THE ARYAN PATH

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

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"THUS HAVE I HEARD"—

OF REPENTANCE

The writer has in his possession a somewhat rare volume published by John Chapman of 142, Strand, London, in the year 1851. It contains an instructive essay—"Elucidation and Analysis of the Bhagavad-Geeta—Theosophy of the Hindoos" in three parts—(*a*) Introductory, (*b*) Summary of the *Gita* and (*c*) Hindu Cosmogony, containing a "Note on the Occupations of the Four Castes." But all this by the way.

Our purpose here is to consider the theme of Repentance on which "January Searle" (George Searle Phillips) writes in this book. He is a mystic and a scholar, as the contents of the volume clearly show.

Writing on Repentance, he refers to "a nameless and supersensuous power which keeps the heart pure." Man's stability depends upon his faith in this power, which also "strengthens each good resolution." For this, man—sinner though he be—should have a correct view of self-reliance; "this noble virtue is the pivot on which life turns." We must obey our inner convictions to be truly self-reliant. He points to the prevailing mental attitude—intellectual reasoning—and hints at "the new revelation of whose advent the idolatry itself is the sure and certain sign." He points to the Fourth Chapter of the *Bhagavad-Gita* and the well-known pronouncement of Krishna about the incarnations on earth of the Divine. "One revelation closes and another begins." He describes thus the "idolatry," "the cultus of the age":—

> We are the idolators of science, art, manufactures, and commerce; we have no longer a Temple for the Worship of the Invisible, for we no longer believe in the invisible. Our civilization is an intellectual organism, and there is no room within its pale for reverence.

But in the opinion of the writer, who calls himself "January," look-

ing like Janus at the past and the future, a good man can live outside the pale of idolatry and "listen to what the Spirit saith unto him." Referring to the struggle between mind and soul (and it is continuing in a new dimension today) he writes:—

> Let the intellect have free development and play, and occupy all its sphere; let it sift and reason; let it sit in judgment and pronounce sentence on all lies, frauds, and deceitful inventions—on all tricks of men devised to enslave the mind and strip it of its right and liberty; but *quench not the spirit*; trust it rather to the end; for its silent whispers are the breath of God, and the source of all insight and wisdom.

Man, as an individual, is a part of the great whole in which family, society and nation have their places. As such, man has his beliefs which make him "in all things either too intellectual or too superstitious." His duty to himself calls upon him to examine his beliefs and convictions.

"Do not think, that it matters not what you think." A wrong philosophical formula brings disaster. Every man, however unlearned, has a philosophy by which he lives. It is, therefore, his first duty, his duty to himself, to think aright. "Beware of indifference—for this is death to the soul."

The fundamental principle of self-examination is laid down:—

> There *are* eternal and infinite distinctions between right and wrong, which no intellectual demonstrations to the contrary can ever put aside. Hold by the right, tho thou perish on its golden horns. It is better thus to die, than to die living with the wrong. The conscience is the dial of the man; do not blot out the image of God which burns upon its sacred disc.

Will the greedy commercial man, the wrathful retaliationist in society, the over-sexed man of lust, accept this truth about "eternal and infinite distinctions between right and wrong"? Do the modern psychiatrist, the psychosomatic doctor, the psychoanalyst, affirm that lust is lust? Or do they try to make allowances and to gloss over sex aberrations, upsurges of anger, monetary covetousness, and thus, without meaning to do so, push the poor patient through the "gates of hell" of the Sixteenth Chapter of the *Gita*?

He who aspires to a new dawn, the January of the calendar of soul life, is advised by our esteemed author "to stand upon his conscience and to respect the moral law." There are thousands living today who look to a new dawn. If they turn within, their call of repentance will be heard. It has been said in an ancient text that "Time produces penance and meditation." However wrong and sinful we may have been in the past, it is never too late to mend. Only the door of death shuts off the grand opportunity, but if we have not tried to take it while we had it we

shall find it more difficult to recognize in another incarnation. Says our author:—

The soul is always pure, and delights not in frauds and sorceries, but is for ever enamoured of that divine beauty in whose image it is fashioned.

A great psychological truth is put forward by him:—

A man ought to be so well balanced that sin should be foreign to his nature; in other words he should be master of himself, and suffer no miasma of the passions to foul the purity of his spirit. We are to use, not abuse, our faculties, which even in their lowest functions, are all good and proper to man, and can only be rendered evil by lawless fruition.

He advises us to guard against the lawless use and the lawless fruition of our mental, moral and bodily faculties. Who among us has not erred and blundered and even sinned? What of that? "Life is too short to waste in useless regrets; and regret itself is disease."

"So long as there is vitality in the conscience there is hope for the man," says our author, and he calls all who have erred or sinned to repentance, of which there are two kinds—the theological and the intellectual. About the first he says:—

All the dreadful penalties and horrid pains recorded in the penal statutes of Christianity against the sinner, take such absolute possession of his nature that he is scared into madness, and sits in mute and awful despair, amidst the ruins of his intellect.

Then:—

Repentance of our sin is a holy act, and brings with it—to a mind not diseased by the awful dogmas of innate depravity, with eternal torments as its consequences—both pardon and consolation. I know not how this happens, for it is dark and mystic in its process, altho so beautiful and beneficent in its results. But we get a true insight here into the mystery of atonement; for the meaning is this—*at-one-ment* with God; and the repentant man is once more in harmony with God's laws, and is thus literally at-one-with him.

"We are safe without dogmas" —Christian or Judaic or Hindu. "Morality is the keystone of the world's arch." But what is sin? And what, morality?

Selfishness uses the power of Hate and sin is born, the sin of money and all types of greed, the sin of lust and all other passions, the sin of wrath and all expressions of violence.

The foundation of morality and virtue is selflessness, from which spring Compassion for all, Love for all, Charity for all. Universal Ethics can be learnt by Faith in the Self within, and every transgression against them can be remedied by Repentance. But we have to learn the true language and speech of Repentance. The sound of that speech is silence and secrecy. "Thus have I heard."

SHRAVAKA

TRAGEDY AND COMEDY— A WESTERN VIEW

[**Mr. Peter Malekin,** a sensitive and discerning student of English literature, who wrote in our June issue on "Browning and the Beautiful," here offers his reflections on "Tragedy and Comedy." He describes his as "a Western view," but he sees in the two great art forms with which he deals a resemblance to the *lila* and *ananda* of Hindu thought.—ED.]

Tragedy has the lure of the unknown. It explores human nature and the mysteries fundamental to our experience. It touches the heart of life in a way possible to few other art forms. It shows man triumphant in defeat, great in degradation, "splendid in ashes," as Sir Thomas Browne put it. The grandeur of man's ruin makes tragedy one of the sublimest of the arts. That inestimable jewel, the human soul, shining the brighter in the fire of disaster, dazzles the imagination, and gives to tragedy its share in the majesty of the great destructive forces of nature.

The essence of tragedy is the paradox between the gigantic potentiality of man and its limited expression. That paradox all have felt as they journey through life, struggling for a coherent expression of their thoughts and feelings, struggling to bring the life of the heart into external actions, struggling and dreaming of what they could have done if only.... In our lives this experience can embitter and frustrate; in tragedy it uplifts with an infinite pathos, "but yet the pity of it, Iago! O Iago, the pity of it, Iago!" Three important factors help to transmute bitterness to joy and pity to understanding; they are a sense of human responsibility, a sense of moral law and the æsthetic logic of an art form.

Aristotle in his somewhat dry fashion skirts the moral implications of tragedy. In his *Poetics,* he makes the tragic hero a man like ourselves; otherwise he would not arouse our sympathy. The hero must be a man of moderate virtue undone by some frailty; if he were a saint, his downfall would outrage our moral sense; if he were too great a sinner, his fall would arouse no pity. Aristotle's cut-and-dried conceptions are over-simplified, but they point to a truth.

Tragedy of a kind can be written simply around a conflict of interests, the kind of thing which Corneille did with such brilliance in his conflicts between love and honour, the kind of thing which Racine did with greater subtlety when he depicted conflicts between love and duty; but the greatest tragedy, towards which Racine was feeling his way, shows a duality in the human soul, an infinite reach of good and evil in the same man. The fundamental

unity of the tragic theme can be seen in plays as far apart as Shakespeare's *Macbeth* and Sophocles' *Œdipus the King* and *Œdipus at Colonus*.

Of all Shakespeare's tragedies *Macbeth* is possibly the most terrifying. Macbeth himself is almost angel and devil in one. As the tragedy proceeds, the angel, like the chorus in a Greek play, whispers into Macbeth's ear a fearful commentary on the activities of his diabolical self. Macbeth is a great man and a kind man, a man full of imagination and capable of loyalty and love. His character is a series of paradoxes: he is a brave coward, a loving murderer and a loyal regicide. Ambition is usually thought of as the cause of his downfall, but below that is his inability to act in accord with what he knows to be the highest in him; for Macbeth is not deceived by his ambition, he knows it to be evil. Each evil action he takes is recognized as evil; Macbeth's mind is remarkably clear on the point. His only deception is to persuade himself that what is gained by evil can be kept by good, and even here he has to work very hard to make himself believe that what is false is true. Macbeth's moral sense, however, works in a vacuum; it tortures the mind and imagination, but on the physical plane it is dumb, it never compels to action.

The miracle that Shakespeare has achieved is to show the good and evil in Macbeth together. We see and feel his greatness even in his degradation; we understand and can sympathize with him, even when we realize the evil he is doing, even when we willingly accept the justice of his downfall. It is only towards the very end, when the catastrophe within Macbeth's nature is already complete, that the soul seems to depart from him, leaving a frantic and trapped beast of prey. To see how wonderful Shakespeare's achievement is, we have only to think of Macbeth as he would appear without the insight given by the tragedian—a regicide, a murderer of women and children, an ally of the powers of darkness, a bloody and ambitious tyrant, almost a Hitler of his day. Yet Shakespeare shows us instead the bough which might have grown full straight.

Macbeth makes us feel the priceless value of a human being. We see the good self stifled and hidden in an evil personality; we also realize that the tyrant has caused his own downfall. That downfall, by its very inevitability, forces us to recognize a moral law. The morality, as Bradley long ago pointed out, avoids the over-simplification of poetic justice in that the innocent suffer with the guilty; but the evil unerringly comes home to roost. Evil is shown like a potent acid which eats into and finally destroys those who use it; this degradation the good, even in their sufferings, escape.

Œdipus the King and *Œdipus at Colonus* are tragedies very different from *Macbeth*. Œdipus is not evil as Macbeth becomes evil; his main fault is ignorance; even so a similar moral framework applies.

Œdipus commits the crimes of parricide and incest, but he does so quite unwittingly. He kills a stranger in a brawl when travelling and he marries the Queen of Thebes; the stranger he later learns was his father and his wife is his mother. In an agony of grief and remorse he blinds himself and leaves his kingdom as an eyeless wanderer. He is not a criminal, yet the horror of his circumstances makes him a man from whom all shrink in terror. In poverty and suffering he expiates his crimes of ignorance, ceaselessly moving in a lifelong journey about Greece. Since he had committed wrong against his will, the gods are forced to repay the sufferings brought upon him by fate. He becomes a man under divine protection, a figure of awe and wonder whose curse and blessing are not uttered unheeded. Gradually he achieves a reconciliation with his sufferings and with men until his loss of sight is compensated by an opening of divine understanding. He becomes a holy man at peace with the world, the gods and himself, and his final assumption from this world is divinely ordained. This whole development is shown by Sophocles in the most marvellous manner.

Œdipus at Colonus is not like other tragedies; whereas *Œdipus the King* deals with the downfall of Œdipus, *Œdipus at Colonus* deals with his triumphant end; it is a play ending with victory and happiness, not with disaster. Shakespeare also seems to have felt that the aftermath of tragedy should be happiness.

A famous passage in Bede's history likens man's life to a swallow which flies from the night into a nobleman's hall, then returns from the world of men to its original darkness; the life and death of Macbeth we see in the tragedy, but does the sword of Macduff snuff out Macbeth as an entity and end the intricate web of his good and evil thoughts?

In his late romances Shakespeare once again takes up tragic material, but the tragedy has either happened years before the play opens, or the time-scheme is so extended that the tragedy happens many years before the play ends. Some are irritated by the ramshackle construction of many of the romances, others by the way they seem to beg the questions faced in the tragedies. The dominant themes of these late plays are magic, regeneration, resurrection and reconciliation. It is possible that they represent a state of consciousness higher than that of tragedy, a state only to be reached by passing through and beyond the tragic conflicts, a state moreover that can only be expressed by the

symbols of romance and fairy tale or, come to that, of the great religions of the world. However this may be, the mood of *The Winter's Tale* and *The Tempest* is strikingly similar to that of *Œdipus at Colonus*.

Tragedy shows the greatness and littleness of man. It sets all human experience in perspective against the infinite value of the human soul and the stupendous grandeur of the moral law. It demands of the writer great insight and powers of expression; above all it demands compassion, that capacity which Shakespeare possessed in such abundance, for he alone seems to have had the power to understand and love kings, beggars, prostitutes, warriors, rich and poor, alike. If tragedy demands all this, together with the sensing of an ordered and moral universe, the sensing of the nobility of man and of the greatness of human responsibility, then it is no wonder that only at certain periods of human history have the greatest tragedies been written.

Comedy is a more frequent phenomenon than tragedy, but its nature is equally difficult to define. Comedy in its broadest sense is anything which makes men laugh. In its literary use it is an inclusive term. Dramatically it is perhaps divided from farce in that farce relies almost entirely on plot for its humour; nevertheless, comedy still covers many kinds of writing from the burlesque buffoonery of low comedy to the high comedy of elegant and sophisticated wit. Perhaps the norm of dramatic comedy is the comedy of social satire. The greatest European writer in this kind is Molière, and the Englishman who comes nearest to him is Ben Jonson; but, whereas Molière is a good-humoured satirist, Ben Jonson is somewhat savage.

The comedy of social satire depends for its success on a general lack of sympathy between audience and characters. The obvious illustration of the point is Molière's *Le Misanthrope*. Molière makes the Misanthropist an austere but sincere individual who moves in the artificial noble society of the time. He loves an accomplished coquette called Célimène, and asks her to marry him even though he knows she has been unfaithful to him. He is refused, for Célimène will promise faithfulness, but marriage is another thing. If *Le Misanthrope* is acted in such a way that the Misanthropist wins the sympathy of the audience, the play ceases to be a comedy and becomes a tragedy.

