

THE ARYAN PATH

51, Esplanade Road,
BOMBAY.

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- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

A U M

Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light ! so that we may see the truth and know our whole duty.

THE ARYAN PATH

VOL. I.

MAY, 1930.

No. 5

The Editors hold themselves responsible for unsigned articles only. They are not necessarily in agreement with the views of their contributors to whom they leave free expression of opinion.

THE MARCH OF THE SOUL.

Be ye lamps unto yourselves.

Be ye a refuge to yourselves.

Betake yourselves to no external refuge.

GAUTAMA BUDDHA.

The eyes of the world are directed towards a mind-stirring event which is taking place in India. Mr. M. K. Gandhi, whom some affectionately call *Bapu*—Father, others reverently, Gandhiji, while all feel a greatness in his words and works, is on a march. Starting from their home on the Sabarmati in Ahmedabad, he and some eighty companions are at the time of writing marching towards Dandi thus covering 250 miles. The end of the journey will be marked by the deliberate starting of civil disobedience, by breaking the law of the land which prohibits the manufacture and sale of salt by private citizens. The purpose of this act of civil disobedience is political—the winning of self-government for India.

THE ARYAN PATH is a non-political journal inasmuch as it is neither an organ of any political party, nor is it devoted to the teaching and promulgating of any political principles. So it is not our purpose to examine the rights and wrongs of civil disobedience or to pronounce upon the moral inequity or the economic necessity of the salt tax. The “satanic nature of the alien government” is the story written on one side of the shield ; there is another side on which are

inscribed the benefits which British rule has conferred on the land. Between these and other pairs of opposites of Indian politics, each must find truth for himself by study, research and dispassionate judgment.

Theosophy teaches that the real worth of any movement lies in soul-unfoldment—in the change of heart which takes place in the individuals who form part of it.

Mr. Gandhi is a believer in soul-force and therefore in the soul. The spiritual side weighs more with him than does the material. He has certain principles, arising out of certain visions. His real greatness has to be measured not by the nature of these principles, which some call wise and others foolish, nor in his having these visions, which some say are born of the soul while others ascribe them to his personal upbringing and idiosyncracies; his greatness has to be measured by the courage and the sincerity with which he sets out to act up to his principles and his visions. The spiritual message of Gandhi does not consist in what he believes and how he thinks, but in what he does with his belief, how he acts up to his faith. He who is swayed by the passion of love for Gandhiji, or the passion of hatred for his projects, misses the spirit of the message.

What does this march symbolize? We should like to decipher the spiritual message of the event, and that can be done by our reflecting on the march of the human soul on the path of progression from other-dependence to Self-dependence, from passion to selflessness, from ignorance to perfection. Soul-emancipation is the greatest of all emancipations.

Every mile-stone of this path voices the idea contained in the text with which this article opens. The pivotal doctrine of the Esoteric philosophy admits of no privileges or special gifts in man, save those won by his own Ego, through personal effort and merit, by self-induced and self-devised endeavours.

In the light of this principle, all actions of Gandhiji take for us a new form. We shall leave it to others to discuss and evaluate the political, economic, social and other aspects of such acts. The test which Theosophy applies is that of soul-integrity, of mind-honesty, of heart-purity. The puzzling inconsistencies of some of Gandhiji's doings also should be examined in this light. View him not as fighting the Government of India, but his own ignorance, his own illusions, his own pride and prejudice, and we are able to arrive at a new value of the man, his deeds and this particular event.

During the Vaisakh month when our thoughts should turn to the life and message of Gautama the Buddha, it will be well for India to compare and contrast Gandhiji's struggles for Truth and service to humanity, with those of the Enlightened One. We are not blind to the fact that it may be considered presumptuous for any one to measure his deeds by those of the Buddha, and to examine his life by the light of that Great Life. Theosophy, however, teaches that the main purpose of knowing the life-story of Great Souls is to gain inspiration and

insight for living our own hours and years, each man copying as much as is possible from the examples set. We must learn to measure daily our deeds and words, our methods and manners, with those of the Great Ones. Rejecting and avoiding those which They eschewed, and bettering others to bring them nearer to Theirs, we assimilate Them, and slowly form ourselves after the splendid pattern which They planned and presented for human emulation.

Examine also in the light of this same spiritual principle the action of Gandhiji's followers. Eighty bodies are marching behind the body of Gandhiji; are eighty souls marching behind his soul? He is following the dictates of his principles and his visions; are the eighty following those of their own souls, or are they following Gandhiji? This is not a castigation but a question. The soldier of flesh and blood obeys the Colonel of his regiment; the Kshatriya-soul obeys the God within the mind, the Inner Ruler of the heart. Millions call themselves followers of Gandhiji, and all that most of them mean is that they believe in him. This is non-spiritual. It may be, very often is, religious to follow a person by believing in him; it is never spiritual. This thought is of paramount importance. The pure spirituality of any man, any leader, any follower, any movement is revealed by the light of this spiritual principle; and in this we include of course Theosophists and the Theosophical Movement.

Who are marching, as souls, on the path of the soul? Those who having broken the fetters of political, social, religious creeds, have begun to seek for Truth. An unquenching faith that Truth exists somewhere inspires them to look for it in every corner of Nature, in a deliberate manner, without fear, without prejudice, without predilection, with calmness ever present. That is the message that the Search of the Buddha brings—from teacher to teacher He went until His Inner Being compelled Nature to yield up her secrets of Wisdom and Immortality. All claim to be seekers of Truth, but self-examination makes short work of the presumption and reveals that what most men are seeking are not truths but corroborations of what they hold to be true. How many in India to-day seek the truths which Gandhiji says he has found? How many question their own beliefs in them and enquire—are they true?

To check and verify the truths we have found—this is the second requirement. A madman is convinced of his own delusion, a medium is as sure of his control as is a priest of his prophet, and a politician swears by his patriotism. On all such the meaning of the name accepted by the Buddha for himself is lost—Tathagata, he who follows in the footsteps of his predecessors. Only checked and verified truths should be practised in life and promulgated for the benefit of others. This is the second step of the march of the Soul. Has Gandhiji checked and verified the truths he has found by the gauge of some immemorial Wisdom of All-Wise Ones? Have his followers found the truths of Gandhiji capable of being thus checked and verified? Definite answers to these questions are essential for a correct evaluation of the spiritual aspect of Gandhiji's march.

The march of the soul like that of the body is an exercise ; the glow of health results. The *ojas*, luminosity, of the progressing soul throws its radiance on the path of life. The law of magnetic attraction infallibly works : consubstantial men come together by the same process which enables birds of the same feather to flock together. Thus the light of the mind enlightens other minds, the power of the Soul draws out the potency in other Souls. The Mahatmas and Mahacharyas pierce the heart so that the personal view vanishes and the universal vision is obtained. That vision might fade from human memory but its impress is indelible. The universal view-point is the maker of the Impersonal Soul, above creeds and communities, above nations and lands, above sex and race, above all differentiating and dividing lines—the lover and server of Humanity.

How many such souls will this march produce ?

In our view the highest aspirations for the welfare of humanity become tainted with selfishness if, in the mind of the philanthropist, there lurks the shadow of desire for self benefit or a tendency to do injustice, even when these exist unconsciously to himself.

MAHATMA K. H.

THE MESSAGE OF THE HEROES.

[John Middleton Murry who is already known to our readers has been discovering truths of pure Theosophy for some time past, through his own efforts at study and soul-exercise.

In this article appropriately he calls Mahatmas or Great Souls, Heroes—thus at once bringing out the Kshatriya nature of the Blessed Ones. Neither by religious ritualism nor by political struggles is the Great Soul brought to birth; but by honest striving the Twice-Born, Dvija, flowers into being. Not only does the title of Mr. Murry's article remind us of that work of heroes, born or to be born, *The Bhagavad-Gita*, but also his first findings—integrity and serenity. Repeatedly the *Gita* emphasises the mark of the honest soul—serenity, balance, equal-mindedness. The integrity aspect is the central theme of the *Gita*—each must live his dharma, live in terms of his inherent property, live by the law of his own being; and in the performance of congenital duties which must be discharged, the soul must retain its own integrity and not lose itself in actions which bring sensations of cold and heat, feelings of pleasure and pain, thoughts of fame and ignominy.

Each mortal personality carries within himself a Hero unknown to others, unrecognized by himself. The Path of the Hero is the Arya Path, the Path of the Buddhas of Perfection; its steps and stages are nowhere better described than in the Book of the Golden Precepts from which a few chosen fragments were presented by H. P. Blavatsky under the title of *The Voice of the Silence*.—Eds.]

What are the distinguishing marks of a great soul? I think of two: integrity and serenity. Integrity from the beginning and throughout his mortal career; serenity for his final achievement. And both these qualities are hard to define.

First, integrity. The essential of integrity is not to deny experience. Integrity admits that things are what they are, and not otherwise. It may be said that we do not know what things are. But integrity does not wait for omniscience; we do not need to know everything in order to know that virtue is often unrewarded, and pain often undeserved. Or to know that there is a hungry longing in our hearts for that justice in human destiny of which our minds can discern no sign. Integrity demands of us loyalty to both heart and mind—to the desire for justice and to the desire for truth.

Second, serenity. Serenity is not impassive. To be impassive is to be inhuman; and serenity we recognise for the supreme achievement of a pure humanity. To be moved deeply, yet not to be shaken; to bend to experience, yet to be unbroken; to have attained to that within the self which rides the waves of mood and circumstance; to be flexible, yet strong; wholly individual, yet completely universal; infinitesimal, yet infinite—this is to be serene. Serenity is thus paradoxical. And it needs to be.

Consider the path of the great soul from integrity to serenity. They pass, indubitably, from the one to the other. Yet to the eye of the mind there is no path between. And not merely, for the eye of the mind, does such a path not exist, but it is impossible that such a path should exist.

For integrity, as we have said, demands loyalty to both mind and heart. It demands that the desire of the mind for truth shall not be sacrificed to the desire of the heart for happiness ; and, equally, it demands that the desire of the heart for happiness shall not be sacrificed to the desire of the mind for truth. And, in fact, in the man in whom these desires veritably exist, neither *can* be sacrificed to the other. We may call upon ourselves to submit the desires of the heart to the nature of things as the mind perceives it ; but we shall call upon ourselves in vain. We are demanding the impossible. The utmost we can do, and this utmost we must do, is to refuse that the desire of the heart shall be satisfied by violating the mind's truth. The desire, itself, we cannot eradicate ; if we can eradicate it, we prove merely that it did not exist.

Thus integrity leads, inevitably, to an absolute inward division. Neither mind nor heart can be violated ; yet without violation of the other neither can be satisfied. Integrity, it seems, must destroy itself ; wholeness proceed, as by a destiny, to its own self-division. And that is true. But it is also true that, even in the uttermost self-division, and precisely in the uttermost self-division, integrity is consummated.

That we may recognise : integrity does, by its own inevitable law, lead to self-division. Still, to the eye of the mind, the impossibility of a path from integrity to serenity is only the more palpable. Serenity is perfect unity ; and integrity is perfect division.

At this point the teaching of the great souls is strange and unanimous. With one voice they declare that we must suffer a death, and a rebirth. There is a miracle and a mystery. And, however we may attempt to explain it, we cannot explain it away. The miracle and the mystery are there. What we need to remember is that the miracle and mystery of this " eternal birth of the soul " are no greater, no more strange, than the miracle and mystery of physical birth. We are so used to the mystery of physical birth that it is become simply a common and simple fact. One day, it may be, the mystery of spiritual rebirth will become no less familiar. There is no reason whatever, save in the inertia of men, why it should not be. But for the present, we must resign ourselves to the fact that it is not familiar.

And because the experience is unfamiliar, the teaching of the great souls concerning the necessity of death and of rebirth, can be monstrously perverted. It *is* monstrously perverted. There are those who make use of this teaching of the necessity of a death, in order to persuade human beings to violate themselves, to immolate their minds on the altar of that Faith which is, as Nietzsche said, " one continuous suicide of the reason." The death to which the great teachers call us is not the suicide of self-violation. It is utterly different. The death to which they call us is not deliberate but inevitable. The distinction must be clearly grasped, for it is of vital importance. The perverted death comes by self-violation ; the true death comes by the absolute refusal of self-violation, which is integrity itself. In the true death, we surrender ourselves because we cannot do otherwise, and we surrender ourselves to the unknown ; in the

perverted death, men surrender themselves because they are commanded to, and they surrender themselves to the known. They know beforehand where they will arrive—this faith, this church, this position. But, in true death, nothing whatever is known of the life to come; nor, to speak precisely, do men surrender themselves to it at all. It overtakes them, and they are overwhelmed by it.

I do not doubt that the actual modes of this “dying into life” are many; but I believe that, fundamentally, they conform to a single pattern. The path lies through integrity, *isolation, division, death, to rebirth and unity*. In some men the change may be sudden and dramatic, in others gradual and slow; but essentially the change is of the same kind in all those whom we recognise as great souls. It consists in an inevitable detachment of the profounder self from the conscious ego. Up to this crucial change, the individual is identified with his conscious ego—its feelings, thoughts and impulses. They are what he *is*; they compose the self he knows, and he recognises, and can recognise, no other. This conscious ego is by nature contradictory, but how contradictory no man knows until he has learned to be really loyal to its mutually opposing appetites. The conscious ego, therefore, inevitably annihilates itself; and by this self-annihilation it reveals itself as mere appearance. Reality is beneath; and this reality is the true self, or soul.

In the emergence of this true self consists rebirth. The individual is no longer identified with the conscious ego; he has made contact with the reality which lies beneath the appearances of consciousness, and so he becomes a unity. For, although the appetites of the ego may still be divergent and hostile, he knows that their contradictions are *necessary*—necessary because the manifestations of a vital unity, apprehended by the intellectual consciousness, must be contradictory. And this awareness of the necessity of contradiction in manifestation holds goods no less of the world without than of the world within. Behind the appearance of the objective world there is also reality of the same nature as the reality which is behind the appearance of the subjective world. Of this reality, to which the true self belongs, we can say neither that we know, nor do not know it. For we know it only by union with it and in union with it we are incapable of knowledge. Unity cannot know itself; it is deeper than, and prior to, knowledge.

This path, as I have said, is common to all great souls. The question remains: How can we learn from them? One thing, at least, and that a negative one, seems to me certain. We cannot truly learn from them by imitating them. This is manifest. Firstly, because we cannot understand what they are saying, until our own experience has brought us to a situation like their own. Their statements, considered simply as statements, have no meaning; they were made to communicate experiences, not concepts. Here, the famous paradox of Jesus directly applies:—“To him that hath it shall be given....” We must have our own integrity, our own experience in order to respond to theirs. Secondly, because imitation, however

noble in apparent intention, is self-violation ; we are ourselves and not another, and our potentialities are different from those of any creature that has been or will be. Thirdly, because imitation of a great soul must always be imitation of what was accidental in him. For if, by an impossibility, we could imitate what he essentially was, we should achieve freedom, as he achieved freedom, and this freedom would necessarily be freedom to be ourselves and not him.

Therefore, those who would be responsive to great souls must be on their guard against the command which is common to definite religions, and by which they prove that they are not Religion—the command : “ Do the works and ye shall know the doctrine.” It is plausible, and we know that some of the greatest souls were for a time deceived by it, but only for a time. They saw the emptiness of the deceit. For this is not the way of integrity : it cannot be. Integrity must, by its own compulsive nature, disdain to act at command, or take authority upon trust.

It was by their integrity that the great souls became what they were. They refused to take authority upon trust ; they took the risk of exploring life for themselves, in the single and simple faith that it was *better to die as a whole man than live as a maimed one* : and their faith was justified beyond their dreams, for they did not die, but lived with a new and eternal life. And the integrity in ourselves by which we respond to their integrity, and without which we cannot respond to it, bids us refuse to take even their authority on trust. We could not do it, even if we wished to ; for their commands are impossible to obey and their truths are paradoxes. And they do not ask that we should take their authority upon trust ; only those who claim, falsely, to speak in their name make this demand. All that they themselves ask is that we should learn to understand.

They have authority ; none have greater. But their authority is such that it cannot be imposed, or obeyed. All that we can do is to rediscover their truth out of our own experience. As we travel along our own inevitable path, we discover that they have been this way before us. Their hard sayings become plain ; we see, with a joyful yet a calm surprise, that they contain the simple truth. But the achievement is ours ; the discovery of ourselves : they can but confirm it.

Can they do no more than this ? I think they can, though what it is is hard to describe—or very easy. They help to give us the courage of our own integrity. When we are first attracted to them, we are attracted mysteriously by their serenity. They speak with a calm confidence of all-important things, but they speak of them in ways which we do not, and cannot, understand. We hearken, and are baffled. Yet we feel, beyond a doubt, that there is something there ; and we struggle to understand, and still we cannot understand, because we have not attained in ourselves to the level at which understanding is possible. And yet there is something which we can understand. We understand that they have denied nothing of their experience. They did not evade life ; they did not impose a scheme upon it, they

submitted themselves to it, not it to themselves. They did not pretend to be masters of life, they became life's servants. They obeyed all that they *knew* of the unknown. By so doing, they descended into hell ; by so doing, they ascended into heaven.

They tell us, with one voice, that we must hold fast to our own integrity ; that only by being, in ourselves, all that we can be, shall we ever learn what we must be. If we submit ourselves, to the utmost of our powers, to life, life will shape us to her finest purposes. If we can humble ourselves to be her instruments—and to be humble towards life is to be proud in the eyes of men—she will work through us. We shall be required to make a great renunciation ; but it is not *we* who shall make it. We, by not renouncing, shall be led to a place where Life renounces all in us that is not purely and essentially hers. There, in the darkness, the word of silence will be spoken, bidding all “ particularities and petty sounds to cease.”

