

THE ARYAN PATH

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

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EAUAS

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

THE ARYAN PATH

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No. 1

THE GIFT OF DETACHMENT

According to our Theosophical tenets, every man and every woman is endowed more or less with a magnetic potentiality, which, when helped by a sincere, and especially by an intense and indomitable *Will*, is the most effective of magic levers placed by Nature in human hands—for woe as for weal. Let us then, as Theosophists, use that will to send sincere greetings and good wishes for the New Year to every living creature under the Sun—enemies and falsifiers included. We shall be doubly successful if we use that lever, as did the Ancients, in conjunction with the fulcrum which Nature provides. The festival now observed by the Christians on New Year's Day is not a universal one, because it but commemorates the circumcision of the Infant Jesus. Universal festivals were

all fixed according to Surya, the Sun—the father of all calendars and of the Zodiac—and are but symbols of the Sun-God and the twelve great, but still minor, gods, who subsequently became sacred in the cycle of national and tribal religions.

However, the western New Year's Day is not without its esoteric significance. The month of January (*Januarius*) is dedicated to Janus, the representative of the ever-revolving cycle, the double-faced God of Time who looks towards the East and the Past, as well as towards the West and the Future. His statue had twelve altars at its feet, symbolising the twelve months of the Solar year; engraved on his right hand was the number 300, and on the left 65—the number of days in the Solar Year; in one hand he bore

a sceptre, and in the other a key, whence his name *Janitor*, the door-keeper of the Heavens, he who opens the gates of the year—*Janua* meaning “the gate that openeth the year”. Further, he presided over the four seasons as the genius of the yearly cycle. Our Christian readers will see the origin of the Janitor of Paradise, Peter, who alone is said to hold the keys thereto, and who, moreover, presides over the four Evangelists.

Therefore, if we desire our New Year wish for all to be real, and not a mere lip-expression, we must address Janus in his relation to the ONE—the Sun. But Janus has thirty-one attendants in the calendar, and his first day has not as potent a power of beneficence as is generally supposed; so, as we are nicknamed the “sevening lunatics” any way, we should prefer another day for *our* New Year.

What about the 3rd? It was consecrated to Minerva-Athene, the Goddess of Wisdom, and to *Isis*—she who generates life—patroness of the good city of Lutetia, now baptised Paris, while she herself has been transformed by canonisation into St. Genevieve! Thus *Isis* is offered religious honours in every Parisian and Latin Church. The 3rd January, therefore, has claims upon the reverence and recognition of Theosophists. In passing, we may note that in the Hindu Calendar, the day of Sarasvati-Puja, worship of the Goddess of Wisdom, falls in January and is celebrated as Vasanta Panchami.

Esotericists, however, swear not by the Triad, but by the Tetaktys; so let us turn to the 4th day of Janus. We find that for ages it has been sacred to Mercury, known to the Greeks as Hermes, later to become St. Hermes of the Roman Catholic pantheon! In Egypt he was called Thoth. The Aryan Parent of this God, under whatever name, is Budha, the Star by whose Light all the Buddhas guide Their footsteps in the darkness of this world.

THE ARYAN PATH was born on the 4th of January 1930. It is consecrated to the worship of Budha—the God of Wisdom. It therefore endeavours to present the esoteric and spiritual view-points on all topics, as also to arm each self-energized soul with the sword of true ideals. *Sukra-Venus* enlightens the mind, but *Budha-Mercury* energizes the intuition; the former bestows the power of discrimination—*viveka*, but the latter makes the gift of detachment—*vairagya*. These two virtues are the primal needs of all humanity. Discrimination is at least valued in our civilization which is rooted in the achievements of the mind, but which cannot fully blossom without the warmth of the intuition. So THE ARYAN PATH *wills* that all its subscribers, readers, and friends not only may learn to live by the light of discrimination, as so many are already doing in the world of thought and culture, but further may join the small band of Noble Companions who make it their prime task to learn to love

all by the power of detachment, to love without distinction of race, creed, sex, caste or colour. That is the Life of the Spirit, an ever-expanding Realisation of Unity through Wisdom-Compassion—

the Law of Laws, eternal Harmony, the SELF of SELF: a shoreless universal essence, the light of everlasting right, the fitness of all things, the Law of Love Eternal.

Does it seem to you a small thing that the past year has been spent only in your "family duties"? Nay, but what better cause for reward, what better discipline, than the daily and hourly performance of duty? Believe me my "pupil," the man or woman who is placed by Karma in the midst of small plain duties and sacrifices and loving-kindnesses, will through these faithfully fulfilled rise to the larger measure of Duty, Sacrifice and Charity to all Humanity—what better path towards the enlightenment you are striving after than the daily conquest of Self, the perseverance in spite of want of visible psychic progress, the bearing of ill-fortune with that serene fortitude which turns it to spiritual advantage—since good and evil are not to be measured by events on the lower or physical plane. Be not discouraged that your practice falls below your aspirations, yet be not content with ADMITTING this, since you clearly recognise that your tendency is too often towards mental and moral indolence, rather inclining to drift with the currents of life, than to steer a direct course of your own.

MAHATMA K. H.

THE PATH ACCORDING TO GANDHI

[Two points of view typical of West and East are presented in the two review-articles which follow.

It is most important that readers should keep in mind the central theme: Gandhi's view of diet or his practice of eating raw carrots and drinking goat's milk should not be allowed to obscure the central idea, any more than should his social theories and political actions. For the student of Theosophy the autobiography *My Experiments with Truth* should reveal a Sutra-Atma, a Thread-Soul. What is that Sutra-Atma, that central current? The intellectual honesty, the vigorous sincerity, the persistent adaptation of details to principles, which as an Ego, as a Buddhi-Manasic being surrounded by Kama, the principle of desire and passion, Gandhiji has manifested. Not admitting to himself, even if he had heard about it, or perhaps unaware of it, that there is a Science of the Soul, known to and taught by Jivan-Muktas, Mahatmas, Rishis or Masters of Wisdom, he set out to discover for himself the Rules of the Great Game. The student of Theosophy should bear in mind that Gandhiji, though fortunate in having contacted H. P. Blavatsky in London, never studied her teachings, and that what attracted him most in Theosophy in later days in Africa was the first object of the Movement, *viz.*, Universal Brotherhood, and not the immemorial tenets of the Wisdom-Religion or Bodhi-Dharma. With this before him the Theosophist will note with interest and pleasure how Gandhiji energised himself and adopted self-devised ways and means to wrest from Nature her precious secrets. Failures and frustrations are inevitable, even when the Code of Truth is mentally known; much more so then, when the Science of the Soul, as an applied Science, is not known.

What is the outcome? His fight with his own carnal self is not less strong, but the vigour of the warrior gets dissipated on occasions.

In more than one neo-theosophical circle, the "failures," the "change of front," the "vacillation," etc., with which the volumes reviewed abound are described as evil; it is even with a superior air suggested that "black magic" forces find in Gandhiji a channel. This is proud presumption indeed!

But apart from the occult lessons of the autobiography—and there are several at once warning as well as inspiring—the discussion carried on in the two articles published below will give our readers much food for thought.—EDS.]

I

GANDHI, THE MAN

[The name of **G. D. H. Cole** is familiar, and he needs no introduction. Our readers will remember his thought-provoking article in our issue of February 1930, on "The Inner Life of Socialism".

We regard Mr. Cole as a religious man, social service being his creed, and to that extent he is Theosophical. He admits "a complete lack of curiosity about the Wisdom of the East," and we may assume that he has found a solution for human misery which satisfies him for the moment. He, too, is experimenting with Truth, like all other souls, and Time will bring him to Wisdom of the Ancient East which is Theosophy—we mean genuine Theosophy. Unfortunately Theosophy has

suffered greatly at the hands of some of its votaries, whose personal pride and ambition, whose unpurified psychic natures, have led them into the bog of neo-theosophy with its ceremonials, Messiah, church and sundry claims, and between that and the pure teachings of H. P. Blavatsky there is "a great gulf fixed".—EDS.]

The two men who have stood out most in the life of the world during the past dozen years are, I think, Lenin and Gandhi. It is not only that they have been called to assume leadership in the greatest movements: it is, even more, that they have appeared as the very incarnation of the movements which they have led. Yet how far apart these two are, and how utterly different were the qualities that gave them their leadership and their inner power. For Lenin, as I see him, the movement was everything, and he himself utterly nothing save as its instrument; whereas for Gandhi the movement has always been at bottom a thing necessary for the realisation of himself.

Not, of course, that Gandhi has not been ready at any time to throw his life away. He is, in that sense, quite selfless, and ever prepared to sacrifice both himself and others in the interests of what he holds right. But this readiness to give himself is fundamentally different from Lenin's. Gandhi is sure that he who gives his life shall find it; and that is the conception that underlies his abundant giving. Lenin could have had no such idea. He was interested, not in himself, but in the cause. But Gandhi remains always and supremely interested in his own soul. He seeks above all

its perfection; and his idea of that perfection includes above all the service of his fellow-beings. In that spirit he serves; and so sure is he that his own self-realisation is the ultimate value that he is even able to describe the desire to serve as "the subtlest of temptations"—for has it not even tempted him to save his own life for service at the cost of a vow? If he is taken literally, he positively makes his service a means to his self-realisation, and not a value for its own sake. But that interpretation pushes his words too hard. His service is for him an end; but it is only a part of the greater end which is the realisation of himself.

Before I go further, there are two things I must say by way of explanation. If, in this study, I think of Gandhi primarily as a great man, I shall say nothing that is worth saying at all. This autobiography of his presents him as a man, rather than as a public figure; and if it is to be judged at all, it must be judged from that point of view—from the standpoint of common humanity and not of sainthood or leadership of a great people. And, secondly, if I am to say anything that is worth the words I must be personal—comparing Gandhi's thoughts and motives with what I know of my own, and speaking of him as if he

and I were of one stature, because we are both human beings animated by a desire to make the most of whatever capacities and opportunities we may possess. If this sounds egotistical or presumptuous, I cannot help it. It is the only way I can manage to write this study at all.

As I read Gandhi's account of his inner life, I found this theme of self-realisation jarring on me again and again. I wanted him to care for truth and justice, for which he was ever ready to spend all that was in him, for their own sake, or for the sake of human happiness in general, or indeed for any reason other than the reason he gave. What, I felt again and again, could his self-realisation matter? Why could he not stop thinking of his own soul, and lose himself in the things he was striving for? His conception of the utter sacredness of his own vows, irrespective of their objective consequences, his preoccupation with his own dietary, social and sexual habits, thoughts and motives, his way of regarding his relations with his wife from the standpoint of their bearing on his own character—all these jarred on me, and at times almost revolted me. I had felt something of the same antagonism, combined with deep admiration on other grounds, in reading of Tolstoi's life. I felt it again, and even more strongly, in my study of Gandhi's story of his own.

I am puzzled, frankly puzzled—to say how far this instinctive antagonism is unfair. It is so easy

for men to get up between them a barrier of words, through their habit of thinking, not differently, but in different terms. It may be that this oft repeated phrase of Gandhi's—"self-realisation"—is for him so far from the ideas with which it is associated in my mind that my antagonism is merely a matter of misunderstanding. But I do not think this is wholly so, even if it is so in part. For I am trying to go, not by phrases, but by Gandhi's account of his own doings and motives, as well as his ideals.

He wishes—this at least is clear—to make himself wholly immune from the sway of his passions, not merely by keeping them under control, but by tearing them out of himself. He wishes to destroy, not merely the unruly manifestations of desire, but desire itself, and to do this, not merely as a means to service, but for its own sake, because in his conception of self-realisation there is no room for desire. This ideal, though I can recognise its possibility, is to me merely horrible. I want to control desire, whenever it interferes with service or threatens to become my master. But I do not want to slay desire, or even to weaken its intensity. I cannot conceive myself being of any use at all without my desires.

Probably I am the readier to adopt this attitude because in one great matter—the desires of the flesh—my passions are not strong, whereas Gandhi's, it is easy to see, were until he made conquest of them very strong indeed. But

the difference cannot be explained away as a mere difference of temperament. It is, I am sure, also a fundamental difference of values and beliefs.

Is the explanation that Gandhi is religious, and I am not? Or is that, rather, only another way of stating the difference? He is so sure that he walks always in God's presence, that God is his guide in the difficult times of life, that he is called to this, or away from that. I am so sure that there is no God—in any personal sense, no divine guidance, no calling save the vocation that is in each man, no principle of unity in the world save the unity that is in the love and sympathy of one finite being for another. I am so sure there is no such thing as saving one's soul, except in the sense of doing as well as one can the work in the world that comes one's way, and is most fit to swell the sum of human happiness.

In short, all this introspection of Gandhi's bothers me, and sets me against him, though I realise no man has been a more thorough upholder of service as indispensable. The service and the happiness it is meant to promote seem to me ideal enough. I am not in the smallest degree interested in my own soul.

Doubtless, Gandhi would say he cannot serve, unless he purifies himself. And, undoubtedly, his personal sainthood has been a tremendous factor in his power of service. This, above all, gives him his extraordinary position of leadership among the mass of his

own people, and marks him out from the leaders of political parties. But I am by no means sure it makes him a better leader, or even that it may not cause him to lead his followers more powerfully astray. For a leader who has not merely mastered, but positively set aside desire, will hardly be able to set before himself an ideal in the light of which ordinary men and women will consent to live.

Yet Gandhi's ideal has obviously much to teach his fellow-countrymen. It has led him to protest vigorously against child-marriage, against untouchability, against the dominance of the sex-instinct in religion and in human relationships. These things alone make him a great moral teacher, quite apart from his political leadership. And in politics, his gospel of Satyagraha, his crusade of non-violent non-co-operation, are great working principles, hard to apply in practice, but tremendously effective when they can be applied. Gandhi has poured into all his work for the people of India a moral force which clearly cannot be separated from his own ideal. For him, all virtues are of the spirit; and the spirit cannot conquer by violence.

He has, too, with all his idealism, a rooted faith in compromise. He is always ready to talk to his adversary, and eager to reach agreement with him. In practice, he is always opportunist, if opportunity can be anyhow accommodated with truth. This it is that makes his political atti-

tude so unpredictable, and causes him often to be accused of political inconsistency. For, as he does not believe in violence, he cannot believe in overthrowing even an apparent enemy against that enemy's fundamental belief. The object of his opposition is to promote the recognition of truth, and he would rather have half the truth recognised by both parties than thrust his entire will upon an adversary unconvinced. If he could regain his old hope—now lost for the time—of getting the British in India really to work in the cause of India's freedom, he would not hesitate for a moment to throw over the present Congress programme and return to the idea of achieving a due status for India within the British Empire. The knowledge that this is so is at the root of the distrust which some of the other leaders of the Congress party feel of his ascendancy. They, like Lenin, are the devotees of a political creed, which they exist to serve. But no creed, it seems, can hold Gandhi. He is ready to compromise, not merely in the sense of biding his time in hope of a more complete victory, but because the compromise is itself a victory, in as far as it wins over the adversary in part to a common basis of belief.

Gandhi calls his autobiography the story of his "experiments with the truth"; and again and again he sets down truth side by side with self-realisation as the sovereign of all his experiments. Absolute Truth, he tells us, is God.

He has had glimpses of it; and after it he is always striving. The relative truth by which he must live is of value as it approaches Absolute Truth. But the seeker after truth must be humble; the arrogant man shall never find it. It is as easy, Gandhi holds, for the simple as for the wise, for a child as for a man, to find the true path. Indeed, the wise man shall not find the path unless he become as a little child.

This, of course, is not new; but again, I confess, it jars on me. For I am quite as unable to make humility, as to make arrogance, into an ideal. Gandhi wants to strip himself of all external things fully as much as he wants to strip himself of desire. His humility is a part of his asceticism. Indeed, while arrogance is evil, humility can hardly be accepted as good in itself save by those who acknowledge, at least in part, the ascetic ideal. I simply do not accept it at all.

Gandhi dislikes his title of Mahatma, but he does not dislike the qualities that have earned it for him. He wants to be a saint, though he does not like men to call him one, because it seems to shut him off from his fellows. He wants them to be saints too. But what if this whole ideal of saintliness be a wrong ideal? What if life without the passions be not life, but a sort of death? What if Gandhi himself, though he has subdued his passions, lives only because, under the surface, they are yet alive? Then his ideal is wrong, unless the ideal life be nothing other than death.

It may seem almost incongruous to complain that in all his autobiography two things are lacking—even the suspicion of cynicism or of a sense of humour. He is utterly incapable, to all seeming, of ever laughing at himself, or of even smiling when men's weakness sends his plans agley. Yet these two things are, for me, of the essence of the highest human quality. For only these can save men from the desperate error of proceeding to the absolute logical conclusion of their ideas. Gandhi compromises with his adversaries; but he will never compromise with himself. He cannot, even for an instant, see himself as a somewhat ridiculous object. He can see himself as infinitely small in the immensity of being; but he cannot see anything to laugh at in his own smallness. Or, if he can so see himself, it is not done in a way that I can understand.

All this criticism, I know, will seem to many readers futile and beside the mark. Some, I am sure, will deem it impertinent. But, if I am to write at all, by what standards save my own can I write? If I were dealing with a book about Gandhi's public career I should write far differently. But this Autobiography

leaves out all that—the history of Satyagraha in South Africa and of Non-Co-operation in India fall outside its scope. It presents Gandhi as a man, and as a moral crusader, and not as a political leader. That being so, I could write of him only in that aspect of which he was writing of himself.