Shakespeare, with the possible exception of *Love's Labour's Lost*, did not write satirical comedy in the Molière vein. His portrayal of character is too sympathetic for it to be his natural manner; one has only to think of the books written against the casting off of Falstaff by Henry V to see this. No such books have been written in defence of Tartuffe or Volpone! Some of

Shakespeare's comedy is of the boisterous Saturnalian kind, but his higher comedy is of a different type.

Comedy, like tragedy, can approach the heart of life by a combination of sympathy and dispassion. Like tragedy its effect is achieved by a juxtaposition of man's nobility and insignificance, but the juxtaposition is made with a laugh, not a tear. Shakespeare can write in this way, but the obvious European example of the kind is a non-dramatic work, *Don Quixote*. How absurd the knight is, charging his windmills! Yet how noble that he should dare to harbour his quaint ideals! Like Macbeth he strikes something universal. Just as we are all partly Macbeths, so we are all partly Don Quixotes. As we struggle with our intransigent personalities in an attempt to express the deepest in us, we are like unskilled pipers who produce a scream or a squeak, not a song.

Comedy and tragedy are not contradictory in their aims. This again is illustrated by Shakespeare. One of his most daring combinations of the two modes is in *Antony and Cleopatra*. Immediately before the pomp and magnificence of Cleopatra's death scene, the country peasant arrives with the basket of asps. When that most royal of queens meets the earthy and asinine peasant, a scene of the lowest comedy ensues; the whole situation is guyed unmercifully. Either that scene is a most dreadful mistake, or it is a supreme stroke of genius which shows in the round of its full implications the final tragic moment.

Great comedy and great tragedy are valuable, not because they are entertainment, but because they reorientate our attitudes to life and to ourselves. In doing so they give a joy which few things can give. Is it an accident that in this and in their favourite dramatic form they resemble that *lila* and *ananda* ascribed by the East to Deity?

P. MALEKIN

CIVILIZATION ON TRIAL

[The author of this article, **Dr. V. V. Bhatt,** is right in tracing the present crisis of our civilization to its roots in human selfishness—group or national. The specious adjective in the economists' formula for general well-being—"enlightened self-interest"—has misled the world too long. If, as the ancients taught, the world is truly one, then nations, groups and individuals have to bring themselves to think and say "We," in the broadest possible sense, as the price of survival.—ED.]

Science and technology have revolutionized our lives. The discoveries of science and technological progress have attained what seemed almost impossible a few years back. Time and space have been annihilated, and sea and sky conquered. Perhaps more stupendous and amazing achievements await us. But in spite of all these magnificent achievements the light that science has caused to shine has not been able to dispel the clouds of selfishness and ignorance, of distrust and fear, of suspicion and malice, of envy and greed, of hatred and violence. An oppressing gloom encircles us and the sky is still overcast with these malignant clouds and we know not when the storm might burst and torrential rain with lightning and thunder might drown the whole world in a deluge of struggles and strifes, revolts and revolutions, wars and conflicts. A general conflagration seems to be at hand. The spectre of approaching catastrophe haunts us. All the great thinkers of the age are conscious of what threatens. Arnold Toynbee in his *Civilization on Trial,* Lewis Mumford in his *Values for Survival,* Alexis Carrel in his *Man, the Unknown,* and many others have warned us that our modern civilization has been presented with a formidable choice, that between life and death. H. G. Wells went further and with stoical cynicism declared that Mind was at the end of its tether, seeing no way out or round or through the *impasse.*

The tragedy of modern civilization is that the amazing array of scientific and technological discoveries and inventions has provided us with "improved means to an unimproved end," as Thoreau puts it. Life today, therefore, in spite of our material possessions and intellectual acquisitions has not given us happiness. The improved means are almost a curse on our civilization when our ends are not clear; for they serve as instruments of death rather than of life. Man is not at peace with himself. His warring impulses take away all harmony and order from his life. He develops a split personality, experiences a corroding discontent and feels an emptiness in his life, what appears to him to be an unbridgeable abyss of vain longing and pining for what is not. The conflict within his soul gives him no peace or rest.

His life is all astir with tumultuous passions and restlessness. He has the lamp but never the flicker of a flame.

This inward conflict and lack of harmony express themselves in the form of conflict between man and man. Having no vision of the integrating principle of life, man makes the object of his life the acquisition and possession of material goods. "For where your treasure is there will your heart be also." He looks upon his fellow brother as a potential competitor, who might outrun him in the chase after the ever-receding will-o'-the-wisp. Therefore he tries to dominate his fellow brother, to snatch away his possessions, and to bring him under unquestioning subjection. These conflicts between man and man make of this world a veritable mutual-extermination camp. Has not Gibbon rightly said, "Man has much more to dread from the passions of his fellow creatures than from the convulsions of the elements"?

This conflict between man and man reflects itself in wars between nation and nation. Nations today are in the state of nature which Hobbes describes as that of "continual war of all against all." The life of a nation in the present day is "solitary, poor, brutish, nasty, short." All nations prepare themselves for war with Spartan efficiency. And war today is total war. All resources, human as well as material, are directed towards the supreme end of creating an efficient war machine. Total war creates totalitarian states and the individual becomes merely an instrument in the hands of Hobbes's Leviathan. In this age of the atom bomb, such a war on a universal scale threatens to be the proximate cause of the catastrophic end of the human race, if ever that end is to come.

This threefold conflict—within the soul of man, between man and man and between nation and nation—presents modern civilization with an unavoidable challenge and a vital choice. Civilization is passing through an unprecedented and unparalleled trial; it will stand the trial if it chooses its ends rightly and pursues them with means equally pure.

"Every road towards a better state of society," writes Huxley in *Ends and Means*, "is blocked, sooner or later, by war, by threats of war, by preparations for war." War is the one great threat to our survival. But war is merely a symptom of a deep-seated disease, which is eating into the vitals of our social organization. What, then, is the cause of war?

There is not a single cause to which we can attribute all the horrors of war. It is the result of many interacting causes. Our endeavour, however, will be to find out the root cause of war.

Since Marx wrote his great work, it has been held by many thinkers that the fundamental causes of all

change are economic. War also is taken to be the result of the operation of economic causes. But even the blind can see that war is not economically defensible. Economic betterment is not attained by war; on the contrary, it has to be sacrificed on the altar of war, if the war is to be won. Moreover, it is an accepted truth of modern science and of economics that the royal route to economic progress is international co-operation, not international conflict. Desire for economic prosperity, then, cannot be the cause of war. Desire for economic power is another thing altogether; it is a form of the desire for power.

Scientific discoveries and inventions have been mentioned by some as probable causes of war. But how is it that scientific discoveries and inventions, which can be effectively utilized for the purposes of peaceful progress, are in fact used as instruments of destruction and death? Science and its inventions are merely means which can be used for ends, good as well as bad. The fault therefore lies not with science but with the persons who use the power over which science gives them command.

Where then are we to find the root cause of this great evil? Let us analyze the present political situation in order to arrive at a valid conclusion.

Nobody, no country, wants war today and still we find a race for rearmament in which the different states are spending a large part of their national income. Is it true that "All men desire peace, but very few desire those things which make for peace"? Why should Russia, if she wants peace, rearm? For self-defence, would be the obvious answer. She feels that the other states are her potential enemies and that for survival and progress she must muster sufficient armed strength to defend herself. She must also arm herself, she feels, for bringing other countries under subjection; otherwise they might pass within the sphere of influence of her enemies. Power tends to increase and motives of self-defence and aggression become mixed.

But is it not possible for the other countries to make their intentions clear to Russia and thus create an atmosphere of peace and good will? This has not been possible as the Russian Government has not allowed interchange of ideas and information between its own people and those of other countries. It has kept an iron curtain around its activities which has been difficult to pierce. Thus the only way to clear misunderstanding and create trust and confidence has been blocked by the Russian Government. Why need it do so? Because of its fear of its own people, lest they try to overthrow their government. The Russian Government has not been based on the consent of the people. It has therefore had to arm itself against

the Russians' potential revolt, and also against the danger of other countries' jeopardizing its privileged position. In Russia, then, preparations are made for war to defend the privileges and power of a few dictators against the people of Russia and those of other countries.

But why should America and Britain and other West European countries form a NATO, a SEATO and a Middle-Eastern Bloc and make heavy preparations for war? All these countries are afraid of Russia and her dictators, who, they think, are looking with greedy and grasping eyes at other parts of the world. The dictators' will, like God's, appears to them inscrutable and, to thwart Russian ambitions, the other countries prepare for war in self-defence. But why should all of them fear Russia? They fear the communist ideology. This fear of communism would not be there if they had no iniquities to defend, no privileges to preserve. But in these other countries a class conflict threatens which, they feel, might be precipitated by the influence of communism. Communism is a potential danger to those who want to preserve the canker of injustice in their social structure.

Thus the world today is divided into two camps and both are spreading their influence in all parts of the world. If sufficient steps are not taken in time to avoid the disaster a catastrophic world war seems inevitable.

The fear of war, thus, leads to the preparations for war; preparations for war lead to war itself. The fear of war is generated because of the lust for power and privilege of a few dictators and a dominating group, who may in some cases form the class of capitalists. If we study the major wars of human history, we shall find that they are the result of ambition and greed for power and conquest of a class. The lust for power and domination is also the cause of conflicts between groups within a country; the French and Russian Revolutions, the Civil Wars in England and America—these bear testimony to the truth of our diagnosis.

But why should the common man support these destructive activities of either a dictator or a class? If he keeps himself aloof, cannot the horrors of war be avoided? This is not possible because the common man throughout the world is goaded into participating in a war by a force which is as sinister as it is formidable. His passions and emotions are roused by an appeal to blind and unreasoned nationalism and the sense of exclusiveness thus created wins for the warmongers the fanatical support of the common man. Reason is lost in the romantic emotional penumbra of nationalism. The nation is deified, is made Hegel's "Divine Idea" incarnate. Thus the nations become mysterious symbols to the protection of which common men rally as savages do to fetishes.

The common man considers himself and his nation as the "Chosen People" of God and feels justified in waging war against other nations, the "lesser breeds without the law."

The lust for exclusive power and domination and the consequent fear of the unprivileged and the "powerless," together with the irrational force of nationalism—these, then, seem to be the root causes of war between classes or groups of men.

What, then, should be done to avoid war? The answer is simple and follows directly from our inquiry into the causes of war. The lust for power and domination must go and there should be no exclusive privileges granted either to one man or to a group of men. This is a case for democratic socialism and all-round self-government, where every individual is given sufficient opportunities to become his best self.

But such democracies may also fight against one another if the irrational force of nationalism is not subjected to the rule of reason. State sovereignty and the sense of exclusiveness generated by nationalist sentiments must be replaced by international co-operation and the sense of fellowship among men. As Lewis Mumford writes: "Today unconditional co-operation is the price for mankind's survival." International co-operation and the machinery created for this purpose will create an atmosphere of trust and confidence between different socialist democracies and there will no longer be mutual suspicion, mistrust or fear.

But still, if complete and simultaneous disarmament is not adopted by all countries, there will always be a temptation to use force when what appear to the countries concerned to be vital issues are at stake and when the judgment of the international machinery is adverse to them. Complete and simultaneous disarmament is the *sine qua non* for the effective outlawry of war. An international police force at the command of the international organization would be enough to coerce refractory countries which do not wish to abide by the due process of Law. But even here, unless sufficient steps are taken to make the international body truly impartial, it may become an instrument of exploitation and oppression. How right Aldous Huxley is when he writes in *The Perennial Philosophy*, "Except by Saints, the problem of power is finally insoluble"!

True socialist democracy and self-government all round, international co-operation and complete and simultaneous disarmament by all countries—these are the prerequisites for world peace and our survival. Only thus can the conflicts between classes and between nations be avoided.

If the world is not prepared to drink the waters of Lethe and forget the old things which tend to destroy it, it will be a really brave nation

which takes the lead in abolishing all irrational privileges within its boundaries and which accepts non-violence as the only means of settling international disputes. That is a noble adventure worth embarking upon, with immense possibilities for peace and progress. Shall we, the people of the land of Mahatma Gandhi, make it and accept non-violence as a creed in our personal as well as national life and thus provide the whole world with an example of upright living? The Path, of course, is as difficult as the razor's edge, but, as Spinoza says, "All things excellent are as difficult as they are rare." And what if we perish while pursuing this sublime objective? Does not the *Bhagavad-Gita* teach us to do our duty whatever be the results? And we have the assurance of the New Testament: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

V. V. Bhatt

THE STATUS OF TEACHERS

It is welcome news that the Government of India have decided on a national minimum basic salary of Rs. 40, for untrained and Rs. 50 for trained elementary school teachers. Everybody is lamenting the low level of the teacher's salary, and also asking—Where are you going to get the right kind of person as teacher, and how many of them? The double aspect of this problem almost defies solution. Not enough money and therefore not enough teachers!

The rapid expansion in education during the last decade has complicated the issue. For example, the number of elementary schools has nearly doubled from 1,40,000 to 2,37,000; instead of 11 we have 21 million pupils; and the expenditure has gone up from Rs. 19 to Rs. 46 crores. Then, there is the problem of the rehabilitation of the declining standards in 31 universities, 1,400 colleges and 12,000 high schools.

Criticism of the educational system continues; for in spite of measures adopted the old defects persist. It is complained that expansion is far from synonymous with improvement; unfortunately there has been a progressive decline in the standard of education imparted in schools and colleges. While it is only just that the economic needs of our teachers be satisfied, we should not ignore the basic fact that the teacher should not be merely a wage-earner. According to the old-world ideal of the *guru*, he belongs to the noblest of professions. Every teacher should be an apostle of culture, a man of exemplary character, capable of inspiring students to higher moral and intellectual endeavours. We hope we will not be called harsh if we point to the fact that most teachers neither take part nor are interested in the deeper currents of thought that flow outside their class-rooms. It is an irony that few of them lead an intellectual life, and many do not adequately discharge their duty to their wards.

Only a reorientation of the very concept of knowledge as something sacred, of the school as a temple of learning, the teacher as a *guru* and the student as not only a learner of facts but a practitioner of self-discipline can breathe fresh life and energy into the educational system.

