

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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SAROJINI NAIDU

She is in all things and to the fullest extent autochthonous. She springs
from the very soil of India.

—EDMUND GOSSE

A friend reminds us that India overlooked last February the celebration of the sixtieth birthday of her great daughter—Sarojini Naidu. Among Hindus that particular birthday is considered to be an important milestone in the career of the incarnated Soul, the personal being. It is celebrated by a religious rite in which are implicit thanksgiving for the safe passage of the past, felicitations on the attainment of the day and wishes for a Soul-satisfying future through the discharge of works which are pleasing to Ishvara. We shall atone for our neglect of last year by writing about Sarojini Devi's work for India and for humanity, reminding our readers that her birthday is on the 13th of this month. In wishing her prosperity on every plane of life we would not miss the opportunity to learn from her life-work.

The Natal Day of a great public instructor and helper has a national value. And the Birthdays of world figures—

poets, philosophers, prophets—have a value for the whole of humanity. The nature and the extent of the influence exerted by world-helpers on the mind and the heart of the race depends upon the power of the helper to incarnate within himself the woes and the hopes of humanity. A Buddha is the rare efflorescence of generations of seekers for the Light, and incarnates within Himself the power to suffer the woes of humankind, and the divinity to master all disease and to dispel all darkness, thus setting an example which inspires man to do likewise. To some extent this is true of benefactors of the race of lesser stature than the Divine Sages.

Applying this clue to the life activities of Sarojini Naidu we can trace an analogy between her own experiences and those of the India she so passionately loves and so devotedly serves. The inner urge which has been directly instrumental in her service of India is the same force which moves other children

of the Great Mother to feel and to express the beauty of harmless and helpful actions which put the stamp of nobility on the national character, as also to offer sacrifices on the altar of pure patriotism. That inner urge, that hidden force, common to both the Great Mother and this particular daughter, proceeds from the pain and the anguish which the Soul undergoes in creating a new order, a new polity. It is the force of bodily suffering, of mental struggles, of heart-aches, which have enabled Sarojini Devi to create her poems as well as to labour for the political emancipation of India :—

O Fate, betwixt the grinding-stones of
Pain,
Tho' you have crushed my life like
broken grain,
Lo ! I will leaven it with my tears and
knead
The bread of Hope to comfort and to
feed
The myriad hearts for whom no harvests
blow
Save bitter herbs of woe.

The service-life of Sarojini Naidu may be divided into two main compartments—her work first as a poet and then as a politician. Both phases of that work are born of suffering, and therefore express a message for suffering India. To apply her own words to her poetry, her “bridal-songs and cradle-songs have cadences of sorrow”. And it is equally true that Sarojini has incarnated the national pain within herself and so her voice and her words find an echoing response as those of India. In her have come to focus the forces which are throbbing in the heart of India. A daughter suffering as does the Mother, enduring as the Mother does while rising triumphant over pain to express beauty and strength—such is Sarojini. India expresses beauty through suffering and sacrifice and that is the message which

the life of Sarojini Naidu offers to us all. What Edmund Gosse has said about her poetry applies also to her political work—to the motive which took her into it and keeps her in it :—

“She springs from the very soil of India ; her spirit, although it employs the English language as its vehicle, has no other tie with the West. It addresses itself to the exposition of emotions which are tropical and primitive, and in this respect, as I believe, if the poems of Sarojini Naidu be carefully and delicately studied they will be found as luminous in lighting up the dark places of the East as any contribution of savant or historian. They have the astonishing advantage of approaching the task of interpretation from inside the magic circle, although armed with a technical skill that has been cultivated with devotion outside of it.”

Her political activities seem to commence at the close of her poetical labours. In the Foreword to *The Broken Wing* (December 1916) she writes :—

“The Indian woman of to-day is once more awake and profoundly alive to her splendid destiny as the guardian and interpreter of the Triune Vision of national life—the Vision of Love, the Vision of Faith, the Vision of Patriotism.”

These presaging words found a very definite expression a year later. In her beautiful short essay, “The Soul of India”, written in December 1917, the following appears :—

“But the climax of England’s unconscious wrong to India lay in what was surely meant to be the crown of all her conscious benefactions, embodied in a system of education which, doubtless, flawless and fruitful within its own familiar province, was not merely unsuited but even inimical to the genius of our race. For, education to become the incorruptible living wealth of a nation must be self-evolved and an authentic expression of the national spirit. But

this foreign education sold three generations of denationalized Indian youth into a blind intellectual bondage to the West. The old learning that had enriched, the old art that had illumined our daily life were disowned; the old music that had invoked enchantment, the old religious vision that had kindled inspiration were disclaimed and forgotten. The grave and lovely ceremonials and courtesies of our social inheritance were discarded in a lamentable and futile imitation of western ways; the beautiful Puranic and Qu'ranic names of our children were torn from them in our slavish passion for western nomenclature.

"Could the degradation of a subject-race, however temporary and transient, be more sudden, more tragic, more complete?... to be retrieved, effaced, atoned for by the tears or the blood of her children's sorrow and repentance.

"But the high gods that guard the secrets of the future hold the balance true, and the final issues are secure. By some sacred law of recompense or reparation, it is decreed that India which has reached the nadir of her downfall under foreign domination shall rise again swiftly and safely to the zenith of her hope by the willing aid and in the inseparable companionship of the self-same race that has wounded her honour, crushed her pride, challenged her capacity and denied to her for so long the inalienable birth-right of individuals and nations—liberty, the very breath of life."

Such words puzzled the foreigners, some of whom took her to be thirsting for the blood of the British! No less a man than Edwin S. Montague who saw Sarojini at that very time wrote of her:—"Mrs. Naidu the poetess, a very attractive and clever woman, but I be-

lieve a revolutionary at heart." Revolutionary surely, but certainly not in the sense in which the good then Secretary for India used the term!

Between the lives of Shelley and of Sarojini there is a parallel which it is not possible here to trace fully. Cherished by the sacred Goddess of Pain, suspected by their respective secular governments, these two gifted singers and passionate lovers of liberty served the cause of human solidarity in exile and in jail.

Sarojini hopes, as did Shelley—"Another Athens shall arise"—and works on, as Shelley was not able to do, for the rise of renascent India. Fortunately for India, Sarojini's Karma, unlike that of Shelley who died at the age of thirty, has enabled her to live on in her body; let us pray that she may march forward far past the milestone of the proverbial human age of threescore years and ten.

In offering our love and esteem to Sarojini Naidu it would be well to bear in mind that within the woman of wit and charm is the Image of Mother India, whom she worships and to which Mother she prays every day by deeds of service:—

Are we not thine, O Belov'd, to inherit
The manifold pride and power of thy
spirit?

Ne'er shall we fail thee, forsake thee or
falter,

Whose hearts are thy home and thy shield
and thine altar.

Lo! we would thrill the high stars with
thy story,

And set thee again in the forefront of
glory.

December 21st, 1940.

INTER-RELIGIONISM

AN ADVENTURE IN CO-OPERATION

[S. K. George is in charge of an Inter-Religious Student Fellowship in Trivandrum and in this article he writes on a problem which he encounters in his own work. The method he recommends, that of Reconception, implies the comparative study of all religions, both ancient and modern, and the demonstration of the importance of such a study. This is precisely the second of the three great objects of the Theosophical Movement started by H. P. Blavatsky in 1875. When undertaken in the right spirit such a study enables the individual to discard all separative and exclusive claims on behalf of his own religion as also to transcend the indiscriminative and sentimental tolerance which would accept the false with the true, the evil with the good. It also brings him to the recognition that Truth belongs exclusively to no religion, is confined to no society or time, yet is the birth-right of every human Soul.—ED.]

There have been many definitions of religion. One of the most famous is that of Prof. A. N. Whitehead : "Religion is what a man does with his solitariness." We all recognise there is a great measure of truth and insight in this, particularly with reference to religion in its highest manifestations. Self-realisation, the joy and peace achieved by the individual soul in the midst, and in spite, of the change and decay that we see all around us, may be the height of religious experience. Joy and sorrow, good and evil, these may abide with us through the ages ; and their intermixture may be the necessary condition of our mortal existence. The explanation of all the suffering and evil in the world, of

The weariness, the fever and the fret,
Here, where men sit and hear each other
groan,

may be that of the poet Keats, that this is essentially "a vale of soul-making", that our earthly existence is an opportunity for self-realisation or God-realisation, however we may word it. Anyway the experience that these and kindred words indicate is a vital reality, a pearl of great price, for which those who have

touched or even glimpsed it would count the world and everything in it well lost. It is that of which Jesus spoke when he said it was better to lose the whole world and save one's soul.

But this experience in solitariness, this "flight of the alone to the alone", is not the only experience we have come to know as religion. If that were so there would be no need to speak of co-operation in religion or between religions. Religion as it has expressed itself in the world has clearly another, a social aspect. Even the mystic who has achieved self-realisation does not stand alone. Not only has he lifted himself upon the shared common heritage of society but he needs to communicate his message to society. All the great mystics of the world have felt that urge. The desire to preserve their solitariness, to enjoy their insight in isolation, is rejected by them all as a temptation. The classical instance is that of the Buddha, choosing, out of compassion for men, to remain among them as a preacher of his gospel. Another instance in modern days is that of Maharshi Debendranath Tagore, feeling the conflict between his desire to remain on the mountain top enjoying his

vision in isolation and the call to go down and serve, and finding peace in obeying the latter. Even the mystic needs the community, no less than the community needs the mystic.

That leads me to another definition of religion, "that which expresses man's sense of community".¹ From the earliest times religion is the binding force. Primitive religion is tribal and its ceremonial is an expression of the unity of its members. Progress in religion has been from tribal to national and universal conceptions; and this has been achieved partly by the deepening and enlarging of the religious consciousness in the experience of the mystic and of the reflective individual. But it has also been forced on the community by changing environment, by the breaking down or the rendering obsolete of ancient barriers. The insight of the mystics has already led man to the conception of the one God of all the Universe and the consequent necessity of realising the One Community of Man. The realisation of this vision of the sages is now recognised to be an imperative of practical wisdom, a condition of human survival, even under the modern conditions of existence—the annihilation of distance, the spread of common ideas, the intermingling of races and nations through international commerce and the various other uniting forces at work in the world today.

The need therefore is keenly felt of the achievement of a common humanity; but the realisation of this is baulked among other things by the preservation of the ancient religious communities. This often proves a hindrance to world unity and an irritant to those who would seek to realise it. A case in point is the Jew, clinging to his religious nationalism

and thus constituting an international problem. Islam also, with its dreams of a Pan-Islamic state, with its limited version in Indian Pakistan, can become a stumbling-block to human unity. The politicians and the secular thinkers have therefore little patience with these ancient loyalties and would sweep them away, if these cannot adjust themselves to the modern conditions of existence and if they stand in the way of a common citizenship in the modern state. That is why many politicians in India too would seek to do away with religion altogether.

Further there is the urgent question of social and economic justice that presses itself upon man. The problem of hunger is fundamental and has to be faced. If we claim, as every religion has claimed, that religion is something that must permeate and control every activity of life we cannot exclude the food problem from the purview of religion. The problem has to be met and its satisfaction found on a world scale. That is what the new religion of Communism is so insistent upon, and what gives it its appeal. And the question is asked of every religion today whether it satisfies felt human needs. If not, people everywhere are prepared to give it up.

Religions in their social expressions have sought to control and direct the whole life of their adherents. They certainly do not ascribe to hunger the dominant rôle that materialism would. They would satisfy it but would seek to control and direct it to subserve the higher ends of existence. To the materialist who would make the satisfaction of the animal needs of man the be-all and the end-all of existence they would say "Man does not live by bread alone."

¹ John Macmurray in *Creative Society*.

No doubt religion has laid itself open to the charge of overemphasising what it regards as more vital, to the neglect of the lesser needs. But the very fact that society has continued in existence so long shows that man had achieved some workable adjustment and satisfaction of his needs. Such adjustments will always be relative and never final. The Varnashrama Dharma of ancient Hinduism or the mediæval guilds of Western Christianity were expressions of such adjustments, satisfying in those days. What causes consternation today is that the vastly increased pace of human life, through industrialisation and the rapid progress in communications, have invalidated the old adjustments and thrown human society out of gear. The present world situation is a challenge to religion to achieve a new Dharma.

Says Mr. H. G. Wells :—

“Religion, modern and disillusioned, has for its outward task to set itself to the control and direction of political, social and economic life. If it does not do that it is no more than a drug for easing discomfort, the opium of the people.”

But a religion that is sure of its apprehensions of eternal values will not be hustled into offering a haphazard solution by the clamour of those who would subordinate all other values to hunger, but will in all confidence, without haste and without rest, go about realizing a new Dharma. The uneasy dread of losing leadership, with which certain types of religion rush excitedly into some social programme of the moment, only betrays a lack of inner serenity and stability. But this does not mean that religion should not feel the urge to press its own solution of the world's present problems.

The new dharma that is called for has to be universal and adequate to the present world situation. Here again we see the need of realizing the unity of the religious consciousness.

What we thus see to be expedient and necessary is also inherent in the religious consciousness itself. For religion is an apprehension of the eternal truth of things and Truth, whether in Science or Religion, must be one.

But man's apprehensions of the Eternal or of the heart of reality is mediated in and through the limitations of time and place and temperament. Even the intimations of the mystic are conditioned, at least in their interpretation, by the traditions and the outlook of his people and generation and thus take on a local colour. These peculiarities apply especially to the cult side of religion and it is these which separate religion from religion far more than their creeds. But it is easy to deride and to belittle this side of religion, for it has to be admitted that something of it is indispensable ; for the truth, to be available to man, must embody itself in some kind of vehicle ; the feeling evoked by religious insight needs to be communicated and conserved and the symbols and practices of a religion are the vehicles of such communication and conservation.

But these vehicles have tended in all religions to claim in course of time to be the reality itself ; the outward form has claimed to be the inner substance. It is then that the shell has had to be broken and formed anew, for there is no life without some kind of body, no idea without its form. Progress in religion has been achieved by persons of religious insight getting behind stereotyped methods to the reality within. Such was Guru Nanak when he broke the obser-

vance of the sacred thread.¹ That was the method of Jesus too—probing into the essentials of Judaism and assigning a secondary place to the non-essentials. Pointing to the essential things in Judaism he said : These ought ye to do and not leave the other things undone. That recognises the need both to rediscover the heart of reality and to clothe it in the necessary garments. Those garments must of necessity bear the marks, the forms, of the time and the people among whom the Spirit finds expression. They must, therefore, be varied and diverse, but underneath them, if they are sufficiently elastic and are recognised to be temporary, the essential can grow and develop.

The relation between the different religions, therefore, is seen to be a recognition both of differences and of an underlying unity of perception, search after a single reality and common endeavour to realize the good life for all.

In a stimulating book² recently published Professor Hocking deals with the various methods that have been or are being tried to evolve a common faith for a world fast becoming one. One method is radical displacement, a missionary or militant faith seeking to displace its rivals. That has conspicuously been the method of Christian missions in India and the East. Not only has it met with stout opposition from the religions on or against which it has been tried, leading to a thwarting of effort and consequent paucity of results, but even its successes have been doubtful. There is a loss of spiritual vitality and of cultural fertility in the converts made. They are cut off from their ancient roots and do not ordinarily thrive in the new environment.

The subconscious self does not usually accept the radical otherness which the conscious self has adopted in accepting a new creed or set of ideas. Hence the lack of vitality and the low level of moral and spiritual life in the convert churches of India and the East. Missionaries are realising this and there is now an effort to retain something of the good in the ancient cultures and religions, an attempt to clothe the new in the garments of the old. Such is the attempt now made to use Hindu terminology to express Christian experience, to retain Hindu names and customs, to adopt Indian methods of worship, etc.