The garment of personality then falls from the man and he knows that “ before Adam was, I am.” He enters into his own eternity. That which he then receives can never be taken from him again, nor that which is then renounced ever become himself. That which he receives is eternal, and that which he surrenders is temporal ; the one is the self, the other its veil of appearance. The self must wear the veil again, but it will wear it, knowing that it is a veil.

JOHN MIDDLETON MURRY.

VAISAKH—A FESTIVAL MONTH.

[N. Kasturi Iyer, M.A., B.L., is Lecturer in History and Fellow of the University of Mysore.

One of the aims of THE ARYAN PATH is to bring back in the daily lives of its readers the spiritual atmosphere of holy festivals. During the month of May, which coincides with Vaisakh, some of our readers may like to reflect on the significance of the days, hallowed by tradition and sanctified by history, described in this article.

To Theosophists the 8th of May is a special day, for all over the world where her students and pupils gather together, they commemorate the passing of H. P. Blavatsky—White Lotus Day.—EDS.]

A French writer of the Monarchist School wrote : “ Germany is a race ; Egypt a river ; Judæa a religion ; Great Britain an island ; Austria-Hungary a policy ; Italy a language ; France a dynasty.” We can well add “ India a Vigil,” in more senses than one for the present purpose ; her people have such a round of fasts and festivals from year end to year end that they are observing an eternal vigil.

The lunar month, Vaisakh (beginning this year on 30th April) is replete with sacred days and is held to be a month especially holy for the distribution of charity. It has been fittingly compared to a great part of the month of February among the Romans, who devoted it for lustrations and obsequial rites. Most of the temples have their annual car festivals during Vaisakh when the images of Devas are taken out in magnificent processions by the devotees. The conventional birthday anniversaries of divine and semi-divine personalities fall during the month, especially the first half of it ; and every shrine or spot associated with their activities resounds with recitations of their praise and thankfulness for their work.

Vaisakh is a very hot month and the country lies, parched and fatigued, waiting for the rains. Therefore, fans, umbrellas, sandals, are considered meritorious gifts ; the watering of plants and trees is praised as a sacred duty ; fruits are distributed to wayfarers. It is also believed that, unless vicariously quenched, the thirst of the manes of the dead may become exasperatingly acute, so Zemindars and others of the old order of unsophisticated rich open wayside sheds where cool sherbets and sour curds, favourite of the South Indian, are offered to the weary villagers.

Every day in Vaisakh is dedicated. The third day is called Akshaya Thrithiya (the Imperishable Third Day), since gifts bestowed on that day acquire a permanent sustaining power. On that day women receive back into their homes with quaint ceremonies Gauri, the Consort of Shiva, who had been sojourning with her Lord, during the Festival of the Swing, and on the fourth day, she is worshipped as Gauri the Beautiful. The legends of Gauri lend great presumption to the theory that she is the Goddess of the Harvest, all her festival

days having significant relationship with the agricultural seasons. On the seventh day, Ganga, the river of the Gods brought down to Earth to purify mankind, is honoured by special worship. The thirteenth day is most interesting since it is devoted to the worship of Ardha-narishvara, God conceived as man-woman, the masculine and feminine in perfect harmony as two halves of the same body, in equal partnership and mutual fulfilment*. The images of Ardha-narishvara moulded or carved by Indian artisans, are a triumph of synthesis and of art.

Vaisakh also includes the anniversaries of the descent upon earth to relieve suffering humanity of two of the ten traditional incarnations of Vishnu—Parasurama and Narasimha.

Parasurama is said to have incarnated to punish such of the Kshatriyas as were oppressing the people instead of fulfilling the task entrusted to their caste of protecting Dharma. He is said to have done this in twenty-one campaigns. Parasurama's birthday is therefore observed by the Brahmin community for inspiration and strength against the present attitude of reformers towards their conventional religious observances, and a recent pamphlet pleads for a more widespread celebration of the day, as conducive to the repeal of the Sarda Act against early marriages!

Narasimha is half man and half lion and Vishnu incarnated in that shape. Tradition has it that among the race of daityas or demons Prahlada, the son of the King Hiranyakesipu, showed an unconventional trait of devotion to Vishnu; in consequence he became subjected to a variety of tortures and punishment from his own royal father. His aspirations attracted Vishnu's attention, who took this peculiar human-animal form to show that Devotion made the son of an animal-man real man, while his Leonine form was assumed to destroy the animal nature of the daityas. This dual function, the death of the daitya father and the recognition of the devotee son, marked the close of one and the beginning of another cycle. Of course this, as also Parasurama's story, as indeed the stories of the ten Avatars, can be interpreted according to the keys which the student applies. Of such keys there are said to be seven.

The full-moon day of Vaisakh is also observed as the day on which the Sage Vyasa finished the Mahabharatha, the epic of gods and men, of might and justice.

The birthday of Sankaracharya falls on the fifth day of Vaisakh. Sankara was the great religious reformer of India who instituted monastic orders for the continuation of his work and the preserva-

* This and all such figures of the Hindu pantheon are full of significance; they symbolize more than one thing and therefore have more than one meaning. Theosophical Esotericism throws great light on them all. Thus, this symbol of Ardha-narishvara represents cosmically speaking the unpolarized states of energy, and anthropologically the third androgynous human race. Its transformation as Adonai of later ages is an interesting historical phenomenon. H. P. Blavatsky deals with the subject in her books, especially in *Isis Unveiled*, Vol. II, 451 *et seq.*—EDS.

tion of his teachings. He was identified as an incarnation of Siva who came down for the express purpose of reviving and restoring Arya-Dharma in India. Appropriately enough discussions by pundits in orthodox style of argument and counter-argument are carried on as part of the celebrations. The birthday of Ramanuja falls on the same day. While Sankara presented one view-point of the soul's destiny which culminated in the Advaita School, Ramanuja presented another which brought into existence the Dvaita School. The day is one of the most sacred in the calendar of the Vaishnavas of the Deccan and South India. Another great religious reformer, the significance of whose work has not yet been sufficiently realised by scholars of religion, was Basaveswara, and the traditional anniversary of his birthday also falls in Vaisakh. His was a comparatively modern movement of revolt against the exclusiveness of caste and the supremacy of the Brahmins, and his followers now number hundreds of thousands in the Telugu and Kanarese Provinces and are known as Lingayets. He rejected the prevailing sacrificial and ritual aspects of Brahmanism, and laid down a new and fuller social order and instituted fealty to Siva. It has of course been found impossible to preserve the democratic social organism of these Lingayets from the inroads of caste, and to-day they are as much divided as any other community. But no one can ignore the wonderful renaissance and mass awakening that was due to Basaveswara's broadcasting the essentials of religion in simple, understandable words, and to his monasteries and order of wandering priests dedicated to the service of the community. These three birthdays serve to remind the South of her gigantic contributions to the culture of India and her task in periodically adapting her social structure to the needs of new epochs of history.

Above all, Vaisakh is the blossom month of Buddhism; the full moon day being the greatest annual festival of the Buddhist world. On that day, Siddhartha, the Lion of the Sathyas, was born, and the world thrilled with new hope and sincere pride; on that day, after years of travail, the Prince of Monks became the Buddha; and on that day the Buddha closed his earthly pilgrimage and joined the world of the Compassionate Ones. His was indeed a consecrated life; heroic renunciation, relentless courage, all embracing love. He was the Supreme Healer, wherever doubt and despair had sown disease in men. His message was a message of Strength—"Look within; *thou art Buddha*". "Work out your own salvation with diligence" were his last mortal words. Strive, struggle and succeed.

N. KASTURI.

REINCARNATION BEING TRUE . . .

[H.W.R. is an Englishman who for long years has been lecturing at an American University. Recently he has been touring India. He is a scholar of unassuming disposition who lives in his thoughts which mostly remain inarticulate. We are glad to get his opportune and very thought-provoking criticism of Mr. Algernon Blackwood's article in our March number.

Apropos of that article we have received several communications wishing that a reasoned explanation of Reincarnation might be presented in our pages ; this could not be done in a single article, and would require a series, which is now under consideration.—EDS.]

Reincarnation being true, how shall I live my life ? That is *my* problem.

Mr. Algernon Blackwood's article in your March number made me think for the *n*th time of my position as a reincarnationist. The article set me thinking of Mr. Blackwood. I owe something to him, for many an hour have I spent in company of his books ; some of the idea in every single one of them has strengthened my conviction that reincarnation is a fact. And now his article has enabled me to clarify my view and belief in reincarnation. I am not bothered about lack of memory of previous lives, or any other doubt-producing factor. My perpetual problem is somewhat utilitarian—what use should I make of this doctrine which I am convinced is true.

Lack or loss of memory does not trouble me : I have forgotten how I behaved as a suckling, but I am convinced that I did suckle. I have forgotten my infancy but I doubt not that I was an infant once. I have forgotten more experiences than I remember and which I have gone through at home and school, at college and club, in lecturing and teaching ; especially have I forgotten the result of my long, laborious and enjoyed hours at the library, in the company of the great thinkers, and the immortals among them. Worst of all, as a loved professor I have imparted knowledge, in imaginative, illustrative ideas, to students, and very often I had to go begging to one of them to remind me of what I had said. So, the lapse of memory of my previous lives is no bar to my belief in reincarnation.

Nay—in reference to memory my problem is different. What is the real function of human memory, which carries within itself the power to forget ? and what lessons has that power to forget to offer to me ? We overlook that forgetfulness is an aspect of memory. The brain could not remember, nay, could not live at all, if the positive aspect of memory (remembrance) was at work in an absolute manner. Consider the brain that need not recollect, for, it remembers everything—all ! Reminiscence, which is the child of the forgetting aspect of memory, would be *non est*. Could Shelley have written his Odes, or Mr. Blackwood his *Prisoner in Fairyland*, *The Human Chord*, etc., if he had a memory made up only of remembrances. They and other

creators have used "the forgotten stuff" to create children to be ever remembered. Here, too, the rejected has become the corner-stone of the temple.

So my problem with memory is not how I should remember what I have forgotten, but what have I of "the forgotten stuff," in quantity and quality to work with.

I had an experience once that revealed to me the existence of "the forgotten stuff." I was motoring between Eastbourne and London, and suddenly came to mind the words of a poem; certain words were missing. "Gone," I said to myself. I heard a voice within myself "Why not try to get it? It must be somewhere, matter being indestructible and energy having the power to conserve itself." So I began by devices to get at the missing links, and after a while, which felt long but was short, I recovered the words. It was over forty years ago then that I learnt that simple poem. Where did it return from? I named it "the forgotten stuff," and I am convinced that it can yield the secrets of all my past lives. Recollection exercises bring back lost memories; but I prefer reminiscence, a proper culture of which brings forth the *lessons* of life-experiences, their meaning and their message, and whose nature is creative. It is a good subject for speculation which Mr. Blackwood would permit me to offer him—reminiscence enabled him to create his characters and his plots. What would be the yield if instead of using imagination to write his books he used his concentration to work with what he actually remembers? Biographical sketches. And if he added recollection to remembrance he would gather together some of his own thoughts and deeds of the past of this or other lives and their message would be somewhat obscure to him. No, Mr. Blackwood owes much to his absent memory.

II

Reincarnation being true, there is another problem that confronts me—Heredity.

Once again, heredity confirms my conviction in reincarnation. Without it, I could not understand or explain either the justice or the purpose of my inheritance, bodily, temperamental or intellectual. I have seen enough spendthrifts born of misers, fools born of intelligent couples, and *vice versa*. Atavism perplexes no more when the light of reincarnation falls on it.

No, my problem is—having obtained the characteristic and environment through the channel of heredity how shall I react to it? Why did not Jesus Christ fall prey to his heredity, both family and communal? Why could not young Siddhartha see, as his royal father saw; and why was he not hampered by this hereditary influence, but pierced through ignorance and reached enlightenment? Why did he go back on his lineage and claim for himself a place in the Deathless Race of Buddhas? Shall I succumb to my heredity? I won't. But where does this revolt take me, if not into a new environment, a new life? I see hundreds of my fellowmen who, feeling the dead-weight of heredity,

do not move a finger to overcome it. Why do I and my like act otherwise? That difference itself is hereditary, in some kind of a way. I am told it is character, well then I have a problem there too.

III

Differences in character convince me of reincarnation. But, my problem is this—knowing it to be the outcome of previous lives and past experiences, how shall I advance? I know what I want in my character, but I need to find out how I can get what I wish. Making a simple experiment I know the truth that thought builds character. I once heard an Indian gentleman expound it in a lecture, and the scales fell from my eyes—I remembered what I had forgotten, *viz.*, Thought Builds Character. And having learnt, I worked at it and found that it worked. But who or what is this Builder to whom character belongs? How does he build? Why did he build traits of which he is now ashamed and for which he has no use? Is he building for the future? If I am the Soul, am I the builder? If thought builds, then why was I not taught how to meditate? Did I not there fall prey to national heredity manifesting through our educational system? I have been a public school boy.

IV

That reminds me, we were taught to behave after a model. Hundreds are going through that training now. In the light of reincarnation my behaviour raises a problem. I was taught to behave as if my caste of gentleman was the only worth while caste, my coming vocation in life a very special one, and as a side issue, I was reminded of my Maker to whom at death I had to report. This last was made a side-issue; for time and energy spent on the theme would have brought teacher and taught alike to face the problem of Soul, classes and castes, and their respective destiny or doom, and above all the character and behaviour of God. No, it had to be a side-issue.

But nature took revenge. I behaved as I was not expected to behave. Others lapsed but questioned not; I lapsed and had a pang of conscience. Then I did not want to lapse, but I did. Why could I not listen to my voice of conscience? I heeded in certain matters, why not in all?

Reincarnation explains why I behaved as I did and alas! sometimes even now do; but my problem is—what is soul-behaviour? People behave as bodies in one way, as minds in another way at one and the same moment—Eugene O'Neill made that very clear in his *Strange Interlude*, but his message does not seem to have gone home. Should I not behave as the Soul, having found out that it is the primary factor of my being—the creator of my thoughts, the maker of my images and illustrations, the builder of my character, the moulder and shaper of my behaviour?

Do we live out our character? Are we not practising to behave independently of our characters, and are being found out and exposed by nature?

Our culture and environment make it impossible to live out our characters to the full—thanks to the designing Nature. Thus character is improving.

It compels through its improvement, a nobler heredity and I am sure to be born in better and better families (not by any means those that the world worships—at least I hope not).

With better heredity, more of “the forgotten stuff” of my memory will come through, and I know I will act like a Jesus, like a Buddha—presently. Can I hasten the process? My problems arise out of my impatience to grow. But why am I impatient to grow? Not because I have lived many times before and there is a sense of egotism, as Mr. Blackwood seems to imply, but because I recognize what a waster of time and opportunities I have been. Having lived wrongly, should I not attempt to live otherwise?

H. W. R.

Mr. H. J. Browne, Consulting Meteorologist of Washington (D. C.), was able to forecast an increase in the number of icebergs in the North Atlantic for the winter of 1929. By comparing the “ice-index” compiled by the English meteorologist, Dr. C. E. P. Brooks—a curve corresponding to the number of icebergs and ice floes which have escaped from the fringe of the Arctic Ocean from 1895 to 1924—with curves showing the annual variation in the number of sun-spots, and in the annual variation in the distance of the moon from the earth during the Metonic cycle, Mr. Browne gained some interesting results. He found the ice-curve agreeing practically with the moon-curve, more icebergs escaping when the moon was near to the earth, and fewer when it was far away. Likewise a year of many sun-spots increased the number of icebergs, while a year of few sun-spots registered a decrease. One more instance of the operation of the law of cycles, but what causes these cycles? The Ancients knew, the moderns do not, save those who accept the explanations of Theosophy.

PROSPICE ET RESPICE.

[A. R. Wadia is the Professor of Philosophy in the University of Mysore and Dean of the Faculty of Arts, and represents it on the Inter-University Board. He is the author of *The Ethics of Feminism* and other books, and is a contributor to *Mind*, *International Journal of Ethics* and other periodicals.]

Our readers will remember the article of Mr. C. E. M. Joad in the January number, and that of Mr. C. Delisle Burns in the last issue. Professor Wadia presents the Indian view-point on these two articles.—EDS.]

To study is to appreciate, and to appreciate is to develop sympathy. The East and the West are but relative terms and the rise of civilisation encompasses East as West. Such are the reflections which inevitably arise on the perusal of the two interesting articles from the pens of Mr. C. E. M. Joad and Mr. C. Delisle Burns, that have appeared in the pages of this journal.

