THE ARYAN PATH

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

VOL. XXIX SEPTEMBER 1958 No. 9

"THUS HAVE I HEARD"—

TOWARDS ONE WORLD

AS THESE lines are being penned the news from the four quarters of the globe is disconcerting as well as disappointing. In the names of their respective governments the heads of States, supported by their like-minded colleagues, have been taking steps which threaten to throw the good of the world into the melting pot of war and strife, the apotheosis of evil. We doubt whether the masses of the U.S.A. or of the U.S.S.R., of Great Britain or of France, would support these actions if the whole truth were known.

From the moral point of view, in what measure is the Democratic side, represented by the U.S.A., superior to the tyrannical Autocracy of the U.S.S.R.? Democratic States are superior to Totalitarian States because in them there are liberty of speech and action, impartial courts of law and justice free from executive interference, respect for the dignity of man, the voter, and clean methods of election to the legislatures. All these go to make the Democratic side more moral and truly humanitarian. How is it, then, that representatives of the Democratic side, the U.S.A. and her friends, lapse into the ways of the Totalitarian States represented by the U.S.S.R. and her satellites? And an even more important question, What power and influence do the leaders of the Democratic States wield over their own population?

There is little doubt in our minds that the Democratic States do stand for a liberty of thought and of speech which is ruthlessly suppressed under the Totalitarian *régimes*. It seems to us, however, that the Democratic States are still in the grip of the evils of Nationalism, which today is out of place, out of line with evolution; a thing of the dead past. Nationalism is like a spook, a *preta*, masquerading as the Divine Spirit, as in the séance room, from the limbo of soulless forms. The so-called "Spirits" of the dead tempt and corrupt the minds of men. So also, today the *Kama-rupa*, the soulless form, of dead Nationalism tempts and corrupts the mass-mind of the Democracies. That soulless passion-form or *Kama-rupa* has succeeded in being accepted as the soul of the Totalitarian States. A nefarious type of Nationalism flourishes there, and the U.S.A. and her friends should resist intelligently the absorption and assimilation of those morbific forces of an effete Nationalism.

The cycle of Nationalism has run its course; the wheel of progress and of evolution, the Great *Chakra* of Vishnu, has rolled forward to enter the cycle of Internationalism, of One World; of Humanitarianism and Universal Brotherhood; of Cosmopolitanism and the true religion of Right and Righteous Living.

The Democracies should unite in the first instance, not to fight Russian and other autocracies, but to labour constructively for the creation of the real "Parliament of man, the Federation of the World." There is rivalry between Democratic States. Totalitarianism has for its motto—"Might is Right"; the freedom-loving Democracies must cleanse themselves of every taint of that impure motto. Justice and Mercy are two major aspects of the Law of Nemesis or Karma, and the Democracies should be stricter than they now are in the self-discipline of developing and expressing the light of justice and the power of mercy.

This, we feel, is what our Prime Minister Nehru has at heart. His many efforts for the good of the world at large are directed to creating a mental and moral atmosphere of pure brotherhood among all nations, all the peoples of the world. His greatest enemies are those of his own household — those narrow-minded and unintelligent-hearted persons who are engaged in waging fratricidal strife on more than one front. Provincialism, casteism and creedalism are dogmatic and fanatic forces of evil.

We must all work for a United India in a United World. From this point of view Adult Education in India is of greater importance than even school and college education. The Humanities are more needed than technology is in the civilization of today. The Religion of Life and not organized religions; Soul education which enables man to master the machine which at present is enslaving man; the conviction of the need for a Brotherhood *in actu* and *altruism* not simply in name; these are some of the means to bring into being One World, One Humanity.

Selfishness, indifference and brutality can never be the normal state of the race — to believe so would be to despair of humanity, and it is said, "God will forgive thee all but thy despair."

SHRAVAKA

IN DEFENCE OF DARKNESS

[**Mr. Mikhail Naimy** needs no introduction to our readers. He is the well-known author of *The Book of Mirdad*, *The Pitted Face* and the recently published *Till We Meet*..., the beautiful mystic stories which are gaining appreciation. In this essay he expresses in his usual charming and limpid prose some profound ideas; and they ring true and need neither logic nor argument for acceptance.—ED.]

WE ALL sing the praises of Light, while no kind word is ever said for Darkness. For Darkness is to us the symbol of ignorance and the source of error and fear. It is the favourite stage where our sins and evil passions like to frolic and to propagate in absolute abandon. The ocean that is Darkness is indeed boundless, uncharted, most merciless and treacherous.

In Darkness the eye is rendered of no use as a guide to the foot, and the foot as a guide to the body. Should they venture out in the dark, they may all perish in an instant. As to the hand, it becomes an undependable tool. While groping for an onion or a rope it may grasp a scorpion or a snake.

In Darkness all measurements and directions are twisted or made of no avail. No length, no width, no depth, no east, no west. Only a limitless expanse wherein all differences are lost between the near and the far, the high and the low, the beautiful and the ugly, the red and the yellow, and all the other colours and shades of the rainbow. Everything is pitch-black —rather, is colourless. For, in the absence of all colours, black also ceases to be a colour.

All in all, total and perpetual Darkness would seem tantamount to death. Sufficient for it to blot out all our landmarks in order to paralyze our movements and thus leave us crippled and blind to any goal.

As to Light, who can assess even a fraction of its incalculable bounties and beauties? In the twinkling of an eye it reveals to us vistas upon vistas of charm and wonder. And we are lured by the charm and the wonder to imbibe of them as much as we can. Ferociously and stubbornly we fight every obstacle to any of our aims. Should the aim be shrouded in Darkness, we call forth all our ingenuity to tear the shrouds, so as to have the world about us flooded in Light. Is it any wonder that we should love and praise Light, and should hate and fight Darkness?

Did not the Creator say at the very dawn of creation, "Let there be light," and there was Light? Did not the prophets of old teach us that he who walketh in the light does not stumble? Did they not say, "Let your light shine before men"? Did they not warn us against all the evil things and doings that cloak themselves in Darkness? Verily, then, is Light all truth and beauty; while Darkness is falsehood and ugliness in the extreme.

That is the universal judgment men pronounce for Light against Darkness. This judgment, in my opinion, is most biased and unfair. For neither is Light a blessing unalloyed; nor Darkness a curse unmitigated. Much can be said against Light. And much can be said in favour of Darkness.

The greatest, the noblest and the foremost among the virtues of Darkness is its being the womb wherein Life is conceived and germinated before and after it takes form and manifests itself to Light.

Observe how over-careful Life is to hide its holy germ far away from Light for fear that the slightest ray of Light should strangle it and nip it in the bud. Therefore it wraps it up with many wrappers which Light can never penetrate. That is its course with all things animate and inanimate. Thus the germ in the semen of animal and man is kept in absolute obscurity, and is made to pass from the male to the female in total Darkness also, there to gestate for days or months before issuing forth into Light after having been fully equipped with all the essential powers and organs which shall enable it to grow, to expand and to achieve the purpose for which it was made to emerge from Darkness into Light.

Also the seeds out of which grow the bewildering varieties of plants—are they not strongholds of Darkness for the germ of Life that is to become, say, a dandelion, an ear of corn, a cedar, or any lowly or princely representative of the vegetable kingdom? Take, for instance, an acorn. Break it in two and expose its heart to Light, and what is the consequence? You have killed the potential oak hidden in the dark recesses of its heart. On the other hand, take that very acorn and bury it with its shrouds in the Darkness of the earth, and it shall before very long emerge as a green, delicate plant capable of becoming in the course of years a mighty oak whose branches shall spread wide and far, whose roots shall go deep into the earth, whose heart shall make merry with the storm, and off whose shoulders the years shall skip and glide as skip and glide the drops of rain and dew.

See how the roots of plants abhor the glare of Light and seek instead the soothing quietude of Darkness, there to crawl in peace and safety along their devious paths. Uncover those roots and expose them to Light, and you destroy the plant. Look also to the trunk, the branches, the leaves and the fruits of any tree, and you shall find that all these are but swaddling bands wherein the life in that tree is wrapped so as to keep it safe from the poisoned shafts of Light.

Look rather at your own body, which is the nearest living thing to you. Do you not see how Nature has wrapped it from head to foot in that marvellous covering which is your skin, so as to permit the life within it to do its work in the peaceful silence of Darkness? Neither your brain, your heart, your liver, your lungs, nor any of your vital organs can do their work except in total darkness. As to the blood, which is the life-carrier in your body, if you expose a drop of it to Light, it instantly congeals and is robbed of that charge of life which it carried while working in the dark. It is as if there were an enmity between your blood and Light, such as exists between the mouse and the cat.

Passing from the world of biology to that of psychology, we find that our thoughts, imaginings, emotions, reactions and memories, from the noblest to the basest, all have their birth in the dark and grow and multiply in the dark. When they become audible and visible as words, sounds, movements, lines, colours or any other modes of expression, they so become through their shells, as it were. Their essence—their *soul*—remains enwrapped in Darkness.

Do you not often shut your eyes when attempting to catch a fleeting image, to ponder a weighty question or to solve one of those knotty mundane or spiritual problems that frequently cross your path? Does not that mean that your mind, your imagination, your memory and all your soul powers prefer to work in the dark and away from the distractions of Light? I dare assert that all the masterpieces of human genius, from the remotest times to the present, were conceived in the Darkness of silence or the silence of Darkness. Often does Light distort things by presenting them to our senses not as they are but as they seem, thus leading us to believe that what *seems* is what *is*. It ill becomes us then to overrate Light and to underrate Darkness.

Yea, glorious is that Darkness which is the sacred incubator and preserver of holy Life. In it alone does Life invisible incarnate, to issue forth in an endless variety of visible forms which bathe in Light, yet are never pierced by Light. To try to penetrate that Darkness with the eye which can see nothing except in the Light is as futile and stupid as trying to catch the image reflected in a mirror by breaking the mirror. For that we need an eye that can *see* in the dark.

Happily we are endowed with such an eye. It is that *Inner Eye* which sees while the outer one is shut, and which depends for seeing on a light other than that sent down by the sun, the moon and the stars, or that given forth by a match or by the pressing of an electric button. When clear and wide-awake, that eye alone is capable of piercing the dark veils in which Life is always shrouded. And then its light is *The Light,* worthy of praise and song. When that eye is dark and fast asleep, the world about us is a world of phantoms and pantomime. And then its darkness is *The Darkness* which is the fountainhead of all our errors, sins and pains. That is the fearful darkness which we are called upon to abhor and to fight, and which shall never find a defender in my pen or tongue.

Were I to choose between a clear inner eye and a blind outer one, I would choose the first. Yet would I prefer to have both eyes clear. Only a clear outer eye can lead the inner one to the dark veils of Life without being able to pierce them. It is the clear inner eye that pierces the veils and reveals that effulgent Light which "passeth all understanding" and which is the marvellous sustainer of the universe and Life undying.

MIKHAIL NAIMY

RUSSIAN IMPERIALISM

IN *The Minority Problem in the USSR and the USA* (The Council on Race and Caste in World Affairs, New York 16) Mr. Homer Smith, an American Negro press correspondent long in Russia and but recently returned home, reports his observations. He found the material gains and nominal self-rule and self-determination of the minority peoples of Soviet Central Asia, "Russia's 'hidden colonial empire,'" offset by ruthless suppression of aspirations to independence. The Soviet Constitution permits secession, but the Crimean, Chechen-Ingush and Kalmyk "autonomous republics" were disbanded and their minority inhabitants shipped off to Siberia. The remaining Central Asian peoples are reported strictly isolated from their brothers in Persia and Turkey, less so from those in Communist China. Moreover "their ancient Islamic religion has been all but outlawed" and, "always highly individualistic, they have now been collectivized."

> I shudder to think what would happen to any Russian minority people if they went into court on the basis of the "freedoms" in the Soviet Constitution seeking to establish their own free press or to expand openly their religious activities and organizations.

American democracy, despite rapid and striking advances in Negro wealth, opportunity and honours, has admitted shortcomings, but the American Negro can freely voice his grievances. Moreover, he can appeal to the Courts and his democratic aspirations are supported by many of his White fellow countrymen. Mr. Smith is confident that "the majesty of the law and the growing spirit of democratic enlightenment will in the end prevail."

THE MIND BEHIND BHOODAN

SHRI VINOBA BHAVE'S LAND-GIFT MOVEMENT

[THIS informative article is based on an intimate study of the ideology behind the Land-Gift Movement as expressed in certain recent lectures and expositions of Shri Vinobaji. The writer, **Dr. J. N. Mohanty,** is doing useful work in the post-graduate department of the Calcutta University. He is the author of a work on Vinoba Bhave in Oriya and also of *Nicolai Hartmann and A. N. Whitehead: A Study in Recent Platonism*; he is now engaged in preparing a critical study on the German philosopher, Edmund Husserl.— ED.]