But these cannot wholly meet the need so long as the presuppositions behind the old method are retained, *i.e.*, that Christianity is the only way and that the risk involved in its rejection is eternal damnation. It is a pity that Christian churches, in the face of the present general retreat from reason and reversion to authority, as seen in the sheep-like submission of whole nations to dictatorships, should themselves revert to authoritarianism. I cannot otherwise characterise the tendency in present-day Christianity, as voiced by the recent World Missionary Conference at Tambaram. Dr. Kraemer, whose point of view largely prevailed at that Conference, has said that the Christian missionary is not "to fraternise, nor accept the fellowship of fallen faiths...in no circumstances is he to howl with the wolves."³

The second is the method of synthesis. It sees the good in other religions and seeks to accept or to incorporate that in its own system. That has mainly been the method of Hinduism. But it has the danger of easy compromise, of over-

¹ Sophia Wadia : *The Brotherhood of Religions*, pp. 10, 11.

² W. E. Hocking : *Living Religions and a World Faith*.

³ W. E. Hocking : *Living Religions and a World Faith*, p. 145.

accommodation, of acquiescing in the evil as well as accepting the good in other religions. Acceptance is the great word, *e.g.*, of the Ramakrishna Mission. It is a winsome ideal and has a great deal of truth in it. But should acceptance be unconditional or uncritical? The Ramakrishna Mission claims to accept Christianity. There is a sense in which, from my point of view, it goes too far and another in which it does not go far enough. It goes too far when it uncritically presumes that Christianity is the worship of the historical Jesus and practises and encourages that worship. It does that too in the easy spirit of deification of great personalities that is all too common in India and perhaps therein finds an added justification for a kindred worship of Shri Ramakrishna. But it does not go far enough in accepting the ethical fervour of Jesus, his stern demand for individual and social righteousness, which belongs to the kernel of his message. Acceptance, assimilation, synthesis, these have to be active, critical and discriminating.

That leads to a third method, the method of Reconception. I would regard this as the specifically inter-religious method. It recognises the differences in ethos and in emphasis of the different religions and promotes an examination by each religion of its own essence in the light of those differences and a reconception of that essence against the wider background. Progress in religion has always been achieved through a re-discovery and re-emphasis of essentials. It means a sinking down as well as a reaching out to essentials as apprehended by one's own and other religious systems. That leads to the discovery that essentials in religion are few. Dean Inge quotes a seventeenth-century Divine as having said that the most useful of all books on theology would be one with the title, "The fewness of the things to be believed". Not that a bare skeleton of

essential beliefs will provide a workable or satisfying religion. I refer back to my earlier contention that the Spirit needs to embody itself. The essentials must express themselves in forms and the forms will inevitably have their local colour, traditional continuity and emotional content, to suit varied needs of tradition and of temperament. But a recognition of and an emphasis on essentials will prevent the exclusiveness and the militancy which so characterise and stultify the witness of the different religions at the present time.

Inter-religionism is thus an attempt to reconsider the significance and the message of the different religions in the light of the contribution that each and all of them have made in the varied historical conditions and the varied emotional and environmental needs they arose to satisfy. It must be recognised to be what it is, a new and a necessary adventure in the present world situation in which we find ourselves and the challenge that situation offers to all religions. Therein it satisfies another definition of Professor Whitehead with whom I started. Religion, he says :

"is an adventure of the Spirit, a flight after the unattainable. The death of religion comes with the repression of the high hope of adventure."

It will not be afraid even of the charge of trying to be a new religion, though it does not consciously attempt to evolve a new system, knowing that the vital religions of the world have not been consciously manufactured and always admitting the need of variety and progress in man's understanding of the Eternal. It will further be a corporate adventure in trying to bring the united resources of all the religions of the world to bear upon the problems of today, seeking to rebuild human society a little nearer to the heart's desire, nearer to the ideals that religion has held out to man. Will the living forces of the Spirit in the different religions unite in this co-operative adventure that is demanded by the Timespirit?

S. K. GEORGE

TOWARDS THE INVISIBLE

[Rumer Godden is the author of two books, *Black Narcissus* and *Gypsy*, both of which have been enthusiastically received in the United States where they were published. She brings into both these novels her own recognition of the invisible of which she writes in this article. We believe with her that there are realms other than the physical and objective which interpenetrate our visible world and assert their power and influence in our daily lives. Many indeed are the manifestations of the psychic forces in ordinary affairs, but such are generally disregarded or erroneously looked upon as a result of simple chance or coincidence. Were every person to pay close attention,—of course, in a scientific spirit—to his daily life, he would admit the existence of the invisible. The latter, however, is not necessarily the Spiritual. Just as there are both good and evil in the visible world, so too there are good and evil in the invisible. Psychism with all its allurements is dangerous unless held perfectly under control, checked and directed by the Spiritual.—Ed.]

The majority of people choose to be strangers in the life through which they pass ; they prefer to build walls of inhibition and prejudice around themselves, deliberately cutting themselves off from the friendship of the universe. They are content to accept the things they see but they do not take them as evidence, refusing to recognise anything beyond these limitations. I wish, to begin with, that these people could be made to re-establish the old custom of consulting the auguries, of reading their horoscopes, for this connects the spirit of man with the great visible worlds that circle the earth, linking it with power and giving it a grandeur of conception that is necessary for spiritual growth.

Not long ago, a Saxon burial ship was found in England, and this discovery quite naturally evoked enormous interest; but I began to marvel that this actual contact with the past, over a span of eleven hundred years, should not have acted as a touchstone, a starting-point of wonder ; it should have brought vividly the sense of Time,—the past, the fact of our present, the future—perhaps co-existent, perhaps in sequence, but unknown, showing only the small visible thread of

our history, in the infinite uncompassed invisible that lies about it.

There is no one who is not influenced by the invisible, who does not escape into it for some part of his day or night, subconsciously—super-consciously—dreaming or waking. It is in us ; we are in it ; the world is in it, permeated by it ; it is in instinct, in tradition, in the springs of life, whether we recognise it or not.

In this recognition, there is always a demand for proof, actual proof of spiritual matters ; this is usually demanded most keenly by those who are most keenly interested, and it is a hopeless approach. The invisible cannot be summoned by magic—even those who claim to have achieved actual manifestation have given years of work to gain uncertain results ; it cannot be conveyed by words, though words help by stimulating the understanding ; it cannot be taught, except by example, for it must, finally, be sensed ; its conception must be involuntary, and it is not a matter for faith ; it is solely a matter of experience. Through the experience of the individual alone can any faculty of perception and sense of unity be gained.

The influence of the invisible on human thought and progress is far more actual than is generally recognised. All through history it has flowed indirectly through the channels of religious life and study, of artistic conception ; mingling with scientific research, permeating philosophy and physics.

The most obvious of these, is of course, religion ; even those who deny the invisible cannot deny the influence of religion upon history ; and in every religion, even in its early crudism or latest complication the invisible is sensed ; there is always the Unknown Force—the Spirit—the Ghost. It is the invisible that unifies all religion, in whatever form it reaches man ; there are sects, divisions, antagonisms, but the major inspiration is the same and manifests itself to the degree that the particular religion manifests spirituality and immaterialism. Through religion the influence of the invisible has shaped the life and conduct of man in every time and place in the history of the world.

But to follow an organised religion, by the very nature of its organisation, is to impose a limitation ; it is excellent discipline, but in progression the sense of limitation should ultimately be felt. The practice of Spiritualism claims a more direct approach to the invisible, but it seems to me inverted ; Spiritualism is again trying to establish material proof of intangible Forces : direct voice control, finger-prints, photographs are seeking to translate the invisible into terms of this world.

I think the artist has a better understanding ; to the creator, there are moments—of conception—of obsession with the execution of a conception—when he establishes a contact, a union with a power outside himself ; then he can be

greater than himself. The works that have sprung from inspiration as opposed to imagination from the super-conscious, are channels through which the invisible flows to influence thought and life.

But again, except to the artist who experiences it, such influence is second-hand ; it should stimulate to a direct assay. Many people have experienced direct flashes of insight or contact for which they cannot account ; some have dreams that prove themselves in future events ; to some the atmosphere of a house, a tomb or a shrine is so dominating that it produces in them definite and extraordinary reactions ; in others, after time of strain or emotion, a capacity of insight is developed. These are glimpses, for the most part fragmentary, often only half-perceived, and they are usually labelled uncanny, inexplicable, coincident, seldom what they are—significant.

If these momentary flashes can be obtained, if they can penetrate the conscious—even if momentarily, even if only in some specialised atmosphere—then it seems clear that we have a logical and an irrefutable basis of approach and that in every human being there is latent this spark, this power of attunement with the invisible, and that, with adjustment of himself, he should be able to experience this power, not at unforeseen moments, but at will ; and it seems clear that this experience is vital for, in the course of evolution, the logical development from man will be the development of this quality that is unique in him ; that distinguishes him from the animals—the spark, the power, the spirit, self.

A religion manifests spirituality in the degree that it is removed from materialism, and from study it will be found

that direct experience of the invisible occurs when the spirit of man is removed in some way from material life, when emotion or strain or discipline have lifted him from everyday preoccupations ; it will be found, too, that in a place or building that manifests atmosphere some occurrence or sequence of occurrences has happened outside the customary run of events ; it appears then that the first necessity towards a disciplined experience is to be able to separate self from materialism and the bed of routine. No one can keep in a state of perpetual emotion, nor does any one wish to live under a continual strain, so that inevitably the beginning must be not the exaltation of the spirit, but a lowering of the standard of material daily life ; a simplification.

Daily life should be an unhampering round of essentials ; pleasant, so that it does not become noticeable as an infliction, gracious enough to make a suitable background for each day, but so simple that it is no longer a trammel from

which it is difficult to escape.

If the life of any one who has achieved spirituality is studied, it will prove to have begun in the same way, with a freeing of self, a break with the old cumbersome routine—and it will contain as much drudgery and apprenticeship as the most dramatic story of a self-made man. The spiritual man is far more of a self-made man than any office-boy-to-millionaire ; he is entirely dependent on himself, independent of chance, luck or circumstance, and he cannot even tell you of his reward, since it is experience. He can only manifest it. He is a direct focus of the invisible, the light shines through him ; he is, quite naturally, immortal.

The difference between his way and the way of the unthinking man is the difference between seeking to understand the tree by climbing from branch to branch on the outside and *becoming* the tree, root, stem, branch and bud.

RUMER GODDEN

But, if the knowledge of the occult powers of nature opens the spiritual sight of man, enlarges his intellectual faculties, and leads him unerringly to a profounder veneration for the Creator, on the other hand ignorance, dogmatic narrow-mindedness, and a childish fear of looking to the bottom of things, invariably leads to fetish-worship and superstition.

—H. P. BLAVATSKY in *Isis Unveiled*.

IT IS HUMAN NATURE...

[Irene R. Ray, a Universalist and a student of Comparative Religion, is the correspondent in India of *The Inquirer*. She feels that "we in India must now determinedly cling to our ideas and plans for a better world."—ED.]

Thinking men and women in all parts of the world have realised that the time has come when the world and its problems must be regarded as one whole. Much, but not enough, has been written on this subject. The prosperity of individual nations, regardless of the welfare of others, is no longer possible, since each country is affected, for better or for worse, by what takes place elsewhere. Those who have thought about the subject agree, therefore, that individual patriotism must now be encompassed by a greater patriotism—loyalty to the community which is the world. But in spite of all that is being done in this direction, appearances now suggest that man is going from bad to worse and that the world has never been farther from the goal of "world-loyalty". That this is not the case will be seen if the present wide-spread unrest is carefully analysed.

The chaos in the West, the example of the moment, is, basically, nothing more than a sign that the world-outlook has not yet been grasped on a wide scale, or, if grasped, that the nations' leaders are unwilling to put it into practice. Individual nations still pursue their own selfish ends; the desire for power and for wealth still dominates and determines international relationships. The world has not yet seen *true* co-operation between nations, for facts and alliances are mere devices to meet exigencies of the moment; while the main political value of the League of Nations was (*was*, for it is very dead now) to demonstrate how *not* to form a League. This is, of course,

a great lesson to have learned and it may be that to future generations the present war will bring home that lesson in a very concrete way.

At the present time, however, the eyes of all are blinded by the emotions of the moment; by the horrors and the hates and the sorrows of war. On the one hand the sufferings of a hounded people, the tyranny of one extraordinary man, the threatened elimination of personal liberty and of freedom of speech; on the other hand, the economic domination of "a pirate State" over a whole continent; whereby 450 million people are exposed "more or less to poverty and misery"; and whereby a nation of 85 millions can be "punished body and soul by another nation whenever it pleases some plutocratic authority" (Herr Hitler, September 4th, 1940). The Germans are fighting for freedom, and for the restoration of past losses. But they are so preoccupied with the injustices under which they have smarted for over twenty years that they do not see that it is not merely a question of abstract injustice or of economic subordination; it is a question of lost power, of lost wealth—things which can be theirs only at the expense of others. The English are fighting a tyrant for fear he should rob the world of its freedom; and they are so fully occupied in doing this that they have no time to realise that they themselves, by their past actions, have helped to create the tyrant—nor that there are other peoples in whose freedom they are not interested—except

theoretically. In England today there are thousands of professed pacifists who believe that all the horrors entailed in this war are justified in the attempt to crush Hitlerism. They seem not to realise that they are fighting a symptom and not a disease ; that Hitler is but a spectre of the past. They seem not to realise that they are fighting not merely to crush a tyrant but mainly to justify the past actions of their country. This, of course, does not mean that the tyrant should be left unopposed. But mere physical opposition is useless without moral opposition behind it—and if the moral opposition were sufficiently moral, physical opposition would be unnecessary. Days of National Prayer and other signs of righteousness are nothing less than hypocritical when retribution has not been made for past wrong-doing. Right can only be on the side of those who are willing to side with Right—to be on the side of God, as Abraham Lincoln put it. Right action based on wrong is an anomaly ; while, in the words of the old Tamil saying,

“to seek to further the welfare of the State by enriching it through fraud and falsehood is like storing water in an unburnt mud pot and hoping to preserve it.”

The present war is a fight about surface things while the underlying structure is rotten. And the rottenness underneath is easy to forget, partly because it is not very convenient to remember it, but chiefly because, as a result of propaganda, the main issues are obscured by minor issues, and human emotions are exploited. This is the position today, and nothing short of a complete reorientation of foreign policy on the part of all the nations of the world can ease this situation or prevent it from recurring—no

matter what the outcome of the present conflict. To say that life under the so-called democracies, with all their faults, is preferable to life under the totalitarian States may be quite true, but this is merely evading the real issue. The time must come when neither the one nor the other will satisfy.

The purification of international relationships is the ideal which we have now to set before us. We must dispense with the old idea that “business is business” and that no moral standards are applicable to actions performed under this heading. We must dispense, too, with the outworn notion that politics and religion are metaphorical oil and water, and therefore do not mix. They do mix—and both greatly benefit from the contact ; but, more than this, politics should be nothing less than religion put into practice, and in the ideal State this will be so. Let no one impatiently reject the word “ideal”, for it is not synonymous with “impossible”. It is a word which saves the world from despair, for it implies hope. It also implies spiritual evolution.

That spiritual evolution is a fact no less than is physical evolution cannot be doubted. To many this goes hand in hand with the law of *karma* but, whether that law is accepted or not, certain it is that spiritual development varies from individual to individual. The Founders of the world's great religions are amongst the most spiritually advanced ; not the *only* ones, for the poets, the prophets and the seers of all ages, including the present one, may be ranked with them. These are the Great Companions referred to by Walt Whitman in his “Song of the Open Road” :—

Allons ! after the Great Companions, and
to belong to them,

They too are on the road—they are the swift and majestic men—they are the greatest women.

To see the Great Companions in this light is to realise the possibility of achieving what they achieved. Many of them have been deified, not by accident or mistake, but because they *were* godlike. They recognised the divinity within themselves and within their fellows; their outlook became universal; they were conscious of the true nature of man and could say as Walt Whitman said, "How full of Gods is the world!" In the words of Will Hayes, an English Universalist,

"The great Teachers had taken a step forward in evolution. They had become God-conscious. There is evidence to show that men of more recent times have taken the same step, that there are men living to-day who know what it means and that the whole sum and substance of Religion is centred in this advance in consciousness."