That a thinker of Mr. Joad's eminence should turn to the East to learn and preach it anew to his fellowmen is indeed a sign of the times. It is even an encouragement to the battered Easterners, who in their political misfortunes have not been able to resist the subtle inroads of an inferiority complex. Mr. Joad notes the decay of religious belief in the Western world, which has made the modern Westerner "cynical and indifferentist." "Hence the aimless and pointless character of much of modern Western Life." The Western world is declared to have lost "the sense of value." "Science has given us powers fit for the gods and we bring to their use the mentality of school-boys". "In our scientific knowledge, we are gods; in our ethics and politics, quarrelsome babies." Few would care to deny that this trenchant criticism levelled against the West by one of her own sons suggests why during the whole of the last century the East, Japan excepted, was content to look upon the hectic activity of the West with indifference, not unmingled with contempt, and this was especially the case in India. Her vast rivers and lofty mountains and impenetrable forests, the intense energy of her sun—all conspired to make the Indian feel abashed and humble in the presence of these mighty forces, and he came to look upon himself as a tiny creature conscious of his limitations and yet yearning to understand the cosmic force behind everything. In this quest the best intellects of India in the past forgot to stress the needs of a work-a-day world, and the *ananda* that dwelt in the heart and shone in the face of the *gnani* became the end and aim of Indian life. It is a tribute to its vitality that Mr. Joad should be testifying to it as the great message of the East in general, and India in particular, to the troubled soul of the Westerner. In the systematic cultivation of mental questions he finds the attainment of spiritual health. To the Fausts of modern Europe he reverently offers the gift of contentment, "the chief gift which the East has to offer to the West."

What Mr. Joad speaks of as contentment we should prefer to speak of as resignation, for mere contentment may be bovine. The contentment of the East is the result of a profound conviction that God is omnipresent and works through all forms. Why should so puny a creature as man grumble or rage impotently? The ancient Hebrews have immortalised Job, but India has produced countless Jobs in the huts of the poor as well as in the mansions of the rich. How else could India have survived through centuries of political upheavals, the greed of marauders, the bursting of dams and the scourge of famines? To the fevered souls of the West, that knows no rest, India indeed offers the haven of peace, of resignation. But this is only one side of the question.

We are not sure if Mr. Joad has ever visited India, though he was on the point of coming out once. Distance can lend enchantment to contentment from six thousand miles away. But seen at close quarters, contentment in India is not altogether alluring. More than half the tragedies in India are due to contentment. Indeed we are content to let our slums alone. The evils that masquerade under the cloak of religion are legion, but we are content to hug them to our bosoms. We are so content that we have lost even the will to recognise an evil as an evil. We are content to live on the reputation of our forefathers, and we have been so content to live in the past that the present has passed us by, and we find ourselves bullied in South Africa and Australia and just tolerated in most parts of the world. In short the whole situation is so bad that it would be well to export some of our contentment to the West, and import in return a little even of the American hustle. In fact this exchange is just the need of the day and the world would be a much better place to live in after it than it was ever before.

Perhaps it is this truth which is sought to be brought out by Mr. Delisle Burns in his reflections on Civilisation, though in a way which inevitably invites criticism. He is thorough in his admiration of the modern civilisation, which for him is the civilisation of England, France and the United States—the omission of Germany is interesting. The key-note of modern civilisation he finds in “fuller vitality” and in the sense of being “more alive than the barbarian.” If this refers to industrialism, there is no denying the fact that India and China are not modern, but Mr. Burns writes in a different key: “. . . how men behave, the manner of adults talking to children, the attitude towards thunderstorms or droughts, the use of leisure—these will show the true characteristics of the civilised life of to-day and not the mere habit of using electric light instead of candles.” So the real emphasis falls not on mechanisms, though they are in his opinion “the results of a profound change of attitude which has not yet taken place in India or China.”

Coming to speak of the characteristics of the modern civilisation, Mr. Burns looks at it from five standpoints. It would be interesting to see in which of these modern civilisation distinctly scores. “Consideration and care for the body” has figured high in India. In the

range of emotion and use of intelligence modern civilisation may score in extent, but not in intensity. Religious tolerance in Europe has been a plant of slow and only recent growth. How many Englishmen or Frenchmen can be said to have the breadth of Akbar, who said : " If thou art a Mussalman, go mix with the Franks. If thou art a Jew, go associate with Christians. Whatever be thy religion, associate with those who think differently from thee. If thou canst mix freely with them and art not angered at hearing their discourse, thou hast attained peace and art a veritable master of creation." Europe would have been happier if she could have produced an Akbar four hundred years ago.

On the political side Mr. Burns has been known to be a champion of democracy, and we fully share his enthusiasm. But when we come to evaluate civilisation we have to look at facts. Democracy is barely a hundred years old. It is a glorious experiment, but it is too soon in the day to predict how it will work in view of the developments in Russia and Italy. Mr. Burns may brush them aside as politically immature countries, but even in the United States democracy has not had a clean record. In France it is supported by colossal espionage and weakened by too many political groups. In England it has worked with success, but it is yet to be seen how far she will be in a position to discharge her imperial responsibilities with a set of rather petulant dominions.

In religion Europe rightly or wrongly has left her old traditional moorings and is yet groping for a faith to suit new conditions. This new faith has its own prophets, but their voice is drowned in the too insistent demands of nationalism and imperialism. For the present the reign of irreligiousness justifies Mr. Joad's trenchant criticism that they can only bring the mentality of school-boys to bear on the immense power that science has placed in their hands.

It is only in the economic sphere that Europe of the last and the present centuries has achieved conspicuous success. Modern civilisation in this is undoubtedly superior to anything that East or West produced in the preceding ages. We are no champions of Mahatma Gandhi's philosophy of the loin-cloth, and we ourselves see in the mechanisms of to-day a wonderful manifestation of human power and genius. But even so, how is it possible to overlook the elementary economic fact that industrialism subsists on an immense production of raw material, which leaves to time-honoured agriculture the honours of war in the last resort? And even admitting that agriculture can be itself successfully industrialised, what is the use of it all, if the world is to use that power for slaughtering men on the flimsiest of pretexts? The life of matter is redeemed only by the spirit behind it. Without that recognition industrialism runs the risk of being a curse. That is where India, even in these days of her degeneracy, scores. It is her inheritance. It is her message to the world. Spirit goes on in her eternal life "*ohne Hast ohne Rast*" as the great Goethe would say. That is why no civilisation can boast by itself of great achievements. Human life is a great co-operative

venture. That is why it is necessary for every civilisation not merely to look ahead—*prospicere*—but to look back—*respicere*—for the past is both a warning born of experience, and an incentive, for the Spirit is not and cannot be content with what is or has been. In the childhood of mankind India played her part as a great civilising force, and in the fulness of time she will not be unprepared to play her historic role once again.

A. R. WADIA.

To judge from several of his articles during the last eighteen months, Mr. J. O. P. Bland's contribution on "Lord Lloyd and the Idealists" to the February number of the *English Review* may be considered as a typical example of his attitude to the affairs of the East. In examining Herr Khon's *History of Nationalism in the East*, and to a lesser extent Herr Richard Wilhelm's *Soul of China*, he holds up to derision "the wide gulf that divides the philosophy of book learning from that based on direct experience of men and affairs." To him they exemplify sentimental idealism in world politics, "the perfect flower of the spreading tree of self delusion," and he would desire, apparently, that such exponents should dwell with Europeans-of-the-rule-by-firmness type "to realise our grave responsibilities and moral obligations to the peoples as distinct from the politicians of Asia." Mr. Bland seems to be blissfully unconscious of the fact that real experience of men and affairs includes a knowledge of the philosophy of book learning. But others, fortunately, are not so unconscious, and therefore at the Hibbert Lectures in London delivered by Professor Radhakrishnan an audience of some six to seven hundred, equally representative of East and West, gathered together on four successive evenings to listen to his addresses. Sir William Collins summed up at the close thus: "We never more needed wise men from the East to mingle their philosophy with ours for the mutual benefit of the whole."

INTELLECTUAL INTEGRITY.

[C. E. M. Joad wields an influential pen and his books and contributions to periodicals are becoming increasingly popular. In our January number we published an article of his which attracted considerable notice—"What Eastern Religion has to offer to Western Civilization?" In one of our subsequent issues will be published his considered views on the important and practical theme of the civilized use of work and leisure.

The practical value of the article printed this month is great. Intellectual dishonesty is the sin of the age. The scientist does not live up to his own findings, his own materialistic scepticism; the artist fails to live up to the highest he himself expresses; the philosopher has his first principles but he too fails to make applications in his own life; the priest and layman alike believe in one way and live in another. The crying need of both East and West is integrity, and a fight against intellectual dishonesty, sham and hypocrisy is overdue.

Soul-life cannot even begin without the mental honesty to judge one's own weaknesses, to evaluate and reform social and national customs and institutions, to understand teachings without which spiritual striving is impossible. In this connection Mr. Middleton Murry's article on "The Message of the Heroes" should be carefully read.—Eds.]

Our minds are, it is clear, formed rather for than by ourselves, our views upon morals, religion, the status of human life and the structure of the world we live in being the reflections of the thinking of others rather than the products of our own. The ordinary man is too busy or too stupid to evolve a system of original morality for himself; he gets his morals as he gets his clothes ready made from the social shop, being provided with a moral suit of Protestantism and monogamy if he is born in a bedroom in Balham, and another of Mohammedanism and (provided he is rich) polygamy, if he is born in a palace in Bagdad. The reflection that our views upon sexual ethics, and the supernatural government (if any) of the universe depend upon a topographical accident is humiliating, and is, therefore, rarely made; it is none the less true.

Our religious and moral beliefs being supplied to us ready-made, it is inevitable that there should from time to time be misfits. A misfit may happen to an individual, or it may happen to a whole generation of individuals. Let us consider each case separately.

A man may go through life with an outlook upon the universe which is totally unfitted to his temperament and disposition. Pascal was obviously such a man. Endowed with the disinterested curiosity of the scientist and equipped with the talents to make his curiosity effective, he had inherited a religion which assured him that the knowledge which his gifts so eminently fitted him to acquire, knowledge, that is to say, of the workings of this material world, was not only valueless, but from the point of view of one who acknowledged the supreme and exclusive reality of the world to come, idle vanity. On the other hand a highly religious man like Shaw, repelled by the outworn science and childish superstition of the form of Christianity

under which he grew up, is thrust almost against his will into a position of antagonism to religion and is commonly regarded, or at least was regarded, until sheer force of genius made him respectable, as an outrageous atheist.

In general it may be said that all the great teachers of the world, the sages, the seers and the prophets, were original moralists who, finding the spiritual suit of clothes purveyed to them by their age exceedingly irksome, went to the trouble of making a new one for themselves, and after them their followers insisted that everybody else should wear it. Thus it is to the discomfort felt by the original genius hampered by the moral and religious swaddling clothes of his age that the moral and spiritual progress of the race is due.

But it is not necessary to be an original genius to feel this discomfort. And, since it does not occur to the ordinary man that any conception of morality or vision of spiritual truth other than those to which his society and his age have introduced him, are conceivable, he completely fails, when unfitted, to understand what is the matter with him. As a result he is ineffective in action and unhappy in thought: his life is an unconscious hypocrisy and his personality, divided within itself, is never wholly present in anything that he says or thinks or does.

The plight of an individual may be the plight of a generation, and in this respect the generation which in Western Europe has come to maturity since the war is particularly unfortunate. Most of what it has traditionally been taught about the nature of the universe and the destiny of the soul is at variance with what science has discovered and with a plain reading of its personal experience. The discomfort produced in earnest and sensitive minds by this discrepancy between the dogmas which they have been taught to believe and the facts of which they are informed by experience and education, may be very acute, especially when, as in the present instance, the cause of the discomfort is not recognised. The need to believe is a fundamental characteristic of human nature. The human mind like a creeping plant demands a support to which it may cling and upon which it may grow, and, finding it, embraces it with fierce intensity. Now the age in which we live is peculiar in that the supports it offers are not such as to sustain the weight of the contemporary mind. Coming to us from the remote past, they are simple in structure, unsure in their foundations, and unadapted to the complexities of the modern intellect. Thus the mind searches in vain for a substratum of what can be taken for granted upon which to rest.

The result is a marked loss in intellectual integrity. We live in a world in which men's professions are more than usually at variance with their practices. For example, Europeans profess to believe in a religion of peace which condemns the resort to violence as a method of settling disputes; nevertheless, they have just emerged from the bloodiest war in history, in which the said exponents of the teaching of Christ vied with one another in hounding men on to slaughter. Christ again advocated an attitude of contempt for material goods as

being not merely indifferent in themselves but actually harmful. The form of economic communism which was actually adopted by His early followers, is probably the most appropriate practical illustration of his teaching. Europeans, while professing to respect His teaching, maintain a society which is based on economic inequality and are notorious for the zeal with which they foster international rivalries. Scientists who bring to the problems of their own special sphere an impartial outlook and disinterested respect for evidence, for which the world honours them, are outside it as childish as emotional as uneducated peasants, and, oblivious to their duty to the race, cheerfully prostitute their talents to the invention of fresh instruments of destruction. Americans who outdo the rest of the world in moral idealism and professed admiration for peaceful progress, spend more than any other nation on preparations for war, (£146,000,000 during the current fiscal year as against £53,000,000 in 1914). Instances might be repeated indefinitely. The disparity between profession and practice produces a cynical frame of mind, sceptical of sincerity, distrustful of human motives and pessimistic as to the possibility of rational improvement: it is a frame of mind which, knowing the price of everything, knows the value of nothing.

To combat it two things are necessary.

First, that men instead of being supplied with ready-made spiritual misfits, should have the opportunity of choosing the religious and moral creed which suits them. It is not until the religious thought of all the ages and nations is made available to the ordinary man that he can be said to exercise freedom of choice. Hence the importance of a paper like *THE ARYAN PATH*, which aims at putting men in touch with the best that has been said and thought by great men of all ages, about this world and its relation to the next, and about man's status and destiny in the universe.

In the second place, there is the need for occasional solitude. This need has been recognised by all the great religions of the past, and upon it the religions of the East have founded a system of training and discipline. It is a need which the conditions of modern civilisation render peculiarly difficult to satisfy, and those in whom it is thwarted live tired and tiring lives. Solitude is necessary that a man may know himself, and in knowing himself, come to realise something of the nature of his spiritual needs, and to look in the right direction for their satisfaction.

So numerous are the influences that beat upon the modern mind, that, like a field of corn buffeted by wind and rain, it loses shape and outline. It reflects not the self but the influences which have been brought to bear on the self. In order that it may recover shape and poise it must have leisure and quiet to reflect. We must, then, take a leaf out of the book of the great religions, and go into occasional retreat. So only can we realise our needs and our natures, and realising them gain intellectual integrity.

THE EXAMPLE OF DENMARK.

[**Francis Perrot**, journalistically, has been much associated with disarmament conferences. He is on the staff of the *Manchester Guardian* and is also a contributor to the leading London weeklies. Under a well-known pseudonym he writes regularly for *The Nation*. The contrast between the cynicism of the Great Powers and the idealistic practice of the smaller nations was never better made than in this article. As he says such an example might well set "an historic lesson to the world, the first nation in the history of mankind voluntarily to disarm herself."—Eds.]

The attention of the world is concentrated, as I write, upon the Five Powers Naval Conference in London. After weeks of dreary and dubious negotiation, the issue is still doubtful. Will the statesmen of the great powers (minus Germany for whom the problem has been obligingly settled by her victors) display the statesmanship necessary to satisfy the longings of their peoples for some relief from the terrible burden of vast and expensive fleets? Or will the outcome be—to quote one of the cynical *Mots* which circulate in the ante-rooms of St. James's Palace—merely "better, brighter and cheaper wars in the future"? No one knows whether fear or courageous idealism will emerge victorious in the momentous struggle that is going on in secret, though what is in question is not only national prosperity but the very continuance of our western civilisation.

It is a relief to turn one's attention for a moment from London to a little country in the far North which is not merely talking about Disarmament, in the sense of a reduction in the cost and size of ships, but actually preparing to disarm. If the plans of the present Danish Government succeed, that country will set a historic lesson to the world. She will be the first nation in the history of mankind voluntarily to disarm herself—that is to say, she will reduce her army and navy to what is barely necessary for police work. Denmark alone among all the countries in Europe is making a serious attempt to carry out the programme framed by Wilson for disarmament through reliance on the peace machinery set up by the League of Nations.

Scandinavia has always taken an active and courageous part at Geneva in striving to improve the organisation of peace. The three countries have repeatedly set an example of faith and practical idealism to their big neighbours. For instance, the Danish Government put forward a most interesting suggestion to the Sixth Assembly of the League in September, 1925, for linking up "Conciliation" and "Judicial Decision." It provided for the establishment of a Conciliation Commission attached to the Permanent Court of International Justice itself, a valuable proposal which would have saved time and simplified the process of the settlement of disputes. In this matter as in others, Scandinavian thought has been well in advance of the political timidities of the Great Powers.

In the spring of last year a remarkable general election took place in Denmark. The issue before the electors was the virtual disarmament of the country, and this was the first time that any electorate has had the chance of voting on such a question. The result was the return to power of Mr. Stauning at the head of a socialist-radical coalition, pledged to disarmament. The election campaign of the advanced parties was conducted on the lines of a most effective peace propaganda. No resources were neglected to impress the minds of the people with the horrors of war. In the end Denmark declared by a big majority for disarmament, and if the remaining political difficulties are surmounted, it is expected that the final steps will be taken this year.

The Disarmament Bill was originally passed in the Danish Lower House (the Folketing) in 1926 by the Socialist Government. When this Government fell and its opponents came into office the measure was shelved. Last year the Socialists won the election on Disarmament, as I have just stated. The only remaining obstacle is the attitude of the Landsting or the Upper House, where the Conservatives and Moderates opposed to disarmament, have a very small majority. It is extremely doubtful whether this majority will dare to defy the will of the people, but if they do so, it is the declared policy of the Premier to abolish the Upper House, so that the issue in Denmark seems to be either disarmament by agreement, or disarmament plus abolition of the House of Lords.

