THE

ARYAN PATH

Canst thou destroy divine Compassion? Compassion is no attribute. It is the Law of Laws—eternal Harmony, Alaya's Self; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal. The more thou dost become at one with it, thy being melted in its Being the more thy soul unites with that which Is, the more thou wilt become Compassion Absolute. Such is the Arya Path, Path of the Buddhas of perfection.

—The Voice of the Silence

VOLUME XXX

January-December 1959

THE ARYAN PATH OFFICE
"Theosophy Hall," 40 New Marine Lines
BOMBAY 1

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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

VOL. XXXI JANUARY 1960 No. 1

"MODERN" IS NOT ENOUGH!

[WITH the beginning of the new volume, we open a series of Guest Editorials, which some of our esteemed contributors will write in turn. We are glad to publish this first essay by **Dr. K. R. Srinivasa Iyengar,** well known to our readers.—ED.]

IT IS GOOD to feel that one is "modern": not nineteenth-century but the twentieth, not Anno Domini '60 but Anno Bombini 16. But the epithet "modern," says a writer, is as a rule an epitaph: "Men cannot eat their cake in time and have it in eternity."

The "modern world" is pre-eminently the world of science and technology, of democracy and political liberty. But where have peace and happiness gone? Science makes newer and newer discoveries; technology assiduously applies them; and no settled order is possible. New gadgets give place to the old; new records of speed supercede those of yesterday; and the 1960 model of a car or a pen or a gun renders all previous models obsolete. The race of restless modernism is the race of continual exasperation, and quick extinction is the price things pay for trying to be fastidiously modern.

The ballot-box and the extension of franchise have not ushered in the millennium. Razing the ceilings down has not appreciably raised the floors. The conquest of distance has not obliterated our sense of frontiers. To be rich in possessions is not to rest contented, but only to seek more possessions. To move with speed is not to move with sobriety and a sense of liberation, but only with greater disquiet and trepidation. Of what use is this vaunted Book of Modern Knowledge? As the late Charles Morgan wrote:—

> ...we are tall in power and rich in knowledge; the book of life is neatly printed and lies open before us; but the letters do not make words, the

figures do not add up, the pictures are nightmares and the pages rise up against us like the walls of a prison.

Where, alas! is the wisdom we have lost in knowledge? The clue to happiness eludes us still.

The nations of the East, awakening after the seeming slumber or stupor of centuries, have now accepted Western science and technology, Western social and political institutions, Western secularism, democracy, party politics and planning; these have come almost all at once, and into a few decades the past is trying to compress the West's history of a few hundred years. But the Asiatic and African intellectuals are not happy; they have their second thoughts; and the masses, not having yet tasted the bitter-sweet fruit of massive industrialization and ruthless technology, go on as before, clinging to the old ways for what they are worth, sheltering amidst the ruins of the ancient faiths and trying to keep at bay the remorseless invasion of the "modern world."

Is the "modern" West any happier or more certain of her aims and attainments? Almost fifty years ago, F. W. Bain remarked:—

> For Europe also is disappointed: there seems, after all, to be something lacking to this Liberty, something wrong. With her Utopias ending in blind alleys, or issues unforeseen: with her sages discovered to be less sages than they seemed: with her Science turning superstitious, her Literature wallowing in the gutter, and her women descending from the pedestal of sex to play the virago in the contamination of the crowd: with so many other things...to raise a doubt, whether this Liberty is taking her just where she wished to go, what wonder if even Europe should begin to meditate on means of emancipation, even if only from vulgarity, and steal a furtive glance or two towards the East, to see, whether, by diligently raking in the ashes of ancient Oriental creeds, she might not discover here and there a spark, at which to rekindle the candle of her own.

In fifty years the malady of the century has only worsened still further, almost defying arrest. The ashes here, the expiring candle there; the lame here, the blind there. Before the last spark too extinguishes, before the candle expires completely in an atomic holocaust; before the lame, because he cannot move, starves himself to death, before the blind, because he cannot see, canters into the abyss; before West and East achieve co-extinction, could not the wise men of the world come together in purposive understanding to start the rebuilding of the human family?

To deny matter, to decry science, is vain; for we cannot escape the imperatives of the material universe. On the other hand, to deny the Spirit

—although it seems an easy and even a "modern" thing to do—is even vainer; for the affirmation comes in a hundred different ways in Beauty's forms, in Love's intimations, in the echoes of Infinity in the obscure chambers of the heart. Although much has changed because of modern science and technology, modern politics and economics, the essential human situation remains unchanged. The shadow that falls between the impulse and the response, the desire and the spasm, the striving and the accomplishing, can as little be chased away in the Sputnik Age as in the Paleolithic; and albeit we have conquered space and can circle round the earth, what does it profit us if we cannot banish fear away or enjoy inner peace?

If we cannot reconcile the nations yet, if we cannot still forge enduring social harmony, it is because we are unreconciled to ourselves and have been unable to establish inner poise. The darkness within is not lifted; the insurrection within is not ended; the deserts of the heart have not been traversed and left behind; the Himalayas of the soul have not been braved, nor has Everest been sighted. But the ancients speak of an "imprisoned splendour" that is awaiting release; there is the world within from which open windows upon the Infinite; there are the prerogatives of the soul that can transform man's everyday routine to one of cosmic responsibility. No doubt, the Way of Salvation is the veritable razor's edge; but once set on it, the movement can be easy, swift and sure.

One sees a scene at the bathing *ghat* at Banaras or anywhere near an Indian river fringing village or city: the river flowing, the pilgrims bathing, the fires burning, the children playing, the priests droning, the ashes dissolving: Life and Death mingling and mixing, the past flowing into the present, and both running into the future. "And nobody amazed," noted Professor Bain, and exclaimed: "It is curious, this peace, this indifference, this calm." But this outer behaviour is only the translation of a perennial philosophy of acceptance and transcendence. One accepts everything, and one transcends everything; one goes on with one's life without fret but one does one's best all the same. The inner light guides, the inner poise sustains; but if the light fails, if the poise cracks, neither science nor technology, neither knowledge nor power, can take their place. Hence the need for spiritual roots, for a re-cultivation of the inner life; and the need too for the blossoming of the "secret splendour" that alone can mediate between our failures in time and our hopes in Eternity.

K. R. Srinivasa Iyengar

THE LIBERATING FUNCTION OF EDUCATION

[**Dr. John E. Owen** is a teacher in the Department of Sociology, University of New Mexico, U.S.A. His article offers ideas of the utmost value to educators today.—ED.]

MANY VOLUMES have been written on the aims of education and the type of personality and character that an educational system would ideally produce. They range from the narrow view that education should simply train a young person for earning a living through the acquisition of technical skill to the more balanced concept of education as preparation for constructive citizenship.

Modern educators in several countries stress the need to train the pupil into a man or woman who will be able to understand the world and its problems, who can come to terms with it and find his place within it, adapting himself to its demands through useful work which he competently performs and with a philosophy that gives meaning to his experience. In the educational systems of even the most industrialized nations, it has come to be seen that technical ability and vocational skills *per se* are inadequate as educational goals, and that wider culture and self-knowledge have to be inculcated if life is to be lived intelligently and meaningfully.

One of the significant insights of the social sciences is that the human personality, far from being permanently fixed or predetermined at birth, is the product of the culture in which it receives its moulding experiences. What is termed "human nature" is in effect a vast combination of habits, patterns of behaviour and thinking, responses and instilled levels of aspiration that are not inborn but are the consequence of acquired learning under the all-pervasive influence of the home, school and other sources of human conditioning. An individual lives by means of his culture, his world of human contacts, with its economic demands, social customs, expectations and learned ways of behaving that surround him from childhood, ways to which he is made to conform.

Educational systems prepare the oncoming generation for adult experience in the society and the educational process hands on to the child the knowledge and skills of that society, and as the years pass he acquires its traditional outlook, which is incorporated into his personality structure. Through living in a culture the individual derives his source of satisfaction and joys, his problems and his moral guidance. It is from his experience in an organized society that he learns how to think about his world; its

traditions and customs become his own and, unless he has the widening experience of foreign travel, he spends his whole life within its orbit. But every culture has its myths, traditionally perpetuated errors and misconceptions, entrenched areas of injustice and similar moral "blind spots." Unfortunately, an educational system may also hand on all the prejudices and myths of the culture, which then become a part of the outlook and behaviour of its members.

It is the theme of this article that a mature education, a *liberal* education in the best sense, would have the function of freeing the human mind from the all-pervasive cultural pressures that perpetuate the psychologically stultifying forces of every age. Without attempting to discuss the ultimate aims of a liberal education, it is possible to indicate a few areas to which its liberating functions might be directed. For the civilized man, the mature human being, is the free man, and, while his freedom is never absolute, he enjoys and experiences an appreciably greater freedom than the uneducated man who is unconsciously enslaved by his prejudices, narrow loyalties and ego-supporting misconceptions.

An educated mind, while never wholly freed from the influence of its environing society, is nevertheless able to recognize that influence. It can see beyond its boundaries and is not enthralled by them. It learns to understand the psychological sources of its own thought-patterns and to see whence its own ideas, beliefs and emotional compulsions arose. It learns to acquire a healthy objectivity to the society around it, and, while recognizing national accomplishments and reasons for pride in its group traditions, is still not blind to the ways in which that society might be improved. The uneducated mind, on the contrary, is often the victim of an excessive devotion to its own culture, manifesting a type of flag-waving, tribal self-adoration that regards any criticism of its society as destructive and disloyal. It uncritically absorbs the plausible rationalizations, facile stereotypes and conventionally approved prejudices and superstitions which are less intellectually demanding than the responsibility for becoming *aware.*

It is admittedly very difficult to acquire a mental detachment from one's own culture, since the climate of opinion and the psychological ethos are as real as the air one breathes. Yet the educated mind should be aware of this ethos and tradition, and should be capable of impartially observing its society and the values of its historical heritage without being blind to their vices, limitations and defects, and without the unhealthy ego-involvement of the "My country, right or wrong" philosophy.

Joseph Conrad once said that it is very difficult to express patriotism

graciously. In all cultures and epochs, the majority of men have been ethnocentric, so emotionally bound by the narrow loyalties of their own tribe, clan or nation-state as to be indifferent to the achievements and sometimes even the existence of other cultures. Even within the bounds of nationalism, sectional interests, race pride and religious bigotry have enveloped the outlook of large segments of mankind, and formal education, instead of diminishing the force of group prejudices and provincialism, all too frequently has the effect of instilling and perpetuating them. Yet in the changed world in the mid-twentieth century no education is worthy of the name that does not impart a sense of the need to think in world terms, an awareness of the fact that all cultures have their own distinctive achievements and that no one race can lay claim to any innate superiority. In a world of nuclear threats, isolationism has been found to be as geographically impossible as it is morally invalid. It becomes too expensive an attitude to maintain and its force has been considerably weakened in the last two decades. School children today are more aware of other nations than were their parents at the same age. The effect of World War II, of aviation, of the UN and UNESCO, has broken down the pre-war parochialism. Race prejudice is harder to eradicate, since it is an emotional reaction that cannot be solved merely by pointing out the scientific facts of race. But no liberal education is complete if it leaves an individual with the same intolerant or hostile racial attitudes that he acquired in his early childhood or community conditioning.

Similarly, a mature education would liberate its participants from the compulsive egoism of which race hatred is one expression. Significantly, the prophets of all the world religions have spoken of the necessity of transcending the self. Aldous Huxley has written of the blight of egoism from which man needs to be released, and a prominent American theologian defines sin as the collective selfishness of large groups.[1] The tendency to identify the individual ego with one's race, class or nation is a factor in the tensions of modern group conflict. The realization that all life is one, that the same energy flows in all, that selfhood is partial and finite, is a lesson only slowly learned by mankind. Training of the emotions, the instilling of the fundamental principles of human living together and the inculcating of the primary values and virtues have seldom been made a part of educational curricula. Usually it is only when a child breaks the law that a conscious attempt is made to re-train him in more constructive habits and behaviour. It is an ironic commentary upon an educational system that

[1] REINHOLD NIEBUHR: *Moral Man and Immoral Society* (1932).

individuals can be exposed to its influence and still manifest attitudes which are essentially rooted in egoism and restricted group loyalties. The average man in all countries is bound by his prejudices and moral limitations, and he is resentful to the point of being terrified by any demand that he transcend them. He will crucify the prophet who makes a call for greatness, for a new level of thinking; he will fight to maintain his customary ignorance and selfishness and will attack those who are more farsighted than he.

This suggests a related area in which vital education would function to liberate the individual mind. It would relieve the burden of inflexible attitudes that cling to religious dogma and superstition. It is a basic principle of any sound educational philosophy that no child should ever be made to learn something that will have to be unlearned, often very painfully, in later life. But the view of the world that children receive in their religious upbringing frequently proves untenable with the greater knowledge and insight that come from the passing of the years. Many individuals, in more than one of the traditional world-faiths, have nagging suspicions that their religious beliefs are invalid and unfounded but are afraid to give them up or to think through to a more meaningful and satisfactory philosophy of life for themselves.