Dr. Richard Maurice Bucke, who has made a comparative study of this subject, declares in his *Cosmic Consciousness* that to become Cosmic-conscious or God-conscious—the terms are synonymous—is neither supernatural nor super-normal. It is just the next natural and normal step in human evolution.

The time must come when all will take

this forward step. No longer will "human nature" be the scapegoat for man's blindness in clinging to his mortal self, neglectful of his immortal self. No more shall men say, "It is human nature to make wars—and you can't change it!" Instead they will discover that it is human nature to live in peace. For with the coming of Cosmic-consciousness the individual at once realises that his problems, economic, religious and the rest, are not national problems but universal problems which can be solved satisfactorily only on a universal scale. Then will the world be governed as one complete entity and a United States of the World will be the natural result.

It is often deplored that scientific development has outstripped man's spiritual development; that man is not yet worthy of his own inventions. Yet it may be that the new contacts made possible by these inventions will, in spite of their misuse, aid in the more rapid development of a universal outlook and will also be the means of man's carrying out his new resolves, once formed. The United States of the World would not be practicable without the wireless and the aeroplane. And, maybe too, man has to learn how to destroy before he can learn how *not* to.

IRENE R. RAY

RADIESTHESIS EXPLAINED BY THE ANCIENT WISDOM

[This is the second of two articles by Dr. Irene Bastow Hudson, M.B., B.S. (London), M.R.C.S. (England), L.R.C.P. (London), L.M.C. (Canada), the first of which appeared in our last issue.—ED.]

This art and science, which seems comparatively new in Europe, is a development of Water Dowsing (Pointing) and Metal Divining, both of which were practised in the Middle Ages, and probably still earlier, and possibly by the Phœnicians. Certainly, the ancient miners of Brittany and of Cornwall searched for metals underground and had success in locating veins of minerals. It is probable that they used witnesses or samples, as is done now. *La Radiesthésie*, as a name, was first coined by the Abbé Bouly, of France, who studied radiations from the human being in health and disease, showing how the diagnosis could be reached by observing their variations. Also, by means of samples, he showed what remedies suited the patient at that particular time. This was about twenty years ago. At the same period the Abbé Mermet, of Switzerland, was indicating deposits of different minerals from a distance, and the names of water diviners are far too numerous to be even listed.

In his book *The Modern Dowser* M. Henri de France states that the Baron and Baroness Beausoleil were working with rods and witnesses about the years 1600 to 1640, and published books on the subject. About 1750, Linden, an English engineer, wrote of the finding of minerals with the aid of samples and hazel twigs; and fifty years later Gerboin, Professor of Medicine at Strassburg, invented the Pendulum, and published an account of it. Another master mind, that

of Karl von Reichenbach, born at Stuttgart in 1788, was working on the same subject. He was by profession a metallurgist and a manufacturer, but devoted time to the examination of sensitives. His *Odic-Magnetic Letters*, published in 1852, show that he was well acquainted with the actions and reactions of radiations from the human body, as well as those from water, minerals, crystals etc. Od was the name he coined for these waves or radiations.

Mager and Viré arranged a Congress to investigate the whole subject. This was held in 1913, and from that date the use of the rod and pendulum has really gone ahead. Many International Congresses have taken place, the last having been held in the University of Liège during the summer of 1939, when large numbers of radiesthetists from different parts of Europe attended.

Now, what exactly do we mean by Radiesthesia? First, we must recognise that emanations or waves do pass from every body and every part of every body, down to the electron and the proton. These waves are fundamentally electromagnetic, similar to though not of the same frequency as light. They vary from day to day and from hour to hour. In the plant, the animal or the human being, they vary in health and in disease, and according to the different types of disease. To quote :—

“The dowser registers deformations of the electric field. These deformations produce imperceptible modifications in

our nervous systems through the effects of induction and electro-magnetic waves. The rod or pendulum, acting as an amplifier of the reflexes, makes these effects perceptible and allows them to be interpreted."

This is all right as an explanation, but it does not go far enough to please some of us. The exact cause of the reactions on the nerves of the forearm and the hand is doubtless partly physical and partly mental. Psychic is not a good word to use ; too much nonsense is associated with it, but the lower mental is certainly concerned with these movements and their interpretation.

We must bear in mind the fact that many among the ancient peoples, and even some moderns, do not need rods or pendulums to sense the emanations proceeding from gold, water, 'or human organs, or any other substance in question. They receive the reactions through the finger tips, or even through the feet.

There is much variety in the technique adopted by different workers, and some of them have perfected very elaborate instruments for receiving and interpreting these waves. One of the well-known Western pioneers was Abrams of San Francisco, who made discoveries concerning the electronic reactions of the body. He perfected some instruments about twenty years ago, and did very good work himself, but, with few exceptions, his followers and imitators were unable to carry on his work after his premature death. Dr. Jules Regnault of Toulon was one who resumed the experiments of Abrams, and published a book on them in 1927. These Abrams methods were recognised, to some extent, by the Royal Society of Medicine. Dr. Whiteing, formerly of Vancouver, followed up the Abrams work, and evolved an apparatus which was definitely an im-

provement. This, we believe, is the type used by Dr. Parkes of London, while Dr. Boyd of Glasgow is using a very scientific instrument of his own design which seems also to be a development of the same system.

The technique, apart from instruments, varies according to the person examining, and each one must work out his or her methods after long study and much work on the subject. The rod is probably more uniform and accurate in its movements than the pendulum, and the rod is, perhaps, less under the influence of the subconscious. This is the opinion of Dr. Dudley d'A. Wright, a London consultant, who has worked with both for many years. It often seems that the personal element enters more into the operation of the pendulum, and, of course, it is that personal element that we wish to rule out if we are to obtain really scientific and accurate results from our observations.

Dr. G. A. M. Lintott, of Guy's Hospital, London, made careful and very detailed tests of several Water Diviners, by making them try out their reactions on a platform under which the water pipes ran. By turning various taps off and on, he was able to control the flow of water unknown to the dowzers, so he could test their capacities thoroughly. The results were satisfactory, and convincing.

The British Society of Dowzers has a membership of five hundred, many of whom are serious workers in different branches of the subject. Recently, Maby and Franklin, both physicists, have published a book giving the results of their experiments and showing the wave forces of metals and of water. With their instruments they have worked out the depth, volume, direction of flow, etc. of hidden supplies of water, and the location of metals. Other names well known

in connection with branches of Radiesthesia are those of Dr. le Prince and Abel Martin, a veterinary surgeon, and le vicomte Henri de France, whose book on dowsing has been mentioned and who is a geologist. M. Turenne has also worked out very useful apparatus, as has M. Bovis of Nice, so it is obvious that France has contributed much to the subject. M. Lakhovsky has also become known for his curative methods with coils and necklaces.

Whether we use this science in the diagnosis of disease in animal or man ; in agriculture, to bring together the plant and its optimum soil, the animal and its optimum diet ; or merely to search for dead bodies or live ones ; to hunt for gold and other treasures, for metal dumps ; or to locate the hidden arsenals of our enemies, we have opened up the vast storehouse of Nature's powers. But Nature works for the good of Humanity, in accordance with the LAW.

"Help Nature and work on with her ; and Nature will regard thee as one of her creators and make obeisance. And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures. . . . Unsullied by the hand of matter she shows her treasures only to the eye of Spirit."

Used in ignorance by those who are pure, Radiesthesia may be harmless ; used with the control of the Higher Mind and the Spiritual Soul, we have the true White Magic at work. But knowledge may go hand in hand with evil disposition ; Man divorced from his higher attributes may yet use his brain mind to practice vital forms of Black Magic. Radiesthesia, used in prosecuting wars or against a private enemy, is a return to the worst Sorcery of primitive peoples ; only it is ten thousand times more evil, for the educated scientists of the present

day have developed their brain minds and perfected their technique. Unless these additional powers gained are used in the higher service of Humanity, to develop the potential godhood and immortality of men, they readily become forces of evil and misery.

As Paracelsus has pointed out, the Magnet is of a dual or hermaphrodite nature, both attracting and dispelling. So also are man and other animals of this dual nature. And the presence of these radiations is shown in the influence of the stars upon the innate faculties of beings. For those who know very little of Electricity, we should say that the right side of man is positive and the left negative ; the head is positive and the feet are negative. From the action of lightning we know that electric currents run through a being. This electricity that comes from bodies is more akin to that which we use in Wireless than that in our cook stoves and lamps, but the principle is the same. The emanations are of a finer texture, and permeate all matter ; they need no wiring. Hence, the cock crows at certain hours of the night. He, being like man a Solary creature, feels the mutations of the air caused by a certain influence of the Sun at certain periods. And the Sun that we see is but a reflection of that great ball of electro-magnetic forces : the true Sun we could not look upon and live.

Readers of this will be amongst the sensitives of the world, so they will know that like pairing is distinctly unpleasant, that certain emanations make persons and animals sick, that the "indicator" in studying the subject becomes easily exhausted, etc., etc. They will also know that whether we deal with water, trees, plants or metals or animals, we shall find this universal phenomenon of ema-

nation. It may, however, be less easy to realise fully the connection between Cosmic Electricity, the Creation of the Worlds and our science of Radiesthesia. First, we must grasp that the atom is electric; the atom is a solar system, a microcosm of the macrocosm, and each atom has its own potential self-consciousness. This was stated by the famous physicist, Rutherford, in 1911, so it may be considered orthodox. Professor Jeans has said that the atom consists of electrons and protons, and electro-magnetic energy. The quantum theory of Einstein shows the Universe kept in equilibrium because the atom gets into the condition of a perpetual-motion machine, and cannot give up its energy in the form of radiation.

Fohat is looked upon as an entity in Occultism; it more or less equals Cosmic Electricity combined with Intelligence. In the Creation, the directing thought of the Universe sends Fohat to harden the atoms. These atoms reflect primeval Light, and each becomes a world; each is essentially electric, being acted on by Fohat. Fohat is called the electric power of affinity and cohesion. It is described as the Eternal Breath—the self-existing reflection of the Universal Mind. Hence, Life and Electricity are *one in the esoteric philosophy*. They say electricity is life, and, if so, then the One Life is the essence and root of all the electrical and magnetic phenomena on this manifested plane. Professor Eddington has said:—

“The nuclei and electrons are minute portions of positive and negative electricity, whose movements within the atom give rise to waves. Each atom is a broadcasting station emitting electro-magnetic waves, each type of atom having its own characteristic wave lengths or frequencies. These structural details of the atom, which give rise to radiation are, we now

believe, also responsible for those forces of affinity and cohesion, which bind the atoms in the molecule, the molecules in the solid body, as well as the electrons and nuclei in the atom. This shows the electro-magnetic origin for the forces exhibited in the constitution of matter.”

Fohat is the great Force which joins the atoms to form worlds. Indeed, the *Stanzas of Dzyan* (Wisdom) show Fohat constantly at work, and, what is more, they show how thoroughly well-versed were those prehistoric races in the sciences of Nature which are now called physical and chemical branches of natural philosophy.

We could go on for many pages describing and discussing Fohat as a living symbol, and the sons of Fohat, acting on the cosmic, human and terrestrial planes, but we refer our readers to the bibliography at the end of this article and merely remind them that “electricity, on our plane, is one of the most comprehensive aspects of the universal primordial fire”.

Cosmic Rays are supposed to have been discovered recently, and the Fourth Dimension of space is also supposedly “modern”. Hence, it is not surprising that Europe still shuts its eyes to Radiesthesia, and often describes it as a magical process. Amongst a people who refuse to know anything of the aura or the astral light and who deny invisible entities, it is not easy to persuade more than a select few that each colour has its radiation and number, each metal and stone also, and that every line upon the hand has its meaning. The latter is perhaps specially important, as the state of health can also be diagnosed from these lines and the radiations proceeding from them.

Further experiments are now being made in the tracing of water courses and

of veins of minerals upon maps by the use of rod or pendulum ; also in the examination of patients' health from photographs, letters, finger prints and spots of blood. The latter type of medical examination has been tried out ever since Abrams first evolved his theories, and it is usually very successful. The disease, etc. might well be found by such a procedure, but it seems to us questionable whether the vital capacity and the spiritual essence of the individual can be demonstrated and measured from a dried-out blood smear.

We have left out the technical details of measurement of wave lengths ; of the exact movements of rod and pendulum under different conditions and with different observers. Most of us have to find out for ourselves what is our normal, and then observe the departure from that normal. Lack of space is one reason for omitting so much, but even more important is the fact that for the majority seeing is believing. So we advise readers to test their own finger tips. If these give no reactions, then get two pieces of whalebone, about fifteen inches long, and fasten two ends together. Hold the loose ends one in each hand, with the elbows away from the body, walk over a stream of water and see what happens. A pendulum can be made from a glass bead or even a reel of cotton, attached to a string six inches or even a foot long. Hold that by the string and walk slowly over running water. If you obtain no reaction, try holding either of these in-

struments over an electric torch or a compass. These movements of the instrument merely indicate that the person holding them is moderately sensitive. Long and arduous study of the whole subject should be undertaken if the faculty is to be used practically and professionally. Accuracy is essential ; knowledge and experience of the special subject, *e.g.*, geology, veterinary science, medicine, are needed if the student is to employ his newly recognised gift in any beneficial manner. Otherwise, the gift should be treated as a matter of mild interest, or as a parlour trick with which to amuse the children.

In view of what we have found in Radiesthesia it is not possible now, if it ever was, to consider any one body or substance as complete and independent of others. But it does help us to see Man as a whole, the microcosm of the Macrocosm, of which every part is working interdependently with every other part and cell. In our efforts to diagnose disease in a patient or an animal by using his radiations, we can examine the whole being or a sample of his fresh blood, to connect with the essence of the individual. Here, we have a fundamental concept of true Medicine, Hermetic and Esoteric, *i.e.*, to consider and treat the whole individual.

Those of us who still retain faith in the integrity of our medical faculty, hope and believe that, through Homœopathy and Radiesthesia, when further developed, the profession may attain to a real understanding of the complete MAN. To know thy Self is to know the God within ! To attain realisation of the God within is the whole aim and object of life in incarnation on this earth.¹

IRENE BASTOW HUDSON

¹ References : *The Modern Dowser*. By le vicomte Henri de France, translated By A. H. Bell. (G. Bell and Sons, Ltd., London) ; *Letters on Od and Magnetism*. By Karl von Reichenbach, translated by F. D. O'Byrne. (Hutchinson and Co., Ltd., London) ; *Evolution as Outlined in the Archaic Eastern Records*. By Basil Crump. (Luzac and Co., London) ; *The Physics of the Divining Rod*. By Maby and Franklin. (G. Bell and Sons, Ltd., London) and *Transactions of the Blavatsky Lodge of the Theosophical Society*. (The Theosophy Company, Ltd., Los Angeles).

IS THERE PROGRESS ?

[At this hour when thick darkness envelops the world and human slaughter is taking place on a wide scale made possible by modern scientific methods, the thoughtful everywhere are asking : "Are we not returning to barbarism? Is not progress a delusion? Must we despair of humanity?" The following two articles discuss this problem, from two opposite points of view. Dr. D. G. Londhe, Principal of the Wasudeo Arts College at Wardha, believes that we mistake mere movement for movement forward and that we are not progressing. Dr. Radhakumud Mookerji, the well-known historian and author, on the other hand, is convinced that mankind is bound to evolve a higher and higher type of consciousness.

We agree with Dr. Londhe that "Civilizations rise and fall. The course of cultures is cyclic and not linear." In this cyclic rise and fall, however, we perceive a spiral movement. We suggest that a study of the history of mankind from this angle would enable us to see progress even behind the falling cycle. History repeats itself but ever on a higher level. We believe that humanity is going forward through a series of progressive awakenings and that its very failures are not irremediable if followed by as many undaunted struggles upwards. Is it not so that mountains are climbed? For this reason even at this critical hour we do not despair of humanity.—Ed.]

