

# MOTHER INDIA

Managing Editor:  
K. R. PODDAR

FORTNIGHTLY REVIEW

Editor:  
K. D. SETHNA

"GREAT IS TRUTH AND IT SHALL PREVAIL"

ALTERNATE SATURDAYS

MARCH 19, 1949

VOL. I. No. 3: FOUR ANNAS

## HOW SHALL WE GROW IN GREATNESS ?

With the withdrawal of the British from India we got the feeling of a new life. There was a sense of bright beginnings, a sudden intensity of national consciousness as if we had just been born as a great country. Naturally, with freedom freshly won, we think of ourselves as a young people whose future is waiting to be moulded according to its heart's desires. And we are casting our eyes all around for examples and models to guide us in our endeavour to build a beautiful and prosperous India.

But let us not forget one basic fact. The feeling of youth that we have now is not due solely to our liberation from political bondage. No doubt, many hidden energies have found release by this liberation and their breaking forth is conducive to the sense of youth. Yet, when we reflect that we are the only nation in the world whose civilisation has continued alive for so many thousands of years, we cannot help wondering how after so long a history we can still feel young. Even the Chinese civilisation is more recent than ours. We go back and back into remote antiquity and we have come out into the living present with fundamentally the same consciousness travelling down the centuries. According to any computation we are extremely old and by now should feel utterly exhausted. The departure of the British from our shores should have left us only with happy relief at being allowed a peaceful death. Instead, we are full of dreams and are willing to dance on the edge of a hundred precipices. How is it that a song is on our lips and the heart in us in leaping forward to gigantic trials and passioning for a dear and difficult greatness?

Strange indeed that our interminable past should hang on us so lightly. Some eternal child seems to be laughing within the land. And it is this eternal child's laughter and not the falling of political chains that is the true cause of the delightful stir of life with which we are filled today. The falling of the chains has only given a fine edge to a youthfulness that is the very essence of the Indian nation.

If we realise this we shall stop looking merely around for patterns on which to erect our future. Of course, all that is nobly or usefully modern in the world of which we are a part must be accepted with gusto. There is nothing anywhere too foreign for us to allow assimilation of its central truth and purpose. Indeed our own nature is such that we can absorb a host of alien things without losing our typical quality. India is not a drab unity of culture: she is multiform, so much so that sometimes she is mistaken for a colossal colourful confusion. There is really no confusion but a many-sidedness through which yet runs a single secret strain. Both in body and mind she is a subtle persistent identity in the midst of a myriad variations. The variations, however, are as important as the underlying theme and as constitutive of the true character of us and therefore we should not hesitate to take in whatever in the modern scene draws our heart's genuine response. At the same time, in the light of the strange youthfulness that is our essence we should look back at our own history and attempt to understand how and why we are vigorously and hopefully what we are despite such a lengthy past trailing behind us.

Surely it is no accident that civilisations seeming equally rich and powerful as ours died and disappeared. There is only one view of the

history of civilisations that can explain our survival and our youthfulness. It is the view put forth by Sri Aurobindo and formulable in no terms save the mystical. We must regard every nation, every large and distinguishable human collectivity, as a super-organism with a common body and mind. This super-organism, like the individual, passes through a cycle of birth, growth, adolescence, ripeness and decline. The decline generally ends in death. But there resides in the vast subtleties of the collective being of a people a power of self-renewal with the help of its inner life-idea. The inner life-idea is the key to a nation's psychology and is more tenacious than the outer form. If it is great and intense and the body is strong enough and the surface-mind plastic and adaptive without being loose or unstable, then the collective being can keep unimpaired through vicissitudes, even rise phoenixlike out of an apparent perishing and one cycle will evolve into another and many cycles run their course before the final collapse. Certain of the ancient civilisations had this kind of continuity and resurrection. But even they could not last indefinitely. For, the inner life-idea itself of a super-organism is only a projection of the authentic soul-principle behind, which is meant to serve as a vehicle of the eternal Spirit whose manifestation in time is the whole universe. The cosmic Self or Virat, as the Rishis called it, acting through its particularised representative, the soul-principle, is the true source and support of the inner life-idea of the collective being, as it is of the individual. And if this source and support is not sufficiently contacted in consciousness, the eternal is never brought into the temporal and ultimately comes dissolution or a fusion into other races.

But when there is a content look into the Inmost, a persistent pressure upon the deepest and widest Self, a people acquires the secret of perpetual life-renewal and never ages, no matter how many millenniums pass, what foreign invasions interfere with its physical expression and what defects and decadences set in as a result of its own folly. Even death may threaten again and again, but every time a renaissance occurs and the wrinkles straighten out, the stiff limbs recover healthy resilient tissue, the crust of dull habit and stifling conservative restraint breaks to reveal an enterprising and creative consciousness that was never moribund within. A people living not only with a keen and independent psychological stress rather than with a merely refined and superficially mentalised animal urge, a people living also in the experience of its profound soul-principle and thereby in the presence of Virat, the infinite Self of the cosmos-seeking its own highest manifestation through human history, such a people never dies and is everlastingly young.

India is the one outstanding instance of a never-dying ever-resurgent collectivity. And the sooner she throws off the cloud of scepticism put by her recent intercourse with the West upon so many of her intelligentsia, and quickens to her own profundities and sees as the Soul of her soul the supreme Godhead, the Divine World-Mother, the more apt will she be to use her acutely felt youthfulness today for genuine growth in greatness and for carrying to a still more glorious height than in the past the wonder of her perpetually young civilisation.

## THE BURNING QUESTION OF THE DAY

### RED STRATEGY AND TACTICS

Communist strategy and tactics follow a defined, if often a seemingly erratic, pattern. Red activities in Hyderabad provide a striking illustration of this fact. Marxism moves in devious ways its mischief to perform. Though the outward paraphernalia of the Communist International was solemnly dissolved by Moscow its spirit survives, and has recently made itself assertively evident. The declaration of M. Thorez, the French Communist leader, that his party would provoke internal disorder in the event of a war against Russia has been dutifully echoed first by Signor Togliatti in Italy and next by Mr. Henry Pollitt in Britain. Mr. Pollitt, echoing his French and Italian comrades, has stated that British Communists will side with Russia in the event of war, and will implement their stand with "strikes and a council of action". What else does this mean but that Communists, wherever situated, swear primary and perpetual allegiance to Moscow?

If these declarations are not yet

In order to focus attention on a topic of extreme importance, we cannot do better than reproduce with acknowledgement the excellent leader which appeared recently in THE SUNDAY NEWS. It states, with compact comprehensiveness, truths which must be seriously kept in sight if liberty and harmony are to be living things in our world.

echoed in the Red parlours of the East, it is not because the Eastern band of comrades dissent. Whatever their professions might be, their actions speak clearly. In China, Burma and Malaya the shadow of the hammer and sickle lowers menacingly. Despite the vigilance and firmness of our own administrations, central and provincial, the Communist virus, as the West Bengal raids testify, is by no means eliminated. In Hyderabad the Reds have brought into play the familiar weapons of mass and individual terrorism. It is in the nature of Marxism to thrive on disorder, and the upheavals in China, Malaya and Burma, along with attempted disruption in India, are part of a co-ordinated plan.

A revealing picture of the moti-

vements behind Communist strategy and tactics is contained in the comprehensive report published a few months ago by the U.S. Committee on Foreign Affairs. That democracy labours under certain handicaps in meeting this totalitarian menace is evident in many ways. In an attempt to secure stability and peace the Western Allies initially made considerable concessions to Moscow. In this category fall the veto in the United Nations, the division of Germany under the Potsdam agreement and the opportunity allowed Russia to introduce the so-called "new democracy" in Eastern Europe. Moscow was also permitted to intervene in Eastern Asia with considerable benefit to herself and damage to the Western Allies. The dangers implicit in these con-

cessions were succinctly expressed by Mr. James Byrnes, former U.S. Secretary of State. "If we regard Europe as the tinder-box of possible world conflagration", said Mr. Byrnes, "we must look upon Asia as a great smouldering fire".

At Yalta the Western Powers were inclined to treat the Russians as distrustful children who needed a demonstration of kindness in order to be reassured. As the report of the U.S. Committee on Foreign Affairs comments: "They are distrustful but they are not children". To suppress Communist manifestations when these imperil the security and safety of the State is necessary but not enough. Communism must be fought effectively on all fronts and if the threat is to be neutralised it must be done by removing the root economic causes which Marxism exploits. The degradation of poverty and the manifold ills it brings in its train hang like a blight over most Eastern countries. The raising of social standards must be among our

Continued on page 2

# The **LIVING MOMENT**

## Glimpses of Men and Events

### THE CENTRAL SAROJINI

Indeed we have lost many things with the passing of Sarojini Naidu, but what exactly was her central quality, what constituted the very heart of her genius? It is always desirable to ask such a question, for in answering it we get clear of the plethora of conventional or merely emotional panegyric, arrive at the true nature of our loss and, by arriving at it, can best try to keep astir in ourselves what the departed greatness had most attempted to evoke.

The central Sarojini is summed up in the words: happy visionary. The description must not mislead us. It does not mean a dweller in either the ivory tower or the fool's paradise. Sarojini was always possessed of a finely shrewd practical sense and she knew also the humiliations and sorrows that are inseparable from life, especially the life of a nation like India which had been so long subject to foreign rule. Perhaps she was too keenly alive to common reality and the general misery of man; else she would never have launched from poetry into politics. What is meant by being a happy visionary is simply that even in politics she always remained a poet.

A poet is primarily a seer of hidden perfections at once beckoning earthly things to their own luminous harmonies and reaching out to earth with those high rhythms. The thrill which accompanies this seerhood is a strange happiness that is never complacency and that, while full of laughter and love amidst the creatures and objects of the dust, is yet a creative criticism of them and, while acknowledging their value, points ever higher and often combines affection with irreverence, enthusiasm with a witty perception of frailties and foibles. Sarojini was very clearly and very uncomplicatedly poetic in mind and character. Hence the constant call of luminous dreams in all her public speech and gesture, the presence as of a colourful torch lifted above mortal heads though held in mortal hands. Whoever came in touch with her felt the delight of her beautiful conceptions, the charm of the splendid image she conjured up of India and the spirit

### RED STRATEGY AND TACTICS

*Continued from page 1*

major priorities. It is not necessary to flatter the Communists by imitation and build a Chinese wall against them as a counter to the Iron Curtain, but it is imperative that lands and peoples which cherish democracy should reduce Marxist opportunities to cut or cross the wires of the democratic system. Communist infiltration tactics are too well-known to be ignored. Since Red propaganda thrives on unrest it is essential that democratic countries should keep their economy on an even keel, and go forward without the depression which Moscow and her minions gleefully prophesy.

in man and the objective of national and human labour. She did not have the master-secret of the political nation-builder, much less the power of the spiritual epoch-maker. But she could be a keen inspirer, and fill our hearts with a courageous glowing gaiety. This gaiety was a gift she alone could bring. None of our public leaders had anything like it to offer. Gandhiji could instil great strength of moral purpose, Pandit Nehru a fine and wide idealism, Sardar Patel a bold dynamic drive for liberty. But the visionary intoxication which seemed to make all burdens drop was peculiar to Sarojini. And even leaders greater from the constructive and energetic point of view were avid of this intoxication, for it took the edge off difficulties which the reasoning mind could not help taking too seriously. Sarojini did not overlook difficulties but she rendered them transpicuous, as it were, and showed a refreshing and resplendent future beyond them.

Her courageous glowing gaiety made her independent also of dull formalities, awed restraints, long-faced puritanisms. She was on the alert to find occasions for wit and did not bother if it drew the blush to anyone's cheek. A crowd of students pressed around her at the Madras Station some years ago and many asked for her autograph. One enthusiast came up and said proudly, "Mrs. Naidu, I am thoroughly acquainted with your biography. It is so thrilling." He meant, of course, biography. Sarojini looked up, winked at him and said, "But don't you go and tell my husband." Perhaps her most characteristic stroke of inhibitionless wit was her description of Gandhiji: "My Micky Mouse of a Master." There is in it, in a familiar mood, the whole happy visionary that she was. Though the purple of the singing robe is not openly there, the central poetic imagination is in marked play. The sharp seeing eye has taken in the physical appearance with intense originality. There is also the sense of how the earthly form of things is so often a travesty of the inner being. And yet the recognition is present of even a caricature's capacity to transmit the brightnesses and nobilities of the soul if a harmonious and integrating imagination is brought to bear upon it. Somehow that comic phrase catches Gandhiji's presence with a warm intimacy because of the very incongruity of the term "Micky Mouse" and the term "Master", and the alliteration serves to telescope the two and reveal an underlying oneness which gives a piquant yet dignified depth to whatever resemblance Gandhiji's anatomy bore to Walt Disney's creation. Perhaps the playful child-vein in Gandhiji is also underlined most vividly and disclosed as being part and parcel of all that was venerable in him.

If we can keep alive Sarojini's happy visionariness in both its majestic and mischievous aspects we shall have saved much from the funeral pyre.

### INDIANS AND SOVIET RUSSIA

Indians who go to Russia with a rosy view of that country are liable to meet much disappointment. Their efforts to catch at close quarters the light they have supposed to be a-kindle in the Kremlin are little appreciated—unless they make it plain that they are prepared to swallow Russia whole—with all the blood-baths and the post-war aggressions.

For, Soviet Russia regards the entire non-Communist world as her enemy. Her philosophy of life is founded on dividing humanity trenchantly into red and non-red. The former are Marxists and she looks upon them as progressive, while the latter are non-Marxists and are considered decadent. Really speaking, there should be a distinction between red and what may be called green. The red are those who cry "Danger" and block the historical path of mankind, and the green are those who say "Pass On" and let the forces of evolution move forward to the Godhead glimmering in the distance. Of course, the green-signals are far from selfless and their thought has plenty of disfiguring and darkening elements, but in the midst of all their imperfections the true trend of life is at work and no rigid materialism and atheism, no unbending class struggle, no steely dictatorship are set up with a gesture of ruthless finality.

