as a giving of oneself, not the giving out of the surplus of

one's wealth; and holds that implicit must be the attitude that the beneficiary of today may be the benefactor of tomorrow.

We passed next to a discussion of the factors which determined the choice of the men who went to Norman House. The majority are at least second offenders, because these find the way back to acceptance by society more difficult. Since Merfyn Turner believed in getting to know the men while still in prison, about ninety per cent used to come from Pentonville, where he visited. Now the number was below fifty per cent, for such preliminary contact was no longer always possible. He might be asked by a court, a probation officer or a psychiatrist to take a particular man. Sometimes a man himself might ask to come. Before accepting anyone, all available information about him would be considered in an attempt to assess both his likely degree of benefit from Norman House and his likely impact on the already existing group. Many men do not want to return to crime, but, because they are rootless and friendless, drift almost inevitably into their old ways. It is for such as these that Norman House exists, but before accepting a man Merfyn Turner likes as far as possible to be satisfied that he not only is sincere in his wish to rehabilitate himself, but also has a reasonable chance of doing so in the environment of Norman House. He does not usually take the mentally ill and those undergoing psychiatric treatment, or those with a history of false pretences, or sexual offenders, drug addicts and alcoholics. Such require a specialist treatment outside the scope of Norman House. Often, however, men in these categories are to be found there, either because a man seems to be responding to treatment and in the opinion of the psychiatrist will benefit from such association, or because a man has proved to be a much more complex person than available information suggested.

Merfyn Turner stressed that he had learnt two things about those who commit crime. The very first was that most of them are not essentially different from other men but merely exhibit exaggerations of normal behaviour; and the second, that the criminal who is not a highly complex being is hardly to be found.

Some three years ago I had the equal privilege of interviewing for THE ARYAN PATH Mr. Lyward of Finchden Manor. (I refer to him as Mr. Lyward because of Michael Burn's book *Mr. Lyward's Answer*). In reflecting upon my conversation with Merfyn Turner and upon *Ships Without Sails* I have been struck by a certain kinship between Norman House and Finchden Manor: the kinship that there is between two unique expressions or embodiments of the one abstract idea, or the kinship that there is between two unique incarnations or embodiments of the same ancient soul of

a man. Each is the unique creation of the one who conceived it. Each creator has had the same kind of success with the misfits of society, one with "unclubbable" boys and discharged prisoners, the other with wayward and delinquent youths and boys with whom conventional schools have failed. Each has achieved his success by becoming, through a degree of selflessness, a living centre within his own creation from which others drew hidden sustenance. I say "hidden" partly because they do not direct, organize and inspire in the way of the ordinary leader. Both start from acceptance of those who come. Mr. Lyward said to me: "Finchden must maintain a sense of values which may be different from that of the boys, without passing judgment on theirs." I believe Merfyn Turner would say the same of Norman House. "Finchden seeks a deeper relation with its boys than that on the plane on which we react to one another." Merfyn Turner wrote in *Ship Without Sails* that the disfavour and the dissatisfaction he showed, and the criticisms he made, had to rest on a positive relationship that remained basically unchanged. Both men achieve a degree of insight into the individual behind the unit in a category; both achieve a certain loving and letting be; both achieve a certain willingness to remain aware, to observe, to wait before acting.

I suggest that in the field of education and sociology today we are in danger of over-emphasizing the role of quantitative investigation, statistical analysis, the control group and so on. Valuable as these are, perhaps indispensable, they can do no more than put tools in the hand of the worker. Real social and educational advance must rest ultimately, not on action dictated by the results of scientific research, but on the Turners and Lywards of this world. They do not act upon information about human nature; they embody in creative action an insight into human nature.

Two very important people in Norman House I have scarcely mentioned: Mrs. Turner and Geraint Turner, aged three and a half. I know them only by repute, but I accept that this is a home and I have noted that if Mr. and Mrs. Turner are in the Quiet Room in the evening the rest of the family gravitate there. It would be impertinent of me to say more.

Merfyn Turner had set aside an hour and a half for me. Soon after the hour I rose to go, only because I thought it would be unfair to him to take more of his time. It was then that we spoke for a few minutes of the human beings behind the faces whose likenesses were pinned upon the wall.

GEOFFREY BROWN

THE FULFILMENT OF THE RIGHTS OF MAN

[**Mr. Robert Martin** of Buenos Aires, a professional accountant and economist, and for many years also an independent writer whose articles and fiction have been published in Argentina, England and the U.S.A., writes with a warm enthusiasm in this article. The Universal Declaration of Human Rights, to which he makes so much reference, was a milestone. But Mr. Martin presses for effective arrangements to secure the rights proclaimed in that Declaration to all citizens in practice.

We are wholly in sympathy with aspirations toward a World Government. Spiritually, mankind is one. All forms of social order are means to express and defend the values of human unity against the lower natures of particular persons. They need to be as wide in scope as the fields of human relationships they regulate. Today a single field of relationships contains the whole inhabited world, and nationalist loyalties too often exalt the part at the expense of the whole.

Readers will judge for themselves the feasibility of Mr. Martin's suggestions as to ways and means. Agreement in detail is unnecessary for sympathy with his deep concern for human rights. The first Parliament of the Commonwealth of World Citizens, inspired by similar concerns, was commented upon in THE ARYAN PATH, Vol. XXX, p. 383. — ED.]

THE NATURAL RIGHTS OF MAN are involved in the four freedoms that were so aptly summarized by President Franklin D. Roosevelt in 1941 — freedom of speech, of worship, freedom from want and from fear. The greatest fear in the world today is war, so great that on it depend all the freedoms and rights of man. A second world war has come and gone; a third is imminent, and therefore now, before it gets started, is the time to prevent it and to make possible the conditions of stable world peace that are so necessary for the establishment of the rights of man.

In the world as one, the important thing that must be recognized is that moral law is the only sovereignty — moral law based upon the rights and duties of human beings. The individual human being is the important unit in the world, followed in importance by the family. All other bodies — church, trade union, club, political party and national state — are merely institutions or associations of individual and family units. It is no more right to talk of the sovereignty of a nation than it is to talk of the sovereignty of a cycling club. Both nation and club are simply associations for the purpose of increasing the general well-being of the members, and as such are entitled to respect but not to preposterous rights of inviolable sovereignty and enforceable allegiance. Just as provincial state sover-

eignties, in a federal system, are subject to a national government's control, so nations, being parts of the world, must now be subject to world control.

We can no longer compromise with political nationalism or regionalism. The religions of mankind, upon which the hopes of millions of human beings have always rested, are failing through allowing nationalism to take the first place: the sight of their clergy blessing arms and praying for victory on innumerable opposing battlefronts has naturally engendered world-wide scepticism.

A clear and fearless movement is required today, and in this respect we suggest the immediate establishing of two leading aims: a definite organization of persons who wish to be recognized as world citizens and a definite organization to make it possible for individuals all over the world, who so desire, to set themselves free from allegiances and yet remain unmolested within their own countries to exercise their universal rights. The carrying out of these aims will require: (a) a headquarters and branches for the world organization, set up where free persons can meet at all times and to which they can always have direct and immediate recourse when in need of counsel or help; (b) a sanctuary to which world citizens can repair in case of persecution or expulsion by their recalcitrant national governments; and (c) a mechanism to protect people all over the world who, having declared and taken their freedom, wish nevertheless to remain resident in their own countries.

In all cases protection will have to be rapid and really effective, involving the taking of action against governments guilty of contravention of the rights of man.

In order to set these things going, a call should be directed personally to influential individuals all over the world, to outstanding men in science, education, religion, industry, politics and the arts who are already known to be receptive to the ideal of world freedom, earnestly requesting them to declare openly their support of the movement. They must be assured of the protection they may require, and in return for this be asked to begin work at once upon spreading the ideal and putting it into practice.

A call directed in general to the masses of the world would not be effective, for the general run of men cannot be expected to make so great a leap out of their apathy, fear of their governments and ingrained subservience to nationality. But a call directed to a large number of leading individuals and free associations in the world and the giving of full publicity to the resulting declarations would have the effect of driving deeply into the immovability of the masses. The ideal of world citizenship would

then have commenced its actual existence; the lead would have been given; and very soon large numbers of general mankind would follow in assuming the same rights.

Great courage is required of individuals who are to give this lead, but it is courage invested in a cause supremely worthy and sure to be successful.

Concordantly with the call, other things can be done to help make effective the rights of man. The Universal Declaration of Human Rights should be published in all available newspapers and periodicals across the world and repeated at intervals in order to keep the matter constantly in the minds of the people. A good idea would be to have papers publish it on their front pages every New Year's Day.

A very important step in the popularizing of the idea of world freedom is to spread all literature on the matter and to prevent the banning or obstruction of books such as *Union Now* by C. K. Streit, *The Case for Federal Union* by W. B. Curry, *One World* by Wendell Wilkie, *The Anatomy of Peace* by Emery Reeves and the Einstein, Baruch, Lilienthal, Culbertson, Sumner Wells and King-Hall proposals, to mention but a few outstanding modern works dealing with the world idea. The circulation of the numerous periodicals now being published on the subject should also be protected and fostered.

Yet another step is the turning of the press mentality of the world into peace thinking and peace writing. Everything possible must be done to convince the great newspapers of the world of the necessity of giving more space to the publication of news stories and articles for peace. If the papers protest that they write up war, disaster and fear items because newspapers deal in news, latest and sensational, then let us supply our news to them in that form. Let us keep giving them new and sensational successes in our peace idea and activities every single day. The call, for instance, can make front-page headlines and the results keep on doing it.

The existence of the United Nations Organization is a great move towards world peace, but it is only a step and, in one particular, a very imperfect one. The imperfection is in that it is a union of *states*, and this is something we must insist upon regarding as merely preliminary and transitory. The next step must be the setting up of a union of *peoples* in which the authority at the Union tables will vest in peoples' representatives, that is to say, not necessarily their governments alone, but also whatever other associations are appointed freely by people to represent them.

The Declaration of Human Rights states that it is essential that the rights be protected by a *régime* of law in order that men are not compelled

to the last resort of rebellion (Preamble, Para. 3). This is the crux of the matter: the rights of man must be made into world law, that is, law above and quite independent of international and national law.

World Courts must be set up in all the nations of the world to ensure their compliance with the rights of man and the protection of world citizens. These courts obviously cannot be subject to control of any sort from the governments or other authorities of the nations in which they are situated, not even if such control is made legal under the laws of any nation.

It must be made clear that the Universal Declaration of Human Rights is supreme and above all national charters. Hence any stipulation in a national constitution or law that is contrary to, or limits or hinders, any of the rights of man must be set aside by the World Courts. The implication of this must be faced: to take a specific instance, it means that national law for obligatory allegiance or military conscription is void against any citizen who refuses to accept it; for such laws are a direct violation of the rights of man (Articles 3, 4, 5, 12, 18 and 20(2)). A citizen's right in this must be upheld by the world courts and be imposed upon national governments.

Some world vigilance over national governments is needed. It is stated in Articles 8 and 9 that a man has "the right to an effective remedy" by national tribunals in case of violation of his rights as recognized by constitution or law. But this is not enough: many constitutions do not guarantee the rights of man; some violate them; and it is a well-known, sad fact that many states that have excellent constitutions and law are often ruled by corrupt governments, legislatures and police who make a mockery of them. Hence the people's need for direct, rapid and effective recourse to super-national authority, courts and police. Article 30 remains quite ineffective until these things are provided.

Again, because of the same deplorable reasons of official dishonesty, Article 21, asserting citizens' right to a freely chosen government, suggests to our mind the need for a world body to be set up for the purpose of supplying representatives to supervise elections within nations in order to guarantee freedom from fraud.

Articles 19 and 30, again, suggest the need of an independent world communication and transport service in order to avoid the resistance in some of the existing international and national services. For it is another sad fact that some nations are members of the UNO in word, but in deed their governments hinder and even prohibit the distribution of UN material within their borders. The world communications staff must have the

right to work within nations, absolutely free of interference or censorship; they must have even greater immunity than that enjoyed by embassies.

We might address United Nations personnel on behalf of man, thus:

Ladies and Gentlemen of the UNO, all these are things which the peoples of the world cannot obtain for themselves. Therefore they are things which you, who are in an international position, can and must provide. As one pioneer world citizen, Mr. Garry Davis, has put it bluntly: if the international organization is incapable of settling the fate of one individual citizen it will certainly be wasting its time trying to solve the problems of the nations of the world.