Yet even this explanation may be deemed to be inadequate. I may be told that I have utterly failed to understand Gandhi, because I have failed to master the Eastern view of life. Perhaps I have; and I confess to a deep ignorance, and also to a complete lack of curiosity, about the wisdom of the East. Gandhi does interest me as a man. But his book gives me no sense that the Eastern Scriptures, in which he finds the fount of wisdom, would have anything to tell me that I want to know. I am as profoundly uninterested in all religions, whether they come from East or West, as I am interested in men and in social movements. If that unfits me for writing about Gandhi, I am sorry; but I can write only as I am. And the Editor is free, if he does not like my article, to put it straight into the waste-paper basket.

G. D. H. COLE

II

GANDHI, THE PROPHET

[Dr. N. B. Parulekar, who has already written for us, is a much travelled Indian who has resided in the U. S. A. for several years. His article presents the view of an Indian who does not despise the West, and who is labouring for the amelioration of his own people and for friendly relations between them and the Western world.]

In this connection, we may draw our readers' attention to an excellent article in the October *Hibbert Journal* by C. F. Andrews entitled "Christ and Race".—EDS.]

Though the autobiography of Mahatma Gandhi is the frankest book of its kind, its central theme, I am afraid, may not receive proper attention or may be only partially understood owing to a certain logical remoteness that apparently seems to exist between a spiritual effort and the so-called material results arising from it. Here too as in the physical world we are apt to lose sight of the seed when once the tree begins to show on the surface. Had Gandhi been one of the less practical type of thinkers and written his philosophy in the form of a book on "spiritual values," the contemporary world might have easily relegated him to the ranks of a visionary, an idealist, or an oriental dreamer to be consulted or eulogised at the conclusion of a vegetarian menu or meeting. That is precisely what has happened to the writings of Tolstoy in the West, especially to his theories on love, non-resistance, peace and war, though Tolstoy himself went far enough in trying to put his philosophy to practical test. In Russia and in the Eastern Europe

where the teaching of Tolstoy is at least as badly needed to-day as in his lifetime, this great man's name is mentioned by the contemporary leaders of men as a prophet of cabbage-eaters.

The uniqueness of Gandhi is not in the enunciating of his principles of Truth or Non-Violence which he has so often admitted are old. What, however, is new, and what makes Gandhi's appeal really irresistible, is his application of those principles on a scale wider than ever tried before. Spread over 1200 odd pages of Mahatma Gandhi's autobiography is the one theme that salvation, social or individual, is possible only through truth, that truth can be reached through non-violence and that non-violence is practicable in proportion to one's self-purification. This is self-realisation, the essence of his religion, his philosophy, and the sustaining element of his daily existence. To him self-realisation is both an instrument as well as an understanding, without which he says he would not have been able to accomplish what he has so far achieved. To

emphasise this point Gandhi has carefully avoided describing at any great length the great social, political and economic movements undertaken by him, and on account of which the world at large has come to recognise his Mahatmaship. On the other hand he tells in a most intimate manner the formative incidents in his personal life, where truth is examined and followed with the scrupulousness of laboratory methods. His experiments in fasting in the spirit of self-examination, in dietetics to render the body more amenable to soul, in the simplification of life to bring oneself nearer to the poor, in nursing, and above all in Brahmacharya or the life of celibacy are as so many test cases where truth and its follower are being tried. The world at large may be taken up by the revolutions which this little man has generated, but according to Gandhi those are all large scale factory productions ultimately based on the experiments performed in the antechamber of his soul. The commerce of soul is great in proportion to the conscience it possesses and is able to work.

Already at the age of sixteen he is convinced that morality "is the basis of things and that truth is the substance of all morality. Truth became my sole objective. It began to grow in magnitude and my definition of it also has been ever widening." At the age of eighteen, he goes to England to qualify himself for the Bar. For some time he is taken up with "the all too impossible task of becom-

ing an English Gentleman". He decides to take dancing lessons paying a fee of £3 down, engages a violin teacher and at the same time experiments in a consistent vegetarian diet. Besides law he studies Latin, French, and some religious books. Though shy by nature, the incessant desire to teach, to improve, and to profit those around by what little good he may have, leads him to membership of the Executive Committee of the Vegetarian Society in London. In Bombay he gets a bad cook, but instead of dismissing him or permitting him to get on his nerves, Gandhi makes him a family partner and teaches him how to cook and how to keep things clean. In South Africa to save a vegetarian restaurant he loans and loses £1000. The first public speech Gandhi made and with success was in Pretoria, to the Indian Merchants on "observing truthfulness in business". He not only told the audience that English could be learnt even at an advanced age, but agreed to start a class himself, asked them to organise an association, and offered his time and services free. He was a full-fledged barrister then. They agreed to learn English provided he would go to their places to teach, and he consented. One of them was a barber, the other a clerk and the third was a petty shop-keeper. This is Gandhi. For him nothing is too small because the spirit that makes you serve the small is the same that fits you to serve the great,

After his return home "the first shock" which Gandhi says "changed the course of my life" did not come from his caste people, who excommunicated him for going abroad, nor from his briefless barristry for six months in Bombay, but from a prejudiced British official who, refusing to hear Gandhi's explanations, had him thrown out of the house. Ever since, in his life, Gandhi and authority have been at the cross roads. When he went to Africa to help in a legal suit of an Indian merchant he met for the first time race hatred and race prejudice. He had a first-class ticket but was promptly told by the conductor of the train to move to the third and, refusing, was thrown out of the train. In the cold and in the open he spent the night. Even when he was sufficiently well known, he was beaten and kicked in front of President Kruger's house in Pretoria for walking on the footpath, as no coloured man was supposed to take that liberty. A Quaker friend of his advised Gandhi to file a suit against the man, to which Gandhi replied: "I have made it a rule not to go to court in respect of any personal grievance." That resolution has been kept up during forty years of public work in which Gandhi has been in charge of large public funds, great social and political movements and engaged in similar activities which are likely to bring people into conflict. But no man has dared file a suit against Gandhi simply because the aggressor is the

other fellow and never Gandhi himself. Gandhi writes:

I once went to an English hair-cutter in Pretoria, he contemptuously refused to cut my hair. I certainly felt hurt, but immediately purchased a pair of clippers and cut my hair before the mirror. I succeeded more or less in cutting the front hair, but I spoiled the back. The friends in the court shook with laughter. "What's wrong with your hair, Gandhi? Rats have been at it?" "No. The white barber would not condescend to touch my black hair," said I, "so I preferred to cut it myself no matter how badly."

In other words Gandhi has eliminated from his life considerations of personal feelings and saved an amount of spiritual wastage which men undergo in trying to defend themselves in petty matters. Instead he had decided to defend the defenceless, to save the oppressed from the oppressor, and to serve the poor, because he felt that "God could be realised only through service". Gandhi's practical method has been "to find out the better side of human nature," and then to grapple with it with an unflinching faith. The first case on which he was called to South Africa involved huge sums. Gandhi prevailed upon the litigants to settle the matter out of court. As a barrister for twenty years he had made it a rule not to take any case where he might find his client in the wrong. The result of this was that Gandhi himself became a judge and decided many cases out of court. The Judges felt that there must be justice on the side of Gandhi and believed in his presentment. On one occasion

Gandhi discovered that his client had lied in presenting the case to him. He asked the Judge in the court to dismiss the case, in the midst of cross-examination. Though originally he had gone to South Africa on one case, he decided to stay to fight out the colour bar. It is here for the first time that Gandhi developed his technic of Non-Violence and Satyagraha. The indentured labourer, brought over from India, was deprived of all his contract terms and was further subjected to a levy of £3 annual poll-tax on each man, woman, male child over 16 and girls over 13 years. In other words it amounted to £12 from a family of four, husband, wife and two children, when the average income of the husband was never more than 14 shillings a month. The Indian labourer was at the mercy of the white employer so much that workers would hardly dare go to the courts of justice. They were dealt with under the law of whip and iron rod.

The way of Gandhi is doubly difficult. In the first place truth is not given but has to be found out—that is why he entitles his autobiography as “The Story of my Experiments with Truth”—by incessant efforts and experiments at the risk of ridicule, loss of relations, friends, property, physical comfort, and even of life. “Truth is like a vast tree,” writes Gandhi, “which yields more and more fruit, the more you nurture it. The deeper the search in the mine of truth, the richer the dis-

covery of the gems buried there in the shape of openings for an ever greater variety of service.” This is to be done at an amount of self-sacrifice—Gandhi would call the term a misnomer—at least sacrifice of selfishness in every minute detail until the individual becomes a universal. There is a beautiful verse in the Upanishads which says:—

Just as the Sun shines to clarify the sight but is not himself affected by the defects of sight, just as he illumines things even dirty and unclean but is not rendered himself unclean, so the wise man must live for the world and yet free from its limitations.

Again in the words of the Upanishads, which are also Gandhi's words, the path of such life “is difficult, sharp and narrow like the edge of a razor's blade”.

The second difficulty commences as soon as you are face to face with the existing institutions and men who resist improvements which touch their vested interests. It is probably the saddest commentary on our times and their domineering deity that almost all the battles of Gandhi were undertaken to get justice done to the majority as against powerful minorities holding them down and profiting at their expense. The story is the same, whether in Africa where a handful of white colonial settlers are lording it over the more numerous coloured native populations and the newly arrived Hindus, or in India where a few white planters in Champaran would exploit thousands of native peasant tenants, or where

a few Britishers would like to hold the 300 million people in political and economic subjection. They have jailed Gandhi several times with or without trial, beaten him, and left him for dead at the roadside, lynched him and tried in every other way to uproot his movement for truth and justice when the vast majority were expectantly looking to him for deliverance and for guidance.

As human nature shies at suffering it is easy to pump hatred to the point of revolution, and to marshal force against force. But the way of Gandhi has been different. He believes in not hurting even the worst of enemies, whom he wants to save as much as their victims. It means hardship especially to those who believe in non-violence because they are less free in the choice of means than their opponents. But such suffering is wholesome because it neutralises hatred and builds in the place of the old a new social order where truth and justice may feel more at home and function without the aid of force and through mutual good will. His non-violent non-co-operation is founded on the belief that all social organisations—even systems of masters and slaves—are ultimately based on social co-operation, to deny which is to bring about the disintegration of those systems. This, says Gandhi, can be achieved by remaining non-violent in the

face of the worst violence from the other side. The problem is to collect from every human being his peace-loving forces for justice, truth and mutual service and put them in a movement to clean the existing disorder and to bring about a better life for society at large. There are more peace-loving people than all our policemen and armaments put together. Can they not come together and decide among themselves as to how best to dispose of the goods of the world to serve all? Gandhi says this can be accomplished, and he has sufficient evidence in his hands to show in the large-scale movements he has led according to this very principle. It needs men of spiritual insight who will know in one sweep the depths of their own souls, and through that medium move other souls to similar enterprise. That brings us again to the central theme of Gandhi's autobiography, that without self-realisation little could be achieved that may be said to be good and enduring in a universal sense. It is probably in the nature of things that these experiments should be carried on with the help of Indian people who are more susceptible to such sentiments, so that a time may come when the world at large will have something concrete, which has passed the test of being practised and found true.

N. B. PARULEKAR

THE POWER OF THE PRESS

[**Frank Whitaker** is the Associate Editor of a world-famous literary weekly in London which he has been largely instrumental in transforming into perhaps the most widely known journal of its type. He is well qualified to give intimate insight into the power of the Press for he has twenty years' experience of the London and Provincial dailies and has served the *Daily Mail*, the *Daily News*, the *Evening Standard*, the *Star*, the *Liverpool Daily Post* and the *Sheffield Telegraph*.

We wish our author had discussed the harm done by the mercenaries of the Press who prostitute its more than royal power and dishonour a noble profession, for whom the price of a paragraph or a column is more than the value of sincerity. On the other hand, we would like to learn what real strength is derived by the Press from the many earnest and independent minds who make their contribution to the printed column: to what extent do these allow themselves to be influenced by, if not actually coerced for the sake of, guineas? A third point to be noted is the failure of the Press (with such few exceptions referred to by the author) to affect the *mind* of the race deeply, however widespread its influence, because of its appeal to human feelings and emotions while it plays with the thinking organ of man.

Indian journalism, comparatively young, is mostly modelled on British journalism; there is much in American and Continental, especially French, journalism to which its quick attention should be drawn. Will some competent Indian journalist tell us about the future of the profession, and what are its pressing needs and wants? —EDS.]

We must begin with a definition. What do we mean by the Power of the Press? Put the question to a dozen men and you will probably get a dozen different opinions—of what it ought to be as well as of what it is. One man's thoughts will fly at once to power of a political kind, another to power of an educational kind, another to a moral force or a combination of all three. A fourth will think of circulation figures or dividends, a fifth, perhaps, of something that sits like a watchdog over the public welfare or turns the mills of justice. To Bismarck the influence of a certain Cologne newspaper was "as good as an army corps on the Rhine," and to Napoleon four hostile newspapers

were "more to be feared than a thousand bayonets". Carlyle thought able editors were "the true Church of England". Oscar Wilde, poor fellow, compared the Press to the rack. "No decent people write for me," said the Iron Chancellor, who owed much to the Press, at the height of his career. But to Thackeray journalists were "Knights of the Pen".

The truth is, as I hope to show, that the Power of the Press changes from time to time. It has changed very largely in our own generation. Obviously there are behind it always certain fixed principles, as there are in the lives of all of us. But in its manifestations, in its lines of force, as physicists would say, it swings from

point to point like a compass needle when a magnet is passed over it.

Here let me make a qualification. Both in Britain and the United States there are newspapers, small in circulation but great in influence, which in aim and ideal are as constant as the Pole Star. I will mention only four. The *Times*, the *Observer*, the *Manchester Guardian* and the *New York Times* (which has as its slogan "All the news that's fit to print") long ago won the respect and confidence of all thinking men by their devotion to all that is best in life, and their sway grows with passing years. They have proved that the pursuit of ideals is not incompatible with commercial success, and although their circulations are insignificant judged by the standards of to-day, they penetrate further than the man in the street realizes. When President Wilson visited Manchester for a few hours on his way to the Peace Conference I heard him say as he stepped out of the train: "I want to meet Mr. C. P. Scott, the editor of the *Manchester Guardian*"—a paper which, it transpired, was delivered to him regularly in Washington. It was Mr. Scott, one of the greatest of editors, who wrote thus of the function of a newspaper:

It is, in its way, an instrument of government. It plays on the minds and consciences of men. It may educate, stimulate, assist, or it may do the opposite. It has, therefore, a moral as well as a material existence, and its character and influence are in the main determined by the balance of these two

forces. It may make profit or power its first object, or it may conceive itself as fulfilling a higher and more exacting function.

They are words which deserve to be carved in stone over the door of every newspaper office.

To write further of papers such as I have mentioned would be like writing of the Ten Commandments. They are institutions, and if they were the staple food of the masses there would be no need for Disarmament Conferences and treaties on the Liquor Laws. But the masses turn elsewhere for their sustenance. They worship gods more like themselves, and it is to the great popular dailies, bought in millions throughout Britain and America, that I wish chiefly to confine myself here.

It is in this immensely important sphere that the power of the Press is not, or has not hitherto been, wholly a free agent. The magnet which passes over the needle is public opinion, and public opinion, as Metternich told the Congress of Vienna, is a good guide but a bad master. Someone might have added, as Metternich himself realized when it was too late, that it is also a wayward follower. It is confusing in expression and uncertain in action. It changes with the times, and sometimes with the winds that blow. Its moral standards alter just as surely as its political standards. After generations of free education it always, in moments of crisis, falls back on instinct.

In these days of multiple newspapers public opinion punches

the matrix, and the character of the Press is what comes out on the other side. Because public opinion, through which it operates, is uncertain, the power of this section of the Press is often incalculable. Like electricity, it works more easily along some paths than others, and along some it will not work at all. It can make people eat a certain kind of bread and grow a certain species of rose, but it cannot make them wear a certain shape of hat, although the hat may be every bit as desirable as the loaf or flower. It can make them flock to a picture exhibition, but only with difficulty persuade them to buy an Old Master for the nation. It can stir them to die for an ideal, but not to pay more for their food.

To attempt to explain these things would take us far afield. Let us rather ask ourselves whither the new journalism is leading us, how far public demand must necessarily mould it, and how its influence can be turned to the wisest purpose. First let me quote a few figures. Fifty years before the war the circulation of the London daily papers combined was under 100,000 copies a day. By 1914 it had run into millions. To-day it approaches, if it does not exceed, ten millions. The figures for the United States are even more remarkable. Calculated on the basis of the last census nearly two daily newspapers enter each home every weekday. On Sundays one paper is bought for every household, and there are

still more than five million copies to spare.

Now it is significant that both in Great Britain and in America this enormous expansion has been accompanied by a marked decline in political influence. Nine leading English journalists who were recently invited to discuss the power of the Press all agreed on this point, and one went so far as to declare that a newspaper's influence is always in inverse ratio to its circulation. There is plenty of evidence that they were right. The smallest party in the British Parliament has more newspapers behind it than either of the others, while the present Government was returned to office in the teeth of opposition from practically every newspaper in the kingdom. (It is true that it lost office in 1924 entirely through a Press campaign, but there was an element of shock in that event which lifts it out of the normal. Such snap verdicts have been won by skilled advocacy time after time, and will be won again, but they do not affect the general truth of my argument.)