The main difference between the two divisions is clear. The non-Marxist grants even the Marxist a certain right to live, because it is by a free play of the human consciousness that ultimately the ideal can be realised. The Marxist is sworn to suppress totally the non-Marxist. There is not an iota of genuine tolerance, not the tiniest concession of authentic freedom. Even scientific workers, even artists, are "purged" if their theories and conceptions do not chime with Stalinist slogans. This has become increasingly evident with the years. And the majority of Indians, though never enamoured of Capitalism, are not blind to the grave defects of the Soviet ideology and system. Even Nehru who has admired many features of modern Russian life has always shared the democratic passion for personal liberty, and his reverence for Gandhiji could scarcely leave him a relentless enemy of spiritual values. Inclined intellectually to be an agnostic, his entire heart seems to be afire with ideals whose sanction can lie only in deep faith in a secret divine presence. The vigilant eye of Soviet suspicion found out long ago such "decadent" tendencies in India and condemned the Indian consciousness as dangerously contaminated.

Is it any wonder that Indians, for all their sincere desire to come into intimate touch with the progressive forces imagined to be in Russia, are never accepted by Stalin as trustworthy? Very soon they discover

that, just because they are not Soviet-dyed to the bone, the stamp of the political pariah is laid upon them. There is a surface courtesy, but behind it a profound lack of co-operation, and the courtesy itself is shown only at a very safe distance. No real getting-together, no free-exchange of thought and feeling is permitted lest the Russian mind should catch the contagion of political democracy and of a philosophy differing from Dialectical Materialism. You have to be utterly a Stalinist, at least show strong promise of developing into one, or you are given the cold shoulder—with, occasionally, the ghost of a smile over it, if you happen to be somebody important.

Russian distrust of India breaks out into sight more and more in the international sphere. Recently there was the accusation that India was in the tow of western imperialism and that there was no real relinquishing of power by Britain. It was even declared that a considerable British army was still stationed in India, perhaps not with the direct intention of keeping the Indians in submission but with the purpose of preventing them from falling under Russian influence and of safeguarding India from any possible threat of Russian arms. Still more recent was the Soviet proposal in the U. N. Economic and Social Council to hold a trade union inquiry into labour conditions all over the world, including India: India was accused of encouraging the practice of forced labour.

These signs of anti-Indianism have been noted by many of our leaders. And the various attempts at sabotage by the Communist Party have stirred our Government to take vigorous safety measures. As noted in our last issue, even the Socialists who had played into the hands of Communists, have now fully awakened to their folly. But strangely enough, a section of the Congress itself is still uncertain about the real nature of the Communist movement. A few weeks back no less responsible a leader than Sardar Patel renewed his offer to the Communists which he had made on his release from jail several years ago that they could join the Congress provided they gave up terrorism and violence. Does not the Sardar, who prides himself on his realistic approach to things, know that terrorism and violence are not merely temporary expedients the Communists adopt, but the natural and inevitable expression of their ideology and are revelatory of a sort of diabolism inherent in it? There were in the near past Indian terrorists too—just as there were terrorists among the Irish Sinn Fein. It is sometimes necessary to strike with sudden and sweeping violence at a foreign power obstructing a country's political and economic life. But this violence is not the basic creed and behind it there is no intolerance of thought-values and culture-values and administration-values obtaining in foreign countries.

*Continued on page 3*

A PERFECT LUBRICANT

**"BELLITE"**

MOTOR and ENGINE OILS

JARDINE HENDERSON LTD., OIL DEPARTMENT

Selling Agents: **JAMES FINLAY & Co., LTD.**

POST BOX NO. 73, BOMBAY.

**THE BOMBAY MERCANTILE BANK, LTD.**

32, RAMPART ROW, FORT, BOMBAY.

CAPITAL PAID-UP .. .. . RS. 7,15,000

WORKING FUNDS EXCEED RS. 14,00,000

2% INTEREST ON SAVINGS BANK ACCOUNTS

WITHDRAWALS BY CHEQUES ALLOWED

SPECIAL LOAN AND OVERDRAFT FACILITIES AGAINST

— MERCHANDISE AND SHARES —



# THE BAN ON THE R. S. S.

## AN APPEAL FOR ITS WITHDRAWAL

By "CHANAKYA".

Just after the assassination of Gandhiji last year, the Rashtriya Svayam-Sevak Sangh was declared illegal, and many of its leaders and workers were put in Jail. But it transpired during the murder trial that there was no evidence at all connecting the R.S.S. with the murder. Gradually the R.S.S. men were released but the ban on the organisation was not lifted.

### THE R.S.S.—A CHECK ON COMMUNISM

Mr. Golwalkar, the head of the R.S.S., was released after six months' detention, but his movements were restricted to the city of Nagpur. From there he wrote in a letter to Pandit Nehru: "It is over a month-and-a-half that I had written to you my last letter. I have not had the happiness of receiving any reply yet. I have been putting off writing again since the Hyderabad question had come to a head and action seemed imminent. Now however the most important part of the question has been successfully settled and I feel it time to write to you. In the clearer atmosphere created by the success in the Hyderabad question, I request you to kindly reconsider the question of the ban imposed on the R.S.S. It is now almost eight months and nothing can remain to be investigated into. I am sure you are convinced that the allegations against the R.S.S. have been found to be without any foundation in facts. It is therefore a case for simple justice, which we have a right to expect from a Government which we have always considered our own. During this period, the R.S.S. having been disbanded, the intelligent youth have been rapidly falling into the snares of Communism. With the alarming happenings in Burma, Indo-China, Java and other neighbouring States, we can envisage the nature of the menace. The one effective check of the R.S.S. no longer exists. The Communists had always considered the R.S.S. as their main obstacle and had tried to denounce and vilify it. In Mahatmaji's assassination and the ban on the R.S.S., they got their opportunity which they exploited to denounce the R.S.S. and push forward their work. News of their progress is alarming. I hope you will consider this problem coolly and help to create an atmosphere in which the R.S.S. will be able to work honourably and help the Government fight the menace—on its own cultural lines. A candid withdrawal of the charges levelled against the R.S.S. and a generous lifting of the ban imposed upon it will go a long way to bring about the desired atmosphere".

### The Living Moment INDIANS AND SOVIET RUSSIA

Continued from page 2

Generally, an intense love of liberty in all spheres and for all people and a keen aspiration to bring out into common life the sense of the divinity hidden in man are behind the knife and the pistol and the hand-grenade in nationalist hands. But terrorism and violence, as used by Communists, are a hideous denial of the Godward soul of man, a tyrannous refusal to let the mind march freely, an incessant strife to break down the many-shaped and varicoloured leap of the structure of civilised society towards the empyrean of the Ideal and to put in its place a flat monotony of mechanised thought and action repeating the stony will of a single anti-religious autocrat.

### IS THE R.S.S. COMMUNAL OR NATIONAL?

To this earnest appeal for simple justice and offer of co-operation, the Prime Minister gave the reply that the matter of the ban was for the Home Minister to decide and at the same time reiterated the charge that the "Government have a great deal of evidence in their possession to show that the R.S.S. were engaged in activities which were anti-national and prejudicial from the point of view of public good". What these anti-national activities were was not definitely stated, but the Prime Minister's intention would be apparent from the following characteristic words: "The approach of the R.S.S. as well as their activities have been definitely communal".

Can this charge be sustained? The declared aim of the R.S.S. is to inspire the youth of this country by the ancient spiritual ideal of India. The R.S.S. ask the nation to regain life by following the law of its own being—the law which was luminously known in the past: with the help of that past we must learn to move forward. It is this approach of the R.S.S. which is condemned as a medieval outlook. To the young men of this country the R.S.S. says: "Revive the Vedanta and the Gita, for they alone teach the right inner attitude which brings a strength, divine and eternal. In the attitude which worships the country's vast soul as a Godhead, as a mighty Mother-spirit, you will find a true escape from selfishness and the true way of serving humanity." Is it reasonable to look askance at this religious orientation of the R.S.S. as being communal and anti-national?

### WHERE IS THE INCRIMINATING EVIDENCE?

As regards the other charges about subversive activities, Mr. Golwalkar thus replied to Pandit Nehru: "Again, if really the Central and Provincial Governments are in possession of incriminating evidence against the R.S.S., or certain of its members, is it not right to expect at least a few successful prosecutions against the alleged wrong-doers? So far as I know all down these many months the various Governments have taken recourse to the special legislations and not proceeded against any person or group of persons under the substantive penal law. The one case, known as the Kandhla case in District Muzaffarnagar—upon which the whole super-structure of the 'Charge Sheet' of the U. P. Government seems to have rested—has been decided only in the last week. A look at the learned and well-balanced judgment is sufficient to prove the falsity of the great deal of evidence against certain members of the R.S.S."

To this the Prime Minister gave a reply on November 10, 1948, asking Mr. Golwalkar to deal directly with the Home Ministry which "are concerned with internal matters and thus have to deal with the problem of the R.S.S." and at the same time reiterating that the Government have information in their possession about anti-national and subversive activities of the R.S.S. To this

Mr. Golwalkar replied: "Have we retrogressed into the dark ages, when the feelings, opinions and will of some one individual or group were alone just and national and any person or group of persons could be awarded even capital punishment just for the fun of it?—Excuse me for having been a little frank, but the continued injustice, the constant harping upon "the mass of information" which dare not face the sun or scrutiny and the fact that each of your letters has some original and previously unthought-of allegations have made me express a fraction of my feelings at the gross injustice done to my work and at the Government's peculiar attitude which in the long run is bound to set such bad precedents that, I am afraid, this unfortunate country will be involved in interminable party feuds and mutual distrust. The history of the last thousand years is full of these feuds and the resultant defeat and degeneration . . . That is all. I would have felt very happy and grateful to have been given the chance of an interview with you. But it seems you would rather not have it. Be it so, We appear to be at the parting of the ways. The Mother can be worshipped in various ways, all sooner or later converging, meeting at Her sacred Feet. I had hoped and tried that our ways converge and meet sooner but that does not seem to be Her Will. I obey Her command and with all love and respect for you, prepare to step upon the course which the Great Mother may indicate."

### WHO IS THE REAL AUTHORITY SUPPRESSING THE R. S. S.?

Even before this letter reached its destination, Mr. Golwalkar received a letter from the Home Ministry communicating to him that the ban would not be lifted in pursuance of the letter of November 10 which the Prime Minister wrote to Mr. Golwalkar. It is surprising to note that while the Prime Minister said that the Home Ministry was solely responsible for deciding this question, the Home Ministry came to a decision in this matter on the strength of the letter written by the Prime Minister. In a press note issued by the Government on November 13, it was said, "the Government of India had got in touch with the Provincial Governments to acquaint themselves with their views and the latest information about the activities of the R. S. S." From this it seems that the Central Government themselves had not sufficient evidence on which they could take action against the R.S.S. On the other hand, during the Satyagraha campaign that followed, the Premier of Madras made a statement indicating that the Provincial Government had no case against the R.S.S. but that they were acting according to instructions from the Central Government. That also seems to have been the attitude of Bengal and other Provincial Governments. May not the public legitimately want to know who is the real authority behind this business of suppressing the R.S.S.?

### IS THE R. S. S. A SECRET ORGANISATION?

In accordance with that Communique issued by the Government on November 13, Mr. Golwalkar was asked to make immediate arrangements to return to Nagpur. On November 14, he was arrested under the

Bengal State Prisoners' Act, 1818. As a protest against this, the R.S.S. launched a campaign of Satyagraha. In course of this campaign various Government authorities brought some fresh charges against the R.S.S. to justify to the public the action taken against them. The Hindu Mahasabha have characterised these charges as "mostly puerile and lacking in definiteness." The Sangh has been holding its physical training exercise openly, every morning and evening, at stated places known to everybody and their meetings have been presided over from time to time by many persons of outstanding eminence belonging to all shades of opinion including high-placed Government officials. The charge, therefore, that the Sangh is a secret organisation is hardly sustainable by facts.

Distinguished professors have testified that students who came under the influence of the R. S. S. had better character and better discipline than other students. The public know how the R.S.S. movement was winning over young persons from the baneful influence of Communism. The British Government never thought of banning the R.S.S., the Hindu Mahasabha recently observed: "The Sangh has been functioning for the last 25 years and its work and activities have received wide appreciation from leaders irrespective of political parties. An organization which has done such an outstanding service to the people of the land, spread over a quarter century, should not have been banned without compelling reasons."

In the absence of any definite evidence that can be brought against the R.S.S., it is surprising that Government spokesmen have so often denounced them. Thus one minister compared the R.S.S. to *putana*; as that demon wanted to kill baby Krishna, so the R.S.S. are trying to destroy the new-born Indian State. Another spokesman, finding that no connection could be established between the murder of Gandhiji and the R.S.S., remarked that the atmosphere created in the country by the R.S.S. was responsible for the assassination of Gandhiji. It is not difficult to find a bad name for a dog when you want to hang it. But why this crusade against the R.S.S.? In the absence of any convincing reasons brought forth by the Government, people are inevitably drawing their own conclusions. One section say that it is a continuation of the Muslim-appeasing policy of the Congress which led to such disasters in the country, and ultimately to the murder of the "Father of the Nation". Another section say that the ban on the R.S.S. will continue until the next elections are over, and the present Government again sit safely in the saddle. Indeed *The Times* of London characterised the R.S.S. as the spearhead of present opposition to the Nehru Government. It is worth quoting here what Mr. C. R. Shrinivasan, Director of Reserve Bank, Madras, recently observed in another context: "In a democratic set-up when men vested with brief authority frame their policy with an eye on the electorate, the reactions are not calculated to bring order out of chaos, and confidence out of unsettled conditions."