Today you are international. You must forthwith proceed to be supernational and take your place above governments. The first step in the programme of the UNESCO was stated to be a campaign directed "to combat the idea that we are citizens of this or that country, for we are really citizens of the world." Good, this is the first step, but we must not stop there.

When Dr. Julian Huxley came round the world to explain the aims and purposes of UNESCO, he was on an exasperating errand of having to state this first step and then the limits preventing it from being carried out, namely that "UNESCO would deal only with governments and international associations." To a practical press question whether this meant that a country's spirit would be represented in the UNESCO only by the people chosen by the government, he replied in the affirmative. This is a rather disappointing and frustrated sort of step, but we realize that it is only the first and a temporary one, the thin end of the wedge for freedom breaking into the hard crust of established sovereignties. The next move is for that wedge to push national limitations aside and thrust through all powers that oppose the spread of world freedom. The only people who can lead the way are you and the time is now. Let loose the call and soon unconquerable numbers of people all over the world will seize on the lead and back you up.

The time for first steps has gone; we must go ahead and force the pace. We shall never win through by further condoning or compromising with nationalism and no effective lead will come from further sacrifices by conscientious objectors and passive non-combatants. We do not want more martyrs; what we want are pugnacious projectors and active defendants of peoples' rights and peace. We need more militants like the Australian delegate to a recent Paris conference who declared that "the security of the fundamental rights and freedom of a human being is essential and we are not prepared to stop at anything to ensure that the private world of

one subject is protected against violation."

Is all this too much to ask, too big a thing to expect? No, it is not! See what other big things the world of mankind has obtained from leadership to strike the spark, to enlighten public opinion and action. We can do away with the shackles of national separations and the dangers to peace just as we have done away with the atrocities of the inquisitorial sovereignty of clergy, the Divine Right of kings and slavery. We can demand and win world citizenship and the rights of man just as we have demanded and won written constitutions, popular representative governments and social legislation.

These great social enterprises were all started by strong-willed enlightened pioneers. Today, Ladies and Gentlemen of the UNO, it is our opportunity and duty to be the strong-armed initiators of this greatest of all social enterprises—the universal recognition and practice of the rights of the individual and the establishing of the world brotherhood of man. Let us set to work!

ROBERT MARTIN

ONE MAN

In me the sun
Unwinds its golden skeins,
Exultantly
The sea leaps in my veins.

In me the stars light
Immensities of space
And dreams like meteors
Startle the night's calm face.

Mere speck am I,
Of countless men, a man,
And yet a part
Of one vast cosmic plan.

HERBERT BLUEN

THE SCOTTISH POPULAR BALLADS AND THEIR KEY POSITION IN SCOTLAND'S LITERATURE

[WE are glad to welcome to our pages **Dr. Kurt Wittig**, a German scholar whose publications include works on subjects as varied as phonetics, linguistics, Renaissance literature and American studies, besides his work on *The Scottish Tradition in Literature* (1958). Out of his special study also comes the present article, in which he traces the strands of history, culture and folk imagination that weave the delightful fabric of the Scottish ballads. We print a very well-known ballad after his article as a specimen.— ED.]

IT SOUNDS A PARADOX that the ballads should hold a key position in Scottish literature. For balladry is international, and ballad themes have wandered freely to and fro.

To understand this paradox it is essential to relate the Scottish ballads to the twisted and broken history and culture of the country. Scotland has never enjoyed a uniform culture; its web and woof has been made up of threads of widely divergent origins: the originally Celtic-speaking country[1] had early contacts with Anglo-Saxon culture infiltrating from the South-East, and violent contacts with the Scandinavians who left their imprints along most of the shores and cut off the Scottish Gaelic province from the Irish Gaelic motherland. Thus, throughout the later Middle Ages and the Renaissance, we are faced with the dualism of Highland Gaelic culture *vs.* Lowland Scots culture, the latter being made up of Anglo-Saxon, Danish, local and submerged Celtic origins. Though Scotland was nominally united under one king, these two cultures largely tried to ignore each other as two self-sufficient spheres, while the Islands of the North were Scandinavian pure and undiluted.

This picture, complex as it is, was further complicated by the radical break in Scottish history caused by the Union of the Crowns in 1603.[2] The Union was not only, as a Scottish politician put it, "the end of an auld sang," but the end of any form of courtly culture (and language) in Scotland, which found its new orientation in the court of Westminster. Scotland, thus drained of many of her leading spirits, and having a new, English culture superimposed as socially superior, bade fair to degenerate

[1] Predominantly Gaelic, but with pockets of Cymric (Welsh) in the southwest.

[2] The development was already introduced by the Reformation of 1560, which translated the Bible into English, not Scots; it became absolute by the Union of Parliaments in 1707.

into a mere province, when the revival of Scottish literature in the eighteenth century (with its climax in Burns and Scott)[3] and the Scottish Renaissance of this century tried to put Scotland back on the map of Europe. How far they succeeded is a matter of dispute. At any rate, three of the four cultures of Scotland find disciples, passionate disciples, in the country today: English, Scots and Gaelic; while the Scandinavian culture, apart from the Orkneys and Shetlands, has the rôle of a strong tributary to the others.

Where, in this broken criss-cross pattern, do we find the Scottish ballads? On the surface of it, the two halves of Scotland's literature are separated by more than a century, during which Scots poetry seemed to have vanished with the court at Edinburgh, while the savage religious and political strife of the seventeenth century further paralyzed cultural life, and the Presbyterian Church tried to suppress what remained of worldly pleasures, songs and dances. And yet, when a stream of Scottish poetry becomes visible again in the revival of the eighteenth century, it is fed by a rivulet here and a trickle there, through many devious and underground channels that connect it with the first great period of Scots literature, *i.e.*, the poetry of the great "Makars." For not all forms of oral, popular poetry had been suppressed, and by far the strongest of all those tributaries that suddenly seemed to come out of nowhere was that of the Scottish popular ballads, one of the finest achievements in the whole of Scotland's literature. Decades before antiquarians started collecting the ballads in England, they had already stimulated imitations and refashionings in Scotland. And they are more than a merely historical link between the two main periods of Scotland's literature.

> A ballad [says Gordon Hall Gerould] is a folk-song that tells a story with stress on the crucial situation, tells it [dramatically] by letting the action unfold itself in event and speech, and tells it objectively with little comment or intrusion of personal bias.[4]

Their present form is largely determined by singing and by tradition. The recurrent tune helped to shape the metrical form, often including a refrain which gives a touch of lyricism; strophic singing also strengthened the emphasis on what was essential, focused the action sharply and created a suitable medium for the leaping and lingering pace of the ballads. No matter by whom it was originally composed, every ballad was created anew, *re-made*, every time it was sung, and its final form was thus in effect

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[3] Scottish Gaelic poetry, too, achieved a new climax in the eighteenth century.

[4] G. H. Gerould: *The Ballad of Tradition* (1932), p. 11.

a product of communal "editing" as it was handed down in oral tradition. This also gave the ballads their peculiar poetic conventions: a standard vocabulary with certain stock phrases, so that similar incidents were narrated in the same or similar words and whole stanzas were sometimes "borrowed" from another ballad; conventional colours; incremental repetition; in fact, a stylized but apparently artless poetic form of strong symbolic force and inherent intensity.

Obviously, the communal editing of the ballads emphasizes communal features, the character of the country, and this explains why the Scottish ballads, though international in their origin and connections, are nevertheless unmistakably Scottish. They are rich in old folklore harking back to pre-Christian times; they contain a whole network of primitive taboos, magic numbers, old superstitions and a powerfully expressive pagan mythology, all fundamentally symbolic of the essential realities of human experience. If Scottish balladry is infinitely richer in this folklore than ballads of other countries, it is because Scotland, and especially the Border, was a melting-pot into which were thrown Gaelic and Cymric, Celt, Dane and Angle, Scot and Englishman. Here we find traditions of King Arthur and the Scottish national hero William Wallace interwoven with survivals of paganism, Norwegian saga and local history—the unusual predominance of the mother in the Scots ballads is perhaps a faint echo of the matrilineal social system of the old Picts and Gaels, and in one or two ballads we are reminded of the Celtic custom of fosterage. In this one field of Scottish culture, all the various peoples that set foot in the country left their seeds. The largest common ground here is with Scandinavian culture: about two dozens of the Scottish (and English) ballads can be paralleled in Scandinavia, but in no other country, while about ninety of the total 305 in F.J. Child's standard collection of *The English and Scottish Popular Ballads*[5] are truly international.

The links with Denmark and Norway are particularly evident in the ballads of the supernatural, for in no other country does this group constitute such an important element. Yet at the same time these Scottish ballads are truly national in their character: most of them are centred around the semi-historical figure of Thomas the Rhymer, and they are rich in echoes from the copious Celtic fairy lore, with the fairies coming out of their hills on Mayday and Halloween, the Gaelic Bealltain and Samhuinn. We find numerous beliefs familiar from other Scots poems, many of them

[5] Five vols., 1882–98, reprinted 1956. An extract in one vol. is *English and Scottish Popular Ballads*, eds. H. C. Sargent and G. L. Kittredge (1904). A good Scottish selection is *Border Ballads*, ed. W. Beattie, Penguin Books (1952).

connected with the mediæval "witch-cult," which was very wide-spread in Scotland and was itself partly a child of old pagan, Celtic mythology and social customs. When we read the reports of some witch-trials at Aberdeen towards the end of the sixteenth century, we are curiously reminded of, on the one hand, the strange marriage customs of the Picts and Celts,[6] and, on the other hand, certain passages of the ballads of "Thomas the Rhymer" and the Queen of Elfland.

Ballads have an unusually important place in Scottish literature: perhaps only Denmark has such a large and compact body of ballads of such artistry, poetic intensity and dramatic power. The reason is that, on account of their "communal origin," ballads throve in, and expressed the attitude of, small homogeneous communities, particularly the harsh social climate of a border community. Both geographically and politically, the common Border with England was much more important to Scotland, the smaller country, who, moreover, had other borderlands: between Highland and Lowland, and between Gael and Norseman. No wonder that the Border ballads are the most characteristic type of Scottish ballads.

The clash between Gael and Norseman in the West Highlands and Islands seems to have left little trace in Scotland's balladry. The usual verdict is that the Celts with their strict and artistic bardic poetry never developed ballads. This may be true of Wales and Ireland, but in Gaelic Scotland we find a vigorous strain of folk poetry which at least has much in common with ballads: their symbolism, selectively dramatic presentation, localism, conventional colours, intensity and "primitive" style. But the development of this folk poetry at the end of the sixteenth and in the seventeenth centuries is much too recent to take advantage of the typical ballad situation as it had existed at the time of the clash between Gael and Norseman. Both as regards ballad motifs and outlook, there is a stronger bridge between Lowland and Highland cultures in the Scottish Gaelic folk-tales: these are remarkably different from Irish folk-tales, and their flavour of tragic fatalism is strongly reminiscent of the Border ballads.[7]

The Border ballads proper, themselves a branch of the historical ballads, present to us the picture of a closely knit community in the virtually autonomous Border district. They tell of the vigour and valour of men

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[6] *Cf.* N. K. CHADWICK: "Pictish and Celtic Marriage in Early Literary Tradition," in *Gaelic Studies*, VIII (1955).

[7] For the folk-tales see *More West Highland Tales*, ed. J. G. MACKAY, Vol. I (1940), esp. pp. 278 ff., 292 ff.; for folk poetry see D. S. THOMSON: "Scottish Gaelic Folk-poetry *ante* 1650," in *Gaelic Studies*, VIII f (1955 f.).

who act as members of their family and feel a clannish loyalty to their "laird." This creates a sombre pattern of heroism and cruelty, loyalty and treachery. Historically, these ballads are not reliable, but they have all the authenticity of a local setting. Their ground theme is cattle-raiding, with such incidental variations as rescuing those captured in previous raids. The unashamed realism of cattle-lifting as a poetic theme seems peculiar to the Scottish ballads (and to Scots poetry in general), but it may be relevant that most of the Old Irish heroic tales are largely concerned with cattle-raids. Ballads of other countries, in this respect, are much more romantic.

The third type, for want of a better name called traditional ballads, contains the pure essence of balladry. Many of them originated in specific historical events or situations, but in the process of handing down, all trace of the specific was washed away, and there remained only the elemental situations and passions of life, the bare bones of poetry, the stuff of life in any age. They speak to us of things always present: birth, death, love, the stark facts of human conflict and passion. Everything is reduced to the simplest possible terms—a tragic theme, two or at most three characters: mother, son, lover, husband, symbols of life in any age.