This loss of political power, as no careful observer can have failed to notice, has been accompanied by a marked widening of the popular newspaper's field of interest. Books, the theatre, music and the other arts, women's affairs, social gossip and even foreign languages occupy much greater space than formerly. In other words the power of the Press, in ceasing to be mainly political, has become mainly cultural. There are many

reasons for this, but one, I suggest, outweighs all the others. It is that newspapers have become *commodities*. One of the pioneers of the new journalism, the late Mr. Kennedy Jones, once said to the late Lord Morley, "You found journalism a profession; we have made it a branch of trade." It is true. One by one the old dynasties have been dethroned, and in their places have arisen financiers with a duty to their shareholders. Newspaper shares are bought and sold on the Stock Exchange like railway bonds and mining stocks, and the modern newspaper proprietor sits in Fleet Street and its New York and Berlin equivalent (France, Italy and other European countries have so far not felt the full force of the change) with one ear turned to the public and the other towards what London knows as the City. Great chains of daily papers, with a capitalized value that would have made Delane and Gordon Bennett gasp, stretch from shore to shore with an accountant carefully watching every link.

The consequence is that newspapers, as they are at present constituted, can no longer afford to be unpopular. They must take the safe line if their dividends are to be regularly paid. Newspaper finance, especially in Great Britain, rests in extremely delicate scales. Advertising revenue must be maintained, and advertising revenue depends on attracting and holding the public taste. Politics are controversial, and therefore risky. Thus we find

that very few of the great chains of newspapers owe allegiance to any one political party for long.

I am far from suggesting that their chief proprietors are not men of high principle, or that when they urge a certain political course they do so from insincere motives. But it is obvious that there are elements of serious danger in the new system.

There is the danger of a distorted sense of the value of news. A recent campaign in which two of the most powerful chains of English newspapers joined forces furnished a conspicuous example of this. Unimportant facts which happened to be in harmony with the editorial policy were presented with all possible prominence, while facts of greater moment were either suppressed or half-hidden in inconspicuous places. The Hearst press in America and the Stinnes press in Germany have often been guilty of the same shortcoming. The effect of such a policy on the public mind may be slow in showing itself, but when that policy is exhibited day after day with all the resources of modern publicity it is bound to hinder the formation of a sound political sense among the people.

There is a further danger in the presentation of news. Speed is the shrine at which all the popular newspapers worship to-day. Trivial events are often magnified beyond all reason simply because one paper has heard of them before another. A cynical American once defined news

as "any violation of any one of the Ten Commandments," and too often, alas! that is the standard by which our newspapers measure it.

Finally, there is the danger of still further amalgamations, which by capturing advertising revenue and exerting other kinds of intensive competition would make the already difficult path of the independent newspaper harder still. Monopolies are usually bad; a monopoly of the distribution of news would be a calamity of the gravest kind.

It must be said on the newspapers' behalf that they cannot live by education alone. The masses pay primarily to be interested and not to have their minds improved. In doing the one service the modern newspaper has gone far towards doing the other. As the *Economist* stated recently:

Great though the defects of the present penny daily may be in sense and taste alike, the fact remains that in its columns a smattering, at least, of knowledge of world events does filter through to an otherwise unreachable public and that, indiscriminately mixed up with rubbish, the work of distinguished and serious

writers is printed—for those who will read.

The creators of the "popular" modern newspaper may legitimately plead, in answer to their critics, that they had in the first place to attract their millions of readers. The showman must be allowed his drum. Now, however, that that public has been induced to acquire the "newspaper habit," an opportunity, never before available, exists to raise the level of taste.

Never was the opportunity so great; never was the journalist's responsibility so heavy. And never, it is to be feared, has he been in such serious danger of forgetting it. If he regards his function as being merely to titillate the taste and arouse the passions of the masses he will do irreparable damage to his generation. But if he realises that he holds in his hand the greatest educational force of all time, that true education is the emancipation of all the faculties of the individual soul, "the giving of light to the imagination, breadth to the understanding, and a share in that spirit of wisdom which was divine,"—if he lives and works to that end, he will not have lived and worked in vain.

FRANK WHITAKER

SUFISM IN MODERN LIFE

[**Sirdar Ikbal Ali Shah's** weird experience with Kurdistan witches was described in our September number. He calls himself a Sufi, and it is correct to infer that though he lives in the West, bustling with materialism, he can and does practise some of the Sufi exercises for the purification and control of the mind.

The article begins with the now very general view about the barren dark era of the twentieth century; more than one writer in these pages has noted the general expectation of some spiritual efflux as a relief from the surrounding mental slavery and moral debasement. Theosophy has two views to offer on the subject:

(1) Because of a dynamic spiritual arousal the forces of evil in humanity have been so shaken up that it has already become possible for the man in the street to perceive, by the law of contrasts, that all is *not* well with the world. It would help him considerably to realize that he has already taken the first step towards Regeneration in observing and expressing that "decadence is upon us". Let him ask himself the question: What has enabled me to know this? He will find that the perception results from the convulsive stirring up of the muddy torrents of human passions, his own and his fellowmen's; they have been made to see, unconsciously to themselves, that danger threatens their very homes, even their countries, unless they, as individuals, take the reins of destiny in their own hands. We say, the advent of Theosophy in 1875 exposed the sins of religions and theologies, as well as of scientific materialism and spurious spiritualism. In H. P. Blavatsky's *Isis Unveiled* any intelligent reader will perceive this work of arousal which strengthened the intellect to observe and to admit its observations. But what about the remedy? Not only were the blemishes forced upon human view but the redress and the means of redress were offered in principles to be studied and rules to be followed. The indirect influence of the *Secret Doctrine* and the *Voice of the Silence* is far greater than the direct impress they have been able to make. The leaven has been working, and the rubbish of the ages is being cleared away, and the way is being prepared for more direct and more practical work in the next cycle.

(2) A study of the Law of Periodicity enables the Wise Men of the East to prophesy that between 1975 and 2000 A. D. the next spiritual effort will manifest, in response to human yearning to supply the demand for enlightenment. In this connection we draw our readers' attention to THE ARYAN PATH, Vol. I., pp. 495-499, for August 1930.—EDS.]

Those who are solicitous concerning the future of the human race in the spiritual rather than the material sense must experience, as they view the tendencies of the present age, a deep sense of misgiving. To find a parallel for present-day callousness one would require to go back to the Dark Ages succeeding the fall of Rome, that frightful interregnum between civilisations, when, the ostensible

piety of Europe notwithstanding, the conditions of existence were, perhaps, more nearly chaotic than at any other period, when human life had practically less value than that of a domestic animal to-day, and morality was almost solely confined to monastic institutions.

But, above all, it is the callousness of mankind towards his fellow beings to-day, which gives alarm in the minds of the sagacious in

spiritual things. In great cities everywhere a meretricious enjoyment has become the only end and aim of large masses of the population. Duty and conscience, patriotism, domestic life, all are sacrificed on the altar of immediate pleasure. In short, the world is now more hollow than at any time since the dawn of contemporary history, more reckless, more utterly heedless. Never was there such an "inhuman dearth of noble natures".

Invariably when clouds of vice loom most darkly over the human horizon, great moral teachers arise with lighted torch in hand to dissipate the gloom. Moses came when Israel was steeped in the slime of Egyptian infamy. The Christ shone upon Asia Minor when Jewry was reduced to a creed and ritual without spirituality and the native court of the Herods was at its most debased. Mohamed startled a degenerate and pagan Arabia into vigorous racial and religious life. Martin Luther and John Knox made heedless Germany and a proverbially immoral Scotland pause in the midst of their follies as men are startled into silence by the sound of a trumpet. Are we on the verge of some such revival of spiritual thought to-day?

Many great and experienced thinkers devoutly believe that we are. But what form, they ask, will this renaissance of spirituality take? Naturally, perhaps, each

one favours his own especial faith as a medium of revival, if we are to think in a merely religious sense. The Presbyterian and the Methodist devoutly believe that it must be Lutheran in tone, the Catholic that by a reunion of the Christian Churches under the ægis of Rome the great crusade of spiritual regeneration can be accomplished. The Muslim is equally confident that his faith alone can illumine the earth and root out vice and dishonour. The Buddhist points out that through his Noble Eightfold Path lies the road to spirituality. The sons of China hold to the idea that by pious consideration of the virtues of their fathers and careful recognition of the tenets of Confucianism or Taoism they will be enabled to reawaken the land of Sinim. To them the barbarian matters not at all.

Let us not argue concerning the precise means of human salvation at the moment, but rather regard the terrible needs of sin-stricken and debased humanity. That is the first and most truly spiritual step of all. God reigns in the hearts of Christians and Muslims, Buddhists and Confucians alike. The world requires a spiritual common denominator, a great human path, a way, which shall embrace all the creeds, a spiritual clearing-house and forum in which its sectarian differences will, little by little, become cancelled out until only the great essentials remain.*

*"The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin or any other. There being but one Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any who can find the way; *the pure in heart see God*,"—*Isis Unveiled*, II, 635.—EDS,

What are those ways? The spiritual movements in the East, such as Theosophy, and the occult and mystical sciences like Sufism and others have the answer. Here I, as a Sufi, wish to speak of my way.

In examining the doctrines of Sufism, we find that a Sufi does not circumscribe the progress of his way by necessarily attaching himself to any creed, or sect; and bars none from practising his ideas. He believes that even in this state of society, groaning as it does under materialistic thralldom, he can yet walk on his path in complete harmony of rhythm with the life-current of our own day. He hopes to fulfil a dual purpose, one of gaining proper "direction" for "refining" himself, and the other—perhaps the more important of the two—that of assisting others to rise above the dross and the afflictions of the conditions around them; for the motive of a universal brotherhood, based on the uplifting of his fellowmen, considering none outside the avenue of his efforts, and treating all humanity as one, are all enjoined upon him. In it, indeed, heaven and earth are brought in strange accord.

This later phase of his teachings has a great significance in attesting to the ancient roots of the Sufi Way. It indicates that, whereas in the progress of history the outlook of other philosophical doctrines has changed according to environments, the Sufi ideals have remained patent to the original form in adhering to the con-

ception of a comprehensiveness without a frontier.

The Classical man, for example, when speaking of humanity narrowed the issue between the Hellenes and the barbarians. Later, in the early dawn of the pre-Islamic era in Arabia, men could think of only two sections; the one, the "vocal, discerning Arab," and the other the "mute" peoples of the rest of the world. Then the pendulum swung back to Kant of a later age when, in the ethical sense, this Western sage philosophised on the universal validity of the mystic way, thus approximating to the Sufi ideals, and agrees with Jami, the Persian Seer, who affirms, "life is a whisper of dreams, it awakens the young and the old to the reality of service, to the purpose of help of all that is and will be."

Furthermore it is clearly laid down, that the Sufi should not divorce the world; in fact, his work lies amongst his fellows. "Be with the world, but not of it," is the command which, when explained, signifies an intense form of mental discipline—an abstraction intermixed with cosmos, a state of things to be brought about only by concentration. Dovetailing of ideas in this manner, it is contended, imparts completeness to the philosophy of the future.

It is claimed, too, that the methods of the Sufi, introduced even in the hurly-burly of modern life, are not only practicable but would materially help the seeker to perform his worldly task better, concurrently assisting his spiritual

advancement. Take, for instance, meditation; it is manifestly possible for a man to close his eyes for a few minutes and in a mental attitude of detachment relax all his muscles and contemplate. Try it, for the briefest period every day that you can give, and observe with spiritual penetration that anxiety and nervous tension—those constantly present concomitants of twentieth century existence—are very considerably lessened. There is a marked mental comfort, unveiled glories are revealed, for a step has been taken towards “refinement” of the “spark”; and it is no vain claim that the excellence of worldly work is increased also. Shut out the noise, the light, and control outer impulses for a very short space of time—it has been done in the busiest parts of London—and then see its usefulness as a joy-giving stream bubbles through into the fibre of the mind.

When the value of these practices, and phenomena arising therefrom, was recently determined by the Industrial Psychologists in this country, the whole Western world applauded it as an “epoch-making discovery,” little remembering that in the occult and mystical sciences of the East, notably in Sufism, it has been known and practised for centuries together. An American scientist proved, a little while ago, that the average man now uses only twenty per cent of his brain. He exhorted civilised man to use more of his mental equipment. In Europe the theory created something

of a sensation, yet the Sufi has known for generations that the mind of the “seeker” does not operate beyond one-fourth of its capacity till it has gone through the spiritual discipline! These and other findings are sufficient to show how the old principles of Sufism are workable in the modern life; and, what is more, that they increase its value and force.

Another spiritual step which the seeker must take, is charity both in thought and in action. This is frequently alluded to in many Persian writings, even in Arabic, as “sympathy”. To receive such consideration is the birth-right of all men. “To the weary, it seems a rest house after a climb on a wind-swept hill,” says Tabrazi; “or like the oasis after a breath-catching sand storm in a parched desert,” as the teacher of Bokhara put it. These are no mere precepts, as their practice is obligatory upon those who choose to tread the path of the Sufi. True it is, indeed, that a little word of comfort, a note of encouragement even now are known to have made history, and what is there impracticable in it, except it be the grossest conception of ultra-materialism, which makes beasts of men?

The love of spirituality is enjoined upon us as worth cultivating, for is it not the case that most of the discomforts, even dangers, attending modern life would vanish if we ceased from building our fairy palaces of trifling material and bedecking them with flowers

of fancy, the fancy of a passing and an unreal world?

By acting on these, out of a number of practices which go to make a Sufi, I have no doubt that the mind would be in tune with the spirit of the age—its grossness notwithstanding. Enlivened by the “light” which is in every one of us, they would increase our latent forces for good as well our potent productivity, thus ultimately making us possess a radiant mind like a moonlit bay, motionless as a mirror, reflecting the splendour which is incomprehensible to “the clod and stone of the world”.

Lastly, descending once again to the material conditions of this mystical doctrine, it is not generally known that Sufism has a decided relationship with that state of mind which actually dispels bodily disease. It is believed that the goal can only be reached if “the shell” is healthy and co-ordinates freely with the “spiritual pearl” housed within it; that there is an interplay between the work of the body and the soul or “the spark”. The idea of the Sufi has, therefore, gone much beyond the ordinary care which

the seeker has to give to his body, because in many cases it is asserted that a diseased body of another person can be relieved of ailments by “tawajuh,” or “penetrating concentration” of the Sufi.

I have seen this done time and again in such distant places as the banks of the Ganges, and the shrines of Khaja Bahauddin in Bokhara in Central Asia. It can, therefore, be stated in all seriousness that the acquiring of this power of curing disease, or decreasing its venom, is constantly possible for a Sufi after a certain height of “purity” has been attained. Moreover, the control which the mind of the Sufi exercises upon his body can, and frequently does, keep him immune from physical incapacities. That, of course, in itself is no miracle being within the reach of all of us, if we follow the “path”. What is noteworthy is the fact that the power of this faculty having been discovered by the medical psycho-therapists only recently, it is now considered to be so useful for the modern medical man that he has to have a thorough knowledge of it, thus indirectly proving the value of Sufism for the life of to-day.

IKBAL ALI SINGH

INDIA AND BRITAIN

[**Evelyn Wrench** is the Editor of the famous *Spectator*. He also edits the journal of the Overseas League and that of the English Speaking Union. That he is a friend of India, not only this article but also the columns of *The Spectator* bear witness.

THE ARYAN PATH does not print political articles as such, but underlying Mr. Wrench's article there is discernible the golden thread of brotherhood, seeking to unify rather than divide. Our position is exactly represented by H. P. Blavatsky's remarks in *Lucifer* II. 482, when she was confronted with a similar problem: "Politics does not enter into the programme of our magazine's activity. Yet as everything under the sun now seems to have become connected with politics, which appear to have become little else but a legal permission to break the ten commandments, a regular government license to the rich for the commission of all the sins which, when perpetrated by the poor, land the criminal in jail, or hoist him upon the gallows—it becomes difficult to avoid touching upon politics. There are cases which, emanating directly from the realm of politics and diplomatic action, cry loudly to the common ethics of humanity for exposure and punishment."

Behind the political problem is the social one which, in our view, is the base and foundation of the political chaos in which the Government of India finds itself. We do not consider that so-called political reform or emancipation will be the effective means of bridging a chasm which has existed for decades between the peoples of Britain and India, wrought by arrogance and insularity on the one side and by oversensitiveness and hurt feelings on the other. Nations, like individuals, can reform themselves only by themselves.—EDS.]

The day on which a large number of the Indian Delegates to the Round Table Conference have arrived in London, would seem to be a suitable occasion on which to set down a few thoughts on paper on the theme of co-operation between two great World States—Great Britain and India.

I purposely refer to India as a World State for she already takes her place at the League of Nations' gatherings in Geneva on a basis of equality with other nations. Although India's constitutional future is not yet defined, no serious student of politics can deny the fact that some time in the near future the United States of India will possess a strong central

government and will take her place among the great Powers of the World. The creation of India as a real entity should give an outlet for self-expression to her diverse peoples provided they throw themselves into the task with requisite enthusiasm. For to create a United India out of the present conflicting elements is one of the greatest tasks of state building ever attempted by any people.

Much has been written in the press of India, of Great Britain and of the United States of America on the subject of the future of British and Indian relations and it is not easy to find anything new to say. I am not going to

attempt to set forth the details of an ideal constitution for India; that task is about to be undertaken by experts in the heart of the Empire, but I wish to reaffirm my unshakeable conviction as to two matters which seem to me pivotal. That in the whole realm of external affairs, as viewed from Great Britain, there is no more important problem at the present time than the promotion of a good understanding between the peoples of Great Britain and the peoples of India. British-Indian friendship seems to me the foundation-stone on which British policy in Asia should rest; with British-Indian co-operation the future peace of Asia will be largely secured and the cause of civilisation be greatly advanced. And secondly that both India and Great Britain have much to gain from mutual co-operation. They have much to learn from each other and each has contributions to make in the task of creating orderly, efficient and enlightened government in Asia.