Religion is no longer central to the experience of great numbers of people, nor does it constitute the driving force that guides their conduct. It is possible for the human mind so to compartmentalize its beliefs and experiences that even individuals trained to think and reflect with the scientific temper may keep their religious beliefs secluded from the clear light of reason and inquiry, on the mistaken ground that it would be sacrilegious to apply their reasoning powers to a realm that is self-evident and sacrosanct. Religious world-views contain a vast variety of degrees of insight and enlightenment. Even in the so-called advanced nations of the world, there can be found a great ignorance of the history and teachings of their dominant faith, combined with the prevalence of a type of superstition that was wide-spread several centuries ago. Yet the free mind is not imprisoned in the tenets of its own faith through ignorance of its religion's origins, its literature or the factors in its growth. In connection with Christianity, Professor Hocking has said that of all the intellectual aids to its diffusion, the most important would be a realistic philosophy of its history in its relation to civilization.

There is no valid reason why traditional religion should remain pre-

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[2] William E. Hocking: *Living Religions and a World Faith* (1940), p. 249.

scientific in its conceptions, nor is there anything irreligious in the process of bringing religious beliefs more in accord with the mature principles and attitude of science. An education which is liberal in the true sense would create a questioning temper of mind. While respecting the value of tradition, it would nevertheless not be afraid to combine reason with revelation or to break the bounds of narrow orthodoxies that cannot fulfil the enlightened demands of the intellect.

A liberal education, in any country, would also awaken the realization that value inheres in other religions than its own, and that other cultures with different traditions have produced their own prophets who perceived various sides of the prism of truth. This type of education would instil the sense of participating in the religions of mankind, transcending localisms and provincial fixations of doctrine ("the one true faith" dogma) through the knowledge that the ultimate values and goals of all faiths are fundamentally identical. To quote Professor Hocking again, "*Whatever in its nature belongs to all men will be sought by all men*—this is the principle which is automatically making for world unity."[3] A liberal faith is willing to receive truth wherever it may be found, including cultural traditions other than its own. It is not afraid to expose its world-view to the same tests of intellectual morality that have been found valid in other areas of human experience, nor is it unwilling to revise its conceptions to keep pace with man's growing knowledge of the universe. Its validity is not grounded upon any set body of unchanging doctrine, and its psychological certainty is that of being on the right road rather than at the end of a religious journey.

A further sphere for the functioning of the educative process is that of ensuring liberation from mediocrity, from the cult of the average and from the pressure of "the herd mind." Conformity to a mass pattern and "adjustment" to the standards of a group are shoddy educational goals. Progress seldom originates with majorities. It is rather from the heretic, the nonconformist, the creative thinker and the prophet who has the ability to see through the injustices and hypocrisies of his age that progress usually ensues. In a B.B.C. talk a few years ago, Baron James of Rusholme, a prominent English educator, pointed out that if our democratic faith means anything, it means that society must be prepared to tolerate heretics. It is highly essential that the crowd standards of the public mind be constantly scrutinized, he claims, by a minority possessing a keener intel-

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[3] WILLIAM E. HOCKING: "Aids and Obstacles to World Civilization," in *Measure*, Vol. I, p. 95 (Spring 1950).

ligence, a more enlightend conscience and a more discriminating wisdom than the majority. The two great streams of thought to which Western civilization owes the most were founded by Jesus and Socrates, men who were alike in that they were both persecuted as heretics by their own age.

Similarly, Sir Richard Livingstone, former President of Corpus Christi College, Oxford, claims:—

> A fundamental principle of education should be to make the pupil realize the meaning of excellence, of the first-rate, and to send him out of school and college persuaded that it is his business to learn what is first-rate and to pursue it....I would also try to give the pupil at school a better idea than he sometimes gets of what *is* first-rate in literature, architecture, art—and, above all, of what is first-rate in conduct and life.[4]

This freedom to pursue the best, and the perception to appreciate it, have been inherent in sound educational practice in both East and West, since the ancient philosophy of the Orient and the academies of classical Greece.

A mature education would also create attitudes of mind free from cynicism and defeatism. It would instil the belief that problems can be solved or alleviated; it would make the world safe for intelligence and the application of intelligence to the pressing tensions of the age. Among the hopeful portents of the mid-twentieth century is the fact that for the first time in human history, world-wide efforts are being made through such bodies as the World Health Organization, the Food and Agriculture Organization, the International Co-operation Administration and UNICEF to relieve conditions of poverty, illiteracy and disease that were for centuries taken for granted as an inevitable part of the human lot. International tensions and misconceptions are also being attacked through the educational and scientific work of UNESCO, which Dr. S. Radhakrishnan has termed a new cell in the world-brain. A global effort to solve age-old human problems in the best spirit of science is showing results in several areas, where populations are realizing that a better way of life is open to them and are striving for its benefits.

Such a view of the future is often derided as "unrealistic" by the convinced nationalists and by the isolationist remnant in the more prosperous countries. In actuality, the *world-outlook* is the only realistic one to take at the present time.

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[4] SIR RICHARD LIVINGSTONE: "The Meaning of Civilization," *The Atlantic Monthly*, Vol. 191, p. 43 (March 1953).

> The new conception of international relations has not penetrated into our normal way of thinking or become an automatic reaction to political problems. It involves a transformation of our natural outlook. But this is the way in which the world is destined to move....[5]

It is problematical how long such a transformation will require. The creation of an international viewpoint and the breaking down of narrow group-bound sympathies and compulsive egoism, the replacement of religious superstition by a rational faith and the inculcation of a striving for excellence free from defeatism are timeless endeavours. They are also a constructive task that should appeal to all educators and citizens of creative good will.

JOHN E. OWEN

SCIENCE AND UNIVERSAL BROTHERHOOD

SPEAKING on the important subject of "Science and Brotherhood" at the Indian Institute of World Culture, Bangalore, on November 19th, 1959, Dr. M. R. Rajasekhara Setty felt that the advent of science had made people drunk with its achievements. He thought that the attempt of religion and philosophy to reawaken the higher aspect of man had at first failed because they did not provide a realistic answer to the problems raised by science.

Further he felt that religion, philosophy or science could not individually bring about universal brotherhood. Living in an age of synthesis, we had to know something of each of these branches of knowledge. The speaker deprecated the tendency of scientists to look down upon others. Man is the only being in the world who knows what is going on around him and as such does not need to resort to violence for his betterment. He did not, however, think that man should wait for another hundred years to change his character. The existence of man was the very last product of evolution and if man had been able, within the latter half of this process, to reach the pinnacle of evolution then man could immediately try to develop, not love only of his own country but love of the world. Man, the speaker said, is not merely an organism but is an organism plus a cultural being. He thought that there was nothing wrong with science, that it was man who used it in evil ways.

Dr. P. Narasimhayya, who presided over the meeting, declared that it was interesting to note that both scientific and philosophical minds agreed on the point that man is not an organism or animal but is a composite being with a higher and a lower self.

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[5] *Ibid.*, p. 44.

THE PHILOSOPHY OF MARTIN BUBER

AN INTERVIEW WITH MAURICE FRIEDMAN

[**Shri Baldoon Dhingra,** till lately of the UNESCO's Education Department, is well known to our readers from his monthly "Leaves from a Paris Diary." Upon a recent visit to the U.S.A., Shri Dhingra had an interesting talk on the philosophy of the famous Martin Buber with Professor Maurice Friedman, translator of Buber's works and a profound student of his ideas. Buber's concept of "dialogue," or real communication, is of great importance. — ED.]

I SPENT two restful days in Pendle Hill, a Quaker Centre not far from Philadelphia. There are few spots like this in America. For here is a rich community life, active, independent yet richly co-operative. I met many interesting people in the Centre and found to my delight that the brilliant Maurice Friedman, well-known Professor of Philosophy at Sarah Lawrence College, New York, translator of Buber's works in English, and author of *Martin Buber : The Life of Dialogue,* was in the midst of some work on the *Modern Image of Man,* a study of various novelists. I have been deeply interested in Martin Buber, so while we talked I naturally took advantage of the occasion by asking such an authority as Maurice Friedman some questions. Readers may recall that Martin Buber once wrote an open letter to Mahatma Gandhi on the sufferings of Jews under Hitler. Gandhiji advocated *ahimsa* and *Satyagraha*. Martin Buber is not a votary of non-violence.

Baldoon Dhingra : How did you come to be interested in Martin Buber?

Maurice Friedman: I spent three-and-a half years during the Second World War in camps and units for conscientious objectors. I came to Martin Buber only after an intense intellectual search that took me from an active concern with labour problems and social reform, through immersion in Hindu, Buddhist and Christian mysticism, to a place where I was ready for a philosophy such as Buber's that combined mysticism with social action and a movement, such as the popular Jewish mysticism called Hasidism that Buber has spent his lifetime interpreting, which represents a communal mysticism of love and joy in the world, rather than the lonely turning away from the world and the self that other mysticisms largely seemed to me. Buber was not afraid to look on the reality of evil, and, like the Hasidim, he believed that one could serve God with the "evil urge." Although at first I looked at Buber only through the eyes of a mystic, a voice spoke to me in his works that has led me step by step to a

concern with the "lived concrete" and with the "life of dialogue" that "knows no fulness but each mortal hour's fulness of claim and responsibility," as Buber himself puts it in describing his own "conversion" from the exalted hours of mysticism to the Hasidic "hallowing of the everyday." I wrote my doctoral dissertation on Buber in 1950 at a time when few people knew of him in America and only a very few of his works were translated into English. Since then I have come into close personal correspondence, contact and friendship with Martin Buber, and I have spent the largest part of ten years in work on his thought. My book on him is the product of a dialogue with him, but so also are the books by and about him which I have edited and translated—*Pointing the Way, Hasidism and Modern Man, The Origin and Meaning of Hasidism, The Legend of the Baal-Shem, The Tales of Rabbi Nachman, Eclipse of God,* and the forthcoming *Philosophy of Martin Buber* volume of "The Library of Living Philosophers." Through this dialogue, my own thinking has been immeasurably enriched and deepened in relation to religion, ethics, education, psychotherapy, social philosophy, epistemology and even art. One door after another has opened up to me, and I remain convinced now, as I was at the beginning of this decade of work, that the voice of Martin Buber is of immense significance for the men of our time and of the generations to come.

B.D.: What, in your opinion, is the basis for this significance that you see in Martin Buber's works? To what extent is Buber's significance a universal one and to what extent is it as a modern interpreter of Judaism?

M.F.: Martin Buber is at once, more than any other, the spokesman of Judaism before the world and one of the truly universal men of our time, comparable with Mahatma Gandhi, Albert Schweitzer and Albert Einstein. Such widely different men as the Swiss novelist Hermann Hesse and the Protestant theologian Reinhold Niebuhr speak of Martin Buber as one of the few wise men living on the earth today. Yet many like the Catholic theologian Karl Thieme, see Buber's chief significance in his interpretation of the Hebrew Bible and his translation of the Bible into German in collaboration with Franz Rosenweig. No one has done more than Buber to bring about a rebirth of Judaism in the modern age: his philosophy of Judaism, his recreation of Hasidism have made a lasting contribution to Judaism and to mankind. When Hermann Hesse nominated Buber for a Nobel Prize in 1949, it was on the basis of his *Tales of the Hasidim* with which, according to Hesse, "he has enriched world literature more than any other living author." Buber's most decisive and influential contribution, however, both to the interpretation of Judaism and to world culture in general, has been his philosophy of dialogue, the classic presentation

of which is his poetic masterpiece *I and Thou*. Buber's distinction between an "I-Thou" relation of mutuality, directness and presentness, and an "I-It" subject-object relation of knowing and using has penetrated to all parts of the world and all aspects of culture. It has had a revolutionary effect upon contemporary theology and philosophy of religion, but its equally profound significance for psychotherapy, education, and social philosophy is increasingly being recognized. In 1951 Buber was brought to America by the Jewish Theological Seminary, but in 1957 he was brought by the Washington School of Psychiatry to deliver the Fourth William Alanson White Memorial Lecture and conduct a seminar for psychiatrists in the theory of the unconscious. Perhaps above all Buber is a philosophical anthropologist, one who is concerned with the problem of man in all his variety and in all his concrete uniqueness. Buber sees human existence as set on "the narrow ridge" between the abysses of subjectivity and objectivity, individualism and collectivism, freedom and discipline, capitalism and communism.

B.D.: What would you say is Martin Buber's contribution to education?

M.F.: Although he has no formal philosophy of education, Martin Buber is first and foremost a teacher and educator, and he himself has always been concerned with the implications of his philosophy for teaching. The teacher is able to educate his pupils, according to Buber, only if he is able to build real mutuality between himself and them. Learning takes place, first and foremost, through the dialogue between the teacher and the pupil, in which the teacher makes the pupil present and experiences his side of the relationship while the pupil communicates to the teacher his own experiences on the subject under discussion. Buber sees his approach to education as an alternative alike to the old, authoritarian theory of education which does not understand the need for freedom and spontaneity and the new, freedom-centred theory which does not understand the need for communion. The former he characterizes as "the funnel"—pouring in knowledge from above—the latter as "the pump"—drawing it up from below. In their place is proposed an education based upon real contact. The propagandist imposes, the true educator helps to unfold; but this unfolding takes place through real meeting with the "other" and is never mere self-expression and self-realization.

