AUM

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

THE ARYAN PATH

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THE OMNIPRESENT SPIRIT

The materialist is unconscious of the transcendental side of his own being. The spiritualist is unaware of the substantial nature of his own soul. Each can maintain his position only by shutting eyes and ears to the testimony of his brother. Half-truths *are* fatal—to the convinced believer as to the convinced sceptic. Nature, essentially a Unity, appears hostile to the faith of the one, the calculations of the other, because inevitably upsetting them both.

The greatest, and the still unsolved problem of all alike, is the physical and substantial nature of Life itself. By a most strange paradox the materialist is, in this respect, a genuine spiritualist, for the whole trend of our modern science has been a denial of the *independent* nature of Life—whose presence it has to admit, yet whose origin it cannot account for, whose destination it cannot explain. How could it, on the assumed basis of *objective* Reality?

The counterpart of this paradox is easily seen in all popular religions and the theologies on which they repose. The spiritualism of them all is grossly materialistic. All are, practically and actually, intensely anthropomorphic and egocentric, unable to conceive of Gods or Saviours, Heroes or Demi-gods, with any concern other than human. That all Nature is *both* spiritual and material, *both* subjective and objective, is beyond their sphere of vision. That this is a living Universe, an *honest* Universe, never enters their heads. How could it on the assumed basis of *subjective* Reality?

The fundamentally opposite assumptions of the reality of either the objective or the subjective universe are equally dishonest because equally exclusive of the Omnipresent Spirit.

The philosophies of materialism, modern as well as ancient, persist in regarding Reality as *within* space, time, and causality. They deal only

with the phenomenal, yet would have the hardihood to speculate and reason upon the noumenal. This is the very essence of intellectual dishonesty.

Despite their assumed revelations, theology and popular superstition are everywhere found imprisoning their God and Gods within the narrow confines of their own human and earthly interests, passions and desires. This deified unconscious selfishness is the last word in moral dishonesty.

The civilizations built up on the foundation of materialism, the religions erected on the foundation of spiritualism, are alike transitory—as perishable as " human nature " itself. The dying words of Gautama Buddha to his mourning disciples are a protest against both religion and science, against both materialism and spiritualism : " All compounds are perishable." " Human nature " is a compound of true and false, of good and evil. How, then, outside of miracle, could it persist any more than the body in which it is housed ? Whenever the Ego, the Soul, the Self which is *man*, identifies its own being with the one or the other, with object or with subject of contemplation, by that act and fact it loses true consciousness of its own individuality.

Conscious immortality is as necessarily contingent as is conscious mortality. The latter is the inevitable sequence of Self-identification with body or mind, both of which are compounds. The former is contingent upon *Self*-perception and *Self*-realization independent of body but not of Matter or Substance, independent of ideas, or forms of thought, but not of Spirit. In short, the " annihilation " of the materialist, equally with the " personal immortality " of the spiritualist, is a dream, a mirage, a phantasm of the human mind—unless the basic nature of the Universe is miracle, not law. In which case, what is the use, either of knowledge or of faith, of reason or of revelation ? Reduced to terms, neither materialism nor spiritualism *can* be honest, for despite their professions they both incessantly reason, plan, act, with knowledge and with faith.

Unity in the midst of Duality, the manifested in the midst of the unmanifested, the Identity in the midst of both subject and object of perception—this is the Pythagorean Triad which animates Gods, Heroes, and Men along with the rest of Nature in the vast inclusive Original. Upon this conception of " three in One and the One in the three " is based all the philosophy of Plato. His pupil, Aristotle, seizing only the corpses of Plato's words, embalmed them as his own concepts of " privation, form, and matter." This " holy Trinity " of materialism lay dormant during the long centuries of the rise of the forms of spiritualism now lumped artificially together as Christianity—until the Renaissance was well under way. Then Lord Bacon, rifling the sanctuary of the dead, laid hold of this mummy and, re-dressing it like a skeleton at the feast, to his own honour and dishonour, thus earned the epitaph, " the wisest, brightest, meanest of mankind." Modern materialism is but a recrudescence, a transmigration

from pre- to post-Christian re-embodiment. Newton's famous "three laws of motion" are nothing else than a presentation of the mechanical application of the Pythagorean Triad to all objective phenomena, and are but a rebirth of Archimedes's principle of the lever. The "three hypostases of the Deity" in the theologies of the Christian Church Fathers are the psychic counterpart of the same materialization.

The same basic principles lie in the far background of all theologies. The Hindu Trimurti, the Christian Trinity, are but apotheoses of "human nature." Thus, whether as to religion or science, the descent from the transcendental to the concrete, from the region of ideals to the grossest mental idols, can be clearly traced by any one disposed to "begin at the beginning" of the workings of human consciousness on the materials provided by Nature and by Revelation alike. None of the countless minds given over to what passes as philosophy, religion, and science—none of these has been able to divorce itself from the purely empirical point of view. It is well known that the range of human physical existence is extremely narrow. A few degrees in temperature from normal, up or down, and disease, delirium or coma ensues. A few more, and dissolution of the compound results. Human mentality in general exists within a psychic range as narrow as physiological limits. It could not be otherwise so long as mind and body are swaddled in the merely personal perspective of both.

The psychology of the common self-consciousness of Gods, Heroes, and Men, the identity of the powers inherent in all alike, the sameness of the matter with which all are clothed and in, on, and through which all perform their respective cycles of activity—all this stupendous background is ignored. The laboratories of science, the seminaries of religion, the educational halls of the common people are all alike founded on the notion of ineradicable separateness as the root and container of all things. With such a basis, the scientist inevitably sees only opposing forces, only antagonistic states of a multiplicity of compounds, and back of these a horde of "elements."

The deity of materialism is the God of Power, and hence modern science has been directed to the *conquest* of Nature—not to understanding the cosmic Life everywhere active before glazed eyes which perceive only "forces" and naught of the Intelligence within and behind every minutest change. The most hopeful and inspiring sign in this field of human research is the number of first-rate scientists who are venturing publicly to speculate on the possibility of *intelligent* laws, intelligent forces, other orders of consciousness which work with a perfection difficult for us to visualize intellectually. This intelligence is beginning to be noted in mineral as well as in plant and animal organisms, in their constituent cells, crystals, colloids. Once some scientist single of heart as of mind adopts a flash from some higher source and devotes himself to a reconsideration of the vast

fund of data already at command —instead of the lifeless terms, "correlation of forces," "metamorphoses of matter," "laws of nature," he will boldly adopt the ancient occult designations. He will assert transmigration and reincarnation, and henceforth speak of Elementals, not "elements," of Karma, not "law," of the Omnipresent Life, not "nature."

Everyone can now see, six centuries after the miracle, the immense change in *basis* behind the Renaissance. The word itself means literally *re-birth*. Is anyone so foolish or so credulous, or so materialistic of mind as to fancy that there was no prior, that there will be no succeeding Renaissance of "human nature" in the mass, of glimpses into the light of supersensuous worlds by individuals? On all this, the thoughtful would do well to remind themselves of Buckle's summarization in his *History of Civilization in England*. He there wrote :—

> Owing to circumstances still unknown there appear from time to time great thinkers, who, devoting their lives to a single purpose, are able to anticipate the progress of mankind, and to produce a religion or a philosophy by which important effects are eventually brought about. But if we look into history we shall clearly see that, although the origin of a new opinion may be thus due to a single man, the result which the new opinion produces will depend on the condition of the people among whom it is propagated. If either a religion or a philosophy is too much in advance of a nation it can do no present service but must bide its time until the minds of men are ripe for its reception.

As Buckle goes on to show, every science as well as every religion has had its martyrs. That "friction" by which mechanical motion is possible at all, is by the law of paradox the same resistance to change which in the end reduces "motion" to "inertia." The same law operates in the mental and moral world. All progress is against the current of the established order of travel. The time comes when even the dullest wonder why such opposition should ever have been aroused, and equally how intelligent men should ever have regarded as established truth what a child should have seen to be a fiction of the human mind.

It is well known that Plato divided the history of mankind into fertile and barren periods. This alternation of action and inertia is but a veiled reference to the law of cycles in the worlds metaphysical as in the world physical. We know but little of its mathematical principles and operations but that little should teach us the uniformity of Nature in the field of minds as well as of bodies. The same lack of interest in genuine psychology has prevailed in religion as in science. The phenomenal has absorbed layman and theologian quite as much as the scientist. Within the current generation, however, men of the highest repute in the several religious divisions have dared to espouse self-responsible freedom of thought as the essence of moral and intellectual progress. When the spirit of true inquiry into all life's problems and mysteries shall bring into student-relation the most open-minded of the two hitherto divergent and antagonistic schools—then one may reasonably conclude that the time is at hand for "a new era in the

affairs of mankind."

That Buckle and others neither knew nor inquired into the possible sources of those "flashes of intuition" which permit an insight lacking or denied to the great majority of men, is a phenomenon in itself, showing how great as well as small men are so carried away by an idea as to lose all sight of its supersensuous relations and values. In active experiments and concentration of mind by great students of science, all consciousness of the moral consequences of their discoveries has but too often been lost. And so with great and learned theologians. They have been able to conceive of god and gods, angels, demons and what-not as inhabitants of extra-corporeal worlds. They have visioned the souls of the dead as becoming "citizens, denizens, aliens or naturals" in those other worlds. Further, they have been able to conceive of some sort of interaction and intercourse between living men and these worlds of the disembodied. But throughout the Jewish, the Christian and the Mohammedan world it has but rarely occurred to any that their Scriptures, their facts and alleged facts, are all interpretable in quite other and more coherent terms than those hitherto allotted to their basic conceptions.

Unable to conceive of the Unity of all in Nature behind as well as within all the trinities of manifested existence, the Law of science, the God of religion, become, the one quite as much as the other, a mystery or a miracle. If Life is to be *intelligently* studied at all, it has to be studied in the entire series of its manifestations. In this unbroken series, Man is self-evidently but one of many Kingdoms of being. Below him are the animal, plant and mineral hierarchies, identical in substance, their identity not lost by absorption, not extinguished by any of the changes to which these are subject along with man. That in all their forms there is resident a Something which responds to impact from without, which maintains activity within the structure, cannot be rationally accounted for on any other theory than that of intelligent Life. The discovery of the so-called "Brownian motion" more than a century ago, the more recent explorations in the field of biology, of colloidal chemistry—these should have opened the eyes of reflective students of the physical sciences far more than has as yet occurred. Aside from Jagadish Chunder Bose, General Smuts and Dr. Alexis Carrel, not even speculative interest has yet developed. But the very *culs-de-sac* which bar progress on their predetermined levels of research must in time incite if not inspire these one-way thinkers to look aloft. They may thus learn empirically that the human Soul has wings as well as hands and feet, and so, that what is impassable physically is no barrier psychologically.

By the simplest of induction he who perceives a continuous line of ascent from the primary to the complex, from the chemical "element" to man, with no loss of identity, but an accumulation of *experience*—will begin to search within *Self* for the "missing links" in the visible chain of being. More, the same induction will lead him, the

moment he turns to Self-contemplation, to the analogical conclusion that the same Principle of progression does not stop with man, that the chain extends as certainly upward as downward—not to "infinity," but to *repetition*. Thence the expression "the law of cycles" will assume a psychological, a transcendental value in the mathematics of the Soul. When that happy awakening comes to pass, it will be easily perceived that the ground the leaders of our civilization are now traversing with greater and greater difficulties is very old soil indeed. Souls in bodies and out of bodies have made the journey before us. Their spiritual, intellectual and psychic artifacts remain invisible and non-existent only to the self-absorbed in their own pursuits, the self-complacent and self-satisfied—in short, hidden only from the unready and unworthy, as the consciousness of man may be said to be actual but inscrutable to the animal.

Applying the same law of analogy and correspondence to the religious mind, the glimpses had by the seers and ecstatics of every sect of every faith will be approached, studied, weighed in quite other than theological scales. The common nature of all, the similarity of experiences, the identical effect produced on the minds of visionaries of every description, will be scientifically analysed. Instead of being reduced to "articles of faith," they will be made subjects of dispassionate survey on equal terms. Such consideration will infallibly lead to some degree of Self-revelation. Here and there one will come who will draw near enough in his deepest and most reverent but watchful moment to—

> The light that never was, on sea or land;
> The consecration, and the Poet's dream.

He will return to earth from that inner and inmost vision with quite another assurance than that of any poet, any saint, any ascetic or any theologian. Heaven and hell and earth, Gods, Heroes and Men, Spirit, Mind and Matter—will all alike have spoken to him in another language. The "Voice of the Silence" will remain within him, and henceforth he will live in the communal Life of the One SELF. The Scripture of Nature and the Scripture of Self-realization will unite him consciously to the Universal Brotherhood which eternally *is*, whether we are aware of the fact or no.

The source of all religion, as of all science and of all philosophy, is the Trinity in Nature and in Man, the microcosm of the great macrocosm. "The trinity of Nature is the lock of Magic, the trinity of man the key that fits it." Until the Divinity resident in all things, active in everything, self-conscious in man—until the Presence is recognized in Self and as Self, the Perceiver, the Experiencer, —the ever-becoming Identity, man, can never know himself as the Knower. "The sin against the Holy Ghost" is the denial of the consciously divine in all Nature, the Self-consciously divine in man. That denial is the assumption of ignorance, not of the Spirit which would "prove all things and hold fast to that which is good."

WHAT IS THE SOUL?

[C. E. M. Joad's lucid expositions of modern culture, and especially of philosophy, are well known. He has been reading the Theosophical expositions of H. P. Blavatsky on the subject of the human soul, especially in her well-known article "Psychic and Noetic Action" (*Raja-Yoga or Occultism*, p. 51 *et seq.*) from which he quotes. One difficulty which he presents is really non-existent; in the very book its solution is to be found. The difficulty posited by our able contributor is that the link between the Higher and the Lower Egos, or the Individuality and the Personality, is missing. In Madame Blavatsky's philosophy it is not missing. The lower, in essence, is an aspect of the Higher; turned outwards and using the brain and the senses it looks in the opposite direction, so to speak, away from the Higher. When stirred by any force or cause, the lower turns within, and a conjunction, however feeble or temporary, between it and its parent, the Higher Ego, ensues. The very basis of the Yoga system, the union between the lower and the Higher, is this connecting link. Mr. Joad himself and those who feel the same difficulty may be referred to several places in the writings of Madame Blavatsky, but it will serve our purpose to point to p. 67 of her *Raja Yoga or Occultism*.

The reader's attention may be drawn to more than one appreciative remark Mr. Joad makes about Mme. Blavatsky.—EDS.]

It is, of course, easy to deny the existence of a soul. Scientists, for example, complain that they have never been able, even with the most delicate instruments, to detect the presence of such an entity. Not only the soul, but also the mind, escapes their observation. Therefore, they say, in effect, there cannot be one. The assumption upon which this denial is founded is that in order to be real and to exist, a thing must be something that we can see or touch, or be at least of the same nature as what we can see or touch. If it is not, then, according to science, it must be a figment. For science is limited by the nature of its method to investigation only of those things which we can see and touch. Hence, when it comes to consider the soul or even the mind, both of which are presumably unseeable and untouchable, science is driven to deny them; they are, it holds, mere functions or emanations of the brain. It represents consciousness as a by-product of bodily processes, a sort of glow which illumines the brain, rather like the halo round the head of a saint. Events occur in the brain as a result of messages which have reached it along the neural paths that lead from the sense organs, and when the events are lighted up by the glow, we are said to be conscious of them. Since, however, consciousness is a mere by-product of the brain whose function is to illuminate it, and since it cannot illuminate what is not there, nothing can happen in consciousness unless it has first happened in the brain. Hence science leads us to a completely determinist conclusion.

The foundation of this whole way of reasoning which, under the name of materialism, dominates the western world, seems to me to be mistaken; it is a mere assumption that only the things which we can see and

touch are real, and it is a mere assumption, therefore, that the scientific method is the only method at our disposal for investigating the nature of reality. The vision of the saint, the moral intuition of the good man, the æsthetic inspiration of the artist, may all be just as revelatory of reality as the measuring rods and test-tubes of the scientist; may be and, if we are once prepared to agree that reality may contain non-physical factors, for example, deity or goodness or beauty, not only may be, but are. Take, for example, our knowledge of a human being. It might justly be said that for a true account of a human being we must go not to the scientist, but to the friend. For the sciences which tell us of his bodily constitution, his heredity, his psychological disposition, and his training, do not give us the whole truth about him; they only accumulate information about particular aspects of him, *e.g.*, his bodily system, gene constitution, or unconscious memories. But the sum of all these aspects does not constitute a man, for a man is more than the aspects of him which science catalogues, and he is more, just in so far as he has a soul, or, as I should prefer to call it, a personality. Science, then, can give no account of personality.

