FATAL FALLACIES

OR

SOCIETY UNDER SEARCH-LIGHT

BY

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MADRAS

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FATAL FALLACIES

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PREFACE.

The title of the present book is suggestive enough of the nature of its theme ; and its purpose is to give a different interpretation to our established social. moral and religious code. Its claim to originality lies not so much in the thought itself, as in the difference it denotes between what is conventionally accepted and what is offered. It is not a polished literary achievement, but a thoughtful and critical production. I am strongly of opinion that our people are much more credulous than critical, and this fact alone is sufficient to justify me in bringing out the work. I believe that all genuine progress consists in avoiding errors and pitfalls. Persuaded by this belief, I have tried to examine some of the current creeds and fixed opinions, and laid bare their numerous weaknesses. I am fully aware of the risk I run in trying to set up new standards against conventionalism. The newness,

however, is apparent and not real. Despite this avowal, my fear is that the conventional people will not accede to it. But I also know that conventionalism is not the honest creed of any single individual. An individual is always opinionative. It is only when a number of individuals are blended together that they make a show of respect for conventionalism. This knowledge mitigates the force of all my fears and leads me to believe that the message of my book will find, at least, an intermittent, if not a continued, echo in the heart of my reader—though not readers as a class.

160, NANI CHIPWAD,
Surat, March, 1914.

D. P. THAKORE.

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FATAL FALLACIES

CHAPTER I.

THE BASIS OF SOCIETY

So two consistent motions stir the Soul;
And one regards itself, and one the whole,
Thus God and Nature linked the general frame,
And bade Self-love and Social be the same.

—*Pope.*

Self-love forsook the path it once pursued,
And found the private in the public good.

—*Ibid.*

FROM the study of scientific generalizations we learn that the universe of matter and energy, with its manifold forms, phenomena and appearances, is a vast system of uniformity, regularity and order. Further it inclines us to believe that there is a plan and purpose behind all cognizable phenomena of nature. The precision

underlying these phenomena is the inherent unalterable character belonging to them. Moreover this constancy is the guarantee of certainty. The punctual recurrence takes place mechanically according to the general law of causation, but it is never a result of blind forces as is ignorantly believed by unthinking minds.

Recognized antecedents have recognized consequents. In other words, the same set of given forces invariably produces the same results. Were it not so there would be no plan, no purpose, no achievement, and no knowledge. Without this natural uniformity everything would be in a state of chaos and disorder. The apparent confusion of natural events is the real anarchy and distemper of the human intelligence struggling to find expression in law. The seeming disturbances are the actual impositions of the will of man upon the orderly occurrences of the living nature. The crude and indeterminate intellect of man gives a crooked appearance to the well-turned ends of nature.

Although nature works after a definite and fixed plan, there is no such thing as morality behind her purpose. Her intent is the fulfilment of the innate and immutable law. The idea of morality is foreign to her. Morality is merely a viewpoint arbitrarily adopted by the struggling will and imposed upon nature. It continues to persist, as long as the human will has not found an expression in law.

When intelligence becomes a law, the moral code loses all significance. Till then intelligence implies ignorance of all laws. All natural events are governed by laws. Nothing happens outside the range of nature, and the range is extensive, unbounded and limitless. Every phenomenon, whether material, organic or inorganic, mineral, vegetable, animal, human, social or national, is a fact of nature. To know the laws that govern these different phenomena is knowledge, and it constitutes what is known as science. Without a permanent and fixed background of laws behind the phenomenal world of multifarious forms

and configurations, the possibility for knowledge and science would not exist.

In the vast scheme of nature, there are laws working within the laws, and all the facts of nature are interdependent and correlated. Nothing stands single in the series of all embracing existence. The smallest change in the connected part of the whole alters the position of the whole. Causation implies change, and change is the universal order of nature. Everything, therefore, is in a state of flux. That which does not change is the law which causes the change. Thus it becomes evident that every form of existence is a relation, and behind the relation there is a law determining that relation.

Elemental forms of existence are simpler than those of compound substances. Highly organized forms of matter and energy are more complex and complicated than others that are in the primary stage of evolution

Man is one of the most complicated form of living organisms and, therefore, his relations are more numerous than those of

other organisms. On this account also he is the most difficult to understand and study. In his composition enters a lot of elements which internally determine the mode of his activities. Moreover the external surroundings continually affect his growth and conduct. Between the external and internal forces the composite man swings to and fro, from one mode of life to another. Now he is swayed by this or that force, and according as he is influenced, his movements become marked by the force acting upon and through him.