### THE TRUTH ABOUT THE R. S. S. SATYAGRAHA

Another accusation made against  
Continued on page 4

# THE VITAL NECESSITY OF LINGUISTIC PROVINCES

A LOOK AROUND AND AHEAD

By SAMIR KANTA GUPTA

The question of linguistic provinces needs to be kept constantly in the forefront. The demand for a redistribution of the existing provinces on a linguistic principle has been expressed in clear and emphatic terms by the majority of the nation. But forces of "status quo" threaten to get the upper hand, with the result that they are in the way of its speedy implementation.

The Government, it is said, is already beset with numerous huge and grave difficulties. Why then bring in an additional burden in the form of a fresh problem which will only complicate and confuse administrative matters and increase the national expenditure? Well, the question of linguistic provinces is a matter vitally linked with the future growth and development of India. Hence the paramount importance of it. We shall examine the point a little more in detail.

## THE TRUE UNITY AND THE FALSE

We all know that India is a very vast country. Besides, it is a land of many religions, many languages, many nationalities and peoples of many diverse habits and customs. Even if we leave religion apart, for that may be considered one's personal concern, the rest have brought about a magnificent and opulent variety in what would otherwise have perhaps been a vastly monotonous life. The ideal in India from the beginning has been, no doubt, to achieve a unity—a cultural as well as the more difficult political unity—in the midst of an almost appalling diversity. The Maurya and the Gupta empires extended far and wide. Akbar's attempt was a still nobler one in the direction. Coming in succession the Britishers first achieved the unique result: one central government commanding every inch of ground in this sub-continent.

Leaving aside the many disastrous consequences that were the legacy of the British rule in India, we see it has produced at least one good result which may be worth considering here. It has left behind, together with the unconquerable passion for nationalism, a habit and a strong desire in our people to live under one unified country-wide authority. This is not a small gain. Yet at the same time it should be noted that the unity thus establish-

ed was mostly based upon the consideration of administrative convenience. It had not a dynamic basis in the consciousness of the people. Naturally, then, that unity when the period of trial has arrived today is so much shaken and appears to be losing strength. A province based on one language spoken within its domain, however, seems clearly in the final analysis to be the fundamental constituent unit of the Indian Union. Living its own life, according to its especial genius, each province will not only develop and enrich itself—its Swabhava and inner charm—to the maximum, but, thus poised on its true nature of being, can also easily transcend the limits of the comparatively smaller collective being and enjoy and participate in the greater life of the nation. That would be an ideal at once natural and inspiring.

## THE RIGHT PROCESS OF NEW FORMATION

There is, of course, the question of demarcation of new provincial boundaries. We propose that a committee be set up for the purpose consisting of the Provincial C. C. President and a Provincial Government Representative from each side of the provinces concerned and headed by a permanent Chairman and Vice-Chairman. The Chairman and the Vice-Chairman should be non-official members of high public reputation for honesty and integrity of character. The committee will serve in the nature of an arbitration court. It will work in a spirit of good-will and co-operation. In solving these problems which are of common concern to us all it should be remembered that there must be no room for any idea of bargaining. As to the means of deciding whether certain disputed areas should go to this province or that, the principle of referendum can be applied, taking at the same time into consideration economic, cultural

historical, geographical and other allied factors.

The argument that immediate translation of the idea into practice will confuse administrative matters and incur further expenditure on the part of the Government is not a justifiable excuse. In the first place, what is proposed is not a complete substitution of the administrative machinery of a particular area by another. Only the final authority should be transferred. Other adjustments, such as transfer of services, can be gradually introduced if and when found necessary. And lastly, nobody will believe today when states large and small are being integrated and merged with the Indian Union that the process causes insurmountable inconvenience.

Thus under the scheme there will be the provinces of Andhra, Tamilnad, Kerala, Karnataka, Bengal, Maharashtra, Gujarat, the Punjab, Assam, Orissa and the Hindi-speaking peoples of the North, Rajputana and Bihar. We have left out Nepal and Sindh. For their case will come afterwards. The languages that form the backbone of these new provinces are Telugu, Tamil, Malayali, Kanarese, Bengali, Marathi, Gujarati, Punjabi, Assamese, Oriya and Hindi respectively.

## TWO LANGUAGES NEEDED IN EACH PROVINCE

When this new arrangement has become a reality each province will have to learn two languages—one the regional, the other, we venture to suggest, English. English has already established itself and the institutions to cultivate and propagate it are there in all the provinces. Only the provincial language has to be more carefully attended to and encouraged—even to the extent of making it the medium of higher education and research. In this way Tamilnad or Andhradesha will be saved from wasting its precious time and money and energy over learning another provincial language which might be imposed upon it. Considering the matter from more points of view than one, the knowledge of English is a thing desirable

in every way. The question of banning or banishing it should not arise. Its greatness and its importance is unquestionable. Pandit Nehru, the Prime Minister, has very rightly remarked that the national language cannot be fixed by a statute. It should grow from the life and culture of the people. Until that happens we have to maintain English for some time to come, say five years or ten years, more. Beyond that one can only speculate on certain possibilities.

## TOWARDS A NATIONAL LANGUAGE

It is not unlikely that there may come a time when an Indian language will have its mighty wings spread all over the country, not by any machination of the politician or through narrow and cheap opportunism, but by its inherent strength and grandeur, its power to express all shades of noble thoughts and feelings, its growing vitality and supple catholicity, a language made by great men of genius. Hindi may attain that position or revitalised Sanskrit too may enter the arena. Even English may very well be a rival candidate. Anything can take place. Only as the condition precedent the national mind must agree to change and march with time. It must move with the march of Nature and meet her demands. Nature is moving inexorably towards a world union, towards a close-knit humanity. If India is to be the voice of humanity, her language must be adequate to her mission.

In the meanwhile, no impediment must be put in the way of her various provincial languages developing to the full their cultural possibilities. Out of naturally growing forces of culture true national greatness will come and, with that greatness, a genuine national tongue. If we do not support the demand of India's peculiar spirit, for linguistic provinces, we shall thwart her growth and the real unity she strives for and the authentic single voice with which she may express that unity and help the cause of "One World".

Continued from page 3

the R.S.S. is that their Satyagraha has fizzled out. That also is not true, on the contrary it has been a great success. After repeated failures in achieving the immediate objects by Satyagraha, Gandhiji used to say, "A satyagrahi has no failure". It is the spirit in which it is offered and carried on that is the true test of a satyagraha campaign. From many parts of this vast land members of the R.S.S. offered Satyagraha, their number was more than 70,000, but it was all done in an exemplary peaceful manner. In a press conference held in Madras, press representatives tried to impress on the Government that as the Satyagrahis willingly entered into prison vans, lathi charge by the police on peaceful satyagrahis should be stopped. If the Government did not respond, that did not show a failure of the Satyagraha in which even many Government servants took part, not only courting prison but risking their jobs and their means of livelihood. Satyagraha is nothing but an extreme form of peaceful protest: it has a moral force which cannot be discounted, those who

## SHUT EYES

I only have to shut my eyes in the silent room  
And delve into that void beyond my sight  
To reach the immortal Presence waiting  
In the quiet breathing of the night.

Released of thought is the troubled flesh  
Sinking into that wordless magic dark;  
All pain is sudden painlessness,  
For stamped deep in my mind is Your flaming mark.

The blackness round me is light for my eyes;  
My yearning heart is cleft like a shell in two;  
In the quietude is my silent asking,  
And the peaceful answer is — You.

MINNIE N. CANTEENWALLA.

ignore it do so at their own risk.

The Satyagraha was withdrawn at the intervention of a third party. The Unity Party of India issued an open letter to the R.S.S. asking them to stop the Satyagraha and assuring them that a national government cannot flout public opinion and that the ban would be lifted. That letter was published in *The Mahratta* on January 7. The worthy editor of the paper, Mr. Ketkar, got the permission of the Government to meet Mr. Golwalkar in jail and succeeded in persuading him to suspend the movement. He agreed to do this in order "to bring about an atmosphere for the sympathetic efforts of prominent third party friends to solve the present deadlock." That atmosphere has been created by the suspension of the movement, and the public are eagerly waiting for a generous response from the Government side—especially in view of the recent fact that when Mr. T. R. Venkatarama Sastry presented to Mr. Golwalkar the changed constitution of the Sangh drawn up by fellow-members, Mr. Golwalkar gave his consent to it as a beau geste towards the Government.



# THE ORIGINALITY OF EINSTEIN

## A "CLOSE-UP" OF THE WORLD'S GREATEST SCIENTIST

By "LIBRA"

The seventieth birthday of Einstein was celebrated with international eclat on the 14th of this month. To live in the time of a man like Einstein is a rare privilege. For, there is not the slightest doubt that he is the most original thinker in the whole history of science. Sullivan perhaps hits the mark when he says that while we can imagine Galileo's and Newton's work done by other geniuses we find it extremely difficult to believe anyone would have discovered the relativity theory if Einstein had not lived!

### AN ENTIRELY NEW TURN OF MIND

Indeed so original was the discovery that for years even scientists did not know what exactly to make of it. It introduced an entirely new turn of mind. Its revolutionariness lay essentially in bringing to sharp focus a manner of looking at physical things which is at utter variance with our habits of thought for thousands of years. Our mental habits with regard to physical things have been based on the assumption that Nature can be described on any scale by the so-called "laws" we find in the phenomena familiar in our man-sized world, such as that an object moving at a certain speed in our direction travels faster relatively to us than an object moving at the same speed away from us or that two events in different places can be said to occur simultaneously or that, given the facilities, a straight line can be drawn through space as far as we like or that the sum of two angles of a triangle is always greater than the third. What came to be known as Newtonian physics was an immense development of such "laws". The opposites of these "laws" were considered inconceivable and impossible; they were taken to be self-evident truths of the world and the essence of rationality. Before Einstein, there had been a little scepticism here and there about them, but it was Einstein who, in the strictest scientific sense, proved them wrong and showed the physical universe to be inexplicable in their terms. This is the fundamental revolution by the relativity theory: its crowning concept is the "curved" continuum in which space-measures and time-measures are indistinguishably fused, a mysterious continuum underlying the world we study with our instruments. The revolution has been interpreted in several ways by philosophers and, though some of the interpretations may be misguided, its ultimate import bears positively against the materialistic and mechanistic world-view which was in fashion after Newton had completed the traditional trend of thought about physical things.

### GRASPING OF REALITY BY PURE THOUGHT

Thanks to Einstein, the mind of man has found a novel mode of thinking, a hitherto unsuspected "dimension", so to speak, of understanding the phenomena of Nature. As part of this liberation is the Einsteinian method of arriving at basic principles. Formerly people believed that the basic principles of physics were to be reached by generalising from observations. Einstein made it clear that they can be reached only by a creative act of the scientific imagination: all mere generalisations fail to co-ordinate the large variety of observed phenomena and so in order to co-ordinate them we have to cast about creatively or inventively for mathematical formulas. These formulas can be of any sort, no matter how "fantastic" and "unphysical" they may seem in their significance: "pure mathematics"

must be given a free hand and "axioms" hypothesised without any direct reference to observed events. The only reference these must have to them is indirect: deductions must be made from the hypothesised axioms, and conclusions at the end of a long chain of reasoning are alone to be experimentally tested. Of course, the experimental test is the crucial criterion, but the axioms themselves remain, as it were, metaphysical—beyond experimental or observational verification. "In this sense," says Einstein, "I agree with the ancients that pure thought can grasp reality." By pure thought Einstein here means a leap of intuition far above the range of observable phenomena, a leap which out of many imaginable alternatives strikes upon the fundamental truth which mathematically, by means of the fewest principles, correlates past observations and provides guidance for correctly predicting future ones. "The really important factor is ultimately intuition," said Einstein to Alexander Moszkowski. And Einstein believes also that if mathematical intuition is to be a discovery of truth, there must be a pre-established harmony between man's mind and the nature of the universe and that this nature must be expressing a supreme Intelligence ordering things mathematically. Einstein has often declared himself to be a pantheist.

### THE IRONY OF THE NOBEL PRIZE

Both the method of Einsteinian physics and the non-Newtonian attitude towards Nature were an obstacle in the way of his getting the Nobel Prize. The popular idea is that the award of this Prize was most spontaneous. In fact, the Committee long debated whether the terms set up by Nobel—"a discovery in physics from which mankind has derived great use"—were satisfied by the highly abstract mathematical formulas of Einstein. Could these formulas be called physical discoveries and were they practically useful to mankind in general? Besides, Einstein was bitterly attacked by many schools of thinkers and his theory was even linked to political controversies. The Swedish Academy postponed giving him the Prize for a while. And when in 1922 it did give it to him the chief ground for the award was stated to be not the relativity theory but Einstein's work in "quantum theory"! If Einstein had not done any work in quantum theory and not discovered the photo-electric effect and the photo-chemical law but rested only with the Special and the General Theories of Relativity which are his main life-work he would never have received the Nobel Prize in 1922.

This is ironical and seldom known. Yet it brings out a point which too is not known widely. Einstein is a genius who has affected the whole realm of physics and not merely the sphere of large-scale phenomena. Even in the sphere of the ultra-microscopic his wonderful mind has shone. It is a commonplace of

scientific knowledge today that light which was supposed for several centuries to be purely a wave-motion is now found to consist also of bulletlike particles called photons. Very few realise that nobody except Einstein gave the conclusive proof of Planck's brilliant hypothesis that light was composed of quanta, separate packets of energy: what is more, Einstein proved these energy-packets to be possessing mass and inertia like any material object. Even if he had no relativity theory to his credit, this research and several other subsequent discussions of atomic phenomena would rank him among the top scientists of our century.