I.—THE ILLUSION OF PROGRESS

It is human to live by hopes but most of our hopes are dupes and the tragedy of human life is further embittered by an inherent weakness of the will which makes us persist in cherishing illusions, even though we already realise, unconsciously perhaps, that they do not promise to be anything more. Man has persisted in his belief in immortality in spite of lack of any convincing evidence in its favour. The reason for this discrepancy between comforting hopes and their rational justification is to be sought in the general tendency of the majority to think with the crowd and to avoid the trouble of critically examining our fond hopes and soothing sentiments. Without being unduly cynical one may express one's profound conviction that the widely-held belief in the continuous progress of mankind through the ages is nothing more than a sweet sentiment and does not stand a critical and searching analysis of its arguments and implications.

In the first place, there is an insurmountable difficulty in setting up suitable standards of comparison and criteria of judgment. If we take into consideration the recorded history of mankind and seek to discover any traces of progress, we simply notice that one nation after another serially rises to the summit of glory and prosperity, showing in that period of bloom a great development in arts and crafts, religion, literature or politics, and that then after some national catastrophe each gradually sinks into inactivity, degeneration and decay. Thus there are, so to say, waves of glory and prosperity punctuated by the hollows and depths of degeneration and decay. But we have no means of determining whether the height reached by one nation was surpassed by its successor, and whether the level attained by this second nation was, in its turn, surpassed by a third. The primitive-looking peoples of to-day may have once de-

veloped marvellous cultures, as the boomerang-throwing Australian natives and the Aztecs of Mexico testify. Walt Whitman rightly wondered :—

“ The friendly and flowing savage, who is he ? Is he waiting for civilization or is he past it, and mastering it ? ”

A culture is nothing if it is not individual. Oswald Spengler would even regard every culture as being as individual as a botanical organism. Every culture develops a characteristic individuality, is inimitable and unique. The technique of building Pyramids was a peculiar property of the Egyptian culture. Similarly the art of preserving mummies has ever remained a unique achievement of the Egyptians. The individuality of the Greek culture consisted in the harmonious development of body and mind in the individual, in political institutions, in literature, in arts and in architecture. The Greek culture became a model and a source of inspiration to many European nations and from time to time many a leader of a cultural movement came forward with the watchword : “ Back to Hellas ! ” Ancient Indian culture bore an unmistakable mark of inwardness and spirituality. At a very early stage of its historical development, Indian thought took a psychological turn. The characteristic feature of Indian culture is Yoga. In the entire available history of human achievement we come across nothing approaching the Indian Yoga. The modern culture of Europe and of America has found its characteristic expression in the theory and the practice of electricity in all its forms. The radio and the aeroplane are its characteristic twin symbols. Electricity and the internal-combustion engine sum up the triumphs and glories of the twentieth-century science.

Now, if we try to compare the Egyptian, the Greek, the Indian and the European cultures with a view to discovering evidence of progress, we meet with an initial difficulty, *viz.*, their characteristic features and expressions are so diverse and heterogeneous that we cannot place them along one line so as to be able to say “ This particular culture marks a further stage of progress than that other one.” We cannot compare pyramids with political institutions and Yoga with the radio and the aeroplane ! Those enthusiasts who affirm their faith in progress must take upon themselves the responsibility of pointing out unmistakable signs of progress from one era to another. We fail to detect any such signs which compel us to recognise that every succeeding cultural era shows humanity happier and better.

In the second place, those who are habituated to talking glibly of progress, find themselves in an inconvenient position when they are pressed to specify definitely the end of the process. A process of progress must have an end in view, a purpose to achieve. Progress without any conceivable end or purpose is a word without meaning. The enthusiasts of progress might urge that advancement of knowledge might be conceived as an intelligible aim and goal of the world process. Men will be engaged, according to this view, in the task of adding to the stock of human knowledge in all its branches. There will always be in man an insatiable urge to know more and more. Now, “ knowing more and more ” is in itself a process which has no conceivable end. And, strictly speaking, one process cannot be assigned as an end of another. However much man may know there will be always something more to know. It is an endless journey without

any hope of reaching a haven! One feels an instinctive horror at the prospect of a non-stop sailing on a shoreless sea!

Moreover, a "more" in knowledge is not necessarily a step in advance. The Copernican revolution in astronomy was at first thought to be an advance over Ptolemy. Einstein's cosmos was regarded as an improvement over the Newtonian universe. But now we read with astonishment that some American astronomers are going back to Ptolemy's epicycles, hoping to verify what was once ridiculed as an astronomical myth. The trouble about "knowing more" is that often the new "more", instead of making an addition to our stock, altogether destroys our old structure of knowledge.

The advocates of progress may suggest perfection as a possible end and goal of the world process. Perfection is a wider concept than the advancement of knowledge. The idea includes physical and moral besides intellectual perfection. To view mankind as marching towards the goal of perfection is certainly a reassuring and a hope-imparting thought but it remains so only so long as we are content to take things superficially. It is a kind of cheap optimism like the one familiar to us in the words :—

God's in his heaven—
All's right with the world.

As a sentiment it is simply sublime but no one feels convinced of its truth. Everyone knows, rather painfully, that all is not well with the world and hence begins to doubt whether God is in heaven. Similarly, taken abstractly, the idea of progress towards perfection sounds unimpeachable but breaks like a bubble if we seek its verification in the facts of experience. The truth is that the universe cannot be happily conceived as a vast perfection-manufacturing plant, or a gi-

gantic slot-machine for getting out packets of perfection. The crucial question to consider is : Are we physically or morally more perfect than our ancestors?

Are we moderns physically better than our predecessors? No one can honestly answer this question in the affirmative. The verdict of the experts rather points to the contrary conclusion. The anthropologists find the so-called civilized men positively inferior to primitive peoples in beauty and symmetry of bodily form, in muscular strength, in power of endurance, in resistance to fatigue, in agility of movement and in speed and grace of gait. Edward Carpenter has stigmatised present civilization as a disease through which mankind has necessarily to pass, much as children have to undergo infantile maladies like measles. If health is wholeness, unity, harmony, disease is only disturbance of wholeness, loss of unity, disintegration, discord and conflict. It is easy to show that in every aspect of the present-day life of mankind there is want of unity, disintegration, discord and conflict and that, therefore, Carpenter is right in characterising the Eur-American civilization as a disease. Constipation, tooth troubles and myopia, the prevailing complaints of modern civilized men, were unknown to primitive people. In most cases the modern science of medicine deifies diseases instead of curing them, and the physicians ply their profession much as the priests used to play on the credulity of the ignorant folk in ancient times. The human race is showing signs of degeneration as is seen in the gradual loss of the walking capacity of the legs with the ever-increasing use of vehicles.

Morally also we are not nearer perfection than our ancestors. In modern

civilized society we meet with sophistication, hypocrisy and mutual distrust, in place of truthfulness, straightforwardness and candidness which were the acknowledged virtues of the ancients. Man can now circle the globe in six days, but man has lost the natural touch of sympathy and understanding with his next-door neighbour. Our moral fall is rendered more tragic by our intellectual perversion which seeks to justify our faults and makes a fetish of our frailties. The pseudo-sciences of Freudianism and Behaviorism are helping us in our intellectual dishonesty and moral hypocrisy. The modern age has failed to produce such spiritual stalwart figures as the Buddha, Jesus Christ and Confucius. But what is worse is that even the average man looks like a moral dwarf compared to his predecessor in the bygone ages.

Science is neutral as regards the possibility of progress. Dean Inge has shown how the enthusiasts of progress in vain invoke the support of science and philosophy for the superstition of progress. The world which physics and astronomy picture is indifferent to human hopes, sentiments and aspirations. In the vast immensity of space thinly populated by solar systems, galaxies and nebulae, man is an accident and we do not know whether any other worlds are inhabited by man and if so whether and what kinds of civilizations are built up there. In the very nature of the situation we can never obtain any sure knowledge of the other worlds and hence it is intellectual audacity or self-deception to talk of continuous progress from planet to planet.

A belief in progress implies a rationalistic view of history. The historical process, according to this view, is governed by necessary laws and principles which determine the sequence of events. The

truth of such an interpretation of history is challenged by historical happenings. Accident plays an overwhelming part in the determination of events. A wart on Cleopatra's nose would have changed the course of history. The Industrial Revolution is an irrational and a disturbing phenomenon in human history. Voltaire said: "King Hazard fashions three-fourths of the events in this miserable world", and we are convinced of this painful truth by the meteoric rise of Hitlerism on the European horizon.

Civilizations rise and fall. The course of cultures is cyclic and not linear. The movements in history are but ripples on the surface of a timeless Reality. If we stand on the seashore and, from this vantage-ground of philosophy, watch the waves rolling forwards and backwards, we cannot help remarking: "Movement there is here, no doubt, but Progress in the ocean as a whole there is none!" The incurable optimists of progress take only the full-moon-night's view of history and have no patience to wait till the dark night's ebb sets in. It was the discerning Disraeli who rightly remarked:

"The European talks of progress because by the aid of a few scientific discoveries he has established a society which has mistaken comfort for civilization."

Mistaking comfort for civilization has become too habitual with us. A few mechanical gadgets are, however, a poor compensation for loss on the moral and spiritual side. The machine—the Frankenstein monster—was invented to be man's servant, but now man has become the slave of the machine. Mistaking *mere movement* for *movement forward* is responsible for the illusion of progress. The running horse tied to a post only *thinks* that he is going ahead.

D. G. LONDHE

II.—THE REALITY OF PROGRESS

One must take a long view extending over centuries and millenniums to be able to judge whether the evolution of the universe is governed by a principle of progress and directed by a purposive intelligence or whether it is a mere mechanical process owning no such principle or plan. The confusion of thought that prevails on the subject is due largely to want of co-operation and co-ordination between Science and Philosophy (including Religion). The scientist is given to intensive and specialised work in a limited field and has no time to give to the general principles involved in his special studies. The philosopher also is not always inclined to examine to what extent scientific thought affects his conclusions and logic. Want of co-ordination between the two is responsible for the cultural chaos in which the world seems now to be engulfed. The beneficence of science seems to be obscured by its uses for mischief. Where it has so long served as the instrument of social welfare and of Man's conquest of Nature, it is now working largely as an instrument of destruction. The situation can be saved only by Science and Philosophy joining hands to create a new world-order and standing up firmly for Peace and Progress as the marks of civilization.

Civilization is based on unity which for some time has been undermined by separation and isolation. And yet there is some kind of philosophy behind this process of disunion. Behind the armies of nations are their dictators or parliaments, and behind them are their respective political creeds, Communism, National-Socialism, Fascism, Democracy, and behind the creeds are the philosophers: Marx and Engels; Hegel,

Nietzsche, Spengler, Sorel and Croce; Mill and other advocates of Liberty. All this separate thinking has led to separatist action, to clash of arms, to the rule of Force submerging Peace on Earth and good-will among men and switching off the lights of Progress for the time being. Materialism is for the moment triumphant.

But a long view of the past will reveal how through the ages has run one increasing purpose and how light has emerged out of darkness. The triumph of Matter or Force is not as complete as it seems. But the first necessity is a reform of Thought. Both Science and Philosophy must draw closer together by understanding their own limitations and find a reasonable basis for ethics and religion in place of the confusion and uncertainty now prevailing. First, the philosopher must frankly accept the main truths established by Science. For instance, he has to admit that the Universe is not centred in Man but exists irrespective of human thought. He must admit the position that men and their thoughts have no special place of their own in the universe except as its parts and products. The old idealist philosophy must now take account of a larger range of facts. The old metaphysical discussions regarding space and time, substance and qualities, must find new bearings. The old notion that what are called "Values", like Truth, Beauty or Goodness, are ingredients of the world at large is no longer tenable. As one philosopher has admitted, "Values are human inventions." This leads to the position that, in the sphere of ethics, actions are to be judged by their consequences and not in terms of

any supposed *a priori* moral principles.

Similarly, Science, too, has to admit of certain corrections, and certain gaps in its theory. For instance, the fundamental problem of the relation of Mind and Body is still to be solved. And although Science itself is a process of thought, Science is silent as to the nature of thought. It is also making the serious mistake of supposing that perception is the exclusive product of the known functions of man's sense-organs. Even as regards gravitation, it still remains, as in the old days of Newton, a "brute fact", unconnected with anything else known about matter, unless an answer is to be found in the internal structure of the atom. The Theory of Relativity has not been able to solve this fundamental physical problem. A similar unsolved problem is whether space, or the interval between things or processes, is empty. If it is empty, it cannot have any physical properties attributed to it. Otherwise it should be admitted as being not empty, as was done according to the old "ether" hypothesis.

We shall now consider the contention that while Evolution is a process of progress on the material plane, there has been no proportionate progress on the moral and spiritual plane and that there are even signs of a set-back and a decline. It may be pointed out that mental progress achieved by Science has carried with it a good deal of moral progress too.

There are at least five ways in which Science has improved our Ethics. Firstly, the applications of Science create new ethical situations. Two hundred years ago, a famine in China or in Russia was an isolated event. Today, thanks to telegraph, radio and steam-engine, such calamities evoke world-wide

sympathy and measures of relief and raise the ethical problem what action, if any, is right in such matters. Two hundred years ago, a workman worked with his own tools. Today, his tool may be a crane or a steam-hammer, and this raises new problems as to whether these should belong to shareholders, the State, or the Trade-Unions representing the labourers.

Secondly, Science opens up new duties by revealing new consequences of our actions. We are now alive to the civic duty that we must not run the risk of spreading typhoid by polluting the public water supply or smallpox by not resorting to proper isolation measures.

Thirdly, Science affects our whole ethical outlook by its conclusions as to the nature of the world. "One touch of Nature makes the whole world kin." This universal kinship is borne in upon men on realizing that they form a universal brotherhood with animals by a common ancestry. There may be again a view suggested by Science that since even the noblest aspects of human nature are but the products of a bloody struggle for existence, we should not help the weak and the suffering. There is also the danger of a relapse into Epicureanism from a keen sense of the vanity of human efforts amid the colossal apathy of the universe. But in all these varieties of views and attitudes there cannot be missed an element of rightness.

Fourthly, Anthropology is leading the way to comparative ethics by showing how different ethical codes are practised with equal conviction by different peoples.

And, finally, the scientific point of view is itself profoundly affecting ethics. This inculcates a rigid regard for truth and refusal to come to cheap, rapid and

unjustifiable conclusions, an attitude which amounts to agnosticism on the plane of religion. At the same time, Science bars out emotion as an obstacle to truth, except at the last moment. The scientist will study with the same devotion and enthusiasm a rose and a tapeworm, although his work may lead to the destruction of tapeworms and the propagation of roses. He tries to be always truthful and therefore impartial. Perhaps he carries his impartiality further than even the judicial point of view. A good judge will be impartial as between an educated man and a Veddah. A good scientist will be impartial between the educated man, a tapeworm and the solar system. He will study the tapeworm with the same zest as a statue or a symphony. He will study the solar system without the awe of his predecessors which led them to worship its constituents as being too great for human comprehension.

Science also induces an attitude of pride and of humility. Man finds out how the solar system is a group of bodies which are smaller than most of their neighbours and execute their movements according to laws which he has discovered. He has thus penetrated into their very hearts and seen through their mysteries. At the same time, so far as he himself is concerned, his pride is chastened by the consideration that he is but an aberrant member of the same species as monkeys, while his mind is at the mercy of a number of chemical processes in his body which he does not yet know how to control.

If Man's first duty is to know himself, he is helped to discharge it by anatomy and physiology. If our objective is human solidarity, it is better accomplished in the sphere of hygiene. As

Carlyle long ago pointed out, on the economic and political plane my neighbour's adversity may be my advantage but in the realm of hygiene it can never be so. In slums and in dusty occupations there will always be the foci from which the tubercle bacillus will attack the well-to-do. We cannot prevent the spread of diphtheria or of measles as long as we see families of six living in a single room. This solidarity against pathogenic micro-organisms extends beyond the boundaries of nationality, race, or even species. Every Panjabi infected with infantile paralysis, every Oriya with smallpox, every rat with plague, affects my longevity. In the field of health and hygiene, egoism becomes altruism, showing how materialism acts as an aid to ethics. Hate and fear always bring men together. Again, Science, by bringing to light the laws governing the inheritance of physical defects such as colour-blindness, short fingers, hæmophilia (failure of the blood to coagulate) or some types of deaf-mutism, promotes social welfare by suggesting restriction of marriage and family among these afflicted classes, instead of leaving these afflictions to be cured by chance or by prayer.