The Disarmament Bill provides that the Army and Navy shall be abolished, together with the Ministries of War and Marine. All fortifications are to be demolished and the conscription system discarded. Only a constabulary force, organised on non-military lines, will be retained for guarding the frontier, together with a small state-marine for police work.

The motives behind the proposal are both realistic and idealistic. Realistic, because they face the undoubted fact that the present Danish military system would be quite insufficient to defend the country in case Denmark should be dragged into a war. In a war with a Great Power Denmark would be helpless, and a war with a small power is "unthinkable." On the other hand the Army and Navy are unnecessarily large for police work, while creating illusions in the country as to their military effectiveness. The Government therefore has decided to adapt her military forces to the only task they are likely to be asked to perform. The Bill is idealistic because it means that the country is accepting in good faith the implications of membership of the League of Nations, and thereby offers a new hope for the cause of world peace.

The only serious criticism of the proposal is to the effect that it would be impossible for a country that has disarmed to fulfil its obligations under the Covenant of the League of Nations—that is to say that it could not take any part in military "Sanctions."

It is surely ridiculous that the Covenant, designed to secure disarmament, should be invoked as an argument against disarmament.

But, as the Danish Foreign Minister, Dr. Munch, has pointed out, the League has no right to demand the maintenance of any specific military force in any country.

Dr. Munch says :—

It is also recognised by everybody that the countries of the League of Nations have no duty to partake in military sanctions. At Geneva this was repeatedly emphasised by England, the Netherlands, and the Scandinavian countries, not least during the discussions about the Geneva Protocol. It is, in fact, left to each State to decide whether it is willing to act upon any request to partake in military sanctions. Denmark does not deny the possibility of a situation in which she might partake in military sanctions ; that is to say, sanctions where the tasks would be essentially of a police character. On the other hand, ever since 1919, Denmark has openly declared that in case of sanctions leading to war in its real sense the task will rest with the Great Powers, who are the leaders in world politics, and who alone have the real power to carry on a war. This was expressly established in the report on the basis of which, in the year 1920, Denmark's entrance to the League of Nations was adopted by the Danish Parliament.

On the other hand, Denmark then recognised, as she now recognises to its full extent, the duty to partake in economic sanctions. It is also the opinion of the present Government that, in order to secure such participation, military forces may be requisite. Such forces, to the full extent necessary, will be available under the military organisation now proposed.

It is admitted even by pacifists that disarmament involves some risks for the disarmed country. The majority of the Danes consider that the risk is worth taking so as to set an example of courage for an ideal. If Denmark disarms, her action will have an enormous influence in breaking the charmed circle of suspicion and fear which keeps the nations from paying more than lip service to the belief in the peaceful settlement of disputes, though—in form—war has been “outlawed” in solemn pacts and treaties.

FRANCIS PERROT.

PRAYER FOR EVERY MORNING.

[W. Stede, Ph.D. (Leipzig), is well known to our readers, several of whom have commented appreciatively not only of his article in our March number, but of his project to bring to the modern reader the soul-thoughts of the ancient Indian sages.—EDS.]

असतो मा सद्गमय
तमसो मा ज्योतिर्गमय
मृत्योर्मामृतं गमय

Asato mā sad gamaya
tamaso mā jyotir gamaya
mr̥tyor mā (a)mr̥taṁ gamaya.

Bring me from Asat (unsubstantiality, unreality, untruth) to Sat (Substance, Reality, Truth), from Darkness to Light, from Death to Deathlessness. (Bṛhadāraṇyakopaniṣad, I. 3.30).*

This is a prayer with which we should begin every new day. A prayer is meditation upon ourselves and our relation to the Universe. It means attuning ourselves to the invisible sphere of Reality behind the world of appearance. Only by thinking about ourselves can we make real any aspiration of ours.

It is the cry of the soul for the realisation of its innermost longing. To attain anything we must look ahead of the moment, and the clearer the aim and the more definite the ideal, the clearer will be the path, the more decided the will to reach the goal, to get home.

In the end all prayer turns on ourselves, and *our* "great resolve" is the starting point of all progress. It implies a resolution on our part. "Bring me" is really identical with "I must bring myself," "*gamaya*" equal to "*bhāvayeyam*," for I feel that I cannot do so out of my own power nor in our visible time-order, where I am lessee, actor and spectator, but not sole manager. With that feeling I grow at once beyond myself into a more comprehensive order of things of which I am a very, very small but indispensable part. And therefore we say "Bring me," trusting to this Larger Self of ours.

The poetical expression of the prayer is the utterance of *one* sublime feeling, of which the heart is so full and the soul so sure that it manifests itself in many channels of expression simultaneously.

* The feeling which underlies this prayer of the Bṛhadāraṇyaka had already found its most beautiful expression in the famous Nāsadāsīya hymn of the R̥gveda (X. 129, repeated in the Taittiriya Brāhmaṇa, II. 8, 9), which deals with the three fundamental emblems of this world in the same sequence and finds a solution of their mystery by turning the problem into a personal affair, stating that longing (*kama*, instinct or aspiration in the widest sense) was the first seed of conscious mind, and that in that condition the wise (the poets) found the kindred of Reality (*sat*) in the Unreal (*asat*) by searching with devoutness in the heart

All these figures, however, have one fundamental key-note : Let me get away from all that mars beauty either in myself or in the actions of others, from all that mars freedom with the shackles of malice and ignorance, from all that spoils love and trust with ignoble motives ; in one word, let me raise myself as I am raised every morning out of darkness into light, out of apparent death into life.

And where is He or It or I to bring me ?

Firstly : From the Unreal to the Real, from that which is untrue to that which is true. " Sat " implies both reality and truth and goodness, as in fact only the true is real and the real is true and good.

Secondly : From darkness to light. Light is a metaphor in this context. The ideal of the prayer is absolute, but its expression is relative. It is made by metaphors, in terms which are traditionally representative of the ideal (or of the feeling with which it is connected in man), but not intrinsically. Light and darkness are not absolute contrasts, but light is the representation of that which is good and beneficial, beautiful and inspiring. The expression does not tally with reality and experience. In reality light wears out and darkness builds up. Healing and growth proceed in sleep, and in sleep or unconsciousness our senses are more acute than in the waking condition. The fullness of life is unconscious dream-life : yet we are afraid of the dark and consider sleep a waste of time. The world of waking consciousness is really a wearing and wasting away of the world of the Unconscious, it is but a shadow of dream-life ; and as soon as anything reaches the stage of light and waking, it starts on its course of decay.

Thirdly : From death to no-death. Can there be a greater contrast than death and life ? Yet they are both only appearance—form of that which *is*, of " Sat " : they are two sides of the same thing. With the third thought we comprise all contrasts, and we pray for a solution, a reconciliation of the contrasts.

Nothing is complete in this world without its opposite. No light imaginable without darkness, no joy without sorrow, no life without death : duality is the fundamental law of the phenomenal Universe.

And it can be neither the one nor the other, neither life nor death to which we aspire as a lasting or final ideal—the Christian idea of immortality as " eternal bliss " or " fullness of eternal life " is a narrow conception—because they are both phenomenal, but we pray for strength and wisdom and grace to overcome *both* contrasts in a higher, absolute unity of creative, endless Life which appears in whatever form of contrast it chooses.

For our task is endless. When we have done anything we must not think that we have done with the thing altogether: at some time or other we shall be called upon to do that very thing again, and then we shall have the experience of having done it before.

Such is our prayer. How shall we find its realisation, its means of fulfilment ? What is its guarantee ? *Faith*, and faith alone. Not blind faith, but faith as that super-knowledge which comes after all knowledge has been completed. The farmer tills the soil and throws

out the seeds in the silent trust that they will germinate and grow. When the physician has done all he can by means of his knowledge, he trusts to nature that health will ensue. The ultimate foundation of science is faith, abstract faith in the reliability of the Universe which we with a moral term call "law."

Thinking alone as part of faith is not enough; thoughts must condense into habits, aspirations into works. Prayer is self-determined action with the confidence of success. When you have a tumour you cannot remove it by prayer but you must act and make it better by active help of nature, such as surgery.

The only condition for the working of faith is that you be true to yourself. Then you will obtain the will. But remember that will is not selfishness. The selfish man is weak-willed, his self-will is desire. A strong will sacrifices its individual self and concentrates upon the Divine and finds its foundation in selflessness. Our will is true, real, only when it is in harmony with universal will, with universal law. All will as will, which makes it so incomparable and unique, is super-personal.

It is we who make things real. We get to the essence, to the reality of a fact in our own feeling, in our creative imagination. Objective reality is not the whole reality, for it is without us, and we are not objects alone. There is a higher reality in our own inner experience and in our relation to objects, which is truth.

Therefore truth is feeling and not arguing. As soon as I begin arguing "I think this is right or not," I have already forfeited the truth, for discursive thought contains an element of doubt and selfishness. But if I speak and act according to what I *feel* is right, then I have the truth and there is no excuse or self-justification at the back of it.

Therefore we say: faith is life and life is faith. The opposite of faith is doubt (scientifically called "problem"), doubt in its own vitality. Doubt usually arises when vitality is lowered; problems are most frequent in periods of soul-decline, when the immediate trust in the fullness of life and the power of the soul has vanished.

I cannot refrain from quoting Prof. J. A. Stewart (in his "*Myths of Plato*") on the subject of "faith" which he also bases on what he terms "Transcendental Feeling." He says (p. 41)—

Transcendental Feeling appears in our ordinary object-distinguishing, time-marking, consciousness, but does not originate in it. It is to be traced to the influence on consciousness of the presence in us of that "Part of the Soul" which holds on, in timeless sleep, to Life as worth living. Hence Transcendental Feeling is at once the solemn sense of Timeless Being, and the conviction that Life is good.... It is not an experience occasionally cropping up alongside of other experiences, but a feeling which accompanies all the experiences of our conscious life.... Such feeling, though normal, is rightly called transcendental because it is not one of the effects, but the condition of our entering upon that course of endeavour which makes experience.

Through my inner affinity with the soul of the world I take it as a matter of trust that I shall get over all darkness and unreality

over untruth and change and death ; and thus my prayer is through my own confidence fulfilled. Trust and confidence are affairs of the heart, and we must obey the call of the heart if we do not wish to wreck ourselves. There are limitations everywhere and to everything we do, but there is no limitation to trust and confidence.

W. STEDE.

That far-seeing people of the world to-day are greatly interested in the creation of a friendly feeling among the nations of the world and desire to sanction and further the work of the schools toward this end was established by a recent study by the Bureau of Co-operative Research of Indiana University School of Education. Its bulletin, "An Analysis of the Attitudes of American Educators and Others toward a Program of Education for World Friendship and Understanding" stresses the importance of creating a new state of mind, "which will permit an understanding and appreciation of the character, attainments, and traditions of other peoples, and which will transcend national boundaries without seeking to destroy them."

It points out, among other things, that "an understanding of the religions of the peoples of the earth should in some measure overcome the obstacles of religious sectarianism, intolerance, and bigotry." A major thesis is the rôle of the schools in developing world understanding, and the importance of training prospective teachers for such instruction.

One noteworthy individual reaction to the general theses relating to education for world friendship, sent out for comment, was that: "The individual can only understand others by understanding and controlling himself ; hence, an increase in methods of self-discipline, rather than the present tendency to individualistic experimentation, is the basis of any attempt at internationalism in education."

THE MUI TSAI SLAVES.

[John H. Harris is known wherever there is interest in the cause of the down-trodden native peoples of the earth. Over a long period of years, associated with the Anti-Slavery and Aborigines Protection Society, of which he is Parliamentary Secretary, his voice and pen have ever been ready with the plea for humanitarian treatment of our brother man in the so-called dark continents. The action taken by Lord Passfield in regard to the Mui Tsai system is to be commended, but the cynic knowing the way of governments wonders whether such expressions will be more than pious resolutions. It is the officials on the spot who have to be aroused to a sense of the heinousness of such offences. Otherwise the unconscious influence of the vested interests of custom and money will prove too strong.

Note that if Lord Passfield's despatch of August 22, 1929, were satisfactory, Winston Churchill's despatches *seven years* before were equally vigorous. Was anything achieved? Note, too, the appalling significance implicit in the first nine words of "British Colonial Secretaries from Lord Kimberley to Lord Passfield have never lacked vigorous expression in their despatches to the Hong Kong Government." Lord Kimberley was Colonial Secretary 1880 to 1882. For nearly sixty years, then, have British Colonial Secretaries written "vigorously" on the subject of Mui Tsai slaves, and for nearly sixty years has the slavery been tolerated. Veritably, are we hypocrites to call ours civilisation? If Lord Passfield ensures that his is truly the last despatch on the subject, then his words of August 22, 1929, will be honourable indeed.—EDS.]

The system known as the Mui Tsai slavery obtains over a much wider area than Hong Kong. This fact is clearly brought out in a recent White Book* published by the Colonial Office in London.

This White Book is really a defence of what Lord Passfield calls the *laissez faire* attitude of the Hong Kong Government. The Governor, in putting before the Secretary of State the reasons for inaction, attached to his report certain correspondence from British Consuls in China. One of these Consuls, Mr. Russell Brown, the British Consul at Amoy, informed the Governor of Hong Kong that although "in theory the slave girl system has no existence in China . . . in actual fact it is in force from one end of the country to the other. Girls are everywhere bought and sold for maid-servants or slaves."

"Bought and sold." In that phrase is to be found the root objection which all of us have to the system. In that phrase is the reason for cases of ill-treatment and suffering. The girls under the Mui Tsai system have ceased to be free persons, they no longer control their own desires and activities and have become saleable *property*. It is against the claim to turn human beings into property that Lady Simon has launched such a formidable attack in her famous book *Slavery*.†

When the League of Nations prepared the New Anti-Slavery Convention, it was decided to attack this root principle of property-ownership, hence it comes about that the first article of the new Anti-Slavery Convention defines a slave as a person to whom attaches

*Cmd. 3424.

† Hodder & Stoughton.

rights of property. It is significant that China which is the real home of the Mui Tsai System has never yet adhered to the Anti-Slavery Convention of the League of Nations.

It is estimated that the number of these little slaves in China exceeds two millions, and in the British Colony of Hong Kong there must be something like 10,000 of the Mui Tsai. In 1922, Lord Irwin (then Mr. Edward Wood) informed the House of Commons that there were just over 8,000. Since that date, it is known that there has been a substantial increase.

It was in 1922 that Mr. Winston Churchill gave the undertaking to the House of Commons that the Mui Tsai system would be abolished. Now that a State Paper has been issued on the subject, we realise how vigorous were the despatches of Mr. Churchill. One of his telegrams to the Governor reads in this way—"I am not at all satisfied.....I cannot defend its continued existence in the British Colony.....I am expecting the change to be carried out within the year." Indeed, it is only fair to say that British Colonial Secretaries from Lord Kimberley to Lord Passfield have never lacked vigorous expression in their despatches to the Hong Kong Government. The latest published despatch is one from Lord Passfield in which he makes it clear that he is not prepared to tolerate any slackness on the part of the Hong Kong Administration. In this respect nothing can be more satisfactory than a sentence from his despatch dated August 22nd last :

After making all allowance for the difficulties in bringing the system to an end which are described at length in your despatches, it is my duty to inform you that public opinion in this country and in the House of Commons will not accept such a result with equanimity, and that I feel myself quite unable to defend a policy of *laissez faire* in this serious matter.

The first duty of public opinion is to protest against the system which declares human beings to be *private property*, and then to demand the total abolition of that system wherever it is to be found. The first step in abolition is that of convincing the Hong Kong and Chinese Governments that the sale and purchase of our fellow human beings is a crime against the whole human race. Indeed some of us hold that it is the greatest of all crimes. It is not like any other crime, for example:—theft frequently has the palliating excuse of hunger or thirst, murder is often due to the human frailty of passion. Slavery stands alone without any mitigating circumstance whatever.

But we must recognise that it will take time to abolish the system. The Maharajah of Nepal offered to allow the slave-owners seven years to bring about abolition, but the moral impulse behind the Maharajah's action carried emancipation through in less than two years! It is essential therefore to persuade the Chinese Government to follow the example of the Hong Kong Government and to declare that the purchase of human beings is illegal and will be punished. The second action should lie with the Administration, and this should take the form of a rigorous carrying out of the Government decrees. But there are two things that should be done without delay, pending the

abolition of the system ; first the limitation of the hours during which these purchased human beings may be made to work, and secondly both Governments should insist upon the regular market rate of wage being paid to the Mui Tsai or Slaves.

But all the time public opinion must keep constantly before it the overwhelming importance of *total abolition of slavery in all its forms*.

JOHN H. HARRIS.

Universal Brotherhood forms both the inspiration and the theme of the work of America's greatest woman painter—Violet Oakley. When she was still a girl, a group of Pennsylvania statesmen brought to her their dream of a New World Parthenon—the Capitol Building of the State of Pennsylvania—and asked her to help make it a thing of beauty, an international altar to the victory of law over force. The subject chosen for the decoration of the Governor's Room was "The Founding of the Colony of Pennsylvania."

In order to do full justice to her commission, Miss Oakley steeped herself in the history of William Penn, and found that he had not only been a great statesman and practical man of affairs but a mystic as well. She brought forth from obscurity Penn's "Plan for a Parliament of Europe," a proposal for abolishing war by establishing an international court to settle disputes. She delved deeply into the history of the Quakers, the life of their founder Fox, and the early history of the colony. Realizing that painting has always been one of the clearest expressions of Spirit, she felt the responsibility of her task, and declared that unless she could adequately express the true urge behind the founding of Pennsylvania, she would stop work and retire. Miss Oakley's eighteen panels illustrating the "Founding of the State of Liberty Spiritual" show how deeply she was able to enter into the ideals of the Quakers and how sympathetic she was with them.