These traditional ballads are most truly international, and the Scots specimens show differences rather of degree than of kind. There is a stronger note of tragedy and fatalism, and of ironic contrast with the vanity of life:—

O our Scots nobles wer richt laith
To weet their cork-heild schoone:
Bot lang owre a' the play wer playd,
Thair hats they swam aboone.[8]

(O our Scots nobles were right loath
To wet their cork-heeled shoes;
But long before all the play was played,
Their hats they swam above.)

Beginning and end alone are suggested; attention seems focused on sharply realistic details, but the resultant images are inherently symbolic; and the stanza brings home the tragic pathos of the event.

We have seen Scottish balladry as the one link between the various cultures of the country, Lowland Scots, Scandinavian, English and Highland Gaelic; we have recognized the ballads as part of that popular poetry which connected the Golden Age of Scotland's literature with the revival

[8] The ballad "Sir Patrick Spens."

of the eighteenth century. This connection goes deeper than meets the eye: the elements by which the Scottish ballads tend to differ from international balladry are exactly those that occur again and again in the poetry of the old "Makars" Barbour, Henryson, Douglas, and these very characteristics are as dominant as ever in the whole corpus of Scottish literature since the revival, from Fergusson, Burns and Scott to Stevenson and the poets of our own days. Some of these traits, in addition to those mentioned in the preceding paragraph, are: a strong sense of the dramatic; a delight in wilder nature and in sensuous experience; a grimness of humour; a businesslike realism; the expression by means of a sharply projected picture. These traits are, on the one hand, nothing but characteristics of the Scots people and language; but they also are poetic conventions handed down by tradition.

But the strong support that Scottish poetry of recent centuries has drawn from popular poetry and the ballads also presents a danger sign: for generations Scottish poetry lacked intellectual quality deeper than that of a proverb, it tended to be "hamelie" in false emulation of Robert Burns, and only the present generation of poets in Scotland has taken decisive steps to re-establish full-grown poetry in Scotland.

KURT WITTIG

THE WIFE OF USHER'S WELL

There lived a wife at Usher's well,
And a wealthy wife was she;
She had three stout and stalwart sons,
And sent them o'er the sea.

They hadna been a week from her,
A week but barely ane,
When word came to the carline wife
That her three sons were gane.

They hadna been a week from her,
A week but barely three,
When word came to the carline wife
That her sons she'd never see.

"I wish the wind may never cease,
Nor fashes in the flood,
Till my three sons came hame to me
In earthly flesh and blood!"

It fell about the Martinmas,
When nights are long and mirk,
The carline wife's three sons came hame,
And their hats were o' the birk.

It neither grew in syke nor ditch,
Nor yet in ony sheugh;
But at the gates o' Paradise
That birk grew fair enough.

"Blow up the fire, my maidens!
Bring water from the well!
For a' my house shall feast this night,
Since my three sons are well."

And she has made to them a bed,
She's made it large and wide;
And she's ta'en her mantle her about
She down at the bedside.

Up then crew the red, red cock,
And up and crew the gray;
The eldest to the youngest said,
"'Tis time we were away."

The cock he hadna craw'd but once,
And clapp'd his wings at a',
When the youngest to the eldest said
"Brother, we must awa'.

The cock doth craw, the day doth daw,
The channerin' worm doth chide;
Gin we be miss'd out o' our place,
A sair pain we maun bide."—

"Lie still, lie still but a little wee while,
Lie still but if we may;
Gin my mother should miss us when she wakes,
She'll go mad ere it be day."—

"Fare ye weel, my mother dear!
Fareweel to barn and byre!
And fare ye weel, the bonny lass
That kindles my mother's fire!"

A FIXED GAZE

[**Shri V. V. Bhatt** has already considered our social problems in direct, deeply felt essays contributed during the last year to these pages. In this essay, following some of the profoundest thinkers of this century, including Gandhiji, he advocates the decentralizing of social organization, so that the individual can participate genuinely in the affairs of the community. And very rightly Shri Bhatt insists that, if our gaze is not fixed upon the Pole Star of inner self-realization, reform of social organization will avail nothing.—ED.]

TO SURVIVE the forces of destruction and death we must radically transform the whole of our life. We must change the purposes that guide us and bring about a transvaluation of values. Man must change. Without a change in man, changes in the social structure will avail nothing. We saw the inner truth that should be the Pole Star for man.[1] At the same time it is also true that, unless the social structure is changed, a great part of humanity will find it impossible to change itself. When the future seems to be dark, and chaos and confusion reign supreme, a few sensitive souls are moved to the depths of their being, and they try by all humanly possible means to change their fellow beings and consequently bring about a change in the social structure. It is only after the social structure has been changed that the large mass of people change their mode of life. History amply bears out this law of change. So then, at present, the enlightened few must try to re-educate the people and in that process of re-education should try to bring about suitable changes in the social structure. Keeping a fixed gaze on the Pole Star, we should steer the course of our ship. What, then, are the principles according to which we must reconstruct, remould, reshape our social structure?

The ultimate purpose of human existence is self-realization or the realization of the best within one's self. For the fulfilment of this purpose every individual must be able to enjoy full freedom for the unfettered expression of his personality. Whatever the social structure, it must satisfy this fundamental need of the individual. All social structures which forget the individual are built on sand.

But man, as he is, is a bundle of impulses and many a time his perverse impulses dominate him and the demoniac in him exploits his fellow beings and makes it impossible for them to realize their liberty. In the very interests of preserving individual liberty, the need arises for some social

[1] See Shri Bhatt's "The Forgotten Pole Star," in THE ARYAN PATH, Vol. XXX, p. 502. —ED.

control over the individual: individual liberty and social good must be reconciled with each other.

The social control exercised over the individual must not be arbitrary; for, if it is, it would mean the negation of individual liberty. The individual must feel that all measures of control are based upon the interpretation of either his own experience or upon the experience of his fellow beings—all restraints on the individual must directly follow from the generalized experience of society as a whole. Then restraints or measures of control will no longer be in conflict with the real demands of individual liberty; they will, on the contrary, promote and maintain conditions within which it becomes possible for the individual to realize his best self. The body exercising control over the individual must be such that it is in a position to take advantage of every significant experience of individuals. Whenever its controls become arbitrary, unrelated to the common experiences of its members, they must be in a position to change it and replace it by one which represents their experiences and choices.

If the unit within which control over the individual is exercised is too large, the individual is bound to feel at some time or the other, even if the unit is democratically organized, that he is merely a cog in a big machine, over which he has no direct control; for rigidity and inflexibility inevitably accompany big organizations. Moreover, the relationship between the individual and the organization will no longer remain personal, and hence control will have to be made effective by the use of force. Changes will be delayed and individual liberty will not be attained in practice. The unit of social control must be so small that he must feel that he has some voice in the moulding and shaping of affairs which intimately concern him. It must also be so small that its control over the individual is made effective more by exercising a sort of moral influence over the individual than by means of force. In such a unit it will be possible to embody the experience of all the individuals concerned. All direct control over the individual must be exercised only through this small unit organization. Not only the geographical unit but even the large-scale industries, to which we have grown accustomed, and all other large-scale organizations must be run on this principle of the small unit.

But these small units ought to be neither isolationist nor exclusive. Even if we desired such a development, it would be neither practical nor possible in a world which now has become a compact big unit, its parts so interdependent that anything that we do has its repercussions on all other parts of the world. Freedom and prosperity are indivisible; one cannot be free while his neighbour is a slave. To promote the common interests of the

whole world and to ensure a harmonious policy of peace, prosperity and progress, a hierarchy of organizations will be necessary. Our small units, nevertheless, will form the basic units of such a world structure and direct control over the individual will still be exercised only through these small unit organizations. The general policy to be followed by the different small units mustbe evolved by the larger organizations in their respective spheres from the suggestions made by these units, and the burden of carrying it out will also fall on the small units.

The small units or village organizations will be at the bottom; at the apex will be a world organization. Between these two will be an appropriate hierarchy of regional units. The function of each larger unit organization will be to reconcile the conflicting claims of its respective component units and to promote their common interests. If any of the component units becomes refractory and pursues a policy that endangers the common interests of many units, and if it persists in such a policy in spite of warnings from the larger unit organization concerned, the latter will be justified in using force against that small unit. But such a contingency will not generally arise if all the units are perfectly democratic in their form and morally influential members have the ultimate inner goal at heart.

Small streams, flowing down from the mountain, glistening in the sunshine, lose their separate identity and merge themselves into the brook. The brooks, in turn, merge themselves into rivers, and the rivers into the shining sea. Similar must be our social structure: such that the limpid clear flow of the village streams of their own sweet accord merges into the brooks and the rivers in turn, and ultimately into the world sea.

Though the words have now become so hackneyed that they have lost their content, we could describe our social structure as based on the principles of liberty, equality, democracy, local self-government and internationalism. A plutocratic capitalism is the negation of all these principles; it is based upon the exploitation of many by the few. A regimentative socialism, on the other hand, might promote some equality at the cost of liberty, democracy and internationalism. A democratic brotherhood based on the principles of individual liberty and active individual sense of justice, local self-government and internationalism might answer our need.

Let us, nevertheless, not mistake means for ends. Scientific inventions and changes in productive technique are not ends in themselves. Mere change or accumulation is not progress. Let our gaze be fixed on the distant Pole Star of self-realization, and let us steer our ship accordingly. Let us have a clear-cut vision of our purpose and our end, and let all possible means be utilized so as to attain that end. If our going back to a

"primitive" way of life and the abandonment of scientific inventions itself be necessary for attaining our end, we should not for a moment hesitate to do so. Yet always we must remember that, whatever social structure we accept, it will yield the fruits we desire only if it is suffused with the law of love and truth.

V. V. BHATT

THE RETURN OF DECIMAL MEASURES

WE all realize that the painful teething process of changing to metric weights and measures will benefit us in the long run by giving us a more universal mode of measurement and bringing us in line with many nations over a large part of the world — Japan, China, Russia and most of the European continent.

At this time, it is interesting to note that the United States Congress has under consideration the decimalization of their existing "f.p.s." (foot-pound-second) system of measures. The San Francisco magazine *This Week* (May 15th, 1960) has an article by Dr. Edward Teller, an eminent physicist, stating the case for America's early adoption of the metric system. The comparison is made between the easily handled decimal currency (cents, dime, dollars) and the complications due to the engineers' using the "f.p.s." measures and the scientists, the simpler "c.g.s." centi-meter-gramme-second) system. The arguments put forward in favour of the decimal system are the advantages for the education of scientists, the development of technologies and international business. The advantages Russia has gained by adopting the decimal system since 1927 and hence the urgent need for the U.S.A. to do so if she is to keep pace are pointed out. Visualizing the problems of the change to be brought about, Dr. Teller has suggested a phased programme spread over a period of thirty-three years.

The decimal system has decided advantages over the "f.p.s.," not only in ease of calculation, but also in the universality of its acceptance, which makes technologies, business and commerce easier of operation on a global basis.

It is of great interest that the decimal notation dates back to antiquity, having been used by Pythagoras in the sixth century B.C. There are even indications of this mode of measurement in the pyramids of Egypt. All this goes to show that the spiralling effect of time has brought us back to a reconsideration of ancient and universal systems and standards for the benefit of a mankind spread over our great globe.

A. R.

NEW BOOKS AND OLD

"THE RELIGION OF THE OCCIDENT" *

ERNEST RENAN remarked once that Christianity became a world religion in spite of itself and thus lost all its originality. The great French agnostic seems to have been correct in his estimation. Indeed, all the arguments put forward by ancient and modern apologists in order to prove the pre-established universalist purpose of Christianity have miserably collapsed before the bearing of modern scholarship on its traditional doctrines.

In recent times the defence of Christianity takes much more often the form of a claim that it is socially useful than that of an attempt to prove it a unique dispensation of God for the salvation of men.

Christianity was not the only religion in the ancient world in which it made its appearance. How was it born? How did it grow and succeed in supplanting all its rivals and finally becoming the religious faith of the Occident? This question cannot be answered by merely perusing ancient Christian documents. In the ancient history of religions, as in the ancient history of nations, the first account given of origins is almost always a myth. A divine founder is craved by the primitive imagination no less for cults and institutions, tribes and politics, than for forms of life and the universe itself; and real history, like science, may roughly be said to begin only when that craving for first causes has been controlled by the later arising instinct of exact observation.