To know the forces that determine his conduct is to know the laws that govern his life. Such a knowledge would give us the science of life. But a complete science of life presupposes the sciences of Astronomy, Physics, Chemistry and Physiology. Therefore to arrive at the science of life called Biology, it is essential to know the general principles of all the other sciences, because they have a direct bearing upon the life of man.

The body of man is the very prototype of the universe. What laws we perceive in nature we perceive in man also. Man is truly a miniature laboratory. In him are at work the astronomical, physical, chemical and physiological forces, and they directly, as well as indirectly, determine the direction of his progress and movements. Thus the conduct of every man is controlled and guided by a number of forces acting upon and through him. There is a huge colony of heterogeneous elements in the composition of his body, and these various elements have their peculiar properties and qualities. They attract and repel each other according to the general principle of gravity, otherwise known as affinity. They combine with one another in definite proportions to form new compound substances. Thus acting and reacting these elements shape the body and control its movements.

Man's movements are as varied as his body is complex. On account of this

complexity, a great difficulty is experienced in arriving at an exact science of life. The simplicity of other sciences, however, rendered the study of them proportionately easy, but biology as a study failed to attract a large number of devotees. Men generally are scared away by the huge complications of the relations of life, and as a consequence of it, the progress of the science is indefinitely postponed. The immediate result of this negligence is the common heritage of a vast amount of misery, pain, sorrow and suffering in the life of every individual man.

More complicated than the study of biology is the study of sociology. Man is a biological unit which goes to form a sociological organism. As the different elements with their peculiar properties and qualities compose the body of man, even so men with their singular characteristics combine together to create the body politic called society. The working of the body politic, like that of the individual body, depends

entirely upon the peculiar properties and qualities, that is to say, the character of the units composing the body. These characteristic functions largely determine the tone and the direction of society. The same principle of attraction and repulsion, which marks the movements of elements, signalizes the conduct of man moving in society. Therefore the study of sociology requires an intimate knowledge of biology, which again necessitates an acquaintance of physiology, chemistry, physics and astronomy. The study of biology would finally lead to a knowledge of human nature. Thus sociology becomes the most complicated form of study, inasmuch as it has the largest number of relations to look into and to harmonize.

With such a huge programme in front of him, man is seized with an enervating fright, and his movements become aimless and irregular. That he should thus behave is a natural consequence of his limited sense and understanding. If he suffers or

causes any suffering to anybody, it simply emphasizes the principle of causation, interaction, correlation and interdependence. In whatever manner a man acts, his actions never fail to produce corresponding results. In this way we learn that action and reaction is general and equal in proportion.

This is a brief statement of the general principles forming the basis of society from the viewpoint of natural law. There is another viewpoint, namely, the ethical or moral law.

This moral law is only a man-made law and it does not alter or affect the natural laws but fulfils those laws. Nature is beyond all morality. She is simply amoral. According to nature everything is lawful, but according to man, things are true or false, good or bad, right or wrong, just or unjust, lawful or unlawful. These differences and standards of valuation are merely the impositions of his own intellect upon the forms of relations of phenomena.

What he calls the good and evil does not exist as such in anything he knows. Good and evil are his own affections, the creations of his own imagination. Being born of imagination they have no objective parallels in the world of realities.

These differences exist only in his mind and as such bear relations to him only. Viewed in this light, what is the good of one man may be the evil of another. The important question arises, How there came to be this valuation of right and wrong, good and evil, just and unjust? The ready reply is that every kind of valuation is a process of judgment.

Judgments become possible only where there is a consciousness. Consciousness implies mind activities. Therefore, wherever there is a conscious mind, there is always a process of judgment, *i. e.*, valuation.

In consciousness there are always two or more factors, but never less. The idea of 'I' is a permanent accompaniment of

consciousness, and all the physical and psychical relations are always apposite to this 'I' called the Ego. Thus we perceive that these relations of the Ego are all personal connections, and it is the Ego or the Self which values these relations in terms of good and evil, right and wrong, just and unjust. Hence also these scales of values are selfish judgments and their import signifies nothing to other men. Each individual self thus becomes a standard of valuation of his personal relations and calls them good or bad as his interest is affected by these relations. Every relation brought to bear upon the Ego produces a change in the consciousness and thus gives rise to some feeling. This feeling may be painful or it may be pleasurable. The former is pronounced bad, the latter is called good.

Thus from the likes and dislikes of self steadily grows an interest which attaches itself to the self and becomes, in the long run, its character. This charater finally

determines his connections with other individuals in the social organization.