There is, further, a well-known philosophical criticism of the soul or self. This in its classical form is stated by the philosopher, Hume. It rests upon a denial of the existence of any introspective evidence for the soul or self. The common-sense view is, I suppose, that the soul is a kind of continuing entity in and to which there occur a number of events which are psychological states; for example, I am angry and then I am remorseful. It is the same I, the same soul which, as we should normally say, passes through the two states of consciousness. The effect of Hume's criticism is to assert the states of consciousness, but to deny the continuing element. However keenly I introspect myself I never, he pointed out, in fact come across myself. What I do come across is a desiring something, a hoping something, a fearing something, a thinking something, or, in the case in question, a something which is wondering whether there is a self; but never do I meet with the *I* who desires, hopes, fears, thinks or wonders. If we think of the ordinary conception of the self as a string along which is strung a number of beads—the beads being our psychological states—the effect of Hume's criticism is to assert the beads, but to deny the string.

The method adopted by Kant for meeting this criticism is to make a distinction between two parts of the self, or rather between two selves, which he called respectively the empirical self and the transcendental self. The empirical self is that of which in everyday life I am conscious. To it Hume's criticisms apply, for it is, indeed, nothing but a bundle or series of psychological events. By a variety of subtle arguments Kant sought to show that this bundle or series of events cannot be all that we mean when we talk of the I. There is also, he held, a continuing self which underlies and links them together, although of this continuing self we are not normally conscious.

By virtue of this continuing self we belong, he taught, to the world of reality, and escape from the everyday world of appearance of which the empirical self is a member.

The teaching of Madame Blavatsky is on similar lines. She, too, postulates two souls or selves which are broadly defined as follows. The first is body-dependent, that is to say, the events in it are determined by prior events taking place in the body ; it is known as the " Lower Self," or as " psychic activity." " It manifests itself, through our organic system " and " from its lowest to its highest manifestations, it is nothing but motion."

The second self, known as the "Higher Self," is self-conscious, active and freely willing. Instead of being a mere bundle of psychological events, like the first self, it is a unity, or rather, it is a unifying principle. It has no special organ as its counterpart in the body—for how can there be a specific organ to determine the motions of that which unifies all organs ?—nor can it be correlated with any bodily movements. It is not, therefore, located in the brain, and it has no counterpart in brain movements. Its activity, described as " Noëtic " as opposed to the " psychic " activity of the first self, derives from the " Universal Mind." Impulses spring from this Universal Mind, which is also called " the Wisdom above," which act upon and motivate the Higher Self which is an aspect of it. Our actions are the result either of the impulses which inspire the Higher or Noëtic Self, or of the motions which determine the Lower or Psychic Self ; if the former, we shall by virtue of them advance to a realization of the " Individuality " of our higher natures, which are also our true natures ; if the latter, our behaviour will be nearly that of automata driven by appetites which are nothing more nor less than our responses to the stimuli which reach our bodies from without.

Finally, the Higher Self is identical and continuing in and through different lives. It is the permanent element which runs like a thread through the different existences which are strung like beads along its length. The Lower Self, being a reflection of the body which determines the events that occur in it, is different from life to life, as the body is different from life to life. As Madame Blavatsky puts it, " The all-conscious Self, that which reincarnates periodically—verily the Word made flesh !—and which is always the same, while its reflected ' Double,' changing with every new incarnation and personality, is, therefore, conscious but for a life period."

The distinction between the two selves is applied by Madame Blavatsky, with great ingenuity, to counter some of the difficulties raised for any spiritualised philosophy by scientific materialism.

There is, for example, the scientific doctrine of the conservation of energy which is held to be incompatible with the notion of free will. Movements of a molecular character take place in our bodies ; they have effects upon what Madame Blavatsky calls " the sensory centres " in the brain. These movements and their effects take place in accordance with the law of cause and effect. What, one wishes

to know, succeeds the last of these bodily movements, those, namely, which have occurred in the brain? Presumably, some form of psychical activity; something, that is to say, occurs in the mind. But if the psychical activity in the mind succeeds the brain activity as the effect succeeds its cause, it is determined by it and we are not free. If it does not succeed it and is not determined by it, what happens to the energy set going by the brain activity? Presumably, it disappears or is lost, but if it is lost the doctrine of conservation of energy is infringed. Madame Blavatsky meets this difficulty very simply in terms of her distinction between the selves. That there are movements in the body is obvious, and they are, indeed, molecular motions; also, as science asserts, they produce their appropriate reactions in the mind. Thus the doctrine of the conservation of energy is not infringed. But it is only upon the lower mind that they produce effects. "Psychic activity from its lowest to its highest manifestations" is, indeed, as I have already quoted, "nothing but motion." But, Madame Blavatsky is careful to point out, it does not therefore follow that the Higher Self is governed by bodily movements; for since the Higher Self has no correlative organ in the body, it cannot be determined by the body. "If instead of 'psychic' we call it the higher Self-conscious Will, then having been shown by the science of psycho-physiology itself that will has no special organ, how will the materialists connect it with 'molecular' motion at all?"

Madame Blavatsky again invokes the conception of the whole as more than the sum of its aspects or parts, to which I have already referred. (It is interesting, by the way, to note how many of the novelties which have been put forward by philosophers in the twentieth century appear in her work. This is particularly true of the modern philosophical criticism of materialist science.)

For example, what account, asks Madame Blavatsky, does the physicist give of sound? "He decomposes sound into its compound elements of vibrations." In these he inevitably fails to discover either harmony or melody. Does he, then, deny the reality of harmony and melody? Not if he is wise, for harmony, the fact is obvious, exists; harmony is real. Yet harmony is produced by certain combinations "of the motion of vibrations." The vibrations are, therefore, quite properly regarded as constituent parts of the harmony. What follows? That the method of science which is to analyse, to split up, to take to bits, is neither final nor exhaustive for, in the process of splitting up, certain characters of the whole with which we started are lost. For, given that there are certain characters of the whole which are not also characters of the parts, for example, harmony which belongs to the music but not to the vibrations, and it will follow that scientific method, which deals with wholes by splitting them into parts, will fail to provide us with any account of these characters. Thus, it has nothing to say of harmony; it can only tell us of vibrations. Its account of a violin sonata would be that the tail of a horse had been dragged on a number of occasions

with specified velocities and calculable pressure over the entrails of a cat. And similarly, says Madame Blavatsky, science can tell us nothing of the self, of the Higher Self, that is to say. It can only analyse the physiological and psychological components upon whose combinations the Higher Self is manifested.

These arguments seem to me to be valid ; in the light of them I should agree (a) that the materialists are wrong in treating of the mind, soul or self as if it were a mere function of bodily processes. (If it is so, by the way, any argument to prove that it is so, being the product of mental activity must itself be a function of bodily processes and cannot, therefore, prove anything about anything) ; and I should agree (b) that the soul, mind or self cannot legitimately be taken to pieces and described in terms of its component parts.

I do not feel confident, however, that Madame Blavatsky's division of the soul into two is wholly without difficulty ; for how, we want to know, do the two souls interact? Presumably they do interact, since, if there was no point of contact between them, we should no longer be dealing with an entity or person possessing two souls, but simply with two different entities or persons, and the problem would not arise. If, however, they do interact, what is the mode of this interaction ? The Lower or psychic Self is, we are conceding to the materialist, a mere reflex of the body ; the events which occur in it are therefore due to prior events in the body which determine their occurrence. The Lower Self is, therefore, a determined self. The Higher Self is the vehicle of impulses which reach it from "the Wisdom above." How, then, does the Higher Self make contact with the Lower and *vice versa* ? For to make contact with is to produce an effect upon. If, then, the Higher Self produces an effect upon the Lower, the Lower is not *always* determined by the body and is not, therefore, wholly Lower. If the Lower Self produces an effect upon the Higher, the Higher is not *always* the vehicle of the impulses of the Higher Wisdom ; is not, that is to say, always Higher. In fact the distinction between the two selves seems on analysis to become blurred. In spite of this difficulty, a difficulty which, in my case, would lead to the postulation of only one self, it is impossible not to feel the greatest respect for Madame Blavatsky's writings on this subject ; of respect and, if the word may be permitted, of admiration. Writing when she did, she anticipated many ideas which, familiar to-day, were in the highest degree novel fifty years ago.

C. E. M. JOAD

Do not imagine that because man is called septenary, then quintuple and a triad, he is a compound of seven, five, or three *entities* ; or, as well expressed by a Theosophical writer, of skins to be peeled off like the skins of an onion.

—H. P. BLAVATSKY, *The Key to Theosophy*

IS CHRISTIANITY IMPERIALISTIC ?

[Here is a frank criticism, the implications of which, we hope, will not be lost on Christian Missions and their supporters. It is penned by one who has had first-hand experience in China—**Paul E. Johnson** was at the West China Union University at Chengtu, Szechwan, from 1925 to 1927. At present he is Professor of Philosophy and Dean of Morningside College at Sioux City. He writes to us : " I am deeply interested in the values of Oriental Civilizations and I am eager to assist in building bridges of understanding, appreciation, and friendship across the continents."—EDS.]

Christianity spells imperialism in the languages of Asia, Africa and Latin-America. Among the bitter masses of these continents Christianity is spoken of with a hiss of sibilant scorn. Along the frontiers of Christian invasion missionaries are " tools of imperialism," national Christians are " foreign slaves " and " running dogs of the imperialists." Why the fury of this rising resentment toward the " good news " of Jesus ? Does Christianity merit these hostile reproaches ?

What is imperialism ? Imperialism, first, aims at *expansion of territory*. Europe constitutes one-twelfth of the land area of the earth, yet over three-fifths of this planet is to-day ruled by Europeans. Little Netherlands administers a colonial domain three times the size of Germany. The possessions of France in Asia and Africa exceed the entire area of Europe. The British Empire, of which the island of Britain is but one one-hundredth part, includes one-fifth of the world's dry land. A second aspect of imperialism is *exploitation*. Imperialists have invaded, conquered and acquired to the utmost extent of their avarice, blandly assuming the earth and the fulness thereof as their rightful heritage. Raw materials, including slaves for labour and war, were stripped from defenceless colonies. Markets were forced open to unload the mountainous progeny of tireless machines. Empires were built not without profit to the exploiters who devoutly ruled by " divine right." Imperialism, in the third place, is characterized by *remote control*. Political power is held at the imperial capitals far removed from the colonies or their autonomy. Centralized dictatorship vested in military force is the imperial pattern of government. Taxation and oppression without representation have often infuriated colonials. But this is justified as controlling " child-races " for their own good, until (if ever) they are grown up enough to govern themselves. A fourth trait of imperialism is *superiority*. The imperial mind takes ascendancy for granted by cool assumptions of superiority. We are civilized, advanced, enlightened. You are uncivilized, backward, ignorant. The psychology of lord and master colours every attitude and relation, breeding myths of Nordic supremacy and setting up a racialism which is the most vicious caste system of modern times.

What has this to do with Christianity ? Is it true that missionaries have dreams of empire ? The mis-

sionary movements of the last century aimed at *expansion* of Christian territory. "Go ye unto all the world, baptizing all nations" was the most quoted text. In the hey-day of imperialistic expansions, contemporary with extensions of political and commercial influence, the church launched a world programme "till every knee should bow and every tongue confess." Flag-waving was in the air and far-flung boundaries were on the march.

> Fling out the banner ! heathen lands
> Shall see from far the glorious sight ;
> And nations crowding to be born,
> Baptize their spirits in its light.

Furthermore, the missionary enterprize was viewed as a *conquest*. Missionary vocabularies rang with military terms : "enlisting volunteers" as "soldiers of Christ," rallied to the stirring march of "Onward, Christian soldiers," called to "prepare for Zion's war." Other religions became enemies to defeat by campaigns, strategy, occupation, diplomacy in which treaties and navies assisted forcibly in opening doors for the gospel. Success was measured in the number of converts captured.

> The sunlight is glancing
> O'er armies advancing
> To conquer the kingdoms of sin ;
> Our Lord shall possess them,... etc.

Missionary administration has also exercised *control* from the home base. Mission properties in distant lands have been held and operated by remote control from the other side of the world. Recent uprisings in these mission fields have effected changes, but the transfer of authority is still somewhat delayed. *The Christianity exported from the West is not indigenous to the continent of its birth.* Church architecture, ritual, hymns, creeds and denominationalism largely reflect the patterns of a foreign culture. There are notable exceptions, such as the Kagawa Fellowship and Omi Brotherhood in Japan. The new hymnal of the Chinese Christian Church is another significant development. But Christianity still remains largely a foreign religion to Asia.

Superiority has been assumed on religious grounds. Christians have claimed the best religion as well as the largest navies and the power of industrial civilization. Naturally the best navy, civilization and religion should win. So we have contrasted light with darkness, culture with heathenism, sanitation with dirt, health with disease, knowledge with ignorance and superstition. Surely the advantages of this enlightened civilization should be evident to all ; it has been urged in holy condescension—

> The heathen in his blindness
> Bows down to wood and stone.
> Shall we, whose souls are lighted
> With wisdom from on high,
> Shall we to men benighted
> The lamp of life deny ?

The resemblance is striking. Too striking, in fact, to overlook or pass off with a shrug of innocent surprise. Yet Christian missions exhibit quite as significant differences. The missionary enterprize at best seeks not kingdoms of the earth but a kingdom of heaven. Missionaries seek not to exploit but to serve, not to seize but to share, not to destroy but to save. Comrades of Christ offer brotherhood in place of slavery, democracy instead of tyranny, peace to heal the disease

of war. The mission of Christianity is to lift up the lowly, to release the captives, to heal the sick, to open the eyes of the blind, to reconcile conflicts, to appreciate the value of others, to call all races into the love of the universal family of God.

Christian imperialism is a contradiction of mutually repellent forces. The essential nature of Christianity is inherently opposed to the essence of imperialism. Christianity is anti-imperialistic as imperialism is anti-Christian. Those who renounce imperialism are thereby allied with the religion of Jesus. The entanglement of Christian movements with imperialistic enterprize is an unholy alliance, betraying both parties in a false union that is mutually antagonistic.

Will Christianity survive the fall of empire? The answer lies imbedded in other questions that first need to be answered.

I. *Can Christians purge their secular alliances*? Christianity was originally anti-imperialistic before the reign of Constantine. Gradually followers of Jesus accepted the imperial ways of pride and greed, strife, and force. Tired of being a peculiar people, impatient of the slow processes of growth, Christians have compromised with the powers of evil. Crusades to rescue holy ground and save the world have used the very weapons they condemned to win empty victories for Christ. Until the year of grace 1937 this religion is so entangled in unregenerate Western civilization as to be inseparable from its destructive forces. What can a gentle religion of the Spirit do with the savage lusts and militant materialisms of this immoral society? The simplest way out would be to withdraw from the infectious associations of these iniquitous and stiff-necked generations. Walled up in cloistered isolation on remote islands of safety it might appear easier to avoid the contagious sins of insidious social diseases. But such retreat would be as futile as impossible. We cannot sever our social relations, and even so our ills would recur. For the kingdom of evil like the kingdom of heaven is within. The poisons of pride, greed, and rivalry are the inner toxins of our own lusts. The only way to purge the Christian life is the infinitely difficult task of cleansing human nature in all its inter-relationships. This means redeeming immoral society from the core of inner desires to the outer horizons of world culture.

2. *Can Christians rediscover their religious frontiers*? The old frontiers were geographical, demarking Christendom by territorial boundaries. Our fathers spoke fluently of Christian countries whose blessings we enjoyed in contrast to distant heathen lands whose "curse" extended beyond the pale of our favoured dispensation. But old distinctions have broken down. Old boundaries roll up like a scroll when our eyes are opened to the chasms of contradiction between our deeds and creeds. The new frontiers of Christianity are not geographical but moral. They are the frontiers of social righteousness that arise in every interaction of person to person amid the everyday relations of family, neighbourhood, trade centre, factory and mine. They are frontiers of social justice that appear wherever group meets group in the rivalries of

class, nation and race. The missionary is not typically marked by long journeys, but by constant dedication to human need wherever it is found. A missionary is essentially one who has a mission. The mission of God, as we understand it on this planet, is seeking to save life to the largest pattern of its worthy fulfilment. Whoever sees the mission of God truly and devotes himself wholly to this redemptive purpose anywhere is a Christian missionary. To rediscover their religious frontiers Christians must redefine the missionary call, rewrite the missionary hymns, and reconstruct the missionary task.