When she was asked to undertake the paintings for the Senate Chamber, "The Creation and Preservation of the Union," Miss Oakley again took up the threads of universal brotherhood which were already woven in her earlier panels. "What might not be the destiny of the state," she said, "if it were founded on pure and complete spiritual liberty. As I searched I seemed to hear the theme of liberty become a song, a hymn to *Unity*—the unity of man with man and all with God."

ON CONTROLLING THE MIND.

[B. M. is an old-world man living by his old-world methods in our era. We are fortunate in having secured a few reports of his talks to his intimate friends. The Bhagavad-Gita is the book he has mastered through long years of study and meditation; but further, having lived according to its tenets more successfully than is generally possible, his thoughts breathe a peculiar fragrance. The papers have been translated from the vernacular; it should be understood that they are not literal translations, and the translator has adhered more to ideas and principles than to words. Although B. M. knows English, his inspiration becomes impeded in employing that medium of expression, and so he prefers not to use it. We think our readers will find real inspiration in this series.—EDS.]

“Without doubt, O thou of mighty arms, the mind is restless, and hard to restrain; but it may be restrained, by practice and absence of desire. Yet in my opinion this divine discipline called Yoga is very difficult for one who hath not his soul in his own control; yet it may be acquired through proper means and by one who is assiduous and controlleth the heart.”—Bhagavad-Gita, VI. 35-36.

The student working for his examination, the merchant facing the competition of his trade, the mother intent on the proper looking-after of her children and servants, the aged with his gaze fixed on holy death and the beyond, yearn for a little more control of the thinking principle. All of us suffer from the lack of a concentrated mind. Seeking the remedy, in this day and age, we are apt to fall a prey to quack remedies put forward by “teachers and practitioners” intent on making money. It is better to clear our minds, at the very outset, on this point: such men are neither teachers—for they know nought of the science, otherwise they would not sell it for a fee—nor practitioners, for their daily life and actions reveal more of the uncontrolled mind than the concentrated one.

For all evils and diseases of body, mind and soul, the Ancients had remedies that we moderns in our scientific knowledge have not yet come upon. We do not even suspect that such remedies exist. We are so full of our methods of research, so taken up with demonstration of our inventors on the plane of sense alone, that often it does not occur to us that the Ancients may have worked by other methods and arrived at more satisfactory results. It is true that the fragmentary records of the old-world knowledge, taught in symbol and allegory, are most difficult to decipher. And yet there are a sufficient number of complete fragments to start us on the right way. The *Bhagavad-Gita* is one such superb fragment. Then, there is the *Tao-Teh-King* of Lao Tzu; and there are others.

The culture of concentration taught in the *Gita* is highly scientific. A word of caution may be uttered about certain very practical directions given in more than one discourse of the *Gita* whose symbolic cipher the student has to discover: otherwise, hastily he will begin to apply what *he* understands to be the *Gita* prescription for controlling the mind. This will prove fatal to bodily health, to mental balance

and to soul perception. Like all great and ancient teachings, transcribed in emblem and explained by metaphor, the *Gita* teachings must begin on the moral and ethical plane. Step by step and humbly the student has to proceed, and not rush in where angels fear to tread.

Are there safe steps ? we may be asked. Of course there are. In the above-quoted verses a life-time's practice is offered for the ordinary intelligent man or woman of to-day.

First, note the insistence on the difficulty of the task. The Guru Krishna admits to his Chela Arjuna, whom he addresses as of "mighty arms," that the undertaking is hard. We have to acquire some of the strength that this appellation of Arjuna stands for. He was a skilful archer and we have to learn to take our aim precisely, that is, we must make up our minds and resolve to aim at concentration. If we are not sure and if we have no faith in what we have set out to do, failure will inevitably result. Human will works mysteriously and has intimate relation with the faith within us. What Jesus is reported to have said is true : Faith moves mountains. It is not a physical but a psychological fact. Krishna says that it is difficult for those whose soul is not under their control ; but for one who has control of his self, who directs his heart-impulses properly, that is, whose heart-desires are set aright, for him the acquiring of concentration is very possible. Thus the strength and precision of our aim come from the heart-impulses, but impure desires shake our nerves and we miss our mark.

Then follow two striking words which the Master uses : *Abhyasa* and *Vairagya*.

Practice which is regular and founded on study. Any practice, in any sphere of life, implies knowledge. Those who undertake practice without theoretical knowledge play with gunpowder. What is recognized as necessary in the chemist's laboratory or in the astronomer's observatory is regarded as superfluous where the mental and soul-processes are concerned ; this is dangerous folly. Whatever practice is undertaken should previously form the subject of study and careful examination. Practice makes perfect, provided that rules, regulations, causes and effects of the practice are intellectually understood. In controlling the mind we should know something about its nature—its origin, its evolution, the direction towards which it is moving, and why, and how. Memory plays an important role in mind control and there are latent powers and half-developed faculties related to Memory, about all of which we should know something. And in all this, ancient and Asiatic psychology is very different and superior to modern western psychology. Thus the *Gita* itself, which generally is taken as an ethical treatise, contains profound psychological propositions, and some of these at least should be studied. *Abhyasa* is long studious practice, there are no short cuts to concentration.

Vairagya is absence of craving and presence of that dispassionate contentment which alone bestows right perception. Our minds run after objects of desire, and we have so many attractions towards which we gravitate. Also, we are repelled by so many other things

from which we quickly desire to withdraw that the mind naturally becomes restless. It chases a butterfly, and runs away from a mosquito ; it takes hold of the poisonous but beautiful dhatura flower, is timid of the rose bush because of thorns, and suspects not the value of the lotus at whose heart is nourishment. To make use of the knowledge which study brings we require a dispassionate, a calm, a happy and understanding attitude. The seed of Vairagya sown by resolve, watered every day by self-control, will sprout by the drawing power of light and heat resident in the Higher Self, which in essence we are. Long is the way and hard is the task, but for the studious practitioner who grows day by day in Vairagya—desirelessness—complete success in concentration surely comes.

All this is an inner practice, and not an outward display. This divine discipline is not a matter of what we eat or how long we are awake. Shri Krishna says that moderation should be the rule of conduct. Spiritual life is not for “the man who eateth more than enough or too little, nor for him who hath a habit of sleeping much, nor for him who is given to over watching.” Regulated in all habits, rooted in moderation and founded on knowledge, the man attains the concentrated mind, which is at rest and free from the attractions of the world, and of which the simile is recorded—“as a lamp which is sheltered from the wind flickereth not”.

It looks as if we had gone far away from the object of our search; instead of giving us some psychological exercise, the *Gita* has brought us to moral verities. The modern man is keen about psychological exercise and is bored with grandmotherly sermons. But the great Buddha taught the same as Krishna, and it is better to learn from such Teachers than from the ever-changing and experimenting self-styled psychologists who are out to make money. This is what the practical *Dhammapada* says :

This is the beginning here for a wise aspirant; watch over the senses, contentment, restraint according to law, the company of noble friends of pure life and who are not idle.

The aspirant who has rejected the baits of the world because his body, tongue and mind are quieted and who has therefore become collected, he is named the reposing one.

B. M.

RED INDIANS UNDER HOOVER.

[**Carter Field** is a well-known name in Washington D. C. and accurate and thoughtful articles have appeared from his pen in many journals of the U. S. A. In this contribution he writes not only of American Indians, but of child welfare and other problems which are being solved by President Hoover and his ably-manned Department of the Interior.—EDS.]

Herbert Hoover, the humanitarian, has entrusted to Dr. Ray Lyman Wilbur, a close personal friend who happens to be his Secretary of the Interior, all of his dreams for the betterment of the human race, and for the uplifting of certain down-trodden sections of it in America. Every task which looks to making this country a better and a happier land in which to live—the kind of problem which is far closer to Herbert Hoover's heart than many which figure on the front pages of the newspapers—he has unhesitatingly placed in Dr. Wilbur's hands. Outstanding among these are four. First is Child Welfare, long foremost in Mr. Hoover's thoughts. Second is education, with ramifications including the radio. Third is the care of the American Indians, a vast majority of whom are destitute and undernourished. Finally comes the care of pensioners and widows of wars prior to the World War.

Having spent a great deal of time in the West, Mr. Hoover knows how much bunkum there is in the average person's conception of the Red Indian problem. Newspapers and magazines for years have featured stories and articles about the tremendous wealth of the American Indians. They have been pictured as driving high priced automobiles. Wealthy chiefs have adorned stories of their being sued for breach of promise. Their incomes from oil royalties have excited the envy of many a speculator who had only golden engraved but worthless certificates to show for his oil ventures. The truth is that only a small number of American Indians ever saw an oil royalty. Members of the Osage tribe have been rather fortunate, and some of the individuals of that tribe have profited enormously. But actually more than ninety per cent of all the 350,000 Red Indians in this country—descendants of the people who owned the entire territory from the Atlantic to the Pacific before the white man came—are very nearly destitute. It is not just a question of poverty. They have been on the border line of starvation for many decades. As a result they are suffering to-day from all of the diseases which malnutrition causes, as revealed by scientific investigation in the last few years. This is the tragic truth which has been concealed by the much more interesting and spectacular oil royalties and headlines about Big Chiefs driving fast automobiles and being sued by chorus girls! There is no front page news in poverty, and disease growing directly from it.

Dr. Wilbur has already found a solution for their misery. It is simply to provide the Indians with jobs. If they have plenty of work they will get plenty to eat, and malnutrition, with its attendant

evils of disease, will disappear. During the winter one of Dr. Wilbur's *aides* visited the Sacaton reservation, in Arizona. It was his first visit for many years. When he was there as a boy tuberculosis and trachoma were deadly scourges. They were distressingly prevalent. But last winter when he paid his second visit he found they had virtually disappeared. Intrigued at this enormous improvement, he began an investigation. It was very simple. There had been a cotton development near by, on which the Indians had been able to get work at fair wages. As a result for several years preceding this second visit these particular Indians had enjoyed plenty to eat. Not only had the other disease disappeared, but even tuberculosis, not natural in that dry, sun cleansed atmosphere, had fled before well nourished bodies! So Dr. Wilbur has taken a firm stand against what has actually been the practice for more than a generation with respect to the Red Indians—their being corralled in reservations, and shut off as much as possible from contact with their white neighbours.

While this has been going on, more than half a million Mexican Indians have poured over the frontier (there being no immigration restrictions against countries in North and South America) to do work which the Indians in this country are perfectly fitted to perform, and which they need pitifully.

More than one hundred years ago Thomas Jefferson, author of the Declaration of Independence, laid down the doctrine that the policy of this government should be the assimilation of the Indians. Now it is going to be carried out if Herbert Hoover and Ray Lyman Wilbur are spared for the next few years.

Actually the practical working of the Indian administration has been in precisely the opposite direction. They have been herded in reservations, while stress was laid on the bringing of Indian boys East to Carlisle and the education of Indian girls in other schools. The theory was that these individual boys and girls having been taught the White Man's language, customs and ways, would go back to their people, on the reservations, and would set examples which would rapidly lift the entire mass up to a high state of civilization, industry, and good habits. This beautiful idea, splendid in theory, failed woefully in practice. The reason was simple, but until Dr. Wilbur came into the picture it was unappreciated. It lies in the extraordinary reverence the Indians have for their elders. The old man is the king pin in the Indian tepee until he is gathered to his fathers. Old men are traditionally conservative. Even among the white men the Indians were desired to emulate there is much concern, and has been since the world began, over the radicalness of the rising generation. But among the Indians such concern was not the futile complaining of so many fathers and grandfathers depicted on stage and screen. It was real power. When an Indian sixty years of age is asked to sell the land, or his horse, or engage in a new enterprise, his invariable reply is: "I will ask my father." When the father peaks, his word is final. All the king's horses and all the king's men

will not avail with that dutiful son. His own sixty years are as nothing to the wisdom his father must have accumulated in his longer life.

So when these boys and girls, fired with a missionary spirit, came back from their Eastern colleges and attempted to reform their people, they found themselves up against a stone wall of prejudice and habit. They might believe passionately that certain changes would benefit their race, and their families in particular. But they found their fathers aghast at the notion of change, and affronted at the temerity of their offspring. The elders, rather humanly, were desirous of retaining their authority and anxious to stamp out these "new-fangled" notions which the youngsters had brought back from the effete East.

The new policy anticipates an end of the "charity" which in the past has been an opiate. Wilbur wants to cure the cause of the distress and illness among the Indians instead of applying an ointment to the sores. He has discovered, among other things, that Red Indian boys take naturally to mechanics. They seem to be enthusiastic about tinkering with automobile engines. First there is to be a great employment agency, for which he will ask Congress to appropriate \$150,000. This is to be utilized in connecting unemployed Indians with jobs. Then the system of education is to be radically revised. Vocational education is to lead. Indians are to be taught how to make their livings, and the hope for spreading culture among them will be merged with the general effort to bring culture to all the people.

The main point now is to get the Indians self-supporting, with the confident hope that with the end of malnutrition, disease will disappear, and that with the gradual assimilation of the Indians into the great mass of the country all the Indian problems will vanish with it.

Local communities out in the Indian country have shown a very general willingness to co-operate. Indians are to go to the regular public schools instead of having separate schools on the reservations. The prospect for the Indians is better than it has been at any time since John Smith landed!

* * * * *

Of even greater importance is the child welfare problem. Unlike the Indian question, however, this is the one that requires a great deal more of intensive study and investigation before action is taken. The course for Indian relief and improvement has been charted. Full sail has been set. The work of charting on child relief has just been begun. Fortunately for the President's hopes, and for his impatience at delay, no recourse to Congress was necessary. A philanthropist whose name has not been revealed entrusted \$50,000 to the President for this purpose. Mr. Hoover at once notified Dr. Wilbur that the work was to be undertaken by a committee of which he should be chairman.

A committee was appointed, with sub-committees assigned to each topic, directed to study and report back to the main committee in eighteen months. The agenda of the sub-committees has been decided upon, and they are now at work. Growth and development of children will be studied by a group headed by Dr. Kenneth D. Blackfan, of Boston. Prenatal and maternal care, medical service for children, milk production and control, communicable disease control and public health organization, all of supreme importance with regard to child health, will be studied by a sub-committee headed by Surgeon General Hugh S. Cumming.

Another important series of topics will be studied by a committee headed by F. J. Kelly, of Moscow, Idaho. These will include education and training of the child, family and parent education, vocational guidance and child labour, and recreation and physical education.

Still another sub-committee, headed by C. C. Carstens, of New York, will go into such questions as affect the child handicapped in some way. Means and methods of aiding children physically, mentally, or socially handicapped will be considered.

* * * * *

The general question of education is being studied in much the same manner, a conference having already been called, and having assigned sub-committees to take up the various details of the problems. Both President Hoover and Secretary Wilbur are strongly in favour, however, of retaining local authority so far as education is concerned. Neither favours a federal control which would result in standardization and lack of local initiative. Local self-government, Dr. Wilbur points out, "has permitted a wide range of development in the public schools."

Both Dr. Wilbur and President Hoover are keenly alive to the possibilities of radio in connection with education. For example, one of Dr. Wilbur's *aides* pointed out, if Charles E. Hughes should lecture on law over the radio, every law student in the country, and many young lawyers, would like to tune in and pay most careful attention. If a great surgeon should talk on some of the difficulties and problems of the operating room, the medical students and young physicians would be eager listeners. So broadcasting will be a powerful force in stimulating interest in study, Dr. Wilbur believes, even if it should not prove a satisfactory method of teaching. A committee, therefore, which includes not only radio experts, and distinguished educators, but representatives of such kindred lines as, for example, the Foreign Policy Association, has been organized and set to work. It is to report to Dr. Wilbur on January 1st.

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The move to reorganize the Pension Bureau has been inspired largely by a desire to humanize it. "It needs to be carried out," Dr. Wilbur says, "sympathetically and efficiently both from the human and from the financial standpoint."

Hoover and Wilbur are restoring the ancient glory and power of the Interior Department, and if any other humanitarian problems are brought to the President's attention, the same speed and desire to be of benefit to mankind may be expected.

CARTER FIELD.

REMOVE THE HANDICAPS.

[An Interview with the Honourable Ray Lyman Wilbur, who is engaged in noble work to which reference is made in the above article.—EDS.]

Fittingly enough, three American Indians shared the reception room of Dr. Ray Lyman Wilbur, while the interviewer for "THE ARYAN PATH" waited to ask his opinion on handicaps and the State's part in reducing them. Only the youngest of the three was in regulation civilian clothes and with short hair. The costumes of the others represented considerable concessions to American custom, but one was shod with moccasins and both wore their hair in two braids behind the ears, the short black scalp-lock of the younger tied separately to stand upright. The gray-haired eldest Indian had great nobility of features and expression, and all showed the dignity and poise characteristic of their race.

"A little attempt to even it up a bit," so the alert, keen-eyed man who came last year from the Presidency of Stanford University in California to head the United States Department of the Interior. "A better balance between the underprivileged group and the overprivileged, brought about with as little wastage in the process as possible," is the goal towards which Secretary Wilbur is working.