THE PURPOSE of this paper is to draw attention to some remarkable ideas that Vinobaji has been propounding in his lectures for some time past. It is well known that Vinobaji does not look upon *Bhoodān* as merely a socio-economic programme; *Bhoodān,* according to him, is a movement that aims at the spiritual transformation of man by awakening in him the spirit of self-sacrifice and love. Besides, believing as he does in evolution, Vinobaji connects this ideal with the evolutionary trend inherent in the human race: a human society founded on love and self-sacrifice is not only desirable but, according to Vinobaji, inevitable. This idea of inevitability, coupled with a belief in evolution and progress, lends to Vinobaji's discourses a timely relevance that appeals to the modern mind. But there is quite another aspect of Vinobaji's recent utterances. He is not only developing the historical relevance of the ideal of *Sarvodaya* but is also interested in the ultimate ideal of human perfection, and has devoted some valuable thought to this problem. This has led him to reflect upon the significance of the Vedānta, the nature of self-knowledge, the possibility of a universal religion of man, etc. It is to some of these reflections that we shall seek to draw attention, and, in doing this, reference shall be made only to a few selected discourses.[1]

One remarkable feature of these discourses—and this can provide us with the starting point for the present discussion—is an awareness of the unending possibilities of human perfection. Already in his *Gitā-pravacan,* a book of reflections on the *Bhagavad-Gita,* Vinobaji shows this awareness. No quality, he tells us there, is manifested in its perfection. This holds good even of such fundamental principles as truth and non-violence. Not even the ancient seers—Vinobaji is willing to concede—realized these principles in all their implications and aspects. If in our age we claim the credit for having extended the application of non-violence to the collective, socio-economic sphere, it must nevertheless be conceded that future generations will look upon our experiments and our realizations as mere beginnings.

---

[1] Authoritative Hindi versions of Vinobaji's discourses are kept and issued thrice a week under the title "Vinoba-Pravacan" by the Akhil Bharata Sarva Seva Sangha Prakashan, Rajghat, Kashi.

In his discourse in Mysore on November 8th, 1957, Vinobaji recommends to religion a distant unrealized ideal. Has not natural science always had such ideals before it, ideals that at one time had seemed too fantastic to be capable of realization but which nevertheless have been progressively approached, thereby leading science perpetually ahead? As contrasted with natural science, religion, whose aim is self-knowledge, *Ātma-jñāna*, has placed before itself a meagre ideal: for the common religious soul, it is the ideal of a quiet and detached life with peace of mind and indifference to what goes on around. "From whatever I have read of religious literature," says Vinobaji, "I have come to the understanding that only a tiny portion of the possibilities of self-knowledge has been realized by mankind." When another person suffers from pain, a religious soul feels compassion; but were there pervasive self-knowledge, he would have felt that pain himself, or the suffering person would have experienced the religious soul's inner peace and quietude! The more self-knowledge develops its unrealized potentialities, the more capable shall it be of removing discord and strife, which are due to ignorance. An *Ātmajñāni* in this sense is not one who escapes from life's conflicts to attain to inner peace and freedom but one whose very presence dispels conflict as light removes darkness.

The distant ideal that Vinobaji places before religion and self-knowledge is that of a *collective samādhi*. The ideal, it may be said, is too remote. But Vinobaji says: "I am unable to express how much of inspiration I derive from the thought of such an unattainable ideal. Such a desire fills my very marrows."

Vinobaji is not alone in cherishing this ideal of collective liberation. Even within the fold of classical Adwaita, we find advocates of what has been called *Sarvanmukti*. The classical text for this is to be found in Appyayadikshita's *Siddhāntaleṣasamgraha*. In a symposium at the Indian Philosophical Congress, 1932, Dr. Radhakrishnan defended the thesis that complete liberation comes about only when all souls are liberated and the world is redeemed. Dr. Radhakrishnan's Hibbert Lectures and, more recently, his "Fragments of a Confession"[2] and *Recovery of Faith*[3] contain brilliant statements of this idea.

---

[2] Contributed to *The Philosophy of Sarvepalli Radhakrishnan*, edited by P. A. SCHILPP.

[3] *Recovery of Faith* (London, 1956).

Nevertheless, the idea of a collective liberation remains full of conceptual difficulties, the more so inasmuch as both Appyayadikshita and Radhakrishnan seek to accommodate it within the framework of Śankara's Adwaita, for which individuality and history are devoid of any transcendental (*pāramārthika*) significance.

Sri Aurobindo is on surer ground, for his Integral Adwaita grants transcendental significance to individuality and history. He can therefore place before mankind a collective spiritual ideal, the possibility of a spiritual transformation of the human race instead of the salvation of individual souls.

Vinobaji, when he speaks of a collective *samādhi*, has yet to clarify its theoretical basis and its practical implications. In what sense shall it be *samādhi*, and how, again, *collective*?

One thing is clear. Vinobaji is prepared to go beyond traditional Vedānta. In his discourse at Srirangapattan on September 11th, 1957, Vinobaji declares the old Vedantic thought to be inadequate. He is not rejecting Vedānta. Only,

> *Vedānta*, like science, is a growing process. No scientist claims that science has become perfect; on the other hand, he can only lay claim to a small part of the inexhaustible domain of science. Likewise, we should not agree that we have had a complete experience of *Vedānta*. The perfection of *Vedānta*, of metaphysical knowledge, is also in the process of being achieved.

Vedānta, i.e., man's knowledge of the *Ātman* and the identity of all selves, is continuously in process of being realized. It is the theory, the propositional formulation, which may have the appearance of being complete and unchangeable. But the experience, the realization, is never complete. Looked at from the point of view of history, man's understanding of himself is indeed a growing process. New aspects of the truth as well as new applications and implications of familiar aspects make their appearance. And application is not extrinsic to understanding but enriches it. Fresh understanding and new application are inseparable. If this be so, then even modern science's attempts to know man, as well as contemporary attempts to establish a socio-economic order based on equality, love and fraternity, are contributing factors towards this growing realization of the Vedānta. The age-old truth about the identity of selves no more pertains only to the spiritual experiences of a few but extends down to the temporal and finds its application in collective life as well. There is a comprehensive attempt to get rid of the barrier between the spiritual and the secular, the eternal and the temporal; and when this succeeds our understanding of Vedānta will be immeasurably richer.

One has to bear all this in mind in order to understand Vinobaji when he tells us, in a remarkable discourse which was given in Mysore on November 4th, 1957, that the true Religion of Man has not yet been built. The foundation is there. "What however has not yet been built upon this foundation is the superstructure, the 'house of religion,' in which the individual as well as the society were to find their shelter." What Vinobaji means by the superstructure can only be an integral religion which shall do justice to all the aspects of life, individual and social. What is still lacking, for example, is a religion of the body which, when it comes into being, would give religious worth to manual labour; that again would imply a social order and social values different from those existing. Further, such an integral religion should not be based on considerations referring to an after-life; in such a religion, virtue and vice should be directly experienced in this life. "If the catastrophe of Hiroshima is not hell, what else is?"

Here, again, Vinobaji believes, science is on our side. "Science is not merely helping. It is also threatening." We shall see below how this could be so.

Such an integral religion will bring into existence a new type of man: *Viśwamānava.* Vinobaji has devoted a discourse (Bangalore, October 18th, 1957) to this theme which reminds us of Whitehead's celebrated definition of religion as "world-loyalty."

Science and self-knowledge are the two indispensable means of human progress, says Vinobaji (Pattamundai, Orissa, on March 1st, 1955, and Kerala on August 8th, 1957). The one accelerates motion, while the other directs it. Science provides us, as it were, with feet; self-knowledge, with eyes. If one has eyes but no feet, he can only look around but has to limit his movements. Without eyes, the feet can move about but cannot find the right way. Science can serve, but it can also destroy. By itself, science cannot decide between possible uses of the power it confers. It is self-knowledge that can decide and direct. *Sarvodaya*—to mention one of Vinobaji's favourite themes—is born out of the union of *Ātmajñāna* with *Vijñāna.* This equation expresses Vinobaji's faith that *Sarvodaya* is a modern creed to meet the needs of the modern man. One may consider this equation in various ways. But the one implication which Vinobaji seems to have in mind is this.

Ancient self-knowledge teaches, amongst other truths, the identity of all selves and the ethics of love and "renunciation." "Give up the 'I' and the 'mine,'" teaches the Vedānta. Science, it could be said in general, inculcates the ideas of evolution and progress; a sense of history and an awareness of the historical situation; a collective point of view and a feeling for the temporal needs as contrasted with the purely spiritual aspirations. The *Sarvodaya* outlook on life combines these two.

More specifically, it is the recent developments in science and technology which, according to Vinobaji, make a *Sarvodaya* outlook on life imperative. For, firstly, these developments make it increasingly clearer that science and violence cannot any longer go together, that their alliance would lead to the destruction of humanity and therefore of science itself, and that science if it is to prosper unhampered must seek alliance with non-violence. Limited violence worked well when science and technology had not advanced to the point where they are now. Now, however, violence would know no limits if aided by science. Science demands today, for its own future, acceptance of the moral principles of non-violence and love.

Secondly, the atomic age should bring about a total change in our valuations and in the principles of social ordering. Today, while we are economically dependent on the rest of the world, we yet think in terms of our nation, religion, locality, caste, etc. While commercialism is parading as internationalism, it fosters petty vanities; the two combined lead to conflicts which, in the atomic age, could cause a total disaster. The *Sarvodaya* outlook on life suggests a reversal of this situation as the means to our survival and progress. Let there be economically self-sufficient units; let our material desires be limited as circumstances demand, but let our thoughts transcend petty vanities and be inspired by the thought of humanity. Let us consume goods produced by our immediate neighbours; but let us think of ourselves, and of others, as men and not in terms of nations, religions, localities or castes: "Limit your desires and universalize your minds." This is the teaching of ancient religion and the demand of the situation created by modern science and technology.

These few thoughts, selected and put together out of the endlessly variegated and rich discourses of Vinobaji, will reveal the mind behind the *Bhoodan* Movement in a new light, as one which, steeped in the traditional wisdom, nevertheless does not lean on traditional statements as final unalterable truths; as one which, though welcoming science and technology and believing in history and progress, yet sees the need of directing human affairs with the help of the principles of love and non-violence; and as one which, supremely visionary, is yet intensely concerned with the needs of the age.

J. N. MOHANTY

IMMANUEL KANT AND THE WORLD VIEW OF MODERN SCIENCE

[**Mr. Rufus Suter**, an American contributor, is the author of several articles in our pages which have been inspired by his study of the thought of "the Sage of Königsberg." Kant has been well described as "the founder of modern philosophy" and "the greatest philosopher of European birth."—Ed.]

RECENTLY at the National Academy of Science in Washington a lantern slide was cast on the screen showing a part of the sky as seen through the 200-inch Hale telescope on Mt. Palomar. At first glance one noticed only the black field studded with sharp star-images familiar to anybody who has visited photographic galleries in observatories or planetariums. But on closer scrutiny one detected that some of the images were not so sharp as they at first appeared. The lecturer explained that the sharp images were individual suns within our own galaxy—the system one sees edge-on when one looks out through the recesses of that remarkable example of perspective, the Milky Way. The fuzzy images, on the other hand, were spiral nebulæ, that is, each was a group of millions or even billions of suns.

Suppose that after the lecture somebody in the audience had gone outside and actually looked at the original of one of these fuzzy images, for instance at the famous Nebula of Andromeda, nearest of the foreign galaxies.

This, though a grandiose example, would have been a simple case of awareness by an observer of a real, or an actual, object. On the one hand is X, the observer; on the other hand is Y, the observed. The instant that X becomes aware of Y, Y looms into view as the universe, and X looms into view as you, or I, or whoever it happens to be who is observing. The universe seen is, in its most comprehensive and large-scale aspect, the world of astronomy: the abyss of space-time, the metagalaxy, the spiral nebulæ, the gaseous nebulæ, suns, planets, satellites, comets, meteors, interstellar dust. Thanks to the 200-inch telescope, the confines of this astronomical universe have been pushed back to 1,000 million light-years (roughly, 6,000,000,000,000,000 miles).

An interesting aspect of this metagalaxy, quite obvious to any observer if he is in a matter-of-fact mood, is that it is a spatio-temporal extension of his immediate neighbourhood: the side-walk, for example. There is no basic difference between the one and the other—only superficial contrasts of size, distance, age, mass, temperature, speed, etc. —nothing which digits in the number-series cannot make wholly explicit. One's awareness of Y as a distant astronomical body, seen as it was approximately 1,000,000 years ago, is the same sort of achievement as one's awareness of Y as the sidewalk: no more and no less astonishing.

The metagalaxy contains the domain of protons, electrons, neutrons, mesotrons, ions and the host of other particles prominent in today's news. Indeed, these are all that the metagalaxy contains, because its parts, such as spiral nebulæ, are systems of these particles. The sub-atomic world is an extension towards the small of the same series that in the opposite direction leads to the realm of the astronomer. If one were exceedingly small one would be aware of Y as these particles.

There is no need to repeat that all science lives exclusively within the universe of which observers are aware, or at least of which they would be aware if they were much smaller or much larger or were at another point in space or time. Telescopes, microscopes, spectroscopes, radar, compasses, balances, test-tubes, surveying instruments, levers, steam engines, dynamos, all serve to increase awareness in one way or another, to add new areas to the field of awareness.