But we must start with a clean slate; old bitternesses and painful memories must be wiped out; we have each much to forgive and to forget. There has never yet been a cause in which a hundred per cent of the rights were on one side. We in Great Britain must once for all abolish the last vestiges of condescension and of a patronising manner in dealing with India and India must forget her grievances, real or imagined. We must realise that a new chapter in Indian history has been reached.

We must accord to the Indian all those rights of self-determination that we have come to regard as the birthright of the free Englishman.

We must not, of course, forget that the problem of India is unique in view of the diversity of her population and the extent of her territory. There is, however, little chance of our forgetting this fact as many writers in the British Press lost no opportunity of reminding us of the extent of Great Britain's obligations and the need for firm government. In the last resort the only basis on which India will remain a partner state in the British Commonwealth will be that of absolute equality and if a majority of her people think that they have not received a square deal in the London Conference or anywhere else, nothing will keep them within the orbit of the British Commonwealth. Those who do not agree with my views on the Indian problem and who preach the doctrine of "govern or get out" without consideration of the wishes of the governed, are apt to assert that only those who have spent a life-time in India are entitled to air their views. But a life-long study of the growth of free institutions throughout the self-governing Dominions of the British Commonwealth must be my excuse for accepting the request of the editors of THE ARYAN PATH to set down before its readers the theme of bringing together by a real understanding the peoples of East and

West, and especially of India and Great Britain.

There are those who say that experience derived in South Africa, Canada, Australia or Ireland, is not applicable to the Indian problem, but in my view there are certain broad principles of government which are fundamental; they bring certain results wherever they are put into operation. One of these principles is that till the elector possesses free institutions you will never have a state of permanent stability. Even though the elector of the modern democracy may have little enough to say to the government of his country, he at least has the opportunity of recording his vote from time to time in favour of those to whom he is prepared to entrust the government.

It is, of course, popular to-day to decry our parliamentary democracy and to urge the superior advantages of dictatorships. I question, however, whether any system will be found superior to that in force in Great Britain. With us so long as a leader retains the support of a majority of the electorate, he has very wide powers, but as soon as he forfeits its confidence, he is turned out of office. Our system is surely superior to that in operation in the United States, where the executive, no matter how much it may have lost touch with public opinion, remains in power for four years? Those who have been opposing the increasing desire of the peoples of India to control their own desti-

ny, ask, with the recent example of Ireland in mind: "Will you not take warning in time or else you will probably create in India, not one Ulster but sixty Ulsters?"

It would, of course, be stupid to minimize the difficulties of the task of hammering out a constitution for India, which will safeguard the interests of minorities, will preserve provincial autonomy and at the same time provide the framework for a strong central government. The structure at the centre must be of such a nature as to enable it increasingly to take over the reins of government as it feels fitted for the task. There is, it seems to me, only one course for an Englishman who loves his own country and believes in the free concepts on which the British Commonwealth rests to adopt. To offer to India the position of a sister-state within this great political edifice, to give her the chance of becoming in time, as she becomes ready for full responsibility at the centre, an absolute equal with Great Britain and the other Britannic nations. If India is willing to accept this offer it must imply the right to withdraw from the British Commonwealth. Does any serious student imagine that Great Britain could for long impose her will in India against the wishes of a majority of its people? Certainly if Canada or Australia were to-morrow to wish to withdraw from the British Commonwealth no one here would say them nay, although the right to

withdraw, should they wish to exercise it, does not appear in any written constitutions.

The co-operation of a group of free nations for mutual advantage in a Commonwealth resting on freedom and goodwill is a more powerful centripetal force than all the restrictive bonds, applied externally, that have ever been devised. But the task of promoting friendship between nations, even less different in outlook than is the case with Britain and India, is never an easy one. We have only to read our own past history with its records of misunderstandings between Scotland and England, between Northern Ireland and Southern Ireland, between French Canada and British Canada, between Dutch and British in South Africa, to appreciate the task which we are approaching. How to make the peoples of Great Britain and India better known to one another; how to get them to appreciate the good points in the other nation, is the task which must be attempted if our co-operation is to be of a lasting nature. Personal contact, open discussion, sympathy and a determination on each side to get rid of pre-conceived ideas are necessary. During the past year I have been associated with a small group of Britons and Indians in London, who have met at regular intervals and discussed topics of general interest, not necessarily confined to India. I have been much impressed by the results of these discussions and the manner in which they have dispelled clouds of suspicion

and made for friendship.

There is no object in minimising the difficulty of the task which now confronts the Round Table Conference. It is probably the greatest piece of constitution-making ever attempted in the world's history. When we look back on the growing pains of the American Republic and on the long years of bickering and disillusionment which the framers of the American Republic had to face, we must not be disheartened at temporary obstacles. We in Great Britain must do all we can to heal the divisions at present existing between the peoples of India. Our only object should be to help to create a strong and united India able to take her place as one of the great World Powers. Could Englishmen be offered a more magnificent piece of nation-building?

We are sometimes asked in Great Britain, will the British Commonwealth survive or will it go the way of the great Empires of the past? The future can alone answer that question but of one thing we can be sure, that a Commonwealth consisting of a group of free nations, co-operating for mutual advantage, stands a much greater chance of surviving than any of the centralised Empires of the past with the control centred in an Imperial metropolis.

To the Indian readers of *THE ARYAN PATH* I would say that they must dispel from their minds the thought that all of us in Great Britain want to retain India

within the British Commonwealth against India's will. We too are a proud people and we care too much about the wonderful free political conception, which we call the British Empire, to want any reluctant partner to enjoy its blessings. To attain the position of a free and equal partner in this great community of nations is a very wonderful thing and if India wishes to enjoy all these privileges, just as Canada or Australia enjoys them to-day, she must meet us half way. There are many of us in Great Britain who are ready to hold out the hand of friendship to India on a basis of co-operation with no patronage on our side and with a readiness to forget past mistakes. Will India accept that proffered hand or will she nurse past grievances and accept as the voice of Great Britain the outpourings of certain organs in the popular press? That is the problem. We in both countries who urgently desire co-operation and friendship will have our work cut out for many a long year, but the task is surely worth it.

I cannot conclude this article without reference to the problem of World co-operation, as I know a certain section of opinion in

India is afraid that membership of the British Commonwealth will militate against her working wholeheartedly for international co-operation. Surely membership in the British Commonwealth does not by any means retard the ideal of universal brotherhood towards which we are all working. The British Commonwealth is one of the chief buttresses of the League of Nations and its success provides the best argument in favour of world organisation in the future and acts as an example to the larger League.

The immediate tasks ahead of us seem to be that of inculcating a real Indian patriotism in India, which will have no place for narrow-minded sectaries, who can only think about their own race or creed. The Indian patriot of the future, just as the British patriot in Great Britain, must as a free member of our World Commonwealth remember that local patriotism to the country in which he was born is not enough. He must have far horizons to his outlook and in building up the British Commonwealth he must never lose sight of the ultimate goal of co-operation and friendship among all nations.

EVELYN WRENCH

SPIRITUAL UNION

[Mlle. M. Dugard, the well-known French author, whose acquaintance our readers have already made, writes hopefully about the desire for union among the churches of Christendom. Our author sees a possibility of the Roman Church coming round to a recognition of her sister churches in her connivance at the disregard by her own members of her numerous injunctions authoritatively laid down. We wish the article had discussed the possible grave danger to Christendom, through the fanatic orthodoxy and jesuitical methods by which the Roman member may insidiously influence others. There is another aspect—the main reason for this attempt at union among the many denominations is their diminishing power over peoples' minds. Modern culture has made short work of blind-belief and the churches are fashioned for those who still live by it; we do not say men and women are devoid of Faith, but their Faith imperiously demands the foundation of reason and enlightenment—and it is right that it should. Will a mere organizational unity give to churches the power to enlighten? Should not a more fundamental doctrinal change take place? Should not the churches begin to teach where now they only preach?]

The Theosophical part of the article is the closing one: Brotherhood of Faiths, *i.e.* understanding and appreciation of all religions, will be a powerful unifier of races and peoples, and will prove a potency to unfold the living power of Universal Brotherhood.—EDS.]

On November 4th, 1929, at Paris, in the Hall that the Court of Cassation lends every Monday to the National Committee of Social and Political Studies, one might have seen a spectacle which twenty-five years ago would have been impossible: people belonging to various Christian creeds crowding together to hear some representative men of French Protestantism speak for the union of all churches.

In some ways the idea is not a new one. In the fifteenth century the Council of Florence discussed the problem of the reconciliation of the Eastern and Western Churches, and Rome thought to effect this by celebrating in the Basilica of St. Peter the betrothal of Ivan, the Terrible and the last descendant of the Paleologue,

who was under the protection of Sixtus the Fifth. Again, one knows that men such as Leibnitz, Bossuet, Guizot, T. Fallot, A. Gratry, dreamt of bringing together Protestantism and Roman Catholicism, and that later Wladimir Soloviev spoke for a time on behalf of the reunion of the Russian and Roman Churches—a reunion that the Papacy never ceased to encourage. But it is only in the twentieth century, really, that the idea of union has begun to grow, due to certain tendencies and certain works which have sprung from the religious revival and have created in the Protestant churches a true ecumenical spirit. In 1914, thanks to the work of the International Congress of Edinburgh (1910) and to several American

and English Commissions or Conferences, the ecumenical spirit was strong enough to create a Universal Alliance for International Friendship between Churches. Dispersed by the War the first day of their meeting, the members of the Alliance returned to their plan in 1919. Since then, four great ecumenical Conferences have taken place: (1) The Conference of Stockholm (1925), whose delegates, representing 295,000,000 Christians, decided to unite themselves in the work for justice and social peace. (2) The Conference of Lausanne, where union was looked for in a common symbol of faith. (3) The Conference of Jerusalem (1928) where union was sought through common work for the reign of the Spirit, and recently (4) the Conference of Eisenach (1929) where several international problems were discussed, and among them the attitude to be taken by the Churches before menaces of war. But to be complete the union of the churches must embrace all of them. The Roman Church declined the deferential invitations extended to her, and was not represented either at Stockholm or Lausanne. Nay more, on the 6th of January 1928, the Sovereign Pontiff, who had accompanied his first refusal with words of sympathy, forbade Catholics to join a Congress of such nature. "If they did it, they would give authority to a false Christianity."

With a courage born of faith in better days, M. W. Monod and some other promoters of union

resolved to put once more the question before the great public. Hence the meeting at Paris in November 1929. The reasons which strive to put an end to divisions which are contrary to the Christian spirit and which work to join together the Orthodox, Roman, Anglican and Reformed Churches in a single Catholicism where each would keep its essential cultural type; the conciliation already realised at Stockholm, at Lausanne, at Jerusalem; the beneficence of a union (quite different from a unity imposed from without) of a free spiritual communion of all believers in the Gospel—all was urged with a strength and accent of love which convinced the heart.

Remained to hear the answer of Roman Catholicism. It was given some months later. On the 24th of March, at a meeting presided over by His Eminence, Cardinal Verdier, the Rev. Father Yves de La Brière and two Canons of Paris explained Rome's point of view. The first named treated the question under the doctrinal aspect; the others spoke of the Oriental Churches and of certain Protestant communities which tend towards Rome. Without paying attention to the chronological order of the speeches and arguments, the whole proceedings may be summarised as follows:

It is with great sympathy that Rome, who has always condemned the spirit of division, watches the ecumenical tendencies manifesting in Protestantism, and the attitude which brings many Anglicans

towards her. They all must know that to return to Roman unity does not involve one's submitting oneself to a uniformity of regime contrary to nature. As she proves by her attitude to the Eastern Churches which she leaves free to perform their rites in their vernacular, and to insist on certain forms of work and discipline rather than others, Rome knows how to adapt herself to every national spirit. In America or in England Roman Catholicism has not the same tonality as in Germany or Italy. But if the Church permits a certain variety, answering to the peculiar tendencies of each nation, there are two points of view, that on pain of being unfaithful to her task and denying herself, she must rigorously maintain: The Unity of the doctrine and the Unity of authority. Established by Christ Himself, who promised to be always present to keep her from error, the Roman Church is indeed the only authentic Church, the only repository of the Truth, and the only interpreter of it. So men who do not accept her dogmas, or interpret them in their own way, men who in questions of faith and morals hold that they can refuse obedience to the Pope—such cannot speak of joining the Church of Rome. There is only one sphere where they can meet—the sphere of social and international work. However, if certain co-operation is thus possible, it does not imply that Catholics should take part in Protestant enterprises and *vice versa*. The Roman Church is of course always disposed to open her motherly arms to non-Catholics: but to be received, they must first recognize their error.

Many people expected this check. It surprised only those who do not know the dogmatical side of the Roman Church. For centuries she has taught that a Christian is a man who, being baptized, believes and confesses the doctrine of Christ as it was transmitted by the Apostles, and as she presents it herself. For

centuries she has taught that Christians must submit to her, and in the Encyclical *Mortalium animos* has reminded them that “within her pale nobody is and nobody remains unless he recognizes and accepts with obedience the authority of Saint Peter and of his rightful successors.” For centuries she has taught that heresy is “a public crime,” requiring not only spiritual punishments, but prison and death, and on the 23rd of January, 1927, the Rev. Father Oldra in Turin still preached that heretics ought to be cut off from the living. In showing herself thus intransigent on the questions of dogma and authority, and in repudiating heretics, the Church of Rome gives the proof of a perfect logic and of a remarkable consistency.

But the logic of ideas is not the logic of life. Under the action of the Spirit which leads men to ever wider horizons, reasonings which once seemed eternal, are found to have the seed of decay; practices which once seemed rightful, the growing conscience revolts against; even the most conservative institutions must submit to modification.

The Church of Rome does not escape this law. In spite of her persistent struggles to stand against change, the necessities of life compel her to evolve. She continues to assert that “within her pale nobody is and nobody remains” without submitting to her principles and to the Pope; but, in fact, millions of believers allow themselves to take innu-

merable liberties with the Papal authority or the dogmas, and she lets them remain within her pale. She continues to say that heretics must be condemned to death ; but, in fact, she does not prosecute them, and has excellent social and political relations with them. She continues to tell Roman believers that they must abstain from all religious intercourse with dissident communities ; but, in fact, she leaves them so free that in the United States of America it sometimes happens that Protestant clergymen preach in Catholic churches and Catholic priests preach in Protestant Churches. To multiply examples would be useless. The ones already cited suffice to prove that it is only in theory that Rome shows herself uncompromising. In spite of the declarations of the 24th of March, one may hope that a day will come when, dropping her impossible attitude, and thinking first and foremost of her supreme aim, *i.e.*, the blessing of souls—an aim endangered by the spectacle of a doctrinal intransigency always contradicted by life—Rome will cease to refuse the hand stretched out by other churches. At the end of a *Novena* enjoined years ago by Pope Leo XIII for the unity of Christendom, with the approbation of the hierarchy, a priest spoke in Paris of a "Catholic Church almost reduced to the Latin world, surrounded by a crown of other Churches having also their beauty and their greatness, all assuming that they possess the truth." "All of us, who-

soever we may be," he added, "Catholics, Orthodox, Anglicans, Lutherans, or Calvinists, since we are Christians, belonging to Christ, and believing ourselves His faithful servants, are we not guilty if we give to searching souls the continued spectacle of our divisions?" There are many of the laity and, perhaps, of the priests who feel now like this preacher ; and their duty—indeed the duty of all who believe in the Gospel—is to hasten the day which will see the end of doctrinal separation, and the union of all churches.

But is this enough? Is our horizon only to extend to the limits of Christianity? Are we to be, in this century, less ecumenical than was the Abbé Gratry, who said in the last century: "The hour has come to promote the union of all men who believe—I do not say, in the Gospel; I do not say, in God—*simply in the Good.*" If, clinging to the past, many Christians feel that to assent to so broad a view would spell confusion and eventual loss of everything, others do not hesitate to go forward. They adopt those words of the message issued from Jerusalem in 1928, making an appeal to the Jews on the common ground of Brotherhood. They adopt, also, that part of the message which points the way of true Spirituality and which we shall quote:—

As an example, and without wishing to judge in details the spiritual values that other religions bring to their believers, we recognize as being part of the one Truth: the profound sense of God's Majesty, the respectful spirit of worship

that we see in the Muhammadan religion;—the fervent sympathy for human suffering and the disinterested research to escape it which are the foundations of Buddhism;—the belief in a moral law which governs all the Universe and the individuals therein, as it is presented in Confucianism;—the disinterested pursuit of Truth, and the desire to increase human well-being which is often found in people who believe in the progress of civilization, but do not accept Jesus Christ as their Lord.

These sentiments are a consolation to those confronted with the narrowness of religious sects. In

the material world, which is connected in its different parts by economical and international interests, no race, no individual even, can remain separate from others. So, in the moral world, no man of goodwill can resist the feeling of solidarity. The ideal of the past, which sought to obtain Unity by force, gives way before the ideal of the future, when Union will be freely realised by the Spirit, which is universal Truth and Love.

M. DUGARD

The contrast between Christian precepts and practices is ably set forth in an article written by Edwin Rogers Embree for the *Atlantic Monthly* of November 1930. In a conversation recently held in Peking between a group of Oriental and Occidental thinkers, Dr. Wu Ting, professor at Peking University, makes some statements which are well worth considering.

“If Christianity has a transforming power,” says Dr. Wu, “it should show itself in Chinese, Armenian or Siamese converts, as well as in church members in America and England.” But, as far as China is concerned, no such change seems to have occurred. Chinese Christians are no more interested in brotherly love or the Golden Rule than their neighbours who still follow the ancient teachings of Confucius, while the great Christian Chinese General “only yesterday committed one of the most atrocious massacres of defenceless prisoners known in recent Chinese history.”