"Part of the function of an advancing civilization, if it develops a social sense, is to seek to give uniform and equal advantages to all members of society. Otherwise it does not deserve the name of civilization. The whole proposition is to be just and fair to the individuals, but, at the same time, to have them give a maximum return. Often, though their voices, individually, may be feeble, they may be large in the chorus."

"May not that same idea be applied to the small nationality in the world chorus?"

"Of course, there you have the same underlying principle that many things which seem inconsequential in themselves bulk large in the aggregate. You recall the old adage: 'For want of the nail the shoe was lost'."

"The most troublesome handicaps of all," Secretary Wilbur believes, "are racial, because of the biological and social attitudes taken towards people of different colour. You may not be able to overcome the handicap of prejudice, but," he added earnestly, "it must not exert itself to do injustice. You have to see that the opportunities are given regardless of these things."

Asked if he felt that handicaps could, at best, only be mitigated and not eliminated, Dr. Wilbur assented. "Handicaps come from many things over which we have no control, such as heredity, native ability or capacity, geography, and so on. There is the greatest variety of causes. One may be handicapped by his inheritance from a drunken father, another by a heredity of disease or insanity, and still another by a crippling accident. Whatever the causes, we find these living units handicapped and we have to see what we can do for them."

"What do you think of the explanation for handicaps that people have lived before and have earned just the circumstances in which they now find themselves?"

"I know nothing about that. I myself cannot go back farther than the chromosome."

"I cannot believe you are a materialist, Dr. Wilbur, if all one reads of you is true."

"No," he said, smiling, "I am not a materialist, but all that is out of my line. I do not know about those things. In any case, whatever the ultimate causes may be, the handicaps are there and we have to face them."

Asked to what extent he thought the State could go in removing such handicaps of children, for example, as bad environmental and family conditions, Secretary Wilbur explained that the President's National Conference on Child Health and Protection, with half a million dollars from private sources at its disposal, is designed to find out what the situation is.

The work of the United States Bureau of Education in attempting to overcome the geographic handicap was touched upon. The plan, launched since Dr. Wilbur took his place in the President's Cabinet, provides correspondence courses and radio instruction for isolated children, such as those in the families of lighthouse keepers and forest-fire lookouts. Dr. Wilbur referred to it quite casually, regarding it doubtless as but another "little attempt to even it up a bit."

Is it not thus written, in "The Book of the Golden Precepts?"

"To live to benefit mankind is the first step."

FROM LONDON.

[J. D. Beresford's articles in this magazine have attracted wide-spread attention. As usual, there are some very thoughtful and thought-provoking Theosophical ideas in the one we print below—Eds.]

In youth, in those days that are bright with the hope of some great and immediate miracle, I dreamed among other things, of a surpassing book that should light the fire of religious enthusiasm. I did not aspire to write that book myself, but my imagination played with the form it should take. I had been educated in the English Church and knew my Bible very well. Later when I had lost my faith in my parents' dogmatic creed, I read portions of the *Bhagavad Gita* and the *Vedas* in the British Museum Library. But the book I planned, though it incorporated the Ethics of Buddha and Christ, was to be, so I dreamed, more intimate and appealing than the great sacred books of history.

That old, foolish imagining was recalled to me very vividly by a book entitled *Who Moved the Stone?* by Frank Morison, published this Spring by Faber and Faber. It is, Mr. Morison writes in his preface, "essentially a confession, the inner story of a man who originally set out to write one kind of book and found himself compelled by sheer force of circumstances to write another." And in that sense it is the study of the writer's conversion to the belief that Jesus rose from the grave on the third day after His crucifixion, not only in the spirit but in the actual, physical body.

To argue his case, Mr. Morison examines with a keenly critical and well informed intelligence the whole story of Christ's trial, crucifixion and burial; taking as his documents the four Gospels—particularly that of St. Mark—the Acts of the Apostles, the Apocryphal Gospels and the scant references of the Roman historians. He examines these accounts, which are often discrepant, as he would examine any other historical evidence, using his common-sense, his knowledge of the period and—the least trustworthy criterion—the appeal to psychology, to disentangle a clear and credible story that shall carry conviction by its very probability and reasonableness.

In this complicated and difficult task Mr. Morison has succeeded brilliantly up to a point. The story he has told of the betrayal and the trial are fascinating in their lucid, their almost incontrovertible appeal to the reason. For me, he made those scenes live with a poignancy and vividness that I have found in no other account, not even in the various attempts that have been made to present the same facts in the guise of a novel. Indeed, although Mr. Morison's account is most certainly not written to appeal to our desire for sensation, it has throughout something of the breathless effect of unravelling a mystery that we commonly associate with detective fiction.

I wish I could say that he had succeeded in finally bringing the full conviction he set out to win. For two-thirds of the book, my reason and my belief were in perfect accord. But when in Chapter XII he put St. Paul in the witness box my reason began to object. In his treatment of the episode of St. Paul's conversion, Mr. Morison is inclined to regard the vision on the road to Damascus with a touch of incredulity, and he aroused my own when he insists that the true cause of his conversion could only have been due to the "immense and overpowering significance of the empty tomb"—a statement for which I cannot find a scrap of real evidence. The psychology of "conversion" does not demand any such inference; and the Saul of Tarsus who so violently persecuted the early Christians is an admirable type of a man who might be intellectually converted. It is exceedingly probable that he had some kind of vision, sufficiently powerful to upset the balance between his objective early beliefs and the continually increasing pressure of his subjective resistances. He was in a condition of fierce suppression that would make such a "subliminal uprush" extremely probable. And I find no need to posit Saul's sudden realisation of a miracle to account for his change of creed.

And beyond that point, I found—truly to my disappointment, whatever the upshot—that much of Mr. Morison's argument and adduction of proof fell to the level of special pleading. He repeats himself, is inclined to manipulate his facts, and ends by mere insistence. Finally he entirely disregards that beautifully written but unpleasant book of Mr. George Moore's *The Brook Kerith*, in which an alternative reconstruction of the rising from the dead has been offered. Mr. Moore's book offended me in many particulars, even aroused my anger, but I feel that Mr. Morison's methods demanded some allusion to it.

At the end of it all I came back as I have already intimated to my thought of that impossibly ideal book I had discussed in my youth. For it seems to me that Mr. Morison must share my early faith in the compelling power of miracles—according to the common definition—as a necessary instrument in the conversion of the world to a more spiritual view of life. Yet Christ Himself continually deprecated the adduction of signs and wonders as any witness to the truth of His teaching.* Nor, if we are to put our faith in the gospel narratives, did His own miracles, not even the raising of the dead, have any effect upon the cultured Jews of the period. Also in our own days it is not the report, however well authenticated, of the supernatural powers displayed by Madame Blavatsky which bring

*The truth of this was pointed out by the Mahatma M., in a letter written in 1882 :—

"Also try to break thro' that great *maya* against which occult students the world over, have always been warned by their teachers—the hankering after phenomena. Like the thirst for drink and opium, it grows with gratification. The Spiritualists are drunken with it; they are thaumaturgic sots. If you cannot be happy without phenomena you will never learn our philosophy. If you want healthy, philosophic thought, and can be satisfied with such—let us corres-

conviction, but the undeniable evidence of great spiritual truths to be found in her teaching. For it is as true now as it was nineteen hundred years ago that if we believe not Moses and the Prophets, neither shall we believe though one rose from the dead.

What we have to face in this connection is our knowledge that the spiritual potentialities of mankind range from the first glimmerings of ethical understanding to be found in those who live, unequivocally, the gross life of the flesh, to the highest development of those great teachers and mystics who have realised within themselves an understanding of the Higher Wisdom. And those that are at the beginning of the path, cannot be scared into sudden development by the shock of an unexpected miracle. It may influence them for a moment, but the temporary lesion will soon close. They are but as young children in the life of the Spirit and experience alone can bring about the essential development. Nevertheless, it is always the young spirit as it is also the young mind that asks for wonders as a means to faith. They ask for a sign and having received it fail to appreciate its import. It is not possible that they should. For the truth is that until they come to the knowledge that the apparent wonder is no "miracle" but a natural phenomenon of the world they have not yet the power to comprehend, they will be unable to realise its true meaning.

Another aspect of the same attitude has forced itself upon me in reading various samples of the remarkable output of war books that has been the most interesting feature of the last six months' activity in the publishing world. Of these, some use the war as the one immense fact in the history they have to tell of ten or twenty years' experience. Others confine themselves solely to an account of the war years.

In the first class, the three outstanding books are H. M. Tomlinson's *All Our Yesterdays*, Robert Graves' *Good-bye to All That* and Richard Aldington's *Farewell to Arms*. Of these Mr. Aldington's is the most bitter, but all of them are pitched on a note of fierce criticism directed against those whom they presume to be primarily responsible for the war, or, alternatively, having suffered none of its terrors and brutalities, are inclined to make light of them.

Now, I do not deprecate this spate of war books. They are necessarily being read by that new generation which was too young in 1914, to realise what was happening. And I believe that it is a good thing for these young men and women to have a clear account, however terrible, of all the ghastly horrors that war entails. In 1914, war was still being glorified and romanticised by an overwhelming

pond. I tell you a profound truth in saying that if you (like your fabled Shloma) but choose wisdom all other things will be added unto it—in time. It adds no force to our metaphysical truths that our letters are dropped from space on to your lap or come under your pillow. If our philosophy is wrong a wonder will not set it right. Put that conviction into your consciousness and let us talk like sensible men. Why should we play with Jack-in-the-box; are not our beards grown"—EDS.

majority of the world's inhabitants, and in present conditions it is as well to fill the minds of the young with such a loathing and terror of the very name of war that nothing would induce them to bear arms.

And the three books I have mentioned certainly leave little to be desired in this respect. There is no defence of the principle or the practice of militancy. The state of opinion which led to the outbreak, and the character of those who carried the thing through, not less than the conditions in which it was fought, are held up for our detestation and horror with a vigour that in Aldington's and Graves' books at least sometimes declines into virulence. Yet, curiously enough, it is evident when we come to consider the question that these condemnations of war are in another sense a defence of militarism. The tone of them is always aggressive, only the name of the enemy is changed. Those we are told to hate are not representatives of another nation, but of wealth and power. The new cause for quarrel is between suffering youth and those—capitalists, politicians or members of the military caste—who are held responsible for the making of wars.

The defence of this attitude lies no doubt in the assumed rightness of the cause, but how many deluded millions went into the European War with an equal conviction of the intrinsic justice of the cause they were fighting for? We give so many names to evil, and just so long as our desire is to punish its representatives, or those whom we judge to be its representatives, so long will the principle of war find justification. And for this reason, I was the more surprised to find Mr. Tomlinson among the aggressors. His book, *All Our Yesterdays*, is the greatest, from a literary point of view, and the least prejudiced of the three I have cited. But towards the end, when he has set out his experience of the war years, his spirit revolts so passionately against those whom he holds responsible that I lost that undercurrent of simple mysticism which has delighted me in his later books.

And is it not true that this aggressive attitude, this selection of a particular enemy who can be made the scapegoat of the world's evil, is representative of the childish desire for a miracle? The attack, whether upon a class or a particular type of mind, depends for its effect upon the assumption that once the scapegoat is chastised and driven into the wilderness, the reign of peace and justice will be immediately assured. And that result, if achieved by those methods, would surely be entitled to rank as a miracle. For though the young spirit may dream of converting the world within the limits of a generation—and it is well that this dream should come to them—that sudden achievement does not lie within the scope of evolution which moves slowly but unerringly from cause to effect and which constitutes the Divine Purpose of Nature.

J. D. BERESFORD.

IN THE WORLD OF BOOKS.

[In our February number, in this column, appeared an article showing the marvellously surprising knowledge of the ancient Hindus on the subject of painting and the arts. This month we print an equally interesting article showing the knowledge along scientific lines possessed by the Indians of the Vedic and subsequent early periods.—Eds.]

ANCIENT INDIAN BOTANY.

[L. S. S. Kumar, M. Sc. (London), A.R.C.S., D.I.C., is Assistant Professor of Botany at the Mysore University.]

The earliest records of knowledge concerning plants and plant life in India date back to the Vedic period. Numerous hymns of the Rig Veda amply prove that the Aryans settled on the banks of the Indus and its tributaries, and there cultivated the fertile lands and tended their cattle. The hymns to Varuna, Indra, Vayu, Surya and other Gods to protect crops from destruction, to bless with plenty of rain and sunshine that the golden ears might ripen and yield a rich harvest, show that the early settlers were an agricultural people. Our Aryan ancestors venerated the elements, not for any superstitious reasons ; the importance of soil, air, water, and sunshine as necessary factors for the growth of plants was clearly recognized by them. Barley was the first of the cereals to be cultivated in the Vedic period, and it supplied the food for men and cattle. Cultivation of cotton was perhaps known, since references to such terms as weaving, looms, warp, woof, weft, etc., abound in the Rig Veda. But it may be surmised that the knowledge of plant life with the earliest Aryan settlers of India was primarily in relation to agriculture.

The use of plants as drugs, potions and charms, which was quite a practised art in the later Vedic period, persists up to this very day. In the Atharva-Veda there are hymns which refer to the use of certain plants with incantations, as love charms, charms to cure illnesses or to increase virility. The famous treatises on medicine of Charaka and Susruta speak highly of the knowledge of the ancient Indians concerning the medicinal properties and curative effects of plants.

The lack of an ancient Indian text on plants and plant life as such, makes it necessary to search for information in widely distributed sources, such as the Vedas, the Upanishads, the Puranas, the Smritis, the works of Charaka and Suśruta, Kautilya's *Arthashastra*, the Lexicon of Amara and other early Indian philosophical and scientific works. A long-felt need for a collected work on the knowledge of ancient Indians concerning plants and plant life has been supplied in the *Vanaspati* of G. P. Mazumdar.

The historical progress of botany in ancient India is difficult to trace. There are large gaps in the story from the Vedic period to the time of the physicians Charaka and Suśruta. Fragmentary and

distributed as the available material is, it proves that there was a science of botany extant in ancient India. It is interesting to note how nearly in some respects the concepts of the ancients approach those of the modern savants, and how in others modern theories have been forestalled.

Broadly viewed, this knowledge may be divided into three groups. First, a general knowledge of plants including their growth, structure, characteristics, etc.; second, plants in relation to medicine; third, plants in relation to agriculture.

The ancients had knowledge concerning the germination, growth, decay and death of plants; external morphological features were observed and were used in classifying plants. Internal morphology was known to a limited extent. The different parts of plants, such as stem, root, leaf, flower, and fruit, were distinguished, and different types of these parts were referred to by special terms.

How plants derived their nutrition and what constituted it, was known. How sap rose from the root upwards, its movements inside the plants, the manufacture of food for which solar energy, air and water were necessary, is clearly inferred from several verses in ancient texts. Reference to the production of seeds from the interaction of the male and female principles shows that the existence of sex in plants was already known.

Planting was almost a ceremonial with the ancients. Various instructions for prayers and worship before planting exist. The propagation of plants by means of cutting, grafting, buds, root and stem, tubers, was greatly practised. The classification of plants was shrewd and practical, and was made from a utilitarian point of view. They were classified into trees, shrubs, herbs, annuals, perennials, grasses, creepers, twiners, etc. Sub-grouping of plants depended mainly upon their similarity of characteristics, or their curative properties, or the uses to which they were put. The medicinal group consisted of numerous sub-groups, such as plants used for prolongation of life, increase of strength, and the curing of illnesses of various kinds. Further groupings included—group of bearded grains; cereals, pulses, pot herbs, bulbs; group of greens; flower group; oil group; group based on dietetic value, etc. This detailed classification shows the prevalence of a high power of scientific observation.

It is an ancient axiom that life and consciousness are in all things, and are present everywhere. By including plants along with animals in the organic world and in realizing that they were the last of the four classes of beings propagated by germs (germ cells) the early Hindus showed an understanding of the presence of life in plants. The ancient philosophy of the Hindus excels in its treatment of life and consciousness, and it is no wonder, therefore, that they so well understood the existence of such processes in plants, the lowest of the organic kingdoms. The response of plants to various external stimuli as observed by the early Hindus clearly indicates that they recognised plants as possessing a degree of consciousness which was termed

dormant or sleeping. That plants possess a sense of touch and have dormant or comatose consciousness is inferred from verses in the *Bhāgavata Purana*.

In ancient Indian literature the theme of emanations, *i.e.*, evolution, is made the crux of philosophical study and meditation. With the ancients the exact position of plants in the scale of evolution was common knowledge. It was known that plants ranked first in the order of the appearance of life on earth and that they succeeded elementals and preceded animals and man. This conception of the appearance of plant life on earth is in accordance with the findings of geology except in so far that geology will not recognize elementals as being anything.

A few salient points from Seal's *Positive Science of Ancient Hindus* show how with regard to heredity the old Hindus had forestalled the theories of Darwin and Weismann. There are interesting passages to explain how species produce their like. In other words, heredity or the transmission of parental characters to the offspring through the agency of germ-plasm was recognized. In accordance with the views of Dhanvantri, Charaka and Suśruta hold that the fertilized ovum develops by "Palingenesis," that is, it contains all the organs in miniature to begin with and these develop in a certain order. Just as the Bamboo seed contains the whole of the future plant in embryo, although indistinguishable to the eye, so the fertilized ovum contains all the organs *in potentia*. This view corresponds with the "preformation" theory of the early European embryologist. As to how specific characters are inherited Charaka assumes that the sperm cell of the male parent contains minute elements derived from each of its organs and tissues. A similar view is held by Sankara, who states that the sperm cell represents in miniature every organ of the parent organism and contains *in potentia* the whole organism that is to be developed out of it. This is the same as that which Darwin conceived in his theory of "Pangenesis," in which it was held that every organ gave off germules which develop directly or remain dormant, and are transmitted to the reproductive cells of later generations. The question as to why some parental characteristics, namely lameness, blindness, congenital deformities and diseases acquired later on in life, fail to be transmitted to offspring seems to have occurred to our ancestors.