### EINSTEIN AND THE ATOM BOMB

At present his name is most generally connected with the Atom Bomb. For, the search for atomic energy started from Einstein's formula that energy is equal to mass multiplied by the square of the velocity of light. But this equation originated not in any quantum theory: it emerged as a logical conclusion by Einstein of his own relativity principle. An application of this equation to atomic changes shows that when a heavy atom breaks to form a lighter one a part of the mass escapes as energy. Nuclear fission, on which the Atom Bomb is based, is the production of energy by changing the heavy uranium to a light element: a small amount of difference in mass is the result, but as a minute quantity of mass is, according to Einstein's equation, equal to an immense quantity of energy, gigantic power is released. Although the finishing touch to the theory of the Atom Bomb was provided by Fermi and Hahn and Lise Meitner, Einstein provided the foundation and without him there would have been no Hiroshima and Nagasaki. A man like him who is a pacifist by disposition and averse to violence cannot be expected to take Hiroshima and Nagasaki coolly. He greatly deplores that such terrible devastation should have been wrought. But we shall commit a gross mistake if we think him to be regretting that the Atom Bomb was the consequence of his relativity theory. He is a pacifist, but neither a mawkish nor a blindly rigid one. And our understanding of his position vis-a-vis the Atom Bomb will help us understand the character of his mind.

During World War II, Einstein the pacifist lent the fullest support of his distinguished name to the appeal made by certain scientists to the American Government to expedite the making of the Atom Bomb. Why? The clue to the riddle lies in his words to the Belgian pacifists who prior to the war asked him what they should do in case they were attacked by Hitler. Without the slightest hesitation Einstein replied: "You must fight Hitler and defend your fatherland." He explained that where there was a question merely of a war between governments all more or less similar in fundamental principles one must refuse to shed blood, but when there was a diabolical power like Nazism ranged against a country, the refusal to shed blood would only help to strengthen what was most blood-thirsty. As shown by his reply to the American Youth

Congress which opposed participation in war even between democratic states and Germany, he was never deluded by the cry that such a war would be merely between rival imperialisms. And when the war did come, he was aware that Hitler was bent on finding the secret of nuclear fission and if the secret fell into his hands there would be the end of civilisation. So he urged with all his might the American Government to forestall Hitler and with the deadliest weapon of destruction be capable of worsting all anti-civilisation forces. At the present moment, too, he is not oblivious of the dangers of Soviet Russia. He is passionately opposed to all totalitarianism, all autocratic regimes which ruthlessly crush what he deems most precious in life—the impressionable individuality, the creative personality. Not that he is against the existence of an elite to rule the masses: democrat though he is, he knows that in order to attain any definite goal it is imperative that one person should do the thinking and commanding and carry most of the responsibility. But, as he puts it, "those who are led should not be driven, and they should be allowed to choose their leader." Both Fascism and Stalinism run counter to the grain of his nature, though he may fancy several aspects of communist sociology. And, as his biographer Philipp Frank tells us, he is not of the party which advocates the sharing of the atomic secret by all nations. In his opinion, there must be an effective organisation for world government before such a secret can be indiscriminately shared. He wants it for the time being to remain with the original manufacturers of the Atom Bomb: the United States, Great Britain and Canada.

### A MIND INTUITIVELY PLASTIC

Einstein's mind moves easily through complexities and arrives at the living truth in each particular. It is intuitively plastic. A homely illustration may be given of its freedom from cut and dried solutions. Replying to a man who had requested his opinion on the matter of Sunday rest, he said: "Man must rest, yes. But what is rest? You cannot make a law and tell people how to do it. Some people rest when they lie down and go to sleep. Others rest when they are wide awake and are stimulated. Some must work or write or go to amusements to find rest. If you pass a law to show all people how to rest, that means you make everybody alike. But everybody is not alike." On another occasion he exposed the inadequacy of Edison's sweeping pronouncement that college education had no value and that all education should be directed towards learning relevant facts. Edison drew up a questionnaire and challenged college graduates to prove their worth by answering it. Einstein was given a copy. As soon as he read the question: "What is the speed of sound?" he said, "I don't know. I don't burden my mind with facts that I can learn easily from any textbook. And the value of an education in a liberal arts college is not the learning of many facts but the training of the mind to think something that cannot be learned from textbooks."

Being intuitively plastic in thought, Einstein is also unhampered by ordinary environmental circum-

Continued on page 6

# THE WORLD CRISIS AND INDIA BY "Synergist"

## III. THE LIMITATIONS OF POLITICAL LEADERS

We have seen that consciousness is the determining factor in the life of man—that his religion and philosophy, his social and political institutions are the creations of a particular type of consciousness, an imperfect ego-centric spiritually unenlightened consciousness; and that if he is to realise the ideal of a collective life in which every individual will find spiritual fulfilment, he must himself first grow in consciousness, so that by the action of a higher knowledge and spiritual force he can create a greater life upon earth.

Now, if such is the case, is it not rational to suppose that we are not going to create an ideal state by introducing economic and social reforms?

Today men's minds are greatly influenced by political ideologies; economic and political values are emphasised everywhere as if they were the highest ones, and spiritual values are waived aside as superstitions of the ignorant, and illusions of dreamers who have lost contact with reality. Carlyle writes about man, "Alas, poor devil! Spectres are appointed to haunt him: one age he is hag-ridden, bewitched; the next, priest-ridden, befooled; in all ages, bedevilled". We shall not be very far from the truth if we say that in our age he is politician-ridden and befooled, and is on the verge of being bedevilled.

Also, it is not difficult to draw a parallel between the political leader of today and the priests, witch-doctors and hags who used to hold the same position of authority in ancient times. With the seriousness of a Moses preaching on Mount Sinai, he tells a gullible multitude that by economic adjustment and adequate political and social reforms he will bring in the kingdom of heaven upon earth and make men healthy, wealthy and prosperous; that he will give them a "perfect environment" in which they can live and grow into normal and intelligent human beings; that this will automatically bring in its wake a change of heart, after which men will love one another and perform good deeds like glorified boy scouts. Of course each political pamphleteer has his own conception of a "perfect environment" and prepares his manifesto according to his own predilections.

Then like the quack witch-doctors of old he proceeds to prescribe potent remedies which will create such an environment in a given time. Whilst the political leader waves his hands in the air, shakes platforms, and thumps down his "ergos", poor believing simple-minded men who do not know which way to turn amidst the chaotic conditions in which they find themselves applaud and feel convinced that, if not the Messiah, at least a deliverer has come to their rescue. They fail to realise that the political leader is just an ordinary erring human being like themselves; at his best, he is only a good and well-meaning, but powerless man. They are so taken in by his promises and are so enchanted by that magic word "action", that they do not even pause to reflect if their hero has the capacity to fulfil his promises and a light by which he can act truly. Action is necessary, but so is knowledge, by attaining which alone man can act effectively. Just as mere displacement of brain cells is not thinking, so also physical, nervous and pseudo-mental activity like giving radio-talks, addressing mass meetings or shouting political slogans is not action. Action is putting forth of energy in order to realise a foreseen end—but it can be true action if it has behind it knowledge. But by knowledge we do not mean knowledge

of technics, nor only mental acquisition of data of the external world and its classification, and theorising about it; when we speak of knowledge we mean by it spiritual knowledge, by attaining which a man understands his outer as well as inner nature, his relation to his fellow-beings, and to his ultimate Source, the one transcendent and immanent Reality.

### THE PRACTICAL MEN'S OBJECTIONS

The so-called "practical men", who reflect the same mentality as the ancient Pharisees, will surely object to this. According to them all these airy statements about the Spirit and Transcendent Reality are not going to solve man's problems and give him cakes and ale. At least, they are practical men of action and do something "concrete". Their success, they declare, is only a matter of time: with the growth of physical science they will slowly but surely create the perfect environment they have promised—after all Rome was not built in a day. We may point out that if the people of the world do not stop looking up to these so-called practical men to solve their problems, there are very good chances that our civilisation may go the way Rome went. The world has always listened to its practical men and not to its seers and saints because the latter, instead of telling them fairy tales, have preached to them to conquer their lower nature, and by practising askesis to be born again into a spiritual consciousness. Today the world is reaping the fruits of listening to its practical men; whether it will persist in doing so and perish like the other aberrant freaks that have perished in the course of evolution, or whether it will turn even at this late hour to its men of God and thereby evolve into spiritual beings, is the question on which the fate of humanity hangs. "Evolve or perish", is the command the Time Spirit has given.

Even after reading this there will be many who will remain unconvinced, because to them Soul and Spirit are unreal, either abstractions of the mind or illusions of idealist dreamers and hallucinated fools. This attitude is the result of the mental association of the real with the sense-perceptible, which makes the non-material and the supra-physical seem unreal and non-existent. These are the people who are enamoured of the outward fact and clamour for action and always go to the political leaders for a solution of their problems.

We would like to mention that we have no intention of criticising persons or institutions, but only to analyse and comment upon psychological attitudes and states of mind, and the philosophies of life arising from them. Also, we have no special bias against politics or political leaders; only, the other side of the shield has to be shown. Since we accept a life-affirming philosophy, it is necessary that we should accept politics. We admit that politics has to play an important part in the life of a nation; so the importance of the role of the political leader has to be admitted also. But politics is not the whole of life; political expediencies should never be allowed to mould the life of a nation. We only want to point out the limitations of the politicians and to show that they have no effective solution to offer for the ills of mankind. Therefore men should think twice before they agree to be subjected to political and economic experiments from time to time in the vain hope that somehow by the method of trial and error the kingdom of heaven will be created upon earth.

Next Issue: "ADAPTATION TO ENVIRONMENT" LEADS TO STAGNATION.

### EINSTEIN

Continued from page 5

stances that so disturb others who laboriously use their intelligences. To his students he used to say: "I shall always be able to receive you. If you have a problem, come to me with it. You will never disturb me, since I can interrupt my own work at any moment and resume it immediately the interruption is past." Dr. Philipp Frank records how Einstein and he once decided to visit the Astrophysical Observatory at Potsdam together. They agreed to meet on a certain bridge, but since Dr. Frank was a stranger in Berlin he said, "I cannot promise to be there at the appointed time." "Oh," replied Einstein, "that makes no difference; then I will wait on the bridge." Dr. Frank suggested that that might waste too much his time. "Oh, no," was the rejoinder, "the kind of work I do can be done anywhere. Why should I be less capable of reflecting on my problems on the bridge than at home?"

When we ask what is the kind of work Einstein does, a general indication is in the attraction he always feels towards root problems. "The fascination of the difficult," to use

Yeats' phrase, dominates him. He has no love for measuring superficialities. He attacks always the deep heart of a science, the most resistant core of theory. Even to make a difficulty just more acutely felt is sufficient incentive to him: the hidden central things must be made our magnet, no matter if nothing comes out of our preoccupation for a long while. Einstein once remarked contemptuously about a fairly well-known physicist: "He strikes me as a man who looks for the thinnest spot in a board and then bores as many holes as possible through it."

### PERSONAL PECULIARITIES

Living always in an atmosphere of deep and vast scientific possibilities, a mind pressing beyond all common limits of theoretical physics, Einstein has a strange independence of bodily rules. Once when he had to go to Rio de Janeiro to lecture, his wife Elsa packed his case with everything he could possibly need on the way. When he returned, she found it intact—and, nonplussed for a moment, he laughed and confessed that he had never opened it! Prof. Plesch, one of his intimate friends, writes: "He sleeps until he

is awakened; he stays awake until he is told to go to bed; he will go hungry until he is given something to eat; and then he eats until he is stopped—I can remember his consuming between five and ten pounds of strawberries at a sitting on more than one occasion at my country house at Gatow... As Einstein never feels the ordinary impulses to eat, etc., he has to be looked after like a child."

He has certainly a child's unconventionality and lack of self-consciousness. In his home in Germany he never used to wear shoes or slippers. He would walk throughout the house in his stockings. In America today, where he resides at the Princeton Institute of Research, his happy idiosyncrasy is unabated. In summer, he is to be seen walking through the streets of Princeton in sandals without stockings, in a sweater without coat, eating an icecream cone, to the delight of his students and the amazement of the professors.

He is at home in any place, so little is he a creature of fixed habits and so free from individual or national attachment. When he and his wife left Germany for a trip to California Hitler had not yet

denounced him. But while getting out of his beautiful house at Caputh on which he had spent almost his whole fortune, he quietly remarked to his wife: "Take a good look at the house. We shall never look at it again." This remark shows not only his cool detachment but also his subtle sense of unperceived realities. His prophecy came true, for he never saw Germany again and his house was torn down by the Nazis and his property confiscated.

Though genial and warm when in company, Einstein's intense inner concentration on fundamental scientific problems makes him not only indifferent to trivialities and creature-comforts but also aloof in his mind from the human beings around him. Even in the midst of his generous activity on behalf of charitable, social and political organisations he will suddenly tell you: "Sincerely speaking, I have never been much interested in people, but only in things." And if you ask him what he means by "things", he would say: "physical phenomena and methods to handle them."

### PHILOSOPHICAL POSITION

Here we strike upon a limitation

Continued on page 7



# LIGHTS ON LIFE-PROBLEMS

(3)

One of our chief aims will be to provide authentic guidance in regard to the many perplexing questions with which the common man is faced in his daily life. This cannot be better done than by considering these questions in the light of Sri Aurobindo's writings, because Sri Aurobindo is not merely a Master of Yoga in possession of the Eternal Spiritual Truths, but also a Guide and Helper of mankind in the many trying situations that arise in the course of its day-to-day existence. To bring home the light of this guidance and to make it directly applicable to the concrete problems of life, a series of questions of common interest along with precise answers based on Sri Aurobindo's writings will regularly appear in these columns.