Also there is no need to repeat that in recent centuries the details of which scientists have become conscious are so multitudinous and complex that the universe has been split up into various departments: the universe of astronomy, the universe of physics, the universe of chemistry, the universes of geology, of the biological sciences, of history, etc. These divisions, however, reflect only the convenience of the observer. The universe may also be approached, even today, from a non-departmentalized point of view. That is to say, we may forget the artificial divisions of the particular sciences, and look around to make an impartial and universal survey of all the objects we are aware of, keeping in mind also what we have learned from reading, lectures, conversation and our own earlier observations. Such an attitude as this, taken even by a layman, may have some surprising results missed by the departmentalized scientists regardless of how experienced they may be, or with what stupendously accurate and powerful instruments they may conduct their investigations.

Let us consider some results of such a survey. One result is that the universe in so far as it actually is observed, or in so far as it might possibly be observed under certain conditions—from the sub-atomic end to the metagalactic end—is an organized unity for me, the observer. I hold it together as one, and I can switch my consciousness from one part of it to another, through space, and to some extent through time, and back again as often as I like, without losing the sense of its oneness, or of the self-identity of its parts, or indeed of my own self-identity.

Another result of a survey is that the facts of which we are aware can be shuffled into two classes. There are the facts which strike us as arbitrary, the so-called brute facts, the facts which are in general unpredictable or which are, at most, predictable only within large margins of error. These are the facts that might be otherwise. We know, for instance, that there are nine major planets in the solar system. There might, however, be eight. The only way we can discover their number is to count them. Once we have done this we naturally accept this number as a fact, realizing that if we had found that we could count them only to eight, we could as well have settled for eight, or any other number that might have worked out. The majority of facts in our experience are of this brute type, which is one reason why education is painful. We simply must have such facts drummed into our heads if we wish to be regarded as sane, since there is no way of automatically extracting them from instinctive preferences, or of figuring them out by sheer exercise of reason.

Our inventory shows us also a second class of facts. These are those facts which cannot be otherwise. They are always predictable with absolute accuracy. Instead of impinging upon us unexpectedly as brute facts, they come, even the first time, as wholly expected. They are inevitable, irreversible, necessary. True, in the process of our education we do not become alive to them until we have some brute facts in our minds. But once we have achieved acquaintance with the latter we realize, if we take the trouble to think, that certain inevitable facts were there too, all along, even if we had to wait until the brute facts knocked us in the head before we became conscious of them. Thus, though the number of major planets in the solar system is nine, that the number of major planets in the solar system must be *some* number is inevitable. The point is not that there must be a *finite* number of planets in the solar system—for by a stretch of the imagination we may at least imagine their number to be infinite. The point is much simpler than this. It is merely that, finite or infinite, there must always be *some* number of them.

This example of an inevitable fact is so naïve and platitudinous that one is likely to take it none too seriously. Of course there has to be *some* number! Why even mention it?

But naïve and platitudinous or not, this is an example of an inevitable fact. If we forget for a moment our prejudice that it lacks significance, and if we look at it with true scientific detachment as a fact of nature as objectively factual as any merely brute fact, we may be puzzled by it. It does seem to be a fact. Yet our awareness of it does not seem to be adequately explained by the same sort of evidence that makes us aware of the brute fact that there are nine major planets in the solar system.

Indeed, if we puzzle over this, at first, rather silly fact, we may eventually frame it in a general form: "Things not only *are* numerable, countable, quantifiable; but they *have to be* so," and we may sincerely ask ourselves: How on earth do we know this to be true? Our knowledge of its truth cannot come wholly from brute facts because we have not been aware of a sufficient number of brute facts, nor has been the human race, to justify this astonishingly comprehensive boast. No matter how many quadrillions of things may have happened in the past, or may happen in the future, it is absolutely certain that each one of them has its proper number-series. We know this though at the same time we are aware that in any such given instance nobody may ever be actually conscious of just what the number specifically is.

The intriguing question of how we know such an inevitable fact to be true has been given several answers in the history of this odd kind of non-departmentalized scientific thought. The most obvious answer, of course, and the one most in tune with today's pitch, is that the inevitability of such facts is an illusion, induced by generations of our ancestors reacting to brute facts that have chanced to occur through the millennia in the same way. Thus, we, our fathers, our grandfathers, our great-grandfathers, etc., have counted things for so long, and so often, that it finally has become a habit, and we honestly believe that things *have to be* capable of being counted. We are concerned here only with a particularly repetitious type of brute fact, and our feeling that we have to do with a necessary fact, though natural enough, is without warrant. As customarily happens to people under the influence of strong habits, we have lost the ability, save with an almost superhuman effort, to look at the situation critically and objectively. This explanation is after the manner of the great Scottish sceptic, David Hume.

Another answer beginning to be popular today is that we observers deliberately, by a kind of sleight-of-hand, compel certain facts to be unavoidable. It is all a matter of definition. Thus, we compel things to be countable by our definition of "things." If suddenly to our amazement we become aware of a basket of apples having not 1, or 2, or any other number of apples, we say: These are not "things"; and our proposition that "things" have to be numerable still holds good. The line of thought of this explanation is after the manner of a contemporary logician, C. I. Lewis.

A third reply is as old as Aristotle. We know brute facts and we know necessary facts. Why? Because we are endowed with capacities to have both kinds of knowledge. And that is an end of the matter.

Some people may be satisfied by one of these answers, some by another. They all do, no doubt, help to make understandable a peculiar situation. This article, however, is entitled: "Immanuel Kant and the World View of Modern Science," and the high-point of the article, Kant's answer, has not yet been made. But before proceeding to it let us note that most of this article has already been Kantian in spirit: (1) The conception of X (the unknown) as the observer, and of Y (the unknown) as the observed, and of their interaction giving rise to the universe of phenomena, is Kantian. The Y, of course, is the famous *Ding an sich.* (2) The conception of the universe as a homogeneous, organized, unified whole for the observer is Kantian, although the picture contains the new particulars of twentieth-century science. In Kantian terminology this master-characteristic of our experience of the universe and of our correlative experience of ourselves is Transcendental Unity of Apperception. (3) The idea of a fully self-conscious non-departmentalized survey of the whole of our field of awareness is Kantian (such is the programme of his Transcendental Æsthetic, Transcendental Analytic and Transcendental Dialectic). (4) The division of facts into brute (*a posteriori*) and inevitable (*a priori*) is Kantian. (5) The problem we finally reached is, in his technical terminology: How are synthetic judgments *a priori* possible? This is Kantian, and is the central problem of the whole Kantian theory of the nature of theoretical scientific knowledge.

In conclusion let us consider Kant's own solution to his own problem. It is very bold. Observers are able to be aware of those inevitable facts which no amount of merely empirical evidence can give—indeed, observers *have to be* aware of them—because the observers themselves put them in the universe. Our acts of awareness are also acts of genuine creation. Thus, the number of planets in the solar system has to be *some* number because the activity of the senses of the observers, combined with the activity of their rational understanding, so organizes space-time, the number-series, quantities, qualities, relations and modalities that things in order to be objects at all have to be capable of being counted. Otherwise there would be no experienceable objects and no we. There would, of course, in some sense, still be X and Y. These are the ultimates beyond our control. But there would be no universe transparent to experiment and observation and no universe to which rational processes such as inference would be relevant.

RUFUS SUTER

ANTI-PROSTITUTION LAW IN INDIA

[**Shri C. V. Hanumantha Rao** examines the influence of recent legislation affecting an important social problem.— Ed.]

May 1st, 1958, on which the red lights went up against various "red light" areas throughout the country, with the coming into force of the Act for Suppression of Immoral Traffic in Women and Girls, was a red-letter day. A country-wide and systematic battle to outlaw prostitution was launched. Whether the battle succeeds depends on a diversity of circumstances and conditions. An anti-prostitution law is competent to eliminate the evil only in the measure of the effective co-operation it receives from the public and the strength of the public feeling behind it.

It is widely admitted that prostitution cannot be eradicated by legal processes alone; this is so not only in India. No social reform of any significance has been achieved that way. The committee on Homosexual Offences and Prostitution (otherwise known as the Wolfendon Committee), reporting on conditions in England, says:—

> Prostitution is a social fact deplorable in the eyes of moralists, sociologists and, we believe, the great majority of ordinary people. But it has persisted in many civilized sections throughout many centuries and the attempt to stamp it out by repressive legislation shows that it cannot be eradicated through the agency of the criminal law.

In India, in almost every measure for social reform and promotion of social progress attempted during the last hundred years or more, the law was only a handmaid. It was the strength of public opinion operating against an existing evil that constituted the principal impulsion to reform. Prostitution and immoral traffic in women, with its roots deep in the past and interwoven unfortunately with some vague religious sanctions (such as those represented by the *Devadasi* system, which has since disappeared), cannot be extirpated merely by the adoption of a law against it. For one thing, the law must be effectively enforced; for another, a vigorous public opinion must back up the enforcement by its purposeful co-operation; and, for a third, the axe must be laid at the root causes of the evil.

One consideration in regard to immoral traffic in women is that it has had wide ramifications and a powerful and organized body of persons are interested in its continuance. To them it is a commercial proposition. On the other hand, a number of women following the "profession" are surprisingly among the most vigorous protesters against efforts to suppress it by a criminal law. There is ample evidence that many such women are reluctant to be saved from their degrading life or from the clutches of those whom society and law consider their oppressors. This may be a depraved attitude; but it exists.

The anti-prostitution law is at best an instrument for regulating the activities of brothel-keepers and their agents, who are intent on exploiting sexual vice for commercial purposes, and for preventing women from open indulgence in indecent behaviour. The establishment of institutions, whether they are called "protective homes" or by some other name, where offenders against the law and rescued women would be detained for preventive or rehabilitative purposes, as the case may be, is a vital part of the machinery created under the law. The enforcement agency would be strengthened by the association with it of social-welfare workers, preferably women, who will provide the human (and humane) touch so indispensable in extenuating the effects of the punitive features of the law. This provision is a recognition of the need for sympathy and understanding in dealing with the psychological and social aspects of the problem of maladjusted and unadjusted women, who slip down the slope of sexual delinquency for reasons of which the law itself cannot take cognizance. Social psychologists and welfare workers familiar with the background of victims of commercialized vice readily agree that in many cases their willingness to sell their honour or to depart from correct social behaviour is attributable to abnormal psychological, environmental, domestic and economic factors. Such victims deserve great sympathy and every possible assistance to overcome the influence of their environmental and other conditions.

Effective enforcement of the anti-prostitution law is important, particularly as, after its notification, prostitution has in many places gone underground. Also essential is the rapid extension of the institutional structure to facilitate the removal, for corrective and rehabilitative treatment, of women rescued from moral danger or found offending against the law by clandestine brothel-running or camouflaged soliciting. Special vigilance is essential to rescue girls and adolescents in moral danger at the hands of procurers, and thereafter to cure their psychological or individual abnormalities by sympathetic treatment. Lastly, concerted social action is necessary to defeat efforts by beneficiaries from immoral traffic to prostitute any Constitutional provisions to the assertion of a right to run houses of ill-fame. In this we are treading the borderland between law and moral pressure in achieving a desirable social objective; if the law is helpless or unhelpful or inadequate in that respect, moral pressure through social action becomes indispensable.

While the battle against prostitution is proceeding under the law, there is need for extensive social education of women, for the improving of those social conditions which induce women to take to a life of sexual delinquency and the building up of an effective and country-wide network of welfare, rehabilitative and reformatory institutions. Social-welfare workers and organizations must mobilize their resources to the fullest possible extent and co-operate with the machinery of law to deal with women who were till recently following the profession and may still be following it in camouflaged brothels. They should also help in weaning them from psychological attitudes responsible for transforming them into hard-boiled delinquents. It is necessary to cleanse the arteries of the towns and cities into which the prostitutes have spread themselves, obviously poisoning their blood-stream, and the women should be sent to rescue or protective homes, wherever they exist. There is every reason that use should be made of the after-care and rehabilitation homes, of which about forty have been set up in different States, under the after-care scheme of the Central Social Welfare Board. It would be a very beneficent use of these institutions set up from public funds by State Governments. It would be possible thus to utilize also the services of voluntary welfare workers who are assisting in the management of the homes and of the trained personnel who are administering them.

Rehabilitative and reformatory measures should include efforts towards economic and social rehabilitation of women. As the Advisory Committee on Moral and Social Hygiene (otherwise known as the Dhanwanthi Rama Rao Committee) pointed out:—

> The question of prostitution cannot be considered except in the context of national progress, full employment, economic advancement, social injustice, and general raising of the standards of life of all sections of our people. Questions of social reform, opportunities for gainful employment, and removal of social injustice must be considered.

The Committee pointed out that the problems facing Government and voluntary workers are connected with the development of national resources and the raising of the economic standards of the people, the spread of social education and a general reorientation of the purposes according to which the life of a community is patterned, "to conform to modern ideas of morality and clean living." A restatement of the religious and ethical values involved and the creation of a uniformity of moral standards in place of the present diversity in them are also indicated as necessary. Happily there is complete unanimity on this aspect of dealing with the problem.