PROTESTANT MYSTICISM

[In this article the **Reverend Sidney Spencer,** the Principal of Manchester College, Oxford, brings out interesting facets of the experience of mystics less famous in most cases than some of the mystics of the Roman Catholic Church. The author has made a special study of mysticism and has published a booklet entitled *A Unitarian's View of Mysticism.* His book, *The Deep Things of God: Essays in Liberal Religion,* was published in 1955.

Mystics, whatever sectarian label they may wear or may be given them, belong in fact to a single fellowship—that of those who realize in any degree their unity with the Divine and therefore with all beings, diverse expressions of the One.—ED.]

When people speak of Christian mysticism, what they generally have in mind is the work and experience of Catholic rather than Protestant mystics. They think of Meister Eckhart or St. Theresa, of Juliana of Norwich or the author of *The Cloud of Unknowing.* But it is well to remember that side by side with such outstanding representatives of mystical religion there are among members of Protestant churches men and women whose thought and experience deserves equally to be taken into account by students of mysticism.

The chief representatives of Protestant mysticism are: (*a*) the continental mystics of the sixteenth and seventeenth centuries, among whom the leading figure is Jacob Boehme; (*b*) the Quakers, headed by George Fox; (*c*) the group of Anglican divines known as the "Cambridge Platonists"; (*d*) the English mystic of the eighteenth century, William Law, who was himself profoundly influenced by Boehme. The latter was by far the most original of all Protestant mystics.

Among Protestant, just as among Catholic, mystics we find a constant insistence on the twofold fact of divine immanence and divine transcendence. God, says John Smith, perhaps the greatest of the Cambridge Platonists, in his *Select Discourses,* is "that *omnipresent Life* that penetrates and runs through all things," yet which at the same time contains and holds "all fast together within himself." God is "the place of spirits (says John Norris, the successor of the Cambridge Platonists, in his *Discourses*), as space is of bodies....So, then, God penetrates our essence, and we dwell in His, even as space penetrates bodies, and bodies dwell in space."

What distinguishes Protestant from Catholic mystics in the main is not their fundamental conceptions of God and the universe, God and the soul, but the greater boldness and freedom with which they develop and express their thought. The great majority of Christian mystics, for example, have been Platonists, and they naturally hold a doctrine

of emanation rather than of creation out of nothing in the traditional sense. But it is only Protestants like Boehme and William Law who make explicit reference to the contrast. Boehme says:—

> If God made all things out of nothing, then the visible world would be no revelation of Him, for it would have nothing of Him in it. He would be off and beyond, and would not be known in this world. (*Aurora*, XXI)

The cardinal feature of Protestant mysticism is the doctrine of the divine element in man—the "spark" or "centre" or "ground" of the soul, the divine "image" or "holy self," as Boehme called it—the "Inner Light" of the Quakers—which unites man with God. In the seventeenth century a little book called *The Light on the Candlestick* was issued by a member of the Dutch group known as the "Collegiants," with which Spinoza was associated. This book was circulated in an English translation as a Quaker tract. Its message is a call to the inward apprehension of the divine. The writer says:—

> Without thyself, O man, thou hast no means to look for by which thou mayest know God....God is nearer unto every man than himself, because He is the Life of the inmost spirit. Mind therefore the Light that is in thee.

That is a clear statement of the distinctive Quaker teaching; but we find the same thought emphasized by the Cambridge Platonists, and it is set forth with particular clarity and force in the writings of William Law.

Unfortunately a certain confusion sometimes arises in connection with the teaching of the Quakers and the Cambridge Platonists, because the divine principle in man is apt to be identified in the case of the former with conscience and in the case of the latter with human reason. In both instances the identification is misleading. It is true that the Quakers appeal to conscience as a witness of the Inner Light, but in modern times, at any rate, they recognize that conscience is liable to error and distortion, and that the divine Light shines through it, but cannot be directly identified with it. The Cambridge Platonists were champions of freedom of thought at a time when such freedom was rarely exercised in matters of religion. But for the Cambridge Platonists "reason" had a deeper aspect than the power of thought. It was identical in this aspect with the Inner Light. As McGiffert says, it is "a faculty by which we may enjoy a direct vision of spiritual realities."[1] John Smith says that reason in man is "a light flowing from the Fountain and Father of lights."[2] It is "a naked intuition of eternal truth."

In essentials the position of the Cambridge Platonists is the same as

[1] *Protestant Thought Before Kant*, p. 192.
[2] Quoted in INGE: *Christian Mysticism*, p. 289.

that of other Protestant mystics. The essential insight of the mystics is admirably expressed by Francis Rous, a Puritan writer of the seventeenth century, when he says:—

> The soul has two eyes—one human reason, the other far excelling that, a divine and spiritual Light. By it the soul doth see spiritual things as truly as the corporal eye doth corporal things.[3]

"God is Himself," says Valentine Weigel, a German mystic of the previous century, "the eye and the light in the soul...it is not we who know God so much as God who knows Himself in us."[4] Our part is to open our being to the divine Light which is ever shining in us.

Among Protestant, as also among Catholic, mystics it is sometimes said that when the Light of God within him comes to possess a man's being, there is a birth of God Himself, or a birth of Christ, in his soul. "The Son of God," says Boehme, "the eternal Word in the Father... must become man, and be born in you."[5] The mystics recognize to the full the historic revelation of God in the life and death of Jesus. But they see that the Incarnation is a process which must be continually renewed. "...as happened in a fleshly way in Mary," says Entfelder, "even so Christ must be spiritually born in us."[6] In the words of Law, the desire for God

> will lead thee to the birth of Jesus, not in a stable at Bethlehem in Judæa, but to the birth of Jesus in the dark centre of thy own fallen soul.[7]

For Law and for other Protestant mystics, Christ is not limited to the historic personality of Jesus. He is an inner Word of God, an eternal Logos, who comes to birth in men whenever they are inwardly united with God. Law identifies the Word of God, "the Saviour of the world," the Christ within, with the spark, the Light and Spirit of God in the soul. The Christ of God, he says, is "the light and life and holiness of every creature that is holy."[8] Law therefore welcomes the piety and devotion of non-Christian saints as a proof of the universal presence of "this principle of Heaven or Christ in the soul":—

> Hence...it was that so many eminent spirits, partakers of a divine life, have appeared in so many parts of the heathen world....These were the apostles of a Christ within.[9]

A distinctive feature of Protestant mysticism is the explicit recognition of the universality of the Inner Light. Among Protestants also the

[3] *Treatises and Meditations*, pp. 230–1.
[4] See INGE: *Christian Mysticism*, pp. 275–6.
[5] *The Threefold Life*, III. 31.
[6] Quoted in R. M. JONES: *Spiritual Reformers*, p. 42.
[7] "The Spirit of Prayer," in HOBHOUSE: *Selected Mystical Writings of William Law*, p. 104.
[8] "The Spirit of Love," *Ibid.*, p. 143.
[9] "The Spirit of Prayer," *Ibid.*, p. 87.

Inner Light is the final authority in religion. The mystics naturally agree with their fellow Protestants in setting aside the claims of the Roman Catholic Church; but some of them go a great deal further than the vast majority of their fellow Protestants in setting aside also the final authority of the written word of Scripture. They regard the Bible as divinely inspired, but they look to something greater and more fundamental. The fundamental fact for them is the divine revelation in the soul. Says William Penn, the Quaker:—

> ...that they might feel something *nearer* to them than the Scriptures, to wit the *Word in the Heart* from whence all Holy Scripture came.[10]

Protestant mystics, like Catholics, are by no means blind to the fact of sin. The doctrine of the Inner Light does not give rise to a false or superficial optimism; it does not lead them to gloss over the realities of human experience in its darker aspects. It is as the result of sin, says George Keith, an early Quaker, that the life of the Spirit lies "hid and wrapt up, or imprisoned in us."[11] Sin is in its essence that which separates us from God. Says Law:—

> The kingdom of self, is the fall of man, or the great apostasy from the life of God in the soul; and everyone ...that lives unto self is still under the fall and great apostasy from God.[12]

Self must therefore be renounced. Such renunciation does not imply a monastic withdrawal from the life of the world, but it does involve an utter and continuous self-giving. "Pride must die in you," says Law, "or nothing of Heaven can live in you."[13] In the life of the spirit, as John Smith says, "the soul loses itself in God, and lives in the possession not so much of its own being as of the Divinity."[14]

Protestant mystics naturally reject the Calvinist dogma of the total corruption of human nature, which has been revived in our time by Karl Barth. There is, however, one exception to this statement. Caspar Schwenckfeld maintained, in the sixteenth century, that man is by nature utterly dead in sin, and that he can only be redeemed by a supernatural act of God wrought directly upon the soul. Schwenckfeld adopted a narrower view of the scope of salvation than other Protestant mystics. For him salvation comes, not from the eternal Word which was manifested in Jesus; it comes only from Jesus himself in his exalted life. In Jesus, Schwenckfeld taught, the Word of God penetrated human nature, and transfigured it into a divine and heavenly substance; and in his celestial life he is able to unite

[10] *Works*, II. 782.
[11] Quoted in R. M. Jones: *Selections from the Children of the Light*, p. 15.
[12] "The Spirit of Prayer," in *Selected Mystical Writings of William Law*, p. 94.
[13] *Ibid.*, p. 108.
[14] Quoted in Inge: *Christian Mysticism*, p. 291.

himself inwardly with the souls of men, and to impart his own divinity to them. The faith which makes men one with him is itself an emanation from the Life of God, and through the exercise of faith men come to share the divine nature; they come to be "deified."

"Deification" is not a term which is commonly employed by Protestant mystics. Yet the essential thought which the term conveys—the transfusion of human nature by the indwelling power of the Spirit—belongs to the substance of their faith. Man is, for the mystics, one in his deepest being with the Life of God; and it is the goal of life in time and space to enter into the realization of this hidden unity. "Were we not in the beginning," Boehme asks, "made out of God's substantiality [out of the essence of His being]? Why should we not also abide therein?"[15] Boehme says, again:—

Love raiseth thee to be as high as God Himself, as thou canst perceive in the humanity of our dear Lord Jesus, whom love hath raised to the highest throne.[16]

Among the writings of Protestant mystics there is nothing finer than *Centuries of Meditations* by Thomas Traherne, a seventeenth-century divine, and in that work considerable stress is laid on the greatness of the human soul and the divine destiny that lies before us. Traherne says:—

You are to remember the unsearchable extent and illimited greatness of your own soul....Because it is the House of God, a Living Temple, and a Glorious Throne of the Blessed Trinity...yea, a person that in Union and Communion with God is to see Eternity, to fill His omnipresence, to possess His greatness.[17]

It is our destiny, as Traherne puts it, to sit in the Throne of God. But the throne of God is His Eternity and His Omnipresence. "The Omnipresence, therefore, and the Eternity of God are our Throne, wherein we are to reign for evermore."[18]

SIDNEY SPENCER

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[15] *The Confessions of Jacob Boehme*, compiled by W. SCOTT PALMER, p. 105.
[16] *Of the Supersensual Life.*
[17] *Centuries of Meditations*, II. 92.
[18] *Ibid.*, IV. 72.

THE KEY TERMS OF SANSKRIT LITERARY CRITICISM RECONSIDERED

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We often find Sanskrit classics mentioned with respect; but our interest in them, if we are to be honest, is decidedly tepid. Sanskrit critical theories are usually taken for granted or ignored altogether. Though eminent scholars have written histories of Sanskrit Poetics, very few have undertaken the task of demonstrating the practical application of these theories to living literatures. The demonstration, however desirable, is rendered difficult because scholars themselves do not seem to be unanimous on the precise meanings of even the key words in Sanskrit literary theory. It is proposed to discuss the significance of a few such terms in this short article.

Poetry, says Bhamaha, is *shabda* and *artha* fused together (*sahitau*). The English equivalents usually provided are "word" and "meaning" and the matter is left at that. None is any the wiser for this so-called definition of poetry. Every cinema poster and every grocer's bill may be poetry at that rate. But the ancient writers themselves could not have been vague; for from the earliest critic, Bharata, down to the latest critic of today these terms were used and understood precisely. All the elements of the poetic art directed to please the ear came under *shabda* while *artha* embraced what we call the poetic theme or subject. The fusion of the two was the poetic process. This was indeed the foundation on which the theorists began to rear the structures of their deeper analyses.

The first and foremost critical concept in Sanskrit literary theory is *alankara*. Literally it means ornament, and is usually translated as "figures of speech" in English. The critic of today at once equates it with the eternal truism about the extraneous nature of all embellishment and jumps to the conclusion that the ancient theorists were engrossed in cataloguing or indexing a number of needless tropes. But, as a matter of fact, ancients like Bhamaha were trying to prove that beauty in poetry is distinct from beauty in other arts, and they used the word *alankara* in its widest æsthetic application to include imagery as well as emotion (*rasadi*). They were aware that, more often than not, imagery was itself the language of poetic emotion, though they did not rule out the possibility that emotion might sometimes suc-

ceed without imagery. In other words, imagery (*alankara*) was not, in the opinion of Bhamaha and Dandin, a superimposed embellishment of poetry (otherwise originated), but its integral constituent (*atman*).

They never pursued the trivial metaphor of body and soul to explain *shabdarthau* and *alankaras*, a metaphor which became a convenient device in the hands of later writers to bring the doctrine of *alankaras* into cheap disrepute. Rightly understood, the doctrine of *alankaras* in its dual aspect—one relating to sound impressions and the other to poetic images—will be seen to touch the very heart of the matter. It emphasizes how the indirect use of language (*gamakatva*) or circuitous speech (*vakrokti*) is of the very essence of the poetic process. It also keeps the door open for a few exceptions which may be pure poetry by sheer sweep of personal or universalized emotion (*rasavad, preyas, urjasvin, samahita,* and *bhavika alankaras*).

Vamana shifted the emphasis from *alankara* to what he called *riti* (translated usually as "style") by narrowing down the significance of the word *alankara*. He wanted the metaphor of body and soul, sagely avoided by Bhamaha, to work. It could not; he therefore had to posit that the intrinsic beauty of poetic *shabda* and *artha* (a beauty designated as *alankara* by Bhamaha) was analyzable into *gunas* (usually translated as "qualities"; "constituents" is better) which certainly related not to the exterior body but to the interior personality as a whole. For the vindication of the metaphor a poetic soul was still needed, and Vamana announced with triumph the age-old category of conventional styles[1] under a new name, *riti*.

