

chang academy and a leader in the formation of the World's Buddhist Union. He is a typical modernist, rationalizing the T'ien-T'ai philosophy to meet modern science and sensitively aware of social problems. He is the moving spirit of the Buddhist revival in China, and it is significant that his program for educating leaders of the movement lays especial stress upon the necessity of social reform. The future of Buddhism in China is uncertain, for the great philosophic heritage of Chinese naturalism is awaking to new life with a vast indifference to world-transcending idealisms.

### THE HERITAGE OF THE FARTHER EAST

**I**N the age-old culture of China the human spirit faced the issues of life with smiling frankness. There is a sane, earthy quality in the native Chinese mood that is alien to the spiritual climate of India and the ethereal atmosphere of Buddhism. The human scene is central and not some mysterious, unseen glory of the gods. Attuned to the spiritual motif, the sages of India snubbed the earth, their eyes deep with dreams of things divine. Buddhism endured the world but pointed beyond it. Both Hinduism and Buddhism have revered the saint as the pinnacle of human attainment. China, on the other hand, loving the earth, clinging to it, has exalted as her ideal, the scholar, the wise man, rich in the experience of the ages in the fine art of living. The indigenous culture of China is secular and humanistic. In both India and China there is the same sense of unity, of community, of the solidarity of humankind in contrast with the individualism of the modern West. These oriental cultures ground human happiness in an inclusive unity rather than upon the precarious quest of individual satisfaction. But India has ever been homesick for a lost bliss in another and spiritual realm. China long ago learned the secret of blessedness in the warm fellowship and security of close human groups in intimate contact with the good earth.

The basic pattern of Chinese culture was established in a past so distant that changing climate, altered topography and moving peoples have drawn a veil between us and its origins. Mythology tells of a long climb from animal savagery to the human level. Legend attaches to the mythical figures of Fu Shi, Shen Nung and Huang-ti the honor of progressive achievements in practical mastery over nature—the cultivation of cereals, sericulture, invention

of plough, wheel, nets and compass, the use of ox and horse, medicine, writing, music and the organization of society in orderly farming and functional groups. This is not history but it is a satisfactory way of saying that the elements of the earliest known culture of the people settled on the fertile lands in the valley of the Yellow River extend back into a dim prehistoric time. That they had relationships in material culture with a lost world in which Indo-Iranian and Mesopotamian peoples shared is probable. From the region of the Yellow River they extended their control East and South to the sea, blending in the Middle Kingdom peoples of different race and cultures. In spite of a common social pattern, the influence of natural environment and external contacts maintained a difference between North and South through all the centuries, a difference which has been accentuated during the last hundred years.

Chinese civilization has shown a marvelous capacity to resist the shocks of time. The wisdom of ages was funded for the harmonizing of human relations in the primary groups at the base of the pyramid of the state. From the dawn of history China has been a nation of farmers. All but a small percentage of the people have always lived in the villages drawing their sustenance from the family land. This was the broad foundation upon which the stable Chinese culture was reared. Autonomous family groups in village association and autonomous guilds in towns gave an essentially democratic structure to society. All the interests of life for the ordinary individual were provided for within the network of these familiar forms. There was no national or political consciousness. The interest of the farmers and guild men in politics and government was limited to the single item of payment of taxes to support the imperial court. Their contact with the government machinery was through the district magistrate, a dignitary on another level of living, who had attained his place by scholarly merit and who interfered in village and guild affairs only in extreme situations. Beyond the magistrate were higher officials still more remote. Filtered through these intermediary stages the omnipotence of the ruler might theoretically touch the villager. Practically, the total government of the people was in the hands of their own elected, local leaders who were selected for their wisdom and knowledge of community ways. The superstructure of a dynasty

might crumble through external violence or because the increasing burden of taxation gradually broke the patience of the peasant, but change of dynasty left the rhythm of village life unchanged. It was a self-sufficient unit, indestructible, a social organization perfectly adjusted to the conditions of agricultural economy in the ages before machines and technology began their revolutionary work in the world. An idyllic picture of the peace and self-sufficiency of the ancient village is attributed to Lao-tse who said that in the olden time a man might live to advanced age hearing the cocks crow and the dogs bark in a neighboring village yet never visit it in all his life.