According to Charaka, Aitreya gives an explanation to this question of questions. Aitreya holds that although the fertilized ovum contains elements derived from the whole parental organism, it is not the developed organs of the parents with their idiosyncracies that determine or contribute elements to the germ cells. In other words, the destiny of the germ-plasm is sealed long before the parental organs are developed; it is an organic whole independent of the developed parental body and its organs. If, however, some acquired character did affect the germ-plasm and reproduced itself in the offspring, Aitreya holds it is due more to chance than anything else. Aitreya's germ-plasm theory brings out two salient points: first, that the veeja (seed or germ cell) is independent of the body and developed organs of the

parent; and, second, that it is the combination of character and elements contained in the parental veeja of the reproductive tissues which determine the physiological characters and predisposition of the offspring. Aitreya further holds that the germ-plasm generates the somato-plasm or body-plasm and is in turn generated by it.

Weismann's germ-plasm theory agrees with Aitreya's in all respects except in regard to the interaction of somato-plasm and germ-plasm, *i.e.*, either of them giving rise to the other. Weismann believes in the direct continuity of the germ-plasm and its independence of the somatic tissue or the body of the parent, holding that the soma or body is merely the carrier of the germ-plasm, and that the latter generates the former and not the reverse. From this it is evident that Aitreya had forestalled Weismann in his theory of germ-plasm.

The relation of plants to their surroundings, and their mutual interaction was not unknown. The division of land into three types, namely, dry deserts where practically no plants exist; marshes or swamps where only a specialized kind of vegetation flourishes; and places where normal vegetation grows—shows an understanding of plants and their habitats. An acquaintance with different types of soil and their power of retention of water was made use of in cultivation. The high power of observation and scientific acumen of our Aryan forefathers is seen in their knowledge of plants in relation to economics—plants as foretellers of good or adverse weather, and plants as clues to the finding of water in arid regions.

The beneficial uses of plants for medicinal purposes was indeed considerable. There are several early works devoted to medicine in which plant drugs occupy no mean place. Plants were classified into groups to cure physical maladies, such as fevers, injuries, wounds and skin diseases, including leprosy. In psychical maladies plants were used—in cases of witchcraft, sorcery, exorcism, and propitiation of evil spirits. In such cases incantations and prayers to invisible powers were employed. To counteract the fatal effect of the venom of snake and insect bites certain plants were applied or administered. Again, plants were used for the prolongation of life and for obtaining prosperity. Lastly, the use of plants for cosmetics, dentrifice, growth of hair, perfumes, has been in great vogue in India from immemorial times.

From the Vedic period agriculture was the primary occupation of the Aryan settlers, and it assumed such importance that at the time of the Mauryan Empire it was one of the chief departments of the Government. A special officer was appointed to supervise the proper cultivation of lands. He was empowered to command the assistance of carpenters, smiths, jungle cleaners and other artisans, when farmers were in need of their help. That it should receive so much attention, clearly shows that agriculture was the mainstay of government. During the Mauryan and pre-Mauryan wars the agriculturists and husbandmen were left unmolested to carry on their occupation, and lands under cultivation were never pillaged. This roused the admiration of the

Greek Ambassadors at the Court of Chandragupta to such an extent that they have left a permanent record of it in the account of their travels. They also mention the flourishing condition of agriculture, the well-being and contentment of the people and, most important of all, the absence of famine. Agriculture which was the source of wealth of Indians in early times has been allowed to decay ever since the Muhammedan conquest of India, with the natural concomitant result, famine has come to stay in this land.

Even as early as the Vedic period, agriculture had advanced considerably. Ploughing, sowing, harvesting, spacing, rotation of crops were all familiar. The diseases of plants and the treatment thereof were known to a limited extent.

It is interesting to note that meteorological observations were carried on long ago. By the conjunction, opposition, and movements of the planets, the weather conditions were ascertained, and farmers were warned to take necessary precautions to protect their crops against adverse weather effects. The seasons and their effects on plants, the time of the year for sowing, the period of growth or duration of different crops, and the time of harvesting were commonly known. Suitability or unsuitability of soil, the amount of rain and water required for various crops, manuring and its importance, the effect of light and shade were all recognized.

The foregoing account concerning the knowledge of the early Indians shows that there existed a science of botany in ancient India. Considering the period in which it prevailed, the amount of information gathered and marshalled into a scientific whole by the ancient Indians withstands a comparison with modern advancement, and will always rank high for having fathomed the intricacies of plant life in such detail, not hundreds, but thousands of years ago.

L. S. S. KUMAR.

Eminent Asians. Six Great Personalities of the New East. By JOSEF WASHINGTON HALL ("Upton Close"). (D. Appleton and Co., New York and London. Price \$5.)

Mr. Josef Washington Hall, better known as "Upton Close," in this new book of his, surveys the activities of the different political leaders of Asia. Sun Yat-Sen of China, Yamagata and Ito of Japan, Mustafa Kemal of Turkey, Josef Stalin of Russia and Gandhi of India. The picture of their activities is most vivid and instructive, for both in the nature of their characters and their method of revolt, these men are in striking contrast to one another. Let us take only three of them, Sun Yat-Sen, Kemal Pasha and Gandhi. The life of Sun Yat-Sen is one

moving inspiration from start to finish. In comparison with it, that of Kemal Pasha is less romantic, for Kemal is more of a soldier and less of a dreamer than the great Chinaman. In contrast to both of these stands Gandhi. He has neither the adventurousness of Sun Yat-Sen nor the military genius of Kemal, but Mr. Hall regards him as superior, for whereas a critical examination of the others may lessen their greatness "Gandhi stands upon a spiritual base so eternal that storms of criticism scarcely do more than refresh his countenance."

Yet all the three leaders have one common purpose in view, to lift Asia out of the domination of the West. None of them, however, can say that they do not owe some part of their enlightenment to the West. Thus the only possible way of revolt is to assimilate what is good in the West and use it for the reinterpretation of Asia. The chief good which we derive from the West is its sense of practical initiative which we must utilise to reinterpret and re-establish our own ideals in our hearts. The activities of the three leaders show clearly that they have acquired this sense of practical initiative and utilised it to a great degree. Sun Yat-Sen and Kemal Pasha have actually won their country's freedom by it. But how far has their practical initiative helped them to reinterpret and re-establish their own ideals? The answer is that Sun Yat-Sen and Kemal Pasha, in separating politics from religion, have not cared to reinterpret the ideals of their countries. They have carried on the revolt in the spirit of the Western ideal of violence. It may be that, as the author puts it, "they are transforming Asia from an idyl into a force. They are leading the world's largest continent and some of its most gifted races from what we Westerners, at least, have chosen to regard as a side show into the main ring of the world's circus"; but as long as they have made violence their mainstay, they cannot be said to have revolted against Western civilization. For the chief motive force behind the latter has always been the power of the sword. Western civilization is the expression of materialism which gives rise to the assertion of one ego against the other and hence to violence. We have already witnessed the fruits of this policy in the World War. If Asia assume such a policy, though it may drive the foreigner from its borders, it will suffer the same results. Asia under Sun Yat-Sen and Kemal Pasha has neglected this inevitable fact. And hence their revolt is nothing else but a rebirth of the Western system on a different soil. Gandhi, on the other hand, stands in a category all by himself. Through his gospel of non-violence, he has not only engendered a political awakening but has also roused the nation's mind to an understanding of its religion. In that respect, he has made India recognise its own heritage. Even "if Ghandi should be taken away," says Blanche Watson, an American friend of India, "the Gandhi idea will persist, and its constructive working in different parts of the world will furnish the necessary counter-balance to the violence and blood-lust of the West!" And the author ironically adds, "of the lusty New East as well."

Racial Hygiene. By THURMAN B. RICE, A.M., M.D. (The Macmillan Company, New York. Price 18s. net.)

The author describes his book as "a practical discussion of Eugenics and Race Culture". Racial Hygiene is defined as follows:

The science which undertakes to determine the natural and social laws governing the propagation of a healthy, sane, moral, happy, intelligent, industrious and progressive human race, and then seeks ways and means of putting these laws into actual practice. It is more than eugenics which seeks to have the race well born, and it is more than euthenics which seeks to have it well nurtured.

We are told that in the pursuance of its aim Race Hygiene does not advocate the Spartan system of the exposure of children, or the lethal chamber for defectives, or "any sort of free love propaganda or human stock-farm experimentation." But it does seek "to control the bad blood which is in the race by refusing it the right of propagation," and it proposes to do this by the "formulation of better marriage laws; segregation and sterilization of those really unfit to be parents; rational birth control in those families which should have no children." And the deciding factor in such matters would seem to be drawn from a study of the science of heredity, to which a large portion of the book is devoted.

From the point of view of the Theosophist, some of the suggestions put forward by the author are absolutely unspiritual and can only be defended on purely materialistic grounds. It is quite impossible for anyone who believes in the doctrines of Karma and Reincarnation to assent for one moment to any plan of sterilization of those whom science has decreed as unfit, or the advocacy under any circumstances of the practice of birth control. The conditions which we find to-day in the world are the result of our past actions, the reaping of a harvest of ill seed sown. What the true reformer must do is to try to change the mind of the race, not by compulsion (which is impossible), but by an appeal to the God Within, the Ego seated in the hearts of all men. A more rational and natural way of life should be put forward which will commend itself to the reason and heart of mankind. In certain cases, segregation of the individual for the protection of society may be admissible and even necessary, but never sterilization. It is regrettable but true that if there be offspring of undesirable unions, the children have deserved the conditions in which they find themselves—"wombs of pain." Birth control is only a palliative, the direful effects of which will be felt later.

We realize throughout the whole volume under review the sincere desire of the writer to make a better, cleaner world. It must not be thought that he is a pleader for indiscriminate birth control (a selfish licentiousness), or anything but the most restricted use of sterilization. He is fully cognisant that these so-called remedies are in the nature of a last resource, and must be sparingly applied. But our contention is that these "remedies" cannot be for a moment taken into consideration, and that the real cure for the present state of affairs is to try to make its further continuance impossible by the

propagation of the ideals which will inspire men to self-energization, to reform themselves and live in terms of their real and higher Selves, and not in terms of their bestial nature. These ideas are to be found in the philosophy of theosophy as taught by the Eastern Sages, and their modern presentation is in *The Secret Doctrine* of H. B. Blavatsky.

S. A.

A Handbook on Hanging BY CHARLES DUFF. (Hale, Cushman and Flint, Boston, U.S.A.).

Charles Duff's satire under this title is calculated to throw into confusion the ranks of the advocates of capital punishment as could no more direct attack. More important still, it should go far to crystallize the opinion of the powerful majority who hitherto have accorded the institution no serious thought.

The claim of hanging to rank as one of the fine arts and of the hangman to the admiration of society is stoutly upheld by Mr. Duff, who sets himself in mock seriousness to the task of increasing its popularity. Mr. Duff takes exception to the execution of criminals behind closed doors as defeating its avowed object of frightening us potential criminals into virtue. He deplores the obstacles placed in the way of the British press' and broadcasting companies' capitalizing the event as it deserves. He would have hangings in Hyde Park and Trafalgar Square, and on the Horse Guards Parade so that Cabinet Members could see the hangman at work and recognize him as a great patriot acting in their name; and after the ceremony, the jury who convicted the prisoner should file up to shake hands with the executioner and congratulate him on his proficiency.

A Handbook on Hanging, for all its light touch, spares the reader no gruesome details in its accounts of the procedure, and of certain cases in which regrettable accidents have marred the hangman's usually flawless technique. As long-drawn-out an affair as hanging often is, to which some rather absurdly object, Mr. Duff thinks it vastly preferable to the form of torture represented by the electric chair. And decapitation is so unpleasant for the onlookers.

Since men do not make mistakes, Mr. Duff says, we may safely discredit the possibility of an innocent man being hanged. He admits, however, that the last British Royal Commission that inquired into the whole subject of capital punishment, received evidence that in the course of some forty years 22 people were proved after their executions to have been innocent of the crime for which they were sentenced. He regrets these cases because they are bad for the honour of hanging.

But why capital punishment at all ? Mr. Duff mentions that it has been abolished in Austria, Belgium, Denmark, Finland, Holland, Lithuania, Norway, Roumania, Portugal, Sweden, Switzerland, Argentina, Brazil, Columbia, Costa Rica, Ecuador, Honduras, Peru, Uruguay, Venezuela and Queensland, in certain German States, and in eight of the United States of America. In none of these, it is asserted, has the abolition of the death penalty been followed by an increase in homicides. This, he warns, should not be used in England as an argument against hanging, for these misguided people do not know what they miss. Missionary work in these backward countries is proposed, though Mr. Duff admits the difficulty of the undertaking, as the only allies England could find really in favour of hanging would be the Japanese, the Russians, and certain high-minded States in the American Union.

Mercy, Mr. Duff ironically pleads, is a thing to be suppressed by us all. Mankind has demonstrated, he says, that the teachings of Christ and Buddha were not enough. If the spirit of mercy continues at the rate at which it has grown of recent years, he warns, we cannot say where it will end. " We may even see the abolition of war ; and what a disaster that would be. Imagine a world in which the spirit of Christ predominated, and human life were held to be sacred. Why, it is unthinkable ! "

No keener lance has been levelled at capital punishment in our time. Let its advocates look well to their armour !

KARL STEIGER.

The History of Hayy Ibn Yaqzan. BY ABU BAKR IBN TUFAIL. Translated from the Arabic by Simon Ockley. Revised with an introduction by A. S. Fulton. (Chapman and Hall, London. 21s.)

Many times has the twelfth century esoteric story of Abu Bakr Ibn Tufail been translated from the original Arabic, since first its mysterious qualities fascinated some scholars in the reign of the second Charles Stuart. It was the son of the great English pioneer in Oriental studies who initially rendered it into literal Latin. Edward Pocock's work was Englished before the ascent to power of the House of Orange but the first direct Arabic into English interpretation was not made until 1708 by Simon Ockley, later for nine years Professor of Arabic at Cambridge. It is this translation which is now amended, A. S. Fulton having compared several versions in various languages and, after study of Professor Leon Gauthier's critical edition of the Arabic text, corrected Ockley's liberties with the original.

There is narrative within narrative in Ibn Yaqzan's history, for the one-time secretary and doctor, who probably assimilated the learning of Arabic Spain at Cordova and Seville, was truly " a master in every branch of philosophy " and a sage steeped in that hidden lore whose heirs appear in every century, none excepted. An allegorical tale " Hayy Ibn Yaqzan " had been left by Avicenna but between this and Ibn Tufail's, there is little comparison.

For the man of flesh it is but a tale of two islands, to one of which floats an ark bearing the son of a Princess, a quaint and charming legend recalling Babylonian and Hebraic traditions. Mothered by a gazelle, he grows up solitary and alone, far from his own kind, acquiring by self-teaching the why and wherefore of food, cooking, clothing, hunting, housing, until the secrets of nature and man's superiority to the animals are his. And then, one day, his lonely island is invaded by what to him is the strangest creature of all, a man. Eventually, Asal takes him to the other island, inhabited by mankind, having eyes and seeing not, ears and hearing not "compass'd about with the Curtain of Punishment and cover'd with the Darkness of the Veil," who will have none of him. So both Ibn Yaqzan and Asal return to their own island.

For spiritual man, it is the aeons-old narrative of the evolution of the Soul on that "Indian Island....where Men come into the world spontaneously without the help of Father and Mother." Here are the mysteries of life and death, the secrets of man's body and its relation to the universe for those subordinate to Maheswara, revealed and yet concealed, hidden within the very words, their deepest meaning.

.....this Animal Spirit was *One*, whose Action when it made use of the Eye was *Sight*; when of the Ear, *Hearing*; when of the Nose, *Smelling*; when of the Tongue, *Tasting*; and when of the Skin and Flesh, *Feeling*. When it employ'd any Limb, then its Operation was *Motion*; and when it made use of the Liver, *Nutrition* and *Concoction*.....none of them could perform their respective Offices without having Correspondence with that Spirit by means of Passages called Nerves.....Now these Nerves derive this Spirit from the Cavities of the Brain, which has it from the Heart and contains abundance of Spirit, because it is divided into a great many partitions (p. 71).....that Spirit which is diffused by its Faculties through the whole Body of Man (p. 141).

In seven-year cycles Ibn Yaqzan passes through the stages of animal being, reasoning being, to spiritual beinghood. He becomes a Knower of the Essence of things. Ibn Tufail's is the indelible mark, his words the well-known words, to be read and reread, to be studied and brooded over, fit subject for contemplation, for he is a sage of the ages. And why? Let him answer, italics ours:

Attend therefore with the Ears of thy Heart and look sharply with the Eyes of thy Understanding upon that which I shall shew thee; it may be thou may'st find so much in it as may serve to lead thee into the right way.....thou shalt not at present require any further explication of it by Word of Mouth, but *rest thy Self contented with what I shall commit to these Leaves* (p. 141.)

H. S.

CORRESPONDENCE.

CARE OF THE BODY.