Riti being itself an abstraction, Vamana had to exercise all his skill to distinguish, on the one hand, ten *gunas* of *shabda* to include such features of craftsmanship as verbal felicity, dignity, compactness, and gradual ascent or descent in syllabic quality and quantity; and, on the other, ten *gunas* of *artha* to cover diverse elements of poetic art like compactness of idea, looseness, clarity, wittiness, evenness of thought, the creative spark, indirect manner, impressiveness and emotional fervour. The *gunas* too being abstractions, Vamana's doctrine could hardly win any following. To the extent that he inflated his *gunas*—Bhamaha recognized only three—Vamana had to depreciate the *alankaras*. While this theory fitted into the metaphor of body and soul very conveniently, it switched off criticism from imagery to a hundred elusive details. The essential and the insignificant were all heaped together in a jumble.

[1] Their number was originally two: 1, the Plain (*Vaidarbhi*) and, 2, the Florid (*Gaudi*). The Mixed (*Pancali*) was added by Vamana.

The statement that all these twenty *gunas* are present in the best style, *viz.*, the *Vaidarbhi*, while a few alone are instanced in the other two is a poor solution indeed of the basic problem. It is curious that even the question of the revelation of poetic personality is well-nigh absent in this doctrine of styles.

The pursuit of the metaphor was continued, and it was given to Anandavardhana to clear the jungle and point to the essentials of poetry from all sides. He placed his finger on the indirect element in all great poetry—a fact already hinted at by Bhamaha—analyzed it most minutely and precisely for the first time and demonstrated that it was the soul of poetry. Though he said "soul," he did not, like Vamana, equate it with the soul of man, but compared it with the irresistible charm of lovely women. And in this indirect or suggested wealth of poetry he included not only poetic emotion but also imagery and ideas (*vastu*). He expounded this first element of poetry under the name *dhvani*. While emotions and feelings could not be appealingly communicated in any way other than the indirect, the other two elements, *viz.*, *alankara* and *vastu*, could be conveyed directly also. But, the moment the suggestive element appeared in a piece, it would be poetry—of the first order if predominantly beautiful, or of the second order if subordinate in beauty to the directly communicated meaning (*gunibhutavyangya*). If the indirect element were absent altogether or almost absent, it would cease to be poetry and be something like science or, if full of figures, something like a painting (*citra*). We should not forget here that images indirectly conveyed are of the first class of poetry and even direct images having the undertone of suggestion are of the second class mentioned.

Anandavardhana hastens to add that both classes of poetry are *equally* charming in point of beauty. It is only when imagery has no poetic purpose to serve that it fails. It would be a mistake to think that Anandavardhana underrated the value of *alankara*. In fact he explained its function more searchingly than even its first propounder, Bhamaha. He gave a decent burial to the medley of Vamana's *gunas* and retained only the original three of Bhamaha (*viz.*, sweetness, lucidity and brilliance). And even these three were associated by him, not with style primarily, but with poetic emotion (*rasa*). The poetic personality received due attention from him for the first time. Nor was *rasa* overemphasized, though in theory it was raised to the highest status of *dhvani* because its almost universal association with *alankaras* was duly acknowledged. This is the highest point reached by Sanskrit literary criticism.

Then the word *rasa* was inter-

preted by Abhinavagupta as a synonym for æsthetic experience, and the claims of *rasa* so understood shoved away the claims of poetic imagery. Poetic imagery came to be counted as less intrinsic to poetry than *rasa*. If Mammata tried to hold the balance even once again, Vishvanatha pulled in the opposite direction. To the latest writers the reconciliation between the two became a dilemma.

Among the words in Sanskrit poetics whose meaning changes from writer to writer, *alankara* and *rasa* are the most elusive and yet the most important. In the famous definition of Bharata, *rasa* is a thought-feeling synthesis instanced primarily in art representation or acting (*natya*). By the combined effect of the characters in excitant natural setting (*vibhava*), their emotional gestures (*anubhava*) and fleeting moods (*vyabhicaribhava*), *rasa* is said to be called forth. All these are primarily bound up with dominant emotions (*sthayibhavas*) as causes, effects and accessories. Now the fundamental question is about the *locus* of these *bhavas* which are transformed into *rasa*. Since all these are bodied forth only in the imagination of the creative artist in the first instance, it seems pretty certain that the *locus* meant by Bharata was the artist's mind. That is why Valmiki, Kalidasa and Anandavardhana could repeat with one voice that the poet's sorrow (*shoka*) transfigured itself into poetry (*shloka*). The process whereby the poet's *bhava* is communicated to readers is perforce *dhvani* or suggestion, because a direct statement of an emotional state ceases to be emotive to the hearer. Such is the essence of Anandavardhana's theory, which has been stretched to needless lengths amid academic hair-splittings by Abhinavagupta. To the latter, both the *bhava* and the *rasa* are associated only with the mind of the critic because he alone has æsthetic experience (*asvada*).

As an English poet-critic, William Empson, warns us today :—

> All conventions have their pomp
> And all styles can come down to noise.

But the Sanskrit theorists were not content with laying down conventions only. They persistently grappled with the eternal question of the relative importance of imagery and emotion in poetry. The randomness or inevitability of each in relation to the other has been the pivot around which their discussions have turned. But for the fact that the same key terms have been used in different senses by different writers, leading to a good deal of confusion, the findings of Sanskrit writers may be of great moment even to literary criticism today. This article is a modest attempt towards clearing up some of the outstanding misunderstandings.

K. KRISHNAMOORTHY

DELUSIONS OF THE WEST

[Not a few repeaters of modern shibboleths may be roused to heart-searching by this article from the pen of **Mr. Peter de Morny**, author of *The Best Years of Their Lives*. In it he challenges propositions long sacrosanct in the West and among Easterners infected with modern materialism, while he stoutly upholds concepts of the Ancient East. It is the Higher Socialism which Mr. de Morny advocates when he urges a lifting up instead of the levelling down which has blighted modern democracy as well as the totalitarian countries. The very need and possibility of such lifting up imply different stages of human evolution within the essential spiritual unity. — ED.]

"To say that our sense perceptions answer to reality while spiritual intuitions do not, is for psychology a gratuitous assumption," wrote Dr. S. Radhakrishnan in his brilliant essay, *An Idealistic View of Life*, reminding his Occidental readers of the age-old truth so familiar to religionists of the East, that the visible world is of the nature of *Maya*, or is mainly illusory. This teaching has never been popular in the West since its whole civilization is based on the opposite hypothesis—the fundamental reality of the seen. But today, ironically enough, the very materialism to which this outward-looking vision has inevitably led the Western man is proving, through its science, the truth of this metaphysical premise.

For, as modern teachers of Vedanta point out, the term *Maya* does not imply the absolute non-existence of the visible world or that it is entirely a delusion, but that it is a reality imperfectly and incorrectly seen and experienced owing to the limitations of that which perceives and experiences, *i.e.*, the human consciousness deluded by the five physical senses, which the wise Buddha, Gautama, designated as "the Five Hindrances."

Today, for instance, however stubbornly the materialist clings to the illusion that what he sees is substantial fact, he is yet bound to admit that the sun neither rises nor sets, although he always refers to it as doing so, and it still *looks* as though it does. What to his eyes is a solid piece of steel he finds to be porous under X-rays. The earth still seems to be flat although a higher knowledge than that gained from the senses insists that it is spherical. Railway lines appear to meet in the distance—and never do. The razor blade that uninstructed vision declares to be straight is found under a microscope to be a wavy line. What seems to be solid matter is said by science to consist of invisible forces in motion. And these are but a few of the instances by which modern science has confirmed what the Eastern seers have so long known and taught, that things are not what they seem; although the metaphysician goes still further, and suggests that they

are not even what they seem—under a microscope.

Western man is only just beginning to awaken to the fact of the fallibility of the senses, but even the little he now understands should make it easier for him to accept the inference that Reality is very different from what he has previously conceived it to be. Throughout the ages he has chosen to disregard the significant reports of the mystics of his own Faith, and has never cared to examine too seriously Paul's statement that the things which are seen are temporal and that only the things which are not seen are eternal. He has paid lip-service to the proposition that the world, the flesh and all evil should be renounced (though why, if they were real, and therefore God-created and God-intended?), but, unless he happened to be one of the exceedingly small company of saints, nuns, monks and seers, he has never attempted to live as if he believed it.

But the delusion, or *Maya,* is not limited to the appearance of the outward world. It enters into all the calculations of mankind which are founded on the original false premise, and people hypnotize themselves by constantly affirming beliefs which actually have no foundation. Today the leading delusion, or political *Maya,* may be said to be that of Equality. This concept was explicitly formulated in the eighteenth century, and became one of the most popular watchwords in the French Revolution. But by then it had already made its appearance in the famous American Declaration of Independence adopted on July 4th, 1776, in which appeared the statement:—

> We hold these truths to be self-evident, that all men are created equal, that they are endowed by their creator with certain unalienable Rights, that among them are Life, Liberty and the pursuit of Happiness.

The defects in the logic of this optimistic Declaration must be obvious to the student of Ancient Wisdom. That which makes for equality among men is their essential spiritual nature—the *Atman,* the Divine spark, the Son of God within. But this is the eternal invisible man. That which is *born,* and therefore to which the above statement refers, is by no means "equal." All men are, in fact, in different stages of spiritual evolution, burdened or assisted by their accumulated *karma.* Essentially they are all one thing—Pure Consciousness—but in varying degrees of awareness of this fact. There is no equality in the realm of *Maya.* To say, for instance, that a "white" prize-fighter and a Gandhi or that an Australian Bushman and a Leonardo da Vinci were equal is, in the world of appearances, to assert something not only obviously untrue, but acutely dangerous.

In his book *Dogme et Rituel de la Haute Magie* that Magian who lived until almost the end of the third quarter of the last century, Éliphas Lévi, wrote:—

To preach equality to what is beneath, without instructing it how to rise upward, is not this binding us to descend ourselves?

If only these words had been heeded at the time they were written! The degradation of the cultured Western world since that date, as the result of the down-dragging influence of two world wars and the unthinking insistence on equality at the lowest level, is seen in the ant-heap culture of Russia and China; the radio and television programmes in the U.S.A., which are said to cater for a twelve-year-old mentality, and the general disappearance of quality on the continent of Europe and in the British Isles. All these things are the result of the delusion, the mistaken assumption, that all men are *born* equal, and therefore must think the same thoughts, live the same lives and do the same kind of work, making the same sort of contribution—always strictly utilitarian—to the community. The result cannot fail to be either a Marxist or a technological ant-heap.

Yet, just as science, or higher knowledge, tells the sense-deluded man that the sun is not rising, so the Divine Science of the Ancient Wisdom informs those who will listen that human equality is *Maya*, as we all bring into this present life the state of evolution to which we have attained in a previous earth-existence; and that if we ignore this truth, and do not take it into account when forming the policies of government, we naturally fall into the gravest of errors, that of attempting to check the flow of spiritual evolution. For how shall a man evolve who believes himself to have appeared for the first time on earth as the equal of all men and will, within a few decades, die for ever, in company with all men? From such a premise the Gospel of Utilitarianism is the only reasonable deduction.

It is frequently affirmed that Christianity is synonymous with equality since the Founder of the Faith taught that all men were the children of One Father. It is overlooked that, at the same time, he always instructed men how to rise upward, how to prove this divine fact by the quality of their living, thus obeying the law indicated by Éliphas Lévi. For the true religionist, equality can only be achieved by a lifting up, never by a levelling down. For all time, Jesus of Nazareth gave the condition for equality in the words: "He who doeth the will of the Father, the same is my brother and sister and mother." For him, as for all the world-teachers, equality was a spiritual state and not a human inevitability.

But that famous Declaration of Independence, which is still vigorously upheld by modern America, reveals yet other delusions. It is true that God bestows the right of Liberty on man in the sense of the promise: "Ye shall know the Truth and the Truth will make you free"

—the Truth that is the *Jnana Yoga* of the Hindu faith, the Right-knowing of Buddhism—but each man must find for himself this Truth by which alone he can gain and maintain that Liberty; and he cannot possibly do this, as he has believed he could through the centuries, by means of physical force and violence. For that which he gains by such means is never freedom but further enslavement to the evil methods he has employed. The liberty bestowed by God must necessarily be the Liberty of the Sons of God: freedom from ignorance, from the *Maya* of the world, the flesh and all evil, the attainment of non-attachment, *Moksha,* through world-transcendence and awakening to Reality.

And, finally, what an obvious fallacy lies in the phrase: the pursuit of happiness! In that beautiful and inspired play, *The Blue Bird* by Maeterlinck, the illusion that happiness could ever be found by deliberately seeking it in the outward life was convincingly exposed. The children in the play searched everywhere, in the Palace of Night, the Land of the Unborn, the past, the future, in the realm of nature, even in the graveyard, for the Blue Bird which symbolized happiness; but in the end they found it in their own home where it had been, unperceived by them, all the time.

Maeterlinck's play was based on a spiritual law recognizable by all students of the Ancient Wisdom; and when we look at modern America in the light of that Law, and note its people's perpetual search for satisfaction in external pleasures, stimulants, narcotics, drugs and technical gadgets, we realize how sadly they have been led astray by the erroneous assumption contained in their nation's basic Declaration of Rights. And we see the reason for the restlessness, the dissatisfaction, that leads inevitably to more and more activity outward, and all the stresses and tensions that come from overwork and absorption in purely material interests and activities. We see the cause of juvenile and adult delinquency; the explanation of the violence that inevitably results from perpetual frustration of purpose, the purpose being happiness which can only be found when the pursuer ceases his futile search and returns home to what Teresa of Avila termed "the Interior Castle," where alone may be achieved the self-purification necessary to God-Realization, *ananda* or bliss.

There he will learn the Truth, that happiness is not a Blue Bird continually in flight, but is the natural and inevitable outcome of right thought, right activity, right knowing; a by-product of being, not an object to be pursued.

But finally the greatest delusion is the belief that man's choice lies between Equality and Quality, the equality of the State termitary and the supreme Quality of *Nirvana,* or the Kingdom of God. For the

"equality" of the termitary is found to be wholly illusory. There are grades of activity even among the termites, and the totalitarian mind, in the form of the Queen-Ant, is a complete tyranny, exercising the powers of life and death over its slaves; whereas by choosing the supreme Quality—"seeking first the Kingdom of God"—we find that all things, including the perfect Equality of Spiritual Oneness, are added unto us.