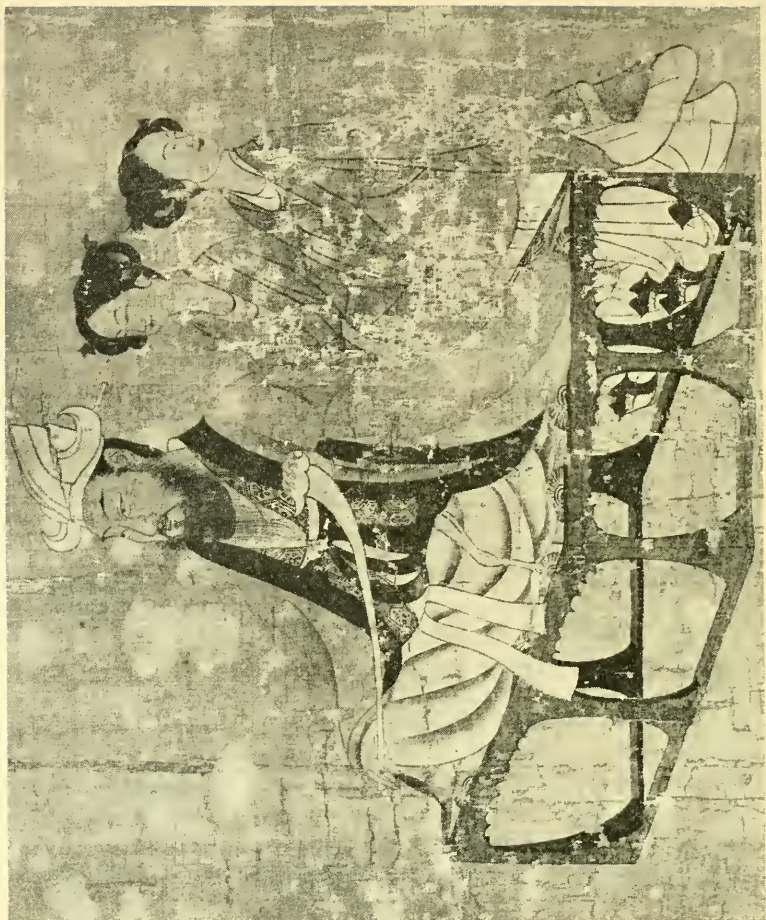
The village was composed of a number of families under the guidance and supervision of an elected headman or council of elders. Each family owned its land, was a self-governing unit and might include four generations. Within this circle there was a communistic sharing, a pooling of resources and a joint acceptance of responsibility for every member. The father was in authority. Age took precedence, and the younger members of the home yielded willingly to the rule of the elders. The family council planned a boy's training, determined his time of marriage and selected a suitable mate. This was a family matter involving responsibility to ancestors and therefore beyond individual control. What was lost in personal freedom was gained in security, for the family was an enfolding protection from birth till death. Moreover the experience of ages had defined the correct attitudes, duties and privileges in the various relationships within the family group. Filial piety was the central virtue because the unity and continuity of the family was the ideal. Relatively the individual was unimportant. The ancestral cult was a projection of filial piety beyond the barrier of death and a symbol of the continuity of the family in time. In the well-ordered Chinese family there was decorum, moral restraint, courtesy and the self-respect of accepted status. Always close to the borderline of subsistence, these compact family groups have opposed a stubborn vitality and a healthy inertia to all the storms of change.

From their ranks were recruited the aristocracy of scholars who formed the ruling class. China had no hereditary governing caste. The state examinations automatically selected those best fitted to rise to positions of responsibility. Since the learning which qual-

ified them for office was the traditional cultural lore treasured in the ancient writings—history, social ethics and philosophy, these scholar-officials were a living embodiment of China's heritage of social wisdom. At the same time their roots were in the common soil. A twofold action was at work. On the one hand the spirit of culture was diffused from above downward to the people and on the other the scholars drew vitality for literature, art and philosophy from the actualities of the folk life. In all types of literary production, from the amazing historical annals to philosophic essays and poetry, they have maintained a characteristic sanity and objectivity. China's scholars saw life with clear eyes, seeking that harmonization of fact and hope which would yield disciplined poise. The result is that their creative work is a precious heritage not only to research students but to all men interested in the wrestle of the human spirit with fact and fate.