Christianity owes its life and vitality, not to the divine power or the genius of its hero, whose story, as Celsus pointed out in the second century, was refashioned "three times, four times, and many times," in the interest of the movement which adopted him, but to those men and women of the first and second centuries who, in the faithless, hopeless and loveless environment of a great slave-empire, made Christianity the medium of their frustrated aspirations to freedom, equality and brotherhood. The movement lost its primitive impulse and elasticity, and became ossified into a dogmatic Church, when narrow and calculating elements misinterpreted it and succeeded in subjecting it to their ambitions.

In the last two centuries an enormous amount of new light has been thrown on the origin and development of Christianity by different branches of research. This new light has come firstly from the study of the ancient books referring to Christianity in their original tongues, Hebrew, Aramaic and Greek; and secondly from the study of Egyptian, Babylonian, Assyrian and Indian religions and monuments. Since the discovery of the Dead Sea Scrolls in 1947, however, it is no more possible to look upon Christianity otherwise than as a natural link in the long chain of causal development in the history of mankind.

Unhappily, all these enlightening and liberating historical discoveries are not accessible to the common reader. In fact, in the East and especially in India, where a great part of the secondary and higher education is still in the hands of the professional propagandists of Christianity, the ignorance of even those who call themselves educated Christians about their own religion is appalling. This state of things, no doubt, is due

* *The Religion of the Occident.* By MARTIN A. LARSON. (Philosophical Library, New York. xxi + 711 pp. 1959. $ 6.00)

to the suppression of free thought and free scientific research in the field of religion by interested agents, who, immersed as they are in their mediæval darkness, ignore that the problem for the Christian apologist today is, not that science has called in question this or that traditional religious belief, but rather that the establishment of scientific culture corresponds to an entirely new view of, and feeling about, the world, on the part of men in general, which renders unacceptable the whole traditional way of understanding religious truth; but, in a special way, this state of things is the result of the lack of competent books for the popularization of the new discoveries.

For this reason alone the extensive study of Dr. Larson would be most heartily welcome, but, furthermore, the essay is a notable piece of sustained and careful research based upon an intensive study of ancient Egyptian, Persian, Indian, Judaic, Essene and Christian literature, most of which is listed at the close of the volume. Besides, the reader has in this book a compendium of representative views in a single volume, and is able to follow the trend of scholarship through successive generations.

The book is divided into four parts. In the first part the four cultural trends which culminated in organized Christianity are examined. They are:

The soteriological concept or the idea of a Saviour God whose flesh is eaten and whose blood is drunk in a mood of exaltation, in order to attain salvation. This concept, originally from Egypt, was taken by the mystery cults of ancient Greece.

The ethical element and the concept of the priesthood, which came from India, the former from Buddhism and the latter from Brahmanism.

The eschatology including the concept of Heaven and Hell, that of the last Judgment, of angels and devils, of personal immortality and the advent of the new world, which came from Persia.

Finally, the Messianic concept, which is an Essene adaptation of the Zoroastrian doctrine.

In the third part we see how these fundamental elements are combined in the doctrine of Jesus, whose historicity is here discussed and the composition of the synoptical Gospels explained. The fourth part deals with the development of Christianity in the pagan world. Here are examined and discussed the struggle between Petrinism and Paulinism marked in the Epistles of St. Paul and the final triumph of Paulinism; the great synoptical additions of the birth and resurrection of Christ; the composition of the Fourth Gospel in the second century, in which the Judaic Christ was rejected and instead a human being in whom, at his Baptism, the Word of God entered as an immanent power and made him the Christ, was accepted; the composition of the Teaching of the Twelve Apostles; the Persecutions, Heresies and Councils; the development of the Papacy; the conquest of Islam and its influence upon Christianity; and, finally, the political triumph of the Roman Catholic Church.

It follows from the foregoing survey that Christianity, regarded by its adherents as *the unique* religion, is a synthesis of various concepts evolved by man at various stages and in various circumstances in order to satisfy his deep religious craving. Why did his mind travel in that way, and why did these particular concepts appeal to him more than others? These are questions which have no answer in this book. The success of Christianity can be attributed to the fact that it contained elements which were already known to the Greco-Roman world. According to our author the advantage of Christianity was twofold: first it possessed the impetus and fanaticism of the Jews among whom it was created; and second, unlike the

other mystery religions, in which the Saviour God was an ideal being, Christianity possessed a human founder who was crucified under Pontius Pilate, to whom was attributed almost every quality and achievement with which the mystery cults had endowed their Saviour Gods.

The best parts of the book are the analysis of the Dead Sea Scrolls; the chapter on Augustine, where we see how the amiable son of Monica, the deep author of the book of confessions, turns into a shrewd, unscrupulous, intolerant and superficial controversialist once he enters into the organization of the Christian Church and becomes one of its petty officials; and, finally, the chapter on persecution, where an interesting comparison is made between the nine persecutions supposed to have been endured by the Christians, in which some of the noblest Roman emperors, such as Trajan, Hadrian and Marcus Aurelius are involved, and the persecutions inflicted by the Christians since 325 not only upon the non-Christians but also and with greater fury and barbarity upon the dissident Christians, solely moved by spite, ambition and intolerance.

It is unlikely that many of Dr. Larson's readers will be entirely satisfied with his reconstruction, for it reveals, more clearly than he would perhaps care to admit, how irreconcilable are the New Testament records, considered against their background, with the traditional doctrines of the Christian Church.

For all the valuable information it contains and the spirit of impartiality and understanding in which it is written, the present reviewer finished the book with a sense of disappointment. For all practical purposes it ends with the conquest of Islam. We wish, however, that there could have been a final chapter showing the morphological changes through which the Religion of the Occident has passed and is still passing under the influence of the social, political and psychological developments of modern times.

There is no doubt that this book, in which critical insight and great erudition are so well combined, will not only facilitate further research but also help the diffusion of knowledge concerning the problems of New Testament scholarship.

A. De Mendonca

AN EXPOSITION OF INDIAN THOUGHT*

In this survey of Indian philosophy the author, Reader in Philosophy at Banaras Hindu University, has given an exposition of Indian thought in one volume which is, as is rightly claimed in the Preface, "neither too small nor too big." This substantial contribution is largely based upon the Sanskrit originals which are either referred to or quoted in the notes. Though other manuals of Indian philosophy are mentioned, the author's interpretations are generally independent and often original. The following are the main points in which the present survey differs from older ones.

The table of contents makes it clear that special importance is paid to the *Bhagavad-Gītā*. Its fundamental metaphysical teaching is said to be that "of the unreal there is no being, and of the real there is no non-being" (p. 33, quoting *BG.*, II. 16). Though such an interpretation may be attractive on account of its simplicity and rationality, it may obliterate the distinctive features of this unique holy book. The importance of Sāṃkhya in the *Gītā*, on the other hand, is minimized. The author is very prob-

* *A Critical Survey of Indian Philosophy*. By Chandradhar Sharma. (Rider and Company, London. 415 pp. 1960. 30s.)

ably right in declaring that the terms *sāṃkhya* and *yoga* in the *Gītā* may merely signify "knowledge" and "action," respectively (p. 38; *cf.* Edgerton), but this is contradicted in the (later) chapter on Sāṃkhya where it is said that Sāṃkhya doctrines are found in the *Gītā* (p. 149).

It is praiseworthy that due attention is paid to Buddhism, sometimes somewhat neglected in treatises on Indian philosophy. After a chapter on Vijñānavāda a special chapter, mainly devoted to the Buddhist logicians, is called "Svatantra-Vijñānavāda": for according to the author the earlier Vijñānavādins have to be distinguished from Diṅnāga and his followers. This thesis could have been further developed if use had been made of the work of Frauwallner and Tucci. Whereas it is the author's view that "Buddhist logic is at once logic, epistemology and metaphysics combined" (p. 124), the position could be also defended that with Buddhist logic purely formal logic made its appearance in Indian thought.

In the Nyāya chapter there are interesting formulations of the Aristotelian syllogism in Indian terms and *vice versa*. The author is probably right in rejecting the view that the Nyāya syllogism originated in Greece, but the reader seeks in vain for the justification of the interesting statement that "we find the development of the Nyāya inference before Aristotle" (pp. 199-200). It is unfortunate again that for Navyanyāya no use has been made of Ingalls's work.

In the chapter on Pre-Śaṅkara Advaita the author enters the Gauḍapāda controversy and refutes the views forwarded by Bhattacharya. Here mention should have been made of the earlier refutations by Mahadevan. In the chapter on Post-Śaṅkara Advaita the controversy on the identity of Maṇḍana Miśra and Sureśvara is dealt with (mentioning Hiriyanna and Kuppuswami Shastri, but not Hacker or Mlle. Biardeau). It is observed that anybody may "modify and change his views," so that the argument seems still inconclusive.

The chapter on Buddhism and Vedanta (read: Advaita) is mainly intended to stress the similarity between the two traditions. Large portions seem to be directed against T. R. V. Murti's *Central Philosophy of Buddhism*. It would have been justified to inform the reader of this.

The chapter on Rāmānuja is interesting, but the concept of grace may have been misunderstood and the attribution of the view "God enjoys sin" to the Teṅgalais seems misleading. Although the ninety-five pages devoted to Advaita appear fully justified, it is disconcerting, especially after Dasgupta's exemplary treatment, to find three and a half pages reserved for Dvaita. The reviewer agrees on the other hand with the author on his inclusion of Aurobindo among the Vedānta schools. It might be stressed that the use of English is here an important distinguishing mark (as the Teṅgalai's use of Tamil). It is lastly to be regretted that in this as in most other manuals of Indian philosophy hardly any mention is made of the Indian philosophies of language.

These few remarks may have shown that the material of this book is rich and the treatment suggestive and thought-provoking. Dr. Sharma's "Survey" can be fully recommended to all who are interested in Indian philosophy.

J. F. Staal

The Sufi Message of Hazrat Inayat Khan. Volume I: The Way of Illumination; The Inner Life; The Soul, Whence and Whither? The Purpose of Life. (Published for International Headquarters of the Sufi Movement, Geneva, by Barrie and Rockliff, London. 240 pp. Frontispiece. 1960. 25*s*.)

This book deals with modern Sufism, which differs very greatly from the original Sufism, which developed in Islam at an early period, from the desire for a more spiritual faith and a direct relation with God. This, the early Sufis believed to be derived from Islamic sources only, though undoubtedly it was influenced by other elements in the world in which it arose. The earliest Sufis were ascetics, renouncing the world, and regarding Sufism as a way of life, of which the guiding principle was love to God. Later, pantheistic ideas began to appear, and some of the Sufis were universalists, admitting that truth was to be found in all faiths, but all of them were Muslims.

This volume, containing four of the author's books, is an introduction to his concept of Sufism, which derives some elements from the historic Sufism, but its adherents come from faiths outside Islam, and it is not itself Islamic.

The first book is *The Way of Illumination,* giving the ideal of God "as a lift by which he [the Sufi] raises himself to the eternal goal." For the Qur'an and other sacred books is substituted the book of nature. The second book is *The Inner Life,* by which the author means the journey towards God, establishing a relationship to God as Creator, Friend and Beloved, while maintaining fellowship with men. The third book is *The Soul, Whence and Whither?* and the fourth book, *The Purpose of Life,* is a continuation of this. The souls of men, the author holds, are derived from the Divine Spirit; "through man God experiences life at its highest perfection." Man must therefore strive for perfection, which is the ultimate aim and goal of creation.

> In the accomplishment of the purpose of life the purpose of creation is fulfilled. Therefore in this fulfilment it is not that man has attained, but that God Himself has fulfilled His purpose.

The book is at times difficult to read, but is very interesting.

There is no index, which is a great disadvantage for those who wish to make a study of the subject.

MARGARET SMITH

The Four Loves. By C. S. LEWIS. (Geoffrey Bles, London. 160 pp. 1960. 12*s.* 6*d.*)

What does *love* mean? As the late Professor C. E. M. Joad might have said: "It all depends on what you mean by *love.*" Some languages use several words by which to show something of the variety of meaning. English is less fortunate with its one word to express the wide range between the extremes of the disposition which seeks only to grasp and get and that which desires only to give. Professor Lewis takes up the theme with the use of four descriptive words — they are hardly synonyms — "Affection," "Friendship," "Eros" and "Charity." His book is, however, not just a series of definitions. It contains an argument, the purport of which is indicated by the three quotations which point to the writer's governing principles. First, St. John: "God is Love." Then, John Donne: "That our affections kill us not, nor dye." And lastly, Denis de Rougemont: "Love ceases to be a demon only when he ceases to be a god."