PETER DE MORNY

A WELCOME INNOVATION

The development of rural institutes as agencies for bringing the benefits of higher education to rural areas, equal in standards to a liberal university education, and for further reorienting the education to serve the practical needs of village communities was an important decision taken by the National Council for Rural Higher Education at its recent meeting held at Gandhigram in South India. The foundation of one such rural institute was also laid at about the same time in Gandhigram by Dr. K. L. Shrimali, Union Deputy Minister for Education. This is one of ten such institutes sponsored by the Union Ministry of Education and is expected to absorb boys and girls coming out of post-basic schools in rural areas. The idea of rural universities was suggested by the University Commission (presided over by Dr. Radhakrishnan) on the model of the People's Colleges in Denmark.

When Nicolai Grundtvig began to propagate his ideas of the People's Colleges about a century ago, conditions in Denmark were more or less similar to those in the India of today. The country was sunk in illiteracy and poverty and there was a general disillusionment, pessimism and frustration. The People's Colleges are resident institutions for young people, chiefly from rural life. They are mostly private institutions and the students are mostly over 18, the assumption being that there will be a break in schooling between 14 and 18, the students learning the manual labour of their occupations in the interval. The schools are all located in open country, a mile or two from a village or city, the students living in close association with teachers, often in one large building. The curricula include general education with literature, history, the art of government, the physical and biological sciences, and also ordinary practical school subjects. Of the young men who attend People's Colleges, about 90 per cent return to their home communities, while others become rural teachers, managers of co-operatives, etc.

> Thus [says the report of the University Commission], the People's College is strengthening and refining rather than impoverishing, rural life. For a continuing democracy, it is essential that our programme of liberal education shall not promote the escape from the common people of the culture which that education generates, but shall inspire all students to remain common people, in and of the people, acting as their servants and leaders, and raising the whole social lump.

The educational system can thus be made sensitive to changes in the social structure and can, in fact, become the instrument for adjusting and bringing about desirable transformations. The existing vicious circle, which has resulted in the continuous depletion of talented youth from rural areas, has to be broken; the establishment of rural institutions, therefore, is a welcome innovation which will usher in a new era of sweetness and light to village communities.

NEW BOOKS AND OLD

NEGLECT OF MYTHS AND PROPHETS*

This book claims to be a selection from "the great Hebrew Book of Guidance, or Torah," and

> aims to present the philosophical and poetical writings of ancient Israel's sages and poets, free from mythological tales, historical writings, political sermons, and ritualistic codes.

One dares to question the value of such a proceeding. If it encourages readers to enter the fascinating world of Hebrew thought, that is good; and the selections are beautifully printed and set forth. No one who is concerned about religion and ethics in the world today should fail to read such inspired poetry as the Book of Job, the Psalms and other Hebrew writings, and the selection from Hebrew Law still has profound significance for human society. This last is all the more impressive for being freed from the ritualistic and occasional details. But any attempt to detach Hebrew literature from its historical setting is likely to result in a disastrous misunderstanding of its true nature.

The choice of the Book of Wisdom, written in Greek about the second or third century B.C. and never recognized by the Jews or the Christians as part of the Hebrew Canon, beautiful book though it certainly is, and of other later and apocryphal writings such as the aphorisms of Ben Sirach, gives a one-sided impression. Similarly it is the very historical and political character of the prophetic writings that expresses the genius of Israel: the sense that God is the Lord of history and that He reveals Himself in both judgment and mercy in the events of history. This these selections fail to emphasize, and so seriously mislead the reader. For the Jew was never primarily a philosopher or a sage, but supremely a moralist, and his interpretation of history as having a meaning and a goal, and of the world as being created and so having an abiding significance as the sphere where obedience to God is to be worked out, is obscured in these selections. It is significant that the selections make little use of the prophetic writings, the great glory of Israel, and omit all reference to the Messianic hope which is the basis both of Judaism and of Christianity and also of the essential covenant relationship.

Similarly, much of the profoundest wisdom of the Jews is expressed in ancient myths which the writers made use of, knowing, one would suggest, that they were myths, but using them as vehicles of deep teaching. The myths of Creation, and of man's Fall, for example, are profound, especially when the reader is told that they are myth and not history. There are great truths about God, man and the world which can only be expressed in terms of myth, and this is now being increasingly realized. For the Jew the Torah is central, but it consists of the five books of "Moses" and the commentaries upon them. To publish a book on the Torah and include only a small selection from the Torah and a much larger selection from poetical writings which were later added to the Canon of scripture is to mislead the reader. The beautiful love-songs called the "Song of Solomon" had great difficulty in entrance to the Canon and were only included because the Jewish Fathers interpreted them in a mystical sense. The Book of Wisdom was never included in the Canon nor

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* *The Wisdom of the Torah.* Edited by DAGOBERT RUNES. (Philosophical Library, New York. 300 pp. 1956. $4.00)

was the work of Ben Sirach (*Ecclesiasticus*).

The author gives the impression that many of these late books and psalms can be traced back to Moses, David and Solomon, and this is questioned by scholars.

One must question the value of such a book as this. A selection from the Jewish Bible with suitable comments to help the reader will always be valuable, but this selection, by what it omits as well as by what it includes, just will not do.

A last word. Beautiful and familiar though the Authorized Version may be, it is by no means the most satisfactory translation of the Hebrew. The Revised Standard Version might well be used in future, and from the point of view of modern English there is much to be said for the new version recently made by Mgnr. Ronald Knox.

LEONARD M. SCHIFF

Unity in Shakespearian Tragedy. The Interplay of Theme and Character. By BRENTS STIRLING. (Columbia University Press, New York. Oxford University Press, London. viii+212 pp. 1956. 30*s*.)

There are in the long history of man many miracles but perhaps the most outstanding (at any rate to a literary mind) is that of Shakespeare, a dramatist who, writing plays which brought him a great deal of money—having to satisfy groundlings as well as the court wit—could produce a body of work so universal, so lasting in appeal, not only to those who love the theatre but also to the bookman and the philosopher; a body of work, too, which he himself did not bother to edit for publication, so that we possess it often in garbled form.

Shakespeare is not only a miracle but an enigma, an enigma over which many first-class brains have been exercised: the weight of Shakespearian scholarship grows yearly. Dr. Brents Stirling's latest contribution shows considerable insight into Shakespeare's mind within the poet's own period, that lusty, intellectual yet confined world of the Elizabethan era.

Dr. Stirling interprets the theme of seven tragedies in the light of modern psychological knowledge, imputing mixed motives to the protagonists where in the past critics have tended to see a single or dominant one. His longest section is upon Hamlet. In his view Hamlet's "madness" veers from feigning (as a self-protection of his tortured ego) to a rapt state verging on, if not actually, insanity. Furthermore, Dr. Stirling points out that as Hamlet's "antic disposition" changes from feigning to a distraught state of mind the characters surrounding him act in a strange manner, contributing to "the antic theme as it controls the play" . . . "as in *Lear*, tragedy is signalled by the sudden appearance of Bedlam, a transformation which affects simultaneously both the hero and his dramatic environment."

In Dr. Stirling's view self-deception, an inability to disentangle motive from passion and inherent weakness is (as in real life) the most disastrous aspect of a Shakespearian hero. In the words of Ophelia, wise in her madness, "Lord, we know what we are, but know not what we may be."

DOROTHY HEWLETT

Making, Knowing and Judging: An Inaugural Lecture delivered before the University of Oxford on 11 June 1956. By W. H. Auden. (The Clarendon Press, Oxford. 33 pp. 1956. 2*s.* 6*d.*)

It has been said of the Americans—no doubt, unjustly—that they enjoy hearing lectures which they do not understand, and now that Mr. Auden has become a lecturer in American universities, it might be expected that he would give them good chance for enjoyment. It is something of a surprise, therefore, that his Oxford lecture as Professor of Poetry is so lucid, lively and entertaining as it is as well as being perceptive.

With a most engaging modesty, Mr. Auden does not try to compete with his fellow dons in the matter of scholarship, but confines himself to observations on the making of poetry as distinct from its interpretation. He gives some most interesting biographical material and then goes on to treat of Coleridge's terms of Primary and Secondary Imagination as they apply to his own experience as a poet. The Primary Imagination, he says, is concerned with sacred beings and sacred events. The sacred being is that to which the imagination has to respond with awe, that which it must recognize as having meaning in itself, for what it *is*. Some beings are sacred to all imaginations at all times, but each man also has objects and beings which are sacred to him alone, a sacred private landscape. There is a profound truth in this which every poet will recognize, whether he writes of love and death or of a tin can on a waste plot. Mr. Auden's lecture is much to be recommended.

Norman Nicholson

The Gospel of Uncle Tom's Cabin. By F. W. Boreham. (The Epworth Press, London. 73 pp. Frontispiece. 1956. 6*s.*)

This little "Gospel" has several aspects: the evangelical, the historical, the biographical.

The evangelical predominates. Dr. Boreham is obviously a devout Christian, who sincerely believes that each man has a soul which he can save if he loves and trusts in God. And he shows how this simple faith upheld Uncle Tom and enabled him to bear insults, cruelty, degradation, and even torture, with the same courage and dignity as did the early Christian martyrs. The implication is that we should try to acquire a similar faith. He ends the book with George's remark, "What a thing it is to be a Christian!" and his own comment, "It is indeed!"

Historically, he says:—

> Shipped as savages from Africa, the coloured people brought virgin minds and vacant hearts to the new world. With amazing swiftness they adopted the white man's way of life; with eager avidity they acquired his culture...and fell in love with his religion. The faith simply fascinated them.

Small wonder. It is easy to see how they would cling to the idea of a Heavenly Father and a Happy Hereafter as a sheet anchor in their sea of despair and misery.

Dr. Boreham's short biographical sketch of Mrs. Harriet Beecher Stowe is charming and very human. We wish it were longer.

Those who would have a more detailed account of the life and customs of those early slave days in the mid-nineteenth century, I would urge to read once again Mrs. Stowe's *Uncle Tom's Cabin*, in its original full version. I did so, and thank Dr. Boreham for having sent me once again to that superb and almost forgotten classic.

C. M. Bernard

Remember the House. By SANTHA RAMA RAU. (Victor Gollancz, Ltd., London. 256 pp. 1956. 13*s.* 6*d.*)

It is rare to be able to say of a book that it could have been written only by the author—in only one country—and only of a certain period in that country's history—but these statements can be confidently asserted in regard to this novel. It is also a fact that the "certain period in that country's history" was a world event; for this novel is set in India at the time of Independence and although, on the surface, it depicts wealthy upper-class Indians, superficially Westernized, living luxuriously, it also contains fascinating and amazingly visual descriptions of ceremonials, celebrations, and "crowd scenes." (A notable example—the ceremonial burial of a living *yogi*—will be found on pages 93 to 97.)

The settings in this novel are at least as important as—and, to one reader, more important than—the characters. Inevitably, therefore, the story is slight and can be briefly summarized.

Baba, the young narrator, lives in Bombay—after six years at a school in England. She meets Nicky and Alix Nichols, a young American couple. (Incidentally, page 98 indicates effectively and amusingly the contrast between the American success ideal and the Indian ethical ideal.) Pria, who is Baba's close friend, disapproves of Baba's constant companionship with Alix Nichols, as she regards the latter's love of pleasure as "a kind of hysteria." Soon, however, Baba—who is attracted by the romantic life, about which she has read much—imagines herself in love with a young schoolmaster, but is quickly disillusioned. Eventually, she marries Hari, with whom she is not in love, because—as a result of recent romantic experiences—this kind of marriage seems to offer spiritual freedom and dedication to Indian ideals.

It is obvious from the foregoing that the "story" is extremely slight, but rich compensation is provided by the many visions—for such they seem to a Westerner—of Indian ceremonials and time-sanctified customs. These visions entrance the reader—and continue to haunt him long after the last line of the book has been read.

CLAUDE HOUGHTON

The Beggar Princess: A Historical Drama in Five Acts. By DILIP KUMAR ROY and INDIRA DEVI. (Kitab Mahal, Allahabad. 178 pp. Rs. 3/-; 7*s.* 6*d.*; $1.00)

The Beggar Princess is based on the life of that loved and venerated figure, Mirabai the Saint-Queen of Mewar. It is all the more poignant in that it is history and not legend.

Poet and musician, Dilip Kumar Roy has treated his subject with the fervour of a true devotee, and the play has a most appealing charm. With reverence he traces the spiritual growth of Mirabai, commencing at the age of seven, when the tender mind of the high-spirited and gifted little Princess is deeply influenced by the prophetic words of Guru Sanatan Goswami, who proclaims her the chosen of Lord Krishna.

The play uses several of Mirabai's devotional songs. For generations countless millions in India have thrilled to their beauty, and much of the pristine grace of the originals is preserved in the translations, which are executed with a fine delicacy of touch and understanding.

In his brilliant foreword, Dr. C. P. Ramaswami Aiyar briefly analyzes the idea of *bhakti*, or the complete renunciation of self. He concludes with the following justly merited tribute to the author:—

...through his unerring instinct for the jewelled phrase and by reason of a rare syn-

thesis of many-sided lore, Dilip Kumar has produced what is at once a true work of Art and a Vision.

ROSHAN KOTHAWALA

The Pollen Path: A Collection of Navajo Myths. Retold by MARGARET SCHEVILL LINK with a Psychological Commentary by JOSEPH L. HENDERSON. (Stanford University Press, California; Oxford University Press, London. xiv+209 pp. Illustrated. 1956. 48*s.*)

The Navajo Indians, who now live in reservations in the States of Arizona and New Mexico, have a form of society which is still partly traditional. In consequence, when one of them suffers, whether from material misfortune, bodily illness, emotional disturbance or mental disorders, he naturally tends to attribute his suffering to disharmony between his soul and the gods. He, therefore, has recourse to a "Medicine Man," and a sacred rite is enacted to restore the lost harmony.

This takes place out of doors. On a piece of virgin land a symbolic diagram is painted in sand of various colours, the Navajo form of the Tree of Life commonly marking out the ritual path of the patient.

