

REFLEXION ON WORLD PEACE



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BY
LAUREL MENDONÇA

Sri. J. C. Kumarappa, Gandhiji's faithful Apostle and Guru in Gandhian Economy, Member, World Peace Council, Berlin and Vice-President, All India Peace Council, Delhi.

"Your thesis is quite mine too."

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Sri. Prakasa, Governor of Madras.

"It is a very interesting and thought-provoking book. One can only hope that the valuable suggestions of the author would find welcome in appropriate quarters and that the goodwill of nations under proper lead would bring about genuine world peace for which the heart of the writer as of a million others, craves."

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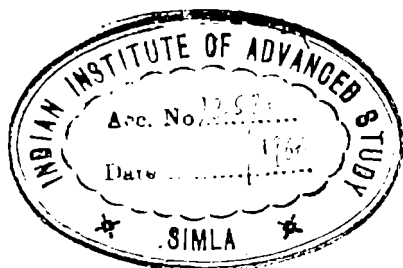
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REFLEXION ON WORLD PEACE

BY
AUREL MENDONÇA

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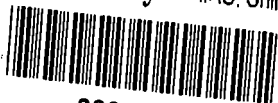
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To SARAH
who
read my manuscript
and
inspired its publication

FOREWORD

At a time when two leading nations of the world are facing each other, one in the name of God and wealth and the other for the common man and justice, more or less in battle array, equipped with thermonuclear weapons, it is not possible to think calmly and coolly of ways and means of avoiding a catastrophe. However, Dr. Mendonça has to be congratulated in bringing out this little timely pamphlet with much clear thinking and deep study and offering concrete suggestions to maintain World Peace.

In tracing historically the various efforts made to preserve peace by man since the days of primitive society, he has worked up a background of constructive considerations which ought to help in solving the problem before us to-day. The opposing countries are distraught with fear, suspicion and hatred. It is in vain to look to them for a unilateral or bilateral solution under such conditions. The situation cannot be left to any deterrent strategies as Sir Winston Churchill suggests. It calls for arbitration on a spiritual and moral basis and not mere negotiation between the parties concerned.

Within living memory there have been at least three memorable attempts to organise the better part of humanity for peace. There was the Vienna Holy Alliance of Czar Alexander. This being an effort of Princes of Europe, it did not go very far in its achievements. Then there was the notable efforts of President Woodrow Wilson to bring about a League of Nations. This was mainly between States while the people had no representation. This was a sad dis-

appointment as the contracting States destroyed it by their secret treaties. The last effort was the United Nations Assembly. Here, though the people's representatives were included, their voice was not predominant, the U.S.A. playing the major role.

Under these circumstances, are we to be frustrated? No. Dr. Mendonça will pin his faith on a disinterested spiritual approach through the mediation of a nation that practises what it preaches. India is still poverty-stricken, in the grip of diseases and darkened by ignorance and superstition, although she is otherwise well qualified in many other ways. He would want us to concentrate on our economic development and then he is of opinion that we may play an important part in bringing about World Peace.

Will the world situation await the slow pace at which we are proceeding? There is an urgency, which will brook no delay.

On a long-term basis, there is much to commend Dr. Mendonça's recommendation. It is a happy augury that people of his calibre have begun to apply themselves to this question whole-heartedly. The pamphlet calls for a careful and sympathetic study and the situation demands it in the name of World Peace and the existence of civilization.

J. C. KUMARAPPA.

PREFACE

THIS book has outlined the genesis and historical growth of human culture from the primeval age to our present epoch in order to demonstrate how the thinking and dreams of a primitive man in his state of wild life have been developed in course of ages into organized religions of modern times with all their superstitions and bigotry and how this animistic, mythological religious conceptions in the shape of platitudinous metaphysics have been re-voked by scientific research and discoveries. The religions, which were founded on the basis of high principles and noble precepts, through the examples of its founders have lost the meaning when the mere ceremonials and practices of the type of savage man were incorporated in them and thus these ritual religions contributed to divide humanity into different camps under various religious labels.

No history can be perfect without the cultural history and the history of society. The study and analysis of history of man's mind and his culture give an ample evidence that a mind of a wise and decent man in every age of his life has worked for the unification of mankind in some form or the other.

The publication of this book has no other object than to appeal to the mind of the people for the realization of political unity of the entire universal humanity, to raise their consciousness towards the benefits of the establishment of one world government and to ponder on the fabulous advantages that the world government would offer for the maintenance of peace on earth and happiness of the people. Without peace humanity remains stagnant and atrophied; without peace man cannot freely exercise his multifarious activities; without peace man cannot concentrate his energies for constructive work to ameliorate his economic lot and living standard. Eternal peace is the only aim for the progress and happiness of human beings. It can exist when all the different terrestrial political nations cease to continue by merging and

fusing into one *solus totus* world government; as long as there is more than one single nation on the earth, it is bound to explode into conflicts.

It seems an Utopia the idea of one world government, but to-day's Utopia will convert into morrow's reality by the invisible force of evolutionary process.

Bangalore, *May* 1953.

AUREL MENDONÇA.

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GENESIS OF MAN'S CULTURE

If we follow the growth of the mind and the evolution of thought through the ages, we observe that since primeval times man has passed through three phases: the animistic, the religious and the scientific.

In the animistic stage man assumes himself to be omnipotent, in the religious stage he has transferred to the gods, his omnipotence, with the right to control them whenever he desires to influence them according to his wishes. In the scientific stage there is no place for his omnipotence, as he has acknowledged his limitations.

Animism was the first conception of the world that man evolved. It was a natural and self-evident conception to primitive man; he felt that he knew how the world was constituted; and his technique, the so-called magic, clearly shows the attitude of forcing the laws of psychic life upon external things. While magic still retains the full omnipotence of thought, animism has relinquished omnipotence to the spirits and was thus started on the way to religion. Animism is not a religion; it involves no kind of worship or relationship with God. It expresses the natural tendency of man to dominate the world. Spirits and demons are nothing but projection of primitive man's emotional impulses; he personified things, he endowed them with effects, he populated the world with spirits and discarded himself and his inner psychic process.

There is no doubt that man created the gods and then soon after creating them, he submitted to them.

What could have moved primitive man to form this conception? It was a mere curiosity, the desire to find out what happens to a man when he sleeps or when he dies. The idea of the soul held by uncultured races and primitive man is the foundation of their philosophy. A person, who a few minutes ago was walking and talking, with all his senses active, becomes motionless and falls asleep, and after a little while he wakes up.

In other cases, life ceases entirely, the beating of the heart and the breathing stops, the body turns inert, and he cannot be awakened.

From these facts, primitive man was led to believe that the soul does not die with the body but lives on even after quitting the body.

The man may be dead and buried, but his spirit continues to appear to survivors in dreams and visions. A sleeper, when he dreams, believes he has been away or that his soul left his body for a while and returned on his awakening. The Malays, for instance, do not like to disturb a sleeper, for fear that they may hurt him during his sleep, while his soul is away. The Zulu says that at death a man's shadow departs from his body and turns into an ancestral ghost. His widow will relate how her dear husband has appeared in her sleep and threatened to kill her if she does not take care of his children.

Primitive people believed in an animation of the body. Human beings have souls, which can leave their bodies of habitation and enter into other beings. These souls are the bearers of spiritual activities.

Animism is a system of thought, it not only gives an explanation of a single psychological phenomena, but makes possible understanding of the totality of the world as a continuity.

Primitive man did not conceive this idea, for the sake of thirst for knowledge. He simply imagined things in order to master the world according to his wishes. So he elaborated some directions for making oneself the master of men, animals and things as well as their spirits. These directions are called sorcery, magic and fetichism.

Sorcery is the art of influencing spirits; that is to say, appeasing them, reconciling them, making them favourably disposed to one, intimidating them by depriving them of their power and subjecting them to one's will.

Primitive man populated the world with a myriad of spiritual beings which were benevolent or malevolent, and attributed the causation of natural processes to these benign spirits and demons. He believed that not only animals and plants but inanimate things have souls.

Animism is the primitive man's psychic conception of the world.

When the Spaniards reached the New Hemisphere they asked the natives of America what was their religion. The Americans answered that when a man dies, there comes out of his mouth something that resembles a person ; this entity does not die, but the body remains here ; the breath which comes from his mouth is called life.

The idea of the soul was taken up by the Greek philosophers and refined into metaphysical forms ; life and mind were separated by dividing the soul into two, the animal and rational soul.

The belief has been common among savages that the soul may enter new bodies and that the souls of dead ancestors are reborn in children. There are some African savages who believe that it is not necessary that the souls should enter the human bodies ; the soul may enter a bear or a jackal or may fly away in a bird, or it may pass into one of those harmless snakes which creep around the Zulu huts.

In such simple forms among the lower races there appears the notion of transmigration, of which Brahmanism and later Buddhism made a great religious doctrine.

The ghosts of dead kinsfolk are not only respected but fed ; and the family offer them morsels of food at their own meals and hold once in a year a feast of the dead. This practice of offering food to the dead has left traces still to be seen in Europe. The ancient feast of the dead even now keeps its primitive character in the Christian festival of All Souls. There are people who still put cakes and sweetmeats on graves.

Many authors maintain that in the course of time, three systems of thought, the great world cultural systems came into being : the animistic (mythological), the religious and the scientific. Of these, animism is the first system that man evolved in order to explain the nature of the world. It embodies the psychological theory of primitive man. It is not a religion, but it contains prerequisites from which the religions were formed. It is also evident that myths are based upon animistic

foundations. Magic is the practical or instrumental side of animism. It subjects the processes of nature to the will of man, protects the individual against enemies and dangers and gives man the power to injure his enemies. One of the techniques of magic which prevails to-day even among civilized people is to injure an enemy by making an effigy of him out of clay or mud or any other material, or to take any object which can be named as his image, and to injure, or destroy the effigy or object. It is believed that the person concerned will be affected by some disease and that if any part of the effigy is injured, the corresponding part of the body of the person concerned will be afflicted.

The same magic technique has been used for good purposes and also had been used to aid gods against evil demons.

The Ainus of Japan, for instance, make rain by pouring water through a big sieve, when they want to appeal for rain. The fertility of the soil has been induced and assured by magic through the exhibition of human sexual intercourse. In some parts of Java, the peasants used to go out in the fields at night for sexual intercourse, when the rice was about to blossom, in order to stimulate the rice to full growth through their example.

The veneration of the Phallus, the male sexual organ and the worship of the *lingam* by some section of Hindus, are development form from the magical procedure for inducing fertility and procreation, which still remains as an allegorical symbol of the meaning.

There are temples even to-day dedicated to the deities showing the sexual organs of both male and female. They are taken in procession and exhibited performing the sexual act with the object of curing the sterility of a woman.

If anyone wants to have rain, he has only to make something look like rain. In a later state of cultural development, processions were arranged to the house of a god to demand from him to send rain.

A way to injure the enemy is to take his hairs, nails or anything that he discarded or even a part of his clothing and to do some harm to these objects.

The *mantrams* which the Hindus recite have the same meaning of controlling the gods by means of prayers or sacred formulæ. Hindus say they are so powerful that they can enchain the powers of gods. These powers may be either preservative or destructive, beneficent or malevolent, salutary or harmful. They can inspire with love or hate ; they can cause illness or cure it, induce death or preserve life.

Here is a Sanskrit verse often repeated.

Devadhinam Jagat Sarvam.

Mantradhinam Ta Devata

Tan Mantram Brahmanadhinam.

Brahmana Mama Devata.

The universe is under the power of the gods ; the gods are under the power of the *mantrams* ; the *mantrams* are under the power of Brahmins ; therefore the Brahmins are gods.

Such magical *mantrams*, and other conceptions about the origin of the Brahmins and other group of people, deriving the former from the head of God and latter from the other parts of the body of God, which in turn resulted in the formation of *Varnas* or the caste system in India had their origins in the dreams of primitive people.

So primitive man is known to us by the various stages of development through which he has passed ; through the inanimate monuments and implements which he has left, through our knowledge of his art, his religion and belief, his attitude towards life ; through the medium of legends, myths and tales, and through the remnants of his ways of thinking that still survive in our own manners and customs. In fact, primitive man is still our contemporary, for there are some people more closely related to primitive man than to ourselves, and they are the direct representatives and descendants of earlier man ; the savage races. It is interesting to study and observe their psychic life, from which we can recognise the early stage of our own development.

The most primitive traces of early life are to be found among the aborigines of Australia, who have no connexion or link, either physically or linguistically, with their neighbours, Melanesians, Polynesians or Malaysians,

according to the accounts of ethnographers. They build no homes nor huts, they do not cultivate the soil or keep any domestic animals, with the exception of the dog. They live on the flesh of animals they hunt and on roots. There are no kings or chiefs among them. There is no trace of religion or worship. Their affairs are decided by their elders in assembly. There is among them, the system of Totemism, the only social institution.

The Australian tribes are divided into smaller clans, each one of them taking the name of its Totem. The Totem is an animal, more rarely a plant or even inanimate things like rain or water.

The Totem is considered to be the first ancestor of the tribal clan as well as its protecting spirit. The members of the Totem are forbidden to kill their Totem animal, and they abstain from eating its meat. Any violation is punished. From time to time festivals are held at which the members of the Totem represent or imitate in ceremonial dances the movements and characteristics of their Totems. There is also a law by which the members of the same Totem are not allowed to have sexual relations with each other. Neither can they marry within the same Totem, and the penalty for doing so is death. So the Australian tribes are exogamous.

Totem is the name found among the North American Indians by Long. Totemic institutions are not only observed among the native Americans, but also among the Polynesians and African Negroes. Totemism also existed among the aboriginal Aryans and the Semitic races. The oldest and most important taboo (prohibitions) are the two basic laws of Totemism.

I. Do not kill the Totem animal. II. Do not have sexual intercourse with Totem companions of the other sex.

Totemic Feast.—The origin of religious liturgy.

Robertson Smith in his book, *The Religion of the Semites*, says that the so-called Totem feast, from the very beginning formed an integral part of the Totemic system. He says, "The sacrifice at the altar was the essential part of the rites of old religions. It plays the same role in all religions, so that its origin must be traced

back to very general causes whose effects were everywhere the same."

The sacrifice, the holy action, had originally a different meaning from that of the present time, or the significance which has been developed in later times. It was originally an offering to the deity in order to appease him, or to induce him to be favourable. This kind of sacrifice was nothing else but an act of social fellowship between the deity and his worshippers.

In the course of time, the sacrifice has lost its meaning and turned into self-denial. The practice of animal sacrifice is very very old ; it consisted in offering by men to their gods things to eat and drink similar to those they were accustomed to eat, like the flesh of animals, cereals, fruits, wine, oil, etc. The god participates in the animal sacrifice with his worshippers, while in the case of vegetable sacrifices the god is left alone. The vegetable sacrifices resulted in offering the first fruits to the god of the soil or land as a tribute.

The oldest form of animal sacrifice was that an animal was killed whose meat was eaten and blood drunk together by the god and his (followers) worshippers. The whole clan celebrated the ceremony publicly. The moral feature of this ceremony was the meaning of eating and drinking together ceremoniously. There was no meeting of the clan without animal sacrifice, and no animal was slaughtered except for such a solemn occasion.

Later on, the use of fire, which made the sacrificial flesh ascend in smoke from the altar, made it possible to prepare human food in such a way that it was more suitable for the deity. The drink sacrifice was originally the blood of the sacrificed animal, and in the course of time it was replaced by wine.

On the basis of much of such evidence Robertson Smith identifies the sacrificial animal with the old Totem animal.

In a later age, they evolved two kinds of sacrifice, those of domestic animals which usually were eaten, and the unusual sacrifice of animals which were forbidden as unclean. Investigations show that the unclean animals

were holy and that they were sacrificed to the gods to whom they were holy, that these animals were originally identified with the gods themselves, and that at the sacrifice, the worshippers in some way emphasized their blood relationship to the god and the animal. The eating of the flesh of an animal forbidden by the whole clan together was a ceremonial feast of sacrifice and had the meaning that only the kin of the whole tribe with their god were entitled to have this sort of sacrificial repast. In modern society, the meal unites members of the family, but the sacrificial dinner has nothing to do with the family. Tribal kinship is older than family life.

Saint Nilus, who lived in the fourth century A.D., narrates a sacrificial custom of the Bedouins in the desert of Sinai. The victim, a camel, was bound and laid upon a rough altar of stones; the leader of the tribe made his followers walk three times round the altar to the accompaniment of a song, inflicted the first wound upon the animal and drank the blood from the wound; then the whole community cut pieces of the flesh with their swords and ate the raw meat in such haste that in a short interval, between the rising of the morning star, for which the sacrifice was meant, and the sight of the first rays of the sun, the whole animal, flesh, skin, entrails, etc., was devoured and finished. This barbarous rite and ceremony, which is very ancient, is nothing else but the original form of the Totem sacrifice, which underwent various modifications in the course of epochs.

In ancient times, the sacrificial animal itself was holy and its life was inviolate; it could be eaten only in the presence of the god, with the whole tribe taking part and sharing the guilt, in order to furnish the holy substance through the eating of which the members of the clan assured themselves of their material identity with each other and with the deity. The sacrifice was a sacrament, and the sacrificial animal was one of the kin. In reality it was the old Totem animal, the primitive god himself. Even at the present time the old custom of not eating the flesh of an unclean animal like the pig still exists among Jews and Muslims. It existed among the Egyptians, according to the account of Herodotus. The

Egyptians on account of its uncleanness, looked with horror upon the swine. This is doubtless connected with the fact that Set, the Goddess of Darkness, wounded Horus in the guise of a black hog; similar is the reason of their reverence for cows, which they never eat or sacrifice, in order not to offend the cow-horned Goddess Isis. The cow worship in Indian life may have originated from this custom of the Egyptians.

With regard to the pig or swine the beliefs and customs among the Egyptians were probably explained as based upon an opinion of the extreme sanctity rather than uncleanness of the animal; or more correctly the animal was looked on not simply as filthy, but as a being endowed with supernatural powers, and as such it was regarded with the primitive religious sentiment of awe and fear in which the feeling of reverence and abhorrence are almost equally mixed. Once in a year the Egyptians sacrificed pigs to Osiris and ate their flesh, though on any other day of the year, they would neither sacrifice them nor taste their meat.