“What are the characteristic tenets of Christian teaching?” asks Dr. Wu. “Are they not brotherly love, the avoidance of force, the lack of thought for the morrow, the disregard of capitalistic treasure, emphasis upon the spiritual rather than the material?” And yet, of all nations, the Christian nations are the most warlike, the most capitalistic, the most devoted to careful planning for the morrow, the leaders in race prejudice.

And as to brotherly love. Every one who has lived in China knows Kuling, the resort established and maintained by Christian missionaries, *where no Chinese is allowed to live*. The failure of any religion to transform the minds and hearts of the race must be laid at the door of those who pervert the original philosophy of the great teachers and turn it into an avenue for personal advantage. The Mahatma K. H. once wrote:

Ignorance created Gods and cunning took advantage of opportunity. It is priestly imposture that rendered these Gods so terrible to man; it is religion that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or more moral for it. . . Remember the sum of human misery will never be diminished until that day when the better portion of humanity destroys in the name of Truth, morality and universal charity, the altars of these false gods.

HONOLULU, THE OUTPOST OF BUDDHIST MISSIONS

[L. J. de Bekker is the compiler of *A History of the United States by the Presidents*, the author of *The Plot Against Mexico*, and other books and is a well-known contributor to journals and newspapers. He led a victorious movement against American intervention in Mexico in 1919 and helped to defeat a renewed attempt in 1927-28. He is a consistent advocate of Pan-Americanism based on altruism and opposed to "Dollar Diplomacy".

The following article is written *en route* to Japan and will interest all who desire to learn about the little-known religious ferment in a territory which binds East to West.

It is necessary to point out that Buddhistic morality is not only "not inferior to that of any other religion" as our author says, but is *superior* by virtue of its tenets (1) of Karma, by which man's lower nature is the only scape-goat recognized, and dependence on any saviour, or belief in the grace of any god, is discouraged and forbidden, man being the maker of his own destiny; (2) of Nirvana, which is not a place but a condition of consciousness, of the Super-Man in which the separative, egotistic life is annihilated, and one of *Universal Brotherhood* is lived in full knowledge and bliss. Six centuries before Jesus, the Buddha preached and practised something better than that which is called the golden rule in Christianity—"To the man that causelessly injures me, I will return the protection of my ungrudging love; the more evil comes from him, the more good shall flow from me."

In a subsequent number we will print another article from Mr. de Bekker on "Spiritual Unrest in America."—EDS.]

Honolulu, in the U. S. Territory of Hawaii, is the strongest naval and military outpost of the United States of America. Upon that point there was no disagreement among the officers of either establishment, who talked freely with me during a delightful month's sojourn there which has just ended. But I violate no confidence in saying that the defences are neither modern nor adequate, having just sent to America a frank statement of the situation at their request, and in the belief that the American people are entitled to know all the facts. Honolulu is also the strongest outpost of oriental culture and religion, a place where

East and West meet and mingle, Mr. Kipling to the contrary notwithstanding, and the only region under the American flag where Christians are outnumbered by Buddhists. As such the place possesses an interest, a fascination quite transcending that which arises from mere beauty of landscape, a climate in which spring is perpetual, or the material prosperity which has come from the intensive cultivation of sugar and pine-apples.

The Hawaiian Islands might have been British. After the murder of Captain Cook on his second voyage to the "Crossroads of the Pacific," Captain Vancouver took possession on behalf

of His Britannic Majesty, but the British Government failed to ratify his act. Then came Hawaii's golden age. Brought under one rule by Kamehameha I, called "the Great," ruler of Hawaii, the native monarchy was recognized by the great powers, and prospered greatly. American whalers and American missionaries made their appearance in 1820. The easy-going Polynesians were speedily converted to Christianity and bereft of their lands, but when the missionaries and their offspring began to plant sugar cane, they found it necessary to import labour. Thus it came about that in a total population of less than 400,000, there are 134,000 Japanese, 25,000 Chinese, 60,000 Filipinos, 40,000 Portuguese, less than 20,000 full blooded Hawaiians and only 37,000 Caucasians of Nordic blood. Children of the Oriental races born on American soil are citizens if they avail themselves of American law, although their parents are not permitted to become naturalized under American statutes. The birth-rate is higher among the Orientals than among the Nordics, and the Orientals seem destined to have a majority of votes in the islands within a decade or so. These facts are essential to an understanding of what has happened.

Far from the enmities of the countries of their origin, Chinese and Japanese live together in peace and harmony, and intermarry freely. The Hawaiians fraternize with both races, nor is

there any evidence of the violent race prejudices so often displayed by Americans on the mainland against all who offend the majority by differing from them in race and colour. Here is indeed a melting pot where *varna* is forgotten, and a new composite race is in process of formation.

But there is cleavage on religious lines. Among the Christians there is no cohesion. The Catholics number about 40,000, perhaps more, the Mormons at least 20,000, and the descendants of the missionaries are in the minority. These groups are irreconcilable. On the other hand are the Orientals, most of whom are Buddhists, and representing in their temples seven different sects, but quite capable of presenting a "united front". Children of Buddhist parents attend the excellent public schools of the territory, but go from them daily to schools in which Japanese or Chinese is the vernacular. The largest of the Buddhist Temples in Hawaii is that of the Honpa Hongwanji Mission, which is presided over by the Rt. Rev. Y. Imamura, and has among its clergy the Rev. Ernest Hunt and his wife, Dorothy Hunt, both ordained in Burma and in Japan, and sent here to organize a Caucasian congregation, which they have already succeeded in doing. Service and sermon in English on Sunday nights often attract a hundred or more English speaking Buddhists, and are also attended by the younger generation of Japanese.

This Temple maintains a complete school system from kindergarten to academy, has dormitories for the accommodation of boys and girls from the other islands, issues publications in English, and controls the largest branch of the Young Men's Buddhist Association on the islands. Most important of all, it was the scene during last July of the first Pan-Pacific Y. M. B. A. Conference, which drew delegates from Japan, Korea, India and California; a conference which bids fair to show large results and to develop a permanent organization for missionary work on the American mainland.

Lawrence M. Judd, Governor of the Territory of Hawaii, and John Wilson, Mayor of Honolulu, were among those who made addresses of welcome on the opening day, July 21; and during the week following, the Honolulu dailies gave full and impartial reports of the proceedings. This was most fortunate for all concerned. Teachers in the Hawaiian schools have long considered it part of their business to influence their pupils away from Buddhism, and to assert and reiterate the statement that "only Christians can become 100 per cent Americans," and as the Chinese and Japanese youngsters who constitute a majority in the schools and consider themselves Americans are Buddhists, they resent this "100 per cent" business keenly if silently. The respectful consideration shown to Buddhist ideals by the newspapers,

and the full accounts of the doings of the conference, not only gave the younger generation of Buddhists a new feeling of security, but did much to eradicate whatever misapprehensions about Buddhism may have existed in the minds of the more intelligent Nordics.

The interchange of ideas and ideals at this conference, its complete freedom from sectarian bias, and its agreeable social features, all give promise of closer organization and more aggressive work (if such a phrase can be applied to anything Buddhistic) at the next conference, which will be held in Japan.

Young Men's Buddhist Associations, Young Women's Buddhist Associations, and the Scout movement, all strongly organized in Hawaii, may be depended upon cordially to support any projects for an extension of Buddhist missions which may be resolved upon by the authorities of the various sects, and there is every reason to believe that a forward movement is in contemplation on which all sects may unite.

As a preliminary to the advance of Buddhism in the Occident, it is essential that certain misunderstandings be first cleared away. It cannot be made too clear, for example, to the white population of the United States that Buddhism is wholly apart from politics, that it is catholic in the sense of being a faith adhered to by a third of the world's inhabitants, that it is distinctly not nationa-

listic because of its universality, that it is democratic because it has always declined to recognize distinctions of caste, that it is as deeply opposed to war as the Society of Friends, and that its morality is not inferior to that of any religion which has endeavoured to promote the welfare of humanity. These lessons are especially important for the white people of California to learn, because of the prejudice they have so repeatedly shown against both Chinese and Japanese.

In Hawaii the moral value of Buddhism to the community is clearly shown, it seems to me, in the criminal records of the various races. It is not necessary for this purpose to print an all-inclusive report, but the latest figures show that Buddhists are giving the authorities the least trouble.*

RACE	CRIMINALS CONVICTED	POPULATION
Japanese	1,563	134,000
Chinese	651	25,310
Koreans	232	6,313
Caucasians	1,701	37,502
Filipinos	2,886	60,078

Buddhism is already making its influence felt to some extent in California, where there are nearly a hundred temples, representing the various sects, none of them very large, and none engaged in mission work among white Americans. There is a small monastery in Los Angeles, however, and a larger one in San Francisco,

and in New York the Zen sect is trying to establish a permanent mission to the American people, with every probability of success. The Rev. Sokei-ann Sasaki, who is in charge of this work, is now planning to hold services in English, and hoped, when I talked with him in New York last summer, to rally about him a small group of Buddhists of Caucasian blood by the coming of cold weather.

Honolulu, however, is the strategic point for concerted mission work directed toward America, a fact which should be understood in Ceylon, Burma and Siam as well as in Japan. It might, indeed, be the ideal place in which to build up a great Buddhist Institute in which all the sects of the Northern and Southern Schools could come together on a common ground.

But while Honolulu is the most important outpost of Buddhism already, it must be noted that other Oriental cults are represented there. There are several small temples devoted to the cults of Tao and Confucianism, and one temple in particular ordered in the best tradition of Shinto. As Shinto is too nationalistic to appeal strongly to the younger Americanized Japanese, it is probably no exaggeration to say that while the Shinto influence is slowly dying out in Hawaii, Buddhism is on the upward trend.

L. J. DE BEKKER

* It would be more accurate for our purpose if our author could have given figures according to actual religious creeds.—EDS.

EASTERN AND WESTERN CULTURES

(An Interview with Shams-ul-ulma Jivanji J. Modi.)

Repeatedly honoured for his learning, of the various titles bestowed by the Government on him, that of Shams-ul-ulma, is most fitting to Jivanji J. Modi. Not only is he a Commander of the Indian Empire and also a Knight, but always for the service of what he and his co-religionists called the Good Mind of the Ever Wise.

Sir Jivanji is well known in the world of culture, and has given it for over thirty years the fruit of his scholarship. The opinions of one steeped in the cultures of both the East and the West are worthy of consideration. THE ARYAN PATH was anxious to secure the view of this venerable scholar on the subject of what Eastern culture can gain from Western culture.

The representative of this magazine was received by Sir Jivanji in the library of his house in Colaba. The library is on the first floor and has been converted from a long broad verandah, which overlooks the sea. The view from it is quite delightful, and the maximum amount of coolness which is possible in a Bombay October has been attained.

It was especially kind of Sir Jivanji to spare time for an interview as at the moment he is extremely busy, being about to prepare a paper for the coming Oriental Conference at Patna in December. He himself may perhaps go to Patna to attend that

important Conference. He did not give one the impression of being in a hurry, however. It is the busiest people who always seem to have the most time to spare, and yet they manage to get their work done.

If one glances over the publications from Sir Jivanji's pen, one sees the wide range of his learning, and the Parsee community are particularly indebted to him for the researches into their religion, ceremonies and customs. He has made a study of the works of Dante and written several papers showing the existence of both an Iranian and an Irish precursor of the great Italian poet.

India, England, Germany, France, Sweden, and Hungary have paid tribute to his learning by the bestowal of honours—but with all this, he remains a simple, kindly old gentleman of 76, who puts one immediately at one's ease.

* * *

“As far as scholarship goes, the East owes to the West a great deal for being taught the scientific method of dealing with ancient writings. Formerly, out here, the traditional method held sway. The old Indian pandit, moulvi or mobed was a traditional scholar. A particular word signified a particular thing or idea. Tradition said so, and so it was. Then came the Western influence. Western scholars looked at the

matter also from a linguistic point of view, and brought the scientific method into play. The root of the word and the basis of its meaning were inquired into."

"You refer to the work of Max Müller?"

"To Max Müller and others—European and American scholars generally. Another good thing we have gained from the West. The introduction of indexes. Some twenty-five years ago the works of Indian pandits had no indexes, and you can imagine what hours of research were necessary to find a simple reference. Now books are so well indexed that there is no difficulty."

But the West was not to have it all its own way. From an acute observation of widely differing customs, perhaps influenced by a singularly happy home life (to which he pays tribute in the dedication of one of his books), Sir Jivanji holds strong views on marriage.

"Not all your Western customs are so desirable," he said with a smile. "For instance, marriage especially: in India the question of marriage once was, and still is to a great extent, of supreme importance. Young men when they came to a suitable age and had begun to earn (I am speaking of of my own community) married, and with their wives settled down in the family home under a sort of patriarchal system. Oh, yes!"—in response to an unuttered question—"there may have been, often were no doubt, troubles in the household, but the custom

was strongly rooted, and the accepted idea was that there should be harmony, and that disharmony was more or less of an accident. In the West, that is quite different, is it not?"

"Quite. There the idea seems to be that the young couple cannot be expected to stay under the parental roof. They must set up for themselves, and be independent. They have their own lives to live."

"The Indian view made for economy and early marriage," Sir Jivanji continued. "The Western view tends to selfishness and late marriage. I hold strongly that a man should marry early, say about twenty-three, and then when the children come, he will be able to look after their training and education effectively. If a man marries late, say from forty to fifty, this is not really possible, practically speaking, and there is quite a likelihood that he may die and leave his children orphans at an early age."

Sir Jivanji feels that this postponement of marriage and its responsibilities conduces to immorality, and he spoke gravely on some statistics he had lately seen as regards the number of illegitimate births in one of the European capitals. The talk then drifted to the question of the Emancipation of women.

"The East and the West present opposite poles," he said.

"You would like a happy medium?"

"A modification of both might produce a happier result. But

there is the economic problem. In the West women have entered into competition with the men. Owing to postponement of marriage, or perhaps lack of opportunity for marriage, women have had to go to work outside the home and seek employment as secretaries, typists, and what not. And this phenomenon is beginning to show itself here in the East. Of course in India," he went on, "as regards physical manual labour, the women always have helped and still do help in the fields and do certain other rough work. But in the class just above the labourers and upward, the women were occupied with their domestic duties, helping first in the parental home and then in the husband's house. The domestic duties provided them with sufficient exercise to maintain health."

The speaker paused for a moment, looking back into the past.

"Why, in old Bombay, before the introduction of pipe water, the ladies would go to the well to draw water for the household use! This in itself supplied the physical exercise necessary for health. The question of exercise is now very much regarded in the West. Whenever it is possible, girls seek recreation in some form of physical exercise—for instance, tennis. But here, even among our leisured classes, where the ladies have plenty of spare time on their hands, only a very small percentage indulge in physical recreation. This must eventually spell physical deterioration. Where the

Eastern woman does not, and has not the necessity to, perform the household tasks that used to keep her physically fit, she must find some other means to supply the want."

* * *

One other point that Sir Jivanji touched on, and on this point he spoke mainly of his own—the Parsee—community. This was the question of mourning. In former days, on the death of a relative, quite an unseemly display of grief was openly manifested. There were loud lamentations, a beating of breasts and a great lack of restraint. Now-a-days this has passed, and decency and dignity are maintained in the midst of sorrow.

"One may still see in the street occasionally some Hindu woman beating her breasts and uttering cries of lamentation," he said, "and it may be that in the country the custom still holds sway, but in the towns it has practically gone out."

In as far as this is due to Western influence, the East is certainly in debt to that extent. It would not have been fair to take up more of Sir Jivanji's time, but before leaving, the writer of this interview was shown the library, which in the disposition of the book-cases was reminiscent of the library of one of the Oxford Colleges. Sir Jivanji made a passing remark on the subject of house-rents in Bombay. On this subject, one feels, that both East and West are in complete agreement.

WHAT IS PHILOSOPHY?

[**J. S. Collis** is one of the younger philosophers, and if they all hold the view he propounds there is more than hope for the future of philosophy. Irish by birth and educated at Balliol College, Oxford, he has already made his mark as author of *Forward to Nature* and *Modern Prophets*; his *Bernard Shaw* was hailed by critics as provocative, clever, stimulating, bold and illuminating. For seven years he has lectured at Toynbee Hall on the Adult Education Movement.

If we say that all his views in this article are very Theosophical our orthodox Christian readers may misunderstand, for Mr. Collis says about Jesus something which has in it a basis of truth but which needs an explanation. We deal with this in an after-note. This article and the note read in conjunction with Mr. Beresford's review-article will illuminate a puzzling problem of modern Christendom. —Eds.]

Philosophy is the intellectual understanding of how to attain Religion.

Religion is the knowledge that life is to be trusted. This knowledge is attended by joy, often called faith.

There are the few who possess Religion without the necessity of finding their way to it by deliberate conscious effort. There are the many who do not possess it and have no need of it. For Religion is not yet natural to all men, though as a substitute they may embrace piety, sentimentalism, idealism, humanitarianism, or philanthropy. There are those who have no need even of such substitutes. It has not been proved that they are less happy than those who do need them—or more vicious.

But Religion, by which we mean joy in the earthly spectacle, insight into the beauty of the everlasting unfolding, faith in the miracle remaining miraculous, when it at last comes to a man astonishes him by the richness of

its gift. For, like Christian in *The Pilgrim's Progress*, the burden of the mystery suddenly falls from his back. The burden of the problem of evil, though not exactly solved, is dismissed. He no longer asks Why?—he affirms—It is.