Chinese society gave the scholar the rank of highest esteem. After him in order came the peasant, the merchant, housewives and menials and lowest of all soldiers, the "destroyers of life."

The organization of the merchants, artisans and their apprentices in trade guilds constituted another basic institution of Chinese culture. Some modern guilds claim an historic continuity of twenty-five centuries. As early as the Chou dynasty at least, the various branches of industry, concentrated in towns, were organized under elected officials corresponding to the village council of elders. These officials dealt with the district magistrate, mediating between the machinery of taxation and the towns. The guilds were self-governing and democratic, fixing prices, regulating working conditions and wages, settling disputes and fixing penalties. Since masters and workmen were in intimate personal relations resembling an artificial family, and there was no escape from the pressure of group control for either master or man, the common welfare and the security of each individual demanded just decisions. Chinese dislike of strife and disorder, the native virtues of group loyalty, reasonableness, and regard for the self-respect of a fellow human being contributed to the social efficiency of the ancient guilds. These institutions of historic China, the guild and the family, which have been the key to the indestructible nature of Chinese society and culture are now the very institutions most ruthlessly assaulted by the disintegrating forces of the modern world.



EMPEROR WEN  
Chinese

Of all the peoples of history the Chinese have been the most perfectly at home in the universe. They have the air of belonging. Neither Buddhism nor Christianity has been able to capture the leaders of China with the lure of another world. They have been called materialistic by those who saw them through the theological presuppositions of the West. Even De Groot complains that in their great religious ceremonies they have always sought practical and material values. It is true that they have clung persistently to the ideal of a good life in this world. In times of social tragedy and despair other races have turned to a transcendent spiritual realm, or a future age, for comfort and security. The Chinese, on the contrary, sought only to discover the means of restoring the harmonious adjustment of human life to the enfolding forces of heaven and earth. This may be materialism if the term is made to include not only the satisfactions of physical desire but also all the higher spiritual values of satisfying human relationships, for filial piety, faithfulness, veracity, equity, justice and benevolence were supremely important in China. And no Chinese would think them less valuable and sacred because they were the normal expression of the natural order on the human level.

This humanistic naturalism pervades all ages of Chinese culture and all levels of society from farmer to philosopher. The life of the peasant was keyed to the flow of the forces of nature. His patterns of behavior were inextricably interwoven with the changing phases of earth, sun, winds, clouds and rain. He was attuned to the year rythm. Not by conscious thought but emotionally he was one with nature. Every change of season was greeted by some ceremony, rooted in feeling, which recognized the dependence of human life upon the beneficence of earth and heaven. The farmer was too close to the fertile soil and too actively aware of the social securities enfolding him to become a lost soul seeking an unearthly paradise. Instead he sought blessedness in this world—health, wealth, long life, virtue and a good death. The simple ceremony at the village mound and the most gorgeous of all state ceremonies at the Altar of Heaven had the same purpose—to assure prosperity to an agricultural people by harmonious relationship with the orderly seasonal movement of nature. The imperial calendar was based on the same principle.

All the fantastic Taoist technique of geomancy, feng-shui and the search for elixirs implied this interrelation between the life of man and cosmic forces. The span of life was fixed by fate. Patient obedience and smiling submission were taken for granted, but at the same time it was possible to enjoy the security of destiny while life was good.

The philosophers formulated this relation of man to the universe in terms of order or harmony. Although they varied in emphases there was universal agreement that there was a Tao, a way, in which the cosmic forces moved in rhythmic orderliness bringing all things to the perfection of fulfillment involved in their name. The human social order was an integral phase of the larger unity of the universe. The realization of the values of human culture depended upon correct embodiment of the Tao of man—that is, the behavior appropriate to one's status in all five relationships of the social group. When every one, from the emperor to the members of the peasant's home, followed the Tao, as men did in the idealized age of Yao and Shun, peace, prosperity and blessedness followed. "When the great way (Tao) is followed, all under heaven will work for the common good. They will choose the virtuous and the able for leaders. They will advocate sincerity and cultivate peace. Men will not be friendly with their own relatives alone, neither will they love their own sons only. The aged shall have provision made for them; the able in body will serve; youth will have respect for its elders. There will be sympathy for the widows and orphans and care for the afflicted. The men will accept responsibility; the women will be properly provided for. There will be a dislike for the accumulation of goods, a refusal to store up for self, and a strong feeling against strength not put to use. No one will be for himself. Thus self-aggrandizement will not be known and robbery and thieving will cease. When this time comes it will not be necessary to close the outside gate. Then will be universal brotherhood." (Book of Rites—Li Yun P'ien)