In his article "Civilization" Mr. C. Delisle Burns in your April number (p. 228) refers to the care of the body and says that such care is "not in the Christian tradition"; he believes in the Greek origin of sport. I have no quarrel if he is writing only of Hebraic and Greek cultures; but his whole article is a kind of justification for the superiority of the modern as against ancient civilization. His article bristles with false deductions but I do not feel competent to answer him at length. This one point about the care of the body needs but a few words. India from earliest times has enjoyed and indulged in bodily sports, wrestling, horse-riding and a dozen other kinds. Royalties encouraged sport and on Dusserah and other festivals sports were given important place. A whole system of body-training, Hatha Yoga, was used. Hatha Yoga has its pure and noble side; its deterioration occurred when physical exercises were used for psychological purposes and with the aim of soul-development. Time was when in certain schools of India Raja Yoga and Hatha Yoga were taught as to-day philosophy and athletics form part of college curricula. We cannot learn the real Hatha Yoga exercise without a prior knowledge and some practice of Raja Yoga. With all its zest for sport the modern west knows nothing of the real vital powers which give the body superiority in agility and make sport a play not of puny men but of immortal gods. Long before the sporting days of Greece, India knew the science, and even now it is not too late to revive the lost art. But Indian youths must begin by enquiring about old games. Folk-lore and anthropology are good avenues to approach the subject.

Camp Badnera.

T. CHITNAVIS.

THE PITY OF IT.

Whenever I hear people talking of the Colour Question, I recall those pathetic little groups that I used to see in Cape Town, emerging from their little Church with their little prayer books balanced on their heads. To see them is to wonder at the futility of accepted Christianity. Though they follow the teachings of a white Carpenter, are they accepted by the people of the white races? No! They are not even allowed in their Churches, except on sufferance, where the "Whites" do not sit. And are they encouraged in their Faith by the so-called Christians? Again, No! Most of these will tell you that a Christian native is fifty per cent worse than a native who has not embraced their religion. One wonders how it is possible to subscribe to the Teachings of Love, Pity and Equality and yet to mete out a law which is created through prejudice, tradition and fear. How such people must strive to forget that the Christ was a Jew and not of the "County" class!

Speaking personally of the natives I have met, I found them charming. That may sound a superficial word but it really conveys something of their good nature and their love of fun.

I remember Bella in Port Elizabeth. She was our bedroom maid and she loved to linger over her dusting to laugh and talk with us. Nor will I ever forget my complete embarrassment on our last day when I shook hands with her and she fell on her knees and kissed my hand. Surely no human being should be so humbly grateful for a few laughs and talks, as all that? I remember, too, Bella's answer of explanation when anything seemed odd in that particular boarding-house. With a wonderfully scornful and comprehensive gesture, she would say of her employers "They Dutch". That to her was synonymous with all human daftness!

Then there was Joe in Cape Town, who slept in his blanket in the back yard and cared not what he did, as long as he was allowed his banjo, on which he twanged an interminably monotonous air on three strings.

And there was Johannes in Pietermaritzburg, who served us our breakfast in our room and who told us with quaint childlike simplicity of how his wife had died in child-birth but how he hoped to be married again soon. Johannes, whom Life had not daunted, Johannes ever smiling, ever ready to do a service.

And now my mind turns to Sam of Johannesburg. Sam was the son of a Chief—yet he was a waiter. Sam, who rebuked a party of white men for telling an undesirable story in front of a white woman. Luckily for Sam, they were English visitors and not yet imbued with the "kick the dirty Black off the path" idea, so prevalent among some of the residents. Sam, who was learning English and studying that he might benefit his own people.

"Yes," the Africander might retort, "that is all very well but what do you know of the Natives in bulk?" And I must perforce answer "nothing," but at the same time I cannot see why they should not be judged by their own people instead of a White Magistrate, who has to rely on the services of an interpreter before he can deal with the cases that come before him in court. Anyone who has had anything to do with Journalism knows how "News" is exaggerated and distorted until eventually gleaned from the only one who knows—the person who has suffered the Tragedy or laughed in the comedy that suddenly surrounds him.

All I would venture to plead for is a little more humanity in the treatment of the Native, and not a foregone conclusion that a black skin necessarily covers a black spirit.

London.

BETTY WEDGWOOD.

[Because of the article of Lord Olivier and others in our pages we have had several communications on the subject of the Colour Bar, some of them full of venom and hate. These latter help no one and do not bring light. The evil

is recognized by all other parties, and they are seeking some remedy. THE ARYAN PATH will only print such matters as will contribute towards an understanding of the numerous phases of the problem.

The reference to the Coloured Church in Africa gives us an opportunity to mention that during the last few months some American Churches have closed their pews to Negro citizens, their own co-religionists ; so the Church acting as a friend between races has proved futile.

Next, we might tell our correspondent that what she reports about African converts is equally true of the Indian. As a general rule the Indian converted to Christianity makes a less good servant than a Muslim, a Hindu, or even an untouchable Pariah. In our own hearing the following conversation took place between an Englishman who wears the regalia of a Bishop and a poor cooly who had killed a serpent and brought it to the holy man "to gain approbation". "Why did you kill the serpent, non-poisonous," shouted the angry follower of Christ ; "Are you a Christian?" more angry and so more thunderous the voice. "No" said the poor terrified cooly. "You must be a Christian ; otherwise you would not kill it," said the discerning man. We do not narrate the story to discuss the ethics of killing snakes, but to chronicle the experienced view of our "friend, the bishop".—Eds.]

A CRYING NEED.

If one is inclined to imagine the need for combating materialism ended with the passing of Mme. H. P. Blavatsky it is because he is too close to the twentieth century. The iconoclasm of H. P. B. is more than justified by the present. Theosophy, the palliative so wisely proposed by the Masters of Wisdom through their Messenger, remains the one and only philosophy adapted to combat the vicious tendencies of the day, natural outgrowths from the materialism of the nineteenth century.

Every "belief" is, in fact, a part of one's philosophy. All beliefs, taken collectively, constitute an individual's philosophy. When belief becomes so fully accepted as to govern judgment and action then indeed does it become vital to the affairs of society.

The natural development of the "dead matter" hypothesis resulted in exaltation of the personality ; selfishness and the reversal of principles. While shattering the power of theologic dogmatism it likewise "scientifically" placed brotherhood, spirituality, integrity, etc. in the category of æsthetic accomplishment rather than that of basic, natural law. In fact, "every man for himself and the devil take the hindmost" had to become the reasonable motivation for every thinking materialist. That such a development should result in justifications for falsehood, hypocrisy, cruelty and even murder, was to be expected. That such a conclusion has been justified by events in this enlightened twentieth century is not hard to verify.

Misleading advertising is one of the least disastrous results of this ignoring of Universal principles. Divorce, infidelity and betrayal of confidence bring results far more cruel, directly into the home. And now, as a culmination to all these "blessings" of western civilization, we have murder, itself.

Under the guise of compassion (consoling sophistry of blind ignorance) the physician may allow his patient to die, if not deliberately kill him; the son kill his mother, and the father his child, if the murderer can convince the judge and jury that the murdered person was doomed by disease and the act was prompted solely by compassion.

A more diabolic judgment cannot well be conceived and yet we now have a dramatic presentation, a "movie", *The Sacred Flame*, that seems to go a step further. In this picture a mother is made to kill her invalid son in order that his wife's sexual life may not be frustrated. A double standard of morality, one for the old and the other for the young, is proposed. Love is identified with sex and held to be beyond the control of man.

With this artistically presented suggestive potency at work it will not be long until utter licentiousness and moral chaos must result. It may be expected that murder will be even more broadly practised and excused by perverted justice than at present, and the divine fire of procreateness will become a satanic light for the perpetration of every tyrannic and diabolic form of destructiveness. How, then, can the sincere Theosophist relax in his efforts to combat these giants of human oppression?

To attack individual evils will never do. Each is but a symptom of society's moral disease, materialistic philosophy. *The cause itself must be relentlessly assailed.* The spiritual science must be made to replace the material obsession. The individual's and society's bases for judgment must be changed before the results of such judgment disappear. Spiritual virtue must be made reasonable before it can hope to gain control. No philosophy, no science, not embodying the essentials of Theosophy, can do this work. Is it not clear, therefore, that the real purpose of the Theosophic movement, the spiritual enlightenment of humanity, is still far from being accomplished and that the tenets of Theosophy call ever more insistently for selfless workers to present them to a matter blinded world?

Hollywood.

MAURICE H. DUKES.

[We gladly publish this fearless expression of opinion from Dr. Dukes and agree that much work remains to be done by the Theosophist for which real inspiration can only be found in the writings of H. P. Blavatsky. Deterioration of ethical principles can be quickly and certainly checked by knowledge of Soul psychology; in the western psychology such knowledge is absent and Asiatic psychology cannot be studied without the aid of the key which Theosophy supplies. Dr. Dukes is a well-known Optometrist of Hollywood; let us hope he will also be a helper and restorer of soul-sight.—EDS]

ENDS AND SAYINGS.

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

HUDIBRAS.

During the month of May, when the Buddhist world celebrates the triple anniversary of the birth, attainment and passing of Gautama, all Theosophists observe the anniversary of the passing of their loved teacher, H. P. Blavatsky. On the 8th of May a commemoration ceremony simple, in its dignity but profound in its devotion, is gone through; in her last Will, H. P. Blavatsky expressed the wish that every year her friends should assemble and read passages from two of her favourite books—*The Light of Asia* and the *Bhagavad-Gita*. These readings are calculated to throw light on the mission of H. P. Blavatsky. She but humbly followed in the footsteps of her great Predecessors, sacrificing all, renouncing everything; she like the valiant and great-armed Arjuna fought the enemy of passion and egotism, and learning the message of the Spirit in the body, Krishna, compassionately passed it on for all of us, imprisoned souls. By her philosophical and ethical Teachings she must be judged, not by the good and evil report of friends or calumniators. On the canvas of the nineteenth century, with her synthesis of science, religion and philosophy as the background, the figure of H. P. Blavatsky shines in power, knowledge, and love—worthy of reverence and worship. The day is fitly named White Lotus Day, for there is an ethereal purity and beauty born of selflessness which she embodied, growing out of the terrestrial waters of a materialistic era; and, like the Lotus loved by the Gods, she was used by Those who sent her. She said:

“*Follow the Path I show, the Masters that are behind—and do not follow me or my Path.*”

“*With each morning’s awakening try to live through the day in harmony with the Higher Self. ‘Try’ is the battle-cry taught by the teacher to each pupil. Naught else is expected of you. One who does his best does all that can be asked.*”

“*If one cannot, owing to circumstances or his position in life, become a full adept in this existence, let him prepare his mental luggage for the next, so as to be ready at the first call when he is once more reborn.*”

“*Work for Theosophy on the lines traced by the Masters.*”

The very Rev. Dean Inge has an interesting and not antagonistic article on Reincarnation in the *Evening Standard* of March 5th entitled “*Living Life Over Again.*” If we understand it rightly, the doctrine attracts him but it would be better understood were the faint traces of that heritage of his race, an anthropomorphic God, finally banished.

Belief in an "Infinite who is outside space and time" or "our wish to give an affirmative answer to the question, 'Shall not the Judge of all the earth do right?'" is incompatible with full insight into the nature of the Soul and its repeated lives on earth. Exception must be taken to his statements that "The Egyptians held that only the wicked will be reborn, mostly in the bodies of animals," and "In India the more philosophical doctrine seems to be that there is no escape from rebirths, which are part of the unending cyclical movement of the universe." Study of the *Book of the Dead* reveals what the Egyptian idea of reincarnation was, and the esoteric teachings in Egypt and India were identical. To live so that the revolution of the wheel of life and death will stop and the being enter Nirvana is the never-ceasing wish of every devout Indian heart. The Buddha's Sermon, wonderfully and beautifully set forward by Sir Edwin Arnold in *The Light of Asia*, permeates its readers with the true and undying ideas :

If ye lay bound upon the wheel of change,
And no way were of breaking from the chain,
The Heart of boundless Being is a curse,
The Soul of Things fell Pain.

Ye are not bound ! the Soul of Things is sweet,
The Heart of Being is celestial rest.....

To live rightly, learning whence woe springs ; to endure patiently, striving to pay just debts for ancient evils done ; to dwell mercifully, holy, just, kind, true ; to purge the lie and lust of self from the blood ; to render perfect service, duties done in charity ; to be soft in speech and to pass stainless days—it means that Karma no more makes new houses,

No need hath such to live as ye name life ;
That which began in him when he began
Is finished : he hath wrought the purpose through
Of what did make him Man.

In 1924 at the time of the British Empire Exhibition a Conference was held in London on "Some Living Religions within the Empire," and since then there has been a growing desire to make some permanent attempt to develop the study of the different religions. In February of this year, therefore, a Conference was held at Caxton Hall to establish a Society for Promoting the Study of Religions, and the provisional committee, under the Chairmanship of Sir E. Denison Ross, contained such well known names as those of Sir Thomas Arnold (the foremost living authority on Islam), Mrs. C. Rhys Davids, Mr. C. E. M. Joad, Sir Francis Younghusband and Mr. G. R. S. Mead. The Society's standpoint, according to Sir Denison Ross, is as follows :

The point should be emphasised that we are out neither to advocate any particular religion nor to disparage any form of belief. The Society's standpoint, indeed, would be that of the scientist rather than the apologist, the object being

to collect and disseminate information with regard to the different religions existing in the world to-day, without seeking to appraise or value the data collected in the interest of proselytism or propaganda.

The cycles run their appointed rounds. The great impulse to the comparative study of religions was given by the Theosophical Movement of 1875, which has as its second object the following aim: "To promote the study of Aryan and other Eastern literatures, religions and sciences." The idea was that there is an underlying unity in all religions which can only be discovered by careful comparison, and that the older religions of the East contain all that is contained in the younger religions of the West; that religions have all their root in one source. Whether it be Krishna, Zarathustra, Buddha, Pythagoras, Jesus, H. P. Blavatsky—these great sages drew their knowledge from the one, constant, eternal Wisdom Religion. Such knowledge has come down to us partially in the varied forms of religions which exist to-day, but it has become so distorted in the exoteric faiths, that a Society with intuition as well as intellect will be needed to disentangle truth from the accretions which have grown around it. The new Society has our heartiest good wishes. Such efforts as the present one, and, in Holland, the Kern Institute, are distinct aids in forwarding the great ideal of Universal Brotherhood, by a sympathetic understanding of the various cultures of the world. We find the same general idea voiced from America in a desire for World Friendship by an *understanding* of other peoples; and Mr. C. E. M. Joad, speaking at the Caxton Hall meeting, made some illuminating remarks.

Mr. Joad said that it was his lot as a teacher to come into contact with many young men and women of generous enthusiasm and goodwill, with an appetite for intellectual adventure, who gave a unanimous negative answer to the question "Do you believe in God?" and a practically unanimous negative answer to the question "Do you feel any need to believe in God?" He remarked that the "human mind was like a plant which needed something to lean on and cling to, and the present generation was growing up in an age which offered to the human mind supports that were unadapted to sustain the complexities of the contemporary intellect. Combined with the modern drifting away from the organisation of orthodox religions, was a surprisingly growing interest in the subject of Religion." The most striking characteristic of the modern generation, he said, was "wilful agnosticism". "Young people were suffering from an embarrassing form of unexpended seriousness and found in the orthodox creeds of their childhood a vacuum that needed to be filled". He doubted very much whether the traditional religion would fill this vacuum, as things had gone too far. Religion was intuitive rather than creedal. Many people tried "to harmonize old creeds with modern science, but the attempt could not be successful. Truths of religion were independent of time and place and were independent of what science might discover

in one age and alter the next ". Mr. Joad's remark in regard to the formation of the Society is similar to the aims of this journal: namely, to show the Noble Path of the ancient Sages and their modern heirs, a Way of Life which every soul is capable of treading by self discipline.

Surely one of the most extraordinary, international manifestations of human illogicality ever witnessed was allowed to pass unnoticed in Europe and America, when Sunday, March 16, was generally observed in all the churches and chapels as a Day of Prayer for persecuted Christians in Russia. What would we think of an ordinary human being with others in his care who allowed cruel imposition and who was either a tyrant until mass intercession moved him to action, or blind until his short-sighted eyes were opened from outside to his shortcomings in looking after beings in his charge? This is the inevitable implication of the day of prayer to a "Divine and Heavenly Father." If he were able to intercede for down-trodden humanity, why should prayers have to be offered to him to make him compassionate? Apparently he either anticipated the prayers to show his followers he could act without them, or Stalin forestalled him, for it is reported that the Russian Dictator issued a decree denouncing the closing of the churches without the consent of the inhabitants on the very eve of the Day of Intercession. And the newspapers lend delightful and unwitting irony to a pretty situation by comments on this last, that it is a desire to soften the hearts of foreign capitalists which moved Stalin to moderate his religious campaign. He was apparently alarmed, not by the appeal to an all-powerful God but by the possible withholding of finances. Here is a God made by human beings in their own image when by observing the unerring course of events in Nature, they might discover the immutable Law of Cause and Effect and realise that man must be responsible for the chaos in the human kingdom. Who, having a mind, would elect to be subservient to the aberrations of a capricious, outside God needing prayers to make him perform what even an average human being would do of his own sympathy and pity, in preference to these doctrines of perfect justice and mercy, each man reaping what he sows life after life on earth, happiness for good acts, misery for evil, until his eyes are opened by pain and suffering to take his destiny in his own hands? Says the *Secret Doctrine* (I. 280.)

The ever unknowable and incognizable *Karana* alone, the *Causeless Cause* of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*.