The attitude of the Jews to the pig was as ambiguous as that of heathen Syrians towards the same animal. During the time of Isaiah some of the Jews used to meet secretly in gardens in order to eat meat of the pig and mice as a religious rite. Doubtless, this was a very ancient ceremony dating from a time when both the pig and the mouse were venerated as divine, and when their flesh was partaken of sacramentally on rare and solemn occasions as the body and the blood of gods. It may be said that the so-called unclean animals were originally sacred.

The cow worship in India must have originated from that of the Egyptians. The Egyptians revered cows, which were never to be killed. The cow was sacred to Isis, who was portrayed with cow's horns and may have been supposed to be the incarnation of the animal, according to Herodotus. The Romans and Athenians also had some veneration for the cow. The Hindus regard their cattle with deep veneration. The animal is reckoned as the most sacred object of their religion. Its images are to be found in almost every temple in India. To eat the

meat of a cow is an unpardonable sin among the Hindus. It is abhorrent to taste the meat and even to see anyone eating it. The invincible repugnance based on superstition places the cow among the principal Hindu deities. The Hindu law givers recognised that these animals, so useful to man, were particularly valuable in a country where there is no other beast available for tilling, and having milk as an indispensable addition to their food.

To kill a cow, according to the principles of Hindu Law is not only a crime, but as sacrilegious deicide, which can only be expiated by the death of the offender, while to eat the flesh of a cow is a sin which cannot be purified. Such a strong sentiment and superstition has been created about the cow by the Hindus. There is no justification other than a religious one for such feeling and sentiment towards bovines. Hindus in Vedic times were habituated to eat beef; even during the marriage ceremony of Princess Drawpadi, which lasted nearly a month, the feast was celebrated with great pomp and fastidious repast which consisted of all kinds of meat including beef.

The Sanskrit epics tell a very similar story to that underlying the Illiad, the story of a fair beef-eating people, only later they became vegetarians.

It is related that in the third century B.C., Buddhist missionaries from the court of Asoka went to Alexandria, and later on there was a colony there of Indian settlers. These missionaries must have been influenced by the Egyptians theocracy Theverasia of Alexandria and developed the idea of cow worship. The Vedic Aryans were never worried about the deification of cows. The idea of cow worship in India developed only after the rise of Buddhism and Jainism with *ahimsa* (Do not Kill) exactly at the time when the Kingdom of Gandhara, North India, was flourishing in the third century B.C. This kingdom was a meeting place of the Hellenic and Indian worlds. Here are to be found the earliest Buddhist sculptures interwoven with them are figures of Serapis, Isis and Horus, the trinity of Egyptian deities in the legendary net that gathered about Buddha.

THE SACRAMENT OF THE FIRST FRUIT

When man ceased to live on hunting and adopted the cultivation of the soil for his living, the era of agriculture and private property began. Animal sacrifice is replaced by vegetable sacrifice. The object is the same, though the meaning is different. In animal sacrifice, the whole clan was present with their god to celebrate the feast of the sacrificial animal, identifying thus the animal sacrificed with their ancestor god. The vegetable sacrifice turns into an individual sacrifice, everyone offering the deity of soil and land the first fruit as a symbol of self-denial. In the course of time man developed the idea of a corn spirit.

The custom of eating bread sacramentally as the body of the god was practised by the Aztecs, the Mexican tribes, before the discovery of Mexico by the Spaniards. Twice a year in May and December, an image of the great Mexican God called *Vitziliputzli* was made of dough, then broken into pieces and solemnly eaten by his worshippers.

From this interesting passage we learn that the ancient Mexicans, even before the arrival of Christian missionaries were fully acquainted with the logical doctrine of transubstantiation and acted upon it in the solemn rites of their religion. They believed that by consecrating bread their priests could turn it into the body of their god, so that all who partook of the consecrated bread entered into a mystic communion with the deity by receiving a portion of his divine substance into themselves.

The doctrine of *Transubstantiation* or the magical conversion of bread into flesh was also familiar to the Aryans of ancient India long before the rise and spread of Christianity. The Brahmans taught that the rice cakes offered in sacrifice were substituted for human beings and they were actually converted into the real bodies of gods, by the manipulation of the priest.

The human sacrifice practised by the Brahmans consists in lighting and burning in a pan of brass, with small pieces of wood from one of the seven sacred trees,

butter and cooked rice, which they consecrate with *mantrams*. The sacrifice made to fire or by means of fire, is a form of idolatry by no means peculiar to the Hindus. It is well known to what great length Chaldeans, Persians and other ancient races carried superstitions with respect to it.

These practices are still in vogue in modern religions. The Christians offer wheat and wine sacramentally as the body and blood of Christ, while the Hindus offer rice and coconuts to their deities.

We have seen that the spirit of corn is commonly represented either in human or animal form and that in some places a custom has prevailed of killing annually either the human or animal representatives of the god. From what we have mentioned above, it is to be found that there was a widespread custom of eating the god sacramentally, either in the shape of a man or animal who represented the god, or in the shape of bread made in human or animal form. The reason for this is that the savage commonly believes that by eating the flesh of an animal or man, he acquires not only the physical, but even the moral and intellectual qualities of that animal or man.

Robertson Smith himself has referred to examples in which the sacramental meaning of sacrifices seems certain such as the human sacrifice of the Aztecs and others which recall the conditions of the Totem feast. The bear sacrifices of the bear tribe *Onatonaks* in America and the bear festival of the Ainus in Japan have the same significance.

ORIGINAL SIN AND GUILT

From the earliest stage of mental growth, it was inserted in the minds of people that their ancestors had committed an original sin, and that they must redeem it by performing ceremonies and ritual. It exists among the savage primitive people. It is also to be found among the civilized. The sin committed by Adam was transmitted to his descendants from generation to generation. The same idea was developed by the Hindus with the

theory of transmigration and the doctrine of *Karma*, the law of retribution.

Atkinson, who spent his life in New Caledonia, had the opportunity to study the natives. He refers to the fact that the conditions of primal horde which Darwin assumes can easily be observed among the herds of wild cattle and horses which regularly lead to the killing of the father animal.

Charles Darwin advanced the argument that in primeval times men lived in small hordes, each under the domination of a strong male. It is likely that mankind was not very advanced in the art of speech. The strong male was the master and the father of the whole horde, unlimited in his power, which he used brutally. All the females were his property, the wives and daughters in his own horde as well as those robbed from other hordes. The fate of the sons was a hard one. If they excited the father they were killed or castrated or driven out. One or another son might succeed in attaining a situation similar to that of the father in the original horde. One in a favoured position achieved it in a natural way. This was the youngest son, who, protected by his mother's love, could profit by his father's advancing age and replace him after his death. The brothers who had been driven out and lived together in a community, killed the father and according to the custom of those times, all partook of his body.

Those primitive people not merely hated and feared their father, but also honoured him. Each son wanted to place himself in his father's position. This cannibalistic act thus becomes comprehensible as an attempt to assure one's identification with the father by incorporating a part of him.

After killing the father a time came when the brothers started to quarrel among themselves for the succession. They found the fight dangerous and futile and started to reconcile among themselves. They came to an understanding and formed a union among themselves, a sort of social contract. So came into being the first form of social organization in which they themselves renounced the instinctual sex gratification and recognize

mutual obligations. These institutions were declared sacred and unbreakable; so that they started first the beginnings of law and morality. Each renounced the idea of gaining the position of father for himself, the possession of his mother or sister. With this prohibition what we call *tabu* (taboo), the law of exogamy was initiated. The memory of the father killed by themselves remained in their mind, and in order to have a substitute for father, they named an animal as a substitute for father. This animal is called *Totem*. The relationship to the Totem animal retained the original ambivalency of feeling towards the father. The Totem was the corporal ancestor and protecting spirit of the clan, he was to be revered and protected. Besides, a festival was instituted on which day the same fate was meted out to the animal as the primeval father found. The animal was killed and eaten by all the brothers. This great day was in reality a feast of triumph to celebrate the victory of the united sons over the father.

Totemism, with its worship of a father substitute, the ambivalency, the feeling of love and hate, towards the father which are evidenced by Totem feast and the institution of law, the breaking of which is punished by death, may be regarded as the earliest appearance of religion in the history of mankind.

PSYCHO-ANALYSIS OF DREAMS

The psycho-analysis of Freud and Jung has done much to help us to realize how great a part father fear and mother still play in the adaptation of human ideas to social needs.

The developing science of psycho-analysis is searching through our dreams, our inadvertent moods and our childish ideas and what remains ascertainable of savage thought, for the foundation substance of that more primitive being who is our substratum, and it is rapidly building up an interpretation of our feelings upon that search.

The fact is that through psycho-analytic research those feelings and emotions attributed to primeval

people are found in our own times in children. These primitive people not merely hated and feared their father, but also honoured him. Each son wanted to place himself in his father's position.

The mental life of the later Paleolithic man was close to our own, and like our own it was built on the foundations of that ancient, more solitary, more ape-like ancestor.

The great apes pair and rear their young. The young goes in fear of the old male, and presently the young males rouse his jealousy and are killed or driven off. The females are the protected slaves of the old male. Psycho-analysis has revealed that the Totem animal is really a substitute for the father and this explained the contradiction that it is usually forbidden to kill the Totem animal, that the killing of it results in a holiday and that the animal is killed and yet mourned. If we take into account the idea of Totem given by psycho-analysis with the Totem feast and Darwinian hypotheses about the primal state of human life we can understand the apparent contradiction.

The violent jealous father kept all the females for himself and drove away all the growing sons. At a certain time the expelled brothers joined together, killed and ate the father and ended the father's horde, and began the cannibalistic stage of life by eating the victim. The sons envied and feared the father and they could not help killing him. After eating the father's meat, they attained their identification with him and each acquired a part of his strength. The Totem feast is a reminder of this criminal act, and for its commemoration they celebrate it with pomp. It is the first celebration in the history of mankind, and the origin of social organization, moral restrictions and the initiation of religion.

J. J. Atkinson says in his book *Primal Law*, "A youthful band of brothers living together in forced celibacy or at most in polyandrous relation with some single female captive. A horde as yet weak in their impubescence they are, but would they, when strength was gained with time, inevitably wrench by combined attacks,

renewed again and again both wife and life from the paternal tyrant."

Atkinson made an ingenious analysis of these primitive *tabus* found among savage peoples all over the world, the *tabus* which separate brothers and sisters, *tabus* that make man run and hide from his step-mother and traces them to such a fundamental cause as this. Only by respecting the primeval law could the young male hope to escape the old man's wrath.

The sons hated the father who stood so strong by in the way of the sexual urges and also their desire for power. After they satisfied their hate by his removal and carried out their wish of identification with him, they gave up their impulses. After sometime remorse for the criminal guilt they committed was generated in their mind. From this guilt they created the two fundamental *tabus* of Totemism: the *tabus* on murder and incest (sexual intercourse in the same clan); these offences against the sacred law of blood are to be found in primitive societies, the only crimes which the community recognizes.

Psychologically, the two *tabus* by which morality begins are not of the same value. One of them, the saving of the Totem animal, rests entirely upon emotional motives; the father had been removed and nothing could make up for this. But the sexual prohibition had a strong practical foundation. Sexual need does not unite men; it separates them. Thus there was nothing left for the brothers, if they wanted to live together, but to observe to incest prohibition by which they all equally renounced the women whom they desired and on account of whom they had removed the father.

Society is based on complicity in the common crime, religion on guilt and remorse, while morality is based on the necessity of expiation which guilt demands.

Robertson Smith has shown us that the old Totem feast returns in the original form of sacrifice. The meaning of the rite is the same as sanctification by participating in the common meal. The sense of guilt, which can only be relieved through the solidarity of all the participants, has also been retained. In addition to this, there

is the tribal deity in whose supposed presence the sacrifice takes place, who takes part in the meal like a member of the tribe. How does the god come into this situation, which was originally unknown to him? Psycho-analytic investigation of the individual teaches that the god was modelled after the father, that our personal relation to god is dependent upon our relation to our physical father, and that the god at the bottom is nothing but an exalted father. In the case of Totemism psycho-analysis shows us the belief of the faithful who call god father, just as they called the Totem their ancestor.

Frazer in the *Golden Bough* says that the first kings of the Latin tribes were strangers who played the part of a deity and were solemnly sacrificed on specified holidays. The ceremony of human sacrifice in various parts of the world makes it certain that these human beings ended their lives as representatives of the deity. The original animal sacrifice was already a substitute for a human sacrifice, for the solemn killing of the father, and when the father substitute regained its human form the animal substitute could also be transformed into a human sacrifice.

The next step forward from Totemism is the humanizing of the worshipped being. Human gods whose origin from the Totem is not covered take the place previously filled by animals.

More than one author has been struck by the close resemblance between the Christian rite of Communion, where the believer symbolically incorporates the blood and flesh of his god, and the Totem feast, whose inner meaning it reproduces.

From Darwin comes the hypothesis that men originally lived in small hordes; each horde under the rule of an old man who governed by brute force, appropriated all the females and drove out all the young males including his own sons. From Atkinson comes the suggestion that this patriarchal system came to an end through a rebellion of the sons, who united against the father, killed him and together consumed his body.

From Robertson Smith comes the theory that the horde previously ruled by the father was followed by a

Totemistic brother clan. In order to be able to live in peace with one another, the victorious brothers renounced the women, for whose sake they killed the father and agreed to practise exogamy.

THE PRACTICE OF CIRCUMCISION IN THE RELIGIONS

Totemism, the first form of religion of which we know, contains as an important part of its system, a number of laws and prohibitions which plainly means nothing else but instinctual renunciation. There is the worship of the Totem which contains the prohibition against killing and harming. There is the worship of Totem, which adopts the system of exogamy, that is to say, the renunciation of passionately desired mothers and sisters of the horde ; the granting of equal rights for all members of the brother horde, that is the restriction of the impulse to settle their rivalry by brute force.

Moses sanctified his people by the introduction of the custom of circumcision ; we now understand the deep meaning of this custom. Circumcision is the symbolical substitute of castration, a punishment by which the primeval father subdued his sons. This symbol shows that the sons were ready to submit to the father's will, though it was at the cost of a painful sacrifice. How was it introduced into Judaism ? The religion which Moses gave to his people also adopted the custom of circumcision. According to an obscure Biblical text, God was angry with Moses because he had not performed this holy custom in himself, and was about to order his death as a punishment ; when suddenly his wife came to rescue him by immediately performing the operation.

The custom of circumcision is not an innovation of Judaism ; it already existed among the Egyptians much before Moses could introduce it in his new religion.

Herodotus tells us that the custom of circumcision had long been practised in Egypt, and this statement has been confirmed by the examination of mummies and by drawings on the walls of graves. Herodotus who went to Egypt about 450 B.C. has written on the characteristic

similarity of the Egyptians with the Jewish people. They are in all respects, he says, much more pious than other peoples, they are also distinguished from them by many of their customs such as circumcision, which for reasons of cleanliness they introduced before others.

Moses, who was by birth an Egyptian brought not only the custom of circumcision to his people, but he gave also a new religion of Monotheism, the One Universal God.

In the Eighteenth Dynasty Egypt had become a great World Power through conquest. The new Empire started to develop certain religious ideas, which were different from the previous Egyptian culture. These new religious ideas were to be found in the ruling and intellectual state of the people. Under the influence of the priests of the Sun God at On (Heliopolis), there arose the idea of an Universal God Aton. This idea was no longer limited to one people and one country.

A Pharaoh who succeeded to the throne showed no other interest than proclaiming the doctrine of such a God. He adopted the idea of only one God, the Universal God, he exalted this new religion of Aton, and made it official in his Empire. He dismissed all other gods, he denied the domination of magical thought and discarded the illusion of a life after death. He recognized in the energy of the sun's radiation, the source of all life on earth and worshipped the Sun as the symbol of God's power.

This Pharaoh ascended the throne in 1375 B.C. under the name of Amenhotep. After establishing the new religion, he began to force it on his subjects against their old traditions. The new religion was a Monotheism, the first attempt of this kind in the history of the world. But Amenhotep's reign lasted only seventeen (17) years; very soon after his death, the new religion was destroyed and the memory of the founder was obscured. This little knowledge is derived from the ruins of his new capital, which he had built and dedicated to his God, and from the inscriptions in the rock tombs according to the *History of Egypt* by Breasted (1906).

In the school of the priests of the Sun Temple at On (Heliopolis), the tendency had been for some time at work developing the idea of an Universal God. An ancient name of the Sun God Aton or Atun was rediscovered. The Aton religion did not make a great appeal, as it was confined to a small circle round the Pharaoh.

After his death, there followed a period of anarchy, and then everywhere in the Empire the temples were closed, the services forbidden and the priest's properties confiscated. The glorious Eighteenth Dynasty was extinguished and again the old religion of the Egyptians was reinstated. The Aton religion banned all myth, magic and sorcery.

The religion of Moses is nothing else but the religion of Aton founded in Egypt, and he inherited it with the Egyptian customs including the practice of circumcision.

The Jewish people after accepting the idea of Monotheism and the custom of circumcision, the symbol of castration, which reminded them of the punishment accorded by the father to his sons, developed strongly the feeling and sense of guilt.

This state of things went on until one section of Jews founded another monotheistic religion, Christianity, in order to reform the previous one, and separated from the Judaism.

Paul, a Roman Jew from Tarsus, took up this feeling of guilt and remorse and correctly traced it back to the primeval source. This guilt he has called the original sin; it was an offence against God, a crime against Him, which could be expiated only through death, so the penalty of death was introduced through the original sin. In fact this crime deserving of death had been the murder of the father who was later on deified. Paul contributed the idea of guilt and expiation to the Christian religion. He made men believe, that the Son of God, who was himself innocent was sacrificed and so he redeemed the guilt of the world. Instead of the father, the son was murdered.

So even in Christianity is to be found the memory of the Totem feast with the murder; and the Christian ceremony of Holy Communion, in which the believer

incorporates the flesh and blood of the Redeemer, repeats the contents of the Totem feast. But the rite of circumcision has been replaced by baptism, the act of ablution in order to cleanse from the original sin.