The ethical ideals of Confucius and Mencius aimed not only at the harmonization of human society but the orientation of man in the universe. The ideal was to be natural and at the same time virtuous. "At seventy I could follow my desires without transgressing what is right," said Confucius. This was the goal of

discipline. Lao-tse had too much confidence in the Tao of heaven to depend on any system of moral training. He urged a complete naturalness, an utter surrender to the cosmic tao as the way to peace and perfection for both the individual and the state. Yang Chu carried this position logically to an epicurean fatalism. Wang Chung made of it a determinism and preached it to the people as a way of emancipation from anxiety and fear. Later philosophers were influenced by Buddhism, Chucius, reacting against it, developed the traditional Sinism into a thoroughgoing naturalism, while Wang Yang Ming yielding to it transformed the classical system into a naturalistic idealism but kept the ancient pragmatic quality.

The admirable characteristics of China's spiritual heritage are the fruit of this philosophy of life. It gave poise, resignation with dignity, group solidarity and individual submission, enjoyment without too much possessive clinging, love of life without fantastic hopes for the future. To the occidental reformer these characteristics carried to an extreme may appear as vices—an acquiescence in evil, an indifference to suffering beyond the immediate group. In reply there is the old wisdom of Lao-tse—"Nature treats men as straw dogs," that is, destroys them with utter indifference when their function is fulfilled. Perhaps modern science can show the way to a mastery of evils and a humanizing of all social relations which will make unnecessary this stoic poise learned by the Chinese through centuries of frank facing of cosmic actuality without spiritual anaesthetics. Then a new and more lovely culture will arise. Until that time it must be set down as a great cultural achievement that in China not only the philosopher but the peasant and artisan have learned to live with poise, dignity, and carefree gladness, as transient but necessary links in the passing generations marching to the inexorable rythm of the cosmic Tao.

Shut in by the sea, mountains, and deserts, Chinese civilization was self-sufficient for ages. The ravages of the treacherous Yellow River, "China's sorrow," and the periodic famines through district crop failures, the overthrow of dynasties and the necessity of absorbing foreign conquerors did not disturb the solid bases of Chinese culture. It was natural that the people of the Middle Kingdom should have considered their empire the center



of the world surrounded by a fringe of barbarian tribesmen. They could justly be proud of the results of their inventive genius in the realm of material culture, some of them reaching back into the legendary past—engineering, the magnetic needle, silk production, pottery, paper, gunpowder, printing, medicine, manufacture of tools for agriculture and the trades. They had attained distinction in mathematics, accounting, music, painting and literature of all kinds. Buddhism had lost its foreign flavor and added its vast literature to the great libraries of Chinese works.

Secure in the confidence of their own status, the rulers of China were not at all prepared to make a correct evaluation of the surprising new foreigners pushing at their doors a hundred years ago. They were given no time to learn. The untapped treasures of the Celestial Empire were an irresistible temptation to the grasping steel fingers of the machines. Rising economic imperialisms expected to find not only limitless raw materials but a vast potential market. The doors were torn down with rude violence and the flood of Western influences flowed into the quiet sanctuary of China's ancient ideas and customs to do their destructive and disintegrating work. The heritage of China was face to face with the severest test of all time.

The adjustment of Chinese intellectuals to the new scientific thought and method was made early, eagerly, and with ease. Their total heritage had conditioned them for ready acceptance of the attitudes of objectivity, tolerance and democratic respect for the fact involved in the method of science. It was a simple transition from the Confucian naturalism to the naturalism of science. Father Wieger quotes Oe Bunjo, "Thanks to the real fusion in process of completion between Western science and the ethics of China, Confucianism is taking on a new vigor and its moral dynamic is acquiring an hitherto unsuspected power," and adds, with apparent regret, "not because of any intrinsic merit in the teaching of Confucius which the centuries have shown; but because this doctrine is a materialistic positivism and so is able to stand on equal footing with the materialism and positivism of the whole world without any extra effort on the part of the intellectuals. As Confucianists they have dignity and can join hands with the most advanced." Instead of materialism, it would be more correct to describe the new scientific philosophy of the intellectuals as a humanistic naturalism, since the emphasis is consistently placed upon social values

and the ideal of progressive social change directed by human intelligence served by science.