- Q. 1:** Anatole France in one of his books says: "One can do no wrong when one really loves, but sensual passion is made up of hatred, egoism and wrath as much as love". But is not love itself as it exists between human beings mostly egoistic in character?
- A:** Yes, the human feeling of love is always either based on or strongly mixed with ego,—that is why it cannot be pure. It is said in the Upanishad, "One does not love the wife for the sake of the wife but for one's self's sake one loves the wife". There is usually a hope of return, of benefit or advantage of some kind, or of certain pleasures and gratifications, mental, vital or physical that the loved can give. Remove these things and the love very soon sinks, diminishes or turns into anger, reproach, indifference or even hatred. The vital element in human love is especially dominated by ego and desire. It is full of craving and demand; its continuance depends upon the satisfaction of its demands. If it does not get what it craves or even imagines that it is not being treated as it deserves—for it is full of imaginations, misunderstandings, jealousies, misinterpretations—it at once turns to sorrow, wounded feeling, anger, all kinds of disorder, finally cessation and departure. A love of this kind is only a source of suffering, trouble, disappointment, disillusion and disunion and in its very nature ephemeral and unreliable.
- Q. 2:** Is human love always of this kind? Can it not take a purer and nobler form?
- A:** Human love is usually a mixture of ignorance, attachment, passion and desire, but it can take an unselfish, noble and pure form and expression if it is touched by the psychic. There is in the highest or deepest kind of love this psychic element, which comes from the inmost heart and soul. It is a kind of inner union or self-giving or at least a seeking for that, a tie or an urge independent of other conditions or elements, existing for its own sake and not for any mental, vital or physical pleasure, satisfaction, interest or habit. But usually the psychic element in human love, even when present, is not left pure; it is so much mixed, overloaded and hidden under the other elements that it gets little chance of fulfilling itself or achieving its own natural purity and fullness. What is called love is therefore sometimes one thing, sometimes another, most often a confused mixture.
- Q. 3:** The psychic love may be purer than the vital love but does it not lack the flaming intensity and the warm glow of the vital love which so powerfully attract the human heart?
- A:** It is a mistake to think that the vital alone has warmth and the psychic is something frigid without any flame in it. Psychic love can have a warmth and a flame as intense and more intense than the vital; only it is a pure fire, not dependent on the satisfaction of ego-desire or on the eating up of the fuel it embraces. It is a white flame, not a red one; but white heat is not inferior to the red variety in its ardour. It is true that the psychic love does not usually get its full play in human relations and human nature; it finds the fullness of its fire and ecstasy more easily when it is lifted towards the Divine. In the human relation the psychic love gets mixed up with other elements which seek at once to use it and overshadow it. It gets an outlet for its own full intensities only at rare moments. Otherwise it comes in only as an element, but even so it contributes all the higher things in a love fundamentally vital—all the finer sweetness, tenderness, fidelity, self-giving, self-sacrifice, reachings of soul to soul, idealising sublimations that lift up human love beyond itself come from the psychic. If it could dominate and govern and transmute the other elements, mental, vital, physical of human love, then love could be on the earth some reflection or preparation of the real thing, an integral union of the soul and its instruments in a dual life. But even some imperfect appearance of that is rare.
- Q. 4:** In the vital love itself are there no elements akin to the psychic love? Is it all made up of ego and craving?
- A:** There are in the vital itself two kinds of love,—one full of joy and confidence and abandon, generous, unbargaining, ungrudging and very absolute in its dedication and this is akin to the psychic love. But there is another way of vital love which is the usual way of human nature which is made up of ego and desire and which is mostly a cause of trouble and suffering. It neither satisfies nor lasts.
- Q. 5:** Why is the human vital love so evanescent?
- A:** It is because it is a passion which Nature has thrown in order to serve a temporary purpose; it is good enough therefore for a temporary purpose and its normal tendency is to wane when it has sufficiently served Nature's purpose. In mankind, as man is a more complex being, she calls in the aid of imagination and idealism to help her push, gives a sense of ardour, of beauty and fire and glory, but all that wanes after a time. It cannot last, because it is all a borrowed light and power, borrowed in the sense of being a reflection caught from something beyond and not native to the reflecting vital medium which imagination uses for the purpose. Moreover, nothing lasts in the mind and vital, all is a flux there. The one thing that endures is the soul, the spirit. Therefore love can last or satisfy only if it bases itself on the soul and spirit, if it has its roots there. But that means living no longer in the vital but in the soul and spirit.
- Q. 6:** How can the vital love get liberation from its usual insufficiencies and achieve the fulfilment of its secret urge?
- A:** Like mind and physical, vital is properly an instrument for the soul and spirit; when it works for itself it produces ignorant and imperfect results, but if it can be made into a conscious instrument of the psychic and the spirit, then it gets its own divine fulfilment; that is the idea contained in what is called transformation in Yoga.
- Q. 7:** According to McTaggart "Love is authentic and justifies itself completely whether its causes be great or trivial". How far is this true of the human relationships of love?
- A:** What McTaggart says is not often true in human practice; for there the destiny of love and its justification depend very much as a rule (though not always) on the nature of the cause or object. For if the object of love is trivial in the sense of its being an inadequate instrument for the dynamic realisation of the sense of oneness which McTaggart says is the essence of love, then love is likely to be balked of its fulfilment. Unless, of course, it is satisfied with existing, with spending itself in its own fundamental way on the loved without expecting any return for its self-expenditure, any mutual unification. Still, of love in its essence the statement may be true.
- Q. 8:** What is the nature of Love in its essence and origin?
- A:** Love at its origin is a self-existent force, an absolute, a transcendent, which does not depend upon the objects—it depends only on itself or only on the Divine; for it is a self-existent power of the Divine. If it were not self-existent, it would hardly be independent of the nature or reaction of its objects. It is partly what is meant when we speak of transcendent Love—though this is only one aspect of its transcendence. That self-existent transcendent Love spreading itself over all, turning everywhere to contain, embrace, unite, help, upraise towards love and bliss and oneness, becomes cosmic divine Love; intensely fixing itself on one or other to find itself, to achieve a dynamic unification or to reach here towards the union of the soul with the Divine, it becomes the individual divine Love. But there are unhappily its diminutions in the human mind, human vital, human physical; there the divine essence of Love easily becomes mixed with counterfeits, dimmed, concealed or lost in the twisted movements born of division and ignorance.

K.G.

EINSTEIN: (Continued from p. 6)

which prevents his unusually intuitive mind from embracing fully the metaphysical. When he philosophises he is admirable up to a certain extent. His grip on the pantheistic vision is firm, and not only at the source of art—especially music, his appreciation of which is evident in his being a keen violinist and an authority on Mozart—but also at the source of all genuine scientific thought which reaches down to basic realities he puts what he calls "cosmic religious feeling", the emotional sense of an all-pervading all-ordering Intelligence. But, in his eyes, the universal Intelligence is impersonal; for, Einstein seeks predominantly the metaphysics of impersonal physical facts, and his intuitiveness, though appreciating the variety and value of human personality and dealing most plastically with them, never pierces satisfactorily to the metaphysics of psychological facts. He does not con-

ceive the immortal soul and its intimate relation to some divine Oversoul who is the essence and perfection of the personal as well as the impersonal. Also, the absorption in "physical phenomena and methods to handle them" lays too much emphasis on the mathematical function of the consciousness and leads Einstein to believe no path to truth is possible except the path of mathematical divination and its logical development. He has little understanding of the mystic's non-mathematical insight into reality's ultimate nature. That mysticism is more than a vague delightful feeling of a vast Intelligence, that it is an ecstasy whereby the human consciousness is luminously caught up into a direct perception, a direct cognition, a direct knowledge of a truth of the world deeper than scientific truth and more potent than it, a knowledge by self-identification with a Cosmic and Transcendental Being—all this escapes Einstein. But it must surely be said that, in spite of this philosophical short-

coming, he remains the supreme example of what the intuitive mind, whose full and final glory is in the realisations of Yoga, can do when it operates in the purely scientific

form and how, while confining itself to physical phenomena, it can suggest an immense background of the Supra-sensible and the Super-human.

## REVELATION

Ever Thy nectared glory drips  
Its shining gold apocalypse  
Through the rock-roofs of agelong sleep;  
Empoiled within the heart's lone cave,  
Its joy-streams gather wave on wave,  
Far wisdoms of Thy plumbless deep.

For ever pours the golden rain  
Within the blue lakes of the brain  
Its strange entranced magic lore;  
The great white swans descend from high  
Within the spirit's vaulted sky  
And nestle on its star-pearl shore;  
Wild gleaming cascades of delight  
Drop headlong from the zenithed height  
Empowered sun-truths, moons of grace;  
And all the splendour, triumph, power,  
Is gathered to a mystic flower  
Within the beauty of Thy Face.

TEHMI.

# NEW TRENDS IN WESTERN THOUGHT

## THE VERDICT OF SCIENCE ON TELEPATHY

By

DR. ERIC J. DINGWALL &amp; DENYS PARSONS

Psychical research is still not a respectable subject to the vast majority of scientific laboratory workers. But the recent issue of *SCIENCE NEWS* has felt obliged in the interests of truth to display what has been honestly accomplished in this field of study. Telepathy is taken as the subject, because of all the departments of Psychics it is the one most susceptible of simple experimental attack, and one in which measurable advances have certainly been made in the last fifteen years. The authors who have been chosen to treat it are two who have between them an enormous experience of Psychical Research, encyclopaedic knowledge of conjuring and acutely critical scientific minds. The result is a fair and objective review, all the more impressive in its positive pointers because of its extra-cautious tone.

From the earliest times observations have been made by people living in various stages of culture which seem to suggest that occasionally some persons become aware of facts, events, or impressions which appear to have been obtained neither through the normal channels of sense perception nor by inference. The facts thus acquired may relate to past or present events, but now and then it would seem that knowledge of the future is demonstrated, a phenomenon on which has been reared an immense literature of fortune telling and prophecy.

### BEGINNINGS OF MODERN INVESTIGATION

In 1882 a determined attack on the problem was formulated. In that year the Society for Psychical Research was founded to conduct a scientific investigation into all phenomena which were *prima facie* inexplicable by the laws known to physical science. Its earliest task was a systematic attempt to investigate the alleged transmission of thoughts from one mind to another. But the experimental conditions did not approach the standard expected for similar experiments to-day.

Nevertheless, the early experimenters reached one important conclusion—that 'thought transference' was too narrow a term to describe the kind of results which were obtained. This led F.W.H. Myers to suggest the word 'telepathy' for the communication of impressions of every kind from one mind to another independently of the recognised sensory channels, and 'telaesthesia' for the direct cognition of objects or conditions, i.e. by means apparently independent of the senses and under circumstances in which no other mind could be suggested as the source of the information.

Besides the early experimental efforts there were the usual cases of apparent telepathy encountered by people in their everyday lives. The Society paid a good deal of attention to these so-called 'spontaneous' cases, a large collection of which was published in 1886 under the title, *PHANTASMS OF THE LIVING*. Although many of the spontaneous cases exhibit a wealth of evidential detail, there is probably no case which cannot be explained by normal means, if no limit be set to the counter-hypotheses of chance coincidence, fraud, collusion, lapse of memory, malobservation, etc., taken singly or in combination. Nevertheless the number of cases which can reasonably be classed as of fair quality is considerable, and the *a priori* improbability of a telepathic interpretation is perhaps somewhat decreased as a result of experimental work under rigorous conditions.

### EXPERIMENTS FROM 1880-1930

During the 50 years 1880-1930, numerous telepathy experiments were performed. We have already indicated that in the light of present knowledge many of the early tests were of little evidential value, because the experimenters did not report their results in sufficient detail for us to be able to judge whether they took adequate precautions against sensory leakage and other sources of error. The modern phase of experimental work may be

regarded as starting with the work of H.J.F.W. Brugmans at Groningen (1920), Miss Jephson (1924) in England, and J. B. Rhine at Duke University, North Carolina (1930 onwards). Rhine (now Professor of Psychology at Duke) whose contribution to the subject has been very considerable, published in 1934 a book entitled *EXTRA-SENSORY PERCEPTION*, which described experiments in telepathy and telaesthesia. This book aroused a fierce controversy.

### COUNTER-HYPOTHESES AND ANSWERS TO THEM

Critics of the statistical methods were particularly vociferous but soon found themselves in difficulties. Psychical researchers were well aware of the statistical pitfalls and had taken the precaution of consulting experts. As early as 1885 there appeared in the *PROCEEDINGS* of the S.P.R. an article by F.Y. Edgeworth, "The Calculus of Probabilities Applied to Psychical Research". Jephson, Carington, and Soal (see below), worked in co-operation with W. L. Stevens and Professor R. A. Fisher, who devised ingenious methods of evaluating the results of experiments on 'guessing' drawings and playing-cards. The statistical methods used to evaluate the earlier work at Duke University were so simple that there was little scope for adverse criticism, provided that the experiment had been properly designed and executed.

On the experimental side, the earlier work of Rhine and his colleagues was indeed much less satisfactory, and the outburst of criticism had the healthy result of leading to a rapid tightening and refining of experimental conditions and methods. Most of Rhine's work was done with cards bearing the five symbols Star, Cross, Square, Circle, and Wavy Lines (the so-called Zener cards). It was found, for example, that with certain packs of these cards the symbols could be read from the backs in certain lights. Subsequently the investigators made it the practice to enclose them in opaque envelopes to keep them out of sight of the percipient; sometimes agent and percipient were located in separate buildings, occasionally in separate continents. Many other criticisms and counter-hypotheses have been advanced. It has been claimed, for instance, that the data have been improperly selected from a large mass of negative material, or that score sheets containing poor results were lost or destroyed. It is suggested that the tests were arbitrarily stopped at favourable points or that low-scoring percipients were dropped. Counting, recording, and

computing errors have been held sufficient to account for the deviations obtained. Loose conditions and poor observation by the experimenters have been alleged; for example, the percipient may have been able to peep at the cards beforehand or to substitute another pack while the experimenter's attention was distracted, or to tamper with the record sheets afterwards. Lax supervision may have allowed the agent to give visual or auditory clues such as whispering, coughing, scraping the feet on the floor, or creaking of chairs.