The religion of Moses is the Father religion and the religion of Paul is the Son religion, in which the son was sacrificed for the father. Original sin and salvation through sacrificial death became the basis of the new religion founded by Paul in the name of Christ. This theory of original sin even puzzled St. Augustine, the Doctor of the Church, who argued that it is the soul that sins, and if the soul is not transmitted, but created afresh, how can a man inherit the guilt of original sin ?

Christianity after being born from Judaism with the acceptance of its pure monotheism, broke the confines of this doctrine and absorbed practices from many other sources, renounced many features of monotheism and adopted the rituals of other Mediterranean peoples. When Christianity found its way into the ancient world it met the competition of another religion, that of Mithras. There is some resemblance to the rituals of Mithras, the Persian god, in which the castrated young ox is slain ; he represents the son who carried out the sacrifice of the father and so he released the brothers.

There was another way of relieving this sense of guilt and this is the one that Jesus took or rather Paul arranged. He sacrificed his own life in order to redeem the brothers from the original sin. In the Christian religion, man's original sin is an offence against God, the Father, and if Christ redeems mankind from the burden of original sin by giving up his own life, it is to be concluded that this sin was a murder. According to the law of retaliation a murder can be atoned only by the sacrifice of another life ; self-sacrifice demonstrates a blood guilt, and this sort of sacrifice of one's own life brings a reconciliation with God, the Father.

So in the Christian doctrine, mankind acknowledges the guilty deed of primordial times, because it has now found the complete expiation for this deed in the sacrificial death of the son. The reconciliation with the father is true, because this sacrifice of a son, also the renun-

ciation of women, for whose sake man rebelled against the father. In this very act the expiation of his son against the father is achieved by the son, who also attains the goal of his wishes against the father. The son becomes god himself by the side of the father. As a sign of this substitution, the old Totem feast is revived again in the form of Communion, in which the brethren eat the flesh and blood of the son and no more of the father, the sons identifying themselves with him and so becoming holy.

Frazer with great justification says that the Christian Eucharist or Holy Communion has observed within itself a sacrament which is much older than Christianity.

ORIGIN OF LITURGY, RITUALS AND CEREMONIES

It was in Alexandria during the reign of Ptolomy I that the fusion of one god with another was performed. This fusion is called theocrasia. In Alexandria, three types of mind met: the philosophical speculation and criticism of the Aryan Greek; the monotheism of the Semitic Jew, and the ancient tradition of magic and sacrifices. These three were the permanent elements of the Alexandrian blend. Even the Buddhist missionaries of Asoka came to Alexandria in the third century B.C.

Ptolomy I was devoted to the worship of a trinity of gods. This trinity consisted of the God Osiris (the father), the Goddess Isis, the cow goddess (the mother), and Horus (the child god).

In the devotional literature of his cult Osiris or Serapis is spoken of as a saviour and leader of souls, leading souls to light and receiving them again. It is said that he raises the dead to life.

The ceremonial burning of candles and the offering of *ex votos*, that is to say of small models of parts of the human body in need of succour, was a part of the worship of the Osiris or Serapis.

Isis attracted many devotees. Her image stood in the temple crowned as the Queen of Heaven and bearing the infant Horus in her arms. Horus was the only beloved son of Osiris and he was also the Sun God. Finally

he ascended to the Father and became one with the Father. Many of the hymns devoted to Horus are like Christian hymns in their spirit and phraseology; something very like an hymn "Sun of my soul, thou Saviour dear" was once sung in Egypt to Horus.

In the worship of Serapis which spread very widely throughout the civilized world in the third and second century B.C. we note the most remarkable anticipation of usages and forms of expression that were destined to dominate the European world throughout the Christian era. The garments of ritual and symbol and formula that Christianity adopted were found in the cult and temple of Serapis.

Similar things also are noted in the East in the Kingdom of Gandhara near Peshawar in the third century B.C. This Kingdom of Gandhara was a meeting place of the Hellenic and Indian cultures. Here are found the earliest Buddhist sculptures and the figures of Serapis, Isis and Horus are mixed in the legendary net that gathered about Buddha. But later on Isis was made Hariti, a pestilence goddess whom Buddhism converted and made benevolent.

Foucher traces Isis from China. China had a Taoist deity the Holy Mother, the Queen of Heaven, called Kuan Yin, who resembled the Isis figure. Like Isis, she was also the Queen of the Seas, Stella Maris. In Japan she was called Kwannon.

There seems to have been a constant exchange of the outer forms of religion between the East and West.

In Hue's travels we find a common tradition of worship. Hue and his missionary companions were surprised to find the cross, the mitre, the dalmatica (robe), the cope (the ecclesiastical garb for solemn occasions) which the grand Lamas of Tibet wear on their journeys or when they perform some ceremony out of the temple, the service with double choirs, psalmody, the censer suspended from five chains which can be opened and closed at pleasure, benedictions given by the Lamas by extending the right hand over the heads of the faithful. The chapel, ecclesiastical celibacy, spiritual retirement, the worship of Saints, fasts, processions, litanies, holy water,

all these are analogies between the Buddhists and Christians.

For the first time the idea of immortality as the central idea of religion extends beyond Egypt.

Neither the early Aryans nor the Semites were worried about immortality. Even the Mongolians were not affected by immortality, but the continuation of individual life after the death had been the preoccupation of the Egyptians from the earliest times.

The doctrine and teaching of Buddha in the course of years gathered corruption and variations from Brahmanism and Hellenism imported from the school of Alexandria, and under this corrupt form, Buddhism made its way in India in the fourth and third centuries B.C. It was a lack of understanding of the meaning of self-abnegation or *nirvana*, and an absence of interest in the noble doctrine of Gautama, that explain such distortion and corruption.

The magnificent teachings of Gautama Buddha and Jesus Christ in their pure form have been perverted and corrupted by the introduction of old superstition, rituals, ceremonies and priest craft. This is all due to lack of intellectual grasp and appreciation of the high ideals and precepts of those Masters.

Institutions like rituals, sagas, bibles, folklore were created under the impulse of motives and trends not conscious, yet delivering their issues in customs and beliefs in myths and fairy tales and superstitions of what becomes the conscious medium of tribal tradition, the living expression of a psyche, whose immortality is its unconscious urge to repetition.

The great mass of myth, custom, cult, fairy tale, superstition and the folklore, habit of mind generally moves nearly on the primitive level.

Jung says in his *Psychology of the Unconscious*, "the antique spirit before the Greek thinkers created not science but mythology. The ancient human world was a world of subjective fantasies like the world of children and uneducated young people of to-day, like the world savages and dreams. Infantile thought and dreams are a re-echo of prehistoric and savage methods of thinking."

"Myths," he adds, "are the mass dreams of peoples, and dreams the myths of individuals. Religion, therefore, is a comprehensive culture product, a direct expression of deep psychology."

The emotional expression of the early life of savages is prevalent even to-day in modern religions, in spite of the attempts of philosophers and founders of new religions to purify the ignorant, emotional superstitions, beliefs and cults initiated by primitive folk.

As it has already been mentioned, the idea of the immortality of the soul is common in every religion. Then the notion of a trinity figure in almost all the religions, even in the monotheistic ones, expressing the family life of a father, mother and child, working to anthropomorphise and model the gods in the shape of human images. Aristotle remarks in his *Politics* that the religious beliefs of men are apt to borrow their form from political institutions. "Men assimilate the lives no less than the bodily forms of gods to their own."

The idea of a trinity derives from the Egyptian mythology represented in Osiris, Isis and Horus. Whether in the form of principles or allegoric symbols, the spirit of the trinity is there in that mythology.

The sacraments, the redemption of original sin by circumcision or ablution, the holy communion, the sacrifice at the altar, the practice of burning candles and incense, the offering of fruits and other kind of food to god, the prohibition on eating the meat of certain animals like bovines and swine, are reminders of the practice of savages, the celebration of the Totem feast, the expiation of the crime of parricide and consequent mutual association and understanding not to commit certain things which are incorporated in almost all the religions.

PHILOSOPHICAL SPECULATION AND METAPHYSICS

In the scientific age the gods lost their power and so too did man, who made himself the master and controller of the world and his gods with the limitations of

his knowledge to understand the universe. Philosophers and thinkers made their appearance to explore the mysteries and secrets of Nature, this beautiful and marvellous world and to explain the wonder of the world. The human mind created a seed which generated the science of sciences, Philosophy.

Says Aristotle, All men by nature have a desire for knowledge. This desire in the very beginning of conscious life was operative. How did philosophy arise? It was born of wonder, that curiosity mixed feelings which arises from inability to understand what is felt to be somehow comprehensible.

In the scientific stage man evolved many ideas and formulæ to explain the immortality of the soul and the existence of God in a different sense from that of the mythological stage. Philosophers and thinkers elaborated transcendental speculations of Metaphysics and were bent on defending monotheism, the only powerful God, attributing to Him the qualities of eternity, and power to create the universe.

The earliest explanation of nature is to be found in the Vedas, the collection of hymns, prayers, ritual for sacrifice, magic and praise of the beauty of nature. There was some sort of belief in an existence after death. Then the idea of God grew and evolved the conception of monism, and later on comes the philosophy of the *Upanishads*. The *Upanishads* try to explain the knowledge of the individual self and the Absolute Self; both are the same in essence. The Self in man is Brahman or *Atman* (soul); nothing but Brahman exists, because everything exists in Brahman and Brahman is therefore, the one ultimate reality. The world is real, because it emanated from Brahman. The Self or *Atman* is equivalent to Brahman. The individual soul is placed exactly on the same level as the universal soul, the natural consequence of which is that the individual partakes of the character of the One, of which he is part and parcel. He is endowed with everything that characterizes the Supreme Being. He becomes really free, as free as the Supreme Being Himself. Correctly speaking, He does not carry out the orders of a different being, he takes the

initiative in all matters, for it is *Atman* or *Brahman* who shapes the entire universe. Then come the transmigration of soul after death, the doctrine of *Karma*, the law of retribution, of reward and punishment after death.

Then we have the conceptions of the Greek philosophers. Death, says Socrates, is the separation of the soul and the body. This is the dualism of Plato, between reality and appearance, ideas and sensible objects; reason and sense perception of soul and body.

The distinction between mind and matter, which has become a commonplace in philosophy and science and popular thought, has a religious origin.

The Orphic claims to be a child of earth and heaven; from earth derives the body and from heaven the soul. In this way Plato expressed his philosophy. Things which have opposites are generated from their opposites. Life and death are opposites, and therefore each generates the other. He comes to the conclusion that the souls of the dead exist somewhere and come back again to the earth. Knowledge is recollection, and therefore the soul must have existed before birth.

Then he explains his theory of cosmogony, saying that the world being sensible cannot be eternal and must have been created by God. Since God is good, He made the world after the pattern of the eternal. God desired that everything should be good and nothing bad. Finding the whole visible sphere moving in an irregular and disorderly fashion, He brought order. This theory is in contradiction with the Jewish and Christian theory of the creation of the world out of nothing. He puts intelligence in the soul, and the soul in the body.

The four elements, fire, air, water and earth are in continuous proportion. God used all these elements in making the world. God made first the soul and then the body. The soul is compounded of the indivisible, unchangeable.

Aristotle, the disciple of Plato, follows similar lines in his *Metaphysics*. He says: "There are three kinds of substances; first, those that are sensible and perishable; second, those that are sensible and not perishable, and third, those that are neither sensible nor perishable. The

first includes plants and animals, the second includes the heavenly bodies which do not change but have motion, and the third includes the rational soul in man and God. The main argument for God is the argument from the First Cause. There must be something which originates motion, and this thing must itself be unmoved and must be eternal, substance and actuality. The object of thought causes movement in this way without itself being in motion. So God, says Aristotle, produces motion by being loved, whereas every other cause of motion works by being itself in motion. God is pure thought. Life also belongs to God, for the actuality of thought is life and God is that actuality.

God exists eternally, as pure thought, happiness, complete self-fulfilment, without any unrealized purposes. The sensible world, on the contrary, is imperfect, but it has life, desire, thought of an imperfect kind and aspiration. Thus God is the final cause of all the activity.

Change consists in giving form to matter, but where sensible things are concerned a substratum of matter always remains. Only God consists of form without matter. The world is continually evolving towards a greater degree of form and thus progressively becoming more like God. But the process cannot be completed, because matter cannot be eliminated.

In his book on soul, Aristotle considers the soul bound to the body and refutes the doctrine of transmigration. The soul perishes with the body; consequently it follows that the soul is inseparable from its body. Body and soul are related as matter and form; the soul must be a substance in the sense of the form of a material body having potentiality within it. But the substance is actuality and thus soul is the actuality of a body. He distinguishes between soul and mind, making mind higher than the soul and less bound to the body. The mind is an independent substance found within the soul and incapable of destruction. Aristotle did not believe in immortality in the sense taught by Plato and afterwards by Christianity. He believed only that men are rational and that they partake of the divine, which is immortal.

Then succeeds the philosophy of the Doctors of the

Church, particularly St. Augustine, who follows Plato's philosophy and introduces it into Christian theology, except on certain matters in which he believes that Platonism is not in harmony with the Book of Genesis. St. Augustine maintains that creation occurred out of nothing as the first chapter of Genesis asserts. God, according to Plato and Aristotle, is the artificer or architect rather than creator, but St. Augustine says that the world was created out of nothing and not from any matter.

The Greek view that creation out of nothing is impossible has led to Pantheism. Pantheism holds that God and the universe are not distinct, and everything in this world is part of God. This view was fully developed by Spinoza.

The very idea of right belief as a vital thing came to Christianity from Platonism, accompanied by the persuasion that wrong belief was immoral and its promulgation a crime to be punished by the penalty of death. Ecclesiastical intolerance has been regarded as responsible for the speculative stagnation of the Middle Ages, and this intolerance in them is considered an effect of the belief in the future punishment of heresy by eternal torments. The truth is that the persecuting spirit was responsible for dogmas, not the dogmas for persecution. The cause of this evil is to be found in the mingling of metaphysics with religion and ethics taught by Plato. Though the Platonic doctrine of idea became a vital part of the scholastic philosophy, the conflicting view of Aristotle was revived under the form of conceptualism.

Aristotle's philosophy was first brought into Europe by the Mohamedan conquerors of Spain, which became an important centre of learning in the earlier Middle Ages. It is in this age that Spain attained her highest grandeur as a luminary of civilization. The axis of Hellenic culture of Alexandria shifted to the Iberian Peninsula and made her people conspicuously industrious and scientific minded, more so than any other nation in Europe. We refer to this Iberian Peninsula to include Spain and Portugal. This peninsula welcomed and fostered in her midst the agents of learning and science

from the North African countries and led Europe in culture and civilization.

Christians and Muslims, Jews of Spanish origin and Jews of Eastern origin mingled together and lived in common fraternity, perfect harmony and peace by imparting freely knowledge to each other. It is this blend of different races and cultures that brought to the peninsula the blessings of Eastern science and new ideas. It is through Spain these became known to Europe the advancement of science of the East, the decimal numeration, algebra, alchemy, chemistry, medicine, cosmology, etc., which gave to the Iberian people the knowledge of astronomy and navigation necessary for her future great enterprise of discoveries of dangerous seas and unknown lands.

The Greek philosophers, who were about to be forgotten and disappear, were saved by the Arabs and imported to Spain. So Aristotle reigned in the Universities of Cordova and Granada, which attracted men of learning from all over Europe. Latin translations were made from Arabic versions of Aristotle, and his philosophy was made widely known. Averrois, an Arab philosopher born at Cordova, interpreted the *Metaphysics* of Aristotle in a pantheistic sense and followed his denial of the immortality of soul.

At that time Spain was a glorious spiritual power of high ideals of interracial solidarity, and intercultural tolerance, which continued for a long time, until her decay when the intolerant monarchs Fernando and Isabella, under the influence of the Church, converted Spain, though very prosperous from the wealth brought by conquests and domination, into an ugly monument of ignorance, superstition, ambition and hatred followed by the torments of the Inquisition.

Platonism dominated the religious thought up to the twelfth century. Aristotle was condemned by the Church, until the capture of Constantinople by the Crusaders in 1204, when Greek manuscripts of Aristotle's writings were brought to Paris and translated into Latin under the direction of St. Thomas Aquinas, the most able schoolman, who converted Aristotle's doctrine into Catho-

lic theology. St. Thomas Aquinas was in Paris at that time, studying under the Dominicans, who as Aristotleans came into conflict with the University authorities and were suspected of heretical sympathy with the Averroists. St. Thomas Aquinas persuaded the Church that Aristotle's doctrine was to be preferred to Plato's teaching as the basis of Christian philosophy, adding that the Averroists had misinterpreted Aristotle.

The existence of God is proved, as in Aristotle, by the argument of the unmoved mover. There are things which are only moved and other things which both move and are moved. The unmoved mover is God. God is eternal since He is unmoved. He is unchanging since He contains no passive potentiality. In God there is no composition ; therefore He is not body, for body has parts. God is good and is His own goodness. He is intelligent and His act of intelligence is His essence. All intellectual substances are immaterial and incorruptible. In man the soul is united to his body. The intellect is part of each man's soul. The soul is not transmitted with the semen, but it is created anew with each man. This idea troubled St. Augustine, since it implies a denial of the transmission of original sin. It is the soul that sins, and if the soul is not transmitted but created separate, how can it inherit Adam's sin ?

In its general lines the philosophy of Aquinas agrees with that of Aristotle. Aquinas adapted the philosophy of Aristotle to Christian dogma with arguments derived partly from reason and partly from revelation.

THE THEORY OF SCEPTICISM

Scepticism made its appearance in the third century B.C., with Pyrrho, who denies the customary beliefs or the possibility of knowing reality. Why trouble about the future ? It is wholly uncertain. What is to come is still unsure. The sceptic would say nobody knows, but the man of science would say : I think it is so and so, but I am not sure.

Edwyn Bevan in his book, *Later Greek Religion*, says "we sceptics follow in practice the way of the world,

but without holding any opinion about it. We speak of Gods as existing and offer worship to them and say that they exercise providence, but in saying this, we express no belief and avoid the rashness of the dogmatizers". He then argues that people differ as to the nature of God ; for instance, some think Him incorporeal. Some corporeal. Since we have no experience of Him, we cannot know His attributes. The existence of God is not self-evident and therefore needs proof.