All wise men wish to attain Religion, partly because of its joyful reward (and joy needs no justification), and partly because in their passionate yearning for the Perfect Commonwealth they see that if all men attained Religion such a psychic change would automatically dismiss the economic and international problems which worry us to-day. The question is, How are they to attain it? It is the business of philosophy and metaphysics to answer that question.

The first thing the philosopher does is to establish the significant facts accumulated from all branches of experience—scientific, mystical, poetic, biographical. In theorems and thought-up speculations concerning the existence of

God and the meaning of life, he shows no interest. He learns from the modern scientist that the world cannot be described as a conglomeration of unconnected pieces of material, but rather as a fluidity in eternal motion, so that a man, a tree, or a mountain makes but part of the unification whose playground is the space-time continuum. He learns from the mystic that these facts tentatively put forward by those scientists pursuing the experimental method receive confirmation by the method of direct experience: the mystic in his hour of illumination, when owing to one reason or another the intellectual faculty is in abeyance, experiences an overwhelmingly *felt* Knowledge that there is such a unification and that he is part of it. He learns from the poet that by using the mind in a certain way, the intuitive way, it is easy to discover unmistakable signs everywhere that this Universe is All Right: these signs are called Beauty. He learns from the biographer that life's prime ministers have all acted in a manner which squares with the facts gathered from these other quarters. They have taken their instructions not from themselves, not from their conscious minds which at best can only *look on* and help the evolutionary unfolding, but from a deep indescribable centre which is felt to receive its impetus from Beyond.

The philosopher, then, is able to establish the fact that the intellectual and the superintellectual Consciousness (Kant, the master-

reasoner, having finally postulated the necessity of using the latter term) alike confirm the view that the universe is a unity, while the greatest historical figures acting on that assumption sought to get into touch with that which was beyond their egos.

These are interesting facts; and they can be given by the philosopher to other men.

But if only these facts are given no one is benefited. For he who receives them does not receive Religion, he receives facts about Religion—no more. Religion cannot be handed, Joy which is its reward cannot be handed, from one person having it to another person not having it. Therefore unless the philosopher can inform a man how he may attain Religion, how he may see Beauty, how he may come to feel unity and obey the voice of Life the perfect command of That Which causes birth, he cannot hope to be considered a leader amongst men.

So again he marshals the significant facts in setting out on his task to show how the most ferociously intellectual person by intellectual means may champion the growth of the soul. He passes in review the phenomenon of conversion. For that is the greatest fact in psychology. That a man may suffer translation from one state of mind into another, feeling so refreshed thereby that he calls it being born again and born better, assuredly merits the grateful scrutiny it so seldom receives.

But the philosopher will miss the mark and prove in the end

unworthy if he lays emphasis only upon the more spectacular sorts of conversion. It will not do for him to speak only of those who like Bunyan were morbidly overcome by their feeling of sin in themselves. It will not do for him to speak only of those who going right down into the darkness have been rewarded by an hour of extreme illumination. The chief fact which the philosopher must face is that *the world is full of people who are religious without having reached Religion*. They are not morbid. They are not unhealthy nor unhappy. But they are worried by the problem of existence, yet do not know how to take the first steps which will lead to the attainment of Religion.

The philosopher—that is, the man who knows the facts—will fail in his duty if he does not make it known that conversion (an hour when questions answer themselves) is as possible for ordinary average men as for the sorely stricken and the grandly inspired.

There is a longing in the West to-day for the word of command which will say simply what must be done to set going a gleam of understanding. At last the Western philosopher is ready and utters the words of Jesus—Judge not.

Judge not. Jesus was an imperfect philosopher, for he was unaware of the exact difference between his own condition and that of his followers. Had he understood that after the age of thirty when he experienced a mystic illumination he became a

changed man performing naturally and spontaneously acts such as giving away his cloak to anyone who asked for it, he would never have confused his hearers by advising them to do likewise. He would have concentrated solely upon the means of becoming changed. Unfortunately his biographers suggest that he mixed the advice for bringing about this inner change with commands such as—give away your coat, love your enemies, take no thought for the morrow.

The modern philosopher seeing the confusion gives one clear command—Judge not. He says—Accept. He says—Do not argue, do not dispute, do not assert—affirm. He says with the poet John Keats—Let the mind become a highroad for all thoughts, not a select party. Never dismiss that which alarms you nor moralise over that which offends you. Hold this attitude for a few months, for a year—and you will have your reward. A strange thing will happen. You will receive a gift. Something will grow in you, a new instrument of apprehension. That which before you had not, now you have. It may grow quickly; it may grow slowly like a mustard tree from the seed. But it will grow, and when it has grown you will see the world in a different way. When it has grown you will understand what cannot be understood in the old dimension of thinking—namely that instead of this deliberate process of receptivity reducing you to a pawn, characterless, a reed shaken

in the wind, it will have the opposite effect, giving you a centre from which to act and to make your daily, hourly *choices*. Daily you shall choose but never *judge*, and because you have not judged you can *choose*, acting according to the decree of your deepest being, your still small voice, your holy ghost.

Such then is the task of the philosopher. He must know the facts, and know what practical advice to give. If he does less than this then his contribution can only be considered on the same level as that of the logician—an excellent practice for training the mind.

But we all want a philosopher to be more than a school-master. We want him to be a leader, a man with a message.

The message of philosophy is that men can change themselves. The message of philosophy is that the weak can become strong, the foolish can become wise and the cowardly can become brave.

The philosopher throws to religious men seeking religion the end of that golden ball of which Blake spoke, that unwinds and leads to heaven's door. But above all the philosopher must himself be changed, and have suffered the invasion of the heavenly seed.

J. S. COLLIS

A NOTE ON THE ABOVE

We have heard it repeated a hundred times that the ethics of the Sermon on the Mount are impossible of practice by the worldly man. This is true. The question immediately arises—Is there a guiding star other than that of Bethlehem which can lighten the paths of men in this wilderness of civilized life? Christianity, of all religions, is particularly suffering from the absence of that which in Hinduism is called Karma-Kanda—instructions as to what to do in and with life. There is the Sermon on the Mount or nothing. The Roman Church in its instruction and exercise is unspiritual inasmuch as it begets a slave mentality leading to blind belief.

In ancient Hinduism, Religion had two aspects (Religion in the sense in which Mr. Collis uses that word), the Pravritti and Nivritti Dharmas—Religion for the ordinary bread-winning man of the world, and Religion which results in Second Birth, to which Mr. Collis refers, begetting the true Brahmana—the Child of the Fire Mist. The former instructs its votary as to *what* he should do through Karma-Kanda, and *why* he should do so through Jñana-Kanda. There are rules of life which are to be observed, and there is an intellectual understanding and appreciation of the scheme to be gained, though there is not actual experience and realization. The other, Nivritti Dhar-

ma, gives still higher practices of Yoga, Union with Universal and Regenerative Nature, which is the Supreme Spirit, personified as Shiva.

Now we hold the Sermon on the Mount to be a fragment of Nivritti Dharma, of that higher practical mysticism or occultism, which it is difficult, if not almost impossible, for the good worldly man to study and apply.

The ordinary Hindu finds in his book of rules specified instruction as to how to live: what he shall think and say every morning as he puts his foot on mother earth, giving up the horizontal position of his body in sleep; how he shall regard his ablutions and bath; how he shall perform his sacrifices to visible and invisible Nature and her sustaining Lord, Vishnu the Preserver, and His human Incarnations (Avataras) Rama and Krishna; and so on through the day till the time comes to read and repeat the sacred verse ere retiring, as preparation for a sojourn in the land of Dreams and Repose. We are not implying that the modern Hindu does all this; alas! not so. Even among the orthodox the inspiring exercises which bring the gifts of Beauty and Bliss are not

observed, and the young Hindu will have to throw off his psychic anglicization, as at the moment he is discarding its physical counterpart because of political patriotism. What we desire to point out is that due provision has been made in the Brahmanical creed, which the New Testament lacks.

Now men like Dean Inge (see the review of his latest book which follows this article) are trying to construct a Pravritti Dharma for Christendom, but lack of knowledge of soul verities, of mystic and occult truths, in short, of Universal Theosophy will prove a serious bar in such an attempt; and this being so, if any such attempt as the Dean's should succeed at all, it will prove a grave danger instead of a blessing.

What then should be done? Instead of exploiting, as priests do, the religious who have not reached Religion, that is, most men, non-sectarian philosophers of the type described by Mr. Collis should aid them to fashion a Religion by which to live along the lines adumbrated in the Editorial Fore-note to the following article, keeping in mind what is said above.

—EDS.

IN THE WORLD OF BOOKS

STONES FOR BREAD*

[**J. D. Beresford** is only outspoken where he might well have been scathing. The tendency to produce an easy religion which encourages leaning on others, thus weakening self-reliance, is on the increase, especially among orthodox institutions which find their vocation coming to an end. It springs from the desire to please and mollify the man in the street; but he will not be placated and as every desire pampered begets another, the churches have had recourse to cinema-films, to dance-parties, to teas and concerts; and one has no more to wonder as to where it will all lead to with Dean Inge on suicide and birth-control. Young men and women can get their social recreations in the outside world; but fortunately they are not devoid of the spark which kindles inquiry and the aspiration which demands knowledge about Deity, Soul, Hereafter, Evolution—starting where science brings it to an end. They are looking out for some Religion of Responsibility founded on sure knowledge; unconsciously to themselves the churches and the synagogues, the social service centres and the political clubs draw them away from the Search of the Real. They ask for spiritual verity and are given only good ideals, partially understood and faultily applied. If Christian Churches desire to really serve the souls of men some Dean or Archbishop must lead the young to a soul-satisfying philosophy; and if the Bible will not yield one let him look elsewhere. But where is there such a man to be found?

To respond to the spirit of the times let every orthodox religion forget its claim to uniqueness: *e.g.*, let the Christian study the *Gîtâ* and the *Dhammapada* and the *Upanishads*. A Universal Religion, not of blind belief but rooted in knowledge which enlightens, is in demand in both hemispheres. The day of orthodox and separative creeds is done—the era of universal view-points is upon us; if the real soul-satisfying philosophy of the ancient Aryans is not presented and accepted, our civilization must go down in the welter of warring nationalism and race prejudice.

We draw our readers' attention to our Note on Mr. Collis's article immediately preceding this one.—EDS.]

In my preceding articles I had occasion to deal with two recent books that illustrated the reaction of discontent with the world as it exists to-day. In the first of these I discussed the simplest reaction as evidenced in destructive criticism. In the second we saw this criticism advanced to the stage at which the thoughtful begin to dream of and to plan more ideal conditions. But neither Norman

Douglas nor H. G. Wells, the two authors under consideration, displays that far more fundamental and almost universal aspect of reaction which we find in the flight to religion.

The word "flight" in this connection, as opposed to "search," represents an important distinction. Those who have advanced to a certain stage of spiritual development do not turn to

* *Christian Ethics and Modern Problems* by DEAN INGE (Hodder & Stoughton—15s.)

religion as a solace, a means of escaping the responsibilities presented to them. To them, religion is the way of spiritual ambition which can be achieved only by the abandonment of shelter. But to the majority of mankind, formal religion represents a way of escape.

This aspect of the reaction from the all too obvious ills and injustices of modern civilisation, was brought before me very forcibly by reading the recently published essay by Dean Inge on *Christian Ethics and Modern Problems*. And a short analysis of that work will illustrate not only the weaknesses of Christianity as it is practised by the people but also the limiting influence it may have upon the functionaries of the orthodox Church.

The opening chapters of the book evidence very clearly that in many respects he himself has reached a comparatively advanced stage of spiritual development. "Christianity faithfully presented," he writes in Chapter II, "is a creed for heroes"; and underlines the purport of that later, by pointing out that "the most distinctive thing about the Ethics of the Gospel is not the positiveness of its precepts but the inwardness of them. The typical form of Christ's exhortation is not 'Do this and abstain from that,' but 'Be a person of such a character'."

Again in writing of asceticism he begins by saying that *ascesis* "means simply a course of training as men train for a race," that

the ascetic as we use the word is the athlete of religion. He strives for mastery where most people are content if they can pass muster. And he displays a subtle understanding of one side of the principle he is discussing when towards the end of the same chapter he writes: "Asceticism which rests on dualism is always harsh and unsympathetic; it sometimes falls into the very materialism which it seems to repudiate, since to invest matter with a positive malignity is to give it more substance than the orthodox view, which makes it only an instrument for the actualising of spiritual values."

Indeed, generally throughout his early examination of Christ's Ethic, although he frequently obscures his own thought by his perpetual reference to earlier "authorities," Dean Inge displays himself as one of those thinkers who are on the verge of the realisation that no one of the sectarian religions with its own peculiar limitations of dogma, code and ritual, can ever become universal. There are one or two references that admit as much. For example, he refers to Nietzsche's doctrine that "Christianity has won its great success by imposing on society generally a code of conduct which was devised in the interest of inferior types". And again when he half-reluctantly confesses that the Ethics of the Gospel "are strung too high for ordinary human nature," that the standard "is heroic and perfectionist, is not, as we cannot remind

ourselves too often, a code of permissible conduct for a large community". But unfortunately his inference seems to be that for the "inferior types," some form of compulsion is necessary, that the unheroic man and woman for whom the ethic of Christ is "strung too high" must be hedged about by some form of dogmatic teaching in order to keep them submissive to the moral code. Wherefore Dean Inge, confined within the limitations rigidly imposed by his position as a high functionary of the English Church, deliberately turns his back upon the many implications of his own reasoning, some of which are worth a brief examination.

In the first place, we may reasonably demand to know why the formulation of a code, designed not so much to encourage spiritual ambition as to compel the people whether by promises or threats to keep certain moral laws, should be left more particularly to the theologians of any particular sect? If, for instance, we are to assume, as is here stated, that the teachings of Jesus as reported in the New Testament are not, in effect, applicable to the mass of mankind, why should the merely moral code inferred from them be the "only way of salvation," in preference to that of, say, Buddha or Krishna? And why, *a fortiori*, should all the absurd elaboration of ritual and dogma that has grown up about the almost infinite varia-

tions sprung from the original doctrine, be regarded by the disciples of Roman Catholicism, Protestantism or Nonconformity as being so intrinsically right and necessary as to exclude absolutely the followers of some other paltry variation of doctrine from any hope of Paradise?

(To the readers of *THE ARYAN PATH*, to any who have had but the merest glimpse of the Higher Wisdom, these questions may appear too foolish to need an answer. But it is well to remember that the beliefs I have ridiculed are held by a body of people estimated at a total of nearly seven hundred millions*, and that among them are men of such intellectual attainment and sincerity as the author under consideration, men who continue to preach their doctrine—sometimes, no doubt, on the sole grounds of expediency.)

In the second place, we must ask whether, on any grounds, the practice of a religion that thus substitutes the negative values of restriction and inhibition for the positive values of personal responsibility and the constant need for spiritual effort does not tend to impede ethical and social progress?

For it is here that, returning to my main theme, I find one of the chief causes for deploring the reaction that I have called the flight to religion. I have seen its effects many times within my own experience and it seems to

* Whitaker's Almanac for 1930 gives the figures as: Christians, 682,400,000 and Non-Christians, 1,165,100,000 out of an estimated world population of 1,850 millions,

me that they are and must be deplorable in an enormous majority of cases. It is necessary, however, to be something more definite in my classification, and I will try to indicate what I regard as the more important indications of the representative case. In this, as I see it, the individual must begin by some criticism of the world about him. This primary reaction may spring from many causes, among which are: depression of mind resulting from purely physiological causes, a habit of self-depreciation, inability to express the personality in social or family relationships, economic failure, the thwarting of sexual desires, and, generally, the anxiety to defend a personal weakness by attributing the cause of it to the objective world.

In nearly all such cases, and they are exceedingly common, the remedy offered by orthodox, dogmatic religion is the evasion of personal responsibility. The sufferer of weak will, small intellectual attainments or unhappy temperament, finding no satisfaction in his or her own abilities, seeks refuge in submission to a hard and fast code that demands nothing more than obedience. The particular code chosen is of relatively small importance and the choice will in most cases be finally influenced by early training and the predilections that have then been formed, although it is worth noting that Roman Catholicism, with its principle of relegating all responsibility to the priest as re-

presenting the infallible Church, attracts a greater number of converts throughout the world than any other single sect.

The effect of this submission to a hard and fast code is practically the same in every case. All the evils, whether of civilisation or of individuals, have become subject to the single prescription adopted by the sufferer. He or she is no longer called upon for any imaginative effort in dealing with the criticised world, which it seems can be ameliorated only by the adoption of the particular religious code adopted by the recent critic. No further call is made for initiative. Within the *enceinte* of those rules "devised in the interest of inferior types"—many of which rules may be broken without incurring too severe a penalty—a man or a woman may rest with a feeling of personal security, content to abandon all further effort either of world-reformation (save in the making of converts), or of personal spiritual ambition.

Now to all the promoters of "orthodox" religious creeds and even to many social reformers, this condition has appeared to be worthy of encouragement. It has a tendency to alleviate certain social evils such as drunkenness, sexual promiscuity, and the more flagrant forms of dishonesty; and, no doubt, such thinkers as Dean Inge console themselves with the belief that such religious professions are on the whole beneficial to the individual. Indeed, if the profession of this pseudo-Christianity in some form or other

(Dean Inge admits on p. 195 that "real Christianity has never been successful"), had not served a social and political purpose, it could not possibly have endured so long.