All relations resisting self-interest are quickly rejected. However, the power to reject and to receive relations depends upon his cultivated will which serves the purpose of a means to achieve personal ends. Self-interest grows with the growth of mind. The development of mind depends entirely upon the experiences received through the senses. The wider the range of experience the larger the growth of mind. But self-interest presupposes a repeated act of a certain set of experiences.

The mind in man is almost wholly absent in the early period of his existence and therefore there is but a faint shadow of selfishness in child-hood Infancy is peculiar for the absence of the ideas 'mine and thine,' 'yours and his.' The sense of ownership has not yet differentiated the child from the group of automatic organisms into a volitional individual However as the experiences multiply and the functions of

will and judgment develop, the child becomes more and more selfish and begins to value things in terms of self-interest.

Thus from the relations brought to bear upon the self gradually grows a sense of self interest, and the self-interest gives rise to the so-called law of ethics and morality. Having issued from self this ethical law varies with every varying individual, and that is why there are so many diverse views of morality in different communities.

Individual differences are as many as there are different types of men. These differences are natural because variety and inequality is the unalterable law of nature. More than this, these differences of the ethical principle have a justification in another law of nature, namely, the instinct of self-preservation. The need to preserve the self points to another fact of nature, namely, the struggle for existence.

Every form of struggle is a battle of life and those only survive who are capable and fit.

Thus the instinct of self-preservation gradually leads man to adopt and use such means and methods as would insure his life in the severe struggle for existence in the midst of natural differences of opposing interests. Herein lies a justification for all ethical laws which are merely a means to an end. These laws are an outcome of selection and choice exercised in the course of the struggle towards existence.

Individuals incapable of selection and choice generally fall behind in the march of progress and pass out of existence. Through selection, however, they are able to preserve their existence: but others who are not able to exercise their judgment lapse into subordination, and, finally, get eliminated.

The power to adapt and assimilate is no doubt an essential virtue, but it is only an economic and not a creative force. It may postpone death for a while in the severe struggle for existence, but it can never preserve life for very long. Therefore, the

creative power to value and judge relations of thoughts and things should be cultivated by the people who wish to escape degeneration, decay and death.

Thus ethics finds a support in the law of the survival of the fittest, and also in that of variety and inequality which is the essential feature of morality, for being never the same in two different peoples who have evolved a different phase of consciousness by tracing different lines of interest.

Self-consciousness, therefore, becomes the groundwork of ethics and morality and as long as man retains his discriminative consciousness, he will continue to value relations of thoughts and things in the light of self-interest ; and thus also the struggle between the opposite interests will be marked by shades of selfishness.

In this struggle, as in all other struggles, self-interest will end the contest with all the force of its preponderance. In this way again another law of nature—the law of

preponderance—will get itself fulfilled by man during his struggles for existence : for no matter how a man acts his actions shall always fall under and find expressions in one or the other group of natural laws. In the matter of opinions, either borrowed or arrived at after exeperience and reflection, the same law of preponderance holds quite good ; and we generally observe that it is always the settled convictions, and not the indefinite opinions, which rule men in the daily affairs of life. Opinions a man may have many, but being borrowed or assumed they fail to find expression in his conduct. It is the convictions alone that give rise to conduct, and lead to success or failure in life. Hence in judging a man or a woman, what gives a luminous insight into his or her nature is not the mass of professed opinions but the aggregate of convictions which break out into manifest activities. Hence the concern of man should be with convictions and not with mere opinions. Opinions are general;

they are, as it were, a public property, and every individual child, boy, girl, man and woman has a right to it. Nobody has yet taken out a patent for them, nor monopolized them. But convictions are a private property, and nobody can ever deprive the owner of them. Supposing somebody steals them, he cannot use them, they being a stolen property. The moment he possesses them, he finds they have changed their character. The transfer converts the convictions into opinions, and they cease to have the native force of expression. Convictions are of the nature of sincerity. A sincere man is the seer of the scene, and he is the man who has realised the truth through experience, *i. e.*, acquaitance. Opinions, on the other hand, belong to the class of simulation and lies, and they generally breed a type of men who behave much like gramophones, perfect in intonations and punctuations, but who belie themselves shockingly in the execution of those opinions.

Thus society represents a body, composed of a number of individuals and families, possessing pecularities and eccentricities, which present a picture of various shades of opinions, beliefs and convictions, ethical, philosophical, theosophical, theological and religious. The activities of men run in almost all directions. Their energies are employed either in cultivating the natural resources, or in improving the native arts and industries. Sometimes their efforts are confined to intellectual culture and social amelioration. Plagues, epidemics, floods, fires and internecine or foreign wars, together with a host of other destructive activities often engage their attention. Thus a programme of varied activities occupy the individuals forming a society. The power that holds them together becomes the basis of society.