DEVELOPMENT OF MONOTHEISTIC RELIGION AMONG THE JEWS

In the period of captivity, the Hebrew religion underwent a very important development. Originally there was not much difference from the religious point of view between the Jews and the surrounding tribes. Jehovah was only a tribal God who favoured the people of Israel, in addition there were other Gods and their worship was habitual and regular.

When the first commandment says : I am the Lord, Thy God. Thou shall not have other Gods than me : it expresses the innovation made in the time of the captivity. It is the completely new idea of a monotheistic God elaborated by the Jews. This is made evident by various texts in the earlier prophets at this time, who first taught that the worship of heathen Gods was a sin. In order to win the victory in the frequent wars of that time, the Jews proclaimed that the favour of grace of Jehovah was essential, and he would oblige only if other Gods were not worshipped and honoured.

Jeremiah and Ezekiel seem to have invented the idea that all religions, with the exception of one, are false and that God punishes idolatry.

Following are some quotations from their teachings and their condemnation of heathen practices.

"Seest thou not what they do in the cities of Judah and the streets of Jerusalem ?

"The children gather wood, the fathers kindle fire and the women knead doughs to make cakes to the Queen of Heaven (Ishtar) and pour out drink offerings unto

other Gods, so that they may provoke me to anger. The Lord is angry about it."

Another interesting passage is found in Jeremiad denouncing the Jews in Egypt for their idolatry. The prophet tells the Jewish refugees in Egypt, where he lived among them that Jehovah would destroy them all, because their wives burnt incense to other Gods.

Ezekiel also is disgusted by the practice of idolatry by the Jews. The Lord in a vision shows him women at the north gate of the temple weeping for Thamuz (a Babylonian deity) and then he shows him great abominations.

The doctrine that all religions but one, are wicked and false and the Lord punishes idolatry was apparently invented by these prophets.

The prophets were extremely nationalistic and looked forward to the day when the Lord would destroy the Gentiles. Hence this psychology created among the people of Israel.

The captivity was taken to justify the denunciations of the prophets. If Jehovah was all-powerful and the Jews were his chosen people, their sufferings would only be explained by their wickedness.

It has already been mentioned previously in this book that the idea of a monotheistic God was elaborated by the Egyptians much before the prophets of Israel could think of it.

Under the influence of this belief, the Jews developed in exile an orthodoxy much more rigid and racially exclusive by calling themselves the chosen people of God, which they never did while they were independent.

When Christianity and Islam were founded, they too based their foundations on monotheism, the One Almighty God, Creator of the universe.

Christianity was preached by Jews to Jews as a reformed Judaism and consisted of the following elements. First, certain philosophical beliefs derived from Plato and Neo-Platonism; second, historical and moral conceptions derived from the Jews; third, certain theories about salvation derived from Orphism and other cults of the East.

From Judaism, Christianity received the Book of Genesis, the History of Creation; the Decalogue, the Ten Commandments and rejected the ceremonials and other rituals; the coming of the Messiah who would bring to the Jews according to their belief temporal prosperity and victory over their enemies on earth. The Christians believed, instructed by St. Paul, that the Messiah was Christ, whom the Jews denied; and they believed in the Kingdom of Heaven. Both Jews and Christians conceived another future world, where the victorious would enjoy everlasting bliss and the wicked would suffer eternal torment.

St. Peter and St. James, the two apostles of the Jews, confined these teachings only to the Jews; St. Paul who was determined to admit Gentiles into Christianity found obstacles to their conversions; first, the circumcision and then the submission to ritual laws with regard to food. He removed both these obstacles and kept the door open for the conversion of Gentiles. The communities of Christians that St. Paul established in many places were composed partly of converts from the Jews and partly from the Gentiles seeking a new religion.

Christianity is nothing else but the history of struggle between the real teachings and spirit of Jesus, which will be dealt with later, and mutilations, amplifications, misunderstandings and corruptions of men who propagated his teachings and were interested only in conversions. The fact is that his followers based their faith upon the stories which were told of Christ's resurrection and his magical and divine ascension. Then they identified Jesus with the Messiah promised to the Jews.

One of his followers and the real founder of Christianity, St. Paul, was a Roman Jew and a teacher well versed in the Hellenic theology of Alexandria. He never met or saw Jesus. His knowledge of the teachings of Jesus was derived from Christ's original apostles. First of all, Paul according to his Epistles, identified Jesus with the Messiah and said that he was a sacrificial person who was offered to God as an atonement for the sin as reparation. This very idea of St. Paul reminds us

of the old tradition of human sacrifice, the murder of the father. Jesus was to him the Easter lamb, the traditional sacrifice. Jesus preached quite different things, while Paul preached the ancient religion of priest, altar and blood sacrifice.

Paul ignored the revolutionary quality of the teachings of Jesus, namely, the common sharing of wealth. Paul tolerated private property and admitted wealthy adherents without demanding from them the giving up of their riches. Antagonistic to the teachings of Jesus with regard to slaves, Paul condoned the institution of slavery by saying, "Slaves, be obedient to your masters."

The history of Christianity during the first two centuries is obscure; during this period the Christian cult acquired many features from the Mithraic cult and from the cult of Egypt. From the former the Christians introduced the Sun-day as their chief day of worship, instead of Saturday observed by Jews (Sabbath) and the use of candles, fire, incense in religious ceremonies, and the legend of the adoration by the shepherds. Even the Christian bishop's mitre has the same shape as that of the Mithraic priests. From the Alexandrian cult of Egypt came the identification of Mary with Isis. The Christian priests adopted head shaving and the characteristic garment of the Egyptian priests so that the original revolutionary teaching of Jesus was lost under the shadow of these customary acquisitions.

Jesus called himself the Son of God and son of man and attached little importance to who he was and what he was. St. Paul and his followers were interested in convincing the people of the divinity of Jesus and called him God.

In the fourth century of the Christian era, all the Christian communities were agitated about the nature and divinity of Christ. There arose differences of opinion among different communities of Christians, dissensions which led to excommunications, riots and official persecutions by dividing Christians into various groups according to their respective views and beliefs. The first schism began between the Arians and the Trinitarians. The Arians were followers of Arius, who taught that Christ

was less than God and superior to man. The Trinitarians were followers of St. Athanasius who held the belief that the Father, the Son and the Holy Ghost were three different persons but one God. The idea of the trinity begins here. Differences of opinion divided Christians into different sects, inculcated hatred of each other and produced genuine martyrs of their respective beliefs and ignored all that Christ stood for, namely, love of thy neighbour, peace and unity of mankind.

From the fourth century onwards, Christianity has absorbed more additions and substitutions made by the doctors of the Church and by various Popes' institutions. The Church twice changed her philosophy, by introducing first Platonism as a Catholic Theology and replacing it by Aristotelianism, under the guidance of St. Thomas Aquinas in the twelfth century.

Then the idea of the worldly rule by the Church began with St. Augustine in his book, *The City of God*. *The City of God* leads to the attempt to make the world into a theocratic Kingdom of Heaven. The Church with its supreme head in Rome, was to be the ruler over all nations, the divine ruling power on earth. In fact these ideas developed into a definite political theory and policy and in a few centuries the Pope became the high priest and divine monarch and claimed overlordship over the kings of the world with the idea of forming a divine world government under his rule with an army drawn from all the Christian nations of Europe. The Empire was divided into ecclesiastical provinces with Patriarchs or Bishops as the heads of the Provinces, with the highest authority concentrated on the Pope in Rome, who after the fall of the Roman Empire assumed the title of Pontifex Maximus, the authority of the Roman Emperors. This supremacy was fully recognized by the Church. In the course of time, the Pope himself was divinized with the theory of infallibility. The Christianity which under the instructions of St. Paul struggled not to tolerate the headgod of Cæsar and his worship on the altar, the very Christian Church of the Middle Ages bestowed spiritual and temporal power on the Pope, with a well-organized ecclesiastical government with jurisdiction over the

provinces, districts and parishes, with full power to control the people according to her faith.

Despite the high ideals of Christ and his precepts and principles, after nineteen centuries, an organized religion with its ecclesiastical government has failed to bring a new social order of equal justice, the moral and material happiness and the equal sharing of goods by all. The Church has not only proved a failure, but has brought more separatism and disunity still by the Reformation with the tragic consequences of religious wars, bloodshed, rivalries and hatred; and the reformers have not proved better, because they too failed to fulfil the real teachings of Jesus of Nazareth. Instead they confined themselves to the individual interpretation of the Bible and the history of Jewry, and thus created more opinions, and, according to these various opinions an ever-increasing number of denominational churches, with the same old pagan practice of the altar and other rites, reminiscent more and more of the tribal and sacrificial gods.

To counteract the Reformation the Church felt a need of reform within herself. Since St. Francis of Assisi, who faithfully lived up to Christ and tried to reform the Church according to the teachings of the Kingdom of Heaven, a long period had passed during which there was an imperious need to reform the Church again.

The zealous spirit of St. Ignatius de Loyola, a wounded soldier of aristocratic origin, after taking the vows of poverty and chastity, founded the Society of Jesus (the order of Jesuits) with the conditions that the members of the Society should live in poverty and receive no real estates or revenues, either in private or in common. He persuaded another noble man of Spain, St. Francis Xavier, to undertake the mission of the propagation of Christ's teachings. The noble spirit in which the Society was founded, fell in the course of years into a state of corruption and abuse. The Society has appropriated so many lands and amassed so much wealth, that they have impoverished and dispossessed the inhabitants of those countries. To-day the society is a rich and well-organized capitalistic body, a betrayal of the vow of its

founder, Loyola. There is no doubt that the members live in community with a common kitchen, no one questions their zeal and learning and the high quality of the education they impart. But they infringe upon the freedom of thought, and their interference in public and political affairs, perturbed the minds of the people, their rulers and statesmen. Irritation went so far that they were expelled in 1759 from Portugal and all her dominions of Brazil, India and Africa by the greatest statesmen of the age in Europe the Marquis de Pombal, and in 1773 the Pope had to suppress the order. In fact Paraguay was a victim to them and came under the theocratic government of the Society.

This is the history of Christianity from St. Paul down the ages. It is quite different from the real teachings of Jesus of Nazareth. Comparing both sides of the question and the merit of its virtues, we must learn to separate the weed from the seed, "the real essence of Christ".

Our information about the personality of Jesus derives from the four Gospels, which came into existence after his death.

The doctrine of the Kingdom of Heaven was the main teaching of Jesus, which ought to have a very important place in Christianity; it is a most revolutionary doctrine, which stirred the mind and has changed the human thought. It was an uncompromising demand for a complete change and cleansing of the life of the human race. From the Gospels we learn all that is preserved from his noble and unique teachings.

The Jews were persuaded that God, the One God of the Universe, was a righteous God, and they taught that he favoured them and made a bargain with their ancestor Abraham to give them predominance on earth. With shock and anger the Jews saw Jesus to sweep away their covenant with God. He was not a bargainer; there were no chosen people and no favourites in the Kingdom of Heaven. God is the loving father of all incapable of showing impartiality. All men are brothers, sinners alike and beloved sons alike of this divine father. There are no privileges, no precedences and no excuses

in the Kingdom of Heaven. His teachings condemned all the gradations of the economic system, all private wealth and personal advantage. All men belonged to the Kingdom; all their possessions belonged to this Kingdom; the righteous life for all men; the only righteous life, was the service of God's will. Again and again he denounced private riches and the reservation of any private life.

And when he was gone forth, into the way, there came one running and asked him, 'What shall I do that I inherit eternal life, Good Master?' Jesus said unto him, 'Why callest thou me good? There is none good but one and that is God. Thou knowest the commandments.' He said, 'Master, all these things I observed from my youth.' Then Jesus beholding him, loved him and said, 'One thing thou lackest. Go thy way, sell whatever thou possessest and give to the poor and thou shalt have treasure in Heaven.' And Jesus looked round about and said unto his disciples. 'It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God.'

It was not merely a moral and a social revolution that Jesus brought in, but it is clear that his teaching had a political virtue. It is true, he said, that his Kingdom was not of this world, but it remains in the hearts of men and *in the hearts of men only*.

The direction of his political attack is expressed by another incident of a coin. "And they sent unto him some of the Pharisees and of the Herodians to catch him, in his words. They say unto him, 'Master, we know thou art true and carest for no man, for thou regardest not the man, but teachest the way of God in truth. Is it lawful to give tribute to Cæsar or not?' 'Bring me a penny that I may see it.' And they brought it. And he said unto them, 'whose image and inscription is this?' They said unto him, 'Cæsar's'. Jesus answering to them said: 'Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.'"

This sentence has not the purpose of enriching the personal purse of the Emperor, but of loyalty to the State with the object of parting our wealth with the

government coffers for the common benefit of the public ; and with regard to God's dues, God needs nothing from us, but love of the neighbour and not merely love, but *real help and service in his needs.*

These are the main teachings of Christ, which ought to play a prime role in Christianity, but unfortunately the Christianity of to-day has lost that spirit of Christ and simply reminds us of the tribal gods, with pagan practices of blood sacrifice, the altar on which the animal sacrifice was made by primitive peoples, the use of candles symbolising the Sun God, the burning of incense, which is a memory of the smoke caused when the sacrificed animal was roasted to be eaten by the members of the tribe. With these go the psychological inventions of the miracles of the saints and other supernatural things, and the triviality and superfluity of attaching much importance to red hats and kissing with reverence the stone rings of the dignitaries of the Church, who claim to be divine representatives of Christ, and yet claim the highest precedence in society and in the public even higher than the ruler of a country, which is inconsistent with poverty and humility of Christ. The luxurious and palatial livings of these representatives who call themselves Princes of the Church, have set up another class of Chosen People of God, like the Jewry condemned by Jesus.

The pity is that even Christ's apostles did not grasp the deep and comprehensive significance of his preachings. They were impelled by the belief that Christ was the promised Messiah to be crowned as king in order to overthrow the Hellenized Herods and the Roman Emperor.

Six centuries before Christ, Gautama Buddha, also, preached and taught a doctrine of a similar character. "Go unto all lands," said Buddha to his disciples, "and preach this gospel. Tell them that the poor and lowly, the rich and high, are all one, and that all castes unite in this religion as do the rivers in the sea." His message was one of universal brotherhood, of love for all and benevolence. Hatred perpetuates hatred and ceases by love.

The religion of Buddha is a pure religion of conduct and not a religion of observances and sacrifices. It had no temples, no sacred order of priests nor any theology. Buddha condemned the popular religion, superstition, ceremonials and priestcraft. He made no reference to God and denied the immortality of the soul. He relied on experience and reason to seek the truth. Whether God exists or not, he knows nothing and remains agnostic.

All the miseries and discontents of life derive from insatiable selfishness. Suffering is due to the torment of greedy desires; the desire to gratify the senses, the desire for personal immortality, and the desire for prosperity. All these desires must be overcome, a man must no longer live for himself. When all these futile desires are overcome, then the man reaches *Nirvana*, Wisdom. *Nirvana* does not mean complete extinction, but the extinction of personal desires and ambitions. The Buddha laid down a rule of life in his Eightfold Path: right beliefs, right aspirations, right speech, right conduct, right mode of livelihood, right effort, rightmindedness and right rapture.

Right belief is his insistence on the search for truth.

Right aspirations tend to do and secure justice and service to others.

The doctrine of Gautama Buddha appealed to the mind of the people and gradually spread in India, but soon came in conflict with Brahminism, which on account of its ritualism and caste, did not agree with the teachings of Buddha. Brahmins who opposed it, used their power and influence to persecute it as a heretical doctrine. It was driven out from India's frontiers if not merged with the corruption of both Brahminism and Hellenism already in vogue in India, with the cult of altar and other rituals as it is functioning in Tibet and other parts of the Eastern world.

Brahminism which created the doctrine of the origin of the Brahman caste from God's head, exerted a psychological effect on Indian life, which they have dominated by dividing people into different castes and subcastes and kept the lowest one under their unimaginable oppression,

social and economic ; Brahminism could not see but with contempt the rise of Buddhism.

Buddhism then made its way to Central Asia and reached China, where it came into contact with Confucianism, which has no theology but a rule of personal conduct.

Comparing now the early teaching of Buddha with that of Christ, Christianity stands as a second edition of Buddhism ; the essence of the Kingdom of Heaven is found in Buddhism.

If we study old traditions of China, when Confucianism prevailed there, before the advent of Buddhism, we will find the teachings of Chinese Mo Ti also to be compared to that of Christ.

"The mutual attacks of State on State ; the mutual usurpations of family on family, the mutual robberies of man on man, the want of kindness on the part of sovereign and of loyalty on the part of the Minister ; the want of tenderness and filial duty between father and son ; these and such as these are things injurious to the Empire. All this has arisen from want of mutual love. If but that one virtue should be made universal, the princes loving one another would have no battle fields ; the chiefs of families would attempt no usurpations ; men would commit no robberies ; rulers and ministers would be gracious and loyal ; fathers and sons would be kind and filial ; brothers would be harmonious and easily reconciled. Men in general loving one another, the strong would not make prey of the weak, the many would not plunder the few, the rich would not insult the poor, the noble would not be insolent to the mean ; and the deceitful would not impose upon the simple." (*Ancient History of China* by Hirth.)

This teaching was in vogue in China in the fourth century B.C.

Six centuries after Christ, Mohamed founded a religion based on Monotheism. It is a continuation of Judaism with some modification and it is modelled on the teachings of Christ. It is a religion of an absolute uncompromising monotheistic God. There is no Chosen People and no idol worship. It has no altar nor priests.

It is a religion full of the spirit of kindness, generosity and brotherhood. It is a real fellowship. Its simplicity appealed to the common man.

SCIENTIFIC CONCEPTION OF THE NINETEENTH CENTURY

In the nineteenth century Charles Darwin announced to the world his theory of evolution and its cause. There are two important factors which revolutionized completely the old belief of Creation. He maintained that the different forms of life had developed gradually from a common ancestry.

This doctrine was previously in vogue and adopted by Lamarck, Erasmus, Darwin, etc. Charles Darwin more than anyone else supplied evidence and proof in support of evolution. The arguments are from biology, especially, embryology, comparative anatomy and palæontology which none can deny. Next to evolution, he discovers the cause of it and gave to the doctrine a scientific force and popularity.