Each rite, and there are many, is based on a myth peculiar to it, and in the first twelve chapters of the book Mrs. Link gives us scholarly, yet elegant and readable, renderings of twelve of the most important of these myths. Students of Theosophy will note with keen interest numerous parallels between the Navajo, the Abrahamic and the Hindu traditions.

In the next chapter Dr. Henderson explains the content of the myths from the point of view of Jungian psychology.

Then follows a delightful appendix in which Mrs. Link tells us of the origin of her researches, and gives us not only a general description of a rite that she witnessed but also some of the invocations chanted by the actors wearing the masks of the gods.

The book is completed by a good bibliography and an index. It is very well printed and bound, and in every way to be recommended.

C. A. WINYARD

Thinking About Thinking. By MERL RUSKIN WOLFARD. (Philosophical Library, New York. x+273 pp. 1955. $5.00)

The author of this book is an engineer by profession. His thinking about thinking is characterized by his engineering background. One of the main purposes of this book is to expound the right method of thinking. The author has created new concepts which are progressive and may break new grounds in the study of thinking.

Students of psychology are familiar with John Dewey's definition of thinking, which is the "knowledge of universal elements." Dewey points out that, in thinking,

> the mind is not confined, as in perception or memory, to the particular object or event, whether present or past. It has to do, not with this man whom I see, or the one I saw yesterday, but with the idea of man; an idea which cannot be referred to any definite place or time; which is, therefore, general or universal in its nature.

The author emphasizes this aspect of thinking, and seems to introduce a mystical element when he makes a "scientific-theological approach" to thinking. He is bold in his assertions and expresses challenging ideas which academic psychologists may consider an intrusion. None the less this book does provide new approaches to the psychology of thinking. The growing science of cybernetics and the studies of circular causal and feed-back mech-

anisms have provided new material which is relevant to the study of thinking. The author of this book has approached the problem of thinking by questioning the validity of the conventional ways of thinking. His own thinking and reasoning are marked by a mathematical quality; he is logical and convincing in his treatment of the subject. The book is bound to be of great interest to students of human thinking.

SITA RAM JAYASWAL

The Human Hand: The Living Symbol. A Study of the Hand in Relation to Human Conduct and Living, with an Explanation of the Processes to Be Employed in its Interpretation. By NOEL JAQUIN. (Rockliff Publishing Corporation, London. xiv+170 pp. 1956. 21*s.*)

There is a psychic hinterland beyond the fields of knowledge cultivated by the orthodox sciences which is mainly the hunting ground of charlatans who —with occasional forays upon such scientific terms as suit their purposes —prey upon the credulous. Traditions of exact knowledge about it exist, however, and tribute must be paid to serious researchers, pioneer colonizers who transform the waste lands of superstition into subjects of acceptable cultivation. Noel Jaquin has done such serious work on cheiromancy, popularly called palmistry. With forty years' research behind him he uses the hand (aided in part by what he terms extra-sensory perception, but is rather psychometry) for the diagnosis of physical disorders and weaknesses, and of psychological potentialities, good and bad. This is followed up by simple homœopathic treatment and practical advice as to courses of action. The hands are considered the mirror of the man himself, conscious and unconscious, the configurations not being static, but changing as the man changes. Alteration of a basic mental attitude modifies the linear pattern; alcohol may produce temporary minute malformations in the skin ridges in only two or three hours' time; and so on.

One may not agree with Mr. Jaquin on all points. Are his interpretations over-Freudian in conception? How far is it wise, in a boasting, self-seeking world, to encourage the development of extra-sensory perception? These questions must remain open, but the book contains much of real interest. The author defines its purpose thus:—

> ...to enable the individual to live in greater harmony within himself...undistorted by self-deception or evasion motivation.
>
> Knowledge in itself is not as important as the use to which it may be put, and the secret of good living or bad living is the purpose underlying it....In making this study of the individual we are in actual fact making a study of life itself, the life of this world and the principles which, by processes of relativity, include the very Universe itself.

The author's title is just. The human hand is indeed the living symbol.

E. W.

Neti-Neti (Not This. Not That). By L. C. BECKETT. (The Ark Press, London. 112 pp. 1955. 9*s.* 6*d.*) Received through the courtesy of the British Council, London.

This small volume tries to offer "a new conception of religion" which has been quite familiar to several generations of the closing quarter of the last and the opening quarter of the present century. It is an attempt to present in his own way the thoughts which have energized the author; the book contains quotations on which it is based, and these indicate the tastes and tendency of the author.

Z.

Lokamanya Tilak: Father of Indian Unrest and Maker of Modern India. By D. V. TAHMANKAR. (John Murray, Ltd., London. xii+340 pp. Illustrated. 1956. 21*s.*)

To mark the Birth Centenary of Bal Gangadhar Tilak, the Kesari-Mahratta Trust have sponsored this biography by D. V. Tahmankar. The author has done good work, for in his book, Tilak, "The Uncrowned King of India," emerges as a great patriot: a "Lokamanya" (beloved leader of the people) who inspired the masses with the love of country and a desire for freedom.

Tilak took as his motto "Home Rule is my birthright and I intend to have it," and it was not for personal aggrandizement that he set out to achieve his aim, but to obtain the "Swaraj of oil-men and sellers of betel-nut leaves." He declared: "... the country's emancipation can only be achieved by removing the clouds of lethargy and indifference which have been hanging over the peasant, who is the soul of India."

To inculcate patriotism and love of liberty among the people, Tilak advocated an educational approach. He was instrumental in founding the New English School and the Fergusson College; he established the newspapers *Kesari* and *The Mahratta* to disseminate information on important political topics; and he encouraged the festivals of Ganapati and Shivaji to raise the self-respect of the Hindu community. His enemies accused him of fostering Hindu-Muslim enmity, but he brought about the Hindu-Muslim Pact of 1916, which was signed by eminent Muslims and Hindus.

Lokamanya Tilak was by nature a scholar, and his literary and philosophical works, *Orion, The Arctic Home in the Vedas* and *Gita Rahasya,* earned him international recognition. But in order to serve his country, he turned to a strenuous life of journalism and politics. He was constantly involved in litigation; charges of sedition led to imprisonment, and, as the instigator of the non-co-operation movement incorporating boycott and *Swaraj,* he paved the way for Indian independence.

The author attributes Tilak's dynamic personality and diverse achievements to his realization of the central and vital teaching of the ancient philosophy of India, whereby a superb intellect was endowed with a perception of the truth, and courage was imparted to pursue a life dedicated to selfless action. Tilak never wavered either in his personal or political life from the truth he had perceived.

A biographer of a past age, who has to use extensive extracts and quotations, must guard against language changes, and greater care by the author, in this respect, would have obviated an inconsistent use of *Muslims, Mohammedans* and the out-dated expression *Mussulmans.* Also, "Anglo-Indian" has been used in its contemporary sense of "one of English birth domiciled in India," instead of its modern meaning: "of mixed descent." The word "native," too, appears frequently in its derogatory sense in the contemporary extracts, and the author would have done well, when using the word himself, to have put "native" within quotation marks. In his preface, Shri Tahmankar says: "No adequate biography of Tilak can be written so long as the vital records in the custody of the old India Office remain inaccessible to Indian research students." This implies, perhaps unintentionally, that discrimination is made between Indian and British scholars with regard to consultation of the old India Office records. The position is, *no* research scholar of *any* nationality may have access to official government records which are less than fifty years old.

These minor criticisms apart, D. V. Tahmankar has produced a well-written book giving a vivid and interesting account of Tilak's achievements in India, his imprisonment in Mandalay

and his year's residence in England and the notable personalities with whom he came in contact. *Lokamanya Tilak* is a timely contribution to research on the rise and development of nationalist revolutions in Asia.

E. PAULINE QUIGLY

"My Dear Child": Letters from M. K. Gandhi to Esther Faering. (Navajivan Publishing House, Ahmedabad. 123 pp. 1956. Re. 1/8)

"Many religious men are politicians at heart. I, who wear the garb of a politician, am at heart a religious man." This statement of Gandhiji, amply evident to those who knew him in his lifetime, is abundantly borne out by these letters written to a young Danish missionary who visited the Sabarmati Ashram in 1917, while on a tour of educational institutions all over India. "During these few days at Sabarmati," writes Alice M. Barnes in her Introduction,

> there was also born a mutual affection which quickly grew into the deep and beautiful "father-daughter" relationship...revealed in these letters. In later years he wrote, "Of course Esther has been more to me than a begotten daughter, for she is it by choice and right of love."

The letters, which cover a wide variety of topics, are illumined by that passionate belief in prayer and effective faith in God which animated Gandhiji's life and work. They constitute the guidance of a spiritual father —one whose consciousness has traversed the wide and desolate wastes of human experience and been upheld by the strength of the spirit.

Gandhiji obviously cherished his correspondent. "Your coming to the Ashram," he writes on one occasion, "is a joy to me....Another evening has come to fill me with thoughts of you. ...I am always glad when I hear from you; your letter is interesting and revealing...," till one wishes it had been possible to include some of her letters also in the present collection.

This book will appeal to a wide and discriminating circle of readers.

HILLA C. VAKEEL

India's Culture and Her Problems. By P. T. RAJU (The University of Rajputana, Jaipur. 104 pp. Rs. 3/8; 5*s.* 6*d.*; $1.00)

Dr. P. T. Raju was invited by Unesco to write a paper on "India's Culture and Her Problems," and expanded the ideas of that paper into four lectures, which he delivered under the auspices of the University of Rajputana and which are now published in this collection.

The book is a scholarly analysis of the problems besetting India at present, especially those which are primary from the human and social point of view.

In a chapter entitled "Indian Culture as Integrated" Dr. Raju affirms:—

> From the human and the humanistic side, the best element contributed by Indian culture to civilization is the idea that for every cultural activity the ideal is the enjoyment of *santi* [peace], and also of *karuna* [compassion] and *sringara* [love].

Since the unifying principle of our spiritual culture has stressed the rational and psychological, the author urges the establishment of a similar principle for the closer integration of our society. In examining the possibilities of bringing this about he underlines the importance of economic values and points out that "except in the case of the ascetic, emotional, ethical and spiritual realisation is bound up with economic realisation" and that it is extremely dangerous to ignore the importance of material well-being when evolving a pattern of living for our people.

Though the book shows a tendency to over-intellectualization, and is rather awkward, by international standards, in the presentation of its material, it can be recommended to both foreigners and Indians interested in the subject. One may not always agree with the author's findings, but the writing, on the whole, bears the impress of a scholarly and inquiring mind, undaunted by any labour in its difficult quest.

HILLA C. VAKEEL

A Layman's Bhagavad-Gita. Vol. II. By A. S. P. AYYAR. (The Madras Law Journal Press, Mylapore, Madras. 440 pp. 1956. Rs. 5/-)

The first volume was published ten years ago. This second takes up the thread and deals with six more chapters, *viz.*, VII to XII; the third volume is to be published next July. Like all his writings this volume also has the stamp of Shri Ayyar's versatility and knowledge. The words waft the fragrance of devotion and many a layman will enjoy and benefit from this volume. We say—Thanks, Shri A. S. P. Ayyar.

B.

Scientific Humanism and Christian Thought. By D. DUBARLE; translated by REGINALD TREVETT. (Blackfriars Publications, London. viii+119 pp. 1956. 10*s.* 6*d.*)

This is a book that lifts the imagination. It must be one of the few books available to the general reader that pull back the curtain from the future, and in scientific and religious terms proffer a glimpse of what that future is likely to be. One of the few books, that is, that do not engage in prophecy or speculation, but trace with clarity and logic the possible results of modern science combined with what is already known of man's response to religion. The author has a masterly command of his material. One of his important themes is that by man's command of the machine he can, in an entirely new way, extend his awareness of the physical reality in which he lives. The machine is not likely to be the master; it will disclose new truths from the physical universe that will enable man, indeed will force him, to relate himself in heightened spiritual forms to physical reality.

Burking no issues the author is confident, with certain qualifications, that this will be accomplished. He supports certain specific scientific conclusions by more general ones. Biological evolution, for instance, "is a successful undertaking." Of this there can be "no question," and in this man holds "resources of a historical process through which he himself evolves." Evolution, in the sense meant by the author, having come so far, and with its existence fully demonstrated, is unlikely now to turn back upon itself.

The author is a Roman Catholic. In the text of his work he allows this to be implied. There is indeed little enough of specific demonstration of Christian thought. But this is a tremendous advantage. The author's own deep universal religion speaks through the general theme of his book.

E. G. LEE

CORRESPONDENCE

INTER-RELIGIOUS COMMUNION

[**Miss Nette Bossert** on the Staff of the Delhi Quaker Centre, took part during the last three years in a Meeting for Worship after the manner of Friends, together with Hindus, Buddhists, Parsis, Sikhs, Muslims and Christians. In an earlier letter she writes: "It is easy to recognize on the surface similarities in all religions but it is far more enriching to study the essential differences and to discover that in spite of that we are able to worship together, to pray and love one another." She says also: "I am aware of the importance that Indian friends may know that there is also this kind of thinking in the West and amongst Christians. I also think, though it is very true that all religions can happily exist side by side in India, that still much can be done towards mature understanding."—ED.]

The world today is in many ways growing towards more integration. The days when we were concerned only with our own tribe and nation have passed, and mankind on the whole shows a great deal of international understanding, or at least interest. To a certain extent, the same is true of the growing interest in religions other than our own, an interest that began to develop a century ago.

There is another approach which studies the essence of other religions against the background of a firm foundation of Christian theology, a method which still has great adherence today.

One of the great exponents of this method, Karl Barth, is doubtless clear when he writes:—

> The values of non-Christian religions must be abandoned without reserve. Christendom should advance right into the midst of these religions—and let come what will, deliver its message without yielding a hairbreadth....

It seems most regrettable that in our era this astonishing doctrine has still a grasp over the minds of many people within the Christian fold and directs consciously or unconsciously the minds of many people otherwise.

If we want seriously to build the Kingdom of God on this earth, then we have to take serious and intelligent interest in other religions and their conceptions of Truth. In this respect it seems important not only to compare holy books, their similarities and differences, but also the religions as they are experienced and lived by people—villagers, farmers, artisans. What we need today is bridge-building, not only between different political, economic and social systems, but also between the great religions of this world.