Nevertheless it is obvious enough to any mind clear of prejudice in this connection, that the preaching and advice of such an influential writer as Dean Inge must, in so far as it encourages submission to this imitation Christianity, do much harm. He sets up an ideal of self-development, effort and discipline which he has derived with full justification from the teachings of Christ; and then, instead of encouraging the large circle of readers which he addresses to persevere in that ideal to the best of their ability, he admits that it is a "creed for heroes," too hard for the common people, and condescends in his last chapters to such suggestions as the institution of civil marriage with easy divorce, and the partial condonation of suicide (pp. 372-3).

By way of summary I may point out that of the three reac-

tions I have discussed, this refuge in orthodox religion is by far the most usual and the least effective. The whole tendency of it is to weaken the will and to shirk all further responsibility. And until there is a sufficient body of teaching to propagate the principle that every man and woman is responsible for his own spiritual development and can neither relegate that responsibility to a professional priest, nor hope to make any progress by formal submission to a moral and ritualistic code, there is little prospect of any true alleviation of present conditions. One of the most striking tendencies, illustrated in the newspaper reports of this year (1930), is the increase of suicide, and the Church's condonation of this obliquity is not likely to combat it. "I do not think we can assume that God willed the prolongation of torture for the benefit of the Soul of the sufferer," he writes. Strange, is it not, that a man of such ability and insight should be so ignorant of true wisdom?

J. D. BERESFORD

PLAYING WITH MYSTICISM*

[J. Middleton Murry is too well known to our readers to need any introduction.—Eds.]

It is characteristic of the modern emphasis that the four essays in this diverse collection which are directly concerned

with some aspect of religion, should revolve, either regularly or eccentrically, about Mysticism. Quite probably, not one of

**Speculum Religionis*:—Being Essays and Studies in Religion and Literature from Plato to von Hügel, presented by members of the staff of University College, Southampton, to their President, Claude G. Montefiore, M.A., D.D., D. Litt. (Oxford: Clarendon Press, 21s.)

the authors of these four essays would lay any claim at all to the title of mystic; and, I think, on internal evidence it is fairly clear that no one of them has been the recipient of mystical experience. Mysticism, therefore, is to them a mystery. Partly because it is a mystery, partly because it is a mystery of such a nature that it arouses vague but intimate responses, they are attracted towards it. And that is typical of the enlightened—I use the adjective quite neutrally—modern English attitude towards religion. There is nothing much, it seems to say, in religion generally; but there is, or may be, something in mysticism.

That is the attitude not only of the amateurs—I use the word in the best possible sense—of religion who write these essays; but of many avowedly rationalist thinkers to-day. It is the attitude of Mr. Bertrand Russell, and of his follower, Mr. Joad. Religion must crumble, mysticism may remain. This process of seeking to discriminate between what is, or may be, alive in religion, and what is dead, is sometimes conscious, sometimes unconscious. In the writers of these four essays it is mainly unconscious. I imagine that they found themselves with the desire, or the summons, to write something about religion in honour of Dr. Montefiore, the leader of liberal Judaism, who was their President; they were not, any of them—with the exception of Dr. Burkitt, who does not belong to their fellow-

ship, and contributes merely a felicitous judgment of Dr. Montefiore's own work—priests or professors of divinity, they were laymen and amateurs; they chose the aspect of religion which entered into their own particular studies and interested them—and the aspect was invariably mystical. Mr. Dyson, a classical scholar, investigates the influence of the Orphic "religion" on the formation of Plato's doctrine of the Ideas; Mr. Patchett, professor of Modern Languages, discusses the case of Pascal; Mr. de Sola Pinto, professor of English, gives an account of a practically unknown "Puritan, Platonist, and Mystic" of the 17th century, one Peter Sterry; and Mr. Cock, professor of Education and Philosophy, tries to meet the criticism brought against the late Friedrich von Hügel that "his mind was contrary to the true mystical temper." This last is peculiarly illuminating, though not in its own substance. The fact that a devoted student and admirer of von Hügel should find this the most serious criticism of his master, and labour to rebut it, is curiously significant of that general attitude towards Mysticism of which I have spoken.

The intrinsic value of the essays, though this, in the case of Mr. Dyson and Mr. Patchett, is considerable, seems to me much less than that of their massive illustration of this modern tendency to discard all but the mystical element in religion. That is characteristic, and significant; but whether it is to be welcomed as eager-

ly as at first sight it seems it should be welcomed, is not so easy to decide. I have to confess that I do not feel very enthusiastic about it; and my lack of enthusiasm is due to one simple cause. This characteristic modern attitude to Mysticism depends, really, on leaving Mysticism mysterious. It is conceived as a Holy of Holies into which the inquiring mind cannot penetrate. And that, in a sense, is true; the inquiring mind *cannot* penetrate into Mysticism. But the true meaning of that judgment depends entirely on the unspoken reason for this acknowledged incapacity of the inquiring mind. Tacitly, the modern attitude is based on the belief that the "mystical" is a strange and unapproachable realm of experience, entered by the privileged few who are, indeed, for form's sake allowed to be privileged, but whose privilege no respectable person would struggle to acquire. One would need to become an "inspired idiot," and what educated modern Englishman would strive for that distinction?

In other words, this modern respect for Mysticism is merely *de rigueur*, a polite convention. If those who profess it were required to take Mysticism seriously, that is, to regard it not as a convenient intellectual possibility, but as an actual dynamic influence in human life, a self-evident and inexorable summons towards that "transvaluation of all values" which Nietzsche demanded, they would drop it like a hot brick.

How quickly they do drop it is shown, almost comically, by the contrast drawn by Professor de Sola Pinto in his essay, between the charming, innocuous, and really not very significant Peter Sterry, and the altogether more alarming William Blake. After pointing out that in both Blake and Sterry the Reason is "the spirit which always denies" he goes on:—

It should be noticed, however, that Sterry refused to be led into the violent antinomianism that disfigures Blake's writings. Blake's belief in the freedom of "Imagination" often leads him to something dangerously like a rejection of all ethical restraint and a contempt for all outward ceremonies.

Abstinence sows sand all over
The ruddy limbs and flaming hair,
But Desire Gratified
Plants fruits of life and beauty there.

Sterry's far saner attitude is finely shown in an impressive passage, etc.

When the mystic begins to be dangerous, these modern lip-servants of Mysticism run for their holes. We see nothing but their white tails flashing on the hill-side.

Mysticism is not mysterious, neither is it respectable. It is simple and dangerous. At any rate when it is alive. And I am afraid that this modern allowance of Mysticism only applies to Mysticism when it is safely dead, when its revolutionary utterances have been comfortably accommodated to the demands of polite society. And I am also afraid, if I must speak my whole mind, that real Mysticism has no more insidious enemies than those well-meaning people who seek to give it a place

of honour, and, apart, in the realm of religious ideas. Mysticism, in living fact, involves nothing less than a total change of attitude in the individual man. It is the acceptance, with courage and simplicity, of the inviolable mystery of life in the individual vehicle; it is the simple seeing that

things are what they are and not otherwise; it is the complete and final surrender of the Ego, not to ideals and authorities which the Ego finds good (which would be merely the final apotheosis of the Ego), but to that which is before, and beyond, Good and Evil.

J. MIDDLETON MURRY

Mental Radio: Does It Work and How? By UPTON SINCLAIR—with an introduction by Prof. William McDougall. 281 illustrations. (Werner Laurie, Ltd., London. 8s. 6d.)

There is a special interest attached to a work by a well known author when he has entered into an entirely new field of enterprise and particularly when, as in this case, he has recorded the results of personal research in a region of inquiry which, *pace* the great interest of the general public, is still regarded dubiously in some quarters. Mr. Sinclair's recital of his own and his wife's caution in connection with the publication of this book, clearly shows his awareness of a certain risk of reputation.

The work includes a long series of experiments in the telepathic reproduction of drawings made by various collaborators and received by Mrs. Craig Sinclair when in a state of self-induced receptivity. The reproductions of the drawings are very numerous, they show a fair percentage of successful readings, and Mr. and Mrs. Sinclair are to be thanked for placing them at the service of the public and thus contributing their unit of testimony to the now immense mass of evidence to the truth that—as

the author puts it in capital letters—“TELEPATHY HAPPENS”.

But the greatest interest of the book to the Theosophical student lies in Mrs. Sinclair's careful statement of her method of inducing a condition of perceptivity. Her words cannot fail to recall “instructions” which must be familiar to many readers. The key-note of her system is the key-note of concentration accompanied by relaxation of the body and inhibition of all thought extraneous to the one on which the mind is fixed. Mrs. Sinclair has succeeded where many have failed because she has had the will and determination to persevere. She knows all about the difficulties: “If you succeed in doing this you will find it hard not to drop asleep”. . . . “This technique takes time, and patience . . . but this patience is in itself an excellent thing to learn, especially for nervous and sick people. The uses of mental concentration are too various and tremendously beneficial to enumerate here.” Precisely, and thus, though the faculty of perceiving a sealed drawing placed on the solar plexus may be of the most minor value, the power of concentration involved may indeed be of the nature of the “faith that removes mountains.”

EDITH WARD

Women under Primitive Buddhism. By I. B. HORNER. (Routledge, London. 15s.)

It is only appropriate that a woman should write this careful study of the

position and influence of women in the early days of Buddhism, and this volume may well be studied in conjunction with the “Psalms of the Sisters” published some twenty years ago by a still more

famous woman scholar, Mrs. Rhys Davids, who writes an admirable preface to this volume.

Eastern philosophy teaches that the true Self, or soul, is sexless, and that the physical bodies in which those souls periodically incarnate are but complementary vehicles of self-expression. Each type of body is suited to a different aspect of the inner self which, while resident in one or other type, is limited by its peculiar "make-up". Thus woman's "make-up," though in a way more sensitive and intuitive, is less well adapted for the control and development of the higher ranges of thought. Her *dharma* is that of the mother, guardian and preserver of forms, while man is the creator (and therefore destroyer), and ever the pioneer, both in the world of men and in the world of spirit. It follows that while in Buddhism woman's equality as to the right and power of self-liberation is fully recognised, it is harder for her while in a woman's body to control and develop the mind. This volume, however, is a record of those who struggled with, and to a large extent overcame, these inherent limitations, and the respect which they earned shows them as having attained a position, thousands of years ago which their sisters in the West to-day have hardly yet attained.

When the Buddha broke down the barriers of caste, and taught the immortal Way to self-liberation to all "who had ears to hear," amongst the thousands who left their homes to follow in his footsteps women were by no means few. If we are to believe the records of the Pali Canon, from which this volume is mainly compiled, the Buddha doubted the ultimate wisdom of permitting the formation of a women's Sangha equivalent to that which he had founded for men, and it was left, so we are told, to the faithful Ananda to persuade him that such was their unquestionable right. The practical difficulties were enormous. It was difficult enough to keep a large heterogeneous body of men at peace with one another and concentrated on the end in view; it was far more

difficult to do so with the less educated sex, and still more difficult to control the inevitable intercourse of the two organisations. Hence the ever more and more complicated rules and regulations which the Buddha had to lay down from time to time to regulate the details of his followers' lives. From earliest days, however, the Buddhist community recognised the need and right of individual self-development, and there was therefore no hint of that modern foolishness, sex-warfare; the trouble was a far older one in the history of human psychology, sex-attraction! Needless to say, the more serious minded of both sexes had already developed beyond the point where sexual differences hold sway, and history shows that the natural leaders of this feminine movement were an honour to the community which they had striven to create, and an honour to the Buddhist world.

In spite of this "spiritual democracy," however, Miss Horner makes it quite clear that the male Sangha was "recognised throughout to be the more important of the two," although, as she says on a later page, in the supreme task of "handing on the torch, the rights and obligations of the sexes were undifferentiated, and the understanding of the Dhamma brought them the same powers and advantages".

Miss Horner's book begins with a description of the position of women at the time of the Buddha's ministry, and then analyses chapter by chapter the admission of women into the Order, and the life they led, closing with a description of the relationship between them and the laity. She has brought to bear upon her work an erudition in no way inferior to the productions of male scholarship, and by a copious number of footnotes gives chapter and verse for every one of the propositions and examples on which she bases her argument. If the book has a lesson for the world of to-day it is that of the foolishness of the present combined wave of sex-warfare and sex-appeal. As between those who tread the ancient Aryan Path to self-perfection neither can exist; and though much

has been written between the Buddha's day and our own, his words as reported in a Chinese Scripture remain unchallenged in their wisdom, and the converse, the attitude of women to men, is equally true: "Is she old? Regard her as your mother. Is she honourable? Regard her as your sister. Is she of small

account? Regard her as a younger sister. Is she a child? Treat her reverently and with politeness. . . . Persevere in such reflections as these, and your evil thoughts will disappear."

Miss Horner is to be congratulated upon a noteworthy addition to Buddhist literature.

CHRISTMAS HUMPHREYS

Francis Thompson. By R. L. MEGROZ. (Faber and Gwyer, London. 12s. 6d. net.)

Francis Thompson is to R. L. Mégroz the poet of earth in heaven, a strange metaphor with several meanings. It may be the clue to the author's understanding of his subject. He is at his best in the biography and the wide range of comparisons of Thompson's poetry with the work of Coventry Patmore, Crashaw, Donne, St. Augustine, Shelley, and, to lesser extent, Blake, Vaughan, Walter de la Mare. There are sentences when Mr. Mégroz indicates Thompson's sense of communion with universal life; in mystic symbolism the cycle of human life containing all the immensities of reality; sleep as brother to death; that only walls of sense separate the poet from the *maternal aspect* of that other world. But pages show what to us seems that terrible anthropomorphising of the metaphysical, fearful heritage of human mind, which can say universal religious sym-

bolism has always had an esoteric sexual implication, and talk of the spiritualizing of sexual love. Theological meanings may be phallic, but the metaphysical has naught to do with kamic passion but everything to do with the positive fire of spirit and the passive water of matter—ever divine.

We miss the passages revealing Thompson as torn between his genius-self and earthly passions as in "The Hound of Heaven"—"yet was I sore adread, Lest, having Him, *I must have naught beside*"; in the "Orient Ode," reminiscence of Eastern thought,—"Thou art the incarnated Light . . . with double potency of the black and white"; in "The Kingdom of God":

Not where the wheeling systems darken,
And our benumbed conceiving soars!—
The drift of pinions, would we hearken,
Beats at our own clay-shuttered doors.
The angels keep their ancient places;
Turn but a stone, and start a wing!
'Tis ye, 'tis your estrangèd faces,
That miss the many-splendoured thing.

M. T.

Classical Studies. By G. M. SARGAUNT (London—Chatto and Windus, London. 7s. 6d.)

The Greek Way. BY EDITH HAMILTON (New York—W. W. Norton, New York. \$ 3.).

Civilizations form one eternal series of bends upon the spiral of human progress. Each new civilization leaves an impress even after the visible manifestations of its inner expression have crumbled unto dust. Each civilization has its unique contribution to make to

knowledge and to the methods of the pursuit of Truth and its assimilation, which gets absorbed into and moulds as from within, the life and thought of later ages. This permanent contribution or tradition which is often subconsciously accepted and perhaps carried forward is in the case of Greece loosely referred to as "the Hellenist tradition". The civilization of the West is the direct outcome of that great cultural structure that was raised in Athens two thousand four hundred years ago. The two books

under review throw some light on this vital contribution.

Mr. Sargeaunt strikes the right note when, after talking of the political, literary, and artistic tradition Greece has left behind, he says that "there is another legacy which Greece has left us, more difficult to formulate . . . It is their conception of the world and of the purpose of life in it; or more precisely the relationship of the individual to his world. . ." This spiritual heritage is, however, often lost sight of. Miss Hamilton also has much to say on the Greek view of life, and suggests the spiritual continuity of human experience when she reminds us that "though the outside of human life changes much, the inside changes little. . ." She lays the greatest stress again and again on one supreme point in the Greek achievement. It is that the Greeks insisted on the rational outlook and did not flee from facts. They took life as they happened to find it. Their æsthetic ideals, the admiration for and the insistence on the beauty of the physical, amounting almost to a worship of perfection in the flesh, are evidence of the joy in life which was the distinguishing characteristic of their outlook, and therefore of their philosophy. This, according to the author, marked off Greece from all that had ever been before, for a tomb in Egypt comes as naturally to the mind as a theatre in Greece. Interesting and well written studies as both these books are, they fail in two respects through omission to emphasise and grasp certain facts. Miss Hamilton seems to imagine that tombs were the only spiritual pre-occupation of the Egyptians, and fails to go beyond their decorative conceptions of physical death into that intellectual state where a searcher can find the most astounding philosophy of God and Man. No doubt while in the East, perhaps, the spirit triumphs over the mind, in the West mundane individualism through its selfish insistence on self and worldly

advancement loses sight of the very infinities which are more real than so-called "realities". Mr. Sargeaunt acknowledges the force of this indirectly in the remark that even the Greeks had "to learn in bitterness and blood that 'this world is likely to be most satisfactory when the mind withdraws from outer things and turns in upon itself'." No doubt this joy of life is responsible for the warmth the Greeks were able to impart to their philosophical speculations. Yet it is not well to lose sight of the inner, deeper significance of these æsthetic values, for the Greeks were not any the less spiritual because of this proximity to the material. This is apparent when we think of Plato and Pythagoras and the amazing power they had of penetrating into universal principles.