Man by a long line of inherited powers has become a gregarious animal. At this stage of his evolution, solitude would either kill him prematurely, or would drive

him to lunacy. From the place where he now is, he cannot, by a mere wish, transplant himself into the region of conditions under which the primitive men thrived. Now that he is here, he should either work for further progress or else get annihilated for want of power to fulfil the conditions ruling over his life. A people, who have a long line of heritage of social instincts, must march abreast with the times in which they live. Should they fail, they would necessarily degenerate, decay and die. The social instincts have evolved after a protracted period of great struggles started by the primitive men.

According to the evidence supplied by anthropologists, the prehistoric men lived the life of the nomad, the family or the clan. Society is a later growth. It is a consequent of a complex character with recognized antecedents.

In the primitive impulse of men living loose and apart from each other, must be sought the causes of the herd-instinct

and of the social structure which is a chain of complementary parts linked together. The materials out of which this chain was forged is the force which holds the loose units together.

In the periods, before they were welded together, the individuals moved free and passed their existence pasturing on fertile and fruitful lands and preying mostly upon animal life. In course of time these small families came across other families in their migrations, and then there arose a difference as to priority of claim, or some such thing, which developed into a struggle for existence. The contest largely centred round objects which were a common need of the contesting parties, chief among them was perhaps woman; and the instinct of self-preservation generally drove the parties to settle their differences by force of personal strength. Rites, duties, principles and moral laws were unknown to their nature. The only law they recognized was their right to the bounties of

nature—land, air, water, herb, fruit, bird and beast ; and, therefore, wherever these were found, they were seized and preyed upon to preserve their existence. Freedom characterized their movements in everything. When this individual freedom was assailed by another party, a contest generally took place, and the stronger of the two either killed the antagonist or subdued him.

Thus the second law of nature—survival of the fittest—is fulfilled in obeying the first law of nature, namely, the instinct of self-preservation. The vanquished weak ones throw their lot with the conquering heroes, and thus arises a new order of master and serf, hitherto unknown to both the parties. Not having any well defined duties to perform, both the masters and the slaves, the strong and the weak, work together for the common end—search for food and hunt for game. As they move on in their quest, similar bands meet them on the way, and probably a second

battle is fought for the preservation of self and life interests. Being stronger than those whom they come upon, they either drive them from their place and possessions, or compel them to accept their protection and patronage.

Thus in due course of time communities of a fairly large number of men spring up, and in places where they find the common necessaries of life in abundance they settle down for good, and thereby create the first order of a social life. With the complexity of numbers grow the complications of rites and duties. As the wants of men increase, an increased difficulty is experienced.

Experience gradually leads to classification and formation of groups from which finally arises an order known under the name of social laws. The classes work together for the common good and common interest, and they are guided in the performance of their duties and responsibilities solely by the sense of protection

afforded to them by the combined efforts of the whole organization.

In looking back upon the rise of social order, we learn that the motive power in falling into groups, called societies, is the security and protection of self-interest from the attacks and dangers of neighbouring powers and enemies. The early experience of the wandering families teaches them the lesson of active co-operation which is recognized as an efficient weapon to protect, preserve and promote the common interest.

The weak ones, instead of being annihilated, unite together and mutually help one another to fight for common rights and common good. From this union of the individuals arises a force sufficient to protect them and their self-interest against the attacting forces of the neighbouring powers. Thus the safety of the weak and the struggling individuals lies, first in finding men having common interests, and secondly in union with them.

A perfect society is a union of such common interests, and where the common good is the concern of each individual there is a consolidating power that no attacks can ever overcome or weaken. Union, therefore, is strength, and self-interest is the basis and the bond that holds the individuals together in society. Where the self-interest is not the common interest of a people, there is no organization, no unity, no society and no nation, although the people may live together, move together, talk together and work together.