The whole treatment is marked by the perceptiveness and skill characteristic of a writer who is at once a distinguished literary critic and a devout Christian. The wealth of literary allusion may escape some readers, and his humour and down-to-earth-ness will not appeal to all. But if Professor Lewis keeps his feet on earth, his mind soars high.

After dealing with the first three of his terms, stripping them of much mis-

conception and sentimentality, he comes to "Charity." He refers to the review of William Morris's poem "Love is Enough" — "It isn't!" This is the core of the argument. The natural loves are not self-sufficient. This is not to depreciate them but to indicate where their real glory lies. The final chapter, to which all else leads, is brief, but so full of significance that it cannot be summed up in a sentence. Indeed, it has little meaning unless read as the conclusion to the sustained treatment which precedes. A brief quotation must suffice:—

> The Divine Love does not *substitute* itself for the natural — as if we had to throw away our silver to make room for the gold. The natural loves are summoned to become modes of Charity while also remaining the natural loves they were.

It is this sense of *wholeness* that makes the treatment so good. It is well known that Professor Lewis's writing is not to everyone's liking (though it could be to the profit of all). This book is not likely to be an exception. But to all who take it seriously and persevere to the end it will be a rewarding experience.

MARCUS WARD

Images. By CECILE PERIN. French poems. (Le Divan, Paris. 128 pp. 1959. Price not mentioned.)

Mme. Cécile Périn is the author of about twenty books of poetry published between 1907 and 1956. Some of them, *viz., La Féerie Provençale, Mélodies* and *Regards sur L'ombre,* have won her prizes from the Académie Française, which is a testimony of her poetic genius.

Images contains thirty-seven poems, and groups of poems about a few regions of France, entitled *"Petite Suite Champenoise," Petite Suite Girondine," "Petite Suite Provençale";* besides, there is also a group of poems inspired by Algeria — the *"Petite Suite Algérienne."*

Madame Périn's poetry is mostly descriptive, with both the romantic and the Parnassian veins flowing throughout. She is enchanted with Nature,

Ayant recu, presénts de baptême, ces yeux
Et cet esprit qu'enchantent à jamais la nature.

("*Le Conte,*" p. 29)

(Having received as baptismal gifts the eyes
And the spirit that is ever enchanted by Nature.)

More than anything else, Nature in all her variety of flowers, of movements and of sounds has impressed her and has found expression in her poems. The sound of bells from a village church, or from the home-coming cattle, the songs of birds, the running water and the gentle breeze — all these resound in her soul and find an echo in her sensitivity. The word "echo," incidentally, recurs in her poems and the very first poem in this book is entitled "Echo." The echo of Nature in her verses through simple rhymes and rhythms is well adjusted to the subject presented and is very suggestive to the reader's ears. All the charms and delicacy of Nature are present in Madame Périn's *Images*. Every aspect of Nature speaks to her the language of poetry, and this is the magic gift which transforms the banal aspect of things to make them directly perceptible to the soul:—

Ouvre moi les jardins ou se métamorphose
Quand tu parais le moindre brin d'herbe, ou l'on voit
Scintiller tout coup, fleurs qu'on croyait décloses,
Les myrtes d'autrefois.

("*Poésie,*" p. 10)

(Open to me the gardens in which is transfigured,
When you appear, every blade of grass, in which one sees
Scintillate, suddenly, flowers one believed closed,
Myrtles of long ago.)

NICOLE BALBIR

The Principle of Truth. By PETER D. KING. (Philosophical Library, New York. v+110 pp. 1960. $3.75)

In the Introduction, the author says:—

> The primary purpose of this work is to offer a goal, which is simple, meaningful, and — I trust — correct, to be used by both society and individual. This goal is *understanding*; it is the core of the Principle of Truth.

He further adds:—

> Let us define Truth as *everything*, its complete explanation, history and reason, — if any — for existence.

Therefore, he maintains that the pursuit of Truth is the most important and best activity possible. And the application of intelligence and an objective approach are indispensable to the carrying on of this quest. Accordingly, he deals with such problems as Society; Government; Economics; Law and Custom; Crime, Violence and War, in this manner. His argument is indeed free from a dogmatic attitude, on the one hand, and airy imagination and utopianism, on the other. For

> the ideal society recognizes all of life and permits it to grow unhampered unless it offers a clear and present threat to survival.

The author closes his book with a charter of truths which have been demonstrated and which, consequently, are offered for the regulation of life and society; for example, free inquiry, free opinion, free speech, free assembly for any purpose, free action, etc. *The Principle of Truth* is, in short, a strong plea for criticizing one's own self and the various institutions and amenities and objectives of civilization constantly in order to keep up the momentum of questioning and questing in the endless domain and dimension of Truth. As such, it is a much-needed challenge and corrective.

G. M.

The Universe of Relationships. By J. H. REYNER. (Vincent Stuart, Ltd., London. vii+130 pp. Diagrams. 1960. 25*s*.)

The aim of this book to relate recent scientific discoveries to deeper conceptions of reality will find many sympathizers. Whether the line of pursuit has been well planned is questionable.

The treatment is on the popular-science level, descriptive and superficial; and there is one serious error of fact in attributing to Rutherford work done earlier by others, and of understanding, in alleging that this provided the crucial evidence for his theory of the nuclear atom. At intervals and with little preamble occur statements of almost breath-taking import, said often to be from an esoteric source not explained properly. For example:—

> Even more remarkable is the development of a single fertilized cell into a child, where by the operation of successively higher levels of intelligence during the period of gestation the assembly of the hundreds of billions of cells which have developed from the original cell acquire an order and harmony culminating in a manifestation in an entirely different world, a transformation from the cosmos of the cell to the cosmos of man.

How can the reader of 127 pages of cursory description of enormous fields of scientific research understand, let alone accept or reject, such a specious statement unless he has pondered long and deeply on certain lines?

I suggest that in a book of this nature it is unwise to run too far ahead of common knowledge and familiar lines of reasoning, or the plodder may abandon the pursuit.

GEOFFREY BROWN

Stay with God: A Statement in Illusion on Reality. By FRANCIS BRABAZON. (Edwards and Shaw for Garuda Books, Queensland. 166 pp. 1959. 18*s*.)

Stay with God is a song of dedication to Meher Baba, who, according to the poet, is a modern Avatar, brought into actuality by the stress and havoc of our times. In this long poem, the author presents Meher Baba's gospel as a synthesis of the fundamental theme of love and compassion in all the great religions of the world. Basically, man must understand that this creation exists only in the imagination of the Self — that it has no *real* existence. "But Self identifying itself with its imaginary creation deludes itself that it is actor, and experiences the resultant pleasures and pain of action." The release from this psychological subterfuge in which the deluded Self indulges is possible only through "its realization in experience of its actual condition of Unlimitedness and Unchangingness." The five cantos of this saga seem to symbolize five progressive stages on the way to ultimate self-realization.

The last canto also attempts a reorientation of the concept of art in terms of the new spiritual awareness. Art, according to Brabazon, is the loveliness of God embodied in man.

Stay with God is written in flowing blank verse, and at places reminded me of *Paradise Lost*.

S. K. KUMAR

The Nature of Genius. By DALLAS KENMARE. (Peter Owen, Ltd., London. 180 pp. Illustrated. 1960. 21*s*.)

The study and analysis of genius is an uneasy, awkward subject to manipulate. Its possessor will not self-consciously and wastefully turn his mind to self-dissection; and how are the rest of us to speak for the mystery? Miss Dallas Kenmare enters with caution on her brief inquiry by quoting from one after another of her fellow theorists. This brings her, through several aspects of incompatibility between the imaginative spirit and the common man, towards the practical-impractical conclusion that understanding would avert a thousand tragedies. Understanding of what? Of the psychological fact that genius can never be understood.

The impasse does mean something — if only a plea for tolerance and restraint from judgment by the tenets of mass morality. However, on reaching the question of love in the creative organism, Miss Kenmare turns from discipleship to confidence and warmth. Now she commands our whole attention, replacing the commentaries by examples of the flame in action. Her discussion on the impact of George Sand and Chopin has an urgent transparency that lights up the image and the message, and so justifies her plea for understanding. The mystery here is "the Unknown Eros, the love that is different *in kind*, not in degree only, from love as it is commonly known and recognized."

In woman, Miss Kenmare points out, it clashes with her biological instincts; while on the petty practical surface she is also thwarted by domestic chores. The last point, applying to every woman with mental interests, broadens but deflects the argument. Curiously, the author weakens in this Woman chapter: she turns prudish over Emily Brontë's "vile and violent" product of a "distorted soul," sees Emily Dickinson through the eyes of a sole interpreter and is taken in by Katherine Mansfield's over-indulgent diary-introspections. Her final conclusions on artistic genius are wise, provocative and illuminating. But I wish she had not chosen to repeat (pp. 15, 149, 155) a hideous piece of

pseudo-scientific jargon by C. E. M. Joad about "the repository of a special potential of Life." Joad was no genius, and the words proclaim it.

SYLVA NORMAN

Commonwealth of Americans. By BYRON D. MURRAY. (Philosophical Library, New York. 219 pp. 1959. $ 3.75)

Professor Murray has set out in this book to "pull together the many strands" of the "complex culture" of the United States. The "commonwealth" of Americans he portrays is a phenomenon in social and historical continuity in the sense that it was — and still very much is — the product of a national consciousness rooted both in the Renaissance and the Reformation. Thus the typical American emerges as a "faithful" skeptic who must be a rationalist *par excellence* and yet keep his profound sense of mystery. This, according to Professor Murray, would explain the many underlying contradictions whether in the democratic dogma of the Americans or in their fierce worship of Success as it is oriented towards competitive individualism.

In exploring the implications of the American ethos for modern times, the author has attempted to write history "differently." Fortunately, he has not yielded to particularist enthusiasms which present American society as being pluralistic almost to the point of acculturation, as a tangled aggregate of conceptual images drawn from socio-economic, geo-political, anthropological, theological and literary postulates. He has, instead, stressed those elements in the American heritage which lie embedded deep enough to contribute towards an inward unity and directional firmness despite the stresses and strains on the surface. The testimony of literature, serious and popular, sacred and profane, has been culled greedily in support of the hypothesis of the organic singleness of American culture.

All this is highly instructive, and Professor Murray raises almost every question of a fundamental sort in regard to the shaping influences in American history. One feels, however, that the author has indulged in generalization and speculation rather too much. At times it is not quite clear whether he is discussing America or Europe, American literature or British. And he has occasionally slipped in comments and observations on Oriental philosophies and attitudes which do not seem to be altogether well-informed. If Professor Murray had told his story without all these garrulous indirections, the American Commonwealth would have unfolded a fascinating drama of growth and fruition. Had he looked a little more into the American mirror, and a little less into the European one, his image of America would have been more authentic and convincing. As it is, there are far too many unnecessary pages in the book, considering its avowedly American theme.

D. V. K. RAGHAVACHARYULU

The Ethiopians: An Introduction to Country and People. By EDWARD ULLENDORFF. (Oxford University Press, London. xv+232 pp. Illustrated. Map. 1960. 30*s*.)

In all the continent of Africa, only Egypt has rivalled Ethiopia in its capacity to attract, generation after generation, over centuries, the attention of great European scholars and observant travellers. But, whereas many writers have from time to time summarized for the general reader the contemporary state of expert knowledge of historical and modern Egypt, very few have done so in respect of Ethiopia, and these not in English, nor at all recently. So, a few wise men know a great deal, while

too many know far too little, not only about the country, peoples and civilization of Ethiopia, but about the wisdom of the wise, and how they acquired it. It is this deficient state of affairs that Professor Ullendorff here sets out to put aright in a short, readable book, drawing upon his own twenty years of research, his personal experience of life in Ethiopia and his (generously acknowledged) indebtedness to fellow *éthiopisants,* past and present.