The cause of the evolution, Darwin says, was the struggle for existence and the survival of the fittest. All animals and plants multiply faster than nature can provide for them, therefore, in each generation many perish before the age of reproducing themselves. What determines which will survive ?

Animals and plants as a rule, resemble their parents, but differ slightly by excess or want in every measurable characteristic. In a given environment, members of the same species compete for survival, and those best adapted to the environment have the best chance of survival. By adapting to a new environment they undergo variations and make changes. Given enough time this mechanism, Darwin contends, could account for the whole development from the protozoa to homo sapiens.

The force which works for this evolution is a kind of biological economics in a world of free competition. It was the doctrine of Malthus on population that he extended to the animal and vegetable kingdom. He suggested that the struggle for existence and the survival of the fittest are the mechanism of evolution.

His theory of evolution is confirmed by the geological records and by the study of fossiles. The succession of life from the unicellular to a pluricellular and multicellular forms with complex systems of animal organs took ages to reach man, but this record is in harmony with the biological facts, the common genetic relation between all forms of life including man. This is in conflict with the idea of the creation of the world within six days with the separate creation of each species.

If all animals and man have evolved in this way from simple protozoa to complex forms, then the question of Adam and Eve with Eden and the serpent does not arise and the so-called Fall, the original sin committed by Adam has no meaning and its atonement is a fantastic idea introduced into Christianity from Jewry. It is a fragment from the sacred books of Judaism, borrowed from ancient Babylonian and Sumerian Story. There is no necessity to redeem an uncommitted original sin, or for St. Paul to discover a Redeemer.

The theory of evolution does not come into conflict with the genuine teachings of Jesus, the unique, creative and revolutionary Doctrine of the Kingdom of Heaven to be inserted into the hearts of mankind.

The conception of biological evolution caused thinkers to apply it to physical, moral, social and economic phenomena, and they thought of everything as evolving, the atomic thinking of old centuries was out of date. This point of view influenced even the theoretical physicists. In politics, it leads towards community as opposed to the individual. This is in harmony with the growing power of the state, caused by nationalism, which appeals to the Darwinian Doctrine of the survival of the fittest and applies it to the nations.

Karl Marx who followed the doctrine of evolution was attracted at the inner force of evolution of the biological economics and struggle and thought to apply to the social affairs after pondering and giving thought to the analysis and materialistic interpretation of history. The view that makes him the follower of Darwin, the discoverer of the universal economic evolution has not a little truth in it.

Marx's teaching can be summed up in three elements: a philosophy of history, an economic theory and a practical way to demand a new social order.

From his philosophy of history he maintains that evolution in nature, history and the human mind is achieved through the conflict of opposing forces; his interpretation is that the influence which shapes human progress is the method of economic production.

His theory of value or surplus value, shows that the workers who create value receive less than they produce under a system where the owners of the means of production appropriate the surplus.

His practical programme can be carried out through the organization of labour unions, the waging of class war and the establishment of the dictatorship of the proletariat.

Marx Doctrine may be summarised in the following plain words: That society undergoes an evolution, as in the case of biological evolution, that his interpretation of history shows that early society lived in communities, but when this kind of society ceased to exist, private property came in, and consequently a class society was formed with a master and slave first; when slavery was abolished then the feudal lord and serf succeeded during the feudalistic age, and after the disappearance of feudalism an industrial age follows with owner and wage-earner.

The existence of class society has caused all the time an inner economic struggle between the two opposing classes. This struggle has not only affected the life of the owner and the worker, but social institutions and ideas. In the long course of time slavery was banned, but another evil took its place—feudalism. When feudalism was suppressed at the demand of the bourgeois or middle class, the very bourgeois built big industries and factories with cheap labour and created another class society of possessor and dispossessed the latter driven into poverty and misery.

Marx contends that poverty derives from exploitation of the labourer by the proprietorship of the privileged class; that there is always surplus value produced

by labour, that the labourer who produces the wealth does not get his proper due ; hence the excess of value fills the pocket of the owner who gradually grows richer and drives the worker into poverty and dispossession. This state of things leads towards inequality and social injustice. The evil, according to Marx, is the existence of class society and social injustice, and the remedying the formalities is the formation of a strong organization of the labour which will set up the dictatorship of the proletariat, strong enough to destroy class society and establish social justice.

Briefly, the etiology or the cause of the disease is the inner economic struggle, the malady is social injustice and poverty and the therapeutics is the violent strike through an organization of dictatorship. His diagnosis is quite correct and unquestioned, but his treatment is too drastic.

Much before Marx, many prophets and founders of religions, idealists and liberals pointed out this social evil and tried to remedy it, but their appeals were unheeded.

In fact Marx's theory falls within the ambit of the doctrine of the Kingdom of Heaven, preached twenty centuries ago by Christ in a non-violent manner, but we took no notice of it. The time to demand positively a new social order of equal justice to all is overdue ; we must take the warning of the season.

When Marx formulates the dictatorship of the proletariat it does not mean that violence is necessary ; it can be worked non-violently through mass education, organization and the legislation. Only a genuinely democratic state can work to achieve the aim.

Marx himself had a Christian background and tradition after the conversion by his parents and the whole family when he was only six years old. The conversion was not motivated to escape the stigma of Judaism, but it was due to the influence, then in vogue in Europe, of the *Genie de Christianite* written by Chateaubriand. However, his attitude towards Judaism remained anti-semitic, for it was inconsistent with his principles.

No man in the history of social ideas occupies a place more remarkable than that of Karl Marx. What Darwin did for biology during twenty years of devotion to the theory of evolution, Marx did for sociology during three decades of research in the study of scientific economics.

Mazzini, the great Italian statesman, says of Marx, "Hatred outweighs love in his heart which is not right even if hatred may in itself have foundation."

What is the difference between the teachings of Christ and the doctrine of Marx? What Christ taught in a non-violent mode, Marx sought to achieve in a dynamic and violent manner after nineteen centuries.

Both were great teachers and revolutionaries in ideas. Both of them were humiliated and sacrificed their lives, made their lives a thorough living example and lesson to be learned. Both lived in poverty and fought for the suppression of slavery and for the classless society with equal justice to all; for the real brotherhood of mankind, for economic and social uplift, for true moral and material happiness. Both of them were Jews and remained anti-semitic. One preached spiritual religion, apparently divine, and the other taught a materialistic one which was latently divine too.

One said that it is easier for a camel to pass through the eye of a needle than for a rich man to reach the Kingdom of God, and the other pointed out his theory of value and the exploitation of the labour which drag men to poverty, an unnecessary artificial game of bourgeois society.

Aversion to wealth, ideas of simple life, of sharing and even voluntary communism remained in the Church in the early stage. Says St. Barnabas' Epistles: "Thou shalt have all things with thy neighbour and not call them thy private property." In the fourth century St. Augustine holds that private property has no right in nature, and St. Chrysostom of the rich "They are truly as robbers who in the public ways despoil the passerby."

Bernard Shaw is quite right when he says that "The second commandment taken to heart by Islam, is broken and ignored throughout Christendom and all the ten commandments are unsuited and inadequate to modern needs,

as they say not a word against those forms of robbery, legalized by the robbers, which have uprooted the moral formation of our society and will condemn us to slow social decay, if we are not wakened up, as Russia has been by a crashing collapse."

Christianity which commenced as a religion of peace and love became a religion of war and hatred during the time of Constantine, the Great; while the early Christians deserted the army, only Christians were recruited to the army in Constantine's reign.

For fifteen centuries the Church supported the system of slavery. Even after the abolition of slavery in England without bloodshed, it continued in America, to be ended only after a fratricidal war in 1866.

From 1095 to 1291 A.D., the Church was involved in the slaughter of the crusades, and afterwards in the tortures of the inquisition during which a reign of terror prevailed in Europe.

Is this the religion taught by Christ? With her degrading tradition from the crusades and inquisition, what moral authority has the Church to destroy communism? Was not the Church a supporter of communism, expressed in the monasteries, with their common kitchen, in the early centuries? What is wrong in that which Soviet Russia has built so quickly during two decades of communism only?

What Soviet Russia did during three decades of her existence is this: she levelled the old society into one and homogeneous community and brought in effectively equality and social justice; declared war on ignorance, superstition and illiteracy by elevating the level of education from 15 per cent. to 85 per cent.; removed poverty, hunger and unemployment, eradicated diseases and pestilences; solved housing problems by raising cheap and healthy dwellings; mechanized and socialized agriculture with the most modern agronomical engineering methods; built up-to-date great industries; introduced latest scientific methods, research and modern technology for the development of the country; provided her vast population with all sorts of amusements, parks, gardens, theatres, cinemas, radio, television, galleries of

art, athletics, physical culture and what not, even to the remotest parts of the country ; all these beautiful and blissful things which idealists can dream of.

Is not this the Kingdom of Heaven visualized by Christ ? What is wrong in it for the Church to destroy it ? Is it merely the motive of denial of religion ? What is religion ? According to etymology, the word derives from Latin religio, from *re* and *ligare*, which means to bind, and the word signifying the relationship between God and man. How does this relationship work ? Is it not through thy neighbour's love ? Is it not through service that we render to our neighbour to help, to remove hunger, poverty, nakedness, disease, etc., by providing a regular job or work, comfort and all the necessities of life ? Is not God there in latency ? God cannot be imposed by others according to their wish and imagination, but He should spring spontaneously from one's heart. What is the use of such religion and philosophy for a person who is to remain hungry and naked throughout his life ? There is an old Latin adage : *Omnia vincit amor, et nos cedamus amori*, which means love overcomes all things and let us succumb to love. What we need now is not so much religions but the change of heart to imbibe religion.

Every human being possesses what we call natural ethics, which is inherent in us. We know how to distinguish the right from the wrong. When we commit a sin, we are aware of the wrong done ; spontaneously our conscience points out the guilt, though our heart may not acknowledge it. The human being whatever his creed, culture, belief or religion, finds God through his inner ethics, through the medium of his consciousness ; he may honour God by his good deeds or may ignore him through his faults, but there is always in the mind of a man a certain psychological bias, which drags him to degradation, to the commission of sins and crimes consciously or unconsciously and the consequent effect of this is denial of God. When he commits a fault or a crime, there is in his mind in a sub-conscious state a scruple or fear during the criminal act, but his heart may not acknowledge it in order to carry on his aims and desires, even

though he may follow faithfully the religion imposed by someone and believe in God. Such God for him is an expediency, a God with whom he will trade to favour his actions and conduct. There are often psychological moments in the life of a person, when he discovers himself the latent remorse in his subconscious state and then only he realizes the true God.

The imposition of mere religious dogmas, practices and ceremonials will never improve the morals of the people; on the contrary, this kind of religion offers a mantle to hide his ignorance and encourage evils.

The cause of crimes can be classified in four groups : first, wealth ; second, poverty ; third, ignorance ; and the fourth, mental diseases. First, the person who is rich, generally attempts to amass more wealth for there is always temptation for exploitation, profit and monopoly, with the result that he will try to grab all the wealth within his reach and naturally his entourage will suffer from want, oppression and poverty due to his monopoly, for the reason that he is determined to increase endlessly his wealth by all sorts of means, honest or dishonest, because he is free to do so and even more free to justify his actions and use his influence to legalise his crimes and robberies. Thus he is the cause of the perpetuation of poverty and hunger.

Second, when a man cannot satisfy his bare physiological necessities for the natural preservation of the species, either he faces death or crime. From the very fact that he is dispossessed, he is inclined to commit theft and he will even use violence to achieve the object, even though he may acknowledge that he ought not to do so.

Third, the person who is ignorant is also prone to crimes. Ignorance does not mean mere illiteracy but crass moral ignorance that his crime remains a crime and unpardonable and he should not repeat it. He should be aware that religion is not meant to obtain pardon through religious confession, ablution or offerings to God. Unfortunately, the so-called religions come to his rescue with Go thy Way, thy sins are forgiven thee.

Fourth, a man who is suffering from mental diseases which we call manias may also commit crimes, but not intentionally. This class of cause of crimes comes under the field of psychiatry and can be treated by a medical expert.

If these are the cause of evil and immorality, how are we going to uproot them? What have the organized religions to offer as an alternative to communism? Is it that we should suffer oppression only in this world at the hands of a tyrant in order to attain glories in the dubious and unknown future world?

Actions are to be judged by their effects on happiness and not by mere conformity to any ideal. For those who based their religion on dogmas and faith in supernatural things and miracles, the science of the present generation, has destroyed their religion and its gods, and the old conception which represents men's belief in the limits of human power tend to melt away, have already lost importance and are retained only superficially.

In olden days the mountains and the rivers were natural phenomena. Today an inconvenient mountain can be raised and the river's course can be changed, waterfalls can be created and deserts can be made to blossom. Rain which was considered seasonal and God's gift to be poured on earth at His will can be made to drop at any season of the year. The disease once left incurable at the mercy of God's cure can be cured with wonderful drugs and marvellous surgery. Many infectious and epidemic diseases can be completely eliminated from the face of the earth, thanks to modern ingenious technique of physical, chemical and biological implements. And what about the inexhaustible potentialities of nuclear energy? They can operate wonders never dreamt of in any age; and the cosmic rays can produce still more wonders if exploited.

Until the end of the last century, we believed that the atom was the last constituent unit of a chemical element and it was impossible to break, damage or change an atom. Today physicists have discovered that there is still smaller unit within the atom called *nucleus*, the ruler of the atom, which can be broken, changed and transformed in the laboratory and from which can be released

an energy of swift particles of highest potentialities, the great miracle of the present century.

Says Jean Perrin, "Il Y a plus, et dans ce noyan atomique si prodigiusement petit, on peut déjà entrevoir un monde infiniment complexe" which means we can surmise a world so infinitively complicated in this tiny atomic nucleus so prodigiously limited. Should scientists and thinkers have to depend on supernatural power and miracles, they would have failed to develop their creative sense, ability and research and the philosophers would be fossilized under the stagnant rock of unprogressive religion and we would not have been awakened to see and enjoy the bright light of the present century.

There is no visible limit to the advance of science, if it is given the chance of advance. The development of science will move on an ascending spiral towards its endless culmination, never to recede. Too much reliance on supernatural degrades our character and hides our latent creative ability.

It is unimaginable such ineptitude on the part of Indian leaders and even some minister, after breaking the spirit of secularism granted by the Constitution to rush from one denominational temple of one religion to the other to beg God for rain and so strengthen the hands of the reactionary priesthood, which is only waiting to exploit the situation to its own advantage and to build up its vested interest on the foundations of the ignorance and superstition of the masses, when already benign science has placed in our hands a miraculous technology able to irrigate all the lands of the world, even the most arid deserts.

Rightly the erudite thinker and wise leader Pandit Nehru has found on his voyage of pilgrimage for the discovery of India, that after the invention of Zero, the decimal system and algebra and all the ancient philosophical conceptions which India gave to the world, she remained for hundreds of years stagnant and sterile; arrested the development of scientific spirit and lacked the creative sense of antiquity; and all our energies were exhausted in discussing transcendental and futile meta-

physics with the preoccupation with what will happen to our soul in the next birth.

So Nehru says, "But when thought lost its explosive-ness and creative power and became a tame attendant on an outworn and meaningless practice, mumbling old phrases and fearful of everything new, then life became stagnant and tied and constrained in a 'prison of its own making' " and he adds in his *Discovery of India*, "It always seemed to me a much more magnificent and impressive thing that a human being should rise to great heights, mentally and spiritually, and should then seek to raise others up, rather than he should be the mouthpiece of a divine or superior power", and further, "the belief in a supernatural agency which ordains everything has led to a certain irresponsibility on the social plane, and emotion and sentimentality have taken the place of reason, thought and enquiry". These are the words of a guide and leader who is responsible for bringing back the greatness and prestige of this country lost for centuries in the shadow of our ignorance and superstition. It is a magisterial lesson to be learnt by his loyal followers.

In fact the religious interference has undermined the freedom of scientific thought and perverted also the advancement of the philosophical mind. The business of religion is to form the character and to purify the heart, and that of philosophy is to guide and inform the intellect. When religion undertakes to teach the scientific truth, the very end for which it exists is defeated. The Church's theology for instance claims the authority of the Bible as a revelation of God's Will. No such supernatural revelation was ever or could be given. The violation of the order of nature by miracles is impossible.

The Church after seeking support for her dogmas successfully in Idealism, Pragmatism and Realism finds that no system of Philosophy, however it may masquerade in theistic terminology provides a satisfactory basis for apologetics. Rome, indeed, brazening out her musty falsehoods to the bitter end, still offers the theology of St. Thomas Aquinas as a sovereign specific for all doubt : a thirteenth century debasement of Aristotle as an antidote to the seventieth century's advanced knowledge in

science and philosophy. Protestant divines know too well that the intellectual game is up and fall back upon what they call their religious experience.

According to Pragmatism, every individual has his own truth, and is entitled to have his own philosophy. The truth of a conception is tested by its practical value or its workableness.

From history we observe the struggle of mind to rise from rudimentary levels to larger and broader reaches of mind. A closer grasp of reality should be the outcome of philosophy, releasing itself from that preoccupation with the interest of supernatural religion which has contributed to its sterility in the past.

Supernatural religion with its dogmas caused only conflict, bigotry and fanaticism, with the result of religious intolerance and indifference. So, Cardinal Richelieu begets atheist Voltaire who called official Christianity *l'infame* (infamy) which interfered in people's lives, suppressed the freedom of thought and conscience and persecuted harmless dissentients. Voltaire after fighting the injustice and tyranny of the Church once said, "even if God does not exist, it is necessary to invent Him". What kind of God had he in mind? He felt perhaps from his deep knowledge of history and human psychology that there is always such a conception ever growing in the minds of the people.

There is no doubt that religions have contributed greatly to the development of humanity. They have laid down values and precepts, noble principles for the guidance of men, but with all the good they taught, they have also perverted the truth by setting up dogmas and fostering valueless liturgies and vain practices which soon lost all their original significance and became more blasphemy and mockery to the intention of the founders of religions.