All this mass of silent evidence proves that progress is not in abeyance but is pursuing its own course beneath the orgy of violence through which civilization is passing for the time being.

We shall now consider how far Science is consistent with the view that Evolution is directed by a Design. To put the question bluntly, Are the universe and the human body mere machines, or are they machines guided by God and the soul respectively? Science has shown that the human body is composed of cells, and the cells of atoms, while many

of these cells can be cultivated outside the body and have a life of their own. Hence they do not derive their life from the soul or from anything outside themselves. But their co-operation manifests itself in the life of the whole man, and more particularly in his consciousness. Indeed, life, organic unity and consciousness are facts more certain than the existence of cells and atoms. Aggregates of a certain kind manifest qualities not present in their components. They have qualities such as life or consciousness which are quite foreign to their parts. Now, if the co-operation of some thousands of millions of cells in our brain can produce our consciousness, why should not the co-operation of millions of human beings determine what Comte called a "Great Being"? Such a Great Being is as much a reality as the individual human consciousness.

Live things are actuated by something more than the physical and chemical reactions of their material organisms. A surgeon opening up an abscess depends upon natural agents for the process of healing. A hormone may be the physical agent for carrying out the process, but does not its agency point to a design?

As Lord Balfour put it :

"No man can either perceive or imagine the mode in which physiological changes give birth to psychological reactions."

Evolution reveals regulation and uniformity of behaviour amid the immensities of the universe beyond the ken of the telescope and the minutiae of atomic structure beyond the ken of the microscope, amid the whirling electrons as amid the revolving planets. The same chemical elements are found in this globe, in the planets, in the bodies of men and of animals, as are glowing in the remotest nebulae. The precision of

the angles of a crystal, the symmetry of the rays of a snowflake, and the perfect mosaic of the pigment-cells of the retina proclaim with one accord that no chance assemblage of particles could have engendered this wonderful regularity. Electron, molecule, living cell, plant and animal—all reveal uniformity in construction and self-consistent conformity to plan. Nature's mode of working is the same, whether she is dealing with atoms or with stars or with life. The universe is a self-consistent cosmos. As Sir James Jeans puts it, "The trembling Universe must have been balanced with almost unthinkable precision."

And the universe has developed towards Man. Evolution is marked by individuality and self-organising activity along the whole scale of creation ending in the human personality. At the summit of this cosmic ladder stands the human race with its spiritual endowment. Man is part of the evolutionary process which has gone on since life began and he is the culmination of that process. Never before has a single species spread over the whole earth, subdued all other species, altered its environment by its own inventions and attained self-consciousness. The problem of evolution has now come to an end in all other species. It is operative in Man alone. And even in Man, physical evolution has ceased. But there is no limit to his mental and moral development. The first stage of Man's advance had been physical, a part of natural history marked by changes of physique. In the second stage it was moulded by discoveries of technique. The next stage is the physical. Evolution from brute to man has ended in man's mind which opens the path of evolution up to

infinity.

And are not intimations of the Infinite and the Immortal received by mortals? Man's natural aim in life is to seek the permanence of all that he holds near and dear. He is always seeking what is real, true and permanent, and avoiding what is unreal, false, illusory and transient. He has always a vision of what is better and more perfect, of what *ought* to be in all that he does, thinks, or feels. He feels pervaded by the perfect which always haunts him. The finite cannot exist apart from the infinite. Man cannot deny the Divine in him. He is himself a spark of the Divine. The

Infinite offers infinite ways of approach to It by the finite. Man can pick up the Divine scattered along his life's way by carrying to perfection on its own lines every relationship that he cultivates in the course of his life. Man thus approaches God by making himself godlike in all his feelings, thoughts and actions. He cultivates the universal and merges himself in the universal by an inner urge which cannot be repressed, by the very law of his being. Mankind is bound to evolve a higher and higher type of consciousness. The cosmic plan will have its own way of continuous progress.

RADHAKUMUD MOOKERJI

EFFECT AND CAUSE

Of interest in connection with the symposium on Causality at the Madras Sessions of the Indian Philosophical Congress late in December is an implication of the Confucian teaching which Mr. King Chien-kun brings out in *T'ien Hsia Monthly* (Shanghai) for October-November 1940. Confucius said "Things have roots and branches : actions have ends and beginnings." Mr. King thinks the inversion of the usual "beginnings and ends" is deliberate and that it points to a neglected aspect of causality, namely, that man, because he possesses the power of imagination and so is able to evaluate past happenings and present needs, can select his ends and plan action to bring them about, thus substituting the law of effect and cause for that of cause and effect.

We still sow to reap, but we now sow to

reap what we want to reap. After we have sown, Nature's law of cause and effect comes again into force, but with this difference : it will now be serving our purpose.

But the result is already implicit in the first act towards a given end. We need not wait till the action is complete to see how it will turn out.

Right ends can only be attained by right means. . . . Branches are roots coming to their final stages of development, and roots are the beginning of branches. They are but two names for different stages of one process.

When we act under the direction of the principle of life in us, which is that in all things, Confucius' grandson Tzu Ssu points out, the ends we seek will be the ends of all life and all our acts will be beneficent.

NEW BOOKS AND OLD

SANTAYANA'S FOURTH REALM OF BEING *

I

This is the fourth and perhaps the most important volume of the author's ontological system. It tackles a very important metaphysical issue,—what is spirit and what is its position in the world of physics? Spirit, according to Mr. Santayana, is in the end a product of matter. It is born of the psyche which is conceived as a biological entity. It is the same thing that is called consciousness. It is essentially immaterial. But it is necessarily incarnate. There can be no such thing as disembodied spirit. It is not a substance existing in its own right.

Being born of the flesh, spirit suffers. Its natural function is that of pure intuition. It is not a power, intervening in the flux of matter. It is naturally guiltless. But it is dragged away from the spontaneous exercise of its liberty, and held down on the rack of care, doubt, pain and vice. It is distracted. This distraction is summed up under three heads,—the flesh, the world and the devil. Liberation is what it seeks.

This liberation cannot be attained by the absence of the body, but rather by its perfection. Similarly, we cannot flee from the world. It is the inevitable environment of the spirit. We must therefore seek to understand the world. The devil is an enemy that is internal to the spirit. It is of the same substance as the spirit. It cannot be destroyed, but it can be controlled. The Indian notion of "not being born again" is criticised. According to Mr. Santayana, it confuses the psyche with the spirit. The psyche is never born again, while "the spirit is inevitably born again so long as there is consciousness anywhere". Salvation is neither a new life

in heaven, nor existence without life. Nevertheless he sees meaning in the Indian view of the individual being one with Brahma in liberation.

Spirit is terribly distracted; and the nearer we come to spontaneous, disinterested, pure intuition, so much more nearly has spirit within us been freed from ourselves,—we have become identical with Brahma.

Heaven is not another cosmos, or a new physical environment. It is already within us,—“this very emancipation and dominion of spirit over itself, which raises it above care even for its own existence”. There is no real God in the theological sense. At the same time prayer, properly understood, is the most rational form of life for a spirit that has attained self-knowledge.

Mr. Santayana has elaborated his notion of spirit from the stand-point of common-sense. He is singularly free from religious prejudice and scientific bias. But even within these strictly rational limits, he has failed to do justice to the problem. We have no evidence for spirit's being the product of the physical organism. To affirm that it is such a product is sheer dogmatism. Even Mr. Santayana recognises that matter and spirit are logically incomparable.

It may be thought that the ways of reality are after all inscrutable to us, and that many things are possible which we cannot conceive. But then it is a clear misfortune that the spirit is born. For the price of its existence is distraction. To be distracted and to strive endlessly for liberation can bring no positive gain. It would be best in the interest of spirit itself that it ceased to exist.

* *The Realm of Spirit*. Book the Fourth of *Realms of Being*. By George Santayana. Constable and Co., Ltd., London. 16s.)

Let us suppose that existence in the body, for all its suffering, is dear to the spirit ; and so also is its striving, although endless, to return to the purity of its nature and to a life in conformity with it. But if death ends everything for the spirit in any particular body, what does all the striving avail ? There can be no real values to live for and to die for. Religion understands human psychology much better when it sets up eternal values as the goal of our striving.

Mr. Santayana's treatment of the

subject is more literary than philosophical. He does not *argue* to establish the truth of his positions. He finds them true as a poet or a seer might do. He misconstrues Indian thought. The great merit of the book is that, in spite of much that is obscure and vague, it answers certain questions about spirit in a straightforward way. Mr. Santayana does not think moral and religious issues irrelevant to the subject, and whatever the merit of his views, he has propounded them with courage and confidence.

G. R. MALKANI

II

In the Preface to his *Scepticism and Animal Faith*, which may be regarded as the substructure to the philosophic edifice now completed in this volume, Mr. Santayana described his aim as "a revision of the categories of common-sense, faithful in spirit to orthodox human tradition". And for him common-sense and the orthodox human tradition deny all supernatural claims. Spirit, far from descending from some ideal realm into matter, is earth-born and essentially incarnate. The flesh breeds it and it is "a phase of some psyche", which is itself the organic life of the body, the substance of which is the common matter of the whole universe. Intellectually, therefore, Mr. Santayana is a convinced materialist. But he is a humanist, too, and in sensibility an artist, so that his materialism is charged with spiritual virtues. Above all he eliminates the false gulf between spirit and matter, which idealists so often create, even if he relates them not altogether satisfactorily. And by concentrating on the human expression of spirit and disregarding its cosmic aspects, his book has a moral value and is, as he says, an exercise in self-knowledge. Although spirit in man is, in his view, a natural growth like others, it is essentially independent of the psyche from which it springs and the flux of existence to which it is tied. The genius of pure spirit is awareness and understanding and a love

of order and harmony. It is the spectator of the Cosmic Dance and, far from possessing active will in itself, "the Will in spirit is precisely *not to will*, but to understand the lure and the sorrow in all willing". It cannot deny the nature of which it is a part, but it can be distracted and tormented by the passions of the animal psyche, which in arrogating to itself the omniscience of spirit translates spirituality into egotism.

Then spirit, instead of being a deity in swaddling clothes, born helpless and despised, to suffer in all who suffer, and rejoice in all who rejoice, becomes the voice of an animality that has taken to praising itself, unnecessarily and wickedly confirming itself, in the name of heaven, in all its partiality, delusion, injustice and hate.

The Christian reference here is not accidental. For Mr. Santayana claims to have reduced Christian theology and spiritual discipline to their secret interior source and he views the impiety of the modern world and its materialism, which is in truth a disrespect for matter, as equally un-Christian and unnatural. Yet his philosophy as a system contradicts Christian theology and is in some respects much more akin to Indian thought. This is particularly evident in his chapters on "Liberation" and "Union" in which he discusses the Indian conception of Brahma and Nirvana with discriminating insight. He is, in fact, as admirably critical of blind

ecstasies as of moral negations. And while revealing in many ways how the life of the spirit is one of tension between its innate perfection and the stormy flux of existence he maintains

also its openness to all experience, however humble or exalted, which it lives to inform with joy and understanding. And his style, as ever, reflects the humane and moral sensitiveness of his thought.

HUGH I'A. FAUSSET

WHITHER DEMOCRACY

I *

The interrogative title of this little symposium now admits of only one answer—"In deadly peril." This is not the answer which emerges from the essays either collectively or individually, for they were written during earlier months of the war, before people so well-meaning as these essayists had realised that the totalitarian forces now aspiring to dominate the whole world are bent not only upon destroying all systems of popular government, but upon exterminating as many as may be of all democratic peoples, regardless of age, sex, creed or colour.

The writers do not attempt any redefinition of Democracy but it is clear that the meaning they attach to it is more or less that which it has acquired in Western Europe and America, a meaning tolerably well understood throughout the world—namely, the legal right of individuals to pursue the ends of economic life according to inducement, not compulsion; the regulation of politics by parliamentarianism, or something like it; and the liberty of individuals to hold and to express their individual opinions. What is remarkable about the writers of this book is that they say so little of the danger to these things from the foreign powers now openly sworn to destroy them. With one exception, these writers seem more obsessed by the idea that the values of Democracy may be compromised by the nations now defending it, because of the militarist organization which war imposes. If they had been writing only last week, the curious unbalance of emphasis in their argument would perhaps have been redressed.

The over-addiction to criticism of the governmental system of one's own nation, even when war threatens that nation's existence altogether, has been a chief weakness of Democracy. This is discussed by Mr. R. H. S. Crossman, in what is certainly the most useful section of this book, and he rightly points out that the anti-patriotism which has become stereotyped in the politics of "the Left", is the suppression of a natural reality which therefore tends to become projected into an "inverted patriotism". We are all familiar with this phenomenon of which Mr. Crossman gives a typical instance from an experience when he was lecturing to a working-class audience on Soviet diplomacy :—

An intelligent Trade Unionist got up and said "The Russians feel that there is in the U.S.S.R. something of eternal value, which must be defended at all costs. This justifies any and every measure of diplomacy, however ruthless." It did not occur to him either that there might be something of eternal value in Britain worth defending, or that, if there was, he would be the first to denounce any ruthless measures taken by the British Government. He had simply transferred all his patriotism to the U.S.S.R. ...he displayed the very jingoism...which he regularly denounced as vicious nationalism.

None of the writers of this book go so far as this, but except for Mr. Crossman they are not far enough removed from such an attitude, for all of them seem to be basing their political hopes, not upon their immediate neighbours and countrymen through whom alone they could bring anything real to pass, but upon some disembodied force of idealism in harmony with their opinions. One

has rather the feeling that each of them is accepting the war on conditions, as a thing he will put up with provided it will lead the world into better conformity with the ideas he has publicly advocated in years past. Even Mr. G. D. H. Cole, whose contribution has the sound learning and critical perspicacity which usually distinguish his political writing, can write as follows :—

It is only worth while to fight Hitler if we are fighting for socialism—and not for Mr. Chamberlain and the restoration of obsolete institutions in which he still believes. On this basis, I support the war [etc.].

With all respect, I suggest to Mr. Cole that this is not quite true. Whatever institutions obsolete or otherwise, or whatever old gentlemen of Mr. Chamberlain's advanced years, may or may not survive this world cataclysm, we know Mr. Cole well enough to be sure that he is not "supporting" the war on that account but because all the people with whom he lives and works are fighting for their lives against a mass of foreign people with political morals similar to those of the African Masai,

whose whole mind, soul and material might are bent upon their destruction, Mr. Cole's included.

It seems a pity that Mr. Cole and other writers in this book could not avow motives so human and natural for siding with their countrymen in this elemental struggle ; it is surely regrettable that they still feel obliged to express more distrust of those who are trying to defend their lives than of those who are labouring to destroy them, especially as, while they do so, their actions are belying their words. They would do better, we think, to confess that the way of the world has surprised them, even if they had to write some things not exactly consistent with the theories they have publicised in earlier and happier times. The obstinate fixation of the mind upon social theories and generalizations which, however well-founded and well-meant, may not be borne out by the course of experience, is not, we think, an inherent or a necessary defect of Democracy. But it is a weakness which afflicts many democrats ; and may have something to do with "Where Democracy Stands" to-day.

PHILIP MAIRET

II *

This is a courageous book, for it faces facts—and the facts about Democracy are very different from the sentimental fictions which are paraded so tediously today. Not only does Miss Hamilton indicate clearly "the record of democratic Europe in the course of the last twenty years", but she also expresses the fear that, in Great Britain, Democracy is manifesting qualities and characteristics "which suggest its unfitness for the task of government in any but favourable conditions ; and which may... welcome some form of tyrannical rule—some variant of National Socialism or Bolshevism which, in all probability, will introduce itself by some less alarming title". It is necessary to stress that, with Miss Hamilton, this

is a fear—not a hope—for this fact raises her arguments above the level of propaganda. This book annihilates the sentimental conception of Democracy. Miss Hamilton makes it diamond-clear that, logically, Democracy is nonsense. (Those who deny the truth of that statement should ask themselves whether they would care to embark for a stormy passage with a Committee on the bridge instead of the Captain.) The author permits no casuistry on this issue.