This is not an easy task for a scholar versed in the language of scholars, and used to students who never admit when they do not understand the Professor's terminology; and Dr. Ullendorff certainly is an optimist at times when he has to decide what is "intelligible to the non-specialist." His "general reader" may be excused if he skips a chapter or paragraph or two. But no reader, honestly wanting to learn about this country and its people, should fail to enjoy and gain much from the author's clear and concise account of its exploration and study from early times until the present day, and his outline of its history; and then, according to his taste, and motive, to find much that is of interest in the chapters on ethnic groups, languages, literature, art, music, daily life, customs, government, religion and the Church. And, where his interest is whetted, Professor Ullendorff can guide him excellently to sources of greater knowledge.

And if, as well we may fear, Ethiopia and newly rising Greater Somalia clash in the near future, disturbing the Horn of Africa, and probably Southern Arabia and the Gulf, and bringing on to the world's bookstalls many a popular account of Ethiopia's internal and external politics, this most unpolitical book will still quietly serve a useful purpose — for those who want to know what kind of a people is getting involved yet again in the world's high politics. It will be a pleasant supplement to the volumes on Ethiopian economics and politics we are then sure to get.

ALAN DE RUSETT

Naikas-Naikdas: A Gujarat Tribe. By P. G. SHAH. (The Gujarat Research Society, Bombay. 87 pp. Illustrated. Map. 1959. Rs. 5.00)

The author of *Dublas of Gujarat* has earned the gratitude of social workers and the tribal-welfare departments, and of anthropologists in particular, by throwing a light on the Naikas-Naikdas, a hitherto little known Gujarat tribe, numbering 1,16,000 souls and steadily growing. His is the "spirit of service" and his hope that, with the publication of the monograph, "the tribes will receive increasing attention at the hands of administrators, social workers and the general public" will, we hope, bear fruit in our awakened India.

This volume, though smallish in size, gives an intimate picture of the "small, thin, wiry" tribal with hair described as possessing a "distinct tendency towards the Negrito trait." Poverty-stricken and generally landless, the community struck the author as giving a position of superiority to women (he says the women are cleverer than the men), because of demographic and economic factors special to the tribe.

In the chapter on marriage, the position of the *"Vastalio,"* who negotiates marriage as a mediator, strikes the reader, for, we hear, he exercises his influence in restoring peace ever afterwards in unquiet conjugal lives and is often beaten for arranging marriages with a "so-called low party." We wonder if civilized society might not copy this Naika restorative of disturbed conjugal relations.

Among other things, the illustrations

and the map of the Gujarat Research Society's tribal-study unit, the chapters on folklore, Naika dialect, anthropometric data and seriological data are very useful to those who wish for a real insight into Man in India.

CHARULAL MUKHERJEA

Kahevat-Kathanako. By SWAMI PRANAVTIRTHAJI. Gujarati. (Maharaja Sayajirao Vishvavidyalaya, Baroda. 320 pp. 1958. Rs. 6.50)

Two short words, "Proverbs" and "Parables," sum up the gist of the above book. This book is likely to hold a unique position in Gujarati literature, as for the last thirty years there does not seem to have been a competently edited and explained collection of Gujarati proverbs and parables. This book does not aim at giving a technical definition of proverbs or parables but gives a delightful collection of them.

Readers from Gujarat may be surprised at the inclusion of some proverbs which are not entirely Gujarati. They are interspersed with some colloquial Urdu, Marvari and Hindi ones. This is due to the fact of the conversion of people to Islam in the middle centuries and to the fact of the Gujaratis having spread far and wide out of Gujarat.

The book brings before us an interesting parade of almost all communities and classes of Gujarat. Each character appears on the page, recounts the story of a proverb or a parable full of worldly wisdom, garbed in humour, and passes on to give place to another.

There is, in these proverbs, much ironic comment on the characteristics of various communities and sects, but this irony is without rancour and is often justified. This book brings out the Gujaratis' capacity to ridicule their own characteristics and provide laughter for others and join in that laughter themselves.

Every language and province has its own fund of proverbs which enrich its literature. Gujarat has a vast variety of these and there is scope for research into this subject by scholars. *Kahevat-Kathanako* is an excellent effort by Swami Pranavatirthji to put this scattered wealth in a collected form before the public and so open the doors to this vast store of Gujarati literature. The book has an attractive cover and is well printed.

CHITRA DESAI

Professional Association in the Mass Media. (UNESCO, Paris. 206 pp. 1959. 17*s.* 6*d.*;$3.50)

One of the useful publications of UNESCO is the present one, a kind of handbook of press, film, radio and television organizations. Needless to say, in the modern world the mass media of communication occupy a most important place. They not only bring the people close together but also help in the development of mutual understanding, which is so necessary for the creation of the one world of our dream. In this volume we find short descriptions of organizations concerned with press, film, radio and television. A perusal of the activities of the various international organizations mentioned in this handbook will enable the reader to note the extent to which these mass media are being put to the service of peoples all over the world.

SITA RAM JAYASWAL

THE INDIAN INSTITUTE OF WORLD CULTURE

[This is the first part of a lecture delivered by **Major-General S. L. Bhatia, C.I.E., M.C., M.D. (Cantab.), F.R.C.P. (London), F.R.S. (E),** at the Indian Institute of World Culture, Basavangudi, Bangalore, in July 1959. For reasons of space the long lecture is slightly condensed. This part deals with medical ethics in the Ayurvedic tradition of ancient India, giving many quotations from the ancient texts.— ED.]

MEDICINE AND ETHICS

I

WITH the development of corporate life among human beings rose the need to observe ethics in their daily life and conduct, and this need steadily grew. Community life began with the family, which first developed into a larger family group, the joint family, then into a community or a tribe, then a nation and finally, as we observe today, it seeks to include the entire human race in its purview, irrespective of any racial or geographical boundaries. As a consequence of this, there is gradually a restriction of the individual's liberty of action in the interest of the larger and larger groups to which he belongs. This happened especially in the case of those who were engaged in the practice of medicine. The medical man was the first category of professional man in the evolution of society. A physician, while looking after a sick person, comes into more intimate contact with his fellow beings than a member of any other profession, and this throws greater responsibilities upon his shoulders. Thus it came about that the early physicians imposed important restrictions on themselves, which were largely in the interest of those whose suffering and pain they were called upon to alleviate.

At the outset, may I say that, in order to understand the true significance of medical ethics, a study of the history of medicine is essential? It would help medical men to appreciate and absorb from its ancient records the high standard of medical ethics laid down by the early pioneers. It would help them to respect the antiquity, the sanctity and the dignity of our calling. It would inspire them with a love of their profession. It would infuse them with a sense of humility, so that they do not overestimate the value of their present work. In brief, it would enable them to realize, in the words of Andrew Lang, that "the little present must not be allowed wholly to elbow the great past out of view." The study of the history of medicine has not received the attention it deserves in India, and I should very much like to see it pursued with increasing vigour and interest in our universities and medical colleges.

In discussing today the subject of medicine and ethics against its historical background, I shall confine myself mainly to the old Ayurvedic medicine in India and Greek medicine.

The history of Ayurveda goes back to about 3,000 B.C. and its early part is shrouded in mystery. The ancient Hindus believed that the knowledge of medicine was a gift of God. Medicine in India had reached a high stage of development in the old days. Its in-

fluence was not confined to India but spread also to other countries in Asia, including Persia and Ceylon as well as South-east Asia, Egypt and Greece. Charaka and Sushruta are considered the highest authorities in Ayurveda and their writings, *Charaka Saṃhitā* and *Sushruta Saṃhitā,* are still read with profound respect and esteem. I shall restrict myself here to the ethical principles propounded by them.

To begin with, in admitting students to the study of medicine, as much importance was attached to the moral fitness as to the intellectual and physical fitness of the pupils; for it was considered axiomatic in those days that moral excellence was the basis of all true education, including medical education. The object of education was not merely to prepare the student to earn a livelihood but also to infuse into him a strong desire to lead a good and virtuous life. Further, there was a very intimate contact between the teacher and the student, so much so that during the period of education the teacher was actually regarded as a father. The students were carefully selected for admission. It was laid down that, before a student was admitted, he had to undergo a probation lasting from six months to one year. If, after this, the teacher was satisfied as to the character and intellectual capability of the student, he was allowed to proceed further and continue his studies. Says Vagbhata in *Aṣtānga Sangraha*:—

> A disciple who is capable and possessed of modesty, purity and arts and who has served a probationary period of six months should be taught as long as he gains perfection in the theory and practice of the science.

Preference was given to members of families with long medical traditions. It was believed that they would have a better aptitude for medical learning and practice than those from non-medical families.

A special initiation ceremony was held when the student commenced his medical studies. I shall describe in some detail the Oath of Initiation as given in (i) *Charaka Saṃhitā,* (ii) *Sushruta Saṃhitā,* (iii) *Kashyapa Saṃhitā* and (iv) *Hastyayurveda.*

I. *Charaka Saṃhitā*:

The teacher instructed the disciple in the presence of the sacred fire, Brahmanas and physicians, saying:—

> "Thou shalt lead the life of a celibate (*Brahmachari*), grow thy hair and beard, speak only the truth, eat no meat, eat only pure articles of food, be free from envy and carry no arms....
>
> Thou shalt dedicate thyself to me and regard me as thy chief. Thou shalt be subject to me and conduct thyself for ever for my welfare and pleasure. Thou shalt serve and dwell with me like a son.... Thou shalt behave and act without arrogance and with care and attention, and with undistracted mind, humility, constant reflection, and with ungrudging obedience. Acting either at my behest or otherwise, thou shalt exert thyself for the achievement of thy teacher's purposes alone, to the best of thy abilities.
>
> If thou desirest success, wealth and fame as a physician and heaven after death, thou shalt pray for the welfare of all creatures....
>
> Day and night, however thou mayest be engaged, thou shalt endeavour for the relief of the patients with all thy heart and soul. Thou shalt not desert or injure thy patient even for the sake of thy life or thy living. Thou shalt not commit adultery even in thought. Even so, thou shalt not covet others' possessions. Thou shalt be modest in thy attire and appearance. Thou shouldst not be a drunkard or a sinful man nor shouldst thou associate with the abettors of crimes. Thou shouldst speak words that are gentle, pure and righteous, pleasing, worthy, true, wholesome and moderate. Thy behaviour must be in consideration of time and place and heedful of past experience. Thou shalt act always with a view to the acquisition of knowledge and the fullness of equipment....
>
> No offering of gifts by a woman without the behest of her husband or guardian shall be accepted by thee. While entering the patient's house, thou shalt be accompanied by a man who is known to the patient and who has his permission to enter, and thou shalt be well clad and bent of head, self-possessed and conduct thyself after repeated consideration.

Thou shalt thus properly make thy entry. Having entered, thy speech, mind, intellect and senses shall be entirely devoted to no other thought than that of being helpful to the patient and of things concerning him only.

The peculiar customs of the patient's household shall not be made public. Even knowing that the patient's span of life has come to its close, it shall not be mentioned by thee there, where, if mentioned, it would cause shock to the patient or to others.

Though possessed of knowledge, one should not boast much of one's knowledge. Most people are offended by the boastfulness of even those who are otherwise good and authoritative."

II. *Sushruta Saṃhitā*:

The teacher addresses the pupil thus:—

"Thou shalt renounce all evil desires, anger, greed, passion, egotism, envy, harshness, meanness, untruth, indolence and other qualities that bring infamy upon oneself. Thou shalt clip thy nails and hair close, observe cleanliness, wear brown garments, and dedicate thyself to the observance of truth, celibacy and reverence to elders. Devoting thyself at my bidding to movement, laying thyself down, being seated, taking thy meals and study, thou shalt be engaged in doing whatever is good and pleasing to me. If thou shouldst behave otherwise, sin will befall thee. Thy learning will go fruitless and will attain no esteem.

If I do not treat thee properly despite thy proper observance of these behests, may sin befall me and my learning go fruitless!

The twice-born, the preceptor, the poor, the friendly, the travellers, the lowly, the good and the destitute — these thou shalt treat, when they come to thee, like thy own kith and kin and relieve their ailments with thy medications. Thus behaving good will befall thee.... Thus thy learning will attain esteem and will gain for thee friends, fame, righteousness, wealth and fulfilment."

III. *Kashyapa Saṃhitā*:

The teacher addresses the pupil thus:—

"O gentle one, you should be agreeable in disposition and righteous. You should control your senses and be ready to study, when called. You shall have no secrets from me, share the suffering of others, bear in mind country and clime and be resolute. You should be free from greed, anger, infatuation, envy, derision, enmity, wine, flesh and females. You should apply yourself to study after serving the preceptor. You should not go away without taking his permission, without having worshipped the preceptor and without completing the full course of study."