It is clear that we cannot have understanding between religions as such. The discovery of Truth is not a matter of reasoning about religious systems. Truth concerns the people who adhere to the different faiths and is known through religious experience.

What constitutes genuine religious experience is not easily answered. If I am brought up in Europe and find through religious experience Truth in Christ, this is then partly because every aspect of my life and its values has the mark of Christendom. The deeper I enter, however, into the experience of Christ, the more I become aware of what Christianity ought to be and what—in all its forms without exception—it actually is. Inversely, I have become deeply aware that there is so much that is Christlike, so much that is thought and done in the Spirit of Christ, in my non-Christian fellow men that through their life and contribution my notion of Christ becomes enriched and fulfilled.

If we believe in the Spirit of Christ, it must seem untrue to assume that those who have no historic conception about Christ have no participation in

Truth. His Spirit might still be their judge and conduct. Christ is Universal and so is Truth. This leads me to believe that the Spirit of Truth dwells amongst all peoples of all races and creeds.

If we have grown into the great need of mutual search for Truth with our fellow men, the search extends to the fulfilment of Truth in our daily lives. Man has the tremendous privilege to experiment with Truth, an experiment of which the aspects fulfil men's total life. To give an illustration: Love as the criterion for means we use in dealing with one another. It would be of great interest not only to study what different holy books say on the subject and what in the course of history people have thought this relationship means, but also to study what this relationship actually *is* in the lives of men and women in the world today. This would mean living and working side by side with those who conquer hatred by love, who love their neighbours in deed, and who look upon the least of God's creatures as themselves, be he a Hindu, a Muslim, a Christian. It might seem a long way to go, but the way of searching for Truth is the way on this earth of men, who are born of Spirit. And it might well be that in thus doing man will bloom and blossom forth and regain his own stature and faith.

God is Truth and his worshippers are bound to worship in Spirit and Truth. Those who are born of Spirit—be they Greek, Jew, Hindu, Muslim or Christian—will know one another in the Spirit by which they are known. It is the Spirit of Truth which constitutes genuine religious experience, but it might be well to remember that we know in part only, that is to say, that only God is aware of the whole.

NETTE BOSSERT
Holland, August 1956.

"AFRICA SOUTH"

Democracy in South Africa sickly turned its face to the wall in 1936, and since then the end has never been in doubt. The Coloured will very soon be taken off the common roll in the Cape. And to take stock of the state of affairs in South Africa, a new journal has been started at Cape Town—*Africa South*. It is edited by Ronald M. Segal and superbly printed.

A number of articles, varying in subjects from the relation of Church and State in South Africa and the education policy of the Government to the different political movements in Africa, find their place in the journal. With singular liberality, it also publishes an article which puts the case for Apartheid.

The journal gives us an exact account of the various acts passed by Parliament, sealing the destiny of the African people. We realize what Parliament means to three-quarters of the Population—squalid shanty towns of Johannesberg, private prison labour on the farms and compound system on the mines. And yet the way of Gandhiji, the instrument of Passive Resistance, is the true solution to the problem.

An article gives us a glimpse of the changing opinion in the United States on this question. For the first time an opinion independent of its relations with its Allies is taking shape in the United States.

Not a mere superficial expression of sympathy but a detailed account of the different aspects of the African problem, each article is a deep and sincere study; each author, a person of standing.

The following quarterly issues are awaited eagerly and we hope that they will continue serving their cause.

S. K. D.

THE INDIAN INSTITUTE OF WORLD CULTURE

[This valuable paper by **Mrs. Gertrude Prokosch Kurath,** President of the Michigan Folklore Society, was written especially for the Indian Institute of World Culture, Bangalore, where it was read and discussed on August 18th, 1956. Dr. William Bright, a linguistics scholar familiar with several North American Indian tribes, led the discussion, stressing especially their shared reverence for life. Feeling themselves a part of Nature, they tried to live in harmony with it, causing as little injury as possible. In contrast, the European settlers, regarding Nature as something to be fought and subdued, have virtually exterminated some animal species and razed forests recklessly, producing droughts and desert areas.

Mrs. Kurath's photographs of tribal dances and recordings of tribal songs lent poignancy to the account. The neglected race of the makers of the songs and the singers of them is dying out, but their culture enshrines values that humanity can ill afford to lose.—ED.]

ALGONQUIAN CEREMONIALISM AND NATURAL RESOURCES OF THE GREAT LAKES

Like the rest of the Americas, the present United States was formerly occupied by the red-skinned race incorrectly called American Indians. Today its reduced numbers live in reduced areas, sometimes within reservations. One of the linguistic groups, the Algonquian, is still numerous around the Great Lakes which stretch for a thousand miles between the United States and Canada.

The white man utilizes to the full the transportation facilities of these lakes; he also admires the beauty of the blue waters and the sandy or craggy or wooded shores; he takes advantage of their recreation facilities. The native inhabitants also appreciated the useful and æsthetic aspects of the lakes but approached them with awe. Today the white man has become prosperous from the natural wealth of the adjoining lands. The Indian did not acquire material wealth. He gleaned his livelihood from nature's bounty and in return offered thankful worship to the powers in nature.

During the last three centuries this natural wealth has been exploited; and the people and their culture have been replaced by avid immigrants, who destroyed all but vestiges of the plentiful game and dense forests. Three hundred years ago the Indian tribes were the sole inhabitants of these lands and waters. They had developed great skill in utilizing every natural object. Around the uses and the objects themselves they had built a religious and ceremonial system that excites our admiration even as we regard its present fragments.

The tribes in these vast areas have shown their kinship and their common dependence on wide-spread natural resources in common habits, beliefs and religious practices. Yet they also show differences caused by geographical location, the climate and neighbours. They shared an essentially nomadic hunting culture. It is possible to reconstruct the aboriginal life around the Great Lakes from accounts of early travellers, and from ethnological studies of remote contemporary groups. During the warm season a number of families established small settlements on streams or on a lake shore; in the winter they scattered to sheltered forest tracts abounding in game. The four seasons brought varied occupations.[1]

In March groups of families assembled in groves of sugar maples, because

[1] THOMAS L. MCKENNEY: *A Tour to the Great Lakes* (Fielding Lucas, Baltimore, 1827), pp. 194-195; *The Indians of North America*, Vol. 3 (Edinburgh ed., 1934), pp. 14-15.

at that time the sap of these trees could be collected and boiled into syrup and nourishing sugar. The bays and rivers provided plentiful fishing. This was a time for rejoicing with friends, for trading with visiting tribes, for a great variety of rituals and secular celebrations.[2]

During the summer, family groups constructed small villages of *wigwams*, dome-shaped dwellings of branches, bark, reeds and hides. While the men hunted, the women gathered berries and fruits in season; wherever the climate permitted a long growing season, they planted corn, beans, squash and tobacco in small clearings with a succession of thanksgiving feasts for good harvests.

From late August to October many families frequented lakes where grew wild rice. The women did most of the gathering in their canoes, but the men helped with threshing and winnowing. All shared in the eight-day thanksgiving prayers and dances.[3]

In November the people celebrated the first great winter hunt and scattered to the winter trapping grounds, where each tribe and each family had an area sufficient for subsistence. In addition to dried grains and berries, they lived on fish, deer, raccoons, ducks, pigeons and other animals and fowl. They caught beavers by breaking up their dams, but always left several families for increase.[4] Throughout the area the bear was a significant and revered source of food and pelts; in the north also the caribou; in the west to an extent the buffalo. The dog was the only domestic animal. Each kill was preceded and followed by elaborate rituals.

Throughout the year also, especially trained men and women gathered herbs for curative rites and tobacco for invocations. All the people knew how to utilize birch bark for boxes and canoes, split ash and sweetgrass for baskets, hides for garments and drumheads, copper for tools and ceremonial objects, hollow logs for drums, reeds or wood for flutes. They showed much discrimination in the use of these materials, and of the food products. Surplus grains and meats were dried and stored. Corn and rice were pounded raw or parched, and were prepared in various ways, cooked in flat breads, or in a mush with maple sugar and berries.[5] Whole kernels were boiled with venison or fish. Garden plots were moved from time to time. Likewise, sections of trapping grounds were left idle each year for natural increase.[6] A hunter was supposed to kill no more than he could eat and store. Legends tell of wasteful hunters killed by the sun or an angry animal spirit.

Provident as they were, the Indians did not concentrate on the material aspects of this produce. They regarded the natural resources and natural phenomena as sacred. They peopled all of nature with supernatural powers called *manidos*, and they invested all daily activities with reverence and ritualism.

Some of the natural phenomena were imbued with a vague but divine life; some were endowed with souls; a few were personified; none became idols. The very rocks could be the residence of spirits. Certain plants were sacred

[2] HENRY R. SCHOOLCRAFT: *Information Respecting the Indian Tribes of the United States*, 1851-1867 (Philadelphia), Vol. 2, pp. 55-56.

[3] *Ibid.*, pp. 53-56; ALBERT E. JENKS: "The Wild Rice Gatherers of the Upper Great Lakes," *19th Annual Report* (Bureau of American Ethnology, 1901), pp. 1013-1137.

[4] F. CLEVER BALD: *Michigan in Four Centuries*. (Harper's, New York, 1954), p. 14.

[5] JENKS: *Op. cit.*, pp. 1083-1086.

[6] RUTH LANDES: *The Ojibwa Woman* (Columbia University Press, New York, 1938), pp. 89-90.

without achieving the status of deities—thus medicinal herbs and tobacco. Tobacco was indispensable in all offerings, sprinkled on waters or fire, or smoked in a ceremonial pipe.

Animal worship formed the nucleus of Algonquian ceremonialism, mythology and social structure. All animals were endowed with souls, but certain supernatural prototypes were addressed in invocations. Each clan claimed descent from a certain animal—bear, eagle, buffalo, etc., held as its emblem or *totem*. The sun was the principal deity, one of the few anthropomorphic spirits.[7] In a northern climate this warmth-giving orb might well be revered, but sun worship was widely distributed also among southerly tribes. Thunder and lightning also are accorded universal reverence. The four winds were four brothers who controlled the weather and hence much of man's fate. Grandmother earth, *Nokomis*, was accorded special affection; she received the dead but also gave plants to mankind and to animals.[8] All these powers were combined in the pattern of the tobacco invocation, which followed the course of the sun and invoked the four cardinal directions and then the powers of the sky and earth.

The ceremonies addressed to these spirits consisted of seasonal rites for the tribe or family, and of individual rites which were not connected with the seasons or weather. The seasonal first-fruit ceremonies were the great Maple Sugar Festival in March or April, which included many rites and social dances, feasts for the spirits of the dead, meetings of sacred medicine societies, and war preparations if necessary; planting invocations in May among southerly groups; strawberry feast in June; raspberry feast in July; huckleberry feast in August; corn harvest in September; wild rice harvest August to October; the first animal kill in November; bear feast, especially in January, but any time in winter; animal and fish propitiation throughout the year.

Non-seasonal rites were adoption and war rites, and the meetings of three medicine societies, the older *Jesikon* and *Wabano* and the newer *Midewin*; and individual crises of life—infant's naming, a puberty rite for the vision of a guardian spirit, a boy's first kill, courting, cures, wakes and memorial feasts. The whole tribe might participate in certain individual feasts, notably cures and memorials for the dead. All shared the great ceremony to the sun which celebrated the most important harvests. Each clan also worshipped its special *totem* in the spring and fall.

To give a picture of one of these ceremonies, I will quote from an eye witness. About 1700 A.D. a French explorer, Baron Lahontan, observed the Ottawa Ceremony to the Sun. He wrote:—

> The air must be clear and serene, the weather fair and calm, then everyone brings his offering and lays it upon the woodpile... the women likewise make their addresses to him (the Sun Spirit), and that commonly when the sun rises, upon which occasion they present and hold up their children to that luminary. When the sun mounts higher the children make a ring around the woodpile and the warriors dance and sing around them till the whole is consumed, while the old men make their harangues addressed to the Kitchi Manitu (the Great Spirit or Sun), and present him from time to time with pipes of tobacco lighted at the sun. (They say):
>
> "Great Spirit, Master of our lives, Great Spirit, Master of all things visible and invisible, whether good or evil; command the good spirits to favour thy children the Outouas; preserve our harvests and our beasts..."
>
> During the invocation all the guests eat.... When the sun is almost gone, the warriors

[7] HENRY R. SCHOOLCRAFT: *The Indian in His Wigwam* (Derby and Hanson, Buffalo, N.Y., 1848), p. 204.

[8] JANE ETTAWAGESHIK: *Ottawa Religion, Superstitions, Sorcery and Medicine* (MS. 1955).

march out of the village, to dance the dance of the Great Spirit.[9]

Hunting rites used Shamanistic methods. A nineteenth-century half-breed, Peter Jones, still witnessed compulsive rituals by individual hunters preliminary to an expedition.[10]

Statements of other writers also agree on the prevalence of invocation, songs and dances in the rituals. A combination of the old accounts with contemporary vestiges may give us some idea of the patterns, of the procedure and the nature of the songs and dances.

Group festivals followed a similar procedure—invitations by a messenger with prayer sticks; food collection; offering at the dance grounds of tobacco, food, clothes, sometimes with the sacrifice of a white dog; songs by special singers and dancing by men, women, or the general assembly; a feast of venison or dog meat, corn or rice and maple sugar. Family, clan and tribal festivals differed chiefly in the number of attendants and the amount of food.

The Society of the *Midewin* combined many facets of religious belief and practice. This *Midewin* presented the closest approximation to a priesthood and to a crystallized ritual. Generally the procedure was democratic, with leaders appointed for their special talents for oration, song, or mime, and with potential participation by the entire audience in any feature. Thus the ceremonies were distinguished by individualism and variability.

The songs were the property of individual artists who had received them in vision or as inheritance. The inherited songs for group dances have in part come down to the present generation and give a good indication of the former character. The oldest and the most sacred melodies had a limited tone material of three or four notes, and archaic repetitions, but rhythmically complex forms. More recent songs, especially in Plains-influenced areas, have broader melodic sweeps, still in pentatonic scales. These songs have always been accompanied only by percussion instruments in simple rhythms —drums of hollow logs, rattles of grounds, bladders, or deer hoofs.

There were some acrobatic dances by gifted individual men. But most of the dances were for groups who circled the singers in a sunwise (clockwise) direction, with fairly simple steps. They preferred runs, stamps and sliding skips, with a slightly stooped posture and very few gestures. The women's dancing was more subdued than that of the men.