In any consideration of the Greek achievement, the question naturally arises—What did the Greeks derive their inspiration from? Both the present volumes fail to answer this question intelligently, and if hints are scattered, it is more to differentiate East from West, rather than to unify in all-absorbing Original Principles. It may now almost be taken as established that Greece derived its great penetration largely from Egypt, Persia, India and China. Though the rays of light may have been coloured by the prism they passed through, it cannot be denied that Greece served as the Gateway by which the Ancient East passed on its spiritual legacy to the West as we know it. This prime idea is unfortunately not emphasised in either of these books, admirable as they are in many respects. The utmost approach to it one finds is in one place: "For a brief period in Greece, East and West met; the bias toward the rational that was to distinguish the West, and the deep spiritual inheritance of the East, were united." The continuity of spiritual culture and its definite Eastern origin and source should have been more graciously acknowledged.

CORRESPONDENCE

THE ATTAINMENT OF KNOWLEDGE

In his article on "The Scientific Method" published in the October number of THE ARYAN PATH, Mr. Max Plowman says regarding knowledge in the western world after the birth of the doctrine of evolution :

The minds of men, instead of being focussed to comprehensive conceptions (of god, the universe, life, the soul, or the whole duty of man) have been shaken into the study of the processes. The focal glass has been removed from the kaleidoscope. *We cannot tell the time, but we know how the clock works.* Our knowledge instead of being direct to the why and the wherefore of life, now consists in knowing the how.

The consequence is, of course, that a stupendous number of facts have been gathered together—such a vast congregation "that no single mind can comprehend the sum of what is available"—and the process continues and will continue *ad infinitum*. This is the inductive method *in excelsis*. Occult science, even more meticulously accurate—if it be possible—than modern physical science, ever keeps sight of the great fundamental Axioms from which all phenomena derive, and by a grasp of which all such phenomena may be understood and co-ordinated. Modern science admits the reign of law in the physical world, but occult science traces the universal law throughout realms psychical and spiritual. It is not an impossibility but is a fact that the Master of occult science is in possession of all knowledge—by which is not meant of course that he knows the exact date of every historical event, or the address of everyone who is mentioned in the London directory—but he is in possession of the key to all knowledge, for he comprehends clearly the laws that govern the universe and he understands their working. Such a man is the efflorescence of an age—but there have been and are to-day such men, and They are the real Masters of the Wisdom. They have fathomed the Why and there-

fore They understand the How. The occult scientific method is essentially deductive. If the West would but turn to the East a little more, in a spirit of genuine inquiry, she might find valuable help in all departments of knowledge.

Mr. Plowman says later on :

The man has not yet been born who could choose a wife according to the scientific method; yet until this method can assist us in the most elementary of our necessities we shall reasonably distrust it as a guide to good life.

Again here, certainly, modern science fails us, but the ancient occult science aids us. The Laws of Manu lay down very definite rules as to the wise choice of a wife, and we cannot push aside the Laws of Manu as outworn and belonging to a forgotten past. In *The Book of Marriage* arranged and edited by Count Hermann Keyserling, Dr. Rabindranath Tagore contributes a paper on "The Indian Ideal of Marriage". As written by a recognised thinker of the present day, it may make a greater appeal to western thought than even the Laws of Manu. But the Great Law from which these laws were derived remains ever the same.

Ootacamund.

F. E.

BLOOD SPORTS STATISTICS

In connection with the article in your March (1930) number on "The Barbarity of Blood Sports," your readers may be interested in the recent official statement by the United States Department of Agriculture that more than 6,425,000 hunting licenses for taking wild game were issued to sportsmen in the United States and Alaska in the 1928-29 season. This number though slightly less than that of 1927-28 shows an increase of more than 20 per cent over the number issued in 1925-26, while the revenue to the States from this source, including combined hunting and fishing licenses but not fishing licenses only, rose from

\$7,130,102, to over \$9,390,000, a revenue without which the prosperous States surely would be better off.

Based on the latest available census figures, between 10 and 15 per cent of the male population of the United States, ten years of age or older, appears to engage in sport at the expense of the animal kingdom. And this in a country which prides itself on its enlightenment and civilization!

Washington, D. C. J. B. ANDREWS

STUDY, THE SOLUTION

The world seems to be still asking the same questions as it asked forty years ago. The same problems in modern dress confront us—and yet the answers were to be found then as now. Browsing in an old copy of *Lucifer* (April 1888), I came across the following in the Correspondence column:

Most of us know Christians who never seem to have a selfish thought; who exist in an atmosphere of self-sacrifice for others, and whose leisure is all spent in meditation and emotional prayer, which surely is seeking after truth. . . . My point is that there do exist men, and particularly women, leading lives both of spiritual meditation and of unselfishness, to whom nevertheless is not vouchsafed a clearer view of the great universe, a larger apprehension of Theosophic truth, nor any increased physical command of nature. . . . Take for example John Stuart Mill. Surely he lived always in the white light of exalted contemplation and in instant readiness for high unselfishness; yet to him came no dawn of Theosophic light, nor any larger hold on the forces of material nature.

The crux lies in the fact that there is a world of difference between the good man and the spiritual man. To quote a portion of the Editorial answer to the above problems:

To lead such life is an excellent and meritorious thing under any circumstances, whether one be a Christian or a Mussulman, a Jew, Buddhist or Brahmin, and according to Eastern philosophy, it must and will benefit a person, if not in his present then in his future existence on earth, or what we call *rebirth*. But to expect that leading the best of lives helps one—without the help of philosophy and esoteric wisdom—to perceive the "soul of things" and develops in him "a physical command of the forces of nature," *i. e.* endows him with abnormal or adept powers—is really too sanguine. Less than by anyone else can such results be achieved by a sectarian of whatever exoteric creed.

What is required is knowledge and knowledge can only come from study and the application of that study. Although a clean life and a pure heart are absolutely necessary for spiritual perception, yet even more is required—*an open mind and an eager intellect*. Can it be said in either of the two above-quoted cases that an open mind accompanied the purity of life and heart? However good morally they were, looked at from the wider point of view they were mentally bigoted.

All true teachers of Theosophy have insisted on the necessity of study. The spiritual man must act, think and feel with knowledge. "Be ye wise as serpents," commanded Jesus, "and harmless as doves." It is only the true esoteric wisdom that can bring to birth the true ethical standard. Hence the urgency of study.

Why did Madame Blavatsky spend so many hours in giving out the knowledge to which she had access by writing books? To provide food of the right kind, *i. e.* spiritual food, which perchance some hungry souls might see and eat—in a word, to help them to solve their own problems, which is the most any man or god can do.

London.

A STUDENT

ENDS AND SAYINGS

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

HUDIBRAS.

Sir James Jeans has again stirred imagination and provoked thought by his Rede lecture at Cambridge on “The Mysterious Universe”. Much of it is speculation, based on the most recent theories of physics and mathematics which he has used to buttress his own astronomical flights. These theories are fast changing, and the now-a-days common note of humility and uncertainty of scientific knowledge was struck; but in doing this Sir James is reported to have taken a further step in the right direction as far as Theosophy is concerned. *The Times* reports:—

The general recognition that we were not yet in contact with ultimate reality was, from the broad philosophical standpoint, Sir James Jeans argued, the outstanding achievement of twentieth century physics.

This ought to remove the charge against H. P. Blavatsky that she perversely attacked the then modern science. She attacked the infallible attitude assumed by the nineteenth century scientists. As long as theories are regarded as theories, hypotheses as hypotheses, and speculations as speculations, science is on the safe side.

Sir James ceases to be a safe guide when he leaves his domain of science to plunge into the deep

waters of philosophy, and opines that the universe must have been created “from outside” by a Mathematician-Creator. We must, however, leave alone this absurdity, at once philosophically illogical and ethically immoral, and turn our attention to a more reasonable speculation of his, which we are extracting from the *Times* report not having yet received the volume now in the hands of Mr. J. Middleton Murry, for review in our pages.

The universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter . . . We discover that the universe shows evidence of a designing or controlling power that has something in common with our individual minds—not, so far as we have discovered, emotion, morality or æsthetic appreciation, but the tendency to think in the way which, for the want of a better word, we describe as mathematical.

The Hindu Shastras speak of self-conscious man, Manushya, as a mind-born son of Brahmā. Each human soul—Manas—is a Manasa-Putra, a son of Mahat, Universal Mind. What these are, source and radiations, father-brothers, is explained in the two volumes of *The Secret Doctrine*. We give but one quotation in the hope that it will spur our

readers to search that great book for the many references it contains on this subject.

The whole order of nature evinces a progressive march towards *a higher life*. There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the "survival of the fittest," though so cruel in their immediate action—all are working toward the grand end. The very *fact* that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called "unconscious Nature" is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits, (Dhyan Chohans), whose collective aggregate forms the manifested *verbum* of the unmanifested LOGOS, and constitutes at one and the same time the MIND of the Universe and its immutable LAW. (I. 277-8)

When will scientists learn to add to their methods of investigation the study of the ancient tomes of science called Wisdom-Religion? The first step is taken: exclusive claims to full knowledge are no more made. The second remains to be taken: calm examination of old-world propositions. Many years ago Samuel Laing exploited the metaphysical doctrine of Spento and Angro Mainyus of Zoroastrianism to expound his scientific theories in *A Modern Zoroastrian*; some courageous mind must reverse the process and harness the ancient doctrines to improve his modern knowledge.

Because science continues to deal

with the universe of matter it still has to regard man as a product of matter. Therefore it is inevitable that puny man is overpowered by a cosmos in which stars are as numerous as the total number of grains of sand on all the seashores of the world. Theosophy teaches the universe of Spirit in which self-conscious men are the Highest Spirits. Kingdoms of Nature or Matter change; planets are born, die, and reincarnate; forms grow by the sustaining power of life, and disintegrate because of its regenerative aspect; but the soul of spiritual man is immortal—birthless and deathless. The very first lesson which the *Gita* teaches to its student is—"Never was I not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be." (II. 12) Man of mind feels puny gazing upon the mighty magic of *prakriti* or matter; the Man of Spirit feels strong and poised, for he knows that—

The truth is obscured by that which is not true, and therefore all creatures are led astray. But in those for whom knowledge of the true Self has dispersed ignorance, the Supreme, as if lighted by the sun, is revealed. Those whose souls are in the Spirit, whose asylum is in it, who are intent on it and purified by knowledge from all sins, go to that place from which there is no return.

—*Gita* V. 16-17.

Before the universe of matter man feels himself to be a miserable worm; in the world of Spirit he is able to exclaim—"I am verily the Supreme Brahman."

It certainly is a sign of the

times that at the eleventh ordinary session of the assembly of the League of Nations several delegates from Asiatic countries thought it fit and timely to strike a religious and spiritual note. On September 13th, Prince Varnavaiya from Siam spoke of his country as an "islet of peace and absolute tranquillity," and explained that the causes for this condition are "to be found not in the material order" but in "our national religion—Buddhism".

Buddhism teaches us that life is one and indivisible, that it is universal. If you injure a living creature you injure yourself, and if you benefit a living creature you benefit yourself. The law of Karma applies to all without distinction of race, class, culture or faith. What is the supreme object of Buddhism? Nirvana, complete release from all passions and sufferings. It is absolute peace, and the traditional Siamese word for peace is "santisukh": Santi, calm: sukh, happiness. For us, then, peace is the bliss of tranquillity—the happiness that resides in tranquillity.

Peace from within abolishes all wars in the without, is a Theosophical teaching.

On the morning of September 16th, the voice of ancient and honourable China was heard. With a view to practical realization of the Ideal State, Mr. Chao-Chu Wu presented the ideal enunciated by Confucius. It was "pertinent to the present discussion"; though it was "pronounced in the sixth century before the Christian era . . . in the present generation Dr. Sun-Yat-Sen the founder of the Chinese Republic

has repeated it." What was that ideal of Confucius?

When the Great Principle is realised, the world will belong to all. The virtuous and the able will be chosen into office. Mutual confidence and friendliness will prevail. In consequence, not only will everyone love his parents and his children, but the aged will have adequate care; the able-bodied will have occupation; the young will be properly reared. The widowers, the widows, the orphans, the disabled, and the sick will be provided for. Each man will have a wife; each woman a home. Natural wealth will not be left untouched underground, nor will it be exploited for the benefit of individuals. Everyone will work to the best of his ability, but not necessarily for himself. There will be neither intrigue nor conspiracy, neither theft nor treason: one may live with his door open. This is the idea of the Great Community.

Once again, this is a practical application of a real Theosophical teaching to the solution of the problems affecting any political state.

The same afternoon Mr. Hussein Alâ from Persia made his contribution and hoped that the League "in all its vicissitudes will remember the teaching of Zoroaster: 'Purity and probity in thought, in word and in deed.'"

In the eternal struggle between Ormuzd and Ahriman, the good and evil genii, the light and the darkness, Persia, like her ancient prophet, Zoroaster, believes in the triumph of justice, of light, of equity. For evil has no care but for the present; but good thinks upon the future.

Last came the pronouncement of the ever-young India on the 3rd of October. Sir Deva Prasad

Sarvadhicary referred to the "yesterday which happened to be the concluding day of a great national festival of ours, the Durga Puja," and added:

We in India have come to believe that, if peace is to be obtained, it must be on the basis of high vaishnavic ideals of service above self. The League of Nations for the last ten years has been steadily gaining ground, but not quite on the right lines owing to lack of ideals. We want to come into close and familiar contact with you and exchange ideals. We also are getting on.

The *Pandavas* though under the tutelage of *Sri Krishna*, sought ascendancy by peace but they failed, and it led to war.

And *Bhisma*, the great leader on the other side taught and preached and pressed for peace. His teachings are embodied in the *Santi parva* of the *Mahabharata*.

And he quoted fourteen different verses. In his peroration he said:

India has always felt—and this is the message I should like to give you—*Avi-dya Mritung tirta vidya mrita Masnute*. [A man attains to immortal wisdom having crossed the death of worldly knowledge.] It is by the other-worldly learning taught by *Baghavad-Gitâ* that you can taste the sweets of immortal life, and it is to taste those sweets that the Committee on Intellectual Co-operation invites you to give all your attention here.

What is the significance of all these quotations at the League of Nations meetings? We can visualize how more than one Western politician present, must have smiled within himself at this unpractical idealism of the East! But the time is fast approaching when the prevailing mental confusion, peering for the light, will glimpse such age-old truths, and

the example of the East, which instinctively seeks spiritual moorings, will be copied by the most practical statesmen of the West.

Rabindranath Tagore is an ambassador in a dual sense: not only does he speak in defence of his country's culture and constructively deliver her message to foreign lands, but also he brings home to the children of the Motherland knowledge and hope, ideas and ideals which the *Zeitgeist* is showing forth in the non-Indian world. Thus he has been on a real mission once again, this time to Russia, where he was "deeply impressed by the amazing intensity of your energy in spreading education among the peasant masses". But it is a characteristic expression of the spiritual soul of India's ambassador to present to the Russian leaders and people for their serious consideration this old-world ideal, for which we are indebted to the *Calcutta Modern Review* :—

I find here certain contradictions to the great mission which you have undertaken. Certain attitudes of mind are being cultivated which are contrary to your ideal about the method of radical social improvement. I must ask you, "Are you doing your ideal a service by arousing in the minds of those under your training, anger, class-hatred and revengefulness against those whom you consider to be your enemies?" True, you have to fight against tremendous obstacles. You have to overcome ignorance and lack of sympathy, and even persistently virulent antagonism. But your mission is not restricted to your own nation or your own party, but it is for the betterment of humanity according

to your light. But does not humanity include those who do not agree with your aims? . . . There must be disagreement where minds are allowed to be free . . . Violence begets violence and blind stupidity. Freedom of mind is needed for the reception of truth; terror hopelessly kills it. The Brute cannot subdue the Brute. It is only the Man who can do it. This is being proved every day in our human history. . . . For the sake of humanity I hope that you may never create a vicious force of violence, which will go on weaving an interminable chain of violence and cruelty. Already you have inherited much of this legacy from the Tsarist regime. It is the worst legacy you possibly could have. You have tried to destroy many of the other evils of that period. Why not try to destroy this one also?

In the November *Adelphi* the editorial Notes and Comments contain some good Theosophical remarks:—

The need of a new asceticism is upon us. . . . It comes as a challenge. . . . Why should we deny ourselves any natural desire?

The writer goes on to describe the mood of our civilized society which is enmeshed in its feelings, longing for contrary desires. It is a well-known fact, as the *Gita* teaches, that desires enslave the reason and the reasoner, and make man dependent on the objects of his longings. So to-day—

The car does our walking. The wireless our talking. The newspaper our thinking. Our clothes are made for us: our bread is baked for us. Light, water, fuel and furniture are all "supplied".

There is hardly an individual job left—except money-making.

And the writer might have well added that it is hardly a clean job for decent minds. What is the remedy? What can be the starting point of a new asceticism for people who have transgressed the Law of Being taught in *Manu-Smriti* of the old, and in the *Secret Doctrine* of the modern cycle? In the words of our contemporary:—

Choice, deliberate choice, is the privilege of a rational being. Never was there a time when the exercise of choice was more incumbent upon us. All the more because choice in so many directions is denied. Yet to live lives determined by choice, it is not at all essential that we should wantonly undertake that hardest and most complicated of all modes of living known ironically as the simple life. Because we do not want to be spoon-fed by the creators and gratifiers of perpetually new desires, we see no necessity to abandon the use of spoons. Because we are not radio- or talkie- or aero- or motor-fans, we shall not therefore fail to see Charlie Chaplin on the films, nor shall we feel obliged to tread the pavements of great cities in sandals. Only—since eternal vigilance is the price of liberty—we shall use our vigilance, and with discretion thrust back those encroaching gratifications of desire which insidiously threaten the existence of a man's soul by making him more dependent than the beast upon his environment. . . . The new asceticism will begin by instructing us in the gentle art of doing without.

This is a worthy application of the third fundamental proposition of the *Secret Doctrine*.