The stable structure of the Chinese patriarchal family is breaking down in this generation. Economic factors are involved but perhaps more important is the influence of new ideas, the result of cultural contact with the West. Students going abroad to study, the extending of the educational life, agitation of women for equal rights and equal occupational opportunities, delayed marriage and the ruthless critical analysis of traditional customs and folk ways, including the ancestral cult, contribute to the dissolution of the traditional family pattern. In its place the youthful social idealists seek to substitute a simple family form based on sex equality, democratic sharing and freedom which will remove the evils of the past and at the same time release the long-observed creative capacities of China's womanhood.

While Western science, education and democratic theory stimulated China to new cultural aspirations, the impact of industrial penetration created problems which disturbed the balance of the national life. The threat of foreign economic domination was a menace the old China was wholly unprepared to meet. For the first time the people were compelled to concern themselves with government. But the creation of a republic only increased their troubles. China was humiliated by the graft and corruption of officials in the hands of competing capitalisms. Her first attempts at militarism resulted only in added disorder through the personal ambitions of warring tuchuns. And the long-suffering peasants bore the brunt of the burden.

The first fruits of industrialization in the factory towns with their sweated workers, the ruthless disregard of human values, and the moral disorder owing to the release of the group controls of the past, created disillusion in regard to the superiority of foreign civilization. The world-war and the peace which followed it crystallized this attitude and carried it to the minds of the multitude. The intellectuals turned from the West to an increased appreciation of their own heritage of culture and of Confucius' ideal of the "superior man." They set themselves the task of reconstructing Chinese civilization by a practical program of graded steps which would remove the imperialistic war menace, conserve the values of the past, lift the level of education of

the masses, eliminate economic distress and make material resources and the instruments of industrialism the foundation for a higher cultural life. China is still in the agonizing pangs of that renaissance, involving her political, literary, social, educational, intellectual, industrial and religious heritage.

While this is being written, her Asiatic neighbor, driven by economic hunger in a distracted world, is tightening around her the strangling cord of military might. China's sorrow of a hundred years is renewed. But China's way is not the way of war. The ideal of peace is deep-rooted in the hearts of her people. A former prime minister, Liang-Shih-Yi summarized the Chinese reaction to militarism in the world—"Compelled against our will to turn our energies to the gigantic task of Western warfare, at a time when those energies should have been devoted wholly to education and acquiring the modern arts of peace, we have developed a hybrid system which results in neither defense nor industrial progress. For the consequent brigandage and lawlessness we blame ourselves; but we blame also those nations which have forced us to feel that physical power is the one and only prerequisite to independence. We welcome every change and turn which brings the world nearer to the time when vast armies will no longer be considered an essential of civilization. We do not want to be compelled to take the worst from the West, but its best and highest ideals. Our people are not facile learners of the arts of war, for we hate war and all the wasteful trappings of war." If all the agencies for the preservation of world peace to which China has committed herself should fail her in this emergency, she has still in the armory of her ancient cultural heritage of the well-learned art of passive resistance which may see her through.

China's historic respect for the scholar adds an element of hope to the tremendous labor confronting the young intellectuals who are working for her renaissance. They urge the people to follow the guidance of scientific knowledge, to accept responsibility for the common good and to concentrate upon the problems of the present as the best means to the attainment of the good life both for the individual and society. Their immediate task is to achieve national unity and autonomy, to emancipate the millions from economic injustice and illiteracy, to release the clinging hands of customs reaching from a dead past, to win the traditional religions

to a larger social vision, to create a social structure that will guarantee the values of the higher life. Their ideal reaches beyond a narrow nationalism with its accompanying militarism, to an internationalism of cooperating nations and world peace. The future of China's cultural heritage is in the hands of these young intellectuals equipped with scientific knowledge and scientific method and inspired by democratic ideals. Across the boundaries of race, religion and nationality they are united in a common quest with the social idealists of all cultures of the world.