The experimenters at Duke University were not long in answering these criticisms, and as the conditions were tightened up, significant results continued to accumulate. A few of the more recent series of American experiments appear to be reasonably proof against all the counter-hypotheses which have been raised, even taken in combination, it being assumed that the records present a true picture of the procedures adopted.

### RECENT RESULTS HIGHLY SIGNIFICANT

Meanwhile, G. N. M. Tyrrell, in England (1934-6), was developing an electrical apparatus in which the percipient had to cognise in which of five closed boxes the agent had caused a lamp to be lit. An ingenious 'scrambling' device ensured that the agent himself did not know which lamp he had lit by turning his selector switch, so that any signalling code, conscious or unconscious, would have been stultified. The conditions were virtually those of telaesthesia rather than telepathy, since no mind was aware which lamp was lit until after the choice had been made. Highly significant results were reported with one subject.

In 1934 S. G. Soal, Lecturer in Mathematics at the University of London, began to carry out an extensive repetition of Rhine's experiments with Zener cards; and during the next five years he gave individual tests to 160 persons and recorded 128,350 guesses. The results appeared to be in close accordance with chance expectation, and they were put aside. However, in the autumn of 1939 Whately Carington, as a result of observations he had made while doing some telepathy experiments with drawing, persuaded Soal to re-examine his records in order to ascertain whether any of the percipients had scored hits, not on the cards focussed by the agent but on the immediately preceding or following cards. The search revealed that two persons had shown highly significant scores on the preceding (precognitive) and following (postcognitive) cards, while their score on the actual target card was insignificant, suggesting a kind of displacement effect. This of course had to be confirmed, and these two percipients were re-tested. The first, of them, Basil Shackleton, a well-known West-End

photographer, was tested by Soal and Goldney over a period of 2½ years, and this displacement effect was confirmed. The second subject also gave significant results which have not yet been published. The most elaborate precautions were taken to guard against fraud, and sensory leakage, such as unconscious whispering. Many of the safeguards were inherent in the design of the experiment, which will now be described.

### CONVINCING WORK BY SOAL AND GOLDNEY

A minimum of four persons took part—the Agent (A), the Percipient (P), the Experimenter controlling the Agent (EA), and the Experimenter controlling the Percipient (EP). In addition a number of other persons including University professors, physicians and scientists, were invited from time to time as observers. (One of the present authors attended a single session at which significant scores were made.) EA and A sat at opposite sides of a small table separated by a screen having a small aperture. EA was provided with five small cards numbered 1 to 5, and a prepared sheet bearing the figures 1 to 5 in a random sequence, e.g., 2, 1, 1, 3, 5, 2, 4, 4, 1, 3, etc., taken from tables of random numbers. This sheet was taken from a sealed envelope just before the experiment. A was provided with five cards bearing pictures of animals, Lion, Elephant, Pelican, Giraffe, and Zebra, placed face downwards inside a cardboard box. In the next room, but not in line with the door, P sat at another table with an identical set of five animal cards. EP filled in the record sheet. To start a run EA said: 'Ready... Go?' and simultaneously held up at the aperture the card corresponding to the first number on the sheet of random numbers, say a 2. A, just before the word go, had shuffled the five animal cards and then placed them in line face downwards inside the box. On seeing the figure 2 at the aperture she picked up the second card from the left, looked at it and immediately replaced it. At the same time P made his guess by pointing to a card with a pencil, EP recorded the guess. EA then said 'Next' and displayed the second random number at the aperture, and the process was repeated at three-second intervals until the completion of two columns of 25 guesses. The random numbers were then 'decoded' by noting what had been the order of the animal cards in the box, and compared with the percipient's guesses. The cards were reshuffled before beginning the next prepared sheet of random numbers.

Under these conditions 3,789 precognitive trials gave a deviation from expectation of 325, which is 13.2 times the standard deviation, and corresponds to  $P < 10^{-35}$ , i.e., a deviation as great as 325 would be expected, about once in  $10^{35}$  such

Continued on page 12



# The Inspiration That Was Sarojini Naidu

## A Life Of Many Visions And Achievements

By K. R. SRINIVASA IYENGAR

Sarojini Naidu is dead—there had to be a time for such a word, for true as the peach to its ripening taste is destiny to her hour! But, then, Sarojini Naidu's whole life was a battle and a struggle, for she had to fight without remission the battle of her health, losing and winning and losing again, and she had to struggle long through the bludgeonings of circumstance, neither wincing nor whining. Sunniness and sadness, life and death, they early set up their joint sceptre in her life, in her soul.

### SO NEAR LIFE'S FIRES

Thirty-five years ago, when Sarojini Naidu made a trip to England in search of health, there took place between her and Gokhale this extraordinary conversation:

Gokhale: Do you know, I feel that an abiding sadness underlies all that unfailing brightness of yours? Is it because you have come so near death that its shadows still cling to you?

Mrs. Naidu: No, I have come so near life that its fires have burnt me.

But the girl Sarojini had been almost as tragically and radiantly wedded to pain and sadness as the wife and woman of a later day. "All the life of the tiny figure", says Mr. Arthur Symons, picturing Sarojini Chattopadhyaya at the age of seventeen, "seemed to concentrate itself in the eyes; they turned towards beauty as the sunflower turns towards the sun... Her body was never without suffering, or her head without conflict; but neither the body's weakness nor the heart's violence could disturb that fixed contemplation...."

The eldest daughter of a father who was a scientist-dreamer and a mystic-jester and of a mother who was "half-angel half-bird", Sarojini Chattopadhyaya had commenced life at colourful Hyderabad in the most auspicious surroundings; a wild-eyed and wonder-drunk childhood had slowly ripened into a girlhood of immeasurable potency and promise; at twelve she had passed the Matriculation, at thirteen she had composed an English narrative poem of about 2000 lines; and at fifteen she had glimpsed the Vision of Love, she had fallen madly in love with Dr. Naidu, she would marry him, so her trembling lips had muttered and closed. What were the parents to do? Permit the marriage, in defiance of caste-prejudices and steel-frame conventions? It was not to be thought of—and, besides, Sarojini was too young, hardly more than a child. And so the puzzled unhappy parents promptly shipped her to England, with a scholarship from the Nizam, hoping that the change of scene and the arduous of study would cure her of her violent insane passion. But they had reckoned without Sarojini's fiery-souled stubbornness, her great-hearted adamant resolution. No wonder she struck Mr. Symons in the way she did, no wonder he felt that "this child had already lived through all a woman's life."

### THE VISION OF LOVE

The Vision of Love that had come so early to her in all its aching magnificence was not to be shut out; other Visions—the Vision of Faith, the Vision of the Mother, the Vision of Patriotism, the Vision of India the Mother—might come later in their turn at the appropriate time; but, for the nonce, Love filled the horizon of her consciousness, and indeed it was never entirely to be blotted out. If, however, England did nothing to blur the Vision or add to it, it was nevertheless her

sojourn in that far country, her impressionable student days at London and Cambridge, and her friendship with Arthur Symons and Edmund Gosse, that helped her to achieve the piercing full-throated Voice to render that Vision, every shade and every swerve of it, in fierce jets and dazzling bursts of marvellous and melodious song.

Returning to India in September 1898, Miss Chattopadhyaya became, before the year was out, Mrs. Sarojini Naidu—an Elizabeth Barrett and a Mira Bai rolled into one. The girl had become a wife, and she now readily surrendered herself to Love's consuming excess and motherhood's privileged pains and joys. The roses of Dawn presently gave place to the stinging rays of the rising Sun; high-vaulting hopes flamed like rockets, swirled aloft in their unsteady splendour, and suddenly gravitated to the earth; but let Mrs. Naidu tell the story in her own bitter-sweet memorable accents:

"So the ardent years of her childhood had fled away in one swift flame of aspiration; and the lyric child had grown into the lyric woman. All the instincts of her awakening womanhood for the intoxication of love and the joy of life were deeply interfused with the more urgent and intimate need of the poet-soul for a perfect sympathy with its incommunicable vision, its subtle and inexpressible thought...."

And the dreamer so insatiable for immortality, who was a woman full of tender mortal wants, wept bitterly for her unfulfilled inheritance of joy."

### SHOT-SILK PATTERN OF LAUGHTER AND TEARS

Must joy lure one with its soap-bubble brilliance, and crash in its fragility at the very first touch? Must one's soul be "bent with the pain and the burden of love" like a flower that is "smitten with rain"? Ay, as Keats moaned, at the very temple of Delight veiled Melancholy hath her sovran shrine. Life is indeed a shot-silk pattern of laughter and tears, agony and ecstasy; and so Mrs. Naidu gently insinuated the warning—

Children, ye have not lived, to you it seems

Life is a lovely stalactite of dreams....

Till ye have battled with great griefs and fears,

And borne the conflict of dream-shattering years,

Wounded with fierce desire and worn with strife,

Children, ye have not lived: for this is life.

Sarojini was, however, not the woman to give way altogether to gnawing regrets or enervating despair. She was still largely a creature of emotion and memory, she sensed beauty in colour and odour and song and movement—in palanquin-bearers and wandering-singers and coromandel fishers, in dancers and weavers and corn-grinders; she dived into history and legend and rescued pearls of great price; and

always she sang "as birds do", but she touched her songs, now and then, with something of the "still sad music of humanity, not harsh nor grating, though of ample power to chasten and subdue". Fresh-firecoal glints, the light in the shade, the darkness at noon, Sarojini Naidu uncannily sensed them; and not seldom she shot a revealing light on hidden or half-hidden essences, or in Mr. K. D. Sethna's apt phrase in *Evolving India*—on "realities not quite of the earth earthy". The fever of the regret and the fervour of the longing at last fused in the marble strength and mystic rapture of *To a Buddha Seated on a Lotus*.

### FLOOD OF SPLENDID IMPROVISATION

The *Golden Threshold*, her first collection of poems, came out in 1905. As a poet, then, Mrs. Naidu had definitely arrived. The times were now propitious for her emergence from comparative seclusion—and, having once taken the first decisive step, she neither faltered nor drew back. She addressed gatherings of every description; she moved among leaders a leader, lending colour and music and vivacity to their meetings; and the man-in-the-street soon learnt to mention her name in the same breath as Mehta and Gokhale. In 1906, at the Calcutta session of the Indian Social Conference, she roundly told her audience: "That is why you men of India are to-day what you are: because your fathers, in depriving your mothers of their immemorial birthright, have robbed you, their sons, of your just inheritance. Therefore, I charge you, restore to your women their ancient rights...." Gokhale was touched, and he sent this pencilled note to her: "Your speech was more than an intellectual treat of the highest order. It was a perfect piece of art. We all felt for the moment to be lifted to a higher plane".

As a general rule, Mrs. Naidu's orations have seemed thus to soar high above the humdrum level, and she herself has seemed to rise in stature and glow in passion, and her audiences have asked for nothing better. A typical Sarojini speech has always been a flood of splendid improvisation, endowed with an oceanic movement, wave upon wave of emotion and sentiment surging and subsiding, each immenser than the one that has gone before, shriller in tone and more devastating in effect. Her eyes acquired a sudden lustre and sparkled; her body swayed; her fingers menacingly shook; every feather bristled, she was audaciously, threateningly, imperiously alive! She subsided into her seat at last, and once again she was—what Mr. John Gawsorth found her to be—a "sigil of honour"; and yet, a chance unpredictable movement, and there was the Order and the Star

In one fast falcon-flash  
Of her vital and vigilant kind  
eyes.

### POETRY OF SUSTAINED PASSION

Mrs. Naidu's second volume of poems, *The Bird of Time*, came out in 1912. In his Foreword to the book, Edmund Gosse remarked that there was in it "a graver music" than in the earlier volume. "The Bird

of Time has but a little way to fly—and Lo! the Bird is on the wing"! To Sarojini Naidu it must then have appeared but "a little way" to the beckoning golden-gates of swaraj, and it must have seemed to many that India was then verily being borne to the haven of freedom on the rise, the carol, the swell and the thunder of patriotic oratory. In the pieces included in *The Bird of Time*, there is a more conscious reiteration of the burden of sorrow, a more controlled picturesqueness, a deeper music, and a more mature "prayer of the intellect"; and while the poetic vintage is the same, it is of a riper age than *The Golden Threshold*. The change in note is even sharper in Mrs. Naidu's third collection, *The Broken Wing*, which was published in 1917. The verses addressed to her father and to Gokhale are nobly articulate: "The Flute Player of Bindayan' is a jewel of a lyric, shining like a Golkonda among the rest; 'The Flowering Year' is a charming poetic festival of spring; but what, in fact, is most characteristic in the volume is the intermittent subterranean rumbling, the pitiless evocation of broken images, the naked beauty and ferocity of the last Section, 'The Temple: A Pilgrimage of Love', a trilogy of lyric-sequences, each of eight poems.