The problem of prostitution, with its wide ramifications, is a challenge to Indian society. Its eradication calls for strenuous and dedicated action on the part of many agencies and individuals for a long time. Then alone can our society really rid itself of a system against which a host of social reformers have fulminated in righteous indignation. Furthermore India is a signatory to the International Convention for Suppression of Immoral Traffic in Women and Children, and the importance of bringing the internal legal position into conformity with the pledge thus taken cannot be gainsaid. The likelihood of prostitution persisting in some disguised form so long as human nature remains what it is can be no justification for relaxation of efforts to eradicate it by combining preventive and punitive action with social action.

A somewhat singular problem is posed by women who are traditionally professional dancers and singers and have practised prostitution by force of circumstances, but are now prepared to forswear it. In Delhi and some other places a section of them have constituted themselves into welfare organizations and pledged themselves to marry and bring up families in healthy surroundings. This movement deserves encouragement by social-welfare workers, so that all women affected by the anti-prostitution law can be brought under its beneficial influence.

C. V. HANUMANTHA RAO

LOOK DEEPER

Look inward!
And when thou hast looked
Look deeper!
What dost thou see?
A Flower?
A Flaming Flower of Passion for Humanity.
Dost thou see the sweet running waters?

Look inward!
And when thou hast looked
Look deeper!
What dost thou see?
A Weed
That binds thee round
That wraps thee with love of self.
Then dost thou see the stagnant pond?

M. B.

JOHN MASEFIELD'S POEM OF CONVERSION

[THIS is a very revealing study of a great poem—"The Everlasting Mercy." It deals with the mystical idea of Inner Conversion, through a personal psychological transformation. The writer, **Mr. Derek Stanford,** has to his credit books on Christopher Fry, Dylan Thomas, Wordsworth and Emily Brontë. Recently he has published *Fénelon's Letters to Men and Women* and *The Letters of John Henry Newman.*—ED.]

"THE reviewers cursed and blessed it, and the Nonconformist clergy quoted from it in their Sunday sermons."[1] So wrote the poet and critic Herbert Palmer of Masefield's most widely known narrative poem, "The Everlasting Mercy." Now, with the recent celebrations[2] of the English Laureate's eightieth year, attention is being turned back to the achievements of his career, in which the appearance of this composition, in 1911, holds an honoured place.

Masefield's claims upon us are many, but for readers of this magazine the most interesting of his works is likely to be "The Everlasting Mercy." Its theme is spiritual conversion, the change of heart of a rip-roaring wastrel, Saul Kane, with over twenty years of misdoing behind him[3]:—

From '41 to '51
I was my folk's contrary son;
I bit my father's hand right through
And broke my mother's heart in two.
I sometimes go without my dinner
Now that I know the times I've gi'n her.

From '51 to '61
I cut my teeth and took to fun.
I learned what not to be afraid of
And what stuff women's lips are made of;
I learned with what a rosy feeling
Good ale makes floors seem like the ceiling,
And how the moon gives shiny light
To lads as roll home singing by't.
My blood did leap, my flesh did revel,
Saul Kane was tokened to the devil.

From '61 to '67
I lived in disbelief of heaven.
I drunk, I fought, I poached, I whored,

---

[1] *Post-Victorian Poetry* (Dent, 1938), p. 129.

[2] June 1st, 1958.

[3] Extracts from "The Everlasting Mercy," *The Collected Poems of John Masefield,* (Heinemann, 1932), p. 89.

I did despite unto the Lord,
And nineteen times I went to jail.
Now, friends, observe and look upon me,
Mark how the Lord took pity on me.

The grace and salvation which eventually come to this flagrant treader of the primrose path are seen in terms of Protestant Christian orthodoxy, or, to be more specific, in the light of Evangelical teaching. Part of the larger value of this poem is that it offers an authentic, artistically satisfying picture of what such a conversion was like. The "real life" documents, as we may call them, of those who amended their manner of living at the touch of gospel teaching as preached Evangelically are various and many. But what we lack are convincing imaginative accounts of this process in the writings of the novelists and poets. There are, it is true, numerous works of fiction both in prose and verse which treat of this very subject; but all too often the standard is low as regards literary presentation, or the analysis of spiritual states is over-simplified by propagandist aims.

The absence of a truly compelling, imaginative literature of conversion is all the more remarkable when we consider just how wide-spread was the influence of the Evangelical Movement in nineteenth-century England. And whereas the literature of imaginative doubt is recorded in the prose and verse of some of the leading Victorian figures, Matthew Arnold, James Anthony Froude[4] and Mark Rutherford,[5] for example, the literature of Evangelical return to faith is singularly missing. One answer to this—though perhaps but a half-truth—is that Evangelicalism (terminating in the Fundamentalism and Revivalism of the last years of the century) was not, in a broad sense, a cultural movement[6] as was, say, the romantic movement, or, to a lesser extent, the movement of the Oxford tractarians. Both these latter uprisings of the spirit were, in a fashion, resurgences of humanistic interest. The romantic poets looked back for inspiration to Chaucer, Spenser, the Elizabethan and Italian poets, and to the more recent German thinkers: Kant, Goethe, Schiller, Schlegel and Schelling. The Oxford apostles sought wisdom and knowledge from the primitive Fathers of the Church and the Caroline divines, as well as from revivers of the mediæval such as Coleridge and Sir Walter Scott. Alone, of these three revivals, the Evangelical one inclined to a scriptural exclusiveness;

---

[4] See his novel, *The Nemesis of Faith*, 1849.

[5] The semi-fictional *Autobiography of Rutherford*, 1881, and its important sequel, *The Deliverance of Mark Rutherford*, 1885, are undeservedly neglected books.

[6] Frederick C. Gill in *The Romantic Movement and Methodism* (Epworth Press, 1937) makes out an interesting case for the alliance between one wing of Evangelical teaching and romanticism.

the Bible being the source of its principles and study. For example, I can think of no novel which describes the states of Evangelical conversion as John Henry Newman's novel *Loss and Gain* (1848) describes the stages of conversion from Anglicanism to Roman Catholicism. Bunyan, Milton and Cowper certainly must have found place on many an Evangelical bookshelf; and John Wesley's own popularization of useful books and the classics is a fact to be remembered. Yet John Foster's important essay "On Some of the Causes by which Evangelical Religion has been rendered unacceptable to Persons of Cultivated Taste" (1805) does, through its title alone, suggest the cultural deficiency rightly or wrongly associated with the Evangelical movement.

It is, then, against this absence of convincing imaginative report that Masefield's poem "The Everlasting Mercy" must, largely, be considered. From it we derive the feel and tone of an important phase of nineteenth-century English religious life. Not an Evangelical Christian himself,[7] Masefield has none the less succeeded in objectifying the soul-exciting drama of an Evangelical conversion as no Evangelical writer has done.

For this success there are certain reasons. First of these, perhaps, is Masefield's interest in *all* the characters who feature in his poem and in *all* the vices and virtues they display. This sets him apart from the religious propagandist writer who, only too often, is solely concerned with the one sinner who is destined to be saved. The sinner destined for damnation he treats too frequently as a lay figure. But Masefield is concerned with crime and sin not only as states from which goodness can emerge, but also as psychological realities with their own terrible intrinsic natures. It is this which gives authenticity to both background and situation in "The Everlasting Mercy." The thin, contrived, pasteboard figures of religious tract writing are not reproduced. What we have, instead, is the actuality, the difficult complexity of vice and virtue as they exist in individual dress.

In the mind of every great artist there would appear to be something like an amoral streak which finds both right and wrong, as states for contemplation, equally of interest. It is this strain in the creative make-up which sometimes gives to the artist a deeper insight into vice and virtue than the moralist can win to. But with all literature of magnitude this original and amoral inquiry is completed by the suffusion of the work with the artist's sense of values. Poetry is truly a criticism of life, and great poetry is a great criticism.

The second reason for Masefield's success, as over against the gospel-tract writer, derives from his artistic superiority. This is true of small and large matters in the poem. For instance, "The Everlasting Mercy" closes with a prayer on purity of spirit, a note on which a religious tract in verse might also have concluded. But those who have read the stumbling addresses, the exclamatory *clichés* of some salvationist pamphlets, will note in contrast the certainty, the lyrical assurance and precision in praise and plea, of Masefield's passage :—

---

[7] In her excellent study of the poet, *John Masefield* (Peter Nevill, 1953), Muriel Spark notes the Laureate's deep attraction to Buddhism. (See p. 55.)

O lovely lily clean,
O lily springing green,
O lily bursting white,
Dear lily of delight,
Spring in my heart agen
That I may flower to men.

Part of the appeal of these lines is in their double import. On one level we take them as spoken by the wastrel Kane after his experience of redemption. In this reading, the lily stands as emblematic of the spirit (we know how painters have habitually depicted lilies in their representations of the Holy Ghost's Annunciation to Mary, mother-to-be of Christ). But the rhythm of the poem, in which Kane, speaking directly, has told his own story, undergoes two changes by the time we reach this lyric; and with this and the former break in rhythm, it seems that Masefield is speaking *for* Kane rather than, as previously, *through* him; and that his words may also be taken as a personal statement of his own feelings. He asks that inspiration (symbolized in the lily and through that symbol linked with the Holy Ghost) may be visited on him once more that he may manifest God's glory to men. This is just one single instance of the richer, deeper meaning which imaginative literature may convey as contrasted with the thinner texture of propagandist religious writing.

But the hold of Masefield's poem on his readers depends upon more than the presence within it of notes of "ambiguity" and other devices of the literary *connoisseur*. First, it offers a broad human drama, full of narrative, incident and action: poaching, a fight in a moonlit field, a night of tumultuous debauchery, a temptation to suicide and a mad run, naked, through a sleeping town chased by firemen and the roused populace; these are some of the spectacular elements which go to make up the poet's dynamic tale.

Saul Kane's conscience has never been extinguished; only heavily overlaid by sensuality and dissipation. At the time of and after his fight with his friend, he feels the prickings of remorse, sensing that he should have been reconciled to him. But these are dispersed in the swinish carousal which follows at the "Lion" tavern. After long hours of drinking and wenching, Saul looks out from the pub's upstairs window and seems to hear, in the quietness of the night, the Devil addressing him. The voice urges him to throw himself down and end the vanity of his days. Looking over the sleeping town, he foresees the end of his aimless life when youth and strength shall have left him:—

A keeper's gun ? The Union ward ?
Or that new quod at Hereford ?

But vitality is still strong in Saul, and his mood of despair is succeeded by one of savage antinomianism. He thinks of all the country townsfolk, now in bed, who account themselves good, and is filled with a furious indignation at their pharisaic self-esteem. After a tremendous diatribe against them,

This town of window-peeping, prying,
Maligning, peering, hinting, lying,
Male and female human blots
Who would, but daren't be, whores and sots,

he rushes out naked into the street, waving a "blazing lamp in either hand" and crying aloud "I'm Satan, newly come from hell." He is chased through the streets by the roused townsfolk but manages to give them the slip; and the morrow finds him still unrepentant.

His fury against hypocrisy is still burning unquenched in him, and he tackles the overfed, port-drinking vicar with arguments against the Establishment:—

" You teach the ground-down starving man
That Squire's greed's Jehovah's plan.
You get his learning circumvented
Lest it should make him discontented
(Better a brutal, starving nation
Than men with thoughts above their station). . . ."

Here it is important to remember that Saul Kane is levelling this accusation in the 'sixties of the last century. Today the shoe is on the other foot as far as clerical comfort is concerned.

The vicar answers with a well-reasoned defence of the Establishment, very much along the lines of Thomas Burke's conservatism, but with little reference to that Redeemer whose representative he owns to be. It is significant that this rounded argument leaves Saul speechless but unconvinced. He sees clearly the rector's lack of sincerity in his un-Christian living, which is sufficient to damn the argument in his eyes. As Confucius so well knew, the common people are impressed more by example than by dialectic; and when it is seen that between these two there exists a discrepancy, it is dialectic which goes by the board. Not being a believer, Saul dismisses the vicar's reply in language lifted from the Scriptures:—

The trained mind outs the upright soul,
As Jesus said the trained mind might,
Being wiser than the sons of light,
But trained men's minds are spread so thin
They let all sorts of darkness in;
Whatever light man finds they doubt it,
They love not light, but talk about it.

How many theologians, void of insight and imagination, this passage perfectly sums up!

Saul's next encounter is with a poor woman of the town who has struggled in the face of odds to hold her family together and keep it in a God-respecting fashion. But children have died or gone to the bad and when she comes out from the market to find her smallest son talking to Saul she is filled with anger, born of a fear that this last child will likewise be corrupted. In a wild harangue of some hundred-and-fifty lines, she berates Saul as an evil snare (wrongly, since he was speaking kindly to the child), tells of the uphill struggle of her life, and finally prophesies the judgment of God under which the casual justice of men shall be revised and amended. The townspeople listen and applaud her tirade: "They went, and some cried 'Good old sod. She put it to him straight, by God'"; and Saul, almost untouched by the vicar's talk, feels that this unlettered woman has assessed him:—

Summat she was, or looked, or said
Went home and made me hang my head
I slunk away into the night
Knowing deep down that she was right.