Reclining like a giant above Eastern Asia with one hand dipped in the Pacific is Russia, blending in its own cultural past elements of both Europe and Asia. Stalin has said that Russia is Asiatic. The matter of supreme interest for the modern world is not what Russia has been but what it is to be. The culture which linked it spiritually with Europe of the long ago and materially with the new Europe of yesterday crumbled in ruins or was deliberately liquidated by the leaders of the proletariat. An experiment in culture building, unique in human history, is in progress. For the first time responsible rulers have undertaken to organize a total civilization around a central purpose and subject all phases of man's material environment to an intelligible plan. Usually a culture grows by the slow accretion of centuries, achieving reform out of agonies of maladjustment, finding a stable balance by trial and error, through waste and force, treasuring the precious heritage of the ages in the temple of experience, but always blundering forward into the uncharted future. The Russian ideal is the mastery, by intelligent control, of the economic evils that have tortured mankind since the dawn of time, in order that upon the solid basis of economic security, the life of higher culture may be enjoyed. The plan involves no retreat from the colossus of machine technology to the economic security of the oriental saint through the reduction of desire, but a whole-hearted acceptance of science and the machines that they may finally free man for the joys of creative, social living. The machines are to be the servants of the common welfare and economic values to be shared. The goal is to remove the social conditions which made private profit, competitive struggle and economic selfishness valuable for survival. Then security will no longer depend upon personal possessions, and status in society will be graded in terms of social worth. The ideal is

entirely human and this-worldly, with a fine scorn for all supernaturalisms and compensatory idealisms. It is purely a practical program for the creation of a cultural environment in which man may realize the good life. The preliminary phase of the plan is not yet completed. A religious devotion to the ideal and an ascetic self-sacrifice for the cause have been necessary to make endurable the labor and privation of the early years of the plan. If this fascinating experiment succeeds and releases Russia's millions for cultural enjoyment, it will have an incalculable influence upon the future of all the cultures of mankind.

Among the ancient culture peoples of the Orient, the Japanese are relatively youthful. India and China had behind them thousands of years of culture while Japan was still in the naive vigor of primitive life. The swift transition from pre-literacy to the level of continental culture was made thirteen centuries ago under the influence of China and Buddhism, mediated through Korea. The remarkable sensitiveness and receptivity of the Japanese have made it possible for wise leaders, backed by the authority of the divine emperor, to direct the currents of the national life toward desirable goals with comparative ease. On the other hand, the soul of Japan, with stubborn tenacity, has creatively molded and dominated every foreign borrowing that has touched the Island Empire. The attitudes involved in the political and social patterns of the native heritage underlying all the accretions of the centuries give its distinctive character to Japanese culture.

The influence of Buddhism during its more than twelve centuries of supremacy as the state religion has been all-pervasive. With the excessive enthusiasm of a devotee, Lafcadio Hearn said—"There is scarcely one interesting or beautiful thing produced in this country for which the nation is not in some way indebted to Buddhism." Before the coming of Buddhism, however, the Japanese naturalism was infused with a love of beauty. Buddhism gave a philosophic depth to the aesthetic attitudes, and with its doctrine of transiency gave poignancy to the native delight in watching the falling cherry blossoms. In intellectual discipline, painting, architecture and literary production Buddhism has had an incalculable influence. But the religion of non-injury and peace which was able to soften the manners of the Mongols and come under the censure of a Chinese minister for undermining the military strength of China, was powerless to tame the fighting spirit



JUNI SHINSHO  
Japanese

of Japan. The pattern of clan warfare was able to turn even the monasteries on occasion into armed camps. And the Samurai could combine Buddhism with their warrior code.

Japan's heritage of nature is her joy and sorrow. For beauty of landscape the islands are unexcelled. Poet and artist find endless themes in this favored land of the gods. But nature has been niggardly in the resources which furnish the economic basis of life. Only by the intensive application of scientific methods are the Japanese able to raise enough food for the rapidly growing population on the meagre acres of arable land. Moreover, the time-spirit did not call Japan to a place among the industrial nations until the lands of the world were preempted and economic imperialism was an over-played game. In 1894, in 1904, in 1915 and again at Versailles she was denied what in an earlier age would have been hers by the rules of the game. Her economic plight is desperate. She is in the unhappy state of being too late to be saved by military might and too early to be helped by a planned world economy and cooperation.