3. *Can Christians practise universal love?* Ideal communities have invited the dreams of every generation since man could imagine a better country. Yet the perennial tragedy is the unreality of every desired Utopia, literally "not a place." Here or there an ideal is realized in a person or social situation, but the "Christian civilization" has not yet arrived. The cultural areas that have most conspicuously made this claim are largely moral deserts with sparse oases occasionally dotting the barren spaces between. In the frantic race with catastrophe the issue is: Will Christians, before it is too late, demonstrate community of life? A community of love, instant and constant in response to human need. A classless society that is world-wide in scope, removing barriers of distrust and prejudice, both vertical and horizontal. Can we develop a mutual loyalty each to all and all for each until we become brothers indeed?

Is it possible for the religion of Jesus so to redeem his followers that for joy they shall bear others' burdens? The uncertain glimmer of twilight hovers about the decline of this, another civilization. And yet if we could unite to establish a beloved community coextensive with the race of man, the course of history might be changed. Needs would be translated into values, conflicts would be transformed into concords, competition would be transmuted into co-operation. And the pattern of a new society would be formed on an old planet.

PAUL E. JOHNSON

I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness... In whatever way men approach me, in that way do I assist them; but whatever the path taken by mankind, that path is mine, O son of Pritha.

—THE BHAGAVAD-GITA

TOWARDS A NEW WORLD ORDER

[We present here three articles : the first advocates a remedy along economic lines, for the conditions obtaining to-day, naming Social Credit ; the second sees the necessity for a psychological remedy, and finds Western psychology wanting—" but maybe the East has an answer " ; the third attempts to respond.

An important idea in the mystical philosophy of the Ancients, not brought out in the third essay, is worth considering. What Jesus implied when he said : " Seek ye first the kingdom of God, and his righteousness ; and all these things shall be added unto you "—is applicable not only to individuals but also to nations. When a nation's culture is rooted in Spiritual Idealism, its intellectual, moral and economic progress is balanced and is sustained. Mental power decreases when spiritual perception wanes, and with the weakening of the race-mind the political status and social order degenerate, and economic poverty overtakes the people. But as long as the soul of a nation remains intact, any kind of poverty may be overcome in time.—EDS.]

I.—ECONOMISTS FIRST, PSYCHOLOGISTS NEXT

[**Miss Irene Rathbone** belongs to a family with traditions of business, philanthropy and art. She herself has had a varied career, having had experience of nursing during the War, and later, of acting, till her health gave way ; then a spell of travel and finally (so far) writing as a career. She has published several novels, one dealing with sociology—*They Call It Peace*.—EDS.]

Civilization has lasted a bare six thousand years. Moreover, modern ethnologists and anthropologists tell us that it was sprung, by a few geniuses, very suddenly upon ordinary men. *Where* it was sprung, whether in Egypt, Sumeria, or in the Indus Valley (my personal bias is towards Egypt) does not greatly matter. What matters is *how*. For if civilization had slowly evolved, instead of suddenly arriving, it can be assumed that man would have adapted himself to it. As things were, he did not. The transformation of his outward life took his inward, his psychological, life unawares. For consider the manner in which man had existed during that period of tens of thousands of years —we call it " pre-history "—which lay behind the event in Egypt.

He was a wanderer, a hunter. Ignorant of agriculture, of flocks and herds, of settled domicile, of the patriarchal family, of class, of religion. Ignorant of war. His nature was gentle, generous, impulsive. His habits peaceable ; his senses uncannily (compared with our own) aware of the physical world he wandered in ; attuned to it. This was man's Golden Age, his Garden of Eden, his Paradise, or period of innocence. And the memory of it, and of his " fall " from it, has lingered on in legend, been referred to at intervals, wistfully, through the historic centuries, by writers from Hesiod to Rousseau. Our present-day political and financial leaders—even if they have heard of it—take care not to refer to it. It suits their book a great deal better to sketch for us primitive man as a " fighting animal," thoroughly at home in blood

and violence.

It is not however my purpose to discuss why violence *originally* arose —the seeds of it lay in civilization itself, and were connected with kingship, human sacrifice, crop fertility, and the like. Still less whether man *could*, in those earliest days, have so dealt with the phenomenon sprung on him that he derived from it only benefits and no ills. Enough that he failed ; that his primitive equilibrium was upset ; and that more and more, as time went forward, he was to find himself driven to act, behave, even to feel, in a way contrary to his own nature—though not, alas contrary to the requirements of his own out-of-hand institutions. Enough that the seeds of violence sprouted ; and have become, now, in this sixth millennium, a jungle of horror. That is what *we* have to deal with.

When we look at the causes for which violence, (since it came to be an activity of man's at all), has been used, we see that roughly they resolve themselves into two. The first cause being the *acquisition* of wealth—*i.e.*, means of life—by one group of men from another group ; the second the *infliction* of wealth by one group of men on another group. The first is understandable ; the second so remarkable that only a race whose hold on realities was as shaky as modern man's could accept it. Moreover, it is only in these latter days that it has become, not *a* cause but *the* cause of violence among us. Granted my contention (disputable, I know), that all wars, back through history, even those with religious rallying cries, have been basically economic, I am emphasizing that modern wars are completely, but at the same time *invertedly*, economic. They are fought to get rid of wealth—citizens being meanwhile assured that this process will enrich them.

Through former civilized millennia there had been insufficient production in the world to allow every inhabitant a civilized existence, but in this machine age, this power age, production is so overwhelming that not one man, woman or child need want for any comfort. Yet goods are *forced abroad*. Every country competes feverishly with every other for the dwindling markets of the world. Goods are bombarded outwards, while the mass of the home citizens starves. The more highly industrialized each community becomes, or the more scientifically agricultural (or both), the thicker this outward bombardment of goods till it turns into a bombardment of shells. Was ever such lunacy ? The old wars for plunder, for treasure, were common sense compared with ours. True, the strong of those days got a larger share of what *was* going than the weak, but such unfairness smelt less rankly than the unfairness now—now, when the strong need no longer fear a diminished share of goods for themselves because of an increased share for the weak. " Need " not fear. Actually they do —so imbued are they still with the outlook of earlier " scarcity " periods. And either they blind themselves to the abundance of the present (proof of which lies all round them, in workshop, wheat prairie, orchard-land, and coal field), or else, aware of it, they cause to be destroyed those huge

portions called "surpluses" which they can neither consume nor sell. Acts of blasphemy. And still the earth bears, and still our incomparable machines pour forth their products; so that in spite even of destruction the export game continues, while, against imports, even higher tariff walls are raised. But the game would not continue if the home citizens could *pay*. There is the crux. Our system allows no access to goods save through money; and no money can be obtained save through work. And work—because of science—lessens yearly.

But those at the back of the system—those responsible for it—running it? Who, and of what sort, are they? We would expect them to be few—since the system certainly fails to benefit humanity at large—few, and very powerful. And so we find them. They are the high financiers. The money monopolists. They hold the one power that matters. Leaders and led, alike, are in their hands: even those obvious-seeming powerful ones, our capitalists and statesmen—the successors of the nobles and monarchs of earlier times. *There is to-day, realistically speaking, only one upper class, restricted at that, the class of financiers. This class is international in the worst sense.* It has no local or patriotic roots. It is outside laws. (In all the charters of the twenty-eight central banks created since the last war there is a clause definitely putting them outside the laws of the country in which they are established.) It has no interest in countries, no interest in industry—as such; its irresponsibility is as great as its power. Its one object is to strengthen the chain with which it nets the world: the chain of debt. Financiers, by their manipulation of credit; by their issuing and withdrawing of loans, at will; by their false methods of cost accountancy; by their linking of money (sometimes tightly, sometimes loosely) to an irrelevancy like gold instead of to a reality like goods,—by these and other means financiers keep the purchasing power of every community chronically short. So that we have the grotesque spectacle (to take only a passing example) of all the food-producing countries knocking at England's door and pleading to pay their debts in meat for England's under-nourished millions—and being told to "restrict." England's own meat producers, meanwhile, being told to "restrict" too.

Let not the man in the street be deceived. Let him beware of assigning "capital" and "labour," "upper class" and "lower class," to opposing camps. All—if they only knew it—are in the same camp. Against finance. *The community should demand one thing: purchasing power equivalent to production. In other words, "Consumer Credit"—or "Social Credit." Then* we should be on the way to establishing a money system which reflected realities. Short of this—decay; or Fascism; or Communist revolutions; or decimating wars fought in the sacred cause of foreign markets, and to make the world safe for usury.

Christ, two thousand years ago, saw the danger spot—and hit out at it. Those innocuous (comparatively)

money-changers of the Temple were the precursors of the ghouls who suck our life-blood to-day. Who are the greatest "anti-life-ists" the world has known. Evil dreamers among figures and abstractions. Causing money, by keeping it scarce, to haunt the thoughts of men as money was never meant to—never *could*, given its right role of quiet distributor of produce. "For your Heavenly Father knoweth that ye have need of these things." Christ was aware that beauty grows from the earth upwards; and gave his blessing to bread, to fish, to wine, to the idle lilies, and to happy human love.

The spirit of man (*and* NOT *international finance*) *is the ultimate sacred thing in this universe.* Therefore, man's body, the spirit's temple, must be fairly served. For harmonious development there must be freedom—from economic anxiety—from fear of sudden and filthy death.

It would seem on the whole to be true that "the ability to live begets the disposition to let live." True, not only as between man and man, but as between class and class, nation and nation. Individuals, classes, nations would not be at each others' throats if, in their own ways, they were allowed to "live." But we have seen that they are not allowed. In the grip of a system which they don't understand, human beings are growing warped in their natures; growing here more savage, there more apathetic, than perhaps ever before.

The psychological approach to the problem, of which we hear much to-day, does not seem practical. Our psychologists (and pure pacifists) aim to change circumstances by changing the human heart. They contend that for men to feel differently, and behave differently, towards each other would dissolve the stresses about them, the doom above them. They might as well call to frightened children in a bricked-up cellar to be creative, happy, forgiving, good! Surely the first step towards these desirable ends is to pull down a wall? And this, precisely, is what the New Economists propose to do. Aware of the terrible *time* factor; aware that the true, though hidden, keepers of the cellar—the high financiers—will, at most, only bore small holes to admit a minimum of air to a portion of the victims; aware that the crowd within are either devitalized and inert, or hysterical and murderous, the New Economists are determined to de-powerize the keepers, and, with the acid of Social Credit, dissolve *walls*. When that job—their job—is done, the psychologists can get on with theirs. And tough enough it is likely to prove—for old habits of mind persist, and although men will be at last *released* for living, living itself will need rediscovery.

There is a natural inertia in man, which, together with his love of life, his sensitiveness, his cleverness, is an instinctive legacy. This has been played on to a quite unsparing extent (during the last century or two particularly) by those power-wielders to whose interest it was to do so. Regimented; physically and mentally doped; pressed by the dull, continual necessity of acting in such ways as will "earn" him a livelihood; ready to submit even to his

own annihilation at bidding, modern man might well cause doubt as to whether any renewal of the springs of life will indeed be found possible for him. The New Economists do not entertain such a doubt. They say that in so far as society is *not ready* for improved circumstances, the reason is that society is *denied the benefits* of improved circumstances. They agree that the adoption of these will leave certain ethical and psychological problems to be resolved, but that the task of resolving them cannot be undertaken till it is known what they are ; and this will not be found out until sanity, security, and freedom in the economic sphere are inaugurated.

"Social Credit offers an adventure, perhaps the greatest, the most daring upon which humanity has yet embarked," writes a distinguished man of letters. Eagerly as I endorse this, I would like to add : " ..... *since* that most daring adventure of all, the launch from 'primitive' to 'civilized' conditions six thousand years ago." The two adventures, however, have essentially the same aim : Fuller Living. And the second will almost certainly, as the first was almost certainly (after an unseen period of preparation), be sprung upon men.

And then—the return of the Golden Age ?—Paradise Regained ? Man as he used to be? Yes—but with the addition, not the loss, of man's experience between ; the addition, not the loss, of the astounding material and spiritual wealth he has created between—and will continue, from then on, unrestrictedly to create. His " fall " (into violence—into anarchy) need not be repeated, for his outward institutions will be harmonious with his inward needs—and safeguarded to remain so. The fruit of the Tree of Knowledge of Good *and* Evil will not have been eaten in vain.

IRENE RATHBONE

II.—THE BANKRUPTCY OF PSYCHOLOGY

[**Leslie J. Belton**, author of *Psychical Research and Religion* and *World-Vision*, is the Editor of *The Inquirer*, the organ of the Unitarians in England.—EDS.]

A well-known English industrialist gave £ 250,000 to promote the work of the Cavendish Laboratory at Cambridge (England). That this munificent gift will be ably and wisely used no one can doubt ; a donation which furthers research in physical science and thus helps to increase our knowledge of the " universe around us " is money well given and will be money well spent. But a question arises : is it better that this money be expended on subsidising research into the physical (*i. e.*, inorganic) universe or that it be devoted to promoting intenser study of *Life* ? It is true that the question need not arise : research may be carried out in both directions at the same time, and between the various scientific " fields " no thought of competition need arise. Yet this donation suggests a line of enquiry it may be profitable to pursue and

prompts the further question, whether at the present time the study of Man in his social relationships is not in greater need of encouragement than physical science.

The study of inanimate, as contrasted with animate, nature, of matter as contrasted with mind (frail though at points be the boundary between the two), is notably more advanced than the study of life and mind ; its data are more measurable, its formulations more exact than those of biological science can ever be. The importance of physical science in the technological field goes without saying ; but no less important, though less widely recognised (as a writer in *The Times* has recently pointed out), is the application of our biological knowledge not only to such special sciences as agriculture and horticulture but to all the intricate and manifest problems of social existence. Indeed it would not be difficult to show that since Man's knowledge of his *physical* environment is greater than his knowledge of life and mind, since Man up till now has shown himself incapable of directing to beneficent ends the knowledge which physical science has given him, the paramount need of the present time is for a richer and more determined concentration of resources in the biological, and expressly in the psychological and sociological, fields.

To say that Science has reshaped the world is to utter a truism. We are living in a world which *on the surface* is vastly different from that which our forefathers knew, or could dream of ; the material wealth, if not the happiness, of mankind, has immeasurably increased, and the technical achievements consequent upon the application of scientific invention and discovery to Man's needs (his real and his alleged needs) have annihilated space and transformed Man's world into a network of complex relationships. East and West *have* met, and in spite of ethnological and cultural differences, the gulf between them is decreasing year by year. The ideological ferment which followed the French Revolution extended throughout Europe and into the "New World" ; the ideologies of our day extend to the farthermost corners of the earth. For good or ill, the world is becoming a single unit. Interdependence is no longer an ideal to be achieved, but an accomplished fact. Structurally the world is one and the isolation of any people, or of any separatist group, is in practice impossible, though it remain, here and there, a theoretical aim.

Yet in spite of this signal achievement, in spite of Man's extraordinary advance in the physical field, his social relationships are scarcely removed from those of the Dark Ages. Technical progress has outstripped sociological progress and every attempt Man makes to solve his social problems on a grand scale is wrecked by human intransigeance and self-interest. Clearly—and the point is so obvious that it need only be stated—Man is, so far, incapable of using to his own best advantage the material benefits accruing from his industry and skill. Technical developments have either increased his sociological problems or

rendered them more acute. Man harnesses the forces of Nature to his will ; he predicts the courses of the stars and isolates the " cosmic " waves ; in large measure he controls disease and lengthens the span of human life—no mean achievements on the physical plane ; *but for all his triumphs he fails in the most elementary fashion to control the course of human events. Man can control machines but not himself.* So intractable seems the spirit of Man, so insuperable seem the difficulties of sociological direction on an international scale, that the world has become outwardly (materially) a unit but remains inwardly (spiritually) an organism incapable of functioning because its members engage in internecine war, because its members plan for their own welfare regardless of harmony of the whole. Of all human sins, that of egotism is the deadliest, and egotism in an age of material expansion may wreck the world. Thus, Man—Man in his "aloneness," and in his social relationships—constitutes the chief problem of the present age. *The pressing need of our time is for a deeper understanding of human nature and human relationships.* Study on these lines, if it is to achieve results, must be world-conscious and as disinterestedly universal in scope as physical science must necessarily be. Only so will the world-organism be healed of its wounds and the World Community be born.