In the absence of a common self-interest their activities are governed not from within but by external pressure. Society, proper, however, should be a community of common self-interest. Common self-interest is the preponderance of a private self-interest. Without this preponderance of a private self-interest, life's battle is lost and the individuals lapse into servitude and bondage. The bond that holds them

together is the powerful force of Government imposed upon them from without, and their movements become restricted, narrow and purposeless. The right to judge and to act according to their judgment is taken away from them, and thus self-interest instead of growing, expanding, and increasing in proportion, gets cramped, stupefied and lost under the pressure of external forces which it is incapable of controlling and guiding from within through the power of self-interest. Thus, also, another law of nature, namely, of preponderance which rules the world, and of convictions which rule men, is fulfilled, and the identity of self is merged into the non-self. When a man through his ignorance of the laws of nature, ceases to exercise his power of self-interest, he lapses into barbarism, and is loaded with the heavy weight of other people's interests which have passed into laws. Although he lives and moves among men, he does not really form a part of the social

organism. His existence is regarded as a foreign attachment, unessential to the whole of which it is a seeming part, and therefore he does not receive the large benefits which are the privileges of men mutually helping towards a common end. Moreover, he is considered an enemy and so necessitates measures to prevent him from doing any ill to the common good. This man, who has no identical interest with the interest of other men, and who is still a seeming member of society, lives a double life, *viz.*, private and public life. In public his movements are watched, controlled and curbed by laws ordained by the bulk of society. The majority is the preponderance of power of numbers as well as of interests. Numbers count for nothing where the interest is not common. Thus laws, proceeding from the multiplied self-interest, rule the public life of individuals who have no common interest. However, since the self is not completely lost by an act of

annihilation, it persists in asserting itself, and its assertion is confined to private life only. This narrow self-assertion often occasions conflict between the private and the public good, and thus society, everywhere, suffers, more or less, from annoyances and disturbances, such as defamation, theft, murder, robbery, revolutions and wars caused by the hostile men having personal and private interest. From the rank and file of these narrowly selfish men, who lead a double life with a double conscience, generally come a majority of liars, hypocrites, impostors, thieves and murderers of men and their honour. That they exist, side by side with those whom they, now and then, trouble, is quite natural, for after all, no man can live otherwise than after his own convictions, *i. e.*, interests. The public law at best can restrict his movements, but it cannot effectually alter the character of his interest.

The motive behind the law of the

many is the same as that behind the acts of the few who resist the interests of the many. The difference, if any, is the difference of degree, varying with the various objects of interest, but the kind of self-interest in both the parties is invariably the same. The particular difference is, that the interest of a certain class has successfully passed into law, while that of the other class is yet struggling to find expression in law. Thus laws are the dictates of self-interest multiplied in the many, and therefore they have not the same terrific significance for those who make them as they have for those who are the willing or unwilling victims of them.

All man-made laws are limitations imposed upon those alone whose interests do not coincide with the interests of the makers of the law. In fact the necessity to create laws is governed by the presence of such as have no common interests with the governing body. Were the interest of all alike, without exception, there would be

no laws. But it is so ordained by nature that there should be variety and no uniformity. Hence different men have different interests, and there is a general medley of conflicting interests. This variety justifies the creation of controlling laws, but it does not establish a permanent standard of right and wrong, just and unjust. Right or wrong is determined, for the time being only, by the preponderance of the one set over the other set of selfish interests.

Thus, what we call morality, is only a temporary arbitrary arrangement agreed upon to further the common interests. If the common interest ceases to influence the life of the individuals composing a community, their particular morality also terminates with their interests. Interest in quite an opposite direction may produce entirely a contrary morality.

Thus man-made morality and human laws differ with different peoples at different periods of their existence. The

good of yesterday becomes the evil of to-day, and to-morrow gives us quite a different code of morality. Being purely a question of self-interest founded upon objects of varying degrees of constancy, morality lasts as long as the stability of the interesting object is continued.

The moment the foundation, whereupon the interest is based, is shaken, the moral laws lose their solidarity, and other interests, springing up in its place, imperiously demand creation of a different set of rules and precepts to control and guide men.

Therefore, there is no permanency in any of the man-made moral laws which are the outcome of a particular kind of selfishness. They are apt to change at any time. If they bear a stamp of fixity, it is because other interests have not yet necessitated a change. When the growing intelligence of men will perceive, recognize and trace other lines of interests, the old interests will lose their character of law

and a new law will supersede it. However, a change in the moral law is never brought about until self-interest in one direction has weakened through some cause.

These causes are many. Power, possession, gold, anything, or all these, may serve to awaken a new interest, and in due course of time, destroy the force of former interest. This is how all reforms and changes are brought about. In order to make these reforms lasting and universal the controlling power of the man-made moral laws, which are merely weapons of war in the struggle for existence, is artfully carried beyond its source—self-interest—and posited in an absolute Being higher and mightier than man. The superhuman Being is supposed to be all-powerful, all-knowing, all-seeing, and all-pervading. Indeed, the artful device of raising the purely human values of fleeting character, to absolute and permanent values, is a master-stroke of the instinct of self-preservation. But the success of this contrivance depends upon the

hopes and fears of the ignorant humanity. Its utility lies in its economic function, inasmuch as it creates by a simple act of imagination a police force capable of watching over the interests of society in all its quarters. Without this police regulation of a universal nature, the safety of society would not last long. Thus from the moral order self-interest raises a religious order with all its paraphernalia, but the character of this order is no more fixed than that of the moral order from which it takes its rise. Even religions differ because the interests differ.