IV. *Hastyayurveda*:

The teacher addresses the pupil thus:—

"O son! you should never turn deceitful, wicked, greedy, envious, hard-hearted or unfair. You should always be free from lethargy and sin, and you should have the character of venerable persons and compassion for the family, and should always put yourself at the service of the preceptor."

Thus, you see, medical education was pursued in a spirit of dedication, as evidenced by these Oaths of Initiation. After elaborate ceremonial, the *Guru* or the teacher depicted the duties and responsibilities which fell upon the young student who aspired to join the profession of medicine. The pupil was informed fully as to how he should behave during his student career, and later as a qualified physician. All this was done with due dignity and solemnity through an Oath of Initiation, which was administered by the teacher to the student before the sacred fire and in the presence of Brahmans and well-known physicians, and the student took it after invoking the names of the divinities regarded as the great pioneers of Ayurveda, *e.g.*, Brahma, Dhanwantari, Prajapati, the Ashwins, etc. The ancients attached great importance to this ceremony, as it impressed upon the mind of the young student at the commencement of his career the solemnity and sanctity of his duties as a physician.

On the completion of the initiation ceremony the student was designated as a *Brahmachārī*, and he retained this title till the end of his student life. During his student life, he was specially instructed to observe celibacy, not to carry weapons and not indulge in rebellious or immoral acts. According to

Kashyapa, he was advised as a *Brahmachārī* to keep a liberal and receptive mind and make his contributions to the growth of knowledge and progress generally.

At the conclusion of his studies, when the student was about to embark on a medical career, a ceremony known as the *Samavartana* ceremony was held. This, according to Charaka, was as follows.

There was at first a repetition of the main substance of the Oath of Initiation already mentioned above. Then the teacher thus addressed the young physician who had newly qualified:—

"Acting at my behest, thou shalt exert thyself for the achievement of the teacher's purposes alone to the best of thy abilities.

There is no limit at all to the 'Science of Life.' So thou shouldst apply thyself to it with diligence. This is how thou shouldst act. Again thou shouldst learn practical skill from another without carping. The entire world is the teacher to the intelligent and the foe to the unintelligent. Hence, knowing this well, thou shouldst listen and act according to the words of instruction of even an unfriendly person, when they are worthy and such as bring fame to you and long life, and are capable of giving you strength and prosperity.

The twice-born, the preceptor, the poor, the good and the destitute — these thou shalt treat, when they come to thee, like thy own kith and kin and relieve their ailments with thy medications. Thus behaving, good will befall thee. Thus thy learning will attain esteem and will gain for thee friends, fame, righteousness, wealth and fulfilment."

The young physician was also advised, according to the *Charaka Saṃhitā,* as follows:—

Having finished his studies and being permitted to leave the school, he should go about wearing white garments, with clipped hair, with undeluded mind and with his eyes looking straight before him. He must be genial and take initiative in a conversation. He must never resort to the patient's house uninvited. Having entered, he must scrutinize the prognostic omens. He should not turn his gaze on anything else in the house but the patient. He should not make his entry into a house without announcing himself. He should not broadcast the secrets or the shortcomings of the patient's household. He should withhold from the patient the untoward prognostic signs that he may have perceived. He should continually offer consolation to the patient. He should not administer the medicine in the wrong order nor should he delegate his responsibilities to another. He should make an altogether novel combination and administer it. He must be versed in the knowledge of characteristics of constitutions, drugs, disease and age. He should always be equipped with the store of fumigating drugs, eye-salves and other medicines. He should not incur the hostility of other members of his profession. In co-operation with them he should prepare the medications. He should be given to speech that is bold, unambiguous, prompt, vivid, charming, gentle, persuasive, comprehensive, non-contradictory and righteous. For, indeed, the physician who desires the well-being of people enjoys happiness in this world as well as in the other.

From the above oaths we learn that the following points were stressed upon. The graduate could not return to his home without the express permission of the preceptor. He must complete the course of theoretical texts and must fully understand their interpretation. He must have witnessed the performance of actual operations himself. He must be neat and clean in appearance. He must put on white clothes, carry an umbrella and stick and put on shoes. His dress must not be foppish. His mind must be pure and good. His speech should not be violent. He must not practise any deceit. He must have a brotherly feeling towards all creatures. He must possess sufficient assistants and equipment. He is advised as to how he should proceed to the patient's place, what he should do there, how he should examine the patient, what kind of cases he should accept for treatment, what are the most difficult cases for cure and lastly, though not of the least importance, is the injunction given to avoid intimate association with women. His relations with other physicians are emphasized upon and consultations with other physicians in difficult cases are strongly recommended. These oaths formed the basis

of the ethics of the physician, and a physician having all these qualities could have a successful medical career.

In ancient India, after finishing one's medical education one had to obtain the permission of the King to start one's professional career. This is what Sushruta says:—

> Having studied the science, having fully grasped the meaning, having acquired practical skill and having performed operations on dummies, with ability to teach the science, and with the King's permission, a physician should enter into his profession (*Sushruta Samhitā*).

This was done to protect the people from quacks and charlatans.

Shukracharya also states positively that without the permission of the King no physician should be allowed to treat.

Ayurveda is deeply rooted in the soil of India and a large majority of the people still seek comfort from it. It has largely contributed to our cultural heritage. It is closely linked with old Hindu philosophy and spiritual wisdom.

The teachings of the Buddha had a most salutary influence upon the practice of medicine in the old days, especially on the ethical side. His famous saying, "Brethren, he who would wait on me, let him wait on the sick," had very far-reaching effects. It was because of this humane teaching that charitable hospitals were established during the reigns of Ashoka and other Buddhist kings. Charaka, the author of the *Charaka Saṃhitā,* was the court physician of the Buddhist king Kanishka. Nagarjuna, the Buddhist sage, infused new life into the science of Ayurveda. He was a man of very versatile character. He was a great chemist and a philosopher of ancient India, who lived in the first century of the Christian Era. During his time, there was a well-known university on the banks of the river Krishna. He resided there. Nagarjuna Kunda, a hill in Guntur District, is named after him. Apart from the Mahayana form of Buddhism, which he propounded, he made many contributions to medicine and chemistry. It was he who introduced the processes of distillation, sublimation, calcination, the colouring and alloying of metals and the extraction of copper from pyrites, and invented the necessary apparatus for carrying out these processes. He was the first to use metal oxides and *kajjali* or black oxide of mercury and other preparations of mercury in medicine. He advanced our knowledge of chemistry a great deal. He may truly be called the Father of Indian Chemistry. And further, in practising medicine, Nagarjuna followed the noble ethical principle of Buddhism, namely, to practise this profession in a true spirit of service. I need hardly emphasize that it is in our own past tradition and culture that we find our noblest inspiration.

S. L. Bhatia

(*To be concluded*)

A LETTER FROM LONDON

London, June 25th, 1960

THE CONFUSION in the Labour Party arises from a conflict of views upon two questions — the possession of nuclear weapons by Great Britain and the nationalization of the means of production, distribution and exchange as the economic aim of the Party.

The policy of the Labour Party is formulated by the National Executive, the chairman of which is the Parliamentary Leader. It has to be approved by the Annual Conference. Therefore, the policy which Mr. Hugh Gaitskell is carrying out is a policy which has the formal sanction and support of the party.

Nationalization is still the official policy of the Labour Party, but at the Conference at Blackpool last year Mr. Gaitskell proposed that it be taken down from its position as the economic aim of the Party and be relegated to the position of one of the means by which a Socialist society might be attained.

The views of Mr. Gaitskell were considered at a meeting of the National Executive early this year, and a so-called compromise was agreed on. It was no compromise at all. It was only a face-saving device which left nationalization exactly where it was. Nevertheless, the extreme Socialists in the Party, led by Mr. Michael Foot, were not content with that situation. They felt that they could no longer trust Mr. Gaitskell and the Right Wing, and they intensified the campaign against him which began immediately after the Blackpool Conference.

There are two mistakes that Mr. Gaitskell made. The first was at Blackpool. His attack on nationalization was half-hearted. Had he come forward with a straightforward repudiation of nationalization as the aim of the Party, he would certainly have split the Party, but he would have prepared the ground for a decisive battle against the extreme Socialists, in which the latter would have been defeated.

The second blunder of Mr. Gaitskell was in the National Executive meeting in London, when he did not stick even to the small guns that he had fired at Blackpool. On the contrary, he gave in to the extremists of the National Executive. The compromise document does not differ from the old formula. If Mr. Gaitskell wants to attack the extremists, he must abandon the compromise and make an all-out onslaught on nationalization as an aim of the Party. In other words, he must now do what he should have done last year at Blackpool.

At the moment the compromise is worth nothing, because it cannot replace the original formula until it has been approved by the Party Conference in October. Meanwhile, the question that Mr. Gaitskell must decide is whether he should scrap the compromise and reopen the issue of nationalization as an aim of the Party. If Mr. Gaitskell shelters behind the compromise, he will be on the defensive, and he will be defeated by the extremists. His only hope of defeating the extremists is to re-open the issue.

Upon the question whether Great Britain should retain the hydrogen bomb or not, there is a great deal of noise, but the advocates of one-sided nuclear disarmament are only a tiny minority. Moreover, their propaganda has not been properly attacked. The official policy of the Party on nuclear armament will stand. Mr. Gaitskell is determined to fight the issue out to a finish.

Mr. Gaitskell and other leaders of the Party are seeking to calm the storm in the Party on the two issues by ap-

pealing to the disputants to discuss ideas and not to attack personalities. They are crying for the moon. The reason is that the discussion of issues in British politics is as dead as the dodo.

There was a time in this country when political parties and politicians discussed issues. The controversy on the Irish Home Rule Bill was one of the last examples. One may here recall the two-hour speech of Herbert Asquith (afterwards the Earl of Oxford and Asquith) as a model of the exposition of a measure in Parliament. Nowadays, one does not hear speeches like that. Instead, one gets propaganda and attacks on persons.

There has never been an impartial or scientific examination of the facts of any problem in this country since the end of the First World War on November 11th, 1918. That is why Parliament totally failed to deal with the problems of trade depression and mass unemployment, which arose after the war of 1914-18 and continued till the outbreak of the Second World War on September 1st, 1939.

Even during the Great World Economic Depression, which began with the collapse of prosperity in the United States in October 1929, the British political parties could not bring themselves to look at a scientific analysis of the problem and pronounce judgment upon it. All that all the political parties did during the Ten Terrible Years 1929-1939 was to put the blame for the depression upon each other. The Tories seized the opportunity to introduce Protection. That was what they were interested in. Whether it would have an adverse or a beneficial effect upon depression did not interest them. In fact it aggravated the depression and opened the door to power in Germany to Hitler.

What is happening in the Labour Party today is, therefore, only a manifestation of the diseased state of British public life today. It is not merely the disintegration of the Labour Party that we are witnessing but the corruption of the whole system of parliamentary government. And the responsibility for the situation lies upon the Press.

SUNDER KABADI

PROFESSOR A. NORMAN JEFFARES has been to many of us more than a familiar name or a friendly visitor and so we looked forward to a review of English literature,* edited by him. Having read it, one might say, risking the alliteration, it is simple and satisfying; it is singularly unpretentious in spite of a solid and impressive list of contents and contributors. It is sober and traditional and of its kind excellent. We were getting used to our modern journals, their startling typography and their "scientific and overspecialized criticism"; dare we say that here is a journal which offers the corrective to such pretentious writing, the example of critics who write clearly and with zest, and like Dryden, Johnson, Coleridge and Arnold write to be widely read? It certainly will be more widely read.

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* *A Review of English Literature.* Vol. 1, No. 1. Edited by A. NORMAN JEFFARES. (Longmans Green & Co. Ltd. 79 pp. 1960. 4s.)

A LEAF FROM A BERLIN DIARY

[**Shri Baldoon Dhingra** was in Berlin recently, and in this month's communication speaks of that city of fear and of how a young Indian, in spirit a disciple of Gandhiji, is trying to apply the idea of *Satyagraha* to that ominous crux of international tensions. — ED.]

THE LAST TIME I visited Berlin, fourteen years ago, it was a heap of rubble, a sad and stricken city. Today, Berlin is Janus-headed: one face is bright and smiling, flashing its snow-white teeth and its sparkling eyes to all who greet it; the other is a city — or so it seemed to us — of dead souls where no one smiles and every back is bent and heavy with a thousand sorrows. It is the grim aspect of everything that strikes one: the shops are ill-arranged, the windows undressed and everyone clothed in sackcloth without the peace that goes with it.