Power is a curse in the world when it is divorced from nobly constructive ends. Our misfortune lies in this, that we know incomparably more about the sources of power and the means of manipulating power than we know about the manipulator himself. The proper study of mankind is man, but it is precisely here that knowledge fails. The scientist, according to his special knowledge, gives us a " picture " of Man : the physicist tells us of the atomic structure of physical man ; the chemist resolves man's body into chemical compounds, the anatomist into flesh, blood, bones and nerves, and the geneticist adds his chromosomes and genes. But this amassing of isolated data, though it increases our fund of knowledge, tells us very little about Man as a living being, about Man in his wholeness. Nor can history, anthropology or any other special science help us in this. Can psychology ?

Of the special sciences, psychology is one of the least exact, and the one least able to define with precision its general conclusions. Almost there are as many psychologies as there are psychologists. Each " school " has its own theories, often its own terminology. That most fruitful of psychological discoveries, the Unconscious, is by some acclaimed as a magic key to unlock the mysteries of human behaviour and by others brusquely controverted. Psychologists too, are prone, like other specialists, to isolate certain data and then use them (true though the data may be, as far as they go) to build up psychological schemata relating to the *whole* of Man which their restricted field and limited facts fail to justify. The psycho-analytical and the behaviourist schools, at opposite poles, have both been flagrantly guilty of this

particular sin. And this also may be said, that while many of the experiments carried out in the psychological laboratories of our universities seem too trivial, and too aloof from everyday life, to be worth the voluminous and recondite reports printed in specialist journals, the social psychologists, untrammelled by laboratory discipline, lose themselves in a maze of (sometimes) ill-founded theories and speculation. Of the many branches of psychological investigation, that of medical psychology is perhaps the most practically helpful at the present time, but even in this sphere much remains to be achieved, if only in converting medical diehards to the value of psycho-therapeutical methods.

It is because I rate the possibilities of psychological research so high, not because I underestimate its value, that I have ventured upon these few critical remarks—because, moreover, I believe that *psychologists have lost sight of their "proper study" in emphasising too exclusively the physiological signatures of mental life.* Modern Western psychology fails to find—as often as not fails even to look for—an answer to the fundamental and vital question: "What is the *psyche* and how is the individual *psyche* related to (1) other living beings and (2) its total environment?" It may be that Western psychology is, and must be, too analytical to allow of its throwing light on the constitution of Man *in his totality*; but, if this be so, if psychological research is incapable of suggesting an answer, then psychologists will have to acknowledge defeat on this count and gracefully retire while philosophers and laymen make what answer they can. And this is precisely what is happening. If we want to answer the question "What is Man?" (not primitive man, instinctual man, physical man, social man, or any other single aspect of "manhood," but Man in his wholeness) we must look for our answer not to the expert psychologist but to the "amateur"—and to the ancient scriptural texts. Dr. C. G. Jung, in the West, has recently shown the way. But maybe the East has an answer which Western thinkers might profitably heed?

The paramount need of Western thought is for a deeper understanding of the nature of Man. Only through spiritual understanding shall we be enabled to direct towards beneficent ends the plenitude of power which physical science has placed in our hands.

LESLIE J. BELTON

The above two articles were written independently; both reached us on the same day; taking advantage of the "coincidence," we sent them to our Hindu friend for the Indian point of view presented in the following essay.—EDS.

III.—TRY THE MYSTIC'S WAY

[Radhakamal Mukerjee, M.A., Ph.D., is Professor and Head of the Department of Economics and Sociology, Lucknow University. He is the author of many volumes on Economics, is Associate Editor of the *Indian Journal of Economics* (Allahabad University) and of the *Journal of Applied Sociology* (University of California). He is corresponding member of certain European associations devoted to the study of population problems. But he is not only an economist—he is also a mystic and has written for THE ARYAN PATH of April, May and November, 1936, on "The Necessity of Mysticism," "The Law of Compassion in Mysticism," and "The Mysticism of Yogachara Buddhism."—EDS.]

The paramount need of Modern Industrial Civilisation is to subordinate the ideal of mechanical efficiency to a spiritual outlook, which may reconcile personality and machinery. The application of the sciences to the development of man's resources and control over his environment and the spread of technocracy, utilising nature's potential energy, have given to man's organisation an undreamt-of power.

The Great Society and Big Business have become colossal ; they control not merely man's environment but also the conditions of his living, his feeling and desires, his very psyche. The besetting sin of modern civilisation is standardisation, which holds man more and more firmly within its iron grip and makes of him a mere material in the processes of technology which man invented and adapted in his service but not for him to serve. *The same process of standardisation has changed man's feelings and desires towards fellow men who have also now become instruments, not ends in themselves.*

The world faces a complete divorce between the field of man's daily work and his intimate desires and ideals, between commerce or industry and art or religion, between man's technical achievement and his ethical development. Thus man alternates between the sphere of life dominated by technocracy, which baffles many of his elementary instincts and makes work a grind, a cut-and-dried standardised function of drudgery without a soul, and the life of appetites and aspirations where man's social and ideal values are altogether disregarded.

Many reformers in the West stress the importance of the change of technocracy and revision of the institutions of private property, competition, credit and free enterprise for inaugurating a new era of social relations and for bridging the present hiatus between technological and social progress.

No doubt an improved or an altogether new social and economic *milieu*, as in Soviet Russia, will call forth new incentives for work, while the end of insecurity of employment, exploitation and mechanical drudgery will pave the way for a new creativeness in industry and sanity and justice in social relationships. *Much as we may value the social and institutional direction of man's motives, desires and ideals, neither the reform of private property and free competition, nor the daring*

adventures of collective production and social credit can be successfully inaugurated without a new social conscience and an aggressive social good will.

Thus the problem of reform is essentially psychological rather than technological. The reform of technocracy cannot go very far and bring about a fundamental social adjustment as long as it has to fight human self-interest and intransigeance which have been woven into the texture of social life by half a century of profit-making capitalistic industrialism. The last few decades have seen daring experiments in social, protective, and ameliorative legislation in the capitalistic countries, but these have hardly ushered in new social relations, and the ethical problems of an irresponsible, unspiritual capitalism yet remain to be tackled.

How can psychology contribute successfully towards the solution of the present crisis ? We all know that modern Western psychology has often degenerated into the paid retainer of the profiteer. *A science which ought to unfold the infinite capacities of the psyche has been applied by modern industry for vocational selection, for advertisement and for sale of goods to people who do not and should not want them.* Modern psychology is thus often at work perfecting the technique of exploitation for the directive classes, for use in their interests as against those of the workers and the consumers.

The uses of a science depend upon the ideology of the scientist ; and though psychology can become most helpful in the present cultural crisis by offering an answer to the fundamental question : How is the individual psyche related to other individuals and the entire environment ?—such questions do not interest orthodox psychologists. It is only from certain special branches of psychological investigation, such as psychical research, the study of personality and psycho-therapy, that significant suggestions have been forthcoming as regards the unity of the stream of consciousness and about consciousness in its wholeness, and its discreteness.

Modern psychology is too much handicapped by its mechanical and analytical outlook to concentrate on the stream of consciousness in its totality and in its manifestations in the individual psyche. It is for this reason that it has failed so far to give us the picture of man in his wholeness, which might serve as the objective background of a profounder understanding of man's social relationships and give a proper sociological guidance to his interests, motives and ideals, derived as these are from the matrix of the universal consciousness.

Myers' celebrated work on *Human Personality and Its Survival of Bodily Death* and the *Proceedings of the Society for Psychical Research* are full of evidence of the communication between minds which overcomes barriers of time and distance. Parapsychology is a science now in the cradle, though there is a growing recognition that this problematic aspect of psychology is now exceedingly important for the advancement of the science. Telepathy and mind-reading suggest

that under proper discipline and control one individual mind can know about the contents of another or other individual minds. Clairvoyance, telekinesis, materialisation and prophecy are far more difficult to understand. May it be that the mind is a *miroir de l'univers*, and in very exceptional persons does the mind-mirror become conscious in the ego-form ?

The hypothesis is that when the mind becomes, through the process of abstract concentration, free from the disturbance of the sensory and organic processes, the omniscient higher mind operates and apprehends phases or states of reality, which are not bound to the spatio-temporal system of relations. The mystical hypothesis is also legitimate and the human mind might be a part of the super-mind, itself an aspect of Spirit or Universal Mind.

Minds, as Driesch observes, are capable of a mutual supernormal transference of knowledge in the mental field, which is something more than thought-reading or clairvoyance. Osty in fact assumes that a " transcendental " plan exists for each man in a universal and supra-personal consciousness ; it is within this latter that the *yogi* reads the plan. E. von Hartmann calls this " a telephone connection in the absolute."

Evidence of superior intellectual and spiritual powers of the mystic and the saint has, indeed, come and still comes from all countries. Cases have been recorded by Myers and others in which men by experiment leave their bodies and show themselves to their friends. Telekineses, levitations, raps, materialisations connected with the body of a medium, photographable hauntings in the presence of a supernormally endowed person and scratches or similar marks obtained on objects under the same conditions are (granting their reality) now attributed to the single fundamental phenomenon of materialisation connected with the body of a paraphysically endowed person. Driesch observes :—

> The assumption is that the supernormally endowed person can not only materialise apparitions as true materialisations, but can also produce rigid invisible structures with which to pull, knock, scratch and so on.

It is not strange that mystics who discipline their intellect and emotions acquire these and other supernormal faculties. No doubt when in the mystical contemplation the reference of self entirely disappears, the consciousness becomes one vast undifferentiated and unitary whole, the eternal unity in the changeable world.

As long as modern psychology retains its mechanical outlook and struggles against the incorporation of the materials offered by the studies of the unconscious and the sub-conscious and the recent developments of para-psychology, it will hardly be useful in describing to us man's consciousness beyond what is most superficial. Modern psychology must get beyond the biological boundaries of consciousness in order that it may truly interpret the consciousness as the total all-comprehensive reality which is the primary source of man's being.

In the East, the fundamental

conviction is that all things are thoughts and every thought is an entity in itself. We read in *Yoga-Vasistha* :—

> There is mind behind every particle of dust ; it fills the whole space. It grows within every sprout ; it moves as sap in tender leaves. It rises up in the waves of the ocean ; it dances within the womb of a rock. It rains in clouds ; and lies inert in a piece of stone. Even in inert things resides desire in a potential form, as flowers, in their seeds.

The same consciousness which pervades nature in every quarter and cranny also penetrates human life and experience. The human personality is a colony of lives rather than a single spiritual entity. Yet we all feel a unity of lives within ourselves. Individuals make histories without number, but the Absolute has no history of its own. Consciousness or evolution may be a part of our cosmic process but the Absolute is not subject to it. The Absolute is only the balanced whole, and in the Absolute all processes, distinctions and multiplicity of the individual psyche merge. It is consciousness, without the dualism of subject and object, which is universally present in all. This unity of life and experience which psychology posits, mysticism establishes as the integral core of the individual's existence and consciousness.

In the East there is no difference in the standpoints of psychology and mysticism ; each aids and supports the other. The vital flame of the mystic vision keeps the lamp of psychological systems burning to illuminate our daily routine. It is only the harmony in man's consciousness, the unity of self with other selves that can furnish the ground for reconciliation between personality and machinery, and socially direct the tremendous power which science has placed at man's disposal. Neither institutional reform, on which the new economists pin their faith, nor psychology even of the *Yogic* kind, can elicit new motives and desires, and renovate social relations vitally and fundamentally. It is only a spiritual discipline and transmutation of the psyche bringing it *en rapport* with the psyche of other individuals and with the Absolute Consciousness, which is present in everything and in everybody, that can transform society from war and strife to peace and constructive progress.

The West has overestimated the importance of technology and organisation in eliminating human stresses and sufferings. The abuse and misdirection of technology have thwarted man's social expressions and brought about an unbalance in emotional life and personality. *A rearrangement of man's outward institutions cannot overcome the present crisis without a re-orientation of human motives of work, desires and ideals.* It is only a new synoptic psychology and a mystic discipline which can tide over more successfully the crisis that has overtaken civilisation.

RADHAKAMAL MUKERJEE

THE IRRATIONAL SOLUTION OF THE PROBLEM OF EVIL

[J. S. Collis is one of the younger philosophers. He is Irish by birth ; his Oxford days were spent at that cradle of erudition, Balliol College. He is interested in the Adult Education movement. His early books *Forward to Nature* and *Modern Prophets* attracted notice and his *Bernard Shaw* was very highly thought of in literary circles. He has contributed to this journal since its early days, and his *credo* seems to have been embodied in the first article he wrote for us—"What is Philosophy?" Philosophy he defined as "the intellectual understanding of how to attain Religion." "Religion is the knowledge that life is to be trusted." It seems to us that in these two definitions may be found the key to Mr. Collis's interpretation of the problem of evil.—EDS.]

No rational solution of the Problem of Evil has ever been advanced which is capable of thoroughly satisfying the mind. You can invent good working explanations, but they must always be subject to the devastating further *Why*. The only genuine solution is irrational. And this may not be within everyone's reach. That may be against it. But it is surely better than the intellectual approach which fails for everyone.

I propose to examine the best illustration of this irrational conquest ever written. It is to be found in one of the earliest plays—and one of the best. It needs cutting down and tightening up, but even so it is a remarkable drama. The technique belongs to Bernard Shaw, though the conception of the play could never enter the Shavian mind. In *The Book of Job* we find a great deal of what we are accustomed to imagine as modern discussion of the problem of evil—for in all ages it is generally discussed in much the same way, and if it has yielded to solution it has always been the same solution (there cannot be two).

You remember the story. Job was a man of substance with large estates and a happy family. All went well with him, and he himself did nothing wrong. Suddenly his good fortune came to an end. One day when at dinner, four messengers in succession arrived to tell him that his oxen, his asses, and his servants in one place ; his sheep and servants in another place ; his camels and his servants in another place ; his sons and his daughters in another place—had all been destroyed.

Job was overcome and rent his mantle and threw himself on the ground. Yet he worshipped God, crying out immortally—"The Lord gave and the Lord hath taken away ; blessed be the name of the Lord!"

But there was more to come. Satan, from going to and fro on the earth, and from walking up and down in it, had observed that while a good man will bear the loss of property and children with fortitude and piety, he will not, however good he is, submit without protest to a disfigured body and ill health. "Touch his bone and his flesh," Satan says to God, "and he will curse thee to thy face." And God decided to test him in this also.

In consequence Job finds himself

covered in boils from foot to head. He takes a trowel to try and scrape them off, and sits down among the ashes. This is too much for his wife who says to him " Curse God and die." But Job still stands firm. " What ? " he asks. " Shall we receive good at the hands of God, and shall we not receive evil ? "

Hearing of his calamities his friends come to see him. At first they are so shattered at the sight of him that they are dumb and sit down without speaking for seven days and seven nights.

They soon make up for this silence. Job himself leads off by breaking into imprecations and cursing the day he was born in an almost Celtic stream of poetic fury.

At the spectacle of his casting down Job's friends are alarmed and try to find reasons to justify the situation. Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite are intellectualists and moralists. At not inconsiderable length they make out a case for God, and by insisting that Job has been guilty of sins and hypocrisies, endeavour to show how his sufferings at the hands of God may be reasonably accounted for. But they fail to convince even themselves. The sincerity of Job's replies disarms them : for not only does he maintain his innocence but even in his pain and perplexity he refuses to deny his feeling of the Divine Wisdom. Though he has said to corruption, " Thou art my father : and to the worm, Thou art my mother and my sister," though all have turned away from him in abhorrence, he nevertheless suddenly bursts out—" Oh that my words were now written ! Oh, that they were printed in a book ! that they were graven with an iron pen and lead in the rock for ever ! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." And to his tormenting friends he turns and says—" But ye should say, Why persecute we him, seeing that the root of the matter is found in me ? "

When Job and his friends have exhausted themselves with argument, a young knowledgeable fellow called Elihu, the son of Barachel the Buzite, bursts out and is under the impression that his special pleading for God is highly effective. But suddenly God Himself appears in person and punctures him by saying, " Who is this that darkeneth counsel by words without knowledge ? " And at this point the drama reaches the high moment we have been awaiting when a solution to the mystery will be offered.