THE DENIAL OF FREEDOM

It is true that communism has suppressed individual freedom and we are in perfect agreement with this proposition. Individual freedom is the birth-right of a man, and none can deny it. The human values are always

superior and more precious than anything else in this world. The spiritual, moral and intellectual values of mankind must be elevated and not suppressed, suppression means arrest of the mental development towards progress. None should be enslaved to the state and less even to the statesmen. The state must be the central framework on which moral and material resources are concentrated for the welfare and happiness of the people. The State is made for the welfare of the people and not the people for the welfare of the State and the rulers of the State should not be considered demi-gods, or superior man, for that denies the principle of equality. There must be acceptance of the principle of sovereignty of man over himself, what we call liberty. Each possessor of sovereignty must give up a certain portion for the common right, that portion should be the same for all concessions of which would make all equal. The common right only will guarantee the protection of all human rights.

Liberty in the positive sense of the word is Right. Spinoza says, "That there is no individual force which will not be inferior to social power. Man is born free, that is to say, that he has all rights and the only limit set to these rights is the requirement of respect for the liberty of others." If each of us has not unlimited rights, it is because he is not alone in this unlimited world. Slavery and despotism have been condemned in the name of natural rights.

Liberty is a conception of the pure reason, which presents itself to the will as the necessary condition of its action, and practical principles founded upon it are the determining causes of particular actions under a law of free obedience on the part of the will to the dictates of reason. The presence of liberty is necessary to the action of the will.

Democracy is essentially the political principle which stands for government by discussion and at its best by reason, and the principle of democracy together with the principle of law and the ethical principles which any decent man applies in his individual conduct needs extending to world politics.

There cannot be absolute freedom in a civilized society, because we are bound to respect the liberty of others. Absolute liberty is possible only in a jungle, where one is free to do as one likes. In a civilized country, there is a limitation of freedom imposed by the civilization itself but the individual freedom for intellectual achievements, for artistic creation, as anyone thinks best, whether in literature or fine arts, for the cultivation and development of science and research not only in the orbit of physical science but also social sciences ; and in general absolute freedom of thought, expression and criticism must not be harassed by a dictatorial power. Freedom from compulsion to do anything which one thinks morally wrong is an important right. But by penalizing a man for acting according to the dictates of his conscience, the state is simply inciting him to immorality, for it is immoral to do what one thinks wrong, and the expectation of a good man being punished for acting conscientiously tends dangerously to dissociate law and morality and weakens people's respect for law in general.

If intellectual liberty had been suppressed, the great Russian physiologist Pavlow would not have discovered nerve reflexes, a research which revolutionized the old metaphysical theory on psychology. Gogol would not have been able to create literary art to sing the beauty of his country the panoramic orography and hydrography of that beautiful land of the Volga ; and the great apostle of non-violence Leo Tolstoy who fought against the tyranny of Tzarism would not have had a place in Soviet Russia.

All these theories are good and clear as crystal. But now the question arises. What is the worth of such freedom when a large majority of the enormous mass of the people on this planet are not free from hunger, poverty, disease, shelter and livelihood ? Who is responsible for it ? Who is to account for this situation ? There must be economic and social freedom too. Is it not communism that solved this remarkable problem in spite of all the difficulties internal and external ? Is it not the tremendous change of heart that socialism brought in ? What has the capitalist world offered as an alterna-

tive to socialism ? Is it fair for a single person in New York City who is proud of Christian civilization and religion to possess in his pocket more money than that of all the six hundred thousand dwellers thrown in the slums and more than a million of the families of the poor combined ?

Writes Sherwood Eddy, "A large proportion of the great fortunes of America was amassed through monopoly by anti-social and unscrupulous means. These fortunes were made through individual control of the nation's natural resources of oil, coal and minerals, appropriation of unearned increment due to the rise in land values, speculation and manipulation of the stock and grain markets, Government's privileges in land grants, franchise and high tariffs, exploitation of the worker through low wages and long hours, and by inheritance of unearned wealth gained by those means. A genuine self-made millionaire, who has not exploited labour or used any of these monopolistic and anti-social means of acquiring wealth can hardly be found."

Stuart Chase in his "New Deal" lists some of the anti-social means whereby men grow rich as follows : "Artificial monopoly and the raising of prices as by the Mellon monopoly of the world's aluminium deposits ; patent secret processes ; selling credit to the needy ; the manufacture of useless products ; false advertising ; the manipulation of the dubious stocks and bonds ; speculation in securities ; cornering the market ; parasite industries ; grafts in politics ; grafts in business ; blind overproduction in competitive industry, etc., all resulting in ill-gotten gain for the few, and waste, ruin, unemployment and poverty for the many."

And the most tragic and frightening thing today is the monopoly of ownership of atomic plants in the United States of America in the hands of private big business ; the trusts own and operate the atom plants with severe security restrictions and protection under the personal racketeers. The Atomic Energy Commission in which the legal ownership of the United States Government is vested, is simply a disguise.

All such things happen in a so-called free country which has no ambition of territorial expansion, but it has already extended her net of strings to monopolise and enslave the world. And the European world, too, has no intention of territorial extension, but would preserve its right of civilizing the coloured man, by perpetuating its mission of traditional colonialism of racial hate, exploitation and plunder.

CONFLICT OF IDEOLOGIES

When the Western world ceased territorial expansion, the Eastern world of Soviet Russia stepped in to impose her ideology ; hence the violent clash of hostility, abuse and hatred between the two political systems ; the one in the name of God and Christianity and the other in the name of social justice and economic freedom of communism. Both of them are ideal in their respective principles and outlook with the exception of errors and dogmas. But instead of trying to understand each other, to convince to accept good things which either system contains and instead of co-operating with a policy of give and take for the ultimate achievement of the happiness and goodness of mankind, both of them positively created psychological warfare, when they failed to impose either doctrine on each other.

The Catholic Church by ceasing to be a religious body turned into a militant well organized political party throughout the world with every Jesuit as a soldier and with the association of a heretic European conservative Protestant, an atheist French colonialist, a Presbyterian American monopolist, an infidel Muslim vested interest and even a Pagan caste Hindu Bania ; all behind the golden throne of the Papacy. All these associate reactionaries were hostile to the Papacy yesterday and today they are making common cause and increasing the prestige of the Papacy lost in the darkness of the Middle Ages.

Can we conceive such a degradation of a Hindu Brahmin, who has burnt in a minute before the Pope his sacred *Bhagavad Gita*, which India holds so dear as her millennial cultural heritage, to be replaced by the Bible ? And what about our Protestant Health Minister, who

during her official tours to Europe, more recreative than business, spares no opportunity to pay her homage of veneration to His Holiness and to carry his blessed message to India how to solve our demographic problem ?

On the other side is the Communist International Party, a dynamic, energetic and violent world organization with members derived from the downtrodden peasantry and labour, and with the association and support of scientists, philosophers, idealists and genuine intellectual thinkers at the Kremlin's instructions.

Both parties are determined to destroy each other while they talk tall of peace, with a growing race of armaments and imposing strategy all over the globe, for the perpetuation of a colonialism and for the suppression of freedom still more.

No system, whether religious, political or economic, can be perfect, since there are opposing forces leading towards destruction, but we can make them, however imperfect they may be, suitable and attractive to the spirit of humanity, if only we sacrifice our personal ambitions and passions at the altar of mankind. Both systems contain a certain degree of idealism, but it is most tragic that both of them impeach through errors and dogmas ; and there is always mutual fear and suspicion of destruction. If we could comprehend the sublimity of certain ideals of the respective systems and come to an understanding with the real intention of removing the common evil which exists in both of them, the fear would disappear, the closed curtains would be opened and a real co-operation would peacefully follow for the true unity of the human species. Then only would we realize God, and true religion will spring out of this understanding, harmony and peace. As long as we hate each other and condemn each other's system, we do not believe in God, but simply manipulate God with dogmas and suppression of free will to suit the purpose of religionists and to hide under the mantle of dogmas our ignorance and personal ambition. This religion cannot be that of the Kingdom of Heaven, but it may be of the City of God preached by St. Augustine with a man divinized with supernatural powers.

HISTORICAL SYNTHESIS OF RELIGIONS

History, whether expressed in writing or painting, literary art or fine art, drama or music, sculpture or architecture on archæological stone or palæontological rock, legendary or mythology, fairy tales or oral tradition, is not a mere chronology of events accidentally happened but an open book of enquiry to learn and to serve as a guide for the analysis of the human mind. Whether we accept the theory of Aryan emanation, Semitic creation or Darwinian evolution they all agree that human life derives from one and the same original source or substance ; that life was not born from different sources of origin. On this there are no two opinions.

Humanity is identity. All men are the same clay. No difference, here below, or at best in predestination. The same darkness before, the same flesh during, the same ashes after life. But ignorance mixed with the human composition blackens it. This ignorance possesses the heart of man and there becomes evil.

The philosophers mooted the unity of mankind derived from one substance, and the poets sang the epic of the oneness of humanity. Prophets and founders of religions taught the same, and science confirms that men sprang from one common origin and from one universal brotherhood, that their individual lives, their nations, and races interbreed and blend and go on merging again and again finally for one common destiny in this planet. Not only the spiritualists but even the materialists are in agreement on this proposition.

If really the human species is derived from one and common origin and leads to a common destiny, in fact there was always throughout human history a bias to maintain humanity in unity. What is the common destiny ? In what way have we to learn from history our common destiny ?

The tendency towards unification begins from the very early human age, from the primeval age when a man could hardly develop his speech and was hardly able to express his feelings, when the father appropriated the whole horde of females and drove away all the sons.

The sons after being offended by the cruel father, joined together and killed the father, and after killing him celebrated a solemn banquet by devouring the father's flesh in order to gain his strength and power by the act of eating his meat. After the act was consummated, the sons started to quarrel among themselves for the father's supremacy, but when they found this did not lead to any good, they compromised to live in peace and unity by bringing into existence what is called Totemism the first social organization for unity, a sort of social contract by which they were forbidden to commit murder and sexual gratification and thus recognized mutual obligations. These obligations were so sacred and unbreakable, that the penalty for infringement was death. Then the first law of morality was laid down.

In the course of evolution various institutions of social, political and religious order came into existence for the unification of mankind. We have seen in the history of Sumarian culture, the Babylonian and Egyptian Empire dominating the world with the idea of spiritual and political unification expressed in the religion of one God, Aton; the military drive of Alexander the Great towards the Indus carrying the Hellenic culture, and then afterwards the coming of the Roman Empire, this to be replaced after its fall by the supremacy of the Church under the Papacy to rule spiritually and temporally the world and down to the Commonwealth of Nations and other World Federations.

All these historical facts have some significance. At different epochs, various cultures flourished and were developed by different nations for the progress of humanity. The most ancient are to be found in the valleys of the Euphrates and Nile, in Northern India and China. There we find the beginnings of culture and civilization which afterwards developed and grown in other parts of the world and have become heritage of mankind.

As we go back in history we will find the Greek culture, the springing of freedom of thought and practical democracy of the cities, the philosophical speculation on the sources of life and the nature of reality, the thirst for knowledge through scientific analysis and the creation

of beauty in sculpture and architecture ; the Hebrew conception of monotheism, One Universal God, the Ruler and the Law Giver in the Decalogue, the unified view of life with moral and spiritual meaning to mankind. Buddha's teaching of self-abnegation and the eight elements of the Aryan path, the search for truth, his lovely instructions to his disciple to preach to the world the equality of mankind, love and service of others and the security of equal justice ; the Roman law and political organization, practical statesmanship and administration were implements for the unification and preparation for a better social order ; the doctrine of Christ of the Kingdom of Heaven with the high and noble precepts of love thy neighbour, economic and social equality, the doctrine of peace and non-violence, then follows the scientific movement begun with the Renaissance, which awakened the heritage of Greek thought. The discovery of the scientific methods of experiment, the achievements of pure and applied science gave to man a knowledge of the laws of nature to invent machines and other technological instruments for the production of wealth for the needs of human life. When machines and other means of production were monopolized by a small class of people for their private benefit, this resulted in originating social ideas and movements with the object of demanding equal justice and sharing of the wealth produced through machine by all. The very fact that the scientific discoveries and inventions were placed in the hands of a few brought mass unemployment, poverty and misery and created class conflict with endless struggle culminating to the periodical world wars between races and nations.

PHILOSOPHY OF HISTORY

Since human beings are derived from the same original substance of life and are fated to a common destiny, humanity cannot be divided by artificial separation of racial prejudice, narrow nationalism, religious or political doctrine and ideology or even geographical barriers. Humanity as one identity is growing just like a big tree having one common root with one trunk with its ramifica-

tions dispersed in different directions, sharing and imbibing the common material for her growth.

History has traced a firm growth of social and political units into which men have combined. These units have grown from small tribes to vast united nations and federation and this process of growth is ascending towards broader and larger unification.

From history we observe that there are some forces moving towards unification; there is some sort of social and political struggle to unite the whole of humanity into one, as there exists the biological struggle of Darwinism and the economic struggle of Marxism for survival.

This evolutionary process of struggle for growth is meeting with the forces of separatism of conservative people and vested interests of the privileged and dogmatic authority and power. These are the factors resisting or preventing unity.

The old civilizations have created certain traditions and people are living by the sentimentality of these traditions, which are gradually crumbling and are in the way of disappearing and when the last remnants give way to reason and logic then only will we be able to attain a complete unity of a real brotherhood on earth with one world state with a single world government to be ruled by one law with equal rights and equal obligations; then alone will we find one religion with one God to the whole of humanity as one great nation in this world.

Says Goëthe:

*"Was du ererbt von Vatern
hast Erwirb es um es besitzen."*

"Things inherited from thy fathers acquire and possess them."

Since human beings are born from one source of matter of life, so the whole humanity is entitled to possess everything in common all the material resources of the world which nature has provided us for happiness and progress.

The State of One World which is already beginning must be the state of one world government, which the present human necessities demand for the survival of humanity. Sooner or later that unity must come, or else men must perish by their own inventions.

War is the most horrible and fearful evil ; unless it is abolished completely as a social crime from the face of the earth it will certainly extinguish human society and there would not be any question of safety in the world. Everyone is convinced that war is bad and positively a scourge, and it has no right to existence and it should be prevented and peace maintained. The same opinion is held by those in charge of the destinies of nations and those who are ruled. Both talk tall of peace, while they are intensively engaged in an armaments' race, burdening the national resources with military budgets, leaving very little for the welfare of the people and for constructive work, with the excuse that for the preservation of peace, they have to maintain a huge army. This sort of peace cannot be a real and sincere one. It is an imposed and forced peace. It is a temporary relief some sort of interim armistice as used to be during the time of Bismarck with his *Eisen and Blut* (Iron and Blood).

Frankly it is an indirect invitation to war, so long as we arm the militarist and keep our powder dry. The true peace will succeed only when army, navy and air force are abolished altogether and we convert all the belicose implements into instruments of agriculture and industrial production. When people talk of peace, there must be sincerity in achieving it. First of all we must get rid of militarism, not only because the militarists are engaged in hurting and killing, but they are intolerable as a class which go on bullying and blustering on the way of achievement of peace.

The attainment of a World State may be arrested or opposed today by many apparently vast forces ; but it has been urging on a much more powerful force, that of the free and common intelligence of mankind. Fortunately there are today a growing number of social scientists like historians, archæologists, economists, anthropologists, sociologists, psychologists and educationists doing research with creative analysis in the field of human institutions and bringing much light on the social and political struggle for unification.

FIRST MOVE FOR UNIFICATION

The initiative for world unification commenced with the Congress of Vienna, where for the first time the rulers of Europe gathered in an international meeting ; then came the League of Nations after the First World War, and to-day we have world organization of the United Nations born during the Second World War.

After the French Revolution and the following Napoleonic Wars and the havoc caused in Europe by these catastrophes, there was a need for the reconstruction of Europe and re-establishment of equilibrium and peace. The restoration of peace was the business of the Congress of Vienna which resulted in the formation of the Holy Alliance. The Holy Alliance came into existence at the suggestion of Alexander, the Tzar of Russia, who was an admirer of liberty, but of that kind of liberty which the benevolent father concedes to his children to be withdrawn if abused and certainly not to be claimed as a right. The Holy Alliance was pledged to grant revocable constitutions to their peoples and all pledged to support each other in the spirit of Christian brotherhood.

The Holy Alliance was a dead letter from the very beginning. First of all the Congress of Vienna was an assembly of all the European monarchs and their representatives ; there was no voice of the people's representatives and the Holy Alliance was a league of Christian Princes.

All the monarchs of Europe joined this Concert, except the Sultan of Turkey who was an infidel, and the Pope who regarded the Tzar of Russia as a heretic. The Holy Alliance assumed that the princes in their respective dominions were responsible to none except the Almighty from whom they receive their authority. They held, also, that the Alliance was formed to settle international questions and agreements, and to maintain peace. The Holy Alliance laboured under the illusion that in defeating Napoleon, it had defeated Revolution, turned back the hands of the clock and restored the monarchs and dynasties in Europe. The Holy Alliance itself never became an actual legal alliance of States.

Hardly had the Congress of Vienna assembled when the diplomatists were busy making secret bargains and treaties behind each other's backs, which gave birth to the devilish diplomacy of secret treaties and pacts. Then follows a period of peace and oppression.

The next step towards the unity of the world came from the United States of America with the idea of the formation of the League of Nations. After the First Great World War the chaos in Europe was greater than that which followed the Napoleonic wars. This war had upset the whole economic, social, industrial and international equilibrium. Millions of men perished and millions of men had become physically incapacitated. Industrial employment had been restricted to the production of the munitions of the war, which was not wealth but the machinery of destroying wealth and humanity. In face of this horrible and fearful calamity and devastation, people turned to religion, to find only God sleeping with his saints.

The United States of America, which was then by tradition a peaceful nation and habituated to live in isolation from the outside world, started to develop conceptions of international relationship that came like a gospel, like a hope of a better world during the war and after the end of it. Secret agreements were to cease; nations were to determine their own destinies, militarist aggression was to cease, the seaways were to be free to all mankind, peace was to be attained without victory and then was to be a guarantee of the lasting peace of the world. It was with authority and strength that a powerful American nation, by the voice of her President Wilson, was seeking the good of the common man throughout the world. There was also a movement in America for some sort of world league or federal organ as a final appeal to settle international affairs and to maintain the peace of the world.

American traditions were not interested in European conflict and disregarded the problems of the other side of the hemisphere, but she was dragged into war by the folly of sinking of American ships without notice.