This harrowing shame which overtakes Saul prepares the soil of his heart for the seed of grace which later that evening is deposited in it. Once more he is roistering in the "Lion" when a Quaker woman who goes round the pubs as an Evangelist comes across him. Saul is lit-up, and insultingly provokes her. She replies calmly, with a grave seriousness, and Saul feels the quiet urgency of her words. Verbally, they are without distinction; but the speaker's earnest conviction is never in doubt, and from this Saul's conversion proceeds.

The Quaker departs, leaving Saul to think on the import of her message; and the motions of his mind are next described in a passage of graphic revelation:—

I heard her clang the Lion door,
I marked a drink-drop roll to floor;
It took up scraps of sawdust, furry,
And crinkled on, a half inch, blurry;
A drop from my last glass of gin;

And someone waiting to come in,
A hand upon the doorlatch gropin'
Knocking the man inside to open.
I know the very words I said,
They bayed like bloodhounds in my head.
The water's going out to sea
And there's a great moon calling me ;
But there's a great sun calls the moon,
And all God's bells will carol soon
For joy and glory and delight
Of someone coming home to-night.

The last "drink-drop" from Saul's glass is changed till it becomes in his mind "The burning cataracts of Christ."

The illumination of brain and nature, following upon the event of conversion, is conveyed with power and exaltation. Saul walks all night with uplifted mind and in the morning the sight of a ploughman causes him to exclaim: "O Christ who drives the furrow straight, O Christ, the plough. . . ." He fits his action to this image, and takes "the hales from farmer Callow": a literal and a symbolic gesture bespeaking his return to a fruitful way of life.

Literary critics have disagreed greatly as to the merits of this poem. The verse at times has a certain slipshod haste, a certain improvised unkemptness. Some have considered that the work contains intrusions[8] (Mrs. Jaggard's self-told life story, etc.). Others hold that "the preparation for the spiritual conversion which is the crisis and *raison d'être* of the poem is . . .scantily done and the climax itself. . .too briefly described."[9] To these objections there are answers,[10] both on artistic and psychological grounds. But whatever deficiencies of texture and construction we admit are in the poem, its urgency, vigour, and dramatic authenticity cannot for one moment be denied. As Sir Henry Newbolt remarked of this work, in his *New Paths to Helicon*:—

> Masefield took his readers in a breath away from all that is orderly or intellectual, and gave them in one vivid half-hour a plunge into a life that was unfamiliar but in no way alien : strange in its rudeness and sincerity, intelligible in its Englishry.[11]

DEREK STANFORD

---

[8] This is the view held by Muriel Spark in her study : *John Masefield*.

[9] Professor Geoffrey Bullough's words in *The Trend of Modern Poetry* (Oliver and Boyd, 1949), p. 52.

[10] I have answered the case against Mrs. Jaggard's narrative, as constituting an unjustified intrusion, in "Masefield at Eighty," *Contemporary Review*, July 1958.

[11] This anthology and commentary was published in London by Nelson (undated) *circa* 1927.

NEW BOOKS AND OLD

Footprints of Gautama the Buddha. By MARIE B. BYLES. (Rider and Co., London. 227 pp. 1957. 16*s.*)

This is the perfect book on the Buddha for people who want to know about him but lack the time or scholarship required to embark upon more weighty expositions. It is excellently documented and the authoress gives references in the canonical texts for every incident she includes. But it reads like a novel and reveals, better than any other book on Buddhism known to me, the magic of that wonderful personality, with its humour, its intelligence, its balance and its unending compassion, and the power of his message to transform the character and actions of men and women in every walk of life.

It resembles a novel also in the place it gives to figures other than the central one, and its vivid picture of environment and of both town and village life in the India of the sixth century B.C. Men and women, princes and peasants, honest men and thieves, disciples both clerical and lay, wandering ascetics, hermits, householders, courtesans, all find a place in this story, as they all found a place in the heart of the Master; each clearly identified and characterized, each with his and her own part to play in the unfolding story. And best of all is the clear impression which emerges of the power of the Buddha's Way to put an end to sorrow and anxiety and stress in those who follow it, and produce in them too the same deep and abiding serenity and joy that were his.

MARGARET BARR

The Footprint of the Buddha. By E. F. C. LUDOWYK. Photographs by INA BANDY. (George Allen and Unwin, London. 182 pp. Illustrated. 1958. 30*s.*)

This pleasant, informative and readable book which "seeks to bring before the common reader the Buddhist monuments of old Ceylon" is firmly based on the author's intelligent reading of old and modern source-books, his lively reflection and discerning personal observation. Its major theme, symbolized by the the footprint on Adam's Peak, is the imprint India made on Ceylon through the medium of the Buddha and his teaching. Legend and history are deliberately not separated but so used that the former illumines what is probably or possibly true of the latter. The earlier chapters are concerned with portraying the land of India, the life of her greatest son, his teaching (with excerpts from the Pali Canon too seldom quoted but entirely apt), and the life and times of the humane Emperor Ashoka.

We are thus prepared for an account of the Island of Ceylon as it must have been when Asoka's son arrived to communicate the Buddha's teaching. It was through the "new class of *religieux*, devoted somewhat fanatically, as their records will show, to the ideal of Ceylon as the island of the *Dhamma*," that he created; thereby conferring on the Island "a consciousness of its peculiar destiny." Ceylon, while yet forging fresh links with India, also gained "an opportunity to prove itself"; and it may be said with justification that it rose to the task. Among some of the finest Sinhalese monuments, here described according to their many facets and illustrated by a series of excellent and unusual photographs specially taken by Ina Bandy, are the sacred hill of Mihintale, the sacred city of Anuradhapura, the royal palace at Sigiriya and the royal capital of Polonnaruva — each as apparently indestructible as the yellow robe of the Buddhist monks which has been a constant feature of the scene from Mahinda's day to ours.

Anyone visiting Ceylon with this book as his guide, at once reliable and revealing, will gain great understanding of the history and the vast variety of features which, whether natural, such as the huge rocky outcrops, or man-made, such as the ancient tanks and irrigation systems, *stupas*, sculptures and frescoes, all combine to make Ceylon not only lovely but of unforgettable interest.

I. B. Horner

Islamic Occasionalism: And its Critique by Averroës and Aquinas. By Majid Fakhry. (George Allen and Unwin, London. 220 pp. 1958. 21*s.*)

The Islamic theologians from about the ninth century adopted a doctrine which can conveniently be labelled "occasionalism." According to this view, bodies could be analyzed into substances and accidents on roughly Aristotelian lines; but the special feature was that the accidents did not endure for more than a moment of time, so that in every moment God had to create all the accidents which appeared in that moment. This theory seems to be an attempt to express the Arab and Islamic intuition of the all-pervading activity of God. It implies, for example, that when John hits James, no pain will be felt by James unless God creates the accident of pain in him in the moments following the hitting. In this way there is no difficulty whatever in explaining miracles. If God creates in a stick the accidents appropriate to a serpent, then the stick has become a serpent. This is just as easy for God as creating in it the accidents appropriate to a stick. All that happens depends in this way on God's will; and that will is inscrutable. Such a view clearly has great attractions for men who have been impressed above all by the might and omnipotency of God.

Dr. Fakhry, who is a convert from Islam to Roman Catholicism, is not so much interested in the historical development of "occasionalism" as in philosophical criticism of it. He takes al-Ghazālī as a representative of "occasionalism" and shows the force of the arguments of Averroës (along with Maimonides) and Aquinas against him. It is not difficult for Dr. Fakhry to reach the conclusion that the occasionalist account of causality is unsatisfactory; and that for an adequate conception of causality in its relation to Being one must look to Thomism. The book may be commended as a scholarly exposition of this theme.

W. Montgomery Watt

The Three Degrees: A Study of Christian Mysticism. By Conrad Pepler. (Blackfriars Publications, London. 256 pp. 1957. 21*s.* 6*d.*) Received through the courtesy of the British Council, London.

This study of Christian mysticism by the founder and former editor of the Dominican journal, *The Life of the Spirit,* deserves respectful attention. Many and vast are the treatises which deal with the intricacies of the ascent of the soul to union with God, and the division into "three ways" is an ancient one; but Fr. Pepler is anxious to consider his subject in terms relevant to the times in which we live, times of great confusion but times which display much interest in mysticism. This is largely due to the work of those who have devotedly edited ancient or mediæval texts as well as those who have been endeavouring to find a unity beneath the diversity of religions, as, for instance, Aldous Huxley. Fr. Pepler refers more than once to his *Perennial Philosophy,* but the subject of this study is not mysticism as a general phenomenon but Christian mysticism, and this he insists is based on the hardest of facts, namely, "the death and resurrection of the Word-made-flesh." He desires therefore to recall modern enthusiasts for mysticism to the foundations which they may ignore and to give a caution against a false "escapism" which is quite foreign to the true mystic.

In Part I, "The Foundations," he sees the Christian life lived at three levels, the natural, the liturgical and the spiritual, and in an interesting chapter considers the work of two most unorthodox writers, Jacquetta Hawkes and Simone Weil, as witnesses to the need of modern man for roots. It is only when our feet are firmly planted on earth that we can begin to look up to heaven, for nature is what grace has to work upon. He sees in the influence of the pseudo-Dionysius a tendency to Platonize Christianity in such a way as to deny nature altogether, but this was challenged by the solid Aristotelian realism of Thomas Aquinas. The Christian mystic is rooted in the sacramental unity of Christ's Church and is saved by his belief in the Incarnation from the temptation, often great, to deny the flesh and to escape from the body and from the world of nature altogether.

In Part II, "The Structure," he tries to answer the question: "What is mysticism?" and to consider the psychology of mysticism and its norms. An interesting chapter deals with the English mystics and the final chapter on "The Unity of Mystical Experience" should be of great interest to all students of religion. Here he quotes one or two moving examples from Islamic mystics. He concludes:—

> Although we cannot with certainty judge the graces or their absence in the soul of anyone, be he Catholic, Protestant or Mohammedan, we can, to a certain extent . . . discern this gift through the fruits of their outward action, as Ruysbroek says: "Pure love frees a man from himself and from his acts. If we would know this in ourselves we must yield to the divine, the innermost sanctuary of ourselves. . . . Hence comes the impulse and urgency towards active righteousness and virtue, for 'love cannot be idle.' The spirit of God, moving within the power of man, urges them outward in just and wise activity."

LEONARD M. SCHIFF

Australian Poetry 1957. Selected by HAL PORTER (Angus and Robertson, Sydney, London, Melbourne, Wellington. 95 pp. 1957. 12*s*. 6*d*.)

This anthology has appeared every year for the last seventeen years and has become an important feature of the Australian literary scene, having acquired an authoritative reputation through the efforts of a distinguished succession of editors. It has the advantage of being compiled by a different editor each year, so that over a short period personal prejudice is eliminated and a truly representative selection is ensured.

As might be expected under these conditions, each volume exhibits its own particular characteristics. The 1956 collection, for instance, contained an unusually high percentage of poems about poets and poetry, and the editor seemed to have concentrated upon finding work of a suitable quality by unknown poets. Whether it is due to the personal preference of the latest editor, Mr. Hal Porter, or to the fact that most of the younger Australian poets are searching for new themes, the main feature of the 1957 collection is its variety of subject.

Despite this welcome variety and the eager groping for originality of conception — perhaps because of it — and despite the high standard of craftsmanship throughout, there is a curious lack of urgency about many of these poems which detracts from one's enjoyment of the volume as a whole. One should exclude from this generalization such poems as Kenneth Slessor's ironic "An Inscription for Dog River"; Rosemary Dobson's "Cock-crow" and "Walter de la Mare"; Robert D. Fitzgerald's "As Between Neighbours"; John Thompson's "To the Interior"; Nancy Cato's "A Family Legend"; Sylvia Lawson's "Trader's Return"; and Vivian Smith's "A Broken Ballad." Undoubtedly the most outstanding contribution is "The Silkworms" by Douglas Stewart (who, incidentally, edited the first volume of this series), a poem which communicates at several levels at once:—

> . . . there is no lid even,
> They can climb, they can fly, and all the world's their tree;
> But hush, they say in themselves, we are in prison.
> There is no word to tell them that they are free. . . .

HOWARD SERGEANT

Bharati in English Verse. Freely rendered from Tamil by S. PREMA. (Porunai Publishers, Madras. 110 pp. 1958. Rs. 2.00; 3*s*. 6*d*.; 75 cents)

To "play the Suez Canal between the West and the East" is the professed aim of Kumari Prema in this translation into English verse of forty-one selected poems of the foremost of modern Tamil poets, Subramania Bharati. Recent attempts to block the Canal either literally or metaphorically have only emphasized to thoughtful men the very real need it serves. Kumari Prema has done a difficult task well. One may instance "Krishna My Beloved," which can hardly be bettered. Felicities like the introduction of the Hebrew hero —

> Or Samsons at the mills
> Suffering torments?

— reveal that this translator knows her job. Her introduction is masterly, a fine achievement for one hardly out of her teens.