Thus, while all man-made laws are transitory and evanescent, the natural laws are invariable, fixed and perpetual. The latter never change their character of regularity, order and rule. Being ever impersonal these laws have no consciousness of right, and wrong, good and evil, and therefore also no likes and dislikes of personalities. Hence man can neither please nor displease nature, he can only obey or disobey

her laws. The result of obedience is increased safety, while disobedience entails augmented sufferings.

Thus at the end of the analysis, we find that society, like all other composite bodies, is an organization of single individuals and families. The binding power is the force of unity of common interest. The majority of the collective body is the collection of individual self-interest. Social laws, duties and responsibilities are a name given to this aggregate of self-interest. Hence these laws are not limitations, but systems to help toward a better and quicker realization of self-interest. Where these laws are conceived as limitations to the freedom of self-interest, the self-interest has disintegrated from the collective common interest.

Thus, when self-interest becomes narrow there is a conflict of opposing interests, and the struggle for existence becomes all the more severe. Of the contesting parties those only survive who are

best fitted on account of their physical, mental and moral powers, that is, collective self-interest. Thus, self-interest, pure and simple, is the pivot round which the whole social organism turns. Without that self-interest individuality and nationality would mean nothing, and would achieve nothing. Therefore, to build a society or a nation self-interest should be cherished, multiplied, and promoted as far as possible.

CHAPTER II

AIMS OF SOCIETY

The chief, if not the only, spur to human industry and action is uneasiness. What determines the will is not, as is generally supposed, the greater good in view, but some, and for the most part, the most pressing uneasiness, a man is at present under. The greatest positive good determines not the will until our desire, raised proportionately to it, makes us uneasy in the want of it; because uneasiness alone is present. And it is against nature of things that what is absent should operate where it is not. —(*Locke*).

Two principles in human nature reign,
Self-love to urge, and reason to restrain.
—*Pope.*

Man, but for that, no action could attend,
And, but for this, were active to no end,
—*Ibid.*

THE more we ponder over the problems of society with greater cogency, the conclusion is borne in upon us that the body-politic called society could not exist

as such upon any other basis than that of self-interest multiplied in the many. Thus self being the starting point, the evolution of society necessarily implies the evolution of self. If so, self becomes subject to growth and decay, expansion and contraction. To concede this point is to acknowledge the transitory nature of self; for whatever changes is never the same during the changed periods. Whether transient or permanent, the term evolution clearly expresses change, for without a change there can be no evolution. It being so, to speak of the aim of evolution involves a contradiction in terms. If evolution is change it can have no fixed end or aim. Being but a change, it is caused and causation is endless. Aim, on the other hand, implies an end, a resting place, a final station from where there is no moving out, no migration. How can there be, then, a fixed goal where everything is constantly changing?

Thus, an enormous difficulty presents itself in the further study of the social problems, and were we to pursue the inquiry to its legitimate bounds, the consideration of it would necessarily involve us into the ever vexing and never ending disputations of a philosophy which has disturbed the serenity of the world, ever since thinkers began to be busy about it. So, whether permanent or impermanent, the self, while it lasts, is real, and nobody ever needs the testimony of wrangling philosophers and thinkers to establish its reality. Self is a self-evident proposition, and there can be no better evidence of its reality than its own self. It being a question of self, started by the self, no other self can solve it better than the self that raised it. Hence the superfluity of all external means and methods to know self as it is.

Knowledge of any description is a knowledge of relations, and all relations are limitations undergoing constant transmuta-

tions. But among the relations of thoughts and things the self *seems* to persist like the pole-star, and it never changes. This apparent self-evident persistency of self among the varying circumstances, evokes the sense of a permanent halting place, where external and internal activities would, one day, find ever lasting rest.

Thus what is known as aim becomes the very essence of Self, and, therefore, as long as the self persists, the idea of aim, as meaning rest from, and end of, all relative activities will also continue to fill the consciousness of man. That the idea of aim or end is equally extensive with self is demonstrated by the fact that no conscious act is ever free of the idea of purpose which is the same as aim or end. In everything a man undertakes to do, there is a motive, a purpose, an aim or an end. If the task was never going to end, he would not occupy himself with it. Thus aim is incorporate, innate and identical with self, and it cannot be separated from

self without slaying self. But self is the ever present factor of our consciousness, and, therefore, what we call aim also persistently subsists with it.