With the end of the war the first necessity was to ensure against recrudescence of war, the second was the

provision of guarantees for the adjustments of future international differences without resort to arms.

The Congress of Vienna had the same objective and prevented international conflicts for nearly forty years. This time there was a move to outlaw war for ever.

President Wilson had offered his fourteen points which he believed ought to govern the action of the Peace Conference at Paris. The most important conditions he imposed were the following : no secret treaties, freedom of the sea in war as well as in peace ; reduction in military and naval forces ; a just settlement of colonial claims according to the wishes of the people involved.

Wilson hoped to induce the Peace Conference at Paris to make a treaty that would embody his fourteen points. His programme was the hope of all liberals in Europe and America and the whole world. It was also the understanding of the German leaders that the peace would be based on it. It came as a Messiah's message of justice to all mankind throughout the world. It was acceptable to honest Russians and Germans as well as decent Frenchmen, Englishmen and other allies and enemies. The whole world was illuminated by faith in Wilson. People heaved a sigh of relief.

Should this have been the basis of the Peace Conference in Paris, it would have opened a new and hopeful era in human affairs. But the destiny of mankind had a different feature, the guiding star was not favourable.

When President Wilson reached Paris representing the United States to attend the Peace Conference he found to his great surprise that the allies had previously made secret treaties which were opposed to the principles that Wilson advocated. France, Britain and Japan had already planned to divide the German colonies among themselves before the Conference took place.

Wilson came to the Conference with high ideals in mind of the welfare of the world. Clemenceau, the French Premier who represented France and became the President of the Conference, sought the welfare of France and dominated the Conference. He was not interested in the fourteen points saying, "le bon Dieu a donne" seulement dix", "the good God gave only ten". Lloyd George,

the British Prime Minister, came to defend British imperialism and capitalism.

The victors fearing and wishing to prevent another conflict, the war of revenge that Germany might declare, made with her a harsh treaty, the Treaty of Versailles. This treaty was forced by the allies on Germany without even giving her a chance of a share in drafting or protesting against the same. Six weeks were given to Germany to accept it or to face the advance of the allied troops. Germany readily signed it.

Wilson worked hard to obtain justice, but he was not successful, and in order to carry the draft of the League of Nations along with the Treaty of Versailles he was forced to accede to the unjust commitments of the Conference.

In fact the treaty was too severe and weak, because it was not negotiated but imposed on the Germans who were hoping that the treaty would be based on the fourteen points, and they said they were betrayed. The treaty humiliated the proud German people to such an extent that within twenty years the whole of Germany rose as a rock against the injustice of the dictates of Versailles, which caused them to bring another world conflagration with fulminating disasters and devastations on a greater scale than that which followed the First World War.

Then came the Covenant of the League of Nations for the collective international security with the following five main obligations ; first, reduction of armaments ; second, guarantee of territorial integrity and political independence of other member states ; third, compulsory mediation of disputes ; fourth, economic and military sanctions to be taken in common against aggressors ; fifth, the periodical reconsideration of treaties which endanger peace. The United States of America which brought into the theatre all these ideas went into isolation and never associated with the League of Nations on the ground that both the Treaty of Versailles and League of Nations were full of injustice, which the League would perpetuate and would drag America into war when conflict arose among the European nations.

The League of Nations from the very inception was defective and inefficient. It was not a league of peoples. It was a league of States, Dominions and Colonies.

There was to be an assembly of the League in which every member state was to be represented and to have an equal voice ; but the working directorate was to be a council composed of the United States, Britain, France, Italy and Japan and four other members elected by the Assembly. The United States however declined to join the League.

It was a complete recognition of the inalienable sovereignty of states and repudiation of the idea of the commonweal of mankind. It had no powers even to inspect the military preparations of its constituent states.

The main obstacle to world unity and the worldwide desire for peace was the complete unwillingness and unpreparedness on the part of the members of the League even to grant freedom to subjected states and exploited areas.

For nearly two decades the League of Nations with its staff at Geneva sought further guarantees to impose peace according to the Covenants agreement rather than to try to find out evolutionary and constructive solutions. The failure of the League of Nations to bring real peace and happiness to mankind is to be explained by its ruling legal incorporation. As long as the vested interests and traditions were there, any move for the unity was bound to fail as it happened in the case of the Holy Alliance and afterwards in the case of the League of Nations.

The third degree or further step towards the unity of the nations of the world after the Second World War, came also from the United States of America through President Roosevelt. While the war was in progress, Roosevelt said that the nation looked forward to a world founded on the following human freedom in an address to the American Congress on the 6th January 1941.

First, the freedom of speech and expression everywhere in the world ;

Second, the freedom of worship of God in any way ;

Third, the freedom from want which means economic freedom for the people everywhere in this world ;

Fourth, the freedom from fear, which means a world-wide reduction of armaments to the extent that no nation would be able to commit aggression anywhere in this world. Of these, the last two freedoms are incorporated in the Atlantic Charter.

Then came the Atlantic Conference, where President Roosevelt met the British Prime Minister Churchill on the Atlantic Ocean and issued a joint declaration called *Atlantic Charter* concerning policies of the countries they represented.

First, their countries seek no aggrandizement, territorial or other.

Second, they desire to see no territorial changes that do not accord with the freely expressed wishes of the people concerned ;

Third, they respect the right of all people to choose the form of Government under which they will live ; and they wish to see sovereign rights and self-governments restored to those who have been forcibly deprived of them.

Fourth, they will endeavour with due respect to their existing obligations to further the enjoyment by all states, great or small, victor or vanquished, of access on equal terms to the trade and to the raw materials of the world which are needed for their economic prosperity.

Fifth, they desire to bring about the fullest collaboration between all nations in the economic field with the object of securing for all improved labour standards.

Sixth, after the final destruction of the Nazi tyranny they hope to see established peace which will afford to all nations the means of dwelling in safety within their own boundaries and which will afford assurances that all men in all lands may live out their lives in freedom from fear and want.

Seventh, such a peace should enable all men to traverse the high seas and oceans without hindrance ;

Eighth, they believe that all of the nations of the world for realistic as well as for spiritual reasons must come to the abandonment of the use of the force. Since

no future peace can be maintained if land, sea and air armaments continue to be employed by nations, which threaten or may threaten aggression outside of their frontiers, they believe, pending the establishment of a wider or permanent system of general security, that the disarmament of such nations is essential.

The general principles of the Atlantic Charter became the basis of a joint agreement called the declaration by the United Nations, an historic document signed on the first January 1942, by twenty-six nations including the United States of America, Soviet Russia, the United Kingdom, France, China, India and the rest.

The United Nations Conference on International Organization was opened at San Francisco on April 25, 1945, with fifty nations represented. The Conference ended with the signing of the Charter of the United Nations and established six principal organs: General Assembly, Security Council, Economic and Social Council, Trusteeship Council, International Court of Justice and Secretariat.

Various specialized agencies were also created, to be brought into relationship with the United Nations.

The General Assembly approved agreements on the Food and Agriculture Organization and International Labour Organization, the International Civil Aviation Organization and the United Nations Educational, Scientific and Cultural Organization (UNESCO).

The Economic and Social Council entered into agreement with the International Bank for Reconstruction and Development; the International Monetary Fund; the International Telecommunications Union and the Universal Postal Union; and the World Health Organization.

The most important organ of the United Nations is the Security Council, with the responsibility of maintaining international peace and security. It has power to regulate the system of armaments, to settle disputes between nations by negotiations, inquiry, mediation, conciliation, arbitration, judicial settlement or other peaceful means of its own choice. The Security Council has also power to look into the problem of control of atomic energy, to make proposals for using atomic energy for peaceful purposes only and to eliminate atomic weapons.

This Organization of the United Nations is a great step for further advancement of the cause of human solidarity and unity and came to fill the lacunæ and to cover the defects of the working of the Covenant of the League of Nations.

President Roosevelt was very wise to hold the first meeting of the United Nations, while the war was still on and to have the agreement based on the principles of the Atlantic Charter to be signed by the United Nations, in order to forestall any commitment of any secret treaty or any other pact that the nations might make before the end of the war, knowing that the League failed on this account. He did not want another ineffective world organization. It is really a third attempt, much improved in character and functioning. Peoples and nations have put their confidence and faith in it, because the organization of the United Nations is representative of the people of the world. It is a world Assembly elected directly from the peoples of the world, to whom the Governments who form the United Nations are responsible and who in fact make the world law which the people will then accept and feel morally bound to carry out.

It would be a world law with a world judiciary to interpret it, with a world police to enforce it, backed by the decision of the people through their direct representatives, irrespective of race or creed.

Early decisions of the United Nations Organization have been of great value to the oppressed nations. Indonesia, for instance, attained her freedom through negotiations initiated by the Organizations. Another settlement was the creation of a new home for the undesired and unacceptable Jews in their old country, Palestine.

A Soviet resolution favouring general disarmament was adopted unanimously by the General Assembly. The resolution requested the Security Council to consider measures for reducing and regulating armaments, including atomic and other new weapons of mass destruction and to establish an international police force and inspection of secret accumulation of weapons. But unfortunately in

the course of years the same Organization has degenerated into an international forum of illogical and petty squabbles backed by power politics of certain blocks of nations adverse to each other to take up the cudgels, trying to impose on each other their own ways and losing, thus, the importance and confidence of the people.

In spite of its failures and drawbacks it is most desirable that the Organization should continue to live, in order to maintain peace and security in the world with the final purpose of achieving one World State or One Nation instead of the United Nations, an old ambition of progressive human beings.

Not a single day passes without a meeting of an international conference somewhere or the other in this world. These world conferences dealing with a variety of subjects of various orders, social, economic, financial, scientific, cultural, medical, engineering, agricultural, communications, literary, artistic, religious and all other kinds of human activities are promoting the cause of human unity, for the common good. If we only could remove the artificial barriers of political divisions of the world, we would soon attain the desired end of one world government.

Apart from the political body of the United Nations, there are fortunately specialized agencies like the Food and Agricultural Organization, the World Health Organization, the United Nations Educational, Scientific and Cultural Organization and the World Bank and the Monetary Fund. These agencies are doing some good work. It would be ideal and could have solved many urgent problems and needs of human beings if these agencies could cover its programmes in a larger and broader extent.

Malnutrition is one of the fundamental causes of war. More than two-thirds of the world's population are suffering for want of sufficient balanced diet for the nutrition of their organisms. The real centre of malnutrition is amongst the peasantry of the world, a vast body of ordinary people who live by their toil on the soil. The product of their labour is the subject of speculation, financial manipulation and very often a cause of

depression and unemployment. Here is the case for the Food and Agricultural Organization, for instance, to come forward to solve the world malnutrition and hunger problem quickly and effectively.

Another scourge of the world is disease, particularly infectious and epidemics. Disease respects no boundaries or geographical barriers. It is universal. So, the remedy should be universal, too, on the world basis. A majority of the people in the backward areas of the world like Asia, Africa and South America are not provided with proper medical attendance and they are the great sufferers. To-day, thanks to the advancement of preventive medical science, we have powerful means to combat all sorts of epidemic diseases and to wipe out the foci of infections. Why should not the World Health Organization undertake the task of providing all medical needs throughout the world, instead of entrusting Health Departments to the Governments of States or Nations, as a majority of them are not in a position to provide health to their subjects.

Illiteracy and ignorance count enormously in the poverty and misery of the world. The majority of the people on this Globe cannot read and write, still less to understand world problems. UNESCO could undertake the task of worldwide education at least to the primary stage, as a majority of Governments, particularly in Asia, Africa and Latin America, are too poor for such enterprise. And what is the use of the existence of the World Bank and Monetary Fund if they cannot finance these urgent and mostly needed wants of the people, the bare necessity of food, health and education.

WORLD GOVERNMENT

The new State to come with the expectation of One World Government should be based on one political family of nations, intermingled and blended together with people of all races, creeds and nations in existence fusing into one homogeneous solidarity of mankind, composed of men, women and children of the entire Globe in one compact of life, just like the cellular units of our body, working in uniform and common harmony for the true enjoyment

of life and the progress of the world ; one brotherhood with a common language to understand each other from one corner of the world to the other. Then only will we attain one God, the giver of natural law, rights and ethics without claiming from Him anything supernatural; with one common religion suitable and acceptable to everyone, much simplified, universal in character and better understood by all the people in this world, the religion of high ethics, of common duties and obligations of service to each other and of respect of equal rights.

If the primeval society of the tribal kind without knowing and acknowledging God was capable of uniting and maintaining that unity with mutual obligations, we of the twentieth century, much more civilized people than in any age, with a burning faith and fervorous devotion to God, should be able to unite in His name and thus follow the example of unity set by our savage and backward ancestors, who founded the first social institution of mankind's unity. In this form of government, the whole society should be free from hunger and malnutrition, free from disease and pestilence ; free from ignorance and illiteracy. These should be the three essential minimum requirements for such a government. In this new social order, there must be an end of unemployment, poverty and beggary. No class nor privilege nor precedent should be admitted, no high neither low, rich or poor. The world parliament should be composed of men and women of superior intellect, integrity of character, and well versed in different aspects of world problems elected by the people on merit only ; and the executive power should be entrusted to a highly erudite and intellectual elite, scholarly refined, instead of mere demagogic mediocrities who to-day rule most countries. The great thinkers were wise to say that the rulers should be philosophers.

This government should be most popular and democratic in the true sense of the word, something like that of the Greek cities (Athenian), with direct association of the people's wish and needs, free to express opinions and criticism and with a scientific and rational approach to day-to-day problems.

There should be no army, navy or air force, but an international police force to maintain peace and security, trained not only in physical culture and discipline but also in social sciences such as sociology, psychology, ethics and law to understand better the mission entrusted to them, without hurting and offending the people, but educating them to maintain peace, harmony and unity.

There should not be obstacles to the mobility or migration of the people from one place to another, from one country to another ; anyone who wishes to travel he should be entitled to a free, safe and undisturbed passage from one corner to the other. No restriction of any kind should come on his way.

For a world government to function effectively, there would be an inevitable need to control the world's economic affairs by establishing a common currency. There should be free movement of trade, goods and labour throughout the world ; freedom of transport by all existing ways of communications, land, sea and air ; freedom from customs and other restrictions.

There should be an economic organization throughout the world for useful exploitation of natural wealth and all other sources and every possibility which science discovers for the common good. There is an enormous amount of human waste, which is too poor to exploit natural wealth, which generally are the causes of underproduction and underproductiveness, besides much waste due to military preparations and armaments ; and among them there is all over the world a countless army of men, with potentialities for creative intellectual achievement and scientific research and invention, who never had an inspiration or opportunity and are lying idle unhelped and uncalled for, under the darkness of ignorance and poverty and who could have been of great human value, if only facilities for education were available. If Ramanujan had not been rescued from the darkness of poverty, India would not have revealed such a mathematical genius.

With such an economic organization there would be a formidable increase in the supply of human necessities.

for a better standard of living for a peaceful and prosperous life.

Scientific discoveries and industrial inventions of the twentieth century have no limit and they are on ascending spiral. Thanks to the modern technique of aviation, wireless, television, teleprint, telephotography and the latest invention of radar, science challenged space and time, and any event happening in the most remote part of the globe is known to the whole world in a few seconds. A speech made by the American President or Russian Premier or any debate in the United Nations Assembly is heard instantaneously in every part of the world. Aviation challenging the skies makes a world trip from the zenith to nadir in the matter of a few hours. And the potential and multifarious industries which require all sorts of raw materials existent in this globe and the rapid extension of trade and commerce made the countries so interdependent and the contacts of people so close, that no nation can afford to live in isolation without being affected by any serious event, trouble or calamity caused in any part of the orb. It is bound to reflect its effect everywhere and to have repercussions throughout.

So the world is progressing and will continue to progress for the betterment of mankind, in spite of drawbacks until the retrograde and unprogressive forces disappear and the ridiculous spirit of separatism extinguishes itself.

Under these circumstances the time is overseasoned to organize a world government based on perpetual peace and security after the tragic experience of calamities resultant from the two great world wars, which fulminated the whole world, decimated millions and physically incapacitated much more with no safe peace anywhere ; and it would be a great tragedy to wait until the third world war to build the world government on the destruction and ruins of civilization bathed in the streams of blood of more millions to die and perhaps the whole human race.

Nowadays people talk much about peace ; the word has been so misused and misrepresented that it already

lost its meaning and value. It would be better to cease talking of peace. It is foolishness to discuss peace, while armies are rearming in full swing and waving national flags.

IMPLEMENTATION OF WORLD GOVERNMENT

Now the question arises who is to implement the organization of world government. Fortunately we have two great powers to-day in the world, free from feudalism and traditionalism, advanced in the democratic way of life, industrially and militarily as powerful as the greatness of their respective extensive areas. Both are democratic, one politically and the other economically. These are the two nations which were successful during the war and after the war, the United Nations of America and Soviet Russia. If they could compose their differences and give up their respective dogmas and take in common the good contains in their respective ideologies, the problem of peace would be solved in a minute, and it would pave the way for the formation of an ideal world government. No power or any other force could undermine such a government. But unfortunately both the parties are engaged in illogical, irrational squabbles and friction without reaching any reality and the final promotion of peace. This is one aspect of the question. On the other side, would the United States of America be prepared to co-operate with an Indian or Japanese or even with her own American Negro to set up such government? It is problematic. And would Soviet Russia be able to destroy her dogmas and eliminate the limitation of civil liberties and give up world lordship in order to co-operate with the free nations for the sake of one government? It is also problematic. Then neither of the two is qualified for the noble task of establishing the unity of the whole of humanity as long as they (both of them) insist on world mastership.

INDIA'S ROLE

By excluding these two nations, the U.S.A. and the U.S.S.R., from the scene, we must think of some other nation morally strong enough to use her political

influence and authority upon the conflicting nations to urge the inevitable need of the hour, that is the realization of world government. Perhaps India could satisfy this prerequisite. She is a nascent nation which attained to her credit freedom without aggression or bloodshed. She herself is big in area and bigger still in her vast population, backward in industries and weak militarily, but morally very sound; and moral weapons are always sharper than the sword. Fortunately she is endowed with a cultural heritage of spiritual and moral values, a spirit of tolerance and a generous hospitality to any culture and religion. India has been for centuries an abode and sanctuary to all the religions which the world possesses to which no other country allows such a comfortable hospitality.