I have, however, two complaints to make. Tamil must be among the tersest of languages, and Bharati, a true poet, has often lines that hit one like a blow. I have a feeling that in the English translation there are too many shock-absorbers. Also, since we are dealing with a poet all of whose lyrics were meant to be sung and have proved such exquisite songs, would it not have been better to render as many of them as possible in rhyme? The song value, a function of his throbbing emotion, is greater in this poet than the thought value, if one may crudely simplify. Kumari Prema in her next attempt should set herself the task of reproducing as nearly as may be Bharati's lilts and rhythms, and permit herself the use of rhyme. She is sure to succeed.

One thing more. "Bharat," the word for India most used by Bharati, has, since the division of our country, become in the mouths of our friends across the border a sneer, a wanton and provocative assertion that it is less than the India of ages. Words are what men make them, angry men or peaceful. I think it both desirable in English and possible to translate Bharati's "Bharat" throughout as "India," the larger India for which he sang and suffered.

P. S. SUNDARAM

The Cathedral. By CLIVE SANSOM. (Methuen and Co., Ltd., London. 118 pp. 1958. 10*s*. 6*d*.)

Mr. Sansom has sought, in *The Cathedral,* to give to a typical English cathedral its life and meaning in the daily lives of the persons who built it, used it and abused it over the centuries. He regards the artist's love of beauty as a universal human attribute and regards the cathedral as an expression of the artistic impulse which moves the artist to

> mould
> Within his mouldering hands, a symbol

of the archetype, "the immaculate pattern" which exists in the world of Ideas.

In a series of poems in different metrical forms he shows us the men in action — the Bishop getting the appropriate sanctions for the scheme of building a cathedral, the architect making the plan and filling in the details, the stone-carver decorating it with beauty, the people in their manifold diversities taking pride in the cathedral when it is built. Generation after generation and century after century the cathedral is put to a hundred different uses: the Corpus Christi Play, the activities of the Wandering Scholars who do not care for dry-as-dust scholarship, the Ironsides who protest against a good deal that Catholic Christianity represents, the eighteenth-century "restorer" who applies to the Gothic style the rule and line of rational symmetry and spoils all he "restores" — these and many other aspects of the historical life of the cathedral are given a poetic reality by Mr. Sansom in his skilfully varied verse. It is a delight to read Mr. Sansom's verse sequence, which is scholarly without being dry-as-dust.

M. G. BHATE

Do Parten. By MAHARAJAKRISHNA RASGOTRA. Hindi poems. (Premnath Rasgotra, Delhi. 95 pp. 1957. Rs. 3.00)

Here we have a book of poems well printed on excellent paper (though the jacket is neither fine nor appropriate to poetry). The book seems to depend much on the Foreword by the well-known Hindi poet "Bachchan": on the title-page, next to the poet's name we find "Bachchan's" Foreword announced. Unfortunately, these days forewords by eminent persons have become not only a fashion but even a publicity stunt. I am not quite sure that "Bachchan" has done any service to his friend, or to Hindi literature, or to himself, by encouraging Shri Rasgotra to publish all his poems in book form; for the majority of the poems included here are devoid of poetical value and serious thinking.

Excepting the last two, almost all the poems either plead for the satisfaction of his desire and describe philandering day-dreams of as many love affairs as possible, or depict his frustrations and disappointments. "What you call troth," he says, "Is the death of love" (p. 63); and hence in his next poem he desires a third person to fall in love with, as the charm of two previous loves has dimmed.

In this poem, Shri Rasgotra even generalizes:—

> Who ever fathomed
> Love's depth, that did not love
> Some two or three?

He feels that the second love is better than the first, and the third will be still richer, and so on. And at places like a desperate lover he does not want to have anybody and tries to break off, finding fault with the woman, calling her names and threatening. There is a curious mixture of immaturity and cynicism.

Some of the poems supposed to be lyrics lack sincerity and depth of emotion, while the others which purport to be reflective are superficial. As regards the form of the poems, there is hardly anything worth remarking. Wherever he has tried to invent something new or make new experiments, he has failed.

His last two poems are good, however, and do give a feeling that he can do better if he leaves the rugged ground of his "romance." Sometimes, I feel, a friend must be a little unfriendly to a friend to be a good friend.

INDUPRAKASH PANDEY

Memory: Facts and Fallacies. By I. M. L. HUNTER (A Pelican Book. Penguin Books, Harmondsworth, Middlesex. 180 pp. 1957. 3*s.* 6*d.*) Received through the courtesy of the British Council, London.

Dr. Hunter, Lecturer in Psychology at the University of Edinburgh, has undertaken a detailed treatment of a much-prized capacity — memory. Memory is neither a faculty nor an object but a complex of three dynamic, interrelated processes, namely, learning, retaining and remembering. Its manifestation can be envisaged in a hierarchy of increasing complexity, ranging from the elementary learned activities to the recollection of a definite past. There is a critical appraisal of the various methods of memorizing — whole *versus* part learning, massed *versus* spaced learning, etc.

Launching upon the negative aspects of the problem, Dr. Hunter attributes forgetting to the factors operating in time, such as the deterioration of the traces laid down by learning, cerebral injuries and retroactive interference. The author deals at length with repression of painful experiences in the normal and the mentally ill person. The author terminates this scientific treatise with a pragmatic touch, suggesting ways of improving the memory. This again he traces back to modifications wrought in the process of memorizing.

It is noteworthy that the author has succeeded in universalizing the appeal of the book to different levels of intellect. This work is fascinatingly descriptive with a number of illustrations, and is sure to captivate the interest of the common reader. Simultaneously, the wealth of experimental results and evidence quoted by the author renders the book equally appealing to the more exacting student.

KAMALA NANJUNDIAH

India's Changing Villages: Human Factors in Community Development. By S. C. DUBE. (International Library of Sociology and Social Reconstruction. Routledge and Kegan Paul, Ltd., London. xii + 230 pp. Illustrated. 1958. 25*s.*)

The Indian Community Projects Programme inaugurated on October 2nd, 1952 — the birthday of Mahatma Gandhi — to bring about a gradual transformation of the social and economic life of the villages has been the focus of world attention like Acharya Vinoba Bhave's *Bhoodan* (and now *Gramdan*) movement. A new life is fast emerging in rural India as these exciting experiments attract active partners. Onlookers outside India view these movements as safeguards of democracy.

The Community Development Projects and the concomitant National Extension Service blocks caught the imagination of thinking Indians too. Professor S. C. Dube of Saugar University and his team of devoted workers banded together at the Cornell Field Station in western Uttar Pradesh to make a comprehensive study of a C.D. project in the State. The detailed data pertaining to the response of the people to the manifold development activities, state officials as agents of change, the problems of communication and the cultural factors involved in the countrywide experiment were analyzed by Professor Dube at the Cornell campus "in a stimulating atmosphere of research and discussion." The result is an interesting analysis of the complex human factors involved in the nationwide endeavour to change the structure, economic and social, of rural India: a finding valuable to both the official and the village worker in the field and to planners and administrators in Delhi or in the State capitals.

In the last chapter entitled "Evaluation and Comment," preceding detailed appendices about the role of the village worker, Professor Dube makes this final comment:—

> The Indian community development programme is an impressive and pioneering venture. Its results may influence the developments not only in Asia but in many other technologically under-developed areas of the world as well.

He adds a note of perhaps too much caution: "... so far it has not done much more than touch the surface of the complex and difficult problems of the Indian masses." But he concedes earlier in the chapter:—

> In conception the Indian rural community development programme has been bold and imaginative. The planners of the programme have shown both foresight and a critical understanding of some of the problems that are involved in the process of lifting a tradition-oriented society to increasingly higher standards of living.

This book will be of interest to sociologists in and outside India. The bibliography and index assist the reader a good deal. Illustrations help to enliven the mass of material, statistical and analytical. The get-up leaves nothing to be desired.

ASHA DHAR

The Twice-Born: A Study of a Community of High-Caste Hindus. By G. MORRIS CARSTAIRS. Preface by MARGARET MEAD. (The Hogarth Press, London. 343 pp. 1957. 30*s.*)

This book records a two-year study undertaken in order to subject accepted personality theories to the test of experience. For this it was necessary to select a community whose values, culture and social customs differed from those of the West. Dr. Carstairs, who happened to have been born of missionary parents in Rajasthan and who was, until the age of nine, more familiar with Hindustani than with English, chose a village there in which to live and study representatives of three castes. His object was, he says,

> to try to observe on the one hand those formative experiences peculiar to their society, and on the other any personality characteristics common to their adult members and differing from my own conceptions of the normal. Having done this, I should be in a position to see whether my concepts of personality development were adequate to explain the relationship between these adult traits and these formative experiences.

"Inter-personal Relations," "Family Relationships," "The Hindu Body-image," "Religion and Phantasy," and "Traits Shared and Not-shared by Each Caste" are chapter headings which indicate the method of approach to this study of thirteen Rajputs, eleven Brahmins, and thirteen Banias. Two chapters are then devoted to the conscious and unconscious processes of Hindu personality formation. The second part of the book gives three of the case histories in full and the formal psychological tests employed.

There is no doubt that the data Dr. Carstairs has recorded will be of lasting value to social scientists. The interpretation of these facts, however, is a very vast problem, which he approaches with commendable caution. He has attempted to acquire the necessary knowledge of the fundamentals of Indian religious thought, but his use of such terms as *karma*, *dharma*, *moksha* and *samadhi* reveals that he is far from understanding their true meaning, and his application of them is therefore vitiated. Such books as *Jnana Yoga*, *Karma Yoga* and others by Swami Vivekananda or the works of Dr. S. Radhakrishnan would give this highly qualified and gifted scientist the grasp of the scientific basis of Hindu thought essential to his work.

IRENE R. RAY

Maria Montessori: Her Life and Work. By E. M. STANDING. (Hollis and Carter, London. 354 pp. 1957. 21*s*.) Received through the courtesy of the British Council, London.

This book is much more than the title suggests, from the point of view of her great educational experiments and her great "discovery of the child." But it leaves unsatisfied the reader who wishes for biographical information of a more personal character.

Fortunately the author was in close and constant touch with Dr. Montessori from 1921, collaborating with her in many ways. This has given him a deep insight into the life and teachings of one of the greatest world educationists, whose "vivifying principles" have had a great impact on education.

To those who are not familiar with the working of the Montessori Schools this book is a mine of information. Even to Montessori teachers this book will show where they have not quite understood the spirit behind a particular teaching, and it will help them to imbibe "the self-sacrificing spirit of the scientist with the love of the disciple of Christ."

Readers will be interested in the section dealing with her life, for in these pages she lives before us. We see the courageous girl who against heavy odds becomes a doctor and who does not introduce a new method of education but discovers the very essence of education. "It was not the method which produced the marvellous manifestations, so much as the manifestations which produced the method."

We actually see the miracles worked out in schoolrooms where little children do not learn but discover for themselves interesting facts about the shapes or sizes of things, about numbers, history, art and about life itself. The last part of the book, "Montessori and Froebel," will be of particular interest; for,

> were Froebel alive today he would doubtless be the first to acknowledge that the Montessori system, both philosophically and pedagogically is a natural development of his own system.

The twenty-five illustrations give us a glimpse of her life and work. What makes the book priceless is the fact that the Dottoressa herself has read a large part of this book in MS. and given her approval: "What you have written about my life is a wonder — and beautiful as a piece of writing."

The author has given Dr. Montessori's message to the world — the message of freedom, "unlimited freedom to do right," "to awaken souls, to create individuals who have already acquired the basis of culture and are ready to receive what will germinate that culture."

The greatest honour that we can pay her is "to turn our attention from her to the child."

M. T. VYAS

The Nature of the Non-Western World. By VERA MICHELES DEAN. (A Mentor Book. New American Library of World Literature, New York. 284 pp. 1957. 50 cents)

This book is in the nature of journalistic writing, based on jottings during a round-the-world tour. It is a great success in so far as it is able to present clearly the problems and aspirations of the non-Western world in relation to the West, without reflecting or voicing any fixed and rigid American views in regard to these matters. The author approaches her subject with an open mind and has succeeded in giving a dispassionate and searching account of the various issues involved in this study. It is only in respect of foreign relations that the author seems to fall in line with the general American view. On the Kashmir question she appears to be sadly misinformed. But, on the whole, one admires the author's abundant sympathy and deep and penetrating insight into the affairs of the non-Western world or Bandungia — a term coined by her "in honour of the first Afro-Asian conference in history held at Bandung, in Indonesia."

The reason why Vera Micheles Dean chose to write about the non-Western world is, in her own words, that,

> much as we may know about politics and economics, geography and anthropology, [we] have not yet discovered and explored the inner recesses of the non-Western mind, and are still groping for genuine understanding. We often think of the non-West as an undifferentiated bloc of masses of people. We do not always see the rich diversity of their many faiths, their diverse traditions, their contrasting cultures.

Despite the occurrence of certain factual errors here and there which one wishes that the author had taken care to guard against, the book remains eminently informative and a storehouse of useful knowledge.

The book makes a laudable ending upon a note of peace, co-operation and unity of mankind. She writes:—

> For the heart of the matter is that while there is, and it must be hoped there always will be, great diversity between the many civilizations of the earth, there are no basic differences between the human beings who compose them . . . men and women of West and non-West are moved by the same hopes and fears, the same aspirations and anxieties.