We know what to expect. We have been prepared for an authoritative statement from God Himself reproving Job for complaining and pointing out that God has ends in view not to be comprehended by mortals, or that He has been testing the good and pure man, or other plausible and rational explanations (though always exposed to a further why ?). But God does not do this. He does not mention Job's situation at all ! Instead He points to the magnificence of creation. He witnesses to the sublimity of His works. He rehearses the glory of life. He shows the strength of His government and the dominion of His command over all things as over the ocean to which

He saith, " Hitherto shalt thou come, but no further : and here shall thy proud waves be stayed." In a series of flaming poetic images He summons up the incomprehensible miraculousness of creation before Job's inward eye, and then reminds him of the existence of the wild goats and hinds, of the wild ass, the unicorn, the peacock, the stork, the ostrich, the horse, the hawk, the eagle, the hippopotamus, and the crocodile.

Job is overcome. He does not submit—he *accepts*. Suddenly he accepts and cries out to God, " I have heard of thee by the hearing of the ear : but *now* mine eyes have seen thee. Therefore, I abhor myself and repent in dust and ashes." He has suddenly become a seer and his mind is set at rest.

But why ? What revelation has he received that he has not had before ? What new argument has he heard ? Has he not reasoned along those lines himself, or tried to ? Did not Elihu, the son of Barachel the Buzite, advance much the same view ?

No. The answer is No to all those questions. He has suddenly left Rationalism behind—and reaches another view-point. God has not spoken to him rationally. He has not given him a new argument. He has given him a new perspective. He does not even try to convince Job in the manner in which Whitman approaches the problem in *This Compost*. He does not point to Purpose or Design. There is no teleological persuasiveness whatsoever in the Almighty's discourse. He mentions animals that offer the feeblest support for that kind of approach. He speaks of the ostrich which leaves her eggs in the dust " and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers, her labour is in vain without fear ; because God hath deprived her of wisdom, neither hath he imparted to her understanding." Nor does the hippopotamus with its unseemly gait and its bones that "are as strong as brass " provide in its person the best possible example of a perfectly designed universe—yet the Lord is careful to say that this creature no less than the monstrous crocodile and the eagle whose young ones suck up blood, is " the chief of the ways of God." His method is not to convince by reason but to convince by *power of mysteriousness*. The tormented soul of the sufferer is appeased, not by the sudden light of a good reason, but by a sudden feeling of an *intrinsic value* in what appears to be the very negation of reasonableness : the incomprehensible becomes, in itself, fascinating, and more inspiring than the comprehensible : the thought descends, the thought occurs, that All is Well, not because there are reasons for that thought but because there are no reasons. And the passage put into the mouth of God by the great dramatist expresses, to use the words of Rudolf Otto, " the downright stupendousness, the wellnigh dæmonic and wholly incomprehensible character of the eternal creative power ; how, incalculable and 'wholly other,' it mocks at all conceiving, but can yet stir the mind to its depths, fascinate and overbrim the heart."

J. S. COLLIS

SEX IN HUMAN LIFE

[Bharatan Kumarappa, M.A., B.D., Ph.D., has done much research work in philosophy—both Eastern and Western. Edinburgh University granted him his Ph.D. degree in European philosophy, and London in Indian philosophy. He is the author of *The Hindu Conception of Deity* and *Village Industries and Reconstruction*, and contributes to various journals on education, religion, philosophy and social work. For several years he was employed in academic teaching work, but his heart interest became engaged in the welfare of his poorer countrymen, and since 1935, when he joined the All-India Village Industries Association (of which he is now assistant secretary), he has devoted himself to village uplift.—EDS.]

To assign the right place to sex in human life, we should look at the part it plays in sub-human nature. Human life has become so encrusted with convention and custom that it is necessary to strip ourselves of these if we would think afresh and without bias.

In the sub-human sphere sex plays strictly a biological role ; its purpose is to propagate the species. In some cases the males die immediately after they have mated, *e.g.*, the honey-bee. As against this, the sex function is made by man an end in itself, propagation becoming only an accidental by-product of sex indulgence. Some may argue that it is precisely this which constitutes the function of genius in man ; that where nature is unconscious, man is deliberate. Thus the animal eats food to satisfy its hunger, but man often eats for the pleasure of eating, and has made of eating itself an art. Similarly civilized man has made of the sex instinct a veritable art. What are merely appetites in the animal, have become cravings in the human being. The latter have produced the glutton, who is by no means an inspiring artist. Similarly sex craving produces lust which, like gluttony, is absent in the animal, but which passes for love in the human kingdom.

The aim of true art is universally recognized to be the upliftment of human consciousness through the agency of the Beautiful. Can we say that the civilized man, who has made of sex instinct what it has now become, is a devotee of art ? What inspiration or elevation has it brought to his consciousness ?

The desire for Beauty, as also for Goodness and for Truth, belongs to the Spirit, while the craving for food and for sex belongs to the body. Spiritual ends, when followed for their own sake, meet with moral approval and elevate the mind to noble heights ; on the other hand bodily cravings meet with moral condemnation and create mental cesspools. In pursuing spiritual ends man distinguishes himself from the animal, in following bodily cravings man also distinguishes himself from the animal only in so far as he curbs and restrains them to serve higher ends.

In the light of this, it is obvious that birth-prevention through contraceptives is fundamentally opposed to human, let alone spiritual, development, for it promotes sex indulgence and enhances sex craving. The theory of those who advocate it is that

married love needs physical expression, and without it becomes lifeless and impossible. It is asserted that sex relationship apart from parenthood is legitimate for man. This may be a question for dispassionate psychological inquiry, which, however, is not easy to secure, nor are strictly scientific experiments in this line possible. The burden of proof, however, rests on those who make this claim. A mere appeal to popular feeling is of no value, for any response from this feeling may rest only on present depraved practice. On the other hand, those who have curbed and controlled sex desire and who have given us the benefit of their experience, proclaim as Mahatma Gandhi has recently done :—

> I know from my own experience that as long as I looked upon my life carnally we had no real understanding. Our love did not reach a high plane. There was affection between us always, but we came closer and closer the more we or rather I became restrained...All the time I wanted carnal pleasure I could not serve her. The moment I bade good-bye to a life of carnal pleasure our whole relationship became spiritual. Lust died and love reigned instead. (*Harijan*, Vol. III, No. 50, p. 398)

The experience of such people not only shows that love becomes purified and spiritual when sex indulgence is excluded, but also that such sex restraint leads to beneficial results. Thus Gandhiji further writes :—

> Although I have always been a conscientious worker, I can clearly recall the fact that this indulgence interfered with my work. It was the consciousness of this limitation that put me on the track of self-restraint, and I have no manner of doubt that the self-restraint is responsible for the comparative freedom of illnesses that I have enjoyed for long periods and for my output of energy and work both physical and mental which eye-witnesses have described as phenomenal. (*Harijan*, Vol. IV, No. 8, p. 61)

This testimony from practical experience is amply supported by scientific theory. Are not the glands which secrete what is involved in sex relationship at the root also of all physical, mental and moral development of the individual ? Castrate a male calf and his physical development is impeded. He is not unlike a cow in size and appearance. His instinctual intelligence is also retarded, and he loses the virile characteristics of the properly developed bull. In the human species, also, eunuchs are of poor muscular build, effeminate and without strength of mind or character. What does this show but that the secretion of these glands is most vital for the all-round development of the human individual ? If, however, all the secretion is directed into one channel, the other aspects of the individual, also dependent on it for their proper functioning, are starved and remain undeveloped. Thus people given to sex abuse in their youth are often of poor build, neurotic, weak in mind and flabby in character. In fact sex abuse in youth often leads to insanity, for the brain gets no chance of development and deteriorates. But these are not the only symptoms : the indirect result is the presence of one or more twists in the mind. An otherwise normal brain-intelligence has what is called some " quirk " or some " peculiarity." Where, however, these glands func-

tion properly, the individual is marked by ability, physical, mental or moral, or all three combined. It is a well-known fact that many people with great mental ability are also strongly sexual, and so-called geniuses have often been abnormal in their sex life. This is one more indication : they have been endowed with specially good glands which function in an exceptionally efficient manner.

If the secretion of these glands is most important for the proper all-round development of the individual, it is obvious that anything which drains away or wastes that secretion is altogether harmful. Masturbation is condemned for this very reason. And yet this is exactly what is encouraged by the use of contraceptives. Further, even such self-restraint as is exercised by couples at present will be given up because of contraceptives, and individuals will feel free to yield to their craving and indulge it to the full ; and since passion increases when it is fed, this will lead inevitably to the deterioration of the race. Further, the use of contraceptives cannot be limited to married people, and when young unmarried people take to it disastrous results are inevitable.

As against this, the usual argument of the advocates of birth-prevention through contraceptives is that great misery is caused to the poor and the infirm by the birth of more children than they can afford to look after properly. *But in seeking to remove this evil, great as it admittedly is, they are leading the human race into a far greater evil, one that cuts at the very roots of mental and moral development.* Nothing that consumes the vitality of the people and deprives them of moral stamina and mental vigour, ought to be tolerated, whatever the consequences. The economic poverty of the people is no argument for making them also mentally and morally depraved. Their economic lot can be improved by other means. *What is needed is ceaseless propaganda against indiscriminate sex indulgence.*

Woman must no longer be looked upon as a means to satisfy man's lust. The wife must learn to respect herself and curb the approaches of her partner. So far as human progress goes there are no short cuts. The longest way round is the shortest in the end. Mental and moral progress is not obtained cheaply. One has to earn it by untiring efforts. Young America may seek to improve mankind in one generation by mechanical means, but she has yet to learn the limitations of artificial devices in dealing with the human species.

The only sound solution to this problem has two sides—one negative and the other positive. Negatively, people should be educated in matters of sex in such a way as to be warned against the evils of indiscriminate indulgence, so that they will learn to exercise self-control in matters of sex. But such negative repression is likely to lead to nervous disorders and abnormalities unless coupled with an outlet for their vital energy. *Positively, therefore, the solution lies in occupying oneself with pursuits which interest one and take up one's time.* In psychological language,

the sex impulse should be sublimated to other ends—religious, social, political, scientific, artistic, and so on. When this is done, it will be found to lead inevitably to the growth and development of the individual, for then the most precious power within him, instead of being wasted or allowed to run away with him, will be harnessed to worthy ends and in them will find its fulfilment.

Ultimately the problem resolves itself into a choice between two alternatives. In one this marvellous energy finds expression in sex indulgence, and leads at best to no results beyond momentary gratification, and the providing, as it is claimed, of a physical basis for married love. In the other, where it is conserved for the purpose of offspring and directed to supplying energy for other ends which promote the full growth and development of the individual, it leads to love which becomes purified and spiritual. So far as the Indian idea in regard to marriage goes, the choice is unmistakable.

Indian tradition has always regarded marriage as a stage in man's spiritual development—a schooling or process of discipline through which he passes in attaining spiritual fruition. The element of personal infatuation which underlies marriage in the West is carefully excluded, so much so that two people who have never yet set eyes on each other are often united in matrimony and expected to get on together as best they may. While, in the West, marriage is essentially a matter of personal gratification where the couple often do not think of progeny when they come together, the Indian idea has been that it is a social institution in which the couple are brought together for the purpose of procreation and discipline. Married love in our country is not an end in itself, but only a means to spiritual development, the husband even being required after a certain period to renounce the householder stage "when his grandchild plays at his knees." In this renunciation, with which began the Vanaprastha or forest-dwelling stage, his wife often accompanied him in his retirement.* The view that marriage should involve sex indulgence for its own sake, without reference to parenthood, is altogether contrary to our tradition. With remarkable foresight the founders of our civilization harnessed to higher ends this great power within us, which, left to itself, might have led us into dissipation and savagery.

Western civilization, which in the machine age has shot up like a mushroom, seeks through mechanical means to promote man's happiness, little realizing that the devices employed for facilitating sex gratification without its natural consequences can lead only to greater indulgence and ultimately to man's ruination by the loss of his most precious possession. It is the duty of lovers of mankind to save the West and all the world from such a catastrophe. True freedom comes not of bondage to lust but of mastery over oneself.

BHARATAN KUMARAPPA

* The philosophy underlying this ancient practice is explained in "Living the Higher Life," by Murdhna Joti, reprinted in *U.L.T. Pamphlet—No. 34*.—EDS.

THE GOD OF THE JUNGLE

[Claude Houghton is a novelist of originality and distinction. He combines literature with his work at the Admiralty as a permanent civil servant.—EDS.]

They comprehend me not, the Unheavenly,
How Souls go forth from Me ; nor how they come
Back unto Me : nor is there Truth in these,
Nor purity, nor rule of Life. " This world
Hath not a Law, nor Order, nor a Lord,"
So say they : " nor hath risen up by Cause
Following on Cause, in perfect purposing,
But is none other than a House of Lust."
And, this thing thinking, all those ruined ones—
Of little wit, dark-minded—give themselves
To evil deeds, the curses of their kind.
Surrendered to desires insatiable,
Full of deceitfulness, folly, and pride,
In blindness cleaving to their errors, caught
Into the sinful course, they trust this lie
As it were true—this lie which leads to death—
Finding in Pleasure all the good which is,
And crying " Here it finisheth ! "

Fear is an instructor of great sagacity, and the herald of all revolutions. One thing he teaches, that there is rottenness where he appears. He is a carrion crow, and though you see not well what he hovers for, there is death somewhere... Fear for ages has boded and mowed and gibbered over government and property. That obscene bird is not there for nothing.

To read these words of Emerson is to realise the road we have travelled. To-day, few would refer to fear as a "" carrion crow." It is regarded, not as a menace, but as an ally. Big and little rulers—remembering the methods by which they seized power —both realise that only by creating fear in their followers, and then exploiting it, can they maintain their ascendancy. Fear handcuffs a man to his fellows. It creates, therefore, only a negative unity—but unity of any kind receives a rapturous welcome to-day.

The modern world has reached a state in which practically every one is afraid of everything. Behind the fire-breaching boasts, the sabre rattling, the frenzied propaganda, the endless conferences—there is fear. For many people to-day life is a nightmare. But a nightmare has only to last long enough in order to seem natural, normal, and inevitable—and this, presumably, is the explanation of the fact that the most monstrous conditions are now accepted as permanent features of a spectral landscape. Food is destroyed, although people are starving. Millions have nothing to do. Civil strife is raging or fermenting. Every one is terrified of war, yet every nation is piling up mountainous armaments. " You must be prepared to inflict every imaginable horror on your neighbour be-

cause he is preparing to inflict every imaginable horror on you." That is the formula. To awaken fear has become an industry, a highly organised industry, and a fiercely competitive one.

But the creation of a negative unity is not the only illusory advantage to be derived from fear. There is another, which also receives a rapturous welcome from a world imprisoned in an economic strait-jacket. It is this—there is money in fear. Yes, there's money in fear ! That's a grand discovery ! It reveals a vista of unsuspected and vast markets—as the posters on every hoarding testify. To-day, all the fears that haunt humanity—but chiefly the fear of death, the fear of disease, and the fear of one's neighbour—are exploited with bewildering ingenuity. The extent to which the modern world is dominated by fear is dramatically revealed by the difficulty experienced in imagining the world haunted no longer by this spectre with a thousand shadows. How many of our institutions would remain standing if a magic wand were waved and fear was banished for ever from our hearts ?

It is now a truism that there can be no economic revival until confidence is restored, and that no restoration of confidence is possible while nations continue to be haunted by fear. But no positive policy for the laying of this spectre has been advanced. On the contrary, what is preached, day in, day out, and ever more stridently, is the gospel of Nationalism—which is no more than self-interest in uniform. And, despite its claims, this Nationalism in most cases is a lie, since—owing to class differences as to what constitutes self-interest—those who speak in the name of the nation only do so after a ruthless suppression of those who disagree with them. *The supreme fact in the whole situation is that there is not a single unifying idea in Europe.* And the inevitable consequence is that there are nations no longer : there are warring parties. The only recognised policy is self-interest : the only recognised argument is force. The gangster's creed has triumphed.

It has triumphed so completely that horrors have almost ceased to be news. They are announced, of course, in giant headlines, but there is little or no emotional reaction to them. At the time of writing, horrors of every kind are being committed in Spain. To-morrow, they will be raging somewhere else. They are becoming a familiar feature in a nightmare landscape. We can say with Macbeth : "' The time has been, my senses would have cool'd to hear a night-shriek." But that time's over. We've heard too many night-shrieks.