It is a country which gave to the world her Aryan path, the best way of leading a good and decent life through her great *Rishi* Gautama Buddha, whose teaching is summarised in a short sentence, "Don't be short and don't be long", which means: "do not precipitate crises of revenge immediately if you are offended or hurt by someone, and do not reserve anger for future vengeance". This sentence falls within the ambit exactly in meaning and value of what another prince of peace taught, "If anyone slaps you on one cheek, offer him the other." These are the spiritual messages of the East.

"Go unto all lands," Buddha instructed his disciples, "and preach this gospel. Tell them that the poor and the lowly, the rich and the high, are all one, and that all castes unite in this religion as do the rivers in the sea. Let a man convert his anger in kindness, evil by good."

This kind of teachings made a good impression on Asoka, who adopted it as his imperial religion and sent missionaries to spread it peacefully to all parts of the world. His own son and daughter were sent to Ceylon with this purpose. He was the only monarch, who after a victorious war abandoned warfare and refrained from further aggression. India then came in contact with the outside world through the supremacy of her spiritual teachings, which spread throughout the East, without

any recourse to religious wars, as often happens in other countries. So India led the world spiritually and peacefully in ancient times.

It is not otherwise within the spirit of proselytism of Islam to tolerate other religions, particularly idol worshippers but people of different faiths, religions and culture had always warm welcome in the court of Akbar.

In the course of ages this glorious tradition was almost forgotten and obscured by the influential Brahmanism of perpetuation of castes and untouchability for centuries, till the advent of another angel of peace and goodwill, Mahatma Gandhi, brought back from that darkness the shining torch of a moral renaissance and also gave to his country freedom and independence in a peaceful manner from hostile camp by converting it into a most friendly camp. Though Gandhi fought for national freedom and independence, he was universal in character and international in his outlook. Having drunk of the cup of two great cultures, he assimilated them so perfectly, that he could master their spiritual and moral values more than anyone else in the modern age. His apprehension on those values, his burning faith, love and devotion for the truth and his practice of the moral law were so deep that he could not tolerate any aggression or violence, he would rather suffer humiliation and die than commit violence and brutal force. His purity of truth, his non-violent weapon and his unique technique were so successful that the mighty British Empire had to bow before these sharper passive weapons, and no country in the whole history of mankind can boast of attaining peaceful freedom as India did.

India may claim his cradle of birth, but he was for the world, as he never stuck to a permanent home; he had homes in three continents, Europe, Asia and Africa identifying himself with their respective inhabitants and accommodating to any culture, in spite of his orthodoxy. He moulded the minds of millions and brought changes in human hearts. His doctrine of non-violence and non-aggression and the winning over one's heart through love, humility and logic, the means he used to achieve his ends, are to-day universally recognized.

Once, Casey, sometimes Governor of Bengal, said of Gandhi, "He is a saint among the statesmen and statesman among the saints." So this country is qualified for greater tasks. Perhaps India was qualified while the Mahatma was alive and was shining as a luminous star in the Indian firmament, but whether post-Gandhian India would be able to carry on such a gigantic mission, we must find an answer in ourselves.

Many foreigners, particularly Americans, and even responsible men visit this country, speak highly of her great deeds, praise Gandhism and India's peaceful intention of settling world problems, but actually when India under this encouragement and enthusiasm strives, makes her efforts and places before the international forum her well-intentioned and sincere designs of a truly peaceful nature, the very proposals far being appreciated, are undermined by the policy of dislike by one group or the other, so that not a single proposal has been approved by the U.N.O., not even India's own question, Kashmir, has been considered in the light of justice and innocence. It seems that those foreigners who talk a lot about India are positively mocking at us by false praise; or it is a hypocritical move to drag India into one block or the other.

The people of this country are very much puzzled why these disinterested suggestions, India makes, carry no weight in the international field. The answer to this, it seems, is that there is some defect to be corrected in our own policy and diplomacy. India by meddling much in foreign affairs has neglected to a certain degree harmfully her own home policy.

The substance and morality of foreign policy must be born at home and grow into a salutary and sound home policy. Unless the country herself is a welfare state, free and independent, economically self-supported, we cannot expect successful world leadership. Any foreign policy however well intentioned it may be, is bound to fail, because there is no sound moral ground under it.

No nation in history took an active part in international affairs and world leadership soon after its birth. Take for instance, the United States of America. No

sooner had she attained her independence than she went into isolation and complete neutrality from the outside world, particularly from European affairs. She refused even to sign a friendly alliance with France, in spite of that country having rendered all material and moral aid in America's liberation, which would not have been possible without such aid.

George Washington was very careful and firm in keeping America's neutrality unaffected and he declined the French invitation to renew her old friendship, though America had much sympathy for France and vindictive hostility towards England. The newly born nation had in mind first the consolidation of the country and growth of her independence, political and economic, and would not exhaust her energy in foreign affairs. So she went into isolation until she grew industrially strong. She took part in world affairs only during the First World War, when President Wilson came out with his fourteen points.

The same is true of Soviet Russia. After the October Revolution, she too lived in isolation from the external world and the external world also took no notice of her, though there was an international communist party with no influence beyond the Russian frontiers. To enforce that isolation, Soviet Russia destroyed even Trotzki, the champion of international communism, in order to consolidate and strengthen her position at home. She began to formulate her foreign policy during the Second World War only when invited by Western Powers to play actively her role in world affairs. At this time she was fully and strongly developed country and had grown into a great industrial and military power, which was economically self-supporting. From that time her foreign policy and diplomacy have been very successful.

When the Second World War was over, Joseph Stalin said, "the success of our victory lies in our policy and diplomacy without which no amount of army divisions however superior to that of enemy could have brought it to a victorious end".

In fact the Russian foreign policy has been successful in many ways and to-day her peace movement

throughout the world has been directed at avoidance of any major conflict.

Russia and Britain are the two nations commanding successful diplomacy, because there is morality behind it. It is said the diplomacy is the devilish game, but in the case of two nations, it has been a divine game. So these are the lessons to be profited for a successful foreign policy.

ANALYSIS OF INDIA'S POLICY

Let us illustrate the picture of our home and foreign policy. Leaving apart all big problems of the world in which India is entangled, there is one which is very important to the life and safety of India herself. After India's independence, it is incongruous that there persist certain foreign enclaves in her midst though they are not of material benefit or profit to their foreign possessors, the French and Portuguese, but rest on cultural and sentimental values and the spirit of romanticism of the possessors. They are not of any strategic value like Gibraltar or Aden.

So far India's efforts have not been successful to merge them into Mother India, to the great disappointment of their respective inhabitants, who anxiously look to India for their liberation. How to explain this failure? Why has India not been successful in such small matters? Various factors contribute to her frustration.

First there is no doubt that the Indian Constitution is the most progressive and model one, so far as it offers opportunities to all without distinction of caste, creed, race or tribe to make a living and profession and gives equal shares in the legislatures and administration of the country to all without difference. In view of this charter, all the minorities surrendered their rights of separate electorate reposing their trust on the majority community with its tradition of toleration. When the General Elections came, the party in power which claimed to be non-communal and to speak in the name of all, failed to give adequate representation to the minorities and positively ignored the right claims and weightage

of population of various minor communities, which live in India. The result was that great discontent spread among all the minorities, created by the party in power, so that not only one minority, but all others are not enthusiastic about changes in the status of the foreign pockets.

Second : There are also many members of the majority community, some of them holding responsible positions in this country, interested in business in those enclaves. These men are responsible for encouraging the foreign possessors. They are also responsible for suppressing the liberation movements of the people concerned.

Third : The better economic conditions and food situation in those territories have been the cause of propaganda. Unless India improves her material lot, it will not be attractive to the inhabitants of those territories.

Fourth : Our foreign policy and diplomacy are also to be blamed for our failure. It has not been pursued in the spirit of neutrality and friendship, but hostility and discrimination towards certain nations.

With regard to France, before we could win her good will for successful negotiation of the French territories in India, we started to patronise the freedom movement of distant Indo-China, Tunisia and Morocco, instead of being a silent astute spectator.

With respect to Portugal, while diplomatic negotiations were in progress our foreign policy succeeded through good offices of the Vatican in suppressing Portuguese Catholic Missions in Bombay, Cochin and Mylapore, the only remnants of four centuries old ecclesiastical patronage, a right conceded by the Pope for the services rendered to the Church by Portugal as a pioneer of Catholic culture in India. The allegation was that the India Government could not tolerate such an anachronism after her freedom. If the principle was of the Indianization of all missions, there should not be room for a single European missionary and less still for foreign senior clergy like bishops and archbishops who still abound in this country. The result was, at least in the south, the replacement of one European bishop by another European. The sup-

pression of these missions, the only one Portugal had in India, was a heavy blow to her cultural pride and moreover discrimination, since other foreign missions were allowed to continue. The result is a loss of goodwill in that nation, which might have acceded to India's request if our Government had been sagacious and patient enough to wait and not to precipitate a crises. India gained nothing, but played into the hands of the Jesuits, who were only waiting for the opportunity to strengthen their position and vent their traditional jealousy for the other groups of clergy which could not see eye to eye with them.

While the Vatican withdrew her moral support from the Portuguese Catholic missions in India, the N.A.T.O. offered unexpected and unsolicited support in perpetuating colonialism in this country. They came with *espada e cruz* (sword and Cross) to conquer and convert the world, which Vatican did not mind then, but minded only when Portugal turned weak.

To-day in this secular State of India the clergy as a class are very well benefited and enjoy the best even to the extent of sitting in the Indian Parliament and representing India in the Assembly of the United Nations. All other secular minority communities have been reduced to insignificance under the sombre shadow of the majority, uncalled for and forgotten to participate for playing their role in public affairs and administration of the country.

Undoubtedly our representatives have framed the Constitution in the best spirit and with good intentions by giving to the state a secular character and giving equality of rights to all without distinction. It is universal in the broad sense of the word. Let there be no mistake when the state is called secular; it means profane, one divorced from religion. The system of a secular state discards religious belief and worship and applies itself exclusively to things of this life. Let our leaders and responsible statesmen commit no mistake to mislead the people on the meaning of secular state and play into the hands of dogmatic religionists. There is no better system of state more suitable to India, where all religions

abound, than the secular one. We have a disastrous experience of those religions. They have done no good, but partition of the country in the sacred name of religion, the evil consequences of which we are still suffering.

Apart from the Model Constitution which India gave to her people, another great thing the Government of India have done is the preparation of the Five-Year Plan. It is an urgent and long-standing need of the country. Planning is absolutely necessary for good execution of projects without waste and disaster. It augurs well for the future prosperity of the country. Well executed, the Plan will assure daily bread, employment and health. There would be no dependence on monsoons or rain. The fields will be irrigated and brought to cultivation. It is an insurance for the future good and security for nutrition.

It is a duty of everyone to work for the execution of the Five-Year Plan. Let the landlord part with some of his land, the industrialist with the wealth of his industries, the poor or dispossessed with the parcel of his work, and the women with their ornamental gold for the bonds of economic security for their children.

In fact the financial contribution for the Five-Year Plan should have been born from the country's material resources, instead of taking outside aid. The United States of America and Soviet Russia planned and executed their projects without external help.

Mahatma Gandhi taught that one of the aspects of non-violence should be the doctrine of equal distribution of wealth through spontaneous and silent revolution and told industrialists and landlords that they are trustees of their wealth, for according to his doctrine they may not possess a rupee more than their neighbours. He wrote in 1940 in *Harijan*: "The rich man will be left in possession of his wealth, of which he will use what he reasonably requires for his personal needs, and will act as a trustee for the remainder to be used for society." In this argument honesty on the part of trustee is assured, adding more that the rich cannot accumulate wealth without the co-operation of the poor in society.

With regard to gold ornaments Gandhi wrote to his daughter-in-law in 1910, "I hope that even for the sake of convention you will not wear ornaments. There is no beauty in the ornaments. The true and good ornament for the both men and women is virtue. That is the great ornament which you should possess. Our custom of wearing things in the ears and nose is barbarous. It should not be difficult to understand that to prick something in the ear or nose, or to wear a chain or hoop round the neck or wrist cannot make for elegance."

In fact gold ornaments never beautify people and less even the elegance of women, and those heavy auric jewels simply hide their wearers' natural beauty. It is a waste of precious yellow metal which can be utilized for good purposes. These are the teachings of the Father of the Nation which ought to be followed to the general benefit. Many admired and adored Gandhi, and his effigy was even found in the sanctuary of a temple for worship, to his own indignation. In spite of all the sentiment. love and devotion to Mahatma people failed to understand him. Many well-to-do people went to the black-market to grow richer, and others, his own followers so simple they were, have turned morally bankrupt, corrupt and usurers.

Fortunately we have at the helm of our Government a man endowed with a generous, magnanimous heart, scholarly, versatile and philosophic intellectually to be classed among the eminent men of the century, and ranked in the illustrious rulers and statesmen exactly of the type which the Athenian thinkers recommended. Well respected in the international arena, well trained in the Gandhian school of non-violence and high principles of morality, idol of his nation. Well read and approachable on day-to-day problems, with a scientific and rational sense; expansive sometimes imprudent in his expansion, but with marvellous address in that imprudence; wearing out superiorities upon *mediocrities*, able in opposing through parliamentary majorities with a formidable potentiality to operate marvels; very eager and extremely anxious to bring felicity to the people; loving his country incontestably, he is working hard to make India

great and to place her on the world map as one of the big nations and powers. And round him and chained to him are a mass of mediocre men with a superficial tinct of knowledge of the Gandhian doctrine, who hardly understood Gandhi or assimilated his high principles of moral values and moral law, which the great Master, placed before them. These are the people who are responsible for difficulties and obstacles in the way of that sort of co-operation he expected to solve many intricate problems and execute plans for the common good and prosperity of the nation. The result of these obstacles is disaster and negation of the good plans he has in view. This sort of people are associated with the administration and are ruling the destinies of the millions of this country.

Lest they lose their ambitious grip on the masses for their selfish intentions and personal interests the same people in the name of Gandhi so simple in their dresses but without dispensing with luxurious cars and sumptuous comforts, have been successful in driving out as outcastes the very flower of the intellectual and patriotic elite, which the country possesses and who are anxious and ready to co-operate with the benevolent pilot who steers the ship of our state in a much more intelligent manner to solve all our difficult problems.

After six years of independence the economic and social conditions of the country have degenerated to a certain degree, but there is no one to blame: the only blamable one was the Britisher, who disappeared long, long back with his dominating flag.

When the British quitted, they left behind as a legacy the heritage of a great civilization: a well trained and well disciplined army, a well organized civil service, police and judiciary: advanced education, the most modern ways of communication and transports and in a reasonable state of prosperity. All these formidable and beautiful things, of which any civilized country could boast left India a pucca, readymade, advanced country in the East. There was no question of anarchy or chaos which affect many countries following changes neither

military insurrection nor civil revolution ; everything was orderly and peaceful.

In spite of all the conditions by which the country progressed in the pre-independence epoch, we have not been able to proceed with further progress after six years of independence beyond the abolition of the feudal states and unification ; on the contrary, we have travelled back to those unfortunate old days when famine and hunger were rampant in India. People lived by the inspiration of the Father of the Nation with an ardent hope of better days to come, of plenty and prosperity after the end of the struggle for independence and cessation of foreign exploitation. To-day the common man, disillusioned and seriously disappointed lives between malnutrition and hunger, if not starvation and death, and his only consolation is the tears in his eyes and inexhaustible patience. He bears his lot with holy resignation, prepared to die silently with tortures and torments of the misery which entered his home.

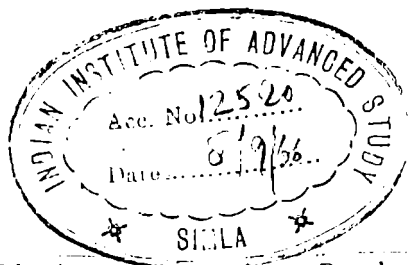
The ugly star which guides the fate of our people is not favourable and is bound to fall with the weight of its ugliness. People are exhausting their patience, and the time has come to think of that great sentence of a speech that the most eloquent Roman orator Cicero addressed to Catilina, "*Aliquando Catilina abuteris patientia nostra*".

Though we are politically free, we are not yet free from hunger and famine, we are not free from diseases and pestilence, we are not free from ignorance and illiteracy : indeed we have a high degree of illiteracy, 84 per cent.; we are still half naked ; our standard of living has fallen considerably ; we are not free from moral degradation, of corruption and blackmarket. We have not imbibed, absorbed and incorporated in our hearts and minds those great moral and spiritual truths which the Mahatma taught and emphasized the great cultural heritage of past India.

Under present circumstances and the pathetic state of things happening in this country how can we expect to play a better role ?

The events of the present indicate that we are not yet mature and must take the warning to abandon our activities and aspirations for leadership in the international field and enter into isolation, to keep our powder dry and to devote ourselves actively and energetically to the execution and working of the Five-Year Plan, the only hope of our future decent existence. Let us be free first from hunger and famine, second, from diseases and illiteracy, and third, from unemployment and our low standard of living. Let us be self-supporting and economically independent, not drawing our food requirements from foreign countries. Let us level our unequal society of extremely rich and extremely poor into one equitable community with equal economic opportunities for all. Let the treatment for minority communities become a true, real and equal partnership with the majority community in the business of administration and the governance of the country. When all these things have been done and completed, India will spontaneously generate power and authority, which will qualify her for higher missions and tasks and world leadership. When we are free from all these economic evils, the world will invite us to participate actively in affairs and we shall carry weight accordingly.

There is no need for this country to become industrially and militarily very strong; it is enough if we grow strong in decency and morality. Morality itself is based on responsibility and we should exercise our responsibility by working wholeheartedly in the execution of the Five-Year Plan.



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Sri. K. Kamalanathan, Department of Political Sciences, Presidency College, Madras.

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"The object of the publication of this book is to bring home to people "the benefits of the establishment of one world government" and its importance in the maintenance of world peace. The author's outline of the development of religious ideas makes interesting reading. He believes that the United Nations is a great step "for further advancement of the cause of human solidarity". The author's idealism is reflected in its pages."—*The Hindu*.