In addition to his career as Professor of Religion at Frankfurt University and of Social Philosophy at the Hebrew University, Jerusalem, Buber has been particularly concerned with adult education. He was director of the Central Office for Jewish Adult Education in Germany where he was

responsible for the training of teachers for the new schools established as a result of the exclusion of Jewish students from all German educational institutions. In 1949 he founded and until 1953 directed the Institute for Adult Education in Israel that trained teachers to go out to the immigration camps, and he is now Editor-in-Chief of the *Israel Encyclopedia of Education*. Buber sees adult education as a means of creating a certain type of man demanded by a certain historical situation. Necessary for this purpose are personal contact, living together in community and individual instruction in accordance with what each person needs. The teacher must enter the conversation without restraint and be prepared to learn from the unique experiences of the student. He must be ready to deal with the personal lives of the students in order that they in turn may learn to live with people in all situations of their lives. The students learn the classics, but they do so not for the knowledge itself but in order that they may become whole persons able to influence others.

B.D.: You spoke also of Buber's social philosophy. What is his attitude toward social patterns and toward international relations?

M.F.: Buber's social philosophy is an extension of his philosophy of dialogue. Buber distinguishes between the "social" in general—the sphere of indirect interpersonal relations—and the "interhuman"—the sphere of direct, dialogical relations. This latter sphere is not restricted to the relation of two people. There is an "essential We" as well as an "essential Thou," and true community and "communities of communities" are as essential for the healthy social restructuring of society as genuine dialogue between one man and another is for personal relations. "Man will not persist in existence," writes Buber, "if he does not learn anew to persist in it as a genuine We." Buber advocates a topical rather than a utopian socialism, a federation of communities in which the members stand ready to deal with one another and with the members of neighbouring communities. To Buber the best example of such a producer-consumer full co-operative commune is the signal "non-failure": the *kibbutz* in Palestine, especially before the growing politicization of recent years. Buber sees direction of social restructuring as a third alternative to capitalism and communism as to individualism and collectivism.

Essential to Buber's philosophy of dialogue is that one meets others and holds one's ground when one meets them, experiencing their side of the relationship but not losing sight of one's own. One of the central emphases of Buber's Zionism, accordingly, has been his insistence that the Jews in Palestine "live *with* the Arabs and not just *next* to them." But by the same token he rejected Gandhi's statement that "it was inhuman and un-

just to impost the Jews on the Arabs" in Palestine in favour of the recognition of the claims of both sides and the affirmation that "where there is faith and love a solution may be found even to what appears to be a tragic conflict." Buber has expressed this view in practice in his leadership of Ichud, an Israeli association for Jewish-Arab peace and *rapprochement,* in his emphasis that Zion must be attained *bmishpat,* "with justice," and in his acceptance in 1953 of the Peace Prize of the German Book Trade, pointing both to those who killed millions of his people in an organized cruelty without comparison in human history and those who underwent martyrdom because they could not accept what was going on. What is needed is not an objective disposal of conflicting claims but a genuine dialogue between the sides. Modern man has lost his trust in existence, writes Buber, and the most acute symptom of it is that a genuine word cannot arise between the conflicting camps in the so-called cold war.

> I believe, despite all [said Buber in 1953] that the peoples in this hour can enter...into a genuine dialogue with one another. In a genuine dialogue each of the partners, even when he stands in opposition to the other, heeds, affirms, and confirms his opponent as an existing other. Only so can conflict certainly not be eliminated from the world, but be humanly arbitrated and led towards its overcoming.

Genuine dialogue, to Buber, is not identical with international conferences. In fact, Buber has used the General Assembly of the United Nations as a prime example of that "talking out of the window" to a home audience that so often today takes the place of real conversation between leaders of different nations. In an address at Cambridge University in June 1958, Dag Hammarskjold, Secretary-General of the United Nations, called for a resumption of real talk across frontiers in closely similar terms and quoted at length from Buber in analyzing the mistrust that stands in the way of such talk. Mr. Hammarskjold has several times in press conferences expressed his intention of translating into Swedish some essays in the "Politics, Community, and Peace" section of Buber's *Pointing the Way,* a book of collected essays that I edited and translated. "I think that Martin Buber has made a major contribution," the Secretary-General said, "and I should like to make it better known."

B.D.: How does Martin Buber conceive the world of the future?

M.F.: Buber has tirelessly described the varieties of monologue that masquerade as dialogue and has pointed repeatedly to the dominance of the "It" in the modern world. Not only mechanization, collectivization, technicization, but the growing psychologism, sociologism and historicism of the modern world all stand in the way of dialogue, not to mention that

"existential mistrust" between man and man which has grown into a mistrust of existence itself. For all this, Buber has always refused to turn this modern sickness into a description of human nature or the human condition. "Man is as man redeemable." Although the "I-Thou" relation has gone into the catacombs, something is taking place in the depths that even tomorrow may bring it forth with new power. There is one front of representatives of true humanity, who fight together without knowing it, each in his own place. If men with no other authority than that of the spirit come out of the camps and talk with one another, they may yet be effective, as no merely political representatives can, in sifting out of the alleged amount of antagonisms the real conflicts between genuine needs. The social restructuring of society must begin with the establishment of a true, positive and creative peace between peoples. This peace cannot be attained through political organization, writes Buber, but through "the resolute will of all peoples to cultivate the territories and raw materials of our planet and govern its inhabitants, together." Co-operation in control of raw materials and regulation of world markets will enable society, for the first time, to constitute itself as such. It must be based not on a gigantic centralization of power which will devour all free community, but on a confederation of commonwealths all of which are in turn based on "the actual and communal life of big and little groups living and working together."

BALDOON DHINGRA

I HAVE LEARNT

I have learnt to be still
when the mist changes course
and the way is lost in silence
of the mountain cold.
I listen and look, small as a dust speck
on huge loneliness of the chapel floor,
until the sun puts a finger through blurred windows
around all the prayers.

Beautiful that blur of light
when the mist moves
And one step forward I can see
before I must hold still again,
and wait.

ODETTE TCHERNINE

THE NEO-REALISM OF S. ALEXANDER AND THE AMERICAN REALISTS

[In this article, **Dr. S. N. L. Shrivastava, M.A., D. LITT.**, Head of the Department of Studies in Philosophy, Jabalpur University, deals with another branch of modern Realistic philosophy. He examined the work of G. E. Moore and T. P. Nunn in our July 1959 issue, and "The Realism of Bertrand Russell" in that of September 1959. We hope to publish some more essays by Dr. Shrivastava shortly, completing, together, a broad survey of trends in contemporary philosophy. — ED.]

IN THIS PAPER, which by no means claims to be an exhaustive account of the subject, many philosophers who have made their own specific contributions to the modern realist movement have to be left out. I cannot, however, resist the temptation of making a brief reference to S. Alexander, the arch-prophet of the space-time matrix of the universe, the matrix from which the Deity himself finally emerges. For one thing, at least, Alexander is unique amongst the modern realists. In general contrast to his contemporaries in the school, he gives us a completed "system" of thought from his own empirico-realist point of view. In Alexander's philosophy we have a blend of all the leading tendencies of the times, naturalism, realism, empiricism, emergent evolutionism and democracy — Alexander claims that his metaphysics is "democratic" in spirit, refusing any "prerogative" to mind or spirit in the economy of the universe and giving only a "plain description" of the world in which we live and move and do our thinking. "Philosophy," wrote Alexander in *Mind*, (1921) "proceeds by description: it only uses arguments in order to help you to see the facts, just as a botanist uses a microscope."

The empirico-realistic-democratic approach of Alexander to the problem of knowledge and the place of mind in the universe could not be explained better than in his own words:—

> Now the effect of the empirical method in metaphysics is seriously and persistently to treat finite minds as one among the many forms of finite existence, having no privilege above them except such as it derives from its greater perfection of development.... *prima facie* there is no warrant for the assumption, still less for the dogma that, because all experience implies a mind, that which is experienced owes its being and its qualities to mind. Minds are but the most gifted members known to us in a democracy of things. In respect of being or reality all existences are on an equal footing. They vary in eminence; as in a democracy, where talent has an open career, the most gifted rise to influence and authority. This attitude

> of mind imposed by the empirical method is and may rightly be called in philosophy the attitude of realism, if a name which has borne so many meanings may be so used. . . .[1]

Alexander formulates a naturalistic evolutional philosophy with space-time as the primordial matrix from which higher and higher levels of existences develop successively. The primordial matrix of space-time has no quality save the spatio-temporal quality of motion. The successive emergents from space-time are matter, secondary qualities, life, mind, and deity. Each higher level of existence emerges from the lower and though rooted in it possesses a new quality appropriate to its level and has its own special laws of behaviour. What makes each higher level of existence the bearer of a new quality is a certain complexity, grouping or constellation of the processes of the lower level. A certain complexity of physical and chemical processes, for example, comes to have the quality of life; "a neural process of a certain level of development possesses the quality of consciousness and is thereby a mental process."[2]

The last quality to emerge, "the next higher empirical quality to mind, which the universe is engaged in bringing to birth," is deity. "That the universe is pregnant with such a quality," says Alexander, "we are speculatively assured. What that quality is we cannot know; for we can neither enjoy nor still less contemplate it. Our human altars still are raised to the unknown God."[3] Analogically speaking, Alexander calls Deity "the colour of the universe." Just as colour is the quality which emerges in material things in attendance on motions of a certain sort, so also Deity is a quality which "emerges when certain complexities and refinements of arrangement have been reached."

It should be remembered here that "deity" for Alexander is a "quality," and not God. What, then, is God?

> God is the whole world as possessing the quality of deity. Of such a being the whole world is the "body" and deity is the "mind." But this possessor of deity is not actual but ideal. As an actual existent, God is the infinite world with its nisus towards deity, or, to adapt a phrase of Leibnitz, as big or in travail with deity.[4]

One may well wonder why Alexander should feel the necessity of accommodating God in his thorough-going naturalist-empiricist-realist system of philosophy! If Alexander has chosen to do this, it is because he finds

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[1] *Space, Time and Deity*, Vol. I, p. 6.
[2] *Ibid.*, Vol. II, p. 5.
[3] *Ibid.*, Vol. II, p. 347.
[4] *Ibid.*, Vol. II, p. 353.

himself unable to non-suit the reality of the religious emotion and "the passion for God," and in a philosophy "its failure to make the religious emotion speculatively intelligible betrays a speculative weakness."[5] That Alexander should grant the necessity of making the religious emotion speculatively intelligible is significant, whatever be our opinion about the success with which he has done it.

The two schools of realism which developed on American soil are known as the New Realism and Critical Realism, named after volumes co-operatively published by two different groups of American realists. *The New Realism*, published in 1912, was a collection of essays by R. B. Perry and E. B. Holt from Harvard, Marvin and Spaulding from Princeton, and Pitkin and W. P. Montague from Columbia. The common methodological postulates which these six American philosophers accepted were that philosophers should follow scientists in making a co-operative study and work individually, and that they should follow scientists in tackling problems one by one or piecemeal.

Their two main common epistemological doctrines were as follows.

First, that objects exist independently of our knowing them and our knowledge makes no difference to them when they are known. The two phases of this doctrine may be named "existential realism" and "subsistential realism." When it is said that some, at least, of the particulars exist when we are not conscious of them, the principle is one of existential realism: the main argument for this being that the behaviour of the object in the presence of our consciousness does not show any signs of being affected by consciousness. When, on the other hand, it is said that some, at least, of the essences or universals of which we are conscious *subsist* when we are not conscious of them, the principle is one of subsistential realism. That $7+5=12$, it is argued, is entirely explained by the natures of seven, five and twelve, and not in the least by the nature of consciousness.

The second epistemological doctrine of the New Realists is that the particulars and universals which are real are apprehended by us directly and not indirectly through copies or mental images. Theirs is a presentative realism as distinguished from representative realism.

From New Realism let us now turn to a brief account of Critical Realism. The volume called *Essays in Critical Realism* was published jointly in 1920 by Durant Drake, George Santayana, C. A. Strong, A. O. Lovejoy, J. B. Pratt, R. W. Sellars and A. K. Rogers. The word "Critical" is

[5] *Ibid.*, Vol. II, p. 353.

suggestive. The Critical Realists were not satisfied with the naïvety of the New Realists. They agreed with them in holding that the "objects" of our knowledge are outer things and not cognitive states and that physical things exist in their own right and prior to and independently of our awareness of them; but whereas for the New Realists there are only two terms in the cognitive relation, the knowing mind or the organism and the object known, the Critical Realists analyze the cognitive relation into three terms: the knowing mind, the data of experience, which they call "essences" or "character-complexes," and the physical objects. The "essences" intervene between the knowing mind and the actual physical objects, the latter being inferred from the former. The two-term theory of the New Realists, argue the Critical Realists, according to which we always have a direct knowledge of physical things, cannot explain things like errors, illusions and hallucinations. If nothing intervenes between the knowing mind and the things known, there is no reason why knowledge should not always be veridical. The Critical Realists therefore abjure the theory of "direct perception." Perception, in the beautiful phrase of Santayana, is "a salutation, not an embrace." We are put in touch with reality according to him by what he calls "intent," not by infallible intuition.