As an inevitable consequence, the old conceptions to which lip-service was once paid (" Justice," " Freedom of Speech," " Liberty," and so on) now seem faded, far-off, unreal. It is true that they turn up occasionally in leading articles, or in the perorations of public men, but they no longer have even a symbolic validity in practical affairs. They are recognised for what they are : the " common form " of propaganda—merely the decorations which every party pins on its tunic.

The best aspect of life to-day is

that men are being forced to recognise the depths within themselves—those depths which are the measure of their potential greatness. Nowadays, it is difficult to be a humbug ; in fact, it is becoming a real achievement. The old tomfoolery that the natural man is really an angel under a bowler hat has been blown sky-high. We find ourselves back in the jungle—and the god of the jungle is fear. Sooner or later, we shall have to face right up to that fact and its implications.

And, in facing up to it, we may discover that once men cease to be in organic relation with the Eternal, life must degenerate into a scramble for loot. If reality is conceived merely in terms of what you can grab before the grave closes on you for ever, life must become a jungle. It's inevitable. And, it's as well to remember the jungle has no history, for no significant issues are involved in its ceaseless conflict. *When a man will fight only for his own material possessions, history has come to an end.* The paradox still stands that if there is nothing greater than oneself worth dying for, there is nothing that makes life worth the living.

Unless men can be delivered from fear, they will continue to take giant strides towards catastrophe. It is fear, and only fear, which renders men capable of any and every enormity. All reckless courage is rooted in fear ; and much bravery is an inversion of the fear of cowardice. Fear is the supreme adversary. " I am afraid of nothing," said Montaigne, " except Fear."

Fearlessness is the first virtue mentioned in the sixteenth Discourse of the *Bhagavad-Gita,* but the fearlessness to which Krishna refers is far removed from the meaning we usually attribute to the word. His fearlessness is a fulfilment—a state of being. It is not isolated " heroism " : it is a spiritual synthesis. With us, a man may be physically brave—and a mental, or moral, coward. Conversely, he may have mental, or moral, courage—and be a coward physically. But the fearlessness of which Krishna speaks is utterly removed from the " fearlessness " which consists of " not being afraid." It is a fearlessness born, not of the absence of fear, but of the presence of love. It is the fearlessness of one in organic relationship with that which IS—who is not deceived, therefore, by that which seems. It is that order of fearlessness which retains its identity though it descend into hell.

It is still possible to retrace the road we have travelled, but a condition precedent to our return is a realisation of the nature of those gods who have lured us to the brink of chaos. Sooner or later, men and nations have to look the gods they have served between the eyes, and it is seldom a pleasant experience—for the gods we serve bear little resemblance to those we profess.

The modern world is so bewildered by its destination that it has forgotten the road which led to it. Possibly the speech of Krishna that precludes this article, will recall the road.

CLAUDE HOUGHTON

NEW BOOKS AND OLD

SINGERS OF JAPAN*

In Europe, particularly in England, a man must have a label, or he is nothing. He must be a poet, a philosopher, a chemist, a doctor, a mathematician, anything definite. He cannot be a multiplicity of things. There is no room, in the modern scheme, for a Leonardo da Vinci or a Havelock Ellis. So much is this the case that many thinkers never get credit for their style; while many imaginative writers are not even supposed to possess an original thought. To what absurd lengths this cult of specialization can go is seen by what the late Thomas Whittaker once related to me. He had just published his *Apollonius of Tyana,* and a bright young reviewer, having heard that the author was an eminent Neo-Platonist scholar, boldly affirmed that Thomas Whittaker could not write biography "because he was a philosopher in the bone." "A philosopher in the bone!" cried Thomas Whittaker, rocking with laughter. "I don't know what that means. Can you tell me, Shahani?"

Of course I could not.

Anyway, I am nothing in the bone. As a matter of fact, I cannot claim to be an authority on anything. I have been content all my life to be a seeker.

Poetry and mysticism, the novel and the short story, history and philosophy, and many another subject, have interested me at one time or another; but I have never lingered at one shrine. I like to drink a draught at every stream I come across and then to pass on.

It was in such way that I first came to know of Japanese poetry. And the whole thing was a revelation to me. I did not know that such lacey thought and feeling existed in Nippon. And my view is confirmed by a perusal of these volumes. I am anxious to share my delight with the reader. Let us explore the field together.

Japanese poetry is utterly unlike anything western. It is unique. It attempts to crystallize thought and feeling into the narrowest possible compass. Indeed, of the poets of Nippon alone could it be said that they do not write until what they have to say concentrates itself into a dewdrop. This economy, both verbal and spiritual, finds no parallel elsewhere. Even Horace, though he is as compact as a European might be, lacks this divine brevity of utterance. Of course the English poets, when compared with those of Nippon, appear dreadfully loquacious. They beat out the gold of their thought into very thin leaf. No Japanese poet could ever have perpetrated Shelley's "To a Skylark." To him it would have seemed a frightful waste of time and energy to say the same thing again and again, no matter how prettily. Decorative embroidery means nothing to the Japanese: he prefers the bare bones of poetry. He knows that suggestion, not display, is the secret of Infinity. Perfection, of the kind that western artists hanker after, like all maturity, fails to impress in the end, because of its limitation of growth. Not the flower in full bloom, but the bud, is what the Japanese prizes most. This is so because he has understood (what the Occidental has yet to learn) that in all art that really matters it is essential to leave to the imagination to suggest the completion of an idea, for in this way alone is the spectator or reader made one with the creator. Thus :—

Though going and coming
Its track does not stay,
The waterfowl never
Forgets its way.
(PRIEST DOGEN : XIIIth century)

* *Masterpieces of Japanese Poetry, Ancient and Modern.* Two Volumes. Translated and Annotated by MIYAMORI ASOTARŌ. (Maruzen Company, Ltd., Tōkyō).

Or thus :—

A man who verses writes
With burning heart, no winter knows—
Like the Camellia flower
Which in December glows.

(YOSANO HIROSHI : XXth century)

This idea is by no means a novel one. It is, in fact, drawn from Hindu thought, which even holds that the true appreciation of beauty is the result of the accumulated lore of several lives. It is for this reason that the works of Kalidasa and his compeers were written, not for the general public, but for an audience of taste and refinement. Cultivated spirit speaks to cultivated spirit in hints, half-tones, figurative allusions, in brief ejaculatory sentences or in little tight voluptuous paragraphs and verses.

Thus many Japanese poems are, to use Clifford Bax's apt phrase, "little swallow flights of emotion which two lines of English are large enough to render." Indeed, of all the forms of Japanese poetry, the most notable and popular are the *haiku*, the shortest type, consisting of seventeen syllables, and the *tanka*, slightly longer, consisting of thirty-one syllables. Both these forms have a long history ; the latter going as far back as the beginnings of Christianity.

Another feature of Japanese poetry is its deep knowledge of the moods and idiosyncracies of Nature. Even Wordsworth and Tennyson are not so informed, so sensitive, so penetrating in this respect as the poets of Nippon. All those innumerable sounds of night and day, where pause is more thrilling than pitch, are to be found here. Such dim utterances, echoes of the very sigh that silence heaves, may seem to the uninitiated trifling or meaningless. But they never fail to remind us that Japanese poetry, like the Indian, is a direct appeal from soul to soul, a mode whereby the magic of the inner and outer world is conveyed to that silent but ever watchful intelligence that broods in fiery meditation in the heart of him who reads. Let the following lines stand as an example :—

On a leafless bough
A crow is sitting ;—autumn,
Darkening now—

This poetry, like all true poetry, is "seraphically free from the taint of personality." In this it resembles the hymns of the Vedas, where man is not the centre of the universe, as in European literature, but an echo of his surroundings. So sings a Japanese poet :—

The pleasant spring hath passed away,
Now summer follows close, I ween,
And Ama's secret summit may
In all its grandeur now be seen ;
Of yore the drying ground,
Whitened with angels' robes, spread around.

And so his elder brother in India :—

Awake Purandhu (Morning) as a lover awakes a sleeping maid...Reveal heaven and earth...
Brighten the dawn, yea, for glory, brighten the dawn...

(*Rigveda*, X, 168.)

Of course Japanese poetry has not the heights and depths of the Chinese or Indian poetry. It lacks their gravity and profundity. It is lovelier in softer fashion.

But this is superficial criticism. The meaning of art is far deeper than that of its immediate subject. Indeed, subject-matter is of small importance ; for the subject-matter of great art is always the same. The point to remember is : "Whether or not the work exhibits the fusion of the rhythm of the spirit with the movement of living things." This content, this movement of the spirit, is what the Chinese and Japanese alike seek in art. The thought is familiar to India. Translated back into Hindu idiom, it would run : "Whether or not the work reveals the Self (Ātmān) within the form (rūpa)." Thus the creative effort of Asia, despite seeming discords and discrepancies, is, in essence, one. The entire Orient seeks but one thing :—

From the unreal lead me to the real :
From darkness lead me to light :
From death lead me to immortality !

A word or two might be said about the work of Mr. Miyamori Asatarō. He

has translated and annotated the best poems of Japan, both ancient and modern. And throughout he has displayed delicate taste, wide scholarship, and a real understanding of poetry. His effort is to be highly commended. I cannot think of a better gift (any season will do) than these two handsomely printed and beautifully illustrated volumes. It is a pity that the price is not marked. Are the books to be had free?

RANJEE G. SHAHANI

Anarchy or Hierarchy. By SALVADOR DE MADARIAGA. (George Allen and Unwin, Ltd., London. 7*s*. 6*d*.)

Señor de Madariaga's fundamental thesis is simple. If liberal-democracy is to survive, it must transform itself into something that he calls "organic unanimous democracy": of which the distinctive feature is the abolition of universal suffrage, and its replacement by a very restricted political citizenship. Precisely how, or by what examining body, the political citizens would be selected, Madariaga does not tell us; neither does he tell us—and this is more important—how so drastic a restriction of the franchise can be accomplished by the operation of universal suffrage. A modern mass-democracy that was capable of such voluntary self-sacrifice would scarcely need to exercise it.

For all the detail of the structure of his "unanimous organic democracy," Madariaga is not practical. He reveals himself as the idealist political philosopher: also, as the disappointed democrat. It is appropriate that he writes from Geneva. First, because he displays what we may call the League of Nations mentality: an inclination towards an abstract and slightly bureaucratic internationalism. Second, because he greatly admires the efficiency and political sagacity of the Swiss bourgeoisie. Third, because he shows manifest signs of reverting to the political philosophy of the famous *citoyen de Génève*, J. J. Rousseau. Indeed, Madariaga's conception of "organic unanimous democracy" really comes straight from "*Du Contrat Social*."

That is nothing against it, as a theory; but in these troubled days it reads like a Genevan dream. One might almost say that, in spite of his seeming modernity, Madariaga is one hundred and fifty years behind the times. Whatever the few remaining liberal-democracies of Europe may evolve into, it is fairly certain that they will not evolve into what he desires. So that the impression he makes upon us is that of an academic Utopian. And we surmise that the psychological origination of his book is to be sought in the disappointment experienced by an academic liberal who was thrust by the democratic revolution in Spain into high political office. Revolutions never stop at the point required by the bourgeois ideologist. Once the continuity of ordered government is broken, more elemental forces begin to manifest themselves. Their upsurge drove Madariaga out of political office. Viewed against this background of personal experience, *Anarchy or Hierarchy* appears as an attempt to create an imaginary political system for Spain which would have had a less convulsive effect upon the author's position.

The personal equation, being inevitable, can often be discounted. But not in Madariaga's case. For we really need an explanation why he so markedly ignores the danger which faces the European democracies to-day: the menace of international war. Under this shadow, an academic disquisition, however brilliant, on the necessity of transforming democracy into aristocracy, seems strangely irrelevant; because the necessities of waging modern war will at the very beginning compel a suspension of all democratic liberties, while at the end of it—if so definite a thing as an end is really conceivable—the nations, reduced to barbarism, will be thankful for *any* system of ordered government. Madariaga's neglect of this sinister but dominant factor in the contemporary situation is the more remarkable, because

he plainly sees the catastrophic effect of the war of 1914-1918 upon the liberal-democracies. He writes : " The ways in which the World War sapped and brought down the democratic and liberal ideas of the past century would repay study, for they are many and curious," and he proceeds to enumerate them : the searching character of the experience itself and the thirst for sincerity it created in the combatants; then the accustoming of Western men to state-socialism, to authority and the supremacy of national over all other interests, and, among the Allies, to a quasi-international organisation of supplies.

But if such was the effect of the War of 1914-1918, what will the effect of the next world-war be ? Infinitely, unimaginably worse. If the former war dealt a mortal blow, as it did, to the liberal-democratic faith; how much of it is likely to survive the latter ? Yet instead of seeking for some salvation out of the threatening disaster to all Western civilization, Madariaga turns back to an abstract scheme of democracy which events in his own country of Spain have shown to be entirely Utopian.

We do not blame him for employing his semi-philosophic retirement at Geneva in these innocent speculations. Yet it is strange that one who endured the disillusionment of the average democratic idealist in 1918, and then was called to play an eminent part in the Spanish democratic revolution and be disillusioned again, should not have suffered a deeper inward upheaval. Madariaga, for all his intellectual brilliance, has become more of the liberal rationalist than he was before. Whatever fate may be in store for democracy, the day of rationalism is over. That is not to suggest that Madariaga is not right in thinking that hierarchy is both necessary and natural, and that mechanical mass-democracy is spurious. The difficulty is how to create a humane and valid hierarchy out of the falsity of mass-democracy. Hierarchy—as the word itself implies—depends for its sanctity on the prevalence of a universal religious faith. Hierarchy without religion is a chimæra, though of course " religion " here does not necessarily mean explicit and institutional religion. Soviet Russia is perhaps " religious " in the required sense. But this necessary re-creation of religion in liberal-democracy is the real problem, which Madariaga instinctively avoids. The only religion it has shown itself capable of evolving is the bastard religion of the State : which is complete death to liberal-democracy. That Madariaga has no solution of the problem to offer is no cause for surprise ; but that he should ignore the very existence of the problem is remarkable, unless we regard it as merely confirming the irrelevance of liberal-democratic thinking in the distracted Europe of to-day.

J. Middleton Murry

Philosophical Essays for Alfred North Whitehead. (Longmans, Green and Co., Ltd., London. 12*s.* 6*d.*)

This collection of papers contributed by nine of the younger American philosophers, who were formerly students of Professor Whitehead, is an instructive and valuable book. A glance at the contents shows how wide a range of subjects is dealt with. We are impressed with not only the importance of the subjects discussed but also the care, completeness and authoritative study made of them. Professor Whitehead went to Harvard University in 1924 as Professor of Philosophy. At that time he was known best only through his co-authorship with Bertrand Russell of *Principia Mathematica.* It was, in fact, during his residence at Harvard that his philosophical ideas attained maturity and received expression in a series of volumes, the most important among them being *Science and the Modern World, Process and Reality* and *Adventures of Ideas.*

The book under review is an expression of the writers' appreciation of his

stimulating teaching, inspiring personal influence and the association they have enjoyed with him. Each essay deals with a special subject. The first one is on "The Mathematical Background and Content of Greek Philosophy," by F. S. C. Northrop of Yale, who has contributed more than one thought-provoking essay in THE ARYAN PATH. The author maintains that, since several centuries of scientific investigation are at the basis of Greek Philosophy, it is absolutely necessary to know the sciences of the time for an intelligent understanding of Greek philosophical theories. Mathematics and Astronomy were the mature and leading sciences of the Greek period, and so Mr. Northrop naturally starts with George Cantor, who laid the foundations of modern mathematics, and traces historically the development of Greek philosophical ideas in the light of Greek mathematical theories.We find the essay to be of immense help to an understanding of the philosophical thought of ancient Greece.

Raphael Demos of Harvard, adopting distinctly the historical approach to his study, gives a masterly exposition of the doctrine of "The One and the Many in Plato." Then the reader is introduced in the third essay to the science of symbols in the *De Modis Significandi* of Thomas of Erfurt, by Scott Buchanan of the University of Virginia. All these three essays are historical, and are products of considerable spadework and deep study. The remaining essays,—"Truth by Convention," "Logical Positivism and Speculative Philosophy," "The Nature and Status of Time and Passage," "Causality," "The Compound Individual," and "The Good"—are all thought-provoking.

As it is difficult in such a work as this to dispense with technical terminology, the book naturally assumes some familiarity with philosophy on the part of the reader. The diversity of philosophical subjects treated in this volume by Professor Whitehead's former students indicates some of the many directions in which the thought of this philosopher is being felt. To students of philosophy, this volume should prove invaluable to an understanding of modern trends in American philosophy.