An Indian critic, Mr. R. G. Rajawade, sees in the trilogy "more rhetoric than poetry... more violence than strength". On the other hand, Mr. Gawsorth rightly declares that "The Temple" is Mrs. Naidu's "greatest regulated success", and categorically adds: "Apart from Mrs. Browning's *Sonnets from the Portuguese*, I know of no poetical sequence in English of such sustained passion addressed by a woman to a man". Gokhale himself had once remarked: "It was no doubt a brave and beautiful speech, but you sometimes use harsh, bold phrases"; and she would appear to have transferred the bite and the heat, along with the beauty and the boldness, to her poetry as well; and anyhow the result is undeniable poetry. The words "broke" and "broken" hammer their meaning into our hearts; we watch in awed and petrified silence the vicissitudes of the poet's "pilgrimage of love"—the glow, the surrender, the ecstasy; the recoil, the resentment, the despair; the reaction, the abasement, the acceptance;—and the flame of her resentment, even as we watch it, shoots up like quicksilver as the heat of her frenzy rages, and the thermometer itself bursts with a fearful bang:

When youth and spring and passion shall betray you

And mock your proud rebellion with defeat,

God knows, O Love, if I shall save or slay you

As you lie spent and broken at my feet....

You plucked my heart and broke it, O my Love,

And bleeding, flung it down....

And how you flung the throbbing heart that loved you

To serve wild dogs for meat?

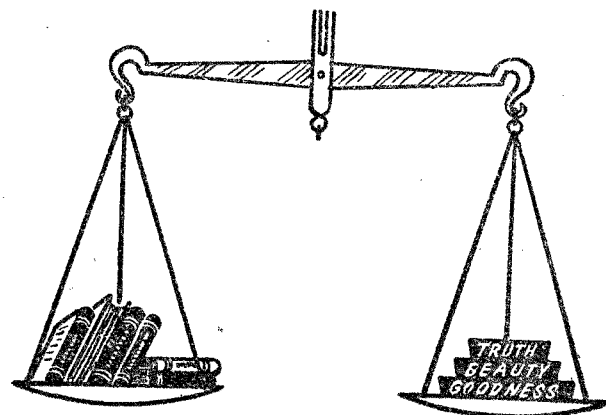
### LOVE OF THE CHAINED MOTHER

This mood of rebellion—this fateful insurrection in Love's little delectable domain—was luckily soon swallowed up and exceeded by the vaster national insurrection

Continued on page 10

# BOOKS in the BALANCE

The books that will be reviewed here are not only those recently published. Those published some time ago but still deserving special attention will also be "in the balance".



## IS MAN A FAILURE?

**PATTERNS OF SURVIVAL** by John Hodgson Bradley (Routledge & Sons Ltd.). Price: 7s. 6d.

Described in the sub-title as "an anatomy of life", this book cuts deep into the various problems facing mankind and reveals in the light of biology and the science of fossils the true patterns of things. All illusion and camouflage are torn aside, and only facts that Nature lays bare to the scientist are used as signs and portents for the future.

### LESSONS OF EVOLUTION

It is indeed the future that is the chief concern of Mr. Bradley's thesis, though the major portion of the book is a kaleidoscope of the past. He wants to find out the chances that man as a race has for survival in Nature's vast and changing amphitheatre. And these chances depend not merely on what man is but also on what he can be by conscious self-direction. For man, alone among the earth's evolutees, has a brain that can draw up a plan for his own growth by brooding profoundly on the lessons life has been taught through a thousand million years of evolution.

What these lessons are, Mr. Bradley sets out to describe. He takes us along innumerable pathways of knowledge: the journey is fascinating both because of the significant arrangement of the facts and the always alert and often extremely pointed style in which they are presented. We have the sense of an adventure and, as we move swiftly through the large variety of the material laid out before us, there kindles a hope in our minds that somehow the author has caught hold of a satisfying secret which awaits us at the end of the adventure.

**PROS AND CONS OF MAN'S SURVIVAL**

This hope, however, remains unfulfilled. In the closing chapters Mr. Bradley argues impartially the pros and cons of man's survival. He feels that science does point to a progressive urge in the history of life towards ever greater efficiency. But has man got in him the qualities that would carry evolution a step further? There is no doubt that evolution has to be carried onward: man is too inefficient to be a final product—his body is none too smooth-working a machine, the animals have a finer adjustment to their needs, and his brain is as much an instrument of misery as of happiness, of miscalculation as of truth. But inasmuch as he is conscious of his own defects and possesses at the same time a sense of the ideal, there is a chance that he will not be scrapped by Nature as one of her many failures. His discontent serves as a whip to his brain and lashes him on to new experiments and discoveries.

### WHAT IS MAN TO DO?

Mr. Bradley indicates in some instances the trend towards success, as learned from biology and the record of the rocks; but he is frankly neutral about the general solution of life's riddle on earth. After weighing, in the last chapter, the considered verdict of competent western thinkers he is certain that no method yet devised by man in the west for governing himself is either feasible or just. What, then, is man to do? In the past, evolutionary progress has been a response to danger and hardship. "If security and new life are to come now," says Mr. Bradley, "they are likely to come, as they have always come, in the guise of doom." At a time when Europe is passing through an intense war of nerves and China is a vast holocaust and South-East Asia a blood-stained melée, such a conclusion, though not justifying the tensions and terrors, must seem a tonic paradox.

♦ A. K.

## THE INSPIRATION THAT WAS SAROJINI NAIDU

Continued from page 9

under Gandhiji's unique incalculable generalship. Sarojini Naidu looked into her heart again, inferred a new Vision,—the Vision of the chained Mother,—and vowed to break the bonds. "My woman's intelligence", she had remarked once, "cannot grapple with the transcendent details of politics". But love of the Mother was no abstruse science, and therefore for Sarojini Naidu "politics" was but a form of love, and "sedition" but a form of poetry. She presided over the Congress session at Lucknow in 1925; she defied the bureaucracy's might at Dharasana in 1930, as if she were the Maid of Orleans come back to life; she got her "pension and peerage", and cheerfully went to prison! She had said in 1917: "What though there be no pilot to our boat? Go,

tell them, we need him not. God is with us, and we need no pilot". Her assurance was all the greater now, because she firmly believed that in Gandhiji the nation had found its destined pilot at last. And so through fair weather and foul, in strength and frailty, she kept faith with her leader till the very hour of his martyrdom—and beyond.

Who can forget her fierce ringing words over the air, those challenging words that seemed to pluck even from the nettle, Disaster, the flower, Hope? "But the pitcher is broken at the fountain; that voice is silent now for ever, and the Terror and the Pity that lived in it and purged the souls of mortals have faded into incommunicable dreams".

## AN EDUCATIONAL FAD

**NAI TALIM**, Sevagram, Hindustani Talimi Sangh, Wardha. Rs. 3.

There is considerable danger in a Government being allowed to control the education policy. The vigorous drive started by the India Government to introduce the so-called Basic Education all over the country cannot help being looked at with grave apprehension, since there appears to be an attempt to mould the mind and soul of the whole nation compulsarily according to the ideas of a political party which happens to be in power. Safety lies in removing all government control from education which should be left to cultural bodies and associations, the task of Government being only to supply the financial means and to see that the money given is well spent.

### THE NEW SCHEME

Public opinion in our country has not yet been sufficiently aroused and has not begun to assert itself, otherwise it could not have tolerated such a movement which might very well be detrimental to the healthy growth of the physical, mental and moral capacities of our young people. The Central Government has decided to train 10 lacs of teachers for this new system of education. At a time when, considering the plan to universalise education, there is a great scarcity of teachers, the existing experienced teachers will have to be dispensed with if they cannot train themselves to the new method.

What is this scheme? It is centred on the craft. The basic craft on which the educational programme is mainly built up is cloth-making, from the cultivation of cotton to the finished cloth. All knowledge is to serve the basic craft and all attitudes and habits are to be formed and developed round it. The following routine of work in the Basic schools was published from the Wardha centre:

Seven years course, 7 to 14 age.  
Basic crafts 3 hours and 20 minutes.  
Mother tongue 40 minutes.  
Mathematics, Drawing,

Music, Hindustani 40 minutes.  
Social Studies and

General Science 30 minutes.  
Physical Training 10 minutes.  
Recess 10 minutes.

### HALF-BAKED MEN AND PETTY WORKERS

What result can we expect from such a training? Instead of producing good scholars with keen intellect and broad vision, the scheme will turn out half-baked men and petty workers. It is intended that the students should earn something by their labour and thereby contribute to the expenses of the institution. Thus the school becomes a workshop and the students child workers. How the system is

being actually worked in Wardha as a model has been described in detail in the book under review. It is illustrated by pictures. Most of the pictures show the children engaged in doing some hard and unpleasant labour. One picture shows children 'hard at work' as the caption says, in a millet field. Another picture depicts children shifting a moveable trench latrine. Modern sanitation is not seen at Wardha, and in one picture girls are seen carrying urinal buckets. Thus all the principles of sound education—namely that students should find joy in it, that they should do only that in which they are interested and not be compelled to do anything and that the surroundings should be congenial and beautiful—are violated here.

### MISTAKEN AIMS

The scheme aims at making the community self-sufficient, by enabling it to produce its necessities in food, clothing, shelter and tools. But is it not absurd to think that India can be self-supporting in the matter of cloth by spinning? After so many years of strenuous efforts and huge expenditure on Khadi Production by the Congress the annual output in the whole of India is about 10 million square yards, according to the report by the Half-India Spinners' Association. At this rate, about 200 years will be required for all India to produce what only Bengal will consume in one year. The average earning by spinners is less than 8 as. per month, and even this insignificant earning is possible only because some people still continue to buy khadi at a price which is twice that of a much better piece of mill cloth.

But it will be said that the economic aspect is not the essential thing in basic education. It is claimed that craft-centred education is a preparation for a "juster social order", and an "earnest attempt to create a society which is free from communal and international strife." But this is the fundamental defect of western civilisation to suppose that strife can be eliminated from human society merely by changing the external economic and social structure. Marxism and Communism is an extreme consequence of this western conception and this also constitutes the philosophy of our "basic" education—the idea that human nature can be changed and improved by spinning and wearing khadi. It is only by an inner spiritual discipline that human nature can be changed and transformed and a really juster and better order of society can be established.

Outer aids are surely welcome, but they must not be given pride of place and, when they are adopted, there must be the right disposition of stress. In a matter like education it is hardly reasonable to magnify manual work so much and to make a fetish of khadi-spinning.

A. B.



# ANSWERS TO QUESTIONS ON EYE-TROUBLES

BY DR. R. S. AGARWAL

Question: Please let me know how one can prevent and cure short-sight?

Answer: I shall answer by mentioning a particular case.

A patient was having normal eyesight till he passed his high school examination, but when he joined the college he began to feel difficulty in seeing the writings on the blackboard. He wanted me to explain how he developed myopia. He did not complain of any discomfort except that the long sight was getting worse.

I told him that in myopia the eyeball is elongated; hence right focusing does not take place on the retina. This is due to staring or an effort to see distant objects. When the normal eye regards two or more letters at a time equally well on the Snellen Test Card at a distance of fifteen or twenty feet, right focusing is disturbed and the eyes become short-sighted, the letters on the Test Card become dim. The retinoscope at once indicates a formation of myopia. To stare is a wrong thing. The greater the strain, the more imperfect becomes the vision. I placed this patient at fifteen feet distance from the Snellen Test Card and he read the thirty feet line with either eye. I asked him to look at the two letters of the thirty feet line at a time. Very soon he complained that all the letters of the thirty feet line had become dim; and as he increased his concentration the letters of the forty feet line also became dim. It demonstrated to him the cause of myopia.

Then I explained to him how the normal eye functions without any efforts to see, as the ears do without any effort to hear. When the sight is normal the eye is always at rest. Any effort to improve the sight is wrong, always fails, and the vision soon becomes less perfect. Sight is easy and is not benefited by strong efforts to improve it. Myopia is cured by the efforts which are not made, rather than by strong efforts to see.

The patient then questioned: "How can one know that the eye is making no strain and no effort to see?" When the eye makes no effort to see, the following symptoms will be present:

(a) The letter regarded will appear the best, and it will be prominent and black.

(b) The white space inside the letter will appear whiter than the margin of the Test Card.

(c) The letter regarded will be

as black at the distance as at the near point.

(d) When the sight will shift from side to side of the letter, the letter will appear to move in the opposite direction in a pendulum-like motion.

The patient very much appreciated the truths as he realised all of them at less than ten feet distance. Shifting the sight from side to side of a letter was very easy to him. So at ten feet distance he shifted the sight from side to side of each letter without any effort to see the letter, and noted that the letter appeared to swing from side to side. In this way he could practise up to the fifteen feet line and his sight became 10/15. Then gradually the distance of the chart was increased to 20 feet and still he could practise on the 15th feet line and the sight became 20/15.

While doing this exercise, he frequently closed his eyes and imagined the letter mentally, shifting his imagination from one side of the letter to the other. He gained the habit of shifting his sight from side to side of objects and other letters on the wall calendars, pictures and sign boards. Sometimes this patient practised palming while thinking of pleasant things. At times he went to sleep while palming and when he awoke he was still palming with the hands covering his eyes, with the result that his vision was very much improved.

This patient after getting himself cured proceeded to cure other fellow-students and members of his family. First he tested their sight and then he put them on to the practice. The students practised with great enthusiasm and success. This became a kind of game and each case was watched with interest by other students. On a bright day

## V. SHANTARAM'S NEW PICTURE

In India today there are many phases of life that seldom draw the attention of producers. An adequate seeing of them, with the various implications they bear, is bound to help people make the best use of the opportunities given by the freedom this land has won. The forthcoming Rajkamal picture, *Apna Desh* (Our Country), produced and directed by V. Shantaram, presents a new interesting angle from which one can see India as she has been changing every hour, politically, socially, economically, from what she was in the past."

when the patient saw well, there was a great rejoicing and on a dark day there was a corresponding depression. The patient had cured about ten cases of myopia in about two months' time. Most of the patients liked to practise palming and central fixation exercises. This shows how great are the benefits of Dr. Bates's methods of preventing and curing defects of vision in the schools and colleges.