By "Intent" Santayana means that uniform characteristic of all our cognitive experiences which may be called their direction upon the objects or reference to the objects. Our experiences, of course, can be different from objects as they really are. The assumption of their identity is what Santayana calls "animal faith." It is by "animal faith" that we know that our experiences refer to objects as well as that they are true of them; as C. A. Strong puts it, "as we know only by animal faith *that* anything exists, so we can know *what* things are only by the exercise of more animal faith."[6]

The most intriguing part of the philosophy of the Critical Realists is their vague and shadowy conception of what they have called the "essences" or "character-complexes" or "phenomena" (the term used by C. A. Strong), which they interpose between the knowing mind and the object known. These, they say, are neither mental nor physical, neither parts of the mind nor parts of physical things, but just "logical entities" of an intermediary status. Nothing but a deep sense of mystery is imparted by these words of Durant Drake:—

> An essence is a "describable somewhat," a character or complex of characters; it is, in fact, anything mentionable, without regard to its

[6] *Contemporary American Philosophy*, Vol. I, p. 284.

> existence or non-existence. . . . [The essences] are neither mental states nor physical existents, but data of experience. There is a physical atmosphere about our earth, but *it* is not blue; there are vibratory strings and air-waves, but they are not noise or music; there are vast globular masses of matter which we call sun and stars, but the dazzling disc and the twinkling points of light which we see are something quite different. Nor are these essences which confront us mental existences, unless in a restrained and misleading use of the terms "mental" and "existence." Nor are they this or that "physical object out there." They are, in a word, suppositious physical objects, essences of physical aspect to which perception, whether rightly or wrongly, imputes existence.[7]

The modern neo-realist movement, as I pointed out in my article "Trends in Contemporary Philosophy" (THE ARYAN PATH, July 1959, p. 298), has been a continuous crusade against Idealism. Have the Neo-realists understood the idealistic position aright? We venture to say they have not. They have accused idealists of denying the very reality of the external world and reducing it to a set of ideas in an individual mind. No great idealist has ever done this. According to T. H. Green:—

> The fact that there is a real external world of which through feeling we have a determinate experience and that in this experience all our knowledge of nature is implicit is one which no philosophy disputes.[8]

> If the reader believes [writes Bradley] that a steam-engine, after it is made, is nothing but a state of the mind of the person or persons who have made it, or who are looking at it, we do not hold what we feel tempted to call such a silly doctrine; and would point out to those who do hold it that, at all events, the engine is a very different state of mind, after it is made, from what it was before.[9]

Even Berkeley, who has gained universal notoriety as the subjectivist *in excelsis*, has unequivocally declared:—

> By the principles premised we are not deprived of anything in nature. Whatever we see, feel, hear or anywise conceive or understand, remains as secure as ever. There is a *rerum natura* and the distinction between realities and chimeras retains its full force.[10]

Most of the age-old bickerings between the Idealists and Realists would vanish if it be remembered that "Idealism" has not all been "idea-ism" pure and simple.

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[7] *Ibid.*

[8] T. H. GREEN: *Works*, Vol. I., p. 376.

[9] F. H. BRADLEY: *Ethical Studies* (Second ed.), pp. 66–67.

[10] FRASER: *Selections from Berkeley*, p. 57.

The chief *vexata quaestio* of Idealistic philosophy has been what has been termed by Professor R. B. Perry "the ego-centric predicament," the predicament, *viz.*, that since objects are known to be what they are only when they enter into cognitive relation with us, objects outside this relation do not exist. The Realist has always sought an easy victory over the Idealist by pointing out that the conclusion is simply *non sequitur* from the premise.

Now, Idealism does not really commit us to ego-centricism or subjectivism. It does grant that things can and do exist which are not known by us, but it regards it as incontrovertible that they cannot be rendered *intelligible* to us except when they enter into a knowledge-relation with us. The world exists and is rendered intelligible in the medium of knowledge —not knowledge in the narrower psychological sense of a stream of psychical presentations in an individual mind but in the larger metaphysical or what Hoernlé has called the "Universe-revealing" sense. There are ever so many things outside of knowledge in the former sense, but nothing can be outside of knowledge in the latter sense.

But what about the Neo-realists' programme of bringing philosophy down to the common-sense level? Has not Neo-realism in its transition from the naïve to Critical Realism reached a degree of sophistication far removed from common sense by its conception of the "essences" or "character-complexes" which are neither mental nor physical and by its denial of the direct knowledge of physical objects? That physical objects exist and agree with our actual data of experience, is an "inference," "animal faith," and so on. Is this realism?

The Realists always pitched themselves against the Idealistic contention that the mind has an essential and inevitable interpretative rôle in all knowledge and experience, but in the philosophy of the Critical Realist Roy Wood Sellars,

> knowing is regarded as more than the awareness of abstracta to be called logical ideas. It is an interpretation of objects....Our mental activity sustains for us an experienced structure in which we sense ourselves as interpreting objects in terms of predicates revealing their characteristics.[11]

In conceding this the Critical Realist has walked, perhaps unawares, into the idealist's camp and justified Bosanquet's apt remark that the familiar terms Realism and Idealism are but "traditional battle-cries and watchwords rather than names of precision."[12]

S. N. L. SHRIVASTAVA

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[11] *Contemporary American Philosophy*, Vol. II, p. 270.

[12] B. BOSANQUET: *Meeting of Extremes in Contemporary Philosophy*, Preface, p. v.

THANKS TO MEGATONIC MISSILES

[**Mr. Roy Bridger's** championship of the Back-to-the-Land movement and of ecological sanity in general is familiar to our readers. We do not profess agreement in every point with his scathingly ironic essay. But it is a provocative piece of writing, and raises questions that we must gravely consider. Are we not permitting strong economic interests to arise which are contrary to the welfare of mankind? Are we not uncritically absorbing propaganda in favour of devices which, in the last resort, only alienate us from healthful, natural ways of living and intensify our leanings to self-indulgence and sensation? — ED.]

THE PRESENT POPULATION of the world is about 2,750,000,000. Its rate of increase is so rapid that, according to recent estimates, it will have reached 6,000,000,000 by the end of the century. Another six hundred years — all other factors remaining constant — and there will be only one square metre of land per person.

It is usual, of course, to assess the problem in terms of food supplies and other physical needs. No less disquieting, however, is the reflection that the new arrivals will not be content to function as mere consumer units. All these people will have something to *sell*.

The situation in this respect is already desperate enough as it is. Introduced in early times to simplify unwieldly barter systems, money was eventually to become a commodity in its own right. Today a new runaway stage has been reached. The social fabric, and the natural resources upon which it rests, can no longer accommodate the frenzies of the blind monster money has become.

Everyone has to live. Everywhere wives are wanting new hats. As things have been all along, this means that everyone has to make money. So far the system has worked, more or less, but the combined pressure exerted by vast numbers of individual money-making drives is adding up now to some ugly net outcomes.

Take the question of health. Nature's way to health is not particularly complicated, nor is there anything very strenuous about it. Given right living conditions and the right food, the rest follows quite harmoniously. Nevertheless there are serious objections, it seems, to this sort of life. The trouble is there is no money in health. It doesn't pay, whereas disease pays handsomely. So it is tacitly agreed that the best thing to do is to pile up an enormous burden of disease, whereat there will be pickings for everybody — doctors, chemists, drug houses, manufacturers of X-ray apparatus, hospital contractors, dead-monkey interests: half the population.

Or take the question of food production. Nature has been successfully turning out supplies of wholesome food for millions of generations of exacting customers, and the way it is done is so very simple that it is hardly worth putting down on paper. Just a quiet, harmless, unpretentious little process involving green leaves and the roots of plants and trees and the returning to the land of organic residues. This may suit some of us, but there are large numbers it doesn't suit. From the big chemical combines down to the hordes of research personnel devoted to the ever-growing complexities of mineral balances and trace-element reserves, a tremendous pressure of tacit assumption is exerted in favour of artificial farming plus an immense disease superstructure. Think of the poor agricultural journalist with no better copy to send in than: "Nothing fresh. Crops sown, grown, harvested, on usual lines. Call me back next year." No new hats for *his* wife. But happy the chap who can babble of mysterious new diseases, of ever more wonderful new "cures."

Again, there is a movement afoot to further the cause of unprocessed foods. Its nutritional arguments are in the best public interests, but its too sweeping success could be at disastrous expense. The ramifications of the food refining industry are complex in the extreme. Is it proposed to drag the whole thing to a standstill, with all its legions of scientists and salesmen, its armies of canners and packers and bottlers?

According to the processing interests, all foodstuffs on sale are uniformly health giving. Every possible item of food and drink is good for you. You owe it to yourself to buy the whole lot—for your health's sake. Moreover, a stake in the good work is now being claimed by a further group—the canning interests. The container itself is being glamorized in advertisements using key wording to link "wonderful meals" with the "high standard of living" that "modern life" is bringing within reach. "Elegantly designed" cans, as well as their colour-faked, taste-rigged, freshness-simulated contents, are held to form "an essential part of good living."

In respect of refined carbohydrates in particular, there is a certain amount of wild talk about their being bad for the teeth. What do these people want? Do they want all the sweet factories closed down? Perish the thought—far better to go on as before with the sweets and the rotten teeth, the dentists and the dental appliance manufacturers, to say nothing of the toothpaste trade and the fluoridation firms.

The case against compulsory fluoridation has been marshalled exhaustively over and over again—the anomaly that in the whole of its long history the human race has managed on ordinary water; the evident ability of animals to avoid dental decay in spite of alleged deficiences in

their drinking water; the multitudinous hazards of mass medication irrespective of whether the consumer is young or old, a human being or a water closet; the question of whether the next compulsory additive will be, perhaps, Epsom salts; the misleading identification of naturally occurring calcium fluoride with sodium fluoride, a by-product of the aluminium industry formerly used in rat poisons but now superseded and seeking new outlets; the overwhelming futility of not taking nutritional shortcomings into account; the Looking-glass-Land illogicality of introducing substances to treat the teeth as if the rest of the body did not come into the picture at all; and all the rest of it. Everything. It would convince a brick wall. But it never has the slightest effect on fluoridation sales pressure.

As for the even wilder talk about smoking being injurious to health, this is sheer anarchy. If everyone gave up smoking and drinking, the whole economic structure would be undermined. The country would be finished. They are getting a taste of this in America, where falling alcohol consumption is stated to be causing "concern." Drinkers have decreased from 67 per cent to 55 per cent since 1945, the sharpest decline being among the younger age groups.

It is in the armaments field, however, that the most alarming incongruities are to be observed. Britain alone is spending ten times as much on military *research* (not the weapons themselves) as on research for health, agriculture, fuel and power and colonial problems. With so much money being paid out, it follows that somebody must be paying it in equally handsomely. Suppose, at the wave of a wand, the whole thing were called off. Instead of war, it was disarmament that broke out. The results could be disastrous. No more new hats. No more bubble cars.

At the administrative level the policy is full employment. What people are employed on doesn't matter. The workers, too, no longer seem to bother very much, as long as the pay is good. And on any project connected with "defence" the pay is always very good.

By the end of 1957 it was generally conceded that the U.S.A. was in the throes of an economic recession. But "market tone" received a "strong stimulus" as a result of the NATO conference in Paris, when increased military expenditures of all kinds were decided upon. "From now on the emphasis is on guns," commented the Secretary of *Commerce*. Business matters and military matters were fast becoming interchangeable. The American aircraft industry is now saying that it considers its interests "seriously threatened" by the Army's policy of making and testing its own rockets.

A row seems to be blowing up over German arms "progress." Germany

has not been giving Britain her "fair share" of contracts. There has been quite a series of "disappointments" in this field (writes a Diplomatic Correspondent), including the cancellation of an order for armoured troop carriers. What is said to "particularly annoy" British manufacturers is the fact that a £50-million deposit by the German Government towards support costs is not producing a single arms contract. One reason is that an American military mission in Germany has been doing some "high-powered salesmanship." Their M48 tank is being ordered because the M47 had been supplied in considerable numbers *free of charge*.

In military matters, closely identified as they are with commercial matters, intolerance and ruthlessness are running wild. The "other side" does not need now to go much out of its way to be considered as having made a show of challenging activity. In fact it is getting to be enough that it exists at all. One's right to police the world is launched, as it were, into space, there to remain for all time, an unalterable fixture against which the disruptive activities of a world of opposition groups must be condemned.

"Murder does not begin on the battlefield," says Laurens van der Post in *Venture to the Interior*. "There, in a sense, is the least of it. The murder is in our hearts, in our deepest selves...."

Referring to the new nuclear-powered submarines, Rear-Admiral Hyman G. Rickover, U. S. Navy, has pointed out that with the 1,500-mile missiles they carry "you can knock out almost any part of the world." We will say nothing about the nuclear-powered submarines. We will pass over the 1,500-mile missiles. But to realize that there are people in existence, and in supreme authority at that, who can think in terms of knocking out "parts of the world" is anything but the least of it.