All achievement that is real is the work of individuals ; all progress in art and in science has been made by the one or the few. No crowd can write a poem, paint a picture, or design a building—the very idea is ridiculous.

The question stands that, if Democracy

* *Lament for Democracy*. By CICELY HAMILTON. (J. M. Dent and Sons, Ltd., London 3s. 6d.)

is, logically, nonsense, what explanation is to be given of the fact that it endured so long as the professed political creed of the Western world? The suggested answer is that all political concepts—from the Divine Right of Kings onwards—are a reflex of religious ideas. Democracy is a reflection, in the political sphere, of the belief in the supreme and eternal significance of the individual soul. While that belief is held unquestioningly, Democracy is justified on a level other than logic. Directly that belief dwindles, Democracy is judged by logical standards—and is soon found wanting. It is no coincidence that those countries which denounce Democracy so vehemently are the ones which deny "Christianity" so venomously.

It has been said that Versailles was the first democratic peace in history—and the worst. It is important, however, not to confuse the slogans of the

1914-1918 war with the actualities underlying that conflict, for it was with the actualities that the politicians at Versailles were concerned—not with the slogans. This is the reason, of course, why the world was not made safe for Democracy, or, indeed, safe for anything, except despair and hatred—and the chaos which these engender.

It is, perhaps, significant that the present conflict has not been prodigal of slogans—and that several, once trumpeted on high, are heard no more. The underground motives of this struggle will emerge when peace is made. Then, and not until then, we shall know whether the actuality underlying this war is a desire for a New World—or the determination to destroy a great power, industrially, in order to provide economic elbow-room for its rivals.

CLAUDE HOUGHTON

Our India. By MINOO MASANI. (Humphrey Milford, Oxford University Press, Indian Branch. Rs. 2/12)

Here is a little book "for the young of all ages" that merits equal praise for the author, the illustrator, C. H. G. Moorhouse, and the publisher.

Closely following the pattern of *Moscow Has a Plan*, the author and the artist have set down for us—in words and in drawings and diagrams—an astonishing mass of facts and figures concerning the material resources of India, the present economic distress in the country and the possible remedies for that distress. The author's view-point is frankly Socialist but it is not necessary to agree with it (though the present reviewer does!) to appreciate and to enjoy the book and to learn from it a lot of objective facts about this country of ours.

It is an ideal gift for the young because it is written in a simple, chatty style, printed in clear bold type and very attractively bound in hand-printed *khaddar*. And, above all, it is ideal for youthful reading because it is written by an optimist—one who, not unmindful of

the unpleasant realities, is yet passionately hopeful about the future. The author's enthusiasm is infectious and the book will no doubt fire the imagination of the young, making them conscious and proud of their national heritage and also (let us hope) will instil in them a desire to do their bit for the regeneration of their country. For those who are older in years, it will prove a handy and useful reference-book which, unlike most reference-books, is readable and inspiring.

I realize, of course, that the author set out primarily to describe "India's resources of men, power and raw materials". But I cannot help feeling that the all-embracing title, "Our India", would have been more justified if the author had also devoted a little space to our India's resources of the mind and the spirit, our cultural heritage. After all, is not the fact that India possesses a soul like Gandhi and a mind like Jagdish Chandra Bose at least as much a matter of pride as the fact that our coal resources are 53,000 million tons or that we produce 414,000 metric tons of man-ganese?

K. A. ABBAS

Fighting for Life. By JOSEPHINE BAKER. (Robert Hale, Ltd., London. 10s. 6d.)

This autobiography is in the outward, the objective, class. The author writes of her public life only. It is through her work that we get at her personality. And we are left with a veneration for it which would probably amuse her—for she has none. Yet to be in contact through decades with, on the one hand, extremes of poverty and, on the other, with official *bêtise*; and to emerge unembittered is a pretty rare feat.

Humour, a stubborn courage, brought Dr. Baker through. She was far from being sentimental about babies, or about "the poor". Simply she felt that for American slum children to die at the rate they did was a *waste*; felt unconceitedly that she must give herself over to stopping it.

At the beginning of the twentieth century the field of child welfare was untrodden. Dr. Baker fought against obstruction from the medical hierarchy. She fought against obstruction from municipalities, from politicians. Her ideas were new, her sex was against her.

She passed a civil-service examination for the position of medical inspector to the Department of Health. Her first assignment was inspecting children in school. She found this system, as worked, a farce. Later, she was offered a position in hunting out and looking after sick babies.

The ordeal was gruelling. Her district was the heart of "Hell's Kitchen", on the West Side of New York, the season, the height of summer. She climbed immense flights of stairs, "met drunk after drunk, filthy mother after filthy mother, dying baby after

dying baby". Fifteen hundred babies died each week—of dysentery and other things. Maternal ignorance was terrifying. Beds were bug-ridden. Milk was drawn from rusty cans. Ventilation unknown.

She appealed for and collected money. Got baby health stations set up in all of the poorer districts. Graduate nurses visited mothers in their own homes, giving simple instructions. The instructions now would be commonplace; then they were revolutionary. Results astounded authority. Doomed babies lived. In the end the First Bureau of Child Hygiene was established.

Looking back on her work from the present day, Dr. Baker finds it strange and unreal that she should have been the first woman to hold an executive governmental position; the first woman (or human being for that matter) to act on the idea that preventive medicine in baby and child care was a function of the government. Today women are everywhere in public life. Yet Dr. Baker, that fine-fibred human being, views their achievements a little wistfully. They have not made the strides she had hoped. Has the vote done them so much good, after all? she wonders.

One might retort, has the vote done men so much good? It is not on the superficial political plane that the world's ills can be cured; only on the basic economic plane.

The chapter on Russia, where Dr. Baker went to investigate the Soviet efforts at child welfare, is worth special attention. It is the most acute and lively, the most sheerly entertaining of the book. Unbiased, it completely convinces. A pity it could not have been trebled in length.

IRENE RATHBONE

Pragmatism and Pioneering in Benoy Sarkar's Sociology and Economics. By NAGENDRA NATH CHAUDHARY. (Chakravarty Chatterjee and Co., Calcutta. Rs. 3/-)

An encyclopedic genius and a builder

of Bengal, Sarkar has woven a network of persons, institutions and movements during the past forty years and has created a complex and comprehensive ideology conveniently summed up as Sarkarism. In the book under review Mr. Chaudhary

presents the pragmatic and pioneering aspects of Sarkar's teachings. By Pragmatism he understands the practical, dynamic and progressive spirit and proceeds to show how in pedagogy, internationalism, social philosophy and economics Sarkar's idealism is marked by a strong practical vein. In educational reorganisation Sarkar would make the exact and material sciences compulsory, these being taught in the mother tongue of the pupil. In international orientation he demands that in India "the number of first-class men and women in arts and sciences, liberal and applied... must be six times those in England, or Germany or France or Japan, or three times those in the U. S. A." The interpretation of even the spiritual and cultural mission of Shri Ramkrishna as reflected in his equation, "Ramkrishna = World-conquest", depicts his religious pragmatism. Sarkar conceives progress as a series of

small successes of good over evil. Every victory for the good will only mark a prelude to a fresh fight with evil in a new form, though evil and poverty will never be finally overcome.

The pioneering in Sarkar's economics consists in the fact that his was the first attempt to align Indian economic theories, data and methods with world-economics. Sarkar's equations of Comparative Industrialism, for example (1) "India (1932) = Germany (1860-1870); (2) India (1932) = Italy and Japan (1900-1905) etc., constitute his special contribution to economic methodology. These equations, it may be pointed out, are useful and instructive in themselves, but they do not carry us very far and do not promise to be productive of any far-reaching results.

The book makes stimulating reading and is occasionally suggestive of the vast intellectual vistas opened by Sarkarism.

D. G. LONDHE

Reincarnation and Other Essays. By EUGEN KOLISKO. (King, Littlewood and King Ltd., London. 7s. 6d.)

The value of this book lies in the collection of data which Dr. Kolisko has gathered from important works to demonstrate the tremendous change of opinion that has taken place in the scientific world in regard to theories accepted in the nineteenth century. According to recent discoveries our earth is no longer a mass of inorganic matter but a body of living substance; man is no more considered the offspring of the ape, but "the highly appreciated 'forefathers' of the Darwinian epoch" are thought to be "degenerate descendants of more human-like creatures"; thinking is no longer regarded as a product of the brain but the brain is produced and modelled by thought, and human life instead of being governed by "chance" is, today, found to be ruled by cyclic law.

As to Dr. Kolisko's personal opinions and beliefs, we leave them to the gullible and the blind believers, based as they are not always on scientific facts, but on his own imagination and the "clairvoy-

ant experience" of Rudolf Steiner. Especially is this the case in regard to his Essay on "Reincarnation" which, apart from containing convincing arguments and striking illustrations in support of rebirth, is replete with false conclusions and fantastic speculations. Of the person who claims to "have the gift of seeing the previous incarnations of people in their surroundings" we would say: Beware!

Mr. Dagg, in his Introduction, criticises H. P. Blavatsky for having offered no scientific basis for the teaching of Reincarnation. The reviewer does not know from where he has his information but would invite Mr. Dagg, and all interested in the subject, to go to her *Secret Doctrine* and *Key to Theosophy* to verify for themselves how scientific is her exposition of Reincarnation. Based as that teaching is on Ancient Spiritual Science, however, it may take centuries yet before all its aspects can be verified and proved by the men of modern science who still have to discover not a few of the laws on which it rests.

M. L.

The Integration of the Personality. By CARL G. JUNG, M.D.; trans. by Stanley M. Dell. (Kegan Paul, Trench, Trubner and Co., Ltd., London. 15s.)

When the publishers say of this volume that it "provides the final word on many vexed questions" they are claiming more than the author would claim, for Dr. Jung assumes no finality, least of all for his own opinions. Yet his book is an immensely valuable contribution to psychological thought and no brief review of its contents, such as this must be, can do justice to its author's pioneering audacity and intrepid quarrying in hidden fields.

Dr. Jung digs deeply. In a region where Sigmund Freud was content to bore into the cesspools of human sub-consciousness, Jung penetrates into the boundless waters of a psychic ocean. He possesses what orthodox psycho-analysts have never possessed, a synthesising and an interpretative mind; he describes the wood as well as the trees. This synthesising ability conjoined with insight leads him to his celebrated hypothesis of the unconscious, where "trees" and "woods" have alike their rootage in a psychic substratum common to them all.

The unconscious is not exclusively "personal", for deeper than the personal psyche there exists a super-personal or collective unconscious, a psychic foundation active in every private life. What feeling-toned complexes are to the *personal* unconscious, that "archetypes" are to the *collective* unconscious. But what is an archetype? Briefly stated, it is a primordial image; embedded in the psychic substratum it is consciously formulated in terms of esoteric teaching, myth and fairy tale, and in the alchemistic symbolism with which a long chapter in this present volume is exhaustively and suggestively concerned. Since myths are psychic manifestations—symbolical projections of an inner psychic drama—loss of symbolism means loss of power. Western man has all but lost his traditional symbolism. Shall he then turn towards the East?

"We Westerners", confesses Dr. Jung, "are still barbarians and children when it comes to the psychic world... We can-

not yet compete with the intuitive clarity of Eastern vision." Yet it were better, he thinks, to embrace spiritual poverty than to feign possession of a heritage foreign to the West; the Protestant would be untrue to his history were he, like the Theosophist, to cover his nakedness with an Oriental dress. (May it not be, Dr. Jung, that Theosophy represents an interweaving of symbolical heritages and is therefore a universal formulation of the archetypal *eidos*, wedded to neither East nor West?)

The unconscious, as Dr. Jung presents it, is prior to consciousness, autonomous and unassimilable by the conscious mind. It corresponds, as the author notes, to what Hindu philosophers have known as the "universal mind"; but here the author runs counter to an Eastern assumption. Since consciousness implies exclusiveness, selection and discrimination, the idea of a universal consciousness is, he contends, a contradiction in terms. Yogic methods may lead to an extension of consciousness but extension involves the sacrifice of detail and of clarity. Samadhi "seems to be equivalent to an unconscious state". (May there not be, Dr. Jung, a level of awareness transcending ego-consciousness and unconscious alike—a dweller in the innermost?)

Dr. Jung's alternative is individuation, the development of personality exemplified in the upthrust of the single man who emancipates himself from the conventions and the symbolisms of the common herd. Summoned by an inner voice he obeys a law that confronts him from within. But how few have approached within reach of this goal! The masses are the victims of "psychic epidemics". When madness seizes hold of an entire people, the inner voice becomes of small account. Contemporary history gives tragic point to some words of Jung, first written in 1932:—

Man is exposed to-day to the elemental forces of his own psyche. Psychic life is a world-power that exceeds by many times all the powers of the earth.

Only through suffering can enlightenment come.

LESLIE BELTON

An Introduction to Hegel. By G. R. G. MURE (Humphrey Milford, Oxford University Press. 10s. 6d.)

It has been the present reviewer's belief that every history of philosophy is really a history of idealism and that realism comes on the scene now and then only as a protest against the speculations of idealism whenever these appear extravagant. Particularly in the English-speaking countries realism has been the fashionable philosophy for some years. But when the results so far achieved are reviewed, co-ordinated and made consistent, they do not fail to end in a new type of idealism. Whitehead started as a provisional realist but it is difficult to differentiate his consummated views from the conclusions reached by some of the great idealists. It is no wonder, therefore, that the interest of philosophers is again turning towards idealism. But attempts should be made to present their views from different sides and to make them easily understandable.

The present work by Mr. Mure is an attempt to introduce Hegel to the beginner. Just as it is often said that history repeats itself, we shall not be far wrong in saying that philosophy repeats itself. It has been recognised by many that what Hegel is to Kant, Aristotle is to Plato. Mr. Mure introduces Hegel therefore mainly through Aristotle. The views of Kant are not so elaborately discussed as those of Aristotle; and as a logical stepping-stone from Kant to Hegel Mr. Mure

uses Bradley. It is of course a controversial point whether Bradley has gone beyond Hegel or only leads up to Hegel. Mr. Mure takes the latter view.

The whole philosophy of Hegel is not presented in this book, but only his central principle. The author's opinion is that

an introduction to Hegel must be primarily a study in pre-Hegelian philosophy and in the second place not an epitome of Hegel's system but a reconnaissance of its main principle.

It may be useless to criticise an author for not doing something which he deliberately wanted to avoid. But an exposition of how the principle is made to work in Hegel's philosophy as a whole might have given a clearer idea of the principle itself. Yet it must be laid to the credit of the author that what he wanted to accomplish he has accomplished admirably. Hegel's central principle is expounded in its bearings on the central principles of the pre-Hegelian philosophers. And the book can be used with advantage not only by the student and the layman but also by the teacher.

Mr. Mure makes some important statements about Hegel, one of which is that he is not an intellectualist. This of course conflicts with the general opinion that Hegel is the colossus of intellectualism. But Mr. Mure has his own reasons which it would be better for the reader himself to study and appreciate.

P. T. RAJU

Studies in the Middle Way. By CHRISTMAS HUMPHREYS. (The C. W. Daniel Company, Ltd., London. 4s. 6d.)

The necessity of living dangerously, or of living from moment to moment, as one of the Masters has termed it, is clearly brought out in this little book, which might be called a "Modern Manual of Spiritual Truth". It is not often that one gets such an excellent blend of culture, scholarship and spiritual understanding as one finds here. The Zen Buddhism of China and Japan, Hindu and Christian teaching, as well as the more orthodox forms of Buddhism

find their place here; or perhaps it would be more just to say that the force which expressed itself in their form is analyzed and explained, for this book, like the Masters from whom it clearly derives its inspiration, is the very negation of creed and orthodoxy, for which it substitutes the aim "to focus our attention on reality itself, instead of on our intellectual and emotional reactions to reality". In other words, the object is to draw aside the curtains that blind our eyes to the Truth instead of exchanging one set of curtains for another, as happens in the case of sub-

stituting modern science for, say, orthodox Christianity, as an attitude towards life. Thus,

The word "science" means knowledge, but "scientists" decide, before seeking to know, that nothing is knowledge which cannot be proved by standards of their own determining, and these are laid down by the intellect. If they would truly *know*, they must therefore enlarge their field of search, and the first move is to abandon the choosing between alternatives.