Q. 2: What should I eat to improve the eyesight?

A.: It is not necessary that a person taking unbalanced diet should suffer from defective eyesight, or that a person taking good nourishing and balanced diet should not suffer from defective eyesight; because the cause of defective eyesight is strain or an effort to see, and not diet. Many persons having a good diet suffer from high errors of refraction, while many persons having an unbalanced, weak and unhealthy diet have good eyesight. But it does not mean that one should avoid the rules of diet. One should know himself what suits best his particular system and then stick to that.

Q. 3: I suffer from formation of cataract. Can I be cured by your system?

A.: Many persons in the early stage of cataract can be benefited but if the cataract is in the ripening stage, it needs operation. My system is a synthetic system and I believe in operations also.

Q. 4: When I go up or come down in a lift I get heaviness in the head and sometimes even dizziness? What is your advice?

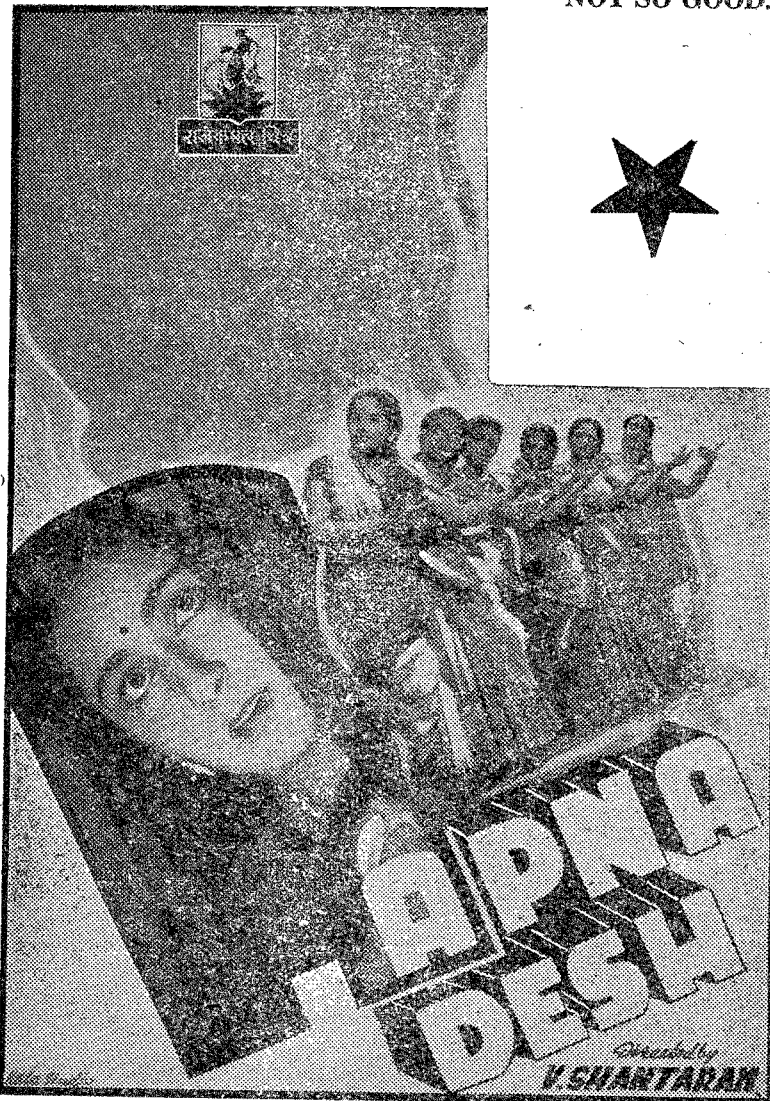
A.: When you move about in a lift look at the operator. Things will appear to glide in the opposite direction but pay no attention to them.

MOTHER INDIA  
COUPON  
For Free  
EXPERT ADVICE  
On  
EYE TROUBLES

## ROMANTIC ! AND YET DANGEROUS !

THIS IS A STORY OF A BOY WHO WAS NOT SO BAD—AND A GIRL WHO WAS

NOT SO GOOD.



RAJKAMAL PRESENTS

## APNA DESH

Starring: PUSPA HANS (New find)  
UMESH SHARMA, MANMOHAN,  
K. DATE, SUDHA APTE.

NEXT CHANGE AT—

NEW WEST END  
LAMINGTON ROAD, BOMBAY.

## PLOTS FOR SALE

### IN DAHANUKAR COLONY

Near Poona on Road to Military Academy

Price Rs. 3200/- to Rs. 4000/-

Including Development Charges

Apply:—M. Y. DATAR, DAYA NIVAS, POONA-4.

## JEWEL CREATIONS

BY



TEL. 30321.



CHIMANLAL MANCHAND  
& CO.

NEW QUEENS ROAD, BOMBAY.

Also at

Evans Fraser (India) Ltd.

### THE VERDICT OF SCIENCE ON TELEPATHY

Continued from page 8

series of experiments, if chance were operating. Some critics have pointed out the fact that five analyses had to be made to get a significant result, namely for guesses on the target, one ahead, two ahead, one behind and two behind. This only means that the probability value should be multiplied by 5, which hardly affects the order of the result.

It should be noted that a signaling code, unless EA and A were in a conspiracy, would be of no avail. EA knows the random numbers but does not know the order of the animal cards. A knows the order of the cards but has not seen the random numbers; A might possibly signal the target card but could not signal the next guess ahead. As one observer put it: 'It is obvious that even if Shackleton had had a television screen before him giving him a plain view of each card as it was selected, he would have been no better able to note the succeeding cards before they were selected.' Moreover, a further curious discovery was made. If the rate of calling was speeded up from one every 3 seconds to one every 1½ seconds, Shackleton scored insignificantly on the target card and on the card one ahead, but began to score significantly on the card two ahead. Soal and Goldney's original paper,\* which describes in detail the plethora of precautionary measures taken to guard against sensory leakage and fraud, should be studied by all interested in telepathy.

#### CARINGTON'S STRIKING RESEARCH

Another interesting research tool was developed by Whately Carington, using instead of card symbols a 'free response' method. The experimenter has a bag containing a large number of paper slips bearing the names of concrete objects. He picks out ten at random—Dog, Table, Spear, etc., and makes a drawing of each. In the next room twenty people, the percipients, are trying to guess and draw the target-drawings at which the experimenter is looking. They make ten drawings each of which is collected after a given interval. Brown has drawn a Table, Smith a Spear. Nobody else scores a hit.

Now anybody asked to draw ten simple objects might include a table, i.e., Brown is quite likely to draw

\* Proceedings of the S.P.R., 1943, xlvii, pp. 21-150.

# The Owl's Banquet

BY "MINERVA"

"He really saw those things," Rodin was told, as he looked at some drawings by Blake. "Yes," came the answer, "but he should have seen them three or four times." Rodin believed in seeing things steadily and seeing them whole.

As a charming instance of the general appreciation of serious literature in France F. L. Lucas remembers the case of one Laurent, called "Coco", accused of burglary in April, 1905, who proved an alibi because: "Just at that hour I found myself in the shop of a wine-merchant on the Rue de Tracy and I discussed with a friend the subject of the mother of Britannicus in the tragedy by Racine." This discussion was proved to have lasted three-quarters of an hour. "No doubt", remarks Lucas, "burglars in England might discuss the character of Hamlet in a public-house; but no magistrate would believe it."

Robert Bridges could not stomach Browning: he found both his optimism and mysticism loud and shallow. When asked why he did not include anything of Browning's, not even *Rabbi Ben Ezra*, in his anthology *The Spirit of Man*, the reply Bridges gave in order to account for his refusal was: "It has always seemed to me that one line was wanting in most of Browning's poems, namely—'With one hand slap his thigh, with one pat God'."

a table even if 'Table' is not one of the target-drawings. Not so 'Spear', a less common object which will also crop up by chance, but seldom. If a spear is drawn and 'Spear' is a target-drawing, one might say it was an odd coincidence. Given enough 'odd coincidences' one soon reaches a statistically significant result.

But how does the experimenter estimate the probability of spear or table being drawn by chance? He collects all percipients' drawings over a sufficient number of experiments and enters them in a catalogue which thus shows the total number of each object drawn. It is now possible to find how many spears were drawn on the day when 'Spear' was a target-drawing, and how many were drawn on days when it was not, i.e., when it is assumed that only chance can have been operating. If significantly more spears were drawn on the spear-target day than the chance expectation given by the catalogue, then there would seem to be some evidence of paranormal cognition. Similarly for 'Tables', but since these are drawn frequently, it will take a good number of them to 'beat' the catalogue chance value by a significant amount. Using methods of evaluation devised by R. A. Fisher, Carington's main experimental series\* gave  $P=10^{-5}$ . It is interesting to note that whereas Soal's results were obtained with a single gifted 'sensitive', Carington's were contributed by a group of 20 or more friends and acquaintances.

#### HOW DOES AN IDEA "GET ACROSS"?

Turning now to the theoretical side, the subject is still very much in the speculative stage. How does an idea "get across" from one mind to another? Is there indeed any 'transmission' at all? The hypothesis that telepathy is a new form of radiation is now in disfavour, the chief objection being that the pheno-

\* Proceedings of the S.P.R., 1941, xlv, pp. 277-344.

Hazzlitt pointed out that Milton's view of poetry was expressed in the phrase—"thoughts that voluntary move harmonious numbers." Emerson has a similar view when he says: "It is not metre but a metre-making argument that constitutes poetry."

What is the Homeric effect of style? Professor Garrod has an illuminating illustration. "A Belgian refugee who knew little English," says Garrod, "came from Antwerp in the first days of its seige in World War I. He complained that people in England did not know what war meant. 'But I', he said, 'I know. For I have seen the flight of old men, and it is terrible'."

One of Keats's most surprising means of poetic effect was the happy vagueness he had learnt from Shakespeare. A typical line is this from *Endymion*: "I loved her to the very white of truth". What does it mean? Does it mean: loved her most truly or loved the true self of her or loved the divine truth in her? It seems to mean all these things and the beauty of the poetry lies precisely in the significance receding deeper and deeper or else shining out with a finer and finer shade.

Good love poems, said Pope's friend Walsh, require that a man should be in love to write them, and out of love again to correct them.

menon appears to be independent of distance and time. It must be remembered, however, that our knowledge of the limits of sensory powers is still far from complete. Griffith and Galambos have shown that bats avoid obstacles in the dark by supersonic echo-sounding, and Yeagley's recent work with homing pigeons strongly suggests that they navigate by responding simultaneously to variations in the earth's magnetic field and to variations in the Coriolis force caused by the rotation of the earth. F.W.H. Myers, one of the founders of the S.P.R., had realised at a very early stage that the unconscious mind was deeply involved in most paranormal phenomena, and later work has confirmed this view. H. H. Price, Wykeham Professor of Logic at Oxford, in a broadcast talk, has pointed out that it is nonsense to suppose that minds are specially separate entities: minds are not objects in space. If we assume that every mind is a causally separate insulated system we are denying that an event in any one mind ever directly affects any other mind. But that is exactly what telepathy seems to be, so the question 'how does the idea get across?' is equivalent to 'how does telepathy happen, if we assume that it never can happen?' Price insists that we must revise our notion of what a mind is, and suppose that on the unconscious level there are no sharp boundaries between one mind and another.\* Whately Carington has developed this notion, of 'a common unconscious' in a recent book, *TELEPATHY* (London, 1945) and combined it with the familiar laws of association of ideas. His hypothesis is that when an associative linkage between two ideas is formed in any one mind, it is theoretically available to all minds. In a telepathy experiment, for instance, the target drawing is associated by the experimenter with the 'idea-of-the-experiment'. The

\* "Philosophical Implications of Telepathy", *The Listener*, Feb. 13, 1947, pp. 277-278.

SEE  
THE DELIGHTFUL  
STORY WITH  
A DELIGHTFUL  
HEART

KULDEEP PICTURES

## CHUNARIA

Direction: RAVINDEA DAVE

Music: HANSARAJ BAHEL

—: Starring :—

MANORAMA : WASTI

RANDHIR : CUCKOO

SIMULTANEOUS RELEASE AT

THE FOLLOWING THEATRES

TO-DAY AT

EXCELSIOR : NATIONAL

BROADWAY : CITYLIGHT

NEPTUNE

percipient is also concerned with the 'idea-of-the-experiment' and the linked idea of the target drawing emerges from the common sub-conscious to his conscious mind.

#### VALIDITY OF PRECOGNITION AS WELL AS TELEPATHY

Scientists are not inclined to regard with favour ideas of 'precognition', and attempts have been made (so far, we think, with little success) to discover serious flaws in Soal's experiments or, failing that, to devise a telepathic hypothesis, however elaborate, which might circumvent an interpretation in terms of precognition. Soal's work lends some support to a precognition explanation of the 'spontaneous' cases of premonitions, etc., which have been sifted and analysed by H. F. Saltmarsh.\*

The fugitive and capricious character of telepathic and allied phenomena makes investigation difficult and time-consuming. Work is now proceeding at Duke University to try to correlate telepathy scores with psychological factors of personality, using such tests as the Rorschach, but investigators are still, after 70 years, almost completely in the dark as to the conditions which favour or inhibit telepathic activity. They are dealing, of course, with biological material which is notoriously recalcitrant, as workers in the field of animal psychology have found to their cost. That desirable goal essential to any real progress, the repeatable experiment, may be still a long way off; the techniques, indeed, are repeatable but positive results do not necessarily follow.

That this state of affairs is highly unsatisfactory is recognised by all workers in the field, and future work will have to be concentrated on a study of the *modus operandi* of these elusive factors of the human personality.

\* Proceedings of the S.P.R., 1934, xlii, pp. 49-103.