SURENDRANATH TRIPATHI

CORRESPONDENCE

May I be allowed to comment on a statement in the review of my book, *Victory Over Suffering,* in The Aryan Path for May 1958? It may be misleading as it stands. The reviewer writes: "She believes that 'in prayer we find a responsive Intelligence that answers our spoken or unspoken appeal'; and although this is tantamount to saying that *My will be done* is as valid as *Thy will be done,* her manifest humility, her very *naïveté*, protects her from any charge of arrogance."

There was no thought in my mind of imposing "my" (*i.e.*, the human) will on the Greater Intelligence that is aware of our unspoken appeal. The answer may be "No" as well as "Yes," or it may be "Wait." The point I wished to make was that our prayers can register in an Intelligence or Mind other than our outward signs to indicate this to others. Confirmation of what Martin Buber would call true "dialogue," a real measure of communion between the mind of man and the mind of God, may follow in the outer world in due course. Whether this is a fulfilment of our *naïve* human will or involves its reversal into "Thy will be done" is of less importance than the realization that even its reversal is of greater value than anything that can be subsumed as "my" will, if this differs from the will of God in me. This assurance is given in the responsiveness of an Intelligence that grasps our limited point of view and sets it in relation to a greater Whole than we are capable of perceiving at the moment of appeal. Within that all-encompassing Wisdom even "No" to earthly hopes is realized as better than the hopes which were too narrow for satisfactory fulfilment.

The supreme example of this may perhaps be seen in Christ's agony in Gethsemane. His words: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (*Luke*, 22:42) illustrate the acceptance of the overruling of his *naïve* will so that the Divine will could be fulfilled in and through the triumph of "Thy will" over "my will" in Himself.

As the reviewer says, the true "Victory over Suffering" is a measure of our capacity to suffer. But not, I think, blindly: that is to be defeated by suffering, at any rate for the time being. In the true dialogue of prayer the raising of our wills to a higher level than they are capable of functioning on their own, either brings relief or the capacity to endure creatively. In a real sense the resultant issue is neither "my will" nor "Thy will," but "Our will." On that level Power to fulfil it is *real*.

A. Graham Ikin

England, May 1958.

Britain: An Official Handbook: 1958 Edition. (Prepared by the Central Office of Information, London. 530 pp. 10*s*. 6*d*.)

Handbooks, such as this excellent one, are very useful, also very revealing. From this Handbook one may learn the present attitude of official Britain toward life: Defence, Economy, Industry, Labour, Social Welfare, Religion, Science and the Arts, are covered among other things.

Indirectly it offers for evaluation the ideas, ideals and life of Britain.

E.P.T.

LEAVES FROM A PARIS DIARY

[In this month's contribution **Shri Baldoon Dhingra** is prompted by the approaching completion of UNESCO's new, palatial home to reflections on the continuity of the cultural tradition. He reports also a Conference on Science and Religion and a Symposium in Brussels on modern man in East and West.— Ed.]

Unesco's new majestic building is all but complete. There are, as with anything new, conflicting opinions as to the new edifice's æsthetic features. Some critics have referred to parts of the building as uncompromising examples of "the new Brutalism"; others call these monumental forms ludicrous and declare that "dignity is always on the verge of turning into bombast." There have already been several criticisms of the Picasso mural. Picasso's mural, which is a desire to revert to simple, primitive frescoes, is in keeping with the search of modern Western artists for their own childhood. Picasso is honestly probing into his own childhood — into the childhood of man's culture — into memory: a case of recollection. Many people have either forgotten or are rapidly forgetting their true past, have lost contact with the psychic soul of tradition in which the roots of culture must be anchored. So much of present civilization has no visible relevance to the past; it is not the continuation or outgrowth of any deep-seated myth. Culture is essentially a matter of using the past to give meaning to the present. A man's culture is the sum of his memories. It is the same with everything that man has known or experienced. It is the sum of the people who live in a particular civilization and the lives they lead in it. In some cases these lives start from scratch — as though man were suffering from amnesia. That is a painful state. Out of each breakdown comes the *raison d'être* of all civilizations — the mystical aspect. History may be called a broken progress towards a vision of God. Through each civilization a precious seed is passed on. In a sense India is lucky because this precious seed is a long chronology of saints and seers from Buddha to Gandhi and Vinoba.

All true modern Western artists and philosophers feel they must have their private vision before they can help develop a public vision. Robert Oppenheimer believes these are attempts towards a change in man's outlook. According to him "the artists' loneliness, the scholars' despairing, because no one will trouble to learn what he can teach, with the narrowness of the scientist — these are not unnatural insignia in this great time of change."

A Conference on Science and Religion — an approach to the inter-relationship of Thought and Prayer — was recently held in Farnham, Surrey. Mr. and Mrs. George de la Warr were present. The theme of the Conference was as follows: "Today science and religion are merging into each other; science is beginning to feel what it thinks, and religion is starting to think what it feels, so that a balance is being established between the mind and the heart."

The participants in the Conference included representatives of churches, medical men, artists and technicians.

Mr. de la Warr explained how through his experiments a way had been found to demonstrate the effect of applying "energy" by the use of skilled thinking, and that people can become channels for the materialization of "divine energy." The quality of "energy" varies from person to person. Music and the spoken word — or silent prayer — seem to enhance the results achieved. According to de la Warr there is a physical as well as an emotional response to a chord of music and a process of acoustic therapy is proving useful. "All prayer," he says,

> affects this interpenetrating ether, but only true prayer bestirs the Unifying Principle. Prayer for self-gain is a meanness and a theft. . . . It is possible for a person to evoke a specific aspect of this Divine Energy by a conscious effort. Certain conditions have to be observed, such as using the appropriate mental images that are enriched by a measure of grace.

I returned from Brussels a few days ago after attending the East-West Symposium sponsored by UNESCO and the Belgian National Commission. The theme was "Modern Man in the Orient and the Occident." Eminent experts from twenty-two countries gathered together to consider basic problems, such as those of values, the notion of life, the concept of time. There were many fine speeches which were isolated from one another. It took all the energy and skill of the *rapporteurs* to link them together. It was clear from the start that there were numerous basic differences between Oriental and Occidental thinking, but it seemed to me futile discussing these unless we related these basic attitudes to our daily problems. I spoke from the point of view of education. If we know what these basic differences are and recognize them, we shall perhaps learn to appreciate cultural values other than our own. Recognition of the different approaches to aspects of everyday life is the first step in this direction. Recognition of the possible one-sidedness and inadequacy of one's own prejudices is the second. The thinker of either world who cannot divest himself of his own habits of thought will never be initiated into the wonders of the other world. The abyss is not to be crossed by controversial argument. We must learn about people's attitudes to the material and spiritual problems of daily life. How do people react, say, in different cultures, to flowers, animals, birds, birth, marriage and death? When we strip things down to their essentials they usually display the basic insight into the processes both of nature and of spiritual life: that they are essentially functional, since they underlie all human endeavour.

The pigeonholing and compartmentalism so common in Western thinking is still largely absent in Oriental life. So science and religion can easily be accepted as part of the concept of the oneness and interrelatedness of all life and activities. Thus many Orientals will be prepared to admit the possibility of regarding the visible world as an unsubstantial veil before the invisible, the world of the senses as veiling something beyond the grasp of the senses, the knowledge derived from observation and experiment as unsure and misleading compared with the certainty attained by other means, and myths and analogies as sounder statements of objective truth than any rational theory or scientific hypothesis. What de la Warr is, therefore, trying hard to convince fellow Occidentals of is something which many Orientals will find no difficulty in recognizing and wholly accepting.

BALDOON DHINGRA

ENDS AND SAYINGS

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

The senior statesman Shri C. Rajagopalachari, addressing the Union Language Convention of Andhra at Hyderabad on July 19th, brought forward, amongst other cogent arguments, one of the strongest yet adduced against abandoning English as India's official language. Besides, he cut the ground from under an argument often urged as conclusive by advocates of Hindi — the facile comparison between the 42% of the population who speak Hindi and the 1% of English-speaking Indians. The 42%, comprising the masses, literate and illiterate, in three or four States, represented only themselves, he said, whereas the 1%, distributed throughout the country, ran the National and State administrations. Granting, for argument's sake, the approximate correctness of the latter figure (he thought that it was perhaps a little larger), he emphatically maintained that the two factors lent themselves to numerical comparison no more than did mangoes and eggs (a homespun variant of chalk and cheese).

The educated in India know English. Illiterate men, like Hyder Ali, who yet could rule well, did not occur in the mass. No country could be satisfactorily administered by the uneducated. Shri Rajagopalachari viewed the movement to impose Hindi as the official language of the Union as a movement towards the controlling of the country's affairs by the uneducated.

The British, contrary to their intention, had brought about unity among Indians through their administration, through their judicial machinery, conducted in the English language throughout British India. Rajaji warned bluntly that if English was driven out of the scheme of things in India it would be at the peril of the national unity.

The Convention resolved at its concluding session on July 20th that English should continue as the official language of the country and that the Constitution of India should be amended accordingly.

From India to Britain. The July issue of *The English-Speaking World* (organ of the English-Speaking Union of the Commonwealth) includes in its News-Letter a plea from India for the retention of the English language there.

> English is no longer a foreign language in India: less so than Telugu in Assam, or Oriya in the Panjab. It has been adapted to local needs, and the addition of many native words has given it a local flavour. The language and its literature and philosophy have been directly responsible for India's graduation to the status of a modern nation, instead of a subcontinent rent by provincialism. It is still an unifying force, and often the sole means of communication between two Indians, as I have discovered many times in Bombay, Mysore and Madras.

The writer continues that, though the keen nationalist associates English with the old imperialism, alongside this nationalism is "an admiration of liberal English values, and a good knowledge of the English language is still a tremendous social asset in India." He suggests that if the replacement of English by Hindi were implemented, its "only effect would be to restrict high office to an English-speaking oligarchy"; for "even if Hindi becomes the *de jure* official language, English will continue to be widely used." The remedy he suggests is compulsory free education, by means of which even the rank and file may acquire the language.

This may be special pleading, but it is interesting to compare the situation with an earlier one in history. At the period after the American War of Independence, there was an equally strong "patriotic" desire to repudiate English as the language of the former "tyrants" and have an American language for Americans. Hans Kohn's book, *The Idea of Nationalism* gives evidence of what a struggle Washington also had to prevent fierce smaller local patriotisms from destroying national unity. He was not able to forestall the outbreak, many decades later, of the civil war between North and South, but where would the U.S.A. have been today had those local patriotisms prevailed? A common language in itself will not make men brotherly, but it can and does aid the *means* of communication.

The Observer (London) has been running a symposium "Is Progress Possible?" In its second article on July 20th C. S. Lewis, Professor of Mediæval and Renaissance English at Cambridge and author of *The Screwtape Letters,* turns an illuminating gaze on some basic conceptions to show how one cannot pin-point good or evil, *e.g.*, science is a means to an end, and in itself neutral. With its aid we can become "more beneficent or more mischievous," his guess being that we shall be both at once, in different directions. He considers the changing relationship between individual and government. The present humanitarian approach to crime (viewing it as a disease to be cured, and not as something deserving retributive punishment) has in itself a threat to freedom, in the very divorce of "the criminal's treatment from the concepts of justice and desert; a 'just cure' is meaningless."

Public opinion can speak on ethical questions, can condemn certain punishments as excessive; but public opinion cannot oppose the "experts" on the technical questions of remedial treatment of criminals.

> Observe how the "humane" attitude to crime could operate. If crimes are diseases, why should diseases be treated differently from crimes? And who but the experts can define disease? One school of psychology regards my religion as a neurosis. If this neurosis ever becomes inconvenient to Government, who is to prevent my being subjected to a compulsory "cure"? It may be painful; treatments sometimes are. But it will be no use asking, "What have I done to deserve this?" The straightener will reply: "But, my dear fellow, no one's *blaming* you. We no longer believe in retributive justice. We're healing you."

Would-be tyrants have always "cashed-in" on the particular pretension, religious, magical, scientific, made most potent by the hopes and fears of any age. And "the extreme peril of humanity at present" lies in the combination of need (hunger, sickness and the dread of war) and the conception of "omnicompetent global technocracy," that could produce feeding and medical care for the whole controlled world.

> Are not these the ideal opportunity for enslavement? This is how it has entered before; a desperate need (real or apparent) in the one party, a power (real or apparent) to relieve it, in the other. In the ancient world individuals have sold themselves as slaves, in order to eat. So in society. Here is a witch-doctor who can save us from the sorcerers—a war-lord who can save us from the barbarians—a Church that can save us from Hell. Give them what they ask, give ourselves to them bound and blindfold, if only they will! Perhaps the terrible bargain will be made again. We cannot blame men for making it. We can hardly wish them not to. Yet we can hardly bear that they should.
>
> The question about progress has become the question whether we can discover any way of submitting to the world-wide paternalism of technocracy without losing all personal privacy and independence.... Have we discovered some new reason why, this time, power should not corrupt as it has done before?

One more factor should be added to the picture, gloomy as it is. There is the danger of irresponsible enslavement in the name of welfare, of security, but there is also the danger, by reaction, of irresponsible anarchy — a blind, emotional, instinctive force that destroys the forms of community and craves for uninhibited, ungoverned activity, and which, though it may at first be manipulated by unscrupulous and interested parties, has a way of rising and engulfing them in the flood.