In general we perceive a festive and joyous spirit in the rituals, with some solemn acts, but usually with lively, rhythmical, even boisterous activity and frequent joking. This we can infer from the coincidence of the historical accounts and modern survivals.

Bridging the gap between these modern survivals and the ancient prototypes were three centuries of economic and religious tribulations and adjustments. It goes without saying that the native tribes resisted both the culture and religion of the whites, though they readily accepted such gadgets as steel knives and guns and, unfortunately, the trader's bribe, whiskey. Fundamentally, however, the native rites remained untarnished so long as the natural products and the old economy stayed intact.

All this changed when eighteenth-century fur traders induced the Indians

[9] Quoted by W. Vernon Kinietz: "The Indians of the Western Great Lakes, 1656–1760," *Occasional Contribution, Museum of Anthropology, University of Michigan, No. 10*, pp. 290-291.

[10] Peter Jones (Kahkawekonaby): *History of the Ojibway Indians* (Houlston and Wright, London, 1951), p 154.

to wholesale slaughter of the animals; when unscrupulous settlers and ruthless treaties deprived the natives of the vast sweeps of land; and frenzied lumbering activities after 1850 all but destroyed the forests.[11] The dwindling Algonquian population had to adjust to the new economy or perish.

Early in the nineteenth century Catholicism gained a new impetus. At the same time Methodist Protestantism won over many converts.[12] But neither provided a substitute for the crisp nature worship of the forest dwellers; the hymns, even in translation, contrasted with the native chants; dancing was permitted only as a pastime. The old *shamans* resisted to the last. Some tribes made doctrinal concessions, but refused to give up their ceremonies. The Fox in Iowa refuse Christianization, though they have coloured their ceremonialism with features from the Great Plains. Their spring and autumn clan feasts still combine orations, native songs to the *totems*, and communal round dances, interspersed with feasts on traditional maple sugar, corn and dog meat. To the East the well-preserved seasonal rites of the Iroquois contain many Algonquian features and give us insight into the first-fruit rites and the winter animal and medicinal rites.[13] Even the Michigan Christians retain some veneration for the thunder, tobacco and sacred herbs.

Not only the Christians but also the non-Christians give so-called *powwows*, shows for the white public and also occasions for tribal intervisiting. In fact, the non-Christians give more impressive *powwows* than the Christians, because they have remained more expert with their native songs and dances. They always include some ritual excerpts or at least short dances that date from their ancient days—the Ottawa Sun, Bear and Raccoon Dances, the Potawatomi Corn Dance, the Chippewa Fish and Deer Dances, the Fox Indian Buffalo and Bean Dances. The ubiquitous Calumet or Pipe of Peace Dance shows varying patterns among different tribes. All have conceived an enthusiasm for importations such as the New Mexico Eagle Dance and the Southeastern Snake Dance,[14] both of which fit into the native ideology. The Snake Dance bears a resemblance to the serpentine dances of Manipur.

Among the rural Indians these vestiges retain some significance, so long as they continue to farm, hunt and fish, or to gather wild rice for at least a fraction of their sustenance. As they work in mines, oil fields or factories, or as the more ambitious young people train for professions such as nursing or teaching, the native arts take on the status of anachronisms. With each generation there are fewer followers of the native practices and fewer expert singers and dancers; increasingly the Indian shares the white man's attitude towards his vanishing culture.

GERTRUDE PROKOSCH KURATH

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[11] BALD: *op. cit.*, pp. 229, 281.

[12] G. P. KURATH: "Chippewa Sacred Songs in Religious Metamorphosis," *The Scientific Monthly*, 79, 1954, pp. 311-317.

[13] G. P. KURATH: "Local Diversity in Iroquois Music and Dance," *Bulletin 149*, (Bureau of American Ethnology, 1951), pp. 113-137.

[14] G. P. KURATH: "Native Choreographic Areas of North America,' *American Anthropologist*, 55, 1, 1953, pp. 60-71; also (1951), pp. 130-131.

ENDS AND SAYINGS

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

HUDIBRAS

The Prime Minister and the Vice-President of India are doing excellent service in their effort to change not only the mind and heart of India but of the world. And in naming them we are not overlooking the President, Babu Rajendra Prasad.

The Prime Minister in his excellent inaugural address to the forty-fourth Science Congress at Calcutta rightly introduced the idea that humility towards other branches of knowledge—artistic, religious, philosophical—was necessary, and that this virtue the growing body of scientists and researchers should practise. "Be humble if thou would'st attain to wisdom," says *The Vioce of the Silence*. As a rule great scientists are humble, seeing the vast mysterious universe *vis-à-vis* their own sphere of action and their own method of research. But they scoff at other methods, say, of the mystic and the occultist. How many scientists would concede that truth and knowledge can be reached by ways and means which are other than those employed by them in laboratories, observatories, clinics and the like? How many would concede that there are retorts, test-tubes, accurate weighing scales, superfine spectroscopes in the human mind-soul which uses the human body and brain?

The Prime Minister said that "a great deal of burden falls on scientists. . . .It is not enough to say that 'I have done my job by unveiling the truth and by releasing the sources of power' or to say 'I am going on in quest of truth whether it leads to destruction or not.' " A sense of responsibility to the whole race unfolds when the doctrine of Universal Brotherhood is correctly understood. That responsibility alone can make modern scientists true altruists and philanthropists. Knowledge secured should be for the good of mankind and in obtaining it the method employed should value and reverence all life. The vivisector debases life; the maker of the destructive atom bomb is not very far removed from the vivisector.

Absence of war is not peace, any more than suppressed passions mean illumination. To do no evil is commendable, but it is different from doing good. This thought was stressed by Dr. Radhakrishnan in his centenary convocation address of the Calcutta University.

> Peace is not the absence of strife or the silence of guns. As absence of conflict, it is negative, precarious, liable to be shattered. Peace is goodwill for others, understanding of those who are different from ourselves in race and religion. It is an appreciation of the feeling of those whose worship is different from our own.

To put oneself in the place of another is a difficult task, even for the person who essays to curb his feelings and understand those of another. Much more is this difficult on the national plane. Man has to free his mind from the overpowering influence of the passion-prejudice-pride triad, which is well named the constant enemy of man on earth. Leaders of nations have the duty to educate the citizen and teach him how national peace depends on mental freedom. "No freedom is real, if it does not secure freedom of mind," said Dr. Radhakrishnan.

And what is true of an individual and a nation is equally true in the international world. Therefore Dr. Radhakrishnan asserted that "the world must develop a cultural unity before it can

become a political fact." The first step to cultural unity is to perceive that humanity has a unified cultural heritage. A proper study of different cultures and dispassionate search along cultural lines will bring the sincere mind the conviction that Universal Brotherhood is a fact in nature, and that the human mind should be educated to recognize the fact. The synthesis of knowledge points to the One Root Wisdom common to entire humanity.

Is there something common between our hands which work and our legs which walk? Is there something common between the wealthy U.S.A. with a desire to help others and India, economically poor but richly endowed in mind and soul? Professor Toynbee in answering a question at the Indian Institute of World Culture said that the British Empire was different from past world-empires and its excellence lay in the fact that it had become the British Commonwealth. This is a step towards the Republic of Brotherhood. Unless man sees the value of every limb in his body, of every constituent—body, mind and soul—which makes him man, he will not be able even to labour for enlightenment. So with nations; so in the international world. Is India doing her whole duty by copying, in almost everything, Occidental modes and methods of life and labour? Does not India owe more to the world than merely relying on the knowledge of soul and mind imparted by her ancient sires? Should she not attempt to create living mind-souls now and here, after the pattern of the Father of the Nation? We are writing on the day when Gandhiji became the great Martyr: would he bless the herculean efforts embodied in the Five-Year Plan? Would he modify that plan and thereby benefit this country and the world? Would Gandhiji bless the work done to improve the health of the people by methods now adopted? Would he have blessed the establishment of *vanaspati* products and coca-cola drinks? We are not attacking the policy and the programme of the Government; we are asking ourselves and are trying to find answers.

All are aware that India is an integral part of the world, that a unified world is steadily emerging, and therefore India cannot disregard the forces at work in neighbouring lands or distant countries, which affect her seriously. When other people are arming themselves to the teeth India cannot help providing for herself weapons of defence against provoked offence. Gandhian philosophy is founded on Peace and Non-Violence, but it declares in more than one way that it is necessary to acquire the strength of the prepared, and not call the weakness of the coward a species of non-violence. Similarly, India cannot do without industrial development, but to what extent should India copy the modern West's civilization of the machine and of technology? Did not land and agriculture bring her great wealth and prosperity in the past? Above all, should not India consider her part in creating the pattern of the future civilization of the unified world?

In focusing close attention on Gandhian philosophy we are apt to overlook the historical fact that India was not only the land of *sannyasis* and *yogis*, scholars and saints, but also had a rich and abundant class of merchants, artists and æsthetes. *Kama* and *Artha* also and not only *Moksha* were goals of human life. It is recorded that in the ancient Rigvedic civilization wealth was counted in cattle and horses, in "good sons" and heroes; gold ornaments and jewels were used by men and women; racing was prevalent; dancing was enjoyed and three types of musical instruments were played, operated by percussion, string and wind.

President Rajendra Prasad, some weeks ago, when he laid the foundation stone of the Kurukshetra University,

pointed out that the world 2,000 years ago may not have known anything of technology and industrialization, but it had an immense advantage over the modern age in that it had the means of achieving a peaceful and happy life. His deduction is balanced, useful and true:—

> Let us not ignore the world in which we live and look upon meditation in a sequestered grove as the sole object of life. Let us also not forget the human soul and God and look upon material well-being as the end-all and be-all of life. Our ideal should be to devote ourselves to the spiritual aspect of life while living in the world and to do all that is possible for the material well-being of human beings while advancing on the path of spirituality.

Though a difficult feat, it is an understandable ideal which is pertinent at the present time, when science is placing more than human power in the hands of men, which verily demands more than human wisdom to use it.

Liberal education is very important in these days of imbalance between the arts and the sciences in the curriculum. The Carnegie Foundation for the Advancement of Teaching has rendered a service to the public in reprinting its Trustees' discussion on the subject from its Annual Report for 1955-1956.

Modern life does call for specialization but this should not begin prematurely at the cost of the proper orientation of the student. John Stuart Mill is aptly cited:—

> Men are men before they are lawyers or physicians or manufacturers; and if you make them capable and sensible men, they will make themselves capable and sensible lawyers or physicians.

The futility of attempting to list all the objectives of liberal education is recognized but an acceptable summary of them is attempted—"to start the student on the road to maturity in the broadest sense of that word." And is not maturity of heart and judgment the great need today when immaturity in high places threatens to plunge the world into Cimmerian darkness?

Another major purpose of liberal education is suggested: "to expose the student to man's most stirring intellectual and spiritual achievements." The field of liberal education is a broad one and it includes in its purview the natural sciences and mathematics as well as the liberal and creative arts, languages, literature, philosophy and the social sciences. We agree with the Trustees that it is not "impractical" for the technical or professional man to understand himself and his heritage. "And that it is within the reach" (and we would add, the duty) "of every specially trained man to have an awareness of the broader problems of his time."

There are both hopeful and depressing pages in the 218-page *Report on the Soviet Union in 1956*, recently published in Munich by the Institute for the Study of the U.S.S.R. It is a Symposium based on the Proceedings of a Conference sponsored by that Institute but held at the Carnegie International Centre, New York, on April 28th and 29th, 1956. The majority of the thirty-two participants had a Russian background and the rest had been closely in touch with developments in the U.S.S.R.

The violence indulged in, in the carrying out of Moscow's decrees, is the darkest blot upon the Soviet record. There are grim accounts here of the ruthless purges in recalcitrant Georgia —though we are assured that the ideas of the Georgian "deviationists" have survived them—and of the liquidation of the Kalmyk Republic and the deportation to Siberia—and alleged subsequent disappearance—of its unresisting Buddhist people. But there are stirring passages also, like those describing the shining courage of Halubok and Meierhold in denouncing the Party's stultifying stand against originality in theatre

art, for which both paid with exile to Siberia.

Stalin lies discredited, and peaceful co-existence with capitalism has been proclaimed, but Khrushchev is quoted as asserting that no relaxation is contemplated of the struggle against "bourgeois ideology" and "the remnants of capitalism in the consciousness of men." Djab Naminov quotes the disturbing prophecy of Lenin who passed away in 1924: "The road to Paris lies through Peiping and Calcutta."

The Hon. William Benton recalls startling some of his colleagues in the United States Senate several years ago with his assertion that "China fell to Soviet propaganda rather than to Communist arms." The battle of ideas had been lost by the United States, which had exported armaments while the Communists were sending propagandists to the villages. Also significant is the warning of Dr. Firuz Kazemzadeh that the appeal of Communism is to the "frustrated idealistic nationalists of yesterday" who find internal reforms in their recently liberated countries proceeding at too slow a pace.

Rabbi Asher Block's talk at the Vedanta Society, New York, published in the *Prabuddha Bharata*, January 1957, is most appropriate in these days of dissension, when every nation or community considers itself the sole custodian of truth and wisdom. He seeks to establish the co-existence of ideologies by bringing out the points of similarity between Judaism and Vedanta.

He demonstrates how three basic teachings of the Vedanta are emphasized in Jewish scriptures, oral teachings and prayers; in mysticism as practised by the Essenes and Kabbalists; and in Hasidism, the third major movement in Jewish mysticism.

> The Essenes were largely a *working* group, dedicated to the building of an ideal community. The Kabbalists were *philosophic* mystics, trying to interpret the Scriptures and the world of experience. The Hasidim...aimed at sanctifying all of life with a sense of divine *love*.

Of these Hasidism is considered the most advanced and has correspondence with the characteristics of Vedanta. It practises the same *guru*-disciple relationship, and stresses the omnipresence of God and the sublimation of all impulses toward one Goal by overcoming the ego. Work was to be a service of God, with complete non-attachment to its fruit. These concepts and practices elevated the Hasidic masters to spiritual heights.

Some Westerners attempt to show an antithesis between the fundamentals of these two religions. But Rabbi Block has been able to prove that "all the great faiths are wholly agreed: that our life has no other ultimate purpose but to seek to dwell in the Presence of the Eternal."

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