For both self and consciousness, time is an essential element. In fact time is the very essence of self. Without self there would be no time, and without time there can be no self. Thus we learn that for the self and to the self, the present is the only reality. And the present is the never changing, and the never changing is the self. What changes is the relations of the self, that is of the present, and these relations themselves belong to the present. Did they not belong to the present they would cease to be spoken of as relations. What we call the past is a relation of the present; it is a memory of a bundle of relations which have ceased to operate, but which have not ceased to exist. The past, so-called, is gathered up, submerged, so to say, within the present, and it survives as memory in the 'Now'. Memory

is a present reality. Every memory is a memory of something, therefere for the memory to exist, the thing of which it is a memory must also exist. Thus an active relation, by virtue of its changing character, becomes a passive existence, and continues to exist in the present taking the character of self upon itself. A little reflection will show that memory is the very essence of existence. Without memory there is no existence and no identity. Moreover, memory is a time past, converted into the present. Thus the past and the present is but one existence. What is known as the future belongs essentially to motive—motive as to a thing to be done, as opposed to what is, and is already done. But the doing of a thing is always in the time present, therefore, what is called the future is a present passive existence of a relation that is to be, as opposed to a relation that was, and now is in the present. The future like the past is a relation of the present, there-

fore, it exists with the present. Memory links the past with the present, and motive links the future with the present. Thus the past, the present, and the future are but one existence. When time is thus understood, motive ceases to operate. When the motive is taken away the self is extinct; and when self is not present, the past no longer remains. Till then, self is real, time is real, motive is real, relations are real and change is real, and no amount of outside argument can controvert these independent realities.

Thus, memory, with all its treasured experiences, belongs to what is called the past time; the self with all its actual relations acts and reacts upon the present; and aim or motive leads the present imperceptibly into the future. Experience gives knowledge, and knowledge, from behind, as it were, helps us to understand the present, and so prepares the way to the future. Aim becomes the ideal, and it begets the will to further progress. The

ideals differ from the actuals, inasmuch as they belong to the future, and not to the present. Their value to man is relative in proportion to the amount of actual energy they generate in the present to work towards their realization.

Since the ideals lie ahead of us, they cannot have a full present value except in impelling us to them. Ideals may be personal, or they may be social. Judging from the number of ideals, both personal and social, before us, we are irresistibly drawn to the conclusion that these ideals of progress have become so ingrained in our thoughts, on account of an unbroken line of thinking without acting, that we impulsively place them in the foreground of the present, and thus by occupying ourselves with what does not belong to the present, neglect the activity which must open the way to them. There are, no doubt, ideals, but there can never be ideal activities. What is called an ideal is a thought projected into the future. Acting is always in the present.

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These activities are either self-centred or social. Thus we can have a purely personal programme or a social programme, but we can never have an ideal programme. Programmes are relative to activities, and not to ideals or thoughts. Ideals are ends ; activities are a means to those ends. Ideals are plans; activities are the actual materials to execute the plans. All plans are products, and they lie at the end and not at the beginning or the middle of a course. The difference between the ideal and the real, is the difference of the potential and the actual, of the statical and the dynamical. Potential power is no power. To speak of potential power involves contradiction in terms. Potential energy would not propel a ship. Potential heat would not impart warmth were we shivering with cold. The potential tree locked up in the seed, would not shelter a man nor give him fruits to satisfy his hunger. A man at whom, a loaded revolver is levelled may be potentially dead, but he is not actually

dead till the trigger is pulled and the bullet has lodged into the vital part of his body. Patentially a man may be a 'God,' but he is not an actual 'God' till he has left behind him his devilish propensities by active regeneration. Therefore, to talk of potential plans, aims, and ideals is a criminal waste of useful energy. Realization of a plan is not in holding eternally a thought of the future, but in the utilization and expansion of the present. Ideals are endless; no man, no society is without them. What is needed is not the ideals, but the efficiency to carry them out in the present. Ethics and religions of the past as well as of the present time have given man a vast array of ideals, but the execution of them is stayed indefinitely. This delay is due largely to the habit of always looking ahead into the future, and not less due to our habit of considering the ideals as present realities. This longing to reach ahead the aims and ideals invariably leads to the neglect of the present, or causes slips

and slides, or makes man a visionary. The end of a journey is never reached by fixing the attention to it. To reach the end, the journey must be commenced, and every inch of ground must be gone over.