Both trends are visible today, but more subtle is the middle way that some few souls endeavour to tread, fixing their centre of freedom in the individual spirit and mind, but working for an all-encircling order of law and harmony in the relationships of matter. The technocracy they depend upon can never enslave or lead to chaos. It is the application of the science of the soul, fusing spirit-matter into immortality. The great need for the true progress of mankind is the wider recognition of the existence of this science of the soul.

There appears to be an interesting increase in the use of paradoxical terms by writers, in the endeavour to describe things more adequately than with the, so to say, two-dimensional approach ("either this or that"). Dr. F. H. Heinemann, who contributes each month an able survey of recent philosophical literature to *Hibbert's Journal*, furnishes an example in the July 1958 issue.

> Empty filling would seem to be a contradiction in terms. Nevertheless it is a phenomenon and a disease characteristic of the machine-age. The machines are running and must be filled with words, sounds and pictures, even if these are valueless and empty. Exclude *empty-filling* from radio, television, press and books, and you will be surprised how little is left. Its most serious consequence in *empty-filled* souls cannot be discussed here, but we must draw attention to *empty-filled* books. The partly or totally empty books are so wonderfully made up that they seduce the layman. They swell the number of publications to such a degree that this survey must almost become a catalogue to the detriment of the valuable items. To give guidance to the prospective book-buyer becomes an almost superhuman task in these circumstances.

Despite this, Dr. Heinemann succeeds in indicating, in an amazingly brief space, the quality of a book; but the point remains that far too much of the mental food today is even more *empty-filling* and nutritionless than our adulterated and devitalized edibles, which are also often "wonderfully made up" to please the eye.

Various organizations are engaged in trying to educate the housewife to buy with intelligence, and, on the intellectual level, press reviews and National Book League lists provide some guide to reading matter. But what is needed is more education in discrimination and judgment at a higher level generally — learning *how to think*, in fact — so that the same fundamental principles can be applied in any and every particular field.

There is more talk about child welfare in recent years than ever before. The observance of Children's Day has become an annual feature in many parts of the world; India observes it on November 14th, which is also Prime Minister Nehru's birthday. Still the charge of Shrimati Indira Gandhi, Vice-President of the Indian Council for Child Welfare, that children are neglected is justified. At a Press Conference in Delhi, reported in *The Hindustan Times*, she deplored the

> wide-spread apathy all over the country in relation to children. Lofty statements are made about the citizens of the future, but little concrete planning or deep interest in substantial work for children is evident.

The Indian Council for Child Welfare, which was established several years ago, has State Councils affiliated to it. It is working in close touch with the Central Social Welfare Board, and is a full member of the International Union for Child Welfare in Geneva. The Indian Council is demanding the inclusion of a blueprint for child welfare in the Third Five-Year Plan. Shrimati Indira Gandhi said that

> children had been neglected in the first and second Five-Year Plans, but this problem could no longer be ignored. The Indian Council for Child Welfare should be entrusted with the task of preparing the blueprint.

Once the national target of making education free and compulsory for all children has been reached, schemes for their welfare can be more easily implemented. Not only children in the cities, but also children in the small towns need protection against those who exploit their toil or use them for begging. Surely cruelty to children should stir the public mind and Shrimati Gandhi did well to urge that

> as citizens we must see that children are not exploited and ill-treated and that they do not suffer injustice. Today innumerable gangs operate in India using children for begging. The children are maimed hideously for this purpose.

The Indian Child Welfare Council, she said, advocated a uniform law for children all over the country, and she added:—

> We are suggesting that a parliamentary board for child welfare be set up to expedite bills relating to children. The board should also interest itself in legislation for providing more drastic punishment for the kidnapping of children.

In addition, the Indian Council for Child Welfare is demanding the institution of separate juvenile courts, away from the courts where adult criminals are tried; remand homes, shelters and foster homes for lost and destitute children, and after-care homes.

The Executive Board of the Indian National Commission for Co-operation with UNESCO formulated at its recent meeting in New Delhi proposals for consideration for UNESCO's 1959-60 programme, at the next session of UNESCO. These include studies preliminary to major projects on the production and distribution of reading material for neo-literates in Eastern countries and on the extension of primary education in Asia on the lines of the project operating in Latin America.

The Commission also welcomed the new project for secondary and vocational education in Africa and urged further expansion of education programmes to promote international understanding and co-operation.

It may be recalled that the UNESCO Conference at Delhi late in 1956 adopted as a major project the promotion of mutual appreciation of Eastern and Western cultural values. The resolution called upon the member-States of UNESCO to develop appropriate programmes in educational institutions, youth organizations, etc. Under this major project two important surveys are proposed for 1959-60, one on the impact of parliamentary and other political institutions on the people in the East, and the other on social and economic changes among the Asian peasantry.

According to *The Hindustan Times*,

> another important scheme included in the working plan for the project is a survey on the teaching of modern literature. Its aim is to study the advantages of increased use of translations which have a tested merit, in order to develop mutual appreciation of the two cultures through a better knowledge of each other's literature.
>
> The survey will make it possible for Unesco to determine how knowledge of the great Eastern literatures, too often confined to language specialists, can be spread more widely, especially in the Occident. Simultaneously, it would also be possible to assess how far translations of Western classics can be used in countries of the East, where teaching is

imparted to an ever-increasing extent in local languages.

Of special interest to India are the schemes proposed by the Indian National Commission for the celebration of the Poet Tagore's centenary in 1961 — the publication in English of a volume of his writings and a volume of appreciations by distinguished writers; and the holding of an international literary conference in India in co-operation with UNESCO.

As many will agree that examinations are a risky and inaccurate way of assessing the merit of students, it is welcome news that the University Grants Commission has set up an Examination Committee of Specialists, which is sponsoring four regional seminars on "reforms in the examination system." Inaugurating the seminar in Hyderabad, Shri C. D. Deshmukh, Chairman of the Commission, pointed out that educational techniques and purposes had to be adjusted to meet the new requirements of individual and national development. According to a Press report,

> Mr. Deshmukh said that great changes had recently taken place in the political, social and economic life of the country. "We stand at a significant point in the socio-economic development of Indian society. In this context purposeful planning has become imperative in every important sphere of national activity." The examination of the educational system was a part of a process of earnest assessment of national goals and targets of achievement. It would be necessary, in other words, to reconsider the purposes of education and clarify the objectives.

The seminar was faced with the problem of making the examination a more accurate test of the achievements of students and less liable to variations according to the persons examining them, and more reliable. While the United States has evolved a system by which the student's achievements are periodically tested and the cumulative results taken into account, India has followed the public examination system obtaining in Britain. But, whereas in Britain there is the tutorial system which secures more regular study and a proper relationship between the teacher and the pupil, in India examinations have become a memory test.

The Government of India had previously arranged a discussion of examinations so far as they related to secondary education. Dr. Benjamin S. Bloom of the Faculty of Examination of the Chicago University had come to India earlier this year on the invitation of the Government of India and carried out investigations, and some of his findings have been accepted by the Government. He has again been invited by the Government now to conduct the regional seminars to discuss matters at the University level.

Turning to the present educational situation in India, Shri Deshmukh referred to its many limitations. He said that

> these related mainly to teachers' lack of experience, the pressures that were brought to bear upon examiners and the acceptance by teachers of more examination work than they could conscientiously handle. These were matters which should be left to the educational administrator to solve. The administrator, however, would be helped in this task of bringing the situation under control by a fairer and more reliable system of evaluation.

Dr. Bloom, also speaking at the seminar, made several suggestions for reforming the present system of examinations, saying that

> examinations should be seen in relation to the purposes of learning and the learning experiences of the students. It was doubtful whether significant changes could be made in examinations unless corresponding changes were also made in the faculties' methods of evaluation and the students' methods of learning.

THE

THEOSOPHICAL MOVEMENT

(A MAGAZINE OF PURE THEOSOPHY)

"Theosophical ideas have entered into every development or form which awakening spirituality has assumed."— H. P. BLAVATSKY

Annual Subscription
Rs. 4.00; 8s. $2.00
(*Post Free*)

VOLUME XXVIII AUGUST 1958 No. 10

CONTENTS

THE REAL AWAKENING
AN INCIDENT WITH MADAME BLAVATSKY
DISCIPLESHIP
ONE WOMAN'S VISION — A LEGEND
THE CHALLENGE OF THE "SHOOK-UP" GENERATION
CAN MACHINES THINK?
WHO OR WHAT ARE WE?
AND OTHER IMPORTANT ARTICLES AND NOTES

THEOSOPHY CO. (INDIA) PRIVATE LTD.,
40, New Marine Lines, Bombay 1

HENRY DAVIS COMPANY
(Private) LIMITED

IMPORTERS

of

ATLAS PENCILS and LEADS

SCRIPTO MECHANICAL PENCILS

DOBBINS AGRICULTURAL SPRAYERS, Etc.

BOSTITCH STAPLING MACHINES and REFILLS

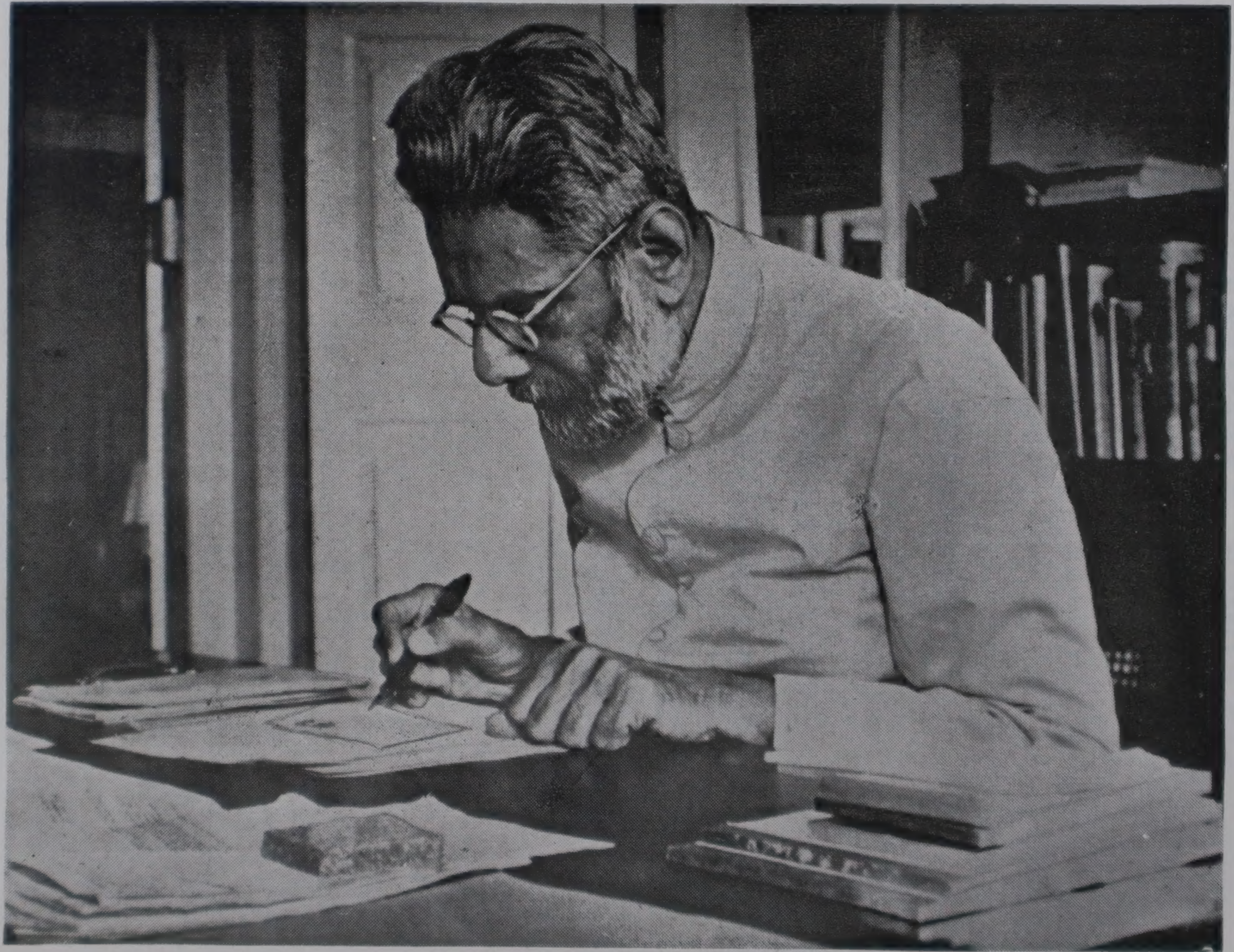
Enquiries Invited

Head Office:
18, ELPHINSTONE CIRCLE
BOMBAY I

UNITED LODGE OF THEOSOPHISTS,
"Maitri-Bhavan"
15, Sir Krishna Rao Road,
BANGALORE-4, South India.

LIBRARY COPY

Shri B. P. Wadia: 8 October 1881—20 August 1958



THEIR SERVANT TO THE LAST