Into this once great city, now a city of fear, a young Indian, Tapeshwar Zutshi, seems to have brought a ray of hope. Tapsi — so his friends call him — is attempting something which no one believed possible: *satyagraha* in Berlin.

Tapeshwar Zutshi is a young man of thirty-two. His face is calm, his eyes alert, and every look and gesture expressive of an inner resolve. No place in Europe, unless it is Berlin, presents the world problem, fear and suspicion, in a nutshell. Violence, Tapsi fervently believes, is an outmoded weapon; whereas *satyagraha* is the way of the strong-minded. This requires preparedness and purification. Like Gandhiji, whose fervent disciple he obviously is, Tapsi went through many phases of calm introspection watching events and trying to adapt the basic principles of *satyagraha,* as he understands them, to the conditions of German thinking. He could, and perhaps does, think nonviolence is the only answer to the situation in Berlin, that is, if enough men and women adopt that method and are willing in thousands and hundreds of thousands to go to prison, and perhaps worse, for their conviction, which is the supreme importance of being free to develop themselves according to their own genius.

For a long time, nearly two years, Tapsi was regarded as some publicity-seeker, a charlatan, but, when he undertook a twenty-one-day fast near the gates of Brandenburg and many joined him in his undertaking, the suspicions grew less. When he went to East Berlin like a sandwichman with a placard bearing the slogan, "Speak the truth even if you starve for it!" people were impressed. Tapsi's short imprisonment — he was hospitalized for five days after rigorous questioning — moved the Berliners to call him "The Berlin Gandhi." The young man warned the press that he considered it a sacrilege to be compared to the Master.

Tapsi's methods were his own, even though the inspiration came from the Mahatma. What is to be Tapsi's next step? He does not himself know. For the present more than 10,000 people — 500 from East Berlin alone — have signed a pledge to speak the truth, to be without fear and if necessary to starve for their cause: which is ultimately the re-unification of Berlin and Germany.

Tapeshwar Zutshi is a graduate from Banaras and holds two degrees in mechanical engineering and psychology from two universities in the United States. In America, where he learned to work with his hands, he started to think and to develop a practical philosophy, of which he had only hazy notions during his early years. Tapsi loves

India but he can no longer consider himself as belonging wholly to one country. In Vienna, two years ago, he helped Hungarian refugees to celebrate the anniversary of their martyrdom; in Berlin he is teaching himself to be silent — to write his statements before launching a protest. The element of propaganda is there, of course, but the purpose is to restore the spirit of the people, hopelessly crushed, to a sense of freedom. This is no easy task anywhere and I don't know whether Tapsi can cause more than a slight ripple on the surface of things. For the present, he lives simply in the house of an old lady, a Theosophist, who provides him with food and shelter. There is a radiance on the face of this sweet lady who has found in Tapsi, her adopted son, a young man with love in his heart. Meanwhile, Tapsi waits and watches and hopes that when many more really join him on this pilgrimage — for Love casteth out Fear — he may move the Communists to loosen their grip on the people.

I don't know what to say. I am so anxious for Tapsi to succeed that I shall not even attempt to repeat that East Berlin is like a city in a trance, that the people are either like walking shadows or somnambulists. The Devil of Fear has got into them. Can Tapsi help exorcise the Evil Spirit?

BALDOON DHINGRA

THOUGHTS ON INDEPENDENCE DAY, 1959

Let this be our effort
And our prayer, my friends!
Let not our clock stand still
When the sun and moon are in the news.
Let not this land of saints
Be also a land of beggars.
Let not angelic weakness and modesty
Spread the red carpet
For a devil-dance.
Poverty is not beatitude
Nor are slums the new Jerusalem.
Let us not hug Perversion as Delight
In the crazy quest for Comfort.
Let us not breathe with iron lungs
Eat with robot hands
See with dead men's eyes
Think with electronic brains
And feel with an engrafted double heart.
Let us not split the atom
Only to split mankind.
Let us not burn incense
In the path of a jet,
Or rocket,
And forget the horizon
That lifts as we arrive.
How can they be a people
Who insist on rights
And desist from duties?
How are we a people
If the part obscures the whole
And the whole neglects the part?
How can languages not divide a people
If the heart's language does not unite them?
What good is the Alphabet
If it makes us more unlettered?
What use is Colour
If it sullies the sun himself
And paints him red or pink?
Let not the foot-rule of Reason
Cancel the Immeasurable.
Children we are, of Time;
But let not Time blind us with its noon
To the Stars that enrich our destiny.
There are spaces in the soul
That no missiled monkeys can reach.
There is a self-luminous centre within
Whose circumference none can trace.
Let this be our effort
And our prayer, my friends!
In this four-dimensional world
Of Wealth and Desire
And Duty and Illumination,
Let us choose the path
That runs like a golden thread
Through many contraries;
The path that winds
But never ends;
That path that, like the sabre's edge,
Is difficult to tread.
But tread it and bleed,
And you bleed like Christ.
Take it and speak
And you speak like the Buddha.
Then shall we build the temple
That is eternity itself
In the heart of Time.

V. K. GOKAK

ENDS AND SAYINGS

"————————ends of verse
And sayings of philosophers."
HUDIBRAS

This June the British Press has been moved to pay sincere tribute to a couple hitherto unknown, and, once again, we find there is no hard and fast line between the ordinary human being and those of heroic pattern. The divine potentialities are in all.

During recent disturbances in Northern Rhodesia, an African mob attacked Mrs. Lilian Burton, the lovely, gay wife of an engineer who had settled in the country in 1956. She was out driving with her children, and the mob burned her so badly that she died of her injuries eight days later. But, and this is the point, she not only bore her suffering with high courage — many can do that — but kept a steady compassion, without bitterness or anger, towards those who had brought her to death, showing gratitude even to the Africans who made sacrifices to bring her flowers. The manner of her death woke other people's hearts to inspiration. Her husband, after the first natural human flush of pain and anger, appealed to Europeans in her name not to take reprisals, while the acting general secretary of the European Mineworkers Union pleaded for the founding of a Rhodesian Institute of Race Relations as a practical memorial to her compassion. When Robert Burton came to England with his four children, for a rest, he spoke of this to a South African friend. From then on the idea took wings. The owner of *The Observer,* one of the foremost British Sunday papers, took it up, while various organizations and experts concerned with the problem of race relations began to come together on the proposal.

Whether the idea will materialize when Burton returns to Northern Rhodesia, whether Burton will himself run it or not, remains to be seen. But he asserts that it must be an institute for all races, and, above all, for practical problems, since time is too urgent for mere academic studies. All who feel that the ideal of universal brotherhood should not remain a mere *cliché* will wish success to such a project, that it may embody and encourage the spirit of heart-understanding.

———

"Progress in Freedom" was the title of the mid-June Conference of the Congress for Cultural Freedom, held in West Berlin. Speakers included Raymond Aron, Bertrand de Jouvenal, Salvador de Madariaga, George F. Kennan, Jayaprakash Narayan, Ayo Ogunshaye, J. Robert Oppenheimer, Michael Polanyi and others of equal distinction. What seems to have been noticeable in all the sections of the Conference was the concern shown about the harm done to culture and to society by "affluence." The term recently stepped into the limelight as a result of the book *The Affluent Society* by John Kenneth Galbraith, who was also one of the speakers at the Conference.

Ironically enough, as *The Guardian* (Manchester) Correspondent points out (June 21st, 1960): "A generation ago it was poverty that was the root of all evil: now evidently, it is affluence." An affluent society, accumulating its automobiles, television sets, washing machines, with "large, noisy, meretricious" advertising becoming almost an end in itself, was "a society of essentially rootless men," the prey of opportunists. It was infertile ground for a living culture. West Germany

itself afforded an example. The poor, struggling, derided artist of the past was now the darling of a rich society, greedy for culture. But, with funds and every material aid for "cultural affluence," theatres, concert halls, and so on, packed, no official or unofficial opposition, and applauding audiences, there was nothing fresh, nothing vital in what was produced; everything was imported, and even that aroused no spark of real life. The extremes of poverty and affluence are obviously equally deadly.

Perhaps one could view the situation against the background picture of a universe maintained by the dynamic balance of two opposing forces, centrifugal-centripetal, spirit-matter. When matter is too weak, spirit has no adequate means of expression. When matter is too dominant, the machinery crushes the manifestation of spirit. One can understand why "the Middle Way" is the fundamental ideal taught by the great spiritual teachers.

Linguistic fanaticism is raising its ugly head in several parts of the country and the need to put an end to the unlovely wrangles is urged by many public leaders and organizations. The Assam Pradesh Congress Executive Committee has, in a resolution (according to a report in *The Statesman*), expressed

> grave concern over the unrest and undesirable incidents occurring in Assam on the question of official language.

The Committee has appealed to the people of the State to maintain peace, unity and harmony among all sections of the people. Similar reports from Punjab also indicate the urgent need for a settlement of the vexed language problem. In the latter State, the linguistic wrangle is mixed up with the demand for a separate Sikh State, thus complicating the issue.

The Andhra Pradesh Government has decided to introduce Telugu as the principal regional language of the State, thus following Madras which has already decided to resort to Tamil for its official work.

Earlier, some other States too, Bihar and Rajasthan, it may be recalled, have decided to switch over to Hindi as the official language within those States. It will not be long before the other States follow suit and use their respective regional languages as their official languages.

It is necessary to enquire into the consequences that flow from the adoption of regional languages as the official languages of the States. Primarily, knowledge of the regional language becomes a *sine qua non* for anyone to gain entrance into the State Government service. Thus would be created watertight administrative compartments within the Union, barring entrance of persons of one State into the service of another State. Already the tragic example of Assam warns us of the dangers of such a situation and reports in newspapers give indications of the prevalence of serious tension, bordering on a state of siege and war. *The Statesman* from its Calcutta office reports:—

> Two senior officers of the Union Government's Civil Aviation Department left Calcutta for Mohanbari yesterday to make an on-the-spot inquiry into the situation arising out of the threat to the non-Assamese staff of the Department there by the local people. Details of how the situation developed were not available, but according to information received in Calcutta considerable tension was indicated. It was learnt that except the approach to the control tower all communication to the Mohanbari airport had been stopped. Movement of aircraft to and from the airport had not been affected, but it was stated that if the situation deteriorated operations might be affected any time.

The sad state of affairs is further revealed by the appeals for Central intervention made by various organizations in the State:—

> According to a Karimganj report, secretaries of the Karimganj Bar Association, Merchants'

Association, People's Association and of the Praja Socialist Party yesterday jointly sent a telegram to the President, the Prime Minister, the Union Home Minister, the Governor of Assam and the Chief Minister stating that "extreme rowdyism and lawlessness, including stabbing, looting and arson, are rampant in many places in the Assam valley on the State language issue, jeopardizing the security of the non-Assamese inhabitants, particularly Bengalis."

The telegram added: "Railway and RMS employees, an Income-tax officer and an aviation officer of Dibrugarh have been severely injured and passengers, irrespective of sex and age, manhandled. Immediate Central intervention is solicited."

Ranging from mild protest to inhuman fanaticism, the outcry against "outsiders" has, in recent months, assumed serious proportions reminding one almost of the Hitlerite persecution of "outsiders" and the South African *apartheid* policy. Similar outcries have been raised in Ceylon and in Notting Hill (Britain), too, where timely intervention has fortunately prevented further degeneration of the situation.

At a time when there is great need for the emotional integration of the vast country of India, when in the world at large the future of the human race imperiously demands that individuals learn to place wider loyalties above local and national ones, these eruptions of narrowness are a grave symptom. On the one hand Governments should avoid such external measures as provoke these feelings — the whole linguistic reorganization of India has been unfortunate in this respect — but also, on the other hand, an instilling of "universalist" ideas plainly has become an urgent need.

ERRATUM

WE regret that in THE ARYAN PATH, July 1960, on p. 333, the third line from bottom in the right-hand column is one that does not belong there. The slug bearing the right line was accidentally exchanged for another and this was overlooked by us. The entire sentence should properly be :—

Meanwhile it is obvious that much significant and devoted work is going on "behind the scenes" of which the self-centred, or "ad-mass" person is, as yet, hardly aware.

— ED.

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