There are several provocative thoughts in this passage, as there are in nearly every sentence of the book. The whole is a beautifully presented, well-digested example of the tendency which is becoming more and more apparent throughout the world among certain groups of people of searching for the truth, wherever it is to be found, and however far afield from present-day ideas it may lead.

This book is an expression of modern

man's longing for reality. The thinking man of today is no longer content with palliatives such as are offered by some political and economic as well as religious creeds. He wants to know the truth. He suspects that it may be painful, and he is right in thinking so, as is so ably maintained by Mr. Humphreys in his chapter "In Praise of Pain", but he knows that it is much better to face immediate pain, and in facing to overcome it, than to go from one painful blind alley to another from now till the end of the world. The concluding sentence of these studies epitomizes the intelligent modern man's attitude, if he is one who has earnestly sought for life.

Whether viewed as a religion, a science or an art, a habit, a hobby, or as the only thing in a dismal world which is "worth the wear of winning", this ceaseless effort to bestride and ride the Bird of Life is a whole-time job for any man, and its own supreme reward.

BANNING RICHARDSON

Vital Religion—A Brotherhood of Faith. By SIR FRANCIS YOUNGHUSBAND. (John Murray, London. 3s. 6d.)

This is a collection of addresses given by Sir Francis Younghusband before a variety of audiences, ranging from the boys of the Winchester Public School to the Aristotelian Society of professional philosophers. One theme runs through them all, *viz.*, that "working in the Heart of Things, in and through and above us all, is a Joy-giving Power, which must inevitably prevail in the end", prevail over the sufferings as well as over the disharmony that are so prevalent in the world today.

This sense of Joy, which to Sir Francis is the secret of the Universe, more fundamental even than Love, is no second-hand or hearsay experience for him. With the assurance and the humility of those who have lived through such transforming experiences he tells us of more than one precious moment in his life when he felt transported beyond himself, united with "a mighty joy-giving Power at work in the world, at work in all about

me and at work in every living thing". "I felt", he says, "in touch with the flaming heart of the world." Herein we recognise the genuine mystic experience.

This explains both the urge that Sir Francis feels, in spite of the weakness of advancing years, to go about sharing his experience with others and the fascination that he has for men and women of all religions who are gathering around him in his organisation, the World Congress of Faiths.

The book under review tells us, though not in connected narrative, of the stages by which Sir Francis was led to the organisation of the World Congress. First came the Congress of the Religions of the Empire, held along with the Empire Exhibition of 1924, then his association with the World Fellowship of Faiths and finally his own organisation, the World Congress of Faiths, which meets annually and attempts to do continuation work between sessions. The outbreak of the war has stirred the movement to greater activity and regular meetings are being held in London to promote understand-

ing between the different religions. It may well be that the movement does not take sufficient note of the fact of diversity in religion, the elements that make for conflict in national and religious groups as they are at present organised. His observation, *e.g.*, that religion can become the basis upon which the British Empire should stand may seem trite and

unreal. But there is no mistaking the genuineness of his religious experience or the winsomeness of his vision of "a world-fellowship of nations in which each nation would give of its best for the good of the whole and the whole would work for the good of each". To the realisation of this, he holds, the Inter-Religious Movement will have to bend its energies.

S. K. GEORGE

The Medical Discoveries of Edward Bach: What the Flowers Do for the Human Body. By NORA WEEKS. (The C. W. Daniel Company, Ltd., London. 6s.)

I consider it the duty and privilege of any physician to teach the sick and others how to heal themselves.... Having proved that the herbs of the field are so simple to use and so wonderfully effective in their healing powers, I deserted orthodox medicine.

These words Edward Bach, M.B.,B.S., L.R.C.P., M.R.C.S., fearlessly wrote to the Registrar of the General Medical Council who questioned him as to the advertisement he had published regarding his herbal remedies. Edward Bach's love of nature was so great that he often spent his holidays in the midst of mountains, trees and flowers. Any human being, bird or creature in pain aroused such compassion that he desired to help it. The fear of ill-health in his fellow workers and others was a study for him and he determined to find the simplest method to heal their minds and their bodies, to replace the scientific one which gave no certainty of cure but subjected the patient to greater suffering.

His theory was that disease is the outcome of a mental attitude and that it is only necessary to treat the mood (the personality) of the patient for the disease to disappear. He found twelve outstanding states of mind like fear, terror etc., to be the real causes of disease and so discovered the remedy to heal the state of mind. Nature is always bountiful. Many plants possess medicinal properties. The dew on the plant has miraculous power of healing. Thus Dr. Bach discovered the "sun-method" of prepar-

ing new remedies from flowers. He plucked a few flowers from a chosen plant, placed them in a glass bowl filled with clear water and left it standing in the field in full sunlight for several hours. He found that the water thus impregnated with the power of the plant was potent. He explored the country to discover the healing flowers: Agrimony for worry, Chicory for over-concern, Vervain for mental strain, Clematis for fainting and so on—other flowers for other states of mind. The interesting cases that have been recorded reveal that certain "incurable" diseases have been healed by his treatment.

The life of Edward Bach reveals certain special features. He had the divine gift of healing and the divine sense of touch. He would dream that he had the gift of healing, that the healing power flowed from his hand and that those whom he merely touched were healed. He gained true wisdom from the divine inspiration which is intuition. This intuitive power developed so much in him that he was able to foretell events and by this to render immediate help to sufferers, near or far. So finely developed was his sense of touch that he felt the vibrations of power emitted by any plant, and his body was so receptive as to feel the efficacy which that plant possessed. For all his work he received not a penny from the sufferers. Born in 1886, he breathed his last early in 1936. Really a remarkable life story, told with a certain spiritual pleasantness by Nora Weeks, one of the three assistants of Edward Bach who moved and worked in harmony with him.

R. B. PINGLAY

Krishna and His Song. By D. S. SARMA, M.A. (International Book House, Bombay. Re. 1/8)

Lovers of the *Bhagavad-Gita* will welcome the publication in book form of this interesting series of articles on "Krishna and His Song", originally written for THE ARYAN PATH.

Captured by the magic spell of Krishna's flute, Professor Sarma emphasises the point that the *Gita* is *par excellence* a Song, not a philosophical treatise or a text-book but an enchanting poem, a creation of the Spirit. Hence its appeal to all. Its message is addressed not only to the adept but also to the common man in the street. He stresses the fact that the *Gita* is above all a practical gospel, with the help of which we can live our lives intelligently

and purposefully. Its appeal is not only to the mind but to the heart and to the imagination as well and its aim is to convert us from men of the world into spiritual men. And the spiritual man, according to Krishna's Song, is not the recluse who runs away from the world and closes his mind and his heart to the joys and the sorrows of life, but "the ideal Yogin of the *Gita* is a practical mystic who lives in God but works in the world", who remains in society performing his duties with love and service to his fellow men. The spiritual life "is not an arid desert of repressions and privations, but a fertile valley in which love and friendship, art and poetry, and wisdom and valour have a place."

M. L.

Manifold Unity : The Ancient World's Perception of the Divine Pattern of Harmony and Compassion. By COLLUM. (Wisdom of the East Series, John Murray, London. 3s. 6d.)

That the universe is one and is an organic whole is an idea implicitly or explicitly accepted by almost all religions, both ancient and modern. But the unity of the world implies that it is a harmony in which the relation between the parts is fellowship and not conflict, and in which, in spite of variety of function, the equality of the worth of all parts has to be recognised. The idea of this harmony was worked out by the ancient religions in their "scientific rationalization, extravagant dramatic pantomime...lyric hymns, symbolic ritual, philosophic statement, mysticism, poetic allegory, startling by simple direct avowal as in the words : "I and my Father are one." Of all, the conception of the evolving universe as music is the most significant. Here God is conceived not simply as a creator but also as a composer. The realization of the divine unity through music is therefore said to be one of the best paths (*yogas*). In this connexion reference to the science of Hindu music and to the philosophical significance of

Krishna's flute would have been very instructive, but the author for some reason has omitted it. The sevenfold differentiation of tones (*svaras*) in Hindu music is at least one of the best developed. However, the idea of this harmony was worked out with the help of numbers also by the Pythagoreans, who are responsible for the idea of the seven Harmoniai in Greek music.

The opinion prevalent among Western scholars of Eastern religions is that the chief characteristic of Eastern religions is the idea of unity and not that of love or compassion. But our author rightly contends that this opinion is wrong.

This is the oft-recorded verdict of the wise men of the Ancient East that Divine Unity, since it is based on the sublime *harmonia* to which the universe bears witness, is also the expression of compassion.

The conception of the ancient Sumerian and Babylonian philosophers of the divine unity as the Mother, their entreating her to take compassion on them, the Buddhistic conception of Avalokitesvara and of Amitabhabuddha, and so forth are examples to the point. Indeed, if God is really the underlying unity that makes for the harmony of the universe,

he can be understood only as loving and compassionate. The bond of unity can only be love, not indifference or hatred. It cannot be even brute force or power, which by itself engenders only

hatred.

All students of ancient and comparative religion as well as the layman may read the book with interest.

P. T. RAJU

SHORT NOTICES

Sri Aurobindo : Some Views on the International Problem. By ANILBARAN ROY. (Sri Aurobindo Library, George Town, Madras. As. 2). In this pamphlet Shri Anilbaran Roy presents Shri Aurobindo's thesis that "the true basis of life and work is the spiritual" and describes his ideal World-State; and Prof. Sisirkumar Nitra urges the Indian Universi-

ties to specialize in Indian thought, and particularly in Shri Aurobindo's philosophy. Shri Aurobindo's "free and natural groupings under a World-State" he believes will come inevitably, "either by a mutual understanding or by the force of circumstances and a series of new and disastrous shocks".

PH. D.

The Macmillan War Pamphlets, Nos. 1-6. (Macmillan and Co., Ltd., London. 3d. each). It is being realised increasingly that, if democratic ideals are to survive, the intelligent appreciation of democracy and freedom cannot be left to the minority who read serious books and who think for themselves. Publishers can do much to make the man in the street democracy-conscious. The informative and attractively got-up "Macmillan War Pamphlets", of which the first six have appeared, are directed to that end. The authors are well-known; the style is direct and convinc-

ing. The first is Mr. A. P. Herbert's *Let There Be Liberty*, in which he contrasts life in Britain with fear-ridden existence in Nazi Germany. No. 2, *War with Honour*, is by Mr. A. A. Milne, a pacifist convinced of the necessity of winning the present war. In Pamphlet No. 5, *Nazi and Nazarene*, Monsignor Ronald Knox discusses the persecution of all idealism under the Reich. The Rt. Hon. J. R. Clynes, M.P., describes democracy's striking social achievements since his hard childhood in the cotton mills.

E. M. H.

Regeneration. By DENIS SAURAT (J. M. Dent and Sons, Ltd., Letchworth, Hertfordshire. 1s.). General de Gaulle, in his letter published in this volume, traces the calamities of the world to men's having too long forgotten to think. All will not agree with Professor Saurat's solutions of our problems, but none can read his brochure and not think. He

believes that

When there are in a body of men and women a sufficient number of persons who are free in themselves, free from avarice, free from selfishness, free from fear, then tyranny becomes impossible....The essential problem of our time, as of all time, is that of the spiritual value of each individual person.

C. D.

ENDS AND SAYINGS

“—————ends of verse
And sayings of philosophers.”

HUDIBRAS

Shri Satyavrata Mukerjea in his Presidential Address at the Eighteenth Session of the Akhil Bharatiya Prabasi Bangiya Sahitya Sammelan at Jamshedpur at the end of December, struck the note of national solidarity which cannot be sounded too often. He appealed to his fellow voluntary exiles from Bengal not only to achieve solidarity amongst themselves but also to acquire complete assimilation with the real interests and welfare of the provinces of their adoption. He condemned the spirit of faction which makes even of the study of history a cause of fission and he brought out the essential unity of Indian culture in which neither art nor religious fervour recognizes geographical frontiers.

Shri Mukerjea made an excellent suggestion for the enrichment of our common culture which we would like to see adopted generally. Instead of wrangling futilely over scripts, he urged, let the Bengalis living outside their province select poetry and *belles lettres* from the literatures of other languages for translation into Bengali. Especially in translations into Bengali from the Urdu, “with its ornate literary excellences and polished jewellery of reflection, its beauty of phrase and unequalled gift for balanced rhythms”, he saw a potent agency for cementing good-will between the Hindu and the Muslim communities. He proposed the formation of a Committee of Indian Literature, in which the Literary Academies of the several languages should be invited to co-operate, and that enterprising publishers should bring out translations of works of well-known writers as soon as their books appeared in the original. This, he declared, would be of immense benefit to Bengali literature itself, broaden-

ing its outlook and modifying “the complacent sense of superiority with which so many of our untravelled countrymen are afflicted”.

Shri Mukerjea closed his address with an appeal for “the completer life” and with the recommendation that we turn to Krishna for inspiration in the reforming of our ancient society as part of a finer and nobler India in which

the different orders and interests will at last be in harmony in their economic life and social conduct, and through sympathy and comprehension of the essential oneness in their aim, they will tend to balance their interests.

Bangalore was the scene on December 22nd of an auspicious and a symbolic event, the laying of the foundation stone of the Vihara and Baudhasrama which are being erected by the Good-will Mission of Ceylon on land donated by the Mysore Government. India has suffered from the rejection of the teachings of India’s noblest son. Distant lands have been made fertile by the life-giving current diverted from the fields which it should have watered first.

No aggressive soul-hunt, this missionary effort, as Sir D. B. Jayatilaka, Minister of Home Affairs, Ceylon, brought out in his speech, but a simple effort to propagate Dharma, to spread the inspiring ideals which the Buddha taught.

His Highness the Maharaja of Mysore in his message for the occasion, referred to the fact that

the whole world is suffering from the want of an ethical ideal. We need as the world needed in Buddha’s day new physicians of the soul who will call men from superstition on the one hand and from materialism on the other, who will unite the old

world of thought and the new world of action in a new synthesis, who will lift the veil from the darkened hearts of men and imbue us all with a new eagerness to work for the common good of all humanity. I pray that the Baudhasrama and those who live in it may play their full part in bringing these ends to pass.

Shri Manu Subedar, Shri S. R. Kantet and others writing in *THE ARYAN PATH* on communal feeling in India have laid it down as a principle that sports organisations and housing projects on a communal basis are to be deprecated and that Government should accord them no assistance or support. We are very glad to see this principle accepted and its basis widened in the Report of the Group Conference on Communal Unity which was adopted at Bangalore on December 29th by the general session of the All-India Women's Conference. That report, after noting with the utmost distress the lack of communal harmony in our country and urging all women to make their contribution to the bringing about of concord, goes on to declare that *no Government or Municipal aid should be given in future to communal institutions.* (Italics ours).

Among the several important points made by Professor Amaranatha Jha, Vice-Chancellor of the Allahabad University, in his Presidential Address at the First English Conference, held at Lucknow on the 19th of December, none was more opportune than his insistence that while English studies are valuable for India, they should be presented from the Indian point of view. The impact of English literature has on the whole been stimulating, even though the over-weighting of English in the Indian curriculum has handicapped educational progress, but we need to develop an Indian school of criticism

which, while assimilating the best features of Western criticism, should derive inspiration from those works which are best suited to the genius and outlook of the men of this land, which speak a language which we can understand, and which uphold ideals familiar to us,

Why, he demands, should Indians accept without challenge judgments by Western critics and ignore the Hindu canons of criticism as laid down in our own great works on poetics, on dramaturgy and on almost every phase of literary art?

The Hindu for December 23rd welcomed Professor Jha's possible implication that Indian writers are turning away from English as a medium of expression in favour of the languages of India. The foreigners who have become masters of English style, it claims, have been so thoroughly soaked in the culture of England that "for all practical purposes they have become Englishmen". We heartily agree with *The Hindu* that it is neither possible nor desirable that this should happen on a large scale among a people who are heirs to an immemorial and distinctive culture and whose manners, customs, traditions and outlook are the natural expression of that culture.