How terrible, it is being said, if an atomic war were to break out! But what if it has already broken out, the battlefield stage a mere filling in of technicalities, the crux of the process having long since passed? May not one read the build-up details in each and every day's news, seeing annihilation in a line of print?

Least of all is it necessary to go beyond the financial columns of the newspapers. "Tobacco Fears Relieved," runs one headline. The smoking and health "scare" had been intensified, it seems, and the City had "feared the worst." But sales were proving satisfactory after all; the news was "particularly welcome." As to the references to the armaments industries' affairs, one needs nerves of steel to peruse them. A little more discretion is observed, it is true, but underneath the surface one senses the missile fears, the peace scares, the welcome news of renewed orders after all.

Earl Russell has expressed the fear that by the end of the present century mankind may be extinct. Another forty years —he would seem to be the world's greatest optimist. The H-bomb stockpiles look ominous, of course, but there is also the cumulative threat of innumerable other pointers, many of them seemingly of no more than thistledown significance. Things said. Even more disquieting, things not said. And all of them interconnected and needing to be tackled simultaneously.

Nobody is arming in sorrow these days. One of Britain's new H-bombers is said to be "ahead of anything in the world." The chairman of the firm making it has told the 7,000 employees that the possibilities are "tremendous." A missile firm has been advertising for "keen, enthusiastic" engineers. Another claims its development team to be the most "successful" in Europe. But there may be an "opening" for *you*—if so, you are assured of an "attractive salary" and a "congenial future."

Perhaps the most outrageous distortion of a noble language comes from a top executive whose firm has developed, he says, a "sophisticated" new guided missile, capable of following and destroying any target, whatever the efforts of that "target" to avoid destruction. Surely the Government will have the sense, he hopes, not to throw away money on an "inferior" article, when their product can do so much BETTER.

Everyone has to live. But the snag about the present system seems to be that it entails everyone else having to die. And since nobody will want to live less wonderfully, less elegantly, than the can-happy, be-bubble-carred Joneses, the possibilities really are tremendous.

ROY BRIDGER

BECALMED

Who has not suffered is a ship becalmed,
We need a storm to speed us to our haven,
A sunny sky can cloud the inner eye,
Rough seas are medicine for the blind or craven.

Who dwells in light perpetual is a star
Whose brightness is unseen ; it needs the night
As background for its brilliance, and to give
Others a guidance and a borrowed sight.

HERBERT BLUEN

MUSIC THERAPY IN A PSYCHIATRIC SOCIAL CLUB

[**Mme. Juliette Alvin** is a well-known violoncellist and player of the viola da gamba, who has given recitals in most musical centres in the world. She has lectured in many universities in Great Britain and the U.S.A. She is also Honorary Secretary of the Society for Music Therapy and Remedial Music. It is out of her work with St. George's Hospital, London, in connection with music therapy, that the present article has come. The picture of human minds struggling patiently back to firmness and self-respect through the healing effects of music and the moral sustenance of fellowship with other sufferers will touch many readers' sympathies. — ED.]

FROM time immemorial, Eastern and Western philosophies, magic and the art of medicine have recognized the influence of music on the behaviour of man. Music is a creation of the mind of man, and expresses the whole range of human emotions, from a primitive impulse with the beat of a drum to very complex feelings in a modern symphony for full orchestra. These emotions are re-created in the performance, and may, in turn, deeply influence the listener and the performer himself.

Since music is mental and emotional communication at different levels of culture and consciousness, it may be an invaluable therapeutic agent in cases of mental and emotional disturbance. Mental illness will be much discussed everywhere in the near future. A World Mental Health Year is to be observed in 1960. It seems therefore appropriate that the British Parliament is at the moment [July 1959] passing a new Mental Health Bill.

This Bill opens a new approach to the treatment of mental illness. It will lead to the creation and the development of many local social and medical services within the community, for people suffering from mental disturbance. A few of these services already exist, for instance, the Psychiatric Social Clubs, of which the Minister of Health has said: —

> A successful form of support for mentally disordered adults, particularly after hospital treatment, is the provision of social centres or clubs where they meet together, often under the guidance of a psychiatrist or a psychiatric social worker, and acquire increased confidence in their ability to make contact with others. Some experimental work in this field is being done, but much more is needed.

I have been working for some time as music therapist in one of these

clubs. The object was to create a music group among the members of the club, and to make of this group a living part of the club.

This Psychiatric Social Club, called the Friday Club, is part of St. George's Hospital, London, and was founded ten years ago by Dr. de Mare, one of the Hospital's psychiatrists. "The Club," he says, "was created with the aim of getting patients whom their psychiatrist considered in need of socialization, people who are shy and isolated and who have other problems requiring social rehabilitation, to communicate with one another."

The working basis of the Club is the spontaneous formation of small groups of people—some number from three to eight is best—which are left to develop their own entity and which integrate with the whole organization, much in the way that living organisms develop and grow. It is an essential part of the work that such groups should be left to develop their own activities without being opposed or imposed on, starting from a rudimentary contact round a cup of tea, and growing from a simple social club into a Community Centre operating quite ambitious organized activities.

Most of these small groups are spontaneously centred on a leader. When special skills are needed, such as in music, painting or dancing, a leader has to be found who possesses the necessary experience and knowledge, and the right personality.

The Friday Club has about forty members, who meet once a week in a large house that is part of St. George's Hospital in Knightsbridge. Members belonging to different sections, painting, music or dancing, gather in different rooms at seven-thirty p.m. At nine all the members meet in a large common room where coffee and biscuits are served. One of the members, the elected chairman, discusses with the members the different activities to be organized, reports on progress and makes various proposals. Out of the talks, some plans may mature, others fall flat amid general apathy; potential leaders emerge; and a network of contacts develops. It is interesting to watch communication being established, and to observe how small groups are formed and grow. Older members take care of newcomers, who often look sadly isolated, indifferent or uncontrolled. The Club is open until eleven and most members stay till the end.

My work in the Club has been to form a music group among the existing members and to let the group develop spontaneously along its own lines, as freely as possible. At the same time, I have tried to build up a structure solid enough for these activities to be creative and rewarding, and to avoid disintegration. This small group has been made to develop from within the Club, that is, exclusively from elements existing in the Club. Each of the

members brings to the group his or her own personality, musical participation and various needs, all of which become integrated in the activities. From the beginning, I have refrained from working on a preconceived scheme. The elements brought in by each of the participants have slowly moulded this music group. A similar group in another club would present a different character and may develop other kinds of musical activities.

Music is of the greatest value in social rehabilitation. It can help to restore the patient's confidence in his ability to be part of a group and to communicate. Making music is beneficial to the integration of personality since it is an occupation in which the emotions, the mind and the body are actively united. Music brings emotional release to performers and listeners alike. Moreover, performing with others requires continuity of attention and purpose, self-control and a sense of responsibility towards the group, all of which are essential in social rehabilitation. Participation in a performance is a realistic activity, but, by its nature, music belongs to a world of phantasy and dream which is deeply satisfying to this type of patient.

The music group at St. George's fulfils outwardly two functions: the performers play for themselves, but at the same time cater for anyone who comes in and listens to the music. They sometimes get a request for a specific piece. In this way, the music group, although an entity in itself, belongs to the whole Club. It has become a centre of attraction and pleasure. Several listeners who first dropped in casually have now become keen performers.

The atmosphere of the music sessions is easy-going, almost improvised and seemingly unplanned. Members are left to choose their own programme. Many of them bring their own music, which is very much to be encouraged and I myself provide what is necessary. Throughout the evening, I make only loose suggestions, and give advice only when requested or when it could be beneficial. Each member is given an opportunity to take responsibility, to make any criticism, to express a wish or a choice, to take any initiative that could benefit the individual or the group.

The working of these relationships is the most exacting part of my task. It requires constant alertness and contact, understanding of the members' reactions, immediate adaptation to the mood or the needs, keeping everything going whatever the situation and knowing in advance when something could go wrong. Nothing should disturb the easy atmosphere of enjoyment for everyone in the room. It may also happen that this easy atmosphere develops into a deeper and more significant mood; for instance, when a member asks to hear some great music, or displays a personal interest in

some aspect of music.

At the beginning we had three members, all men, all pianists. Now we count an equal number of men and women, fluctuating between six and ten. A few can sing; others just hum. We have three or four pianists of different ability, a good recorder player, and myself as jack-of all-trades, cellist, conductor, adviser, teacher or listener, as the case may be.

Coffee time is the occasion to mix freely with all the Club members, to make contact, to find out whether in one way or another music could help them, and whether they could be induced to come to the music room. These talks are very revealing of the way in which music therapy can be beneficial. To many of the members, music is mixed up with memories of childhood, pleasant or unpleasant; to others music is yet an unopened world. A few mention a piece that has struck them on some occasion, or the name of a composer. If we can provide an appropriate piece, this is the occasion to invite them to attend and to make contact with the music group.

"Growing from within" could be the motto of the music group, which includes as well the choice of the music. Most of it comes from the members' suggestions. My task is simply to make it possible for them to perform it, in a way which is within their technical ability, and suitably arranged for the group.

Since we also cater for some listeners, the performance has to be of a standard sufficient to be pleasurable. This side of the work taxes to the utmost one's knowledge of music and one's skill as teacher, performer and therapist. And this for many reasons. The players fluctuate in number every time; they also differ in taste, ability and education. The music must be in a form to fit into the musical and psychological situation of the moment. We have pieces arranged in such a way that most performers can join in. There must be easy parts for poor readers; pieces to which I can add and play myself an improvised part in order to fill a gap or to give strong support or continuity. A breakdown in the performance must be avoided at any price, since it means a failure and inability to go through to the end. Every help has to be given unobtrusively for the performance to be, if not musically, at least psychologically, successful.

Each performer should be given an occasion to participate every time in a way that gives him confidence and personal satisfaction; he should also feel part of and needed by the group.

The music group are eclectic in their taste; so, whatever its type, music is there in its own right. We have Bach and Brahms, Chopin and traditional music, very popular tunes and sing-song. Traditional music rooted

in folklore gives pleasure to everyone and always brings emotional release. The singing and the playing of the group are often rough. To suggest a more polished performance would spoil their spontaneous pleasure, and the group may even oppose it. But, sometimes, great music creates a different atmosphere. Because of its transcendental quality, it seems to lift up everything to a higher plane, including the willingness of the performer to work for a better standard. Whenever the music group are making such an effort, however small, I can detect healthy signs of growing self-confidence and self-respect which are very different from the unconscious emotional release brought by a carefree performance. The two approaches are equally important in music therapy.

Music has also brought a new interest to a few members who have expressed the desire to learn singing or playing an instrument. In that case, everything possible is being done to answer their wish. If they pursue, music may give them a new outlook and interest in life.

The surroundings are all-important in creating an atmosphere of ease, informality and security, and the room in which we meet is ideal for the purpose. It is situated at the top of the building, and quite spacious. There is a large window, and two small doors on the side walls. In the middle wall a large sliding door opens on a passage where people come and go. We half close this door, and use a screen to make a cozy corner round the piano.

People in the passage are able to peep in, to stop in front of the door in a non-committal way. They are simply curious to see what is going on. This idle curiosity may lead them to the wish to come in or to participate; it then becomes a commitment they have to face. But listeners and performers are free to come in or to leave without being noticed. The arrangement of the room has helped tremendously the success of the experiment, and has not spoilt the respect for the music or for the performers. I rarely have to ask people to be more silent during a performance.

Some members drift in and out; others stay for a long time in silence and go; some clap at the end of a piece. The performers take little notice of them.

This small group does not make much noise, nothing that could be disturbing in the other parts of the building. It does not impose itself. Nevertheless, the sounds that penetrate bring a feeling of active purpose and life, as well as enjoyment, which no radio or gramophone could produce, and which is beneficial to the whole Club.

In these various ways, music helps to fulfil the chief aim of the Club, which is to establish communication at different levels. Performers and

listeners share in the same experience, which brings contact and makes them accepted and needed by a group. But with a patient really sensitive to music, the results may even reach further. When he can identify his emotions with those expressed in the music, they become sublimated and purified. Music may bring to the disturbed and suffering mind in search of inner harmony peace with itself and with the world.

JULIETTE ALVIN

YOUNG PEOPLE AND THE WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM

As part of its educational policy, the Women's International League for Peace and Freedom arranges summer schools, or vacation courses, from time to time. In a different country each time, a limited number of participants study and discuss topical subjects of world-wide significance. According to the facilities available, the numbers taking part vary from fifty to a hundred students. They are drawn from many countries and professions. Their ages range from eighteen to thirty-five years, a large proportion being university students.

Courses are conducted in German, English and French, students being expected to know one language in addition to their mother tongue. Whilst older interested people are very welcome, younger ones have prior right of discussion and of preparing the syllabus. There is no racial, religious or class discrimination in these International Vacation Courses, and everyone participates on equal terms.

The organizers expect that all will abide by the principles of peace and liberty, and efforts are made to maintain a balance between extremes of thought, no one point of view gaining dominance in discussion.