J. M. KUMARAPPA

The Lament of Beauty. A.D. *1936 : A Rhapsody.* By CECIL MOORE (The C. W. Daniel Company, Ltd., London).

The theme of this poem is too vast, too sublime, to have met with any treatment at all adequate. This the poet will be the first to admit ; but he has made a bold effort—and we respect boldness. He mourns the evil way that Man has trod—

> For Truth is fled,
> And Beauty dead,
> And Life is poison gas, and guns and bombs.

The Kali Yuga ! But a thread of hope runs through the whole poem. Dipping into the past we see :—

> In Aryan Upanishads there streams
> The Ancient Wisdom glowing like a Dawn,
> That flings on high its fascinating beams
> Before the coming of a sullen morn ;
> A wisdom pure, of Contemplation born.

The names of many great Teachers through the ages are reverently chronicled. The reviewer had a momentary flash of irritation in seeing the Buddha referred to as the "Forerunner" of Christ, but the poet surely means that as the Buddha followed in the footsteps of his predecessors, so also did the Christ. Still, "forerunner" is scarcely the best word. We are told, however, that "The Christ is Buddha and the Buddha Christ"—

> The Buddha and the Christ are hidd'n away,
> Save in unnumbered scattered lonely hearts ;
> While priestly craft and ceremonial sway
> Have veiled the Truth Their inward voice imparts.

This is, alas, too true.

Inevitably the poet believes in reincarnation :—

> Through birth ye move to recreative death ;
> Through death to life in infancy's rebirth.

The poet visions :—

> From union of the East and West will spring
> The flower of world-religion promise-filled ;
> A flower of love immortal that will bring
> An age of Peace upon a weary world,
> With flag of Truth triumphantly unfurled.

May the vision be realised ! The poet has made his offering.

T. L. C.

The Belle of Bali. By A. S. WADIA. (J. M. Dent and Sons, Ltd., London. 10s. 6d.)

It is depressing to be out of tune with *The Newcastle Journal* and *The Methodist Recorder* concerning the merit of Mr. A. S. Wadia as a writer. On the other hand, I could give him endless praise as a photographer. The photographs in his book are superb : but the writing..... First of all, what sensitive writer could have called a Balinese girl a "belle"? Then, too, consider these two passages : "the upper part of their body (*sic*), however rounded and firm-lined it may be, does not betray [why "betray"?] that alluring fullness of curves nor [it should be "or"] that subtlety of lines [which] one associates with the female form divine" (p. 32): and "lo and behold! whom should I find standing before me but the very image of the Balinese maid [which] I had long pictured in my mind, tall of stature ["tall" would surely have been enough?] and shapely in limb, with a certain quaint beauty of face, and a figure betraying [once more] those flowing lines and alluring curves [which] one associates with the female form divine..." (p. 43)

Worse is to come. "Nor are fluffy négligées, nor gossamer nighties imported into that isle of innocence to add to feminine sex attraction." Mr. Wadia must beware of the words "nor" and "betray." And what can we think of a writer who says (p. 102) "Consequently, men, with all other beings and things on the surface of the earth, are mere toys and playthings in the Hands of Brahm, who at His own sweet will..." and so on? Why, too, since he was obviously delighted by the physique of the Balinese girls, does Mr. Wadia say suddenly that "in spite of their habitual semi-nudity and many physical attractions, the women of Bali have never at any time lost their dignity and self-respect in the eyes of their men"? Apart from the absurdity of the suggestion that semi-nudity and sexual attraction might forfeit respect, how is it possible for anyone to lose her self-respect in the eyes of anybody else?

The most interesting passage in Mr. Wadia's book, although it is written in touristese, may be found on p. 49 :—

> The Balinese believe that Heaven is a place of rest and quiet contentment closely resembling the earthly Bali, where the world-wearied souls of the departed rest and recoup [what a word!] and then once again are born on earth. Those of the Balinese who have deserved well of their gods are rewarded for their past good deeds by being allowed after a short stay in Heaven to be born again in Bali.

But Mr. Wadia is an admirable photographer.

CLIFFORD BAX

What Is Man? By MARK TWAIN. ("Thinker's Library." Watts and Co., London. 1s.)

This book represents a side of Mark Twain of which the existence is not suspected by many of his admirers, who may now exclaim, as they did when his *Joan of Arc* came out, "Hell! This isn't funny!" The licensed jester of the New World here solemnly lays aside his cap and bells and reveals himself a repressed philosopher, a "plain and hard determinist" and a behaviourist before behaviourism. To its association with Samuel Langhorne Clemens's *alter ego*, this little treatise owes its inherent weakness as well as its present resuscitation and its probable vogue. As new light on Mark Twain, as biographical material, *What Is Man?* is welcome and significant. Intrinsically, however, it is provocative rather than satisfying.

The relentless realism of approach which denies both altruism and freedom to Man, stops short of denying, or even questioning, the existence of Deity. To assert that Man is what he is on account merely and wholly of "outward influences" is a flat denial of the seers' testimony : "Like fire within the wood, He is within the heart of all beings."

The fault of the book is not its unlovely harshness of temper, but an unwillingness or inability to pursue the

inquiry wherever it might lead the thinker. Mark Twain prides himself on being a Temporary Truth-seeker and pleads for a "closed mind." But he gives up his search for truth half-way and closes his mind too soon.

Old Man :What is the Soul?
Young Man : I don't know.
Old Man : Neither does anyone else.

This wilful indifference exists side by side with the assurance : "The mind is purely a machine, a thoroughly independent machine, an automatic machine."

This mechanistic conception of Man—from which there naturally flow the comparisons of Shakespeare to a loom, of an astronomer to a rat and of a Congressman to a flea—is both fallacious and depressing. From these comparisons themselves, one may just as well infer, not that man is a machine, but that the rat and the flea and even the loom are divine. In fact, the abuse of analogy as argument can be illustrated from almost any one of these pages.

A cold, fierce candour, like A. E. Housman's, lights up his analysis of human motives : We do all things—all our heroisms and martyrdoms—"*for pay, solely,—for profit.*" But this ignores the paradox—known to psychologists as well as moralists—that "those only are happy who have their minds fixt on some object other than their own happiness."

But, however much we may disagree with the methods and conclusions of this amateurish *atma vichara*, Mark Twain's crisp dialogue and his "instances in point" possess a high literary value and extort admiration by their lucidity and apparent aptness. And if it is good sometimes to have our complacency rudely shaken and the pride of the mighty brought low, Mark Twain's posers can perform this function, the function, that is, of medicine, though not of food.

Mr. S. K. Ratcliffe's Introduction provides a full biography of Mark Twain and a competent summary of the leading ideas of his thesis.

K. SWAMINATHAN

Sanskrit Buddhism in Burma. By NIHAR-RANJAN RAY. (H. J. Paris, Amsterdam)

The book under review is a dissertation which the author presented to the University of Leiden for the degree of Doctor in Letters and Philosophy. It speaks well for the quality of research embodied in this monograph that the author, on the strength of it, was allowed, after only five months' stay at Leiden, to obtain the highest degree of the University there. The term Sanskrit Buddhism has been used "to indicate nothing more than those forms of Buddhism whose canons are supposed to have been written and preserved in Sanskrit."

Burma is commonly supposed to belong to the Southern school of *Hinayāna*. It is an admitted fact that this form of Buddhism was introduced into Burma from South India at a very early date, was later strengthened by Burma's contact with Ceylon, and has ever since remained the dominant faith of the land. Our author shows that some forms of *Mahāyāna* Buddhism also were prevalent in Burma in the eleventh, twelfth and thirteenth centuries. They were introduced into Burma "not later than the ninth or tenth century." "The earlier wave of Sanskrit Buddhism in Burma seems, however, to be that of Mūlasarvāstivādins." (p. 88) These forms of Buddhism came from the north-eastern provinces of India.

The conclusions of the author are based on archæological, palæographic and iconographic evidences. Among the archæological finds in Burma, there are images of gods and goddesses taken from the *Mahāyāna* pantheon. They are also represented in painting on the walls of temples. The scripts of Sanskrit inscriptions "on stone and terracotta votive tablets" tend to support the author's theory. This is a scholarly work and makes some contribution to the religious history of Greater India.

R. DAS

A Wanderer from Sea to Sea. By MAARTEN MATISSE. Translated from the Dutch by IRENE CLEPHANE and DAVID HALLETT (Lovat Dickson, Ltd., London. 10*s.* 6*d.*)

The opening sentence of this autobiography provides us with the key to the whole book :—

> Children live in a fantastic world of the imagination, as unreal as the paradise of flowers drawn overnight by the frost upon the window-pane.

That, alas, is still true of many childhoods ; but what we now know about children is that they are, by nature, the sternest realists alive, who only compensate with worlds of fantasy when they are denied their rightful means of growth. Parents who try to live their children's lives for them, or who demand of their children strict conformity to grown models, will of course bring up fantastical romantics. But for this, their own ignorance is to blame ; for the idea that fantastical romanticism is the essence of childhood is rank superstition. Day and night the normal child is pursuing reality like a hare : he indulges fantasy only in moments of pure recreation. Wordsworth should have taught us that.

Maarten Matisse shows the effects of early suppression in all the events of his vagrant life :—

> I was an awkward, delicate, shy little fellow...The baby language that I spoke until my sixth year was understood only by my parents and the kitchenmaid...My parents had no hold over me. Nobody could prevent my following every urge as I pleased...I hesitated long between becoming a general in the Indies, an admiral at sea, or a planter in the primeval forest. ...The girl from Urk had determined my choice : I wanted to sail so that one day in my own ship I could voyage with my own sailor's bride towards distant lands.

Disillusion will naturally follow such a setting, and *A Wanderer from Sea to Sea* is one long tale of disillusion. The wanderer wanders from Holland to France, Italy, Switzerland, Turkey, Arabia, across Persia to Hyderabad and Bombay, and finally comes to Gurukula at the foot of the Himalayas on the banks of the Ganges. Here he finds rest and peace in the Yogi philosophy (and, incidentally, the opportunity of making one or two interesting, if critical, portraits of Gandhi whom he saw and heard but does not appear to have met) :—

> My life and soul had become engrossed in this world that once had been so strange to me. I lived happy and contented as a jivan mukti. My life's urge seemed to be dead ; the belief that I had embraced did not give me incentives to create new cultural values. My mind could not free itself from the rules of the Hindus : the stranger who drank or ate meat was to my mind impure. He who did not rinse his mouth after a meal inspired me with aversion. A man who danced with women was a sensual sinner. The Vedas were the only books that contained true knowledge. My daily existence was a closed circular course. When I left my forest, it was only to journey as a pious pilgrim to holy places.

Precisely why he left does not appear, though the answer is possibly to be found in the question he asks himself :—

> Should I sojourn in the restfulness of the peace I had achieved, or should I bestow the diamonds of great knowledge on my struggling brothers in the distant, declining land of the West ?

The diamonds, in fact, seemed to lose something of their brilliance by exportation ; though the last chapter is called "Shanti," Matisse's renewed contact with the West is fuller of disgust than of peace :—

> Not a word passed my lips of the redeeming knowledge that dwelt within me. In this chaos every word would have been misplaced. Here one must endure.

We are almost reminded of Milton's "Paradise Lost" :—

> Here Pilgrims roam, that stray'd so farr to seek
> In Golgotha him dead, who lives in Heav'n.

God does not live in India—or in Europe, Africa or America ; "for in him we live, and move, and have our being ; as certain also of your own poets have said, For we are also his offspring."

MAX PLOWMAN

The Flaming Door : A Preliminary Study of the Mission of the Celtic Folk-Soul by Means of Legend and Myths. By ELEANOR C. MERRY. (Rider and Co., London. 12*s.* 6*d.*)

The Druid Bible : The Primitive Testament and Natural Predecessor of the Old and New Testament. By GEORGE H. COOPER (Victor Hillis and Sons, San José, California. $5.00)

We need a different word than egocentric to describe the apotheosis of the familiar and the environmental—geographic and doctrinal—which these volumes have in common despite the obvious differences in the writers' equipment for their task and in their manner of approach. Both profusely illustrated volumes point to the sameness of tradition and of prehistoric records in widely separated parts of the world, but each has a pet preconception to account for it, to which the facts are made to bow. Both assign to the British Isles in antiquity a leading role in the unfoldment of human thought.

Captain Cooper was born, and spent at least his youth, in England. His book purports to furnish not only the " Universal Key to Prehistoric Symbolic Records " but also " Startling Proofs that Ancient Britain was the Cradle of Civilization." Captain Cooper has delved in archæology, astronomy, mathematics, symbology. At nearly eighty years of age he writes with a vigour and zest which are infectious even though his arguments fail to carry conviction.

The likeable Captain has evolved most startling theories and convinced himself completely of their correctness. " He whom a dream hath possessed, knoweth no more of doubting." He assures us that the Garden of Eden was in Salisbury Plain and that Atlantis was the ancient name of the British Isles and the Port of Bristol was the capital of Atlantis.

Not only did the Babylonians, the Chinese, the Tibetans and the Egyptians receive their ideas from Britain, but the *Iliad* and the *Odyssey* deal with British scenes. And, going West, the Great Aztec Calendar Stone is but " a replica, in another and advanced form of art, of the complicated monolithic structure of Stonehenge."

In *The Flaming Door* Miss Merry reproduces some charming old Celtic legends and essays their interpretation. The impartial reader's confidence, however, is shaken by Miss Merry's sweeping statements to bolster up her claims for the uniqueness of the character and mission of Jesus. Nor has Miss Merry convinced us that Hibernia was " the parent of every Mystery school in ancient times."

And the mysterious Druids, of whom both books treat? They and their teachings are wrapped in mystery still. As Miss Merry beautifully puts it :—

> Our puny souls are too crippled and starved by the cold winds of our cleverness to rise higher than the grey lichens that cover the now silent and lonely altars of the Druids. We may listen to the strange music of the winds that blow about them and feel the stirring of some dim sadness ; and that is all...and we forget, and go our ways still starved and small, and a little disdainful.

E. H.

The Man Who Knew. By RALPH WALDO TRINE (G. Bell and Sons, Ltd., London. 5*s.*)

Through the New Testament, imperfect as it is, the scattered fragments of old Wisdom are perceptible to every earnest individual who studies the Gospels with an open mind, as does this widely-read writer of the "New Thought" school. He advocates inner communion, which he calls " active sincere desire followed by quiet receptivity," with a view to retaining one's connection with the Infinite spirit. " It was the Divinity of man that the Master revealed." The purpose of life is conscious realization of this Divinity ; from that realization springs recognition of the interdependence of humanity.

The interests of capital...or labour...are

not separate. Under the law of sympathy, mutuality and co-operation their interests run parallel.

Sin means literally "a missing of the mark." In declaring that God does not punish but that violation of the Law itself carries its own punishment, Mr. Trine repudiates by implication the shell of the pernicious vicarious atonement idea; yet he preserves its poisonous kernel, *the idea that escape from the consequences of past wrong-doing is possible,* once the violation of law ceases.

Mr. Trine takes a matter-of-fact stand on miracles. Referring to the alleged virgin birth of Jesus he remarks, "We can rest assured that what does not occur now did not occur then." He explains the legend as common in antiquity and an aspect of universal symbolism. But in mentioning other legends of virgin births, including that of the Buddha, he takes occasion to animadvert upon the "great degeneration" which Buddhism suffered "when the priest began to mould a revelation and teaching of wonderful light and power for human help, into a dogmatic system shot through with a material tinge—with an eye to authority, power, and money." This gratuitous stricture upon the one great religion which has remained most free from dogmatism and priestcraft does not strengthen the confidence of the student of comparative religions in the writer's depth of vision.

Mr. Trine tells us that Jesus "was a layman, never a churchman." He ends, however, by shepherding his readers into the ecclesiastical fold. But to shove them into the Churches is to take them away from Christ.

One teaching of the book, characteristic of New Thought as it is of Christian Science, is not without menace. The author puts it :—

> We are now learning that when a man's mind is lifted up, his whole estate—body, spirit and all of his affairs—is lifted up. All successful men are men of great faith.

The Man Who Knew is straightforward and simple to a degree and will bring a new vision to many unsophisticated pious folk who have not realized the difference between the teachings of Jesus and those of the churches.