Indians with "ink in their blood" to use *The Hindu's* graphic phrase, can make their highest contribution in writing naturally from their own point of view as sons of India, not in describing the world as seen through the borrowed lenses of English tradition.

An important part of the business of philosophy is to discover and to formulate principles that can guide the conduct of the individual and the group. Modern philosophy is derelict in so far as it neglects "the problems of good living and good government", Professor C. E. M. Joad charges in his "Appeal to Philosophers" read early last year to the Aristotelian Society at Cambridge and published in *Philosophy* for October 1940. He recalls the concern of the philosophers with ethics and with politics in ancient Greece—which as we know was paralleled in ancient India. And he holds up to deserved opprobrium the preoccupation of modern philosophers with the analysis of the meaning of sentences and their tendency to regard thought

not as an instrument by means of which men can liberate themselves from bondage

to nature, from servitude to abstractions, or from the tyranny of men ; it is not even a torch to light up the dark places of the universe and so to reveal man's place and function within it.

It is not only in Europe that the demand is being made upon philosophy for more than metaphysical abstractions. Sir Mahomed Usman, Vice-Chancellor of the University of Madras, declared in welcoming the delegates to the Sixteenth Session of the Indian Philosophical Congress on December 20th that

the need for Philosophy was never greater than at present. Philosophy should inspire us to make a clear distinction between what is right and what is wrong and give us a correct lead for supporting the cause of righteousness, justice and truth.

There is no excuse for the philosopher to neglect that duty, because, as Professor Joad points out,

Even if twentieth-century philosophers have nothing very original of their own to offer, there is wisdom to be garnered from the great philosophies of the past and it is, I conceive, our duty to make it available for the comfort and guidance of our distracted times.

The two leading religions of India proclaim human solidarity ; the common ideological basis is there whenever their followers are ready to lay aside the exclusiveness that too often in practice negatives their professions and to build constructively upon that foundation. It is all very well to have a brotherly feeling for the Eskimos and the Patagonians, but the test of the sincerity of the Hindu's belief that the Divine Self is seated in the heart of every creature is how he feels and acts towards his Muslim neighbours. Similarly the Muslim's ability to recognize the Breath of Allah in other human hearts is tested by his attitude and conduct towards his Hindu brethren.

The obvious way to mutual good-will is through ignoring points of difference and dwelling upon that which the communities have in common. This was well brought out by Sir Sultan Ahmed in his Convocation Address at the Aligarh Muslim University on December

21st, in which he stressed our common heritage, our common present and our common future.

Racially and politically we are all Indians, we breathe in the same atmosphere and till the same land. We are inheritors of the same old proud civilization and whatever we may privately think and aspire after, our destinies are linked together.... Our foundations of life are the same. Our political and social salvation can only lie in both Hindus and Muslims pooling their energies together for the reconstruction of a better India.... With a broad-minded approach our domestic differences can be and must be solved.

Fortunately the advantages of caulking over bailing are receiving ever wider recognition and the demand is growing for the elimination of everything that emphasizes differences and foment's ill-will—including sports competitions on communal lines !

Indians who fail to recognize in the Christian mission school a tool of Christian evangelical effort would do well to read the revealing opening article in the propagandist organ, *The Moslem World*, for October, "The Character of Cooperation in Service for Moslems" by James Thayer Addison. The writer, convinced of the "insistent urgency" of "the divine call to win Islam to the faith of Christ", is not discouraged by the peculiar difficulties which, he concedes, exist in making Muslim converts. Note his frank admission about the rôle of the school in the missionary effort. He writes of the

crying need for all sorts of missionaries and all varieties of service. There are so many different kinds of things to be done that it takes all kinds to do them. Each variety of worker and each type of method is reaching some class of Moslem which the others cannot reach, and is achieving in that class results which the others could not achieve. If it is true, for example, that *a liberal university will produce fruits beyond the powers of a determined little evangelical group* [italics ours], it is equally true that a determined little evangelical group will produce fruits beyond the powers of a liberal university. The translator can reach thousands who may never enter a hospital ; the physician can touch thousands who may never read a tract.

Let Indian parents not be blinded by the apparent disinterestedness of the teachers in mission schools, or by their restraint in not more openly urging the superior claims of Christianity. Their ulterior aim is evangelization or they would not be here or receive the support of those who have sent them.

Even if the West were not giving at this hour so lurid and so convincing a demonstration of the failure of creedal Christianity, it would be vainglorious folly, not to say an impertinence, to attempt to thrust an alien creed upon a country whose systems of religious philosophy are as grand as any, if only those who follow those systems would live up to the standard of Rama, of Buddha, of Muhammad, of Nanak and of the Jain Thirthankaras.

The white settlers in Australia, in 150 years of contact with the aborigines, have never been interested in looking into what the "blackfellas" believe, Miss Ernestine Hill brings out in her article "Black Man's God" in *The Contemporary Review* for October.

Because in the great fifth continent were found no idols, no shrines, no written legends and no spoken prayers, the Australian aborigine has been dismissed as godless. "I did not perceive that they did worship anything", wrote Dampier nearly three centuries ago, and none have taken the trouble to perceive it since.

Miss Hill has learned, however, in her wandering among the tribes all over Australia, that the aborigine does bow down "to the mystery of creation". He believes in the immortality of the soul and in reincarnation. Though some accept the transmigration perversion of that wide-spread ancient doctrine, others believe that they will "jump up white-fella". For a time after death the soul is regarded as alien and sinister, as lurking in the shadows around the grave. They see Gods everywhere. "Every tree, every spring, every crag of earth and clap of thunder has its nature-spirit, benign or malign....The sky-gods are life-givers, spirits of rain and sun. The star-gods are the immortals." In Western

Australia Venus is Ardnaring, the Laughing Star.

In the Australian wilds, over and over again, you will find not only the brothers and sisters of Greek and Norse myth, but the beliefs and even the ceremonies of the Egyptian, the Hindu and Semitic races.

They have their ethical traditions too. In all tribes there is brotherhood and sharing; the old men are recognized as patriarchs and their right to control and direct youth is recognized.

To what does the sharing by these primitive tribes of beliefs so widely spread throughout the world point but to their being the heirs to an earlier higher civilisation and to a primeval, once-universal tradition? Now, with four-fifths of the race extinct, will the remnant's mythology be drawn from the survivors and recorded to contribute its quota to the demonstration that all the world's religions are based on one and the same truth?

The deep Indo-Aryan roots of Gandhiji's *satyāgraha*, loosely translated "Soul Force" but meaning literally "strict adherence to truth" were traced by the American Orientalist Professor W. Norman Brown of the University of Pennsylvania when he spoke at the last annual meeting of the American Oriental Society on "The Basis for the Hindu Act of Truth". In his paper, which appears in *The Review of Religion* for November, he deals with the belief in India in the magical efficacy of "truth as basis for an oath to accomplish purposes quite beyond the power of ordinary means". He accepts the late Dr. E. W. Burlingame's definition of "an Act of Truth" as "a formal declaration of fact, accompanied by a command or resolution or prayer that the purpose of the agent shall be accomplished". Dr. Burlingame established that the "Truth Act" had been not uncommonly resorted to in Buddhism, and less frequently in Jainism and in Hinduism as well. He cited several accounts of seemingly miraculous results following its use.

Dr. Brown suggests several possible

allusions to a Truth Act as early as in the *Rig Veda*, where the word *satya*, "true, truth" is frequently associated with *rta*, "cosmic law, order", Truth being life or conduct in accordance with that order. He claims that in every recorded instance of resort to a Truth Act, the basis of that Act is "the singleness with which the performer, or some other person used by the performer as a dynamic reference, fulfills his personal duty". It did not matter what the duty of the calling was so long as the ideal of individual conduct for that calling was attained. "In some future existence the lowly man may hope for a chance to attempt the duties of some higher stratum."

By discharging one's particular duty in a scientific and efficient manner, Professor Brown points out,

the individual achieves personal integrity and fits the cosmic purpose. Life then becomes a sacrificial act, a rite (*krīyā*), and as such, when perfectly executed, it can accomplish any wish, compelling even the Gods, as we are taught in the Vedas and the Brāhmanas is possible through the sacrifice.

The faith of Gandhiji that Truth will prevail, that

by holding to a true and justified end...by relying upon the personal integrity that comes from knowing and practising the truth, a person may compel redress of a grievance, or a group may secure the alleviation of political or social injustice,

is, therefore "lineally and legitimately descended from the Vedic... (RV 10. 85. 1) 'by Truth is the earth made firm'".

Prof. H. H. Price of Oxford University is one of the slowly growing group of philosophers who take psychic research seriously. He sees no way of denying clairvoyance and telepathy and admits that there is very considerable evidence also for precognition. In seeking a promising hypothesis to account for these recondite activities of the human mind he finds himself drawn to the explanations of ancient Eastern psychology, in which he has the courage—rare among Western scholars of standing—to avow

interest, though somewhat apologetically. In 1939, in his Presidential Address before the Society for Psychical Research, he made the unorthodox declaration that the Far East might be able to give Western investigators "some help in framing a more adequate and genuinely scientific theory". The attraction for him of the ancient Indian teaching of the Astral Light seemed indicated by that address, in which he propounded a theory of an "ether of images" to account for certain psychic phenomena.

In a paper which he read last May to the Jowett Society, Oxford, on "Some Philosophical Questions about Telepathy and Clairvoyance" (*Philosophy*, October 1940) he shows the fruit of further cogitation along these lines. He there puts forward, somewhat less tentatively, as a hypothesis to account for telepathy the existence of a third realm intermediate between "mind" and "matter", a realm which, he mentions,

has long been familiar in the philosophy and cosmology of the Far East; and something not unlike it is found in Neo-Platonism. Perhaps it is not nonsense after all. Perhaps if we reject it out of hand, as most of us would do, we are merely being parochial.

He raises the question whether telepathy and clairvoyance may not be natural to man and ordinary perception something subnormal, a kind of myopia, the majority of telepathic impacts, for instance, being prevented from reaching the well-balanced consciousness by a positive absorption in a limited range of impressions. He is drawn to the idea of a World-Soul, an omniscient consciousness to which his present argument does not require the attribution of intelligence or of moral predicates of any sort. He has in mind particularly Leibniz, whose affinities with Eastern thought were marked, when he writes that some of the theories of speculative metaphysicians, he finds, though perhaps deductive in their origin, do "provide a conceptual framework into which supernatural cognition can be fitted, whereas it appears to be an inexplicable oddity so long as we stick to our ordinary

(ultimately Cartesian) views of mind and of Nature".

Certainly Professor Price's firm conviction that "sense-experience, or something not wholly unlike it, is not necessarily connected with an organism or nervous systems" is a far cry from the materialist position.

Faith in the democracies' professions of concern for a square deal for all must be shaken by the blunt charge in *The Nation* (New York) that, though the recent Selective Service Act (which of course drafts Negroes as well as whites) assured equality of treatment, the United States army was continuing its policy of separating white and Negro troops and of excluding Negro officers, except chaplains and doctors, from most army units; and was declining to accept Negroes for the Air Corps, either as flying-cadets or as enlisted men.

Incidentally, the prominent part played by Indian troops in December in the spectacular British offensive in North Africa recalls *The Hindu's* apposite comment of October 30th, 1939, on *The Times* leader of the preceding week, in which the demonstration of India's unfitness for self-government was followed by the gracious suggestion that "no bar should be placed in the way of Indians who wished to die for Britain"!

It is humiliating to find India bracketed with the Southern United States as a notorious seat of race prejudice, as it is in a recent article contributed to *The New York Times Magazine* by the American publicist William Allen White, who writes:—

On the whole (allowing for race prejudice in India and in the Southern United States [he might have added "and in South Africa as well"]) social democracy contends that one man before the law is as good as another and that one race is as competent as another in its own environment.

In an open letter a few months ago the leaders of the Protestant churches in England, with the full support of the Catholic Archbishop of Westminster,

attacked race prejudice vigorously as a denial of Christian principles (as it is obviously a denial of the principles of every religion worthy of the name). They brought out the anomaly of combating the Nazi creed of racial domination while acquiescing in a colour bar within the British Empire. To quote from *The Times's* analysis of this praise-worthy communication:—

It is not sufficiently understood by British people how largely the British Empire is a coloured Empire; the unity necessary to its survival in the long run can be secured only if the principle of equality as between people of different race and colour is applied in methods of Government and in human relationships alike in Europe and in Asia or Africa.

The letter appeals for concentrated effort to remove the barriers of race and colour in the Colonies, for the creation of a public sentiment which will not tolerate racial discrimination by hotels or by employers and fellow workmen, for the extension of hospitality in English homes to coloured people in England and for the furtherance, by all possible means, of "the mutual understanding which will produce an educational and social programme for the Colonial peoples, calculated to remove the sense of inferiority and of unreasonable discrimination".

While unfortunately the type of education long imposed upon India is still producing among the educated few some sufferers from a sense of inferiority, their number is decreasing with the spread of appreciation of our noble heritage. And even if there were more such sufferers, the crux of the problem would still be rather the removal of the white man's overweening sense of superiority, the exorcism of his fantastic notion that the colour of the outer garment is a criterion of character, of capacity, or of social acceptability.

The October issue of *International Conciliation*, published by the Carnegie Endowment for International Peace, is given to the "Causes of the Peace Failure, 1919-1939" as thought out by

the International Consultative Group at Geneva, a group composed mainly of officers of international organizations with headquarters in that city who in their personal capacities met over a period of months to discuss these problems. Their analysis is, on the whole, remarkably sagacious and objective. The effort has been to get beneath the obvious course of events, such as aggression and the condoning of aggression, to the underlying causes, political, economic and spiritual, the last-named being found to be the most significant and to play the key part in both the political and the economic spheres.

There is space only to summarize the findings. In the political sphere, failure to take a world view in the treaty-making after the last war; the inertia and procrastination of the democracies; the policy of removing inequalities by lifting specific obligations instead of by making their application general; the "attempt to exalt power politics to the dignity of a religion"; national unwillingness to accept international obligations and restraints—all are expressions of the "national parochialism" on which the League foundered.

It is the "inarticulate major premises" that dominate men's thinking, feeling, and action. To suggest that the breakdown was due primarily to faults of institutions, to mistaken judgments, and even to positive malignity, would be to ignore what is the very stuff of politics.

The economic causes have been indirect: economic injustice, with gross inequalities of income within and between nations, and social discontent; the use of the surplus production resulting from industrialism for military purposes instead of for promoting well-being; the vain effort since the last war to reconstruct the economic system on the traditional lines; the attempt of practically every country in the slump

of 1929-30 to save itself at the expense of others. It is not "merely or even primarily a change in economic structure" that can advance social justice and human well-being.

What is called for is a far-reaching transformation in the dynamic values actuating mankind. Provided this is forthcoming, the setting up of the necessary economic mechanism presents no insuperable difficulty....in the last analysis it is in the hearts and minds of men that peace has to be achieved.

The crisis of Western civilisation is pronounced in the last analysis a spiritual crisis, the result of "spiritual anarchy and spiritual impotence". It is the absence of some underlying unity of spirit on which depends the willingness of men to live together in harmony that has brought civilisation to the brink of catastrophe. The suppression of particular ideologies will not stay the disintegration of the Western world. Nothing can but an inner renewal of spirit, the release of "sufficient spiritual energies to arrive at a new integration".

The conferees question whether either the communistic, the humanistic, or the Christian conception of universalism can furnish the fundamental convictions concerning man and society which all nations must hold in common if international society is to function harmoniously.

The deepest sickness of the modern world lies in its lack of any genuine conviction of truth....The real issue to be faced, therefore, is not, "What is the most efficient formula to arrive at a new integration of society?" but rather, "What is the truth to be served by all men?"

What, indeed, save the primitive, soul-satisfying philosophy of ancient India, with its teaching that One Spirit animates every form, that all men are brothers and that every man is an unfolding God, can serve as the foundation of a lasting peace?