At the center of the Japanese social pattern is the divine ruler. In the words of the constitution he is "sacred and inviolable," the lineal descendant of "a line of emperors unbroken for ages eternal." There is a poetic quality about this theory of divine right that distinguishes it from others. Loyalty has been the pivotal virtue in the Japanese code. When Confucian ethics won a place in the life of Japan, the cardinal virtue of Confucianism, filial piety, gave precedence to loyalty. Scholars explained that the two were one, since the emperor is the father of his people and the most filial are at the same time the most loyal. During the feudal age of Japan, the military knights, the Samurai, exemplified in the purest form this spirit of absolute loyalty. Stories that have moved the emotions of successive generations relate the deeds of devotion unto death of the feudal retainers. During modern times loyalty has been blended with patriotism and nationalism. The public education of Japan has used the myths of the divine emperor, and the ever-watchful presence of the heroic dead as means of fostering loyalty to land and sovereign. The native cult of Shinto has, to a large degree, been secularized as an instrument for inculcating patriotism. This is in striking contrast with the Chinese situation. When the State cult of China was abolished the literati tried to preserve the figure of Confucius as a symbol of Chinese nationality, but to no avail. In Japan love of country and loyalty were beautifully blended with courage, self-sacrifice and self-respect. The Samurai were artists of loyalty. In

spite of all the efforts of the rulers of Japan to preserve this historic pattern it is being eroded by the tides of economic distress and "dangerous thoughts."

The old Japan is forever gone. The feudal, agricultural Japan of yesterday was transformed as if by magic into an industrialized world power. Universal education and scientific training replaced the traditional learning. The quiet, contented life and family control were infected by the new freedom. The ills of all industrial societies began to appear. Close to the lovely landscapes with their artistic buildings were the ugly mercantile structures which were fitting symbols of the new evils in the social life. Radical movements lifted their threatening heads. Oriental Japan entered into the heritage of the West.

A new act in the drama of human life is beginning. The era of isolation when separate peoples were allowed to develop their own peculiar motifs, embodying the universal human search for an ideal happiness in distinctive social-religious forms, is no more. The dividing curtains are withdrawn and for good or ill, the plan of the play must take account of the togetherness of all humanity. In this situation, understanding is a primary necessity. But the need goes deeper. The old cultural enfoldments were cosy and comforting. Thousands of years of triumph and tragedy, stubborn wrestling with inexorable fate, the conquest of nature, creation of the refinements of living, poetic flight into realms of a longed-for ideal, were woven into these traditional culture patterns of philosophy, custom and institution. If the searching sunlight of modern science does not destroy them, the maladjustments of a mechanized age reduces them to futility. Hence the necessity of sympathy, particularly for the peoples of the new Orient who are compelled to make the transition in a single generation. But the need is deeper still. The new world is a unity. The great problems of this age do not stop at any national frontier. They are international. Remote tribes in inner Africa are involved in the same tangle of interlocking forces that are altering the lives of the peasants of China. And the solutions must include the family of man. A common scientific knowledge, common ideals growing out of the universal nature of the new world problems make the cultural attitudes of superiority and the isolated nationalisms of the past meaningless. Hence the necessity for cooperation. Rabindranath Tagore called India to this larger



vision—"The problem is a world problem. No nation can be saved by breaking away from others. We must all be saved or we must perish together." Understanding, sympathy, and cooperation are essential for the creation of a new civilization in which the nations of the world may live in harmony. Then by mutual enrichment all cultures may flower into new life.

All peoples are adrift from their old moorings. All are being compelled to criticise and evaluate the ideals of the past. We are spectators and actors at once in the making of a new world. There is a fascination in following the research workers and archeologists as they unfold the long buried chapters of the history of cultures. There is even greater interest in watching the transformation of these age-old heritages into living embodiments of the hopes and desires of a generation conditioned by modern science and a new social idealism. The close interrelationships of material civilization, the unity in cultural diversity of our world, make inevitable a cross-fertilization of cultures. In the search for joy in living, the ancient Orient has much to teach not only the new Occident but the new Orient as well. There is no eternal truth and no infallible guidance to be transmitted, borrowed or appropriated. Institutions of the past do not stand transplanting to the soil of the new age. But there may be a deep wisdom in the long experience of the Orient in the art of life that may be valuable to the hurried and individualistic West.