DAENA

A Message from the Sphinx. By "ENEL." (Rider and Co. 12*s.* 6*d.*)

The title carries a more unmitigated claptrap connotation than this book as a whole deserves. It is not a mediumistic communication but consists of (1) an account of the Egyptian hieroglyphic writing and its symbolism, based apparently on first-hand study; (2) a consideration of the language and concepts of the *Cabala,* obviously on the basis of delving into cabalistic lore; and (3) a consideration of the language of art and of various methods of divination, astrology, numerology, the medical art in antiquity and in modern psychism, and an attempted defence and explanation of Magic.

The first two sections, if accurate, are informative and valuable, but too much rests on "Enel's" *ipse dixit* to inspire great confidence. The documentation is wholly inadequate. The drawing, for example, of "The egg of Pradjaparti. India," which depicts the genii of good and of evil, respectively, as a winged angel and a *pucca* Christian Devil with horns and tail complete, arouses a scepticism which only the address of the original could still.

"Enel's" philosophical basis is weak, with a strong leaning towards a "Creator" of the universe. Reference to "the Karma with which man comes into the world" is pointless without presentation of the teaching of Reincarnation. And "Enel" virtually ignores ethics. His treatment of the occult arts offers little to the student.

The author mentions Theosophy in terms which show him unfamiliar with its basic position of offering no "revelation" but only a restatement of forgotten truth.

E. M. H.

Thought and Imagination in Art and Life. By KATHARINE M. WILSON, M.A., Ph. D. (George Allen and Unwin, Ltd., London. 7*s.* 6*d.*)

The publisher's note refers to the author as a modern mystic. Her present work is a collection of essays which are suggestive, thoughtful, occasionally original, and sympathetic to spiritual values; but mysticism in any genuine sense is hard to find in it. The mystic lives so constantly and naturally in the consciousness of the Eternal that his utterances inevitably take on the garment of symbolism and his inner life becomes an unceasing effort to stabilise the vision attained in privileged moments.

We have here a number of detached thoughts on a number of poetic, moral and religious themes. The chapter on humour ends with a plea for the "saint in motley" and urges the inclusion in heaven of the "makers of jokes as well as the singers of songs"! In Indian mythology, Narada is just a "saint in motley," the very embodiment of comedy in all her moods, pathos, irony, pitilessness, mischief, but mysteriously allied withal to the deeper intents of Heaven.

The chapter on Imagination reveals the author's insight. It discusses the common fountain of the spiritual, religious, artistic and symbolic types of imagination. Imagination is declared to be the "eye of the spirit," in the true Platonic tradition, and the spiritual role assigned by the author to imagination is reminiscent of Plotinus. But Dr. Wilson makes the strange suggestion that Shelley's method is not truly imaginative, abounding only in fancy! Shelley heaps image upon image "fancy suggesting by chance, not imagination selecting." Surely there seems to be a failure of insight here. The superabundant flow of images, say, in "Prometheus Unbound" or even in "The Ode to the West Wind" is surely the paraphernalia of suggestion (*dhvani*) clothing the dominant creative mood with an inner unity of its own (*rasa*) and evoking, not so much by what they picture forth as by what they hint at, a similar experience? The images of Shelley are subtle, meant more to communicate a mood than to etch a picture on the tablet of the mind.

The chapter on moral laws is a striking plea for regarding the moral life as creative art; laws and conventions can never lay claim to finality. That is why the heroes of the spiritual life often appear *less* than moral to their contemporaries. Hence the Indian advocacy of a super-moral stage of life, in which is witnessed a transvaluation of all values. The *Gita* pronouncement—"Abandoning all morality, surrender to Me alone" (XVIII, 66)—has puzzled the profoundest thinkers.

The last chapter is brimful of fresh thought. It urges the reasonableness of the "immortal hope" on the basis of our intuitions, which are "influxes of the spirit, spiritual suggestions not yet incarnated... Intuitions are the foreshadowings of facts, the arrivings of new mind, the souls of the next birth." Granted the reasonableness of immortality, the question arises as to the *content* of the future life. Is the soul to wait in a coma till doomsday? Or is it to carry on the adventure of growth in a series of opportunities or incarnations, rising on the stepping-stones of dead selves to higher things? But reincarnation appears a "miserable doctrine" to this unusually thoughtful writer. Is it too much to claim for it a fair consideration? What if the idea completes the broken orb of the present and resolves the paradox of infinite potentiality housed in infinite capacity? There is, further, the empirical evidence of "freak" individuals claiming to remember incidents of previous lives, an evidence which demands scientific appraisal. And, if this life is good enough for realising spiritual values, it is good enough surely to furnish continued opportunities for the completion of life's destiny. To demand an utter break, a qualitative gulf between the present and the future, while acquiescing in a "creation out of nothing" for the soul, seems an altogether unnecessary flouting of the rational principle of continuity.

M. A. VENKATA RAO

The World's Unborn Soul. By PROFESSOR S. RADHAKRISHNAN. (Oxford University Press.)

The subject of Sir S. Radhakrishnan's inaugural lecture at Oxford was a happy choice. With his characteristic brilliance, he gives pointed utterance to the need for the spiritual rebirth of the world's soul. And this, he suggests, would come about by Eastern influence.

As a preliminary, the Professor makes an illuminating survey of the development of the soul of the West through the ages. Modern conditions of life and common interests alike compel us to treat the world as one organic unit. We need a rational religion to sustain a new order. Great periods of human culture are marked by the "accession of spiritual vitality derived from the fusion of national cultures with foreign influences." The catholic and eminently rational culture of the East may perhaps help in the regeneration of spiritual life in the modern world.

The end of philosophy and of religion in India has been identical ; their ways of approach, however, are different and varied—a striking evidence of the tolerance and comprehensiveness of Hindu *Sādhanā*. Professor Radhakrishnan's interpretation emphasises the philosophic and Vedāntic approach. There may be a *Sādhanā* inspired by the purely religious consciousness. The *Bhagavad-Gītā* teaches us *Yoga* or the feeling union and identity of the individual with the cosmic will through self-surrender and devotion. The approach here is not, as it is in Vedānta, through the speculative consciousness by a critique of experience : nor is there any direct suggestion of the falsity of the world.

Again, the Professor appears at places (pp. 25, 28) to soften Śaṅkara's total and unqualified rejection of phenomena as illusion. The world, for Śaṅkara, is but *believed* to be real, and the realisation of Brahman means the cancelling of the world-illusion. This does not affect the main argument of the lecture. All those who are striving for the new order will welcome it as an inspiring message.

T. R. V. MURTI

Creative Morality. By LOUIS ARNAUD REID, D.LITT. (George Allen and Unwin, Ltd., London. 10*s.* 6*d.*)

Dr. Reid is Professor of Mental and Moral Philosophy in the University of Durham at Armstrong College, Newcastle, and in this work he reviews the ideas of good, duty, and right as "expressive of a certain attitude of mind to what, for the want of a better name, may be vaguely called 'reality.'" It is a stimulating essay, and, unlike so many books of this nature, a pleasure to read. It seems a pity, though, that beyond a passing reference to the *Bhagavad-Gita* (in which he says "the sage's soul is perfect, sinless amid sin") Dr. Reid has not been able to deal with other religions in addition to Christianity in his consideration of the effect of religion upon morality. A comparative study, even within the limits of this volume, would have been helpful. His view is that, when an experience is religious, "it may be said to be the basis for a life (as a whole) of creative morality" ; but, he goes on to say, "man is not a creator, but a creature." Is it any wonder, then, that he finds the chances of universal agreement on a metaphysical basis remote? Metaphysics has been defined as only a particularly obstinate effort to think clearly, and, if we are to discover identity of moral teaching, on a metaphysical basis, we shall be compelled to go to esoteric philosophy with its teaching of monadic life containing potentialities that become powers in the course of evolution, physical and superphysical, and its corollary of the continuity of life and form. From "creature" to "creator" is the transvaluation of all values. It is, however, refreshing in these days to read that "the seat of moral freedom is always in the individual and never in the crowd," and there should be a widespread

response to Dr. Reid's appeal "that the intellectual (as well as any other) defence of individuality is not less but more necessary at times when the manipulation of mass emotion through propaganda is so widely extolled."

Four levels of moral life are distinguished by the author :—secular ; part secular and part inspired by "the sacred" (*e.g.*, by duty or love); wholly inspired by sacredness but *not* religious ; and the moral life partly or wholly inspired by religious sacredness.

In the final chapter of a valuable work Dr. Reid deals with the important problem of moral integration, laying down the thesis that love is a fundamental condition of creative goodness. In his view, religious experience is a form of inspiration, "an influence permeating the whole of life." Accepting this view it would seem to us that, while the value of morality consists undoubtedly in practice of its precepts, yet there is great need for sound principles as well, and these in their turn should be in accord with the ultimate matrix of the ethical life—the awakening of the radical good, the fundamental nature of man, as viewed in the light of unchanging and eternal Truth. In the language of Plotinus : "The endeavour is not to be without sin, but to be a god." To supplement Dr. Reid's treatment of creative morality in the light of specifically Christian teaching, readers may be commended to a study of the Buddhist doctrine of *bodhichitta,* and thus realize some of the factors making for universal agreement.

B. P. H.

The Religion of Wordsworth. By A. D. MARTIN. (George Allen and Unwin, Ltd., London. 3*s.* 6*d.*)

Mr. Martin's little book is a good example of the selective habit which he appreciates in Wordsworth himself. Refusing to be drawn into either biographical or metaphysical discussions he takes his stand on a passage from one of Wordsworth's letters in which he professed a "religion of gratitude" and examines this religion under its four heads of Nature, Humanity, Friendship and the Bible. And what makes his book valuable is that the religion he finds and approves in Wordsworth is manifestly one which he cherishes himself and which he is eager that others should cherish too.

To approach Wordsworth less as a poet than as one who built up a religion for himself which combined truth and orthodoxy has, of course, its disadvantages. And many even of those who do not accept the extreme view that his life was broken into two contradictory halves will feel that Mr. Martin has smoothed out the contrasts too easily. He admits, indeed, as he must, a failing of inspiration in the poet and also the incongruity of his opposition to measures of reform which were in line with the ideals that he so eloquently professed even in his later writings. But he insists that "the quality of his underlying desire" never changed. Certainly Wordsworth never ceased to feel a deep "sympathy with his fellows" but Mr. Martin underestimates the extent to which in his later life it was stultified by fears bred of self-interest.

The virtue, however, of his book lies in the fact that he is intent on finding what was positively good in Wordsworth's beliefs and experiences and for the most part disregards what was negative. Thus in his chapter on Wordsworth's view of Nature he rebuts the charge that he was ignorant of her darker side, suggesting rather that he had felt it only too vividly and had learnt the wisdom for himself and others of feeding upon her beauty rather than her terror. Again, in treating of Wordsworth's need of friends, he shows how one-sided was the legend of his egoistic self-sufficiency created by the London literary circle and claims that he found in friendship a way out of pride and narrowness into the very hearts of his fellows. Nor, according to Mr. Martin, was his later acceptance of orthodox

Christianity anything but "the natural outcome of his meditations upon Nature, Humanity, Friendship and the Bible," and the inevitable result of his realising that strength to supplement the failing of his instinctive powers was not to be found in "the philosophic mind" but in a communion of the spirit. In writing thus Mr. Martin overlooks all that was merely self-defensive in Wordsworth's later orthodoxy and in the Established Church of which he became the champion. His aim, however, is not to be critically searching, but to commend the means by which Wordsworth conquered an exceptionally turbulent disposition and the separative tendency of a strong individuality. I cannot think that the victory was as complete as he suggests but the religion of gratitude which he derives from Wordsworth has much in it of lasting value.

HUGH I'A. FAUSSET

Told in Furthest Hebrides. By F. ROBERTSON CAMERON (Eneas Mackay, Stirling. 2*s.* 6*d.*)

Hebridean Holiday. By OWEN HAMILTON (Williams and Norgate Ltd., London. 7*s.* 6*d.*)

No book on those misty, glamorous isles that fringe the west coast of Scotland could ignore the prevalence of second sight among their people. Mrs. Robertson Cameron's sub-title is "True Stories of Second-sight in the Islands given the Author first-hand," and Major Hamilton's travelogue refers repeatedly to the people's uncanny prevision.

Mrs. Robertson Cameron's people "see before them" quite simply and naturally. An old woman climbing the hill to her cottage sees a funeral procession wending slowly to her door. "And they were all there, Anna, Neil, and Hamish, and Alan, and the minister, himself, and it was only—myself that I could not see." And even as she finished recounting her vision to her old neighbour, "Ailsa's head fell forward on her breast, and the moving of her gentle hands ceased."

A young woman runs in gaily to see the plaid a friend is making her for her approaching marriage, and her friend's mother has a vision that sets her rocking and keening after the girl departs.

"'Aye, aye! it's no wedding-day for Marion, but the mist of the white shroud around her neck. Ochone, ochone!'

"And that was the true sight of sights, for in less than a fortnight the snow-white sheet was drawn up to the still eyes of Marion Dubh."

Though the unity of the collection is marred by the inclusion of three incredible tales of the supernatural as distinguished from the merely superphysical, most of the stories are concerned with premonitions of death. One quaintly deals with the distress of an old islander who, long before automobiles had been heard of on his island, used often to meet a monster on the roads at night, all big lights and roar and smell, coming after him "as quick as the wind."

Major Hamilton philosophizes a little, pleasantly if not profoundly. He paints the scenery of the Islands in unforgettable colours and often compares the Highlands and the Hebrides with scenes in Northern India. He mentions, too, "how similar the nasal chanting (Gaelic is nasal) of the precentor seemed to those notes of professional Indian singers, whose music, we all know, dates back to the Vedas. Here again imagination works, and one wonders if these Gaelic chants, long before even the Druids, may not have sprung from Eastern inspirations."

Neither book offers any rational explanation of "The Sight." Major Hamilton attempts none, mentioning it quite simply and casually, though it forms the sombre prelude to one vivid tragedy which he recounts. For Mrs. Robertson Cameron it is "one of the gifts of God." For the actual rationale of the power to foresee coming events one must turn to the psychology of the ancient East.

PH. D.

ENDS AND SAYINGS

MIND AND SOUL

[During this month of May, on the eighth, the Theosophical world will celebrate the anniversary of the Passing of H. P. Blavatsky. Of her many-sided career, no aspect endears her to her pupils so much as that of the guru ; she gave instruction for their own practice in the higher life which leads to Enlightenment. She translated into the English language some fragments from the Mahayana Book of the Golden Precepts, which she named *The Voice of the Silence* and which she "Dedicated to the Few." Below we give some selected verses on mind-control, in the hope that they will send to this little gem some of our readers, hitherto unfamiliar with it.—EDS.]

The pupil must seek out the Rajah of the senses, the Thought-Producer, he who awakes illusion.

The Mind is the great Slayer of the Real. Let the Disciple slay the Slayer.

Thou shalt not let thy senses make a playground of thy mind.

Withhold thy mind from all external objects, all external sights. Withhold internal images, lest on thy Soul-light a dark shadow they should cast.

Mind is like a mirror ; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul.

Thyself and mind, like twins upon a line, the star which is thy goal burns overhead.

Ere thy Soul's mind can understand, the bud of personality must be crushed out ; the worm of sense destroyed past resurrection.

Ere thou canst settle in Dhyana-Marga and call it thine, thy Soul has to become as the ripe mango fruit : as soft and sweet as its bright golden pulp for others' woes, as hard as that fruit's stone for thine own throes and sorrows, O Conqueror of Weal and Woe.

Hast thou attuned thy heart and mind to the great mind and heart of all mankind ?

Thou must keep thy mind and thy perceptions far freer than before from killing action.

For, as the diamond buried deep within the throbbing heart of earth can never mirror back the earthly lights, so are thy mind and Soul ; plunged in Dhyana-Marga, these must mirror nought of Maya's realm illusive.

Thou hast to reach that fixity of mind in which no breeze, however strong, can waft an earthly thought within. Thus purified, the shrine must of all action, sound, or earthly light be void ; e'en as the butterfly, o'ertaken by the frost, falls lifeless at the threshold—so must all earthly thoughts fall dead before the fane.

Behold it written :

"Ere the gold flame can burn with steady light, the lamp must stand well guarded in a spot free from all wind." Exposed to shifting breeze, the jet will flicker and the quivering flame cast shades deceptive, dark and ever-changing, on the Soul's white shrine.

Thou hast to feel thyself ALL-THOUGHT, and yet exile all thoughts from out thy Soul.