These young people, drawn from all over the world, meet on a basis of equality, seeking to know and understand each other with tolerance, while accepting their diverse ways of life and thought. In the brief week or so available, they endeavour to develop the same friendly spirit that they long to see in the larger community of nations.

In some years this work of the League has been aided by a grant from UNESCO, which prefers the summer schools to be held in an underdeveloped country, but this is not always practicable.

Enquiries as to past and future summer schools for young people should be addressed to : Mme. Andrée Jouve, 9, bis rue Gazan, Paris IV.

FLORENCE E. PETTIT

NEW BOOKS AND OLD

A BIOGRAPHY OF JOHN MIDDLETON MURRY *

In view of the author's closeness to his subject, both in time and association (John Middleton Murry died in March 1957), this is an astonishingly well-tempered book. It is also beautifully written, and the vast amount of source material drawn on has been marshalled and presented with great clarity. It is not easy for those who knew Murry, or even for those who only felt the impact of his writings, to maintain a balanced attitude to this complex and sometimes baffling character. Mr. Lea knew him as well as any man since D. H. Lawrence and Max Plowman, and that he has succeeded, with all the handicaps of an official biographer, in elucidating the mystery is largely due to his method of approach: reverent where reverence is due, in assessing Murry's most important works; sympathetic to his self-lacerations of mind and heart where these led to an enlargement of consciousness; and wholly irreverent in detailing the succession of *amours* that all too often (though not always) led only to self-deception and paralysis of will.

Murry was a brilliant interpretative critic, both of literature and society, but no saint or hero (which he never set out to be). It is no disservice to his memory to see in his relations with women the Achilles' heel that is a common feature of human anatomy. As Mr. Lea says: "His own vocation was to realize a way of life appropriate, not to the philosopher, the artist or the saint, but to the common man." He regarded himself as extraordinary only by virtue of his "ordinariness." This is a little less than the truth, although Mr. Lea seems to accept it at its face-value. It is no ordinary man who, in a lifetime much of which was beset by financial worry and appalling domestic circumstances, produces more than fifty books, all of which were significant and some of outstanding originality; or, if he is English, who marries four wives.

But, first and last — almost literally from the cradle to the grave — John Middleton Murry was a "woman's man," and proud of it. Mr. Lea does not share this pride, believing that it is the duty of the "man of destiny" (another of Murry's self-evaluations) to uphold the "eternal verities" at all personal cost. Murry was ultimately to believe that the eternal can only be comprehended *through* the personal: specifically through what he called the "man-woman relationship" based on a somewhat laboured concept of physical-spiritual love. The shifts in his philosophy, otherwise inexplicable, followed closely (as his biographer clearly shows) the shifts in his domestic life: with Katherine Mansfield he was literary; with Violet le Maistre (also doomed to an early death from T.B.) metaphysical; with Betty Cockbayne (a good cook but a poor scholar) socialist and, under the stress of reconciling the irreconcilable, pacifist; with Mary Gamble, who provided him for the first time with the married bliss he craved, he was to become — bucolic.

Between Murry's view and his biographer's, both subjective, there is little to choose except temperament and circumstance. Murry's increasing, and at

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* *The Life of John Middleton Murry*. By F. A. Lea. (Methuen and Company, Ltd., London. xi + 378 pp. Illustrated. 1959. 30*s*.)

times absurd, preoccupation with sex was due more to the influence of Lawrence that dogged him all his life (not always advantageously) and to his own three disastrous marriages than to any objective findings; and he shares in the guilt of the betrayal of intellect by sensation that has contributed so much to the present crumbling of values. But Mr. Lea's generalizations from these untypical experiences do not seem justified by independent evidence (his only supporting witness is Nietzsche); marriage, surely, should be rated as a discipline rather than the indulgence he implies it to be.

Nevertheless, this is a first-rate biography and it is impossible in a short review to do justice to its scope and perceptiveness. For the fascinating and agonizing story of the Mansfield-Lawrence period alone it is well worth its price, and there are some excellent photographs. It grips to the end on the level of sheer narrative, is illuminating on many other levels, and has a rare combination of wit and scholarship.

MARGARET TIMS

Our Experience of God. By H. D. LEWIS. (Muirhead Library of Philosophy. George Allen and Unwin, Ltd., London. 301 pp. 1959. 30*s*.)

This is a valuable contribution not only to the Muirhead Library of Philosophy but also to reflection upon a supremely important and profound theme. How do we know that religious assertions are true, in the sense of corresponding to reality? What is the answer to the strictly empirical position of many contemporary philosophers? Professor Lewis finds it essentially in the fact that all men, whether their beliefs are primitive or advanced, know themselves at times to be encountering "the beyond" — something or someone transcending our powers of explanation and calling forth the experience of awe in the presence of mystery. The object of this feeling cannot be described as it is in itself but only apprehended in the form of imagery which nevertheless, if it is to be accounted valid, must accord with what we experience as real in our historical, daily, even mundane, activities and relationships.

Thus stated, the argument may seem open to challenge, but Professor Lewis's treatment of his subject is so thoroughgoing and at times subtle that no attempt to sum it up in a few words can be at all adequate. He discusses history and dogma, idolatry and material factors in religion, symbolism, the preternatural, miracles and prayer, morality and, finally, encounter and immediacy.

He writes as a Christian but does not confine his argument to that religion alone. He blends, without confusing, religion, theology and philosophy, though he seems a little sceptical about the relevance or worth of psychology in this connection — surprisingly so because some passages in the book manifest true psychological insight. So rich, indeed, is the content of this fresh and illuminating study that more than one reading is necessary in order to appreciate it fully. Even the most critical reader can scarcely fail to find in it much that is both stimulating and constructive and to be deeply impressed by the writer's sincerity, lucidity and integrity.

BASIL YEAXLEE

My Philosophical Development. By BERTRAND RUSSELL. (George Allen and Unwin, Ltd., London. 279 pp. 1959. 18*s*.)

It could be said with truth that for the right reader the mere title and signature of *My Philosophical Development* by Bertrand Russell give a

sufficient stimulus to intelligent interest. Because Bertrand Russell is so lucid a writer and so painstaking in revising his own conclusions, not to speak of other philosophers', this deliberately autobiographical report on his methods and theories during more than sixty years should not depend at all upon the measure of a reader's agreement with all that he maintains: the book is an intellectual experience, and it encourages an awareness of a world of values that seems to be increasingly neglected in our age of "getting and spending."

My Philosophical Development is also a reminder that one should not expect an infallible or ultimate expression of truth from any philosopher even though his work has been so influential and stimulating as Bertrand Russell's. This veteran thinker is young enough to end the account of his beliefs with the statement that

> philosophy cannot be fruitful if divorced from empirical science. And by this I do not mean only that the philosopher should "get up" some science as a holiday task. I mean something much more intimate: that his imagination should be impregnated with the scientific outlook and that he should feel that science has presented us with a new world, new concepts and new methods, not known in earlier times, but proved by experience to be fruitful where the older concepts and methods proved barren.

C. D. DIMSDALE

The Comparative Study of Religions of the East (excluding Christianity and Judaism). By E. O. JAMES. (Reader's Guides: Third Series 5. Published for the National Book League by Cambridge University Press, London. 32 pp. 1959. 3*s.*)

The National Book League Guides occupy very little space on the bookshelves, but are invaluable for reference to the non-specialist, "educated and intelligent reader" who desires to extend the range of his understanding. In this number, on comparative religions, Dr. E. O. James, Professor Emeritus of the History of Religion in the University of London, has selected some hundred books, recent or out of print, that he considers will give the foundations for a knowledge of the subject as a whole and of the different religions of the East — prehistoric and primitive, the dead religions of the Near East, the living religions of Hinduism, Buddhism, Zoroastrianism, the Chinese philosophies and Islam. The lists of books are preceded by a very brief but lucid outline of the history of the religions. Naturally, as with all selections, there can never be full agreement on the respective inclusions and omissions, and one would have liked to have seen a few more listed on Hinduism (14 including Jainism) as against Islam (22) and Buddhism (25), but this proportion doubtless mirrors popular interest. In any case one can be grateful to Dr. James and the National Book League for indicating these sources of religious exploration.

L. MARE

The Castle and the Field: An Essay in the Psychology of Religion. By HAROLD LOUKES. (George Allen and Unwin, Ltd., London. 80 pp. 1959. Cloth 6*s.*; paper cover 4*s.* 6*d.*)

Mr. Loukes' Castle represents authoritarian religion, and the Field is the empirical world of Nature. As the Castle has succumbed to successive attacks from Copernicus, Newton and Darwin, so the Field has come to play a dominating part in our attitudes to religion. The real substance of the lecture, however, is the part where the author considers the final and most devastating attack on the Castle begun by Freud,

in the supposition that the Castle itself is an illusion, and that no religious reality exists outside the mind of man. It is the attempt to reconcile modern psychological views with a religious belief which concerns Mr. Loukes. He begins with Freud: "If religion may be the projection of infantile dependence, may not atheism be the projection of infantile hate?" but finds most fruitful the researches of Maslow and Gordon Allport into the psychological integrated personality.

Quakerism, with its emphasis on a personal, experimental religion is one answer to this problem of living in the Field. He uses an interesting passage from Robert Barclay, the seventeenth-century Quaker writer, analyzing how men can use religion to further illusions, which, when a reference to "the tender, yet real glances of God's light upon his heart" is omitted, could be sound Freudian doctrine. It is the demonstration of these links between the psychological and the religious approach which is the real achievement of *The Castle and the Field*. Although the author tends to use perplexingly dry expressions such as "self-actuality" and "reality-principle," the questions he asks and the answers he offers make stimulating reading.

M. WHITEMAN

What does Methodism Say? The Declarations of the Methodist Conference on Social Questions. Summarized by EDWARD ROGERS. (Christian Social Aims and Duties. The Epworth Press, London. 16 pp. 1959. 9*d*.)

Methodism has been charged with failure to work out the implications, social and ethical, of its doctrinal standards. Today, however, the Department of Christian Citizenship is doing much to meet that criticism. Edward Rogers, its able secretary, has produced in *What does Methodism Say?* a summary of the declaration of the Methodist Conference on social questions, *e.g.*, Peace and War, Racial Policy, Gambling, Total Abstinence, Marriage, etc. The statements are compact and may convey more to those familiar with the preceding arguments and debate. Yet to the discerning reader the booklet conveys a very fair idea of how the Methodists of the mid-twentieth century understand the social aims and duties of the Christian.

MARCUS WARD

An Introduction into Lamaism. By R. P. ANURUDDHA. (Visveshvaranand Vedic Research Institute, Hoshiarpur. 212 pp. 1959. Rs. 8.00)

This book may well serve its avowed purpose of introducing the new reader to the subject. Excellent in parts, however, it is not an even work. Some misconceptions are eradicated, but why leave the greatest one, the word "Lamaism" in the title and throughout the book? It is no more in the eyes of the foreigner than a derogatory term applied to supposed exploitation of a peasantry by a priesthood.

In the early chapters one wonders why it was necessary to stress so much the connection between Hinduism and Buddhism. This leads to the strange statement on p. 8 that from the two *Dhammapada* verses beginning "If a heedless man recites even a large portion of the scriptures," etc., "it is made clear that the Buddha considered it to be a blessing to know the sacred Scriptures, *i.e.*, the Ṛg, Yajur, Sāma and Atharva Vedas"!

On p. 18 there is a fortunately isolated example of Ambedkarism, for the author quotes as a single reference the

oft-repeated reason the Buddha gave for withholding certain knowledge, that it was not conducive to better living, and says: "These last sentences are certainly Theravadin additions and could not have been uttered by the Buddha himself." Yet they are the very kernel of His system! Another lapse of scholarship on p. 43 makes him assert, without evidence offered, that Christ "was a pupil of Indian, Hindu and Buddhist Gurus," a legend that may be true but is only a legend. The footnote on p. 126, where the word "God" should be omitted and "gods" left in, and that on p. 152, where he says that "Lama" is the title of superior priests only, forgetting that "Lama" is Tibetan for *"Guru"* and may be accorded to layman or monk, are misleading.

On the whole, however, this book will be useful to the Western beginner for whom it is written. The serious must dip into the more authoritative works listed in the author's Bibliography, or, better still, learn actually at the feet of a *Guru* in a Tibetan monastery.

SRAMANERA JIVAKA

The Buddha's Philosophy: Selections from the Pāḷi Canon and an Introductory Essay. By G. F. ALLEN. (Y. SIRI NYANA.) Foreword by A. L. BASHAM. (George Allen and Unwin, Ltd., London. 195 pp. Frontispiece, Maps and Charts. 1959. 25*s*.)

Had this book kept rigorously to its main theme, a study of the *Muni* ("tranquil sage") with special reference to the *Sutta Nipāta,* and developed it fully, it might have carried more weight. For the few pages devoted more or less exclusively to this topic, and to the monastic and moralistic stages of development, offer something of interest. As it is, we are persistently worried by questions of what is "early" and what "later," and, while the introductory sections in Part I ("Buddha and Dhamma") on, for example, the Aryans, the Brāhmaṇs (*sic*), *Nibbāṇa,* the three Characteristics, Meditation, Silence, Peace here and now, are too short and dogmatic, some statements unfortunately are only partially true. To show how and why they are wrong would take too much space. It therefore must suffice to emphasize that *Nibbāṇa* is *not* "the result of the annihilation of ignorance . . . of sorrow," for, being *asankhata,* it is uncaused and the result of nothing. The extraordinary assertion on p. 73 should also be challenged:—

> Whereas in the macrocosmic Pāli Canon the student learns to differentiate between the books of which it is composed, when we come to the microcosmic Sutta Nipāta we have to differentiate between the individual discourses and dialogues.

This sounds as if one were expected to swallow each great Nikāya whole.

Part II ("The Teaching: Dhamma and Discipline") contains about thirty pages of translation from the "Early Portions" of the *Sutta Nipāta.* Here, though neither the Pali grammar nor the balance of the verses is always faithfully followed (to the detriment of the original) nevertheless an obviously honest and not wholly unsuccessful attempt has been made to present the gist of these ancient and difficult verses.

On the other hand, Part II also contains material hardly relevant to philosophy: "The Buddha's Code of Mere Morality" and a list of 145 *Pātimokkha* rules (*Sekhiyas* are omitted) are out of place in a book of this title, as are also, if not Appendix A on Buddhist Mental Culture, then certainly B, C and D: The Pali alphabet, a list of "important items" in Pali commentarial and other post-canonical literature and an "alphabetical index of the principal sections and suttas of the Pāḷi Canon." All this is mere padding

to a book that fails to come to close grips with the subject expected from its title.

I. B. HORNER

Archaeology in China. Vol. I: Prehistoric China. By CHENG TE-K'UN. (W. Heffer and Sons, Ltd., Cambridge. xix+250 pp. 1959. £2.2*s*.)

Three more volumes of *Archaeology in China*, on Shang, Chou and Han China, are under preparation. This first volume solely devoted to "Prehistoric China" is "a modern synthesis of Chinese prehistory," bringing together all that has been done and summarizing the inaccessible work of the last thirty years since the "Peking Man" was found at Chou-K'ou-tien with a unique bi-polar pebble industry. Against the geological background of China, the palæolithic, the mesolithic and the Gobi cultures are discussed in detail in four chapters.

These are cultures peculiar to China and their diffusion to other parts of Asia is yet to be ascertained because of the paucity of research in the regions of Indo-China, Malaya and Burma.

From the neolithic period onward, however, the cultural osmosis is well treated in the subsequent six chapters. We in India can trace a few parallel neolithic traits in the Eastern part of India, especially to the squared and shouldered adzes of the Hsiao-Tun culture. The gap in our knowledge of the prehistoric culture of Burma and the Far East has been bridged by the timely appearance of this volume, which we in India should welcome, as drawing our attention to Far Eastern art and archæology on the basis of authentic data from large-scale investigations covering the whole of China. The value of the book is further enhanced by a copious bibliography of 128 research items and picturesque plates and diagrams.

V. D. KRISHNASWAMI

The Rhythm of History. By ARTHUR OSBORNE. (Orient Longmans, Calcutta. 139 pp. 1959. Rs. 4.50)

Has history a meaning and a purpose or is it a fortuitous succession of incidents and events? The argument is developed in twelve brief chapters. The author's view of history is neither parochial nor partisan, but catholic and wide in scope, taking in the main civilizations from about the fifth century B.C. to our own time. Mr. Osborne discovers a rhythm in the process. He finds it in the parallels and coincidences between one civilization and another which cannot be explained by the theory of progress, the influence and impact of one individual or nation upon another or by the play of accident. There is one common cause operating everywhere and shaping the course of history, with whatever inevitable local variations of stress and time. Vested interests, great men and established customs strive in vain to assert themselves against the imperative "spirit of the age" or "current of events."

The author's observations on progress, caste, Chinese society, xenoprobia among Eastern peoples, "Oriental despotism" and the irrational and philosophically untenable foundations of Communism, his interpretation of the Renaissance and his views on mechanization are at once candid and stimulating.

Mr. Osborne agrees with Professor Toynbee's opinion that the world today is witnessing a return to religion. But what religion? Is it one of the traditional religions, a creed or a set of dogmas? Or rather a religion of the Spirit — a new manifestation — superior to all sects and schisms? The author, as if he were one who swears by traditional

religions, draws a conclusion endorsed by them all: that the world cannot escape a cataclysm and that only a remnant will be left over to start a new cycle. This oversteps the limits of history, which deals with what has already happened and not the speculative future.

Slight misprints and a slip or two of expression should be rectified in a subsequent edition.

A. VENKAPPA SASTRI

Renaissance Cavalier. By JOHN S. WHITE. (Philosophical Library, New York. 66 pp. 1959. $3.50)

Mr. White devotes this small and engaging work to a study of Castiglione's *Courtier* and a contrasting of it with Machiavelli's *Prince,* and seeks to evaluate the comparative relevance of these two Renaissance works for the modern man. The question with which modern man is faced is posed thus: "Is the principal aim of education the formation of personal values, or should it lead the individual to subordinate himself to the laws of a community placed above him?"

Castiglione's philosophy is an "æsthetic individualism," with its glorification of "style" and form, of honour and fame, of wit and refinement. Machiavelli, on the other hand, is a republican, and raised the nation and the people high above the ideals of individual perfection. Yet both were humanists. However charming Castiglione's æsthetic individual might have been, his ideal man has become problematic in modern times, and Machiavelli's shines all the more in contrast. Jacob Burckhardt has pointed out in his *Civilization of the Renaissance* that Castiglione's Courtier "would have been out of place at any court." It is, however, heartening to find that Castiglione himself shows, in the Fourth Book of his work, an awareness of the problematic character of his personality-cult: "What is the purpose of all this effort?" he asks. His answer takes a definitely ethical turn and an attempt is made on the political plane to synthesize monarchy, aristocracy and democracy.

Except for insisting on the collapse of extreme individualism, Mr. White does not show his sympathies clearly enough, and does not give us an appreciation of Machiavelli which could satisfy the reader's natural curiosity.

The book contains, besides, an admirable account of the contents of Castiglione's work.

J. N. MOHANTY

The Science of Society: The Identity of Each as Godlike Embracing All. By MARY BURT MESSER. (Philosophical Library, New York. 237 pp. 1959. $5.00)

The purpose of this book is to show that Christian Science can be applied to the problems of society as well as to individual bodily healing. This might have been an interesting subject, but it fails to attract because the author's style is wordy, obscure and full of generalizations that lead nowhere. The reader very quickly feels frustrated.

Beneath the obscurity certain ideas are discernible which, being universally true, hold out the hope that the author may, after all, have something of importance to say. Christian Science, we are told, conceives man in his true nature, derived from God directly:—

> He does not struggle up to God, try to resemble Him, build a bridge across a gap to Him, form a merely mental concept of Him. There is no nearness and no farness. Man is actually God-expression. He is at the point.

Therefore what is needed is not reform or self-improvement but *recognition*,

> the discovery of the man behind the mask, the real man always there. The human will be changed indeed, and this is healing. But it unveils, it does not fabricate.

Recognition of the true nature of man leads to a new conception of sociology:—

> Men must be seen in a new relation to each other.... Identity in its fullest meaning is the key. It includes divine capacity in each to function with the rest.... The vital point is that the real society begins inside. The spiritually mental individual, reflecting God as all-inclusive, himself includes his fellows. Here is the key statement in the science of society....

But the author fails to develop the universal implications of the science of society. We are left with the impression that it merely spans the centuries from Jesus to Mrs. Eddy.

IRENE R. RAY

The Key of the Mysteries. By ÉLIPHAS LEVI. Translated from the French, with an Introduction and Notes, by ALEISTER CROWLEY. (Rider and Company, London. 215 pp. Illustrated. 1959. 21*s*.)

The author claims that the occult attributions of the Hebrew letters are the key to the Qabalah and, therefore, to the esoteric parts of the other traditions. What he has found by using this key, he tells us in the four parts of this ambitious book.

Part I is concerned with religious mysteries. Levi here attempts to prove the existence of God and give an idea of Him satisfying to all minds. He also reveals the one true universal religion, evidenced by charity but expressible only in the paradoxes of dogma.

Part II, on philosophical mysteries, is short. Our author maintains that being, truth, reason and justice are the common objects of the researches of science and the aspirations of faith. This is developed in the first of two series of questions and answers. The second series deals with the subtle body of man.

The first section of Part III is concerned with the action of the astral light in mesmerism, somnambulism, hallucination and the phenomena of the séance room. In the second section we learn that magic is the direction of the astral light by the will and the word, and are warned of the dangers of its misuse.

Part IV concludes the book. In it the author professes to reveal the practical secrets of magic. Your reviewer does not think he has done so.

C. A. WINYARD

Bālacaritam of BHASA. Edited and translated into Hindi by S. R. SEHGAL. (Munshi Ram Manohar Lal, Delhi. xvi+43+176 pp. 1959. Illustrated. Rs. 12.50)

The *Bālacaritam* is one of thirteen Sanskrit plays. In 1912, MM. Ganapati Sastri of Travancore chanced to discover one set of their manuscripts. He edited them and ascribed them to the great poet Bhāsa, who is believed to have lived long before Kālidāsa. This ascription has since been a matter of keen controversy among scholars.

As regards the present play, Dr. Sehgal's view is that it

> cannot be accepted as an original work of Bhasa. It may be a distorted version or adaptation of one of his original dramas of the same or similar name.

It consists of five acts and has for its plot the birth of Kṛshṇa and the destruction by him of demons, the last of whom is Kaṁsa. The whole is a very

tame affair.

Dr. Sehgal has made his edition very useful by the addition of a learned introduction, both in English and in Hindi, a *pāda* index, Sanskrit and Prakrit indices, a metrical analysis, etc., besides a verbatim translation into Hindi of the entire play. His Hindi is simple and idiomatic. Here and there, however, his translation is not exact, *e.g.*, of the word *kūrpara* (p. 44). He translates it by *thūk*, "spittle," first, and then emends it in the errata into *ghuṭnā*, "knee." It really means *kehunī*, "elbow." There are more misprints than those listed in the errata at the end.

The present edition is a distinct improvement upon the earlier ones and testifies to the erudition and critical acumen of its author.

B. Ch. Chhabra

THE PARABLE OF THE MAPS

A party of twelve explorers resolved to explore a distant and very inaccessible country, where it was rumoured there was an immense and wonderful treasure to be found by a persistent seeker. But a difficulty arose at the start because four of the explorers insisted that there was only one recognized map of the territory and its approaches, according to properly attested ancient traditions. They declared that it was dangerous and quite unprofessional to depend on any other map. That map, however, was very difficult to follow, and there was not really very much on it, beyond certain landmarks which were clearly labelled, even if their nature hardly seemed clear. Another four of the explorers accepted the same map as authoritative, subject to a few simplifications in the neighbourhood of the landmarks. Of the remaining four explorers, three favoured the use of quite other maps, which admittedly seemed rather confused and in conflict with each other, while the last of all (who was a young woman named Theopaede) was too diffident to make up her mind about any of the maps, and turned first to one and then to another, taking a bit of each, according to how intuition led her.

Several preliminary meetings were held for the purpose of settling on a route, but none of the explorers was willing to accept the authority of maps other than his own. So eventually it was agreed that the eight first mentioned should set out in a party by themselves, and that the rest could join in so far as they wished. Unfortunately the eight had not gone very far before disputes arose as to the proper course to follow. The four who were in complete agreement went on, but all they were able to discover by keeping strictly to their map was that there were indeed certain objects more or less corresponding to the landmarks located on it. They were not able to reach any of the landmarks, and eventually returned home, forgetting their lack of knowledge in confident descriptions of the territory as they conceived it to be.

The second four, after parting from their erstwhile friends, skirted the territory for a while, going their own ways. But not finding any clear path into it, one and all decided that it would be safer not to make the attempt to go further — in fact, that it would be presumptuous fantasy on their part to dream of adding anything to the particular map that had been handed down to them. So they returned home, and continued in their former way of life.

Now it happened that Theopaede, on her way to one of the preliminary meetings, became involved in an armed hold-up by gangsters, and was wrongfully imprisoned by the police. Her

plight came to the knowledge of a far greater explorer who was in retirement, incognito, a man who was in fact intimately acquainted with the whole of the territory in question. Since he had certain secret means of influence over the authorities, he was able, in due time, to secure her release, though she was ignorant of the way in which it came about. Coming face to face with her as she was liberated, he said, "My child, I know the desire of your heart, how you long for that treasure beyond anything in the world, and how from the beginning you have been ruled by obedience to my teaching. Put now your trust in me and I will give you my son as companion and guide, without whom no one in this town or any other could hope to reach that land. Be watchful, and presently you will find him beside you. And in the course of the years, when you have been further prepared for this tremendous undertaking and are able to travel with him right into that land, I will myself give you his hand in marriage. For he has long loved you from afar." She looked at him with awe, knowing him at once, and knowing also that what he said was true and that all her doubt and insecurity were ended. And in due course it came about as he said.

J. H. M. WHITEMAN

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra** in his brief communication describes the famous Abbé Pierre's philosophy of social work. Abbé Pierre has visited India and Shri Dhingra quotes his opinion in favour of compulsory social service.

Social service, of course; but compulsory? The light of sacrifice goes out of compelled deeds. Also, is there not some risk in our day of forgetting that, however useful physical labour may be, other forms of service too sustain the social fabric? What was meant by the King whom Kalidasa represents as saying that the ascetics and sages of his realm yielded a precious revenue, for they bestowed upon him a portion of their spiritual merit?—Ed.]

On November 24th, 1959, I met Abbé Pierre, the renowned Catholic priest and social worker, in his small apartment on Rue de Bordeaux, Charenton les Ecoles, on the outskirts of Paris. He spoke of many things, especially his recent visit to India, where he spent three entrancing days with Vinoba Bhave. The Abbé seemed deeply concerned about the numerous social problems that confront the Indian people during these critical times. He was delighted with the suggestion Shri Jawaharlal Nehru made to him on the subject of a mutual exchange of social workers. For in the proper fulfilment of one's duty to society and creative cooperation lies salvation.

According to Abbé Pierre liberty is given to man as a means of expanding in love. Liberty, when it becomes gratification of self-interest, is satanic. It is man's privilege that he is at liberty to carry out his duty or to neglect it; that he can, if he will, play a creative part in evolution. It is because man is free to do evil that he wills the good, that he believes in God. The burden of all this teaching is that "thine" cannot and must not become "mine" by physical incorporation; its constant theme, the rights of the other person, of the "not-self" as against the self.

Abbé Pierre's work is similar to the remarkable work of another Catholic priest, Danilo Dolci, whose *To Feed the Hungry* tells the story of so many people, tinker or tailor, who have lost their hold on life. They are the unwanted, broken souls. Both Abbé Pierre and Danilo Dolci feed these people, not only with food but also with the will to do. They become, not the discarded souls of the world, but the ones who, being poor, can help the poor. Abbé Pierre has restored thousands of people, frustrated, lost, woebegone, to normalcy. He has given them the courage to work. He has made them feel they can contribute to society — indeed, everyone can, in his own way — and he has helped these people to believe in themselves and by so doing to work for the alleviation of human suffering by giving others, through their own efforts, human dignity, the wherewithal to go ahead, and, *du lieber Gott,* work Yes, work, work which restores the spirit and the body. It is not for nothing Abbé Pierre's bi-monthly journal is called *Faim et Soif* (Hunger and Thirst).

So far as India is concerned the Abbé feels that social service should be a compulsory part of school and university training. In Mexico, the Abbé said, no doctor of medicine can ply his profession till he has, first of all, worked for five long years in the villages. This gives the doctor a direct communication with the masses and gives him, or should, the sense of humility. Why can we not, in India, do something of this kind? A Sarvodaya worker who was with us at the time said that Indian students think only in terms of office jobs and are not willing to sacrifice. Abbé Pierre said he would be happy to talk to university students in India and if a chance arose

he would greatly welcome the opportunity of coming over to India in 1960.

Have the young people in India become entirely slothful? Passion, anger, can be channelled, but indifference, sloth, is satanic, the accursed thing; only for the slothful is there little hope. Sloth shirks the duty of life, the duty of movement, struggle and search. I know Vinobaji has done much to rouse the youth of today. So has Shri Jayaprakash Narayan. Is the problem as serious as all that? I wonder.

BALDOON DHINGRA

LANGUAGE AND EDUCATION IN INDIA

AN EMINENTLY PRACTICAL VIEW of the present deterioration in the standards of education in India is suggested by Professor A. L. Basham, a well-known authority on Indian history and Professor of the History of South Asia at the London School of Oriental and African Studies. According to him, the standards of education in Indian universities now "are not perhaps as good as they used to be." In an interview to *The Statesman* (New Delhi), he expresses the view that one of the reasons for the decline in the standards of education is the confusion prevailing now in the universities about the medium of instruction. The report adds:—

> When English was the medium of instruction, students joining colleges fitted in smoothly. But now the medium in schools was the regional language and boys joining colleges knew very little English, with just enough knowledge to read it and write it badly.

He therefore urges the need to decide quickly whether the country should revert to English or forge ahead with the national language. If it were to be the latter, the professor strongly recommends that the Roman script should be adopted for this simple reason:—

> It is simpler to adapt and quicker to write and would put India in line with other nations, such as Indonesia and Viet-Nam and Turkey, which have adopted the Roman script; China is reportedly thinking of adopting it too.

Another interesting point made by Professor Basham is with regard to the value of university education, which has added significance in the present context, when everything is assessed in terms of material utility. He says, according to the report:—

> Education is not a means to a job but something which "fits a man for life." And he asks: "What is wrong with university graduates working as clerks and bus conductors? The purpose of a university degree is to improve their minds. Young Brahmins in the olden days learnt the Vedas and studied the various skills and sciences not to become rich or to get a job but to become better men." A graduate with a third class in his B.A. should not regret his college career just because he has to take up a low-paid job.

S.S.R.

ENDS AND SAYINGS

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

The recent finding of the Dead Sea Scrolls has been well publicized, but the discovery in 1946 of a collection of Coptic Gnostic manuscripts in Upper Egypt was no less important. The collection included *The Gospel According to Thomas* (now published in book form in English). Conventionally attributed to St. Thomas, it is not, strictly speaking, a Gospel narrative, but a collection of 114 sayings strung together on the formula of "Jesus said." The text is said to date probably from the fourth or the beginning of the fifth century, and an international team of scholars has been engaged in the work of translation and comparison with other writings — the Greek Logia (Sayings) of the Oxyrhynchos papyrus, the apocryphal Gospels, as well as early Church writings and Gnostic and Manichean literature. They consider that this "Gospel," revised by a Gnostic of ascetic type, derives from an earlier source, probably oral tradition, common to it and to the synoptic Gospels. It includes synonyms and variants of the Gospel sayings and parables, as well as new matter. The Gospel begins thus:—

These are the secret words which the living Jesus spoke and Didymos Judas Thomas wrote.

And He said: Whoever finds the explanation of these words will not taste death.

Other of the Sayings are:—

Jesus said: I will give you what eye has not seen and what ear has not heard and what hand has not touched and (what) has not arisen in the heart of man.

Whoever has known the world has found a corpse, and whoever has found a corpse, of him the world is not worthy.

Blessed is the man who has suffered, he has found the Life.

These last two adumbrate Buddhist thought, and while these Sayings will, it is said, provide many years' work in various specialized scholarly fields, they are of interest also as further evidence of the existence in Christianity, as in other religions and philosophies, of an esoteric or secret teaching common to them all.

A series of articles, "The Living Churches," has been running in the London *News Chronicle*, and the writer, Geoffrey Murray, reports (November 2nd, 1959) a visit to the noted Jesuit Church of the Immaculate Conception, Farm Street, Mayfair, London, where a former Archbishop of Bombay, the Most Rev. Thomas Roberts, preached at Low Mass, Sunday, November 1st:—

He said it is certain that there are untold millions of souls in heaven, but we do not know how many there are in hell.

The saints in heaven include pagans, Jews and Christians.

The italics are ours, and perhaps no further comment on this welcome repudiation of the old Inquisitional conception of heresy is needed.

The founder of the English-Speaking Union, Sir Evelyn Wrench, left London last autumn on a trip to visit existing branches in the Commonwealth, and to ascertain possibilities as regards extending the Union to the newer Commonwealth countries, such as Singapore, Malaya, India, Pakistan and Ceylon. From February 1960 he will be at the Calcutta branch of the English-Speaking Union and looks forward to opening during his tour the first branch in South India, in Madras.

While the official use of the English language in India unfortunately remains a controversial subject, the encouragement of it by "free enterprise," so to say, as an additional factor in mutual understanding, can only be for good.

The dual capacity of science which has plunged humanity in a dilemma and the urgent need for a revival of spiritual values were the major themes of the Convocation Address delivered by the President, Dr. Rajendra Prasad, to the University of Roorkee recently. Despite the enormous scientific and technological development of the present day, man's failure to probe into the mysteries of life was clearly brought out by the President in the course of his address. He said:—

> Scientific discoveries hold the same magical charm for human imagination today as they did in the days of Archimedes and, I am sure, the lure of "Eureka" has not lost any of its significance. It is surprising that though every successive discovery has resulted in extending the bounds of human knowledge, every addition to that fund of knowledge as a result of fresh inventions or discoveries thrills man as ever before and whets man's curiosity and hunger for knowing more of the mysteries of Nature. One fancies that this game of hide and seek, as it were, between man and nature will continue endlessly. Man will never cease unfolding one after another the layers of nature and nature, on the other hand, can be depended upon to keep man always at bay and never let him be in possession of the whole truth. . . .
>
> If the whole truth of the mystery of life were to come before us in a flash, I am afraid we shall have been left with nothing to do and think about and that would certainly be the end of all progress, if not of all existence. Such a contingency, however, is too remote to be feared. Man may, therefore, keep on plying the job of unfolding the seams as fast or as well as he can.

The President added that while the progress of science and technology was welcomed on all hands, there was nothing that humanity dreaded so much as that progress itself:—

> The very advance in knowledge which ought to ensure betterment of man's lot has become a threat to his existence. This dilemma of science versus security has posed a problem which must be solved in the interest of sheer self-preservation.

While scientific knowledge has given to man sufficient power to annihilate the very planet which he inhabits, there is no gainsaying the fact that it can also be turned to good advantage and prove to be an alchemy beyond man's wildest imagination. It is argued that science left to itself would serve human welfare but that it is the politician who uses it for the purposes of war, cold and hot. The President emphasized the point by saying:—

> There is no doubt that political ambition has led nations to utilize for destructive purposes the capacity of science in the mistaken belief that having once got at the top they can stop the wheel before it completes a full circle.

Rightly has the President diagnosed the ills of the day and pointed out that this great dilemma can be resolved only when man opens his eyes to the "overriding moral and spiritual principles" and is not swayed by the dazzling lure of the physical sciences:—

> While deep faith has been exhibited in physical science and its forces, it is a pity that other laws and forces which are no less natural and which are operating in the human mind and also man's nobler instincts are apt to be overlooked and ignored. Consequently, human society has got involved in an inherent contradiction out of which it is finding it hard to extricate itself. Nature has given its clear warning that mankind must pause and think before making use of this dangerous patrimony. It is a warning which has already registered itself in man's mind and he has begun to appreciate its implications. Never before had this been realized so clearly as now when it is seen that unbridled use of the weapons of destruction can lead only to one result, namely, complete destruction and obliteration of human civilization as we know it.

Dr. Rajendra Prasad, however, emphasized that it was not his suggestion to cry a halt to scientific research, but

urged that the fruit of these researches should be utilized for the good not only of mankind but of all living beings.

It is not comforting to note that between 17.7 and 36.5 per cent of the audience at matinée shows in Delhi cinemas comprises students, mainly boys, according to a sample survey conducted on behalf of the Delhi administration recently. It is, however, gratifying to note that the number of girl students who miss their classes to see films is negligible. The survey also shows that a "fairly high" percentage of the boys is given to smoking and have to spend a great deal of their time standing in queues, either to purchase cinema tickets or to board buses. The report (according to *The Times of India*), however, adds:—

> On the basis of their talks with the students, the investigators felt that not all of them were indifferent to their studies. Only they found the attraction of the catchy tunes and loud cinema posters irresistible. Some of the students read their textbooks while standing in the queue for purchasing cinema tickets.

This is significant, as the *malaise* does not entirely flow from a tendency towards juvenile delinquency. Evidently the boys' habit of missing classes to attend film shows arises from certain social and individual maladjustments. One wonders whether this tendency is not the effect of the rejection by the youth of today of high ideals and noble values, of the disappearance of the sense of security which characterized middle-class life in this country a decade ago and of a general release from taboos — all of these together do create some kind of vacuum and an urge towards the exotic and the exciting. A more comprehensive survey and a deeper research than the one carried out seems to be called for; for, as the report adds:—

> The investigators did not have an opportunity to study the home life of the students to determine whether they lived in unhappy homes and sought escape into a world of make-believe. In the survey, there was no scientific basis to discover whether the students were given sufficient pocket allowance by their parents to enable them to go to pictures or whether they stole money from home or indulged in some other illegal practices in search of the money. On an *ad hoc* basis, the investigators concluded that many of the students stole money from their parents.

ERRATUM

We regret that, by a slip, on p. 565 in our December 1959 issue, line 8, left column, reads: "*Iṣṭasiddhi* of Vimuktatman (*c.* 100)," etc. The date in parentheses should be *c.* 1,000.

We are glad to announce that with the beginning of the new year Shri Rameshchandra Sirkar, a member of the editorial staff of The Aryan Path since May 1952, is nominated Assistant Editor.

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He who teaches Theosophy preaches the gospel of good-will; and he who preaches the gospel of good-will teaches Theosophy.

— H. P. BLAVATSKY

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