A man who looks ahead is apt to miss his footing as he moves along. All ideals and aims are directions. Having marked the direction with attention and care, the attention must be withdrawn from the end and attached to the active powers in tracing those directions. In following those lines of interest, every little detail should receive our active attention. Thus alone the plan grows and becomes a living reality. Often in considering aims and plans, principles are subordinated to the plans. Such plans are visionary and impossible, because they are against the fixed rules of nature, and therefore they never become living realities. They are generally the result of fallacies, that is, wrong thinking and bad reasoning. In raising new ideals, principles should always govern their produc-

tion. Likes and dislikes should never be permitted to interfere where a demand for principles is urgent and necessary. A moment's thought will show that what is known as the aim or the ideal is a product of our past activities. Although they live ahead of us, they are conceived by us in the present, and their antecedents belong always to our past. The past is the field of experience where we gather the germs of ideals, and project them into the future and work upon them in the present by providing conditions for their growth. They are suggested by the mistakes and follies committed by us in the past, therefore the ideal implies a dissatisfaction of the real which is sunk in errors and imperfections. To steer clear of the defects and misconceptions is to progress towards the ideal. Hence the controlling power in man is the strength of accumulated experience, *i.e.*, knowledge, and the larger the experience the greater the power to forge ahead.

A society or a nation that has the

la[illegible] experience has the fewest ideals, [illegible] a society that boasts itself of a large w[illegible]er of ideals has a limited number of experiences. This paradox is understood, when we know that every ideal stands for some experience that is yet in the making. Thus a large number of ideals gives but a short list of actual experiences. Moreover, experience relates to objects and things. A society that has an experience of an infinity of things has a proportionately finite number of ideals, because every experience serves to deprive the ideal of its place and position in the future, and drags it down to the domain of the present and the actual. Thus the aim of social evolution, social change and social activity is to reduce the number of ideals by multiplying experiences. When experience enlarges and ideals diminish in number, society becomes stable, but till then its activities and energies are marked by uncertainties, mistakes and follies, all of which are truly experiences, but not the sort of experiences

which place the society in possession of points of real interest, *i. e.*, ideals. Thus experience is classified as right and wrong, the former resulting in knowledge, the latter in ignorance.

The ideals lie in the direction of right experiences, therefore, activity must trace those lines only at the end of which the interests lie. However, the source of all experience is activity. It is only when one is active that he knows anything, right or wrong. The wrong he avoids in acting a second time, and thus out of mistakes and errors knowledge grows. Right knowledge is not a result of a single act. The act must be repeated, and the subject or the object with reference to which the act was performed must necessarily be the same, or else there would be no knowledge of it. Activities confined to ever varying subjects yield us no knowledge, but exhaust the energy and prevent all progress. Thus the ideals and interests of a people should be definite, fixed and of permanent value to them.

Where these aims and objects find only a fleeeting interest, the society suffers disintegration and finally lapses into subordination to a neighbouring power; or it begins a career of internecine war and destroys itself finally. This is a general law of degeneration and decay, and, therefore, history tends to repeat itself, whenever the conditions obtain for such a tendency.

Aggregated self-interest is the basis of society, and the aim of social work is protection of common self-interest by raising a permanent democracy through co-operation and mutual help. Wherever the interests of all coincide, there is a perfect society, and the form of Government tends, more and more, to be democratic. Under pure autocracy or monarchy, the interests of the communities are generally divided, and on that account society largely needs to be controlled from without. When, however, the common interest increases in proportion to the number of individuals calling themselves a people or a nation, the vested

powers of the autocratic ruler and the king become indecisive, and get distributed among the people who form a civil society.

What we call '*might*' and '*right*', are misleading terms. Neither *might* nor *right*, has the decisive voice. This is another paradox which puzzles most of the so-called social and political reformers. *Might* in the sense of physical strength never holds the society together for very long, and '*right*' is expressive of nothing definite ; it is a very vague term. The ruling class, in almost all the states, forms only a minority. The sum of their forces pitted against the combined strength of those over whom they rule is always disproportionate ; and yet the many, we find, are controlled, and overpowered by the few. Physical prowess, therefore, is not the absolute ruling force.

Right, on the other hand, belongs to the category of morals, and it was suggested in the previous chapter, that morals are man-made. They too have no fixed or absolute standards of measurement. If the rights of

each individual man were regarded as final and absolute, no man should be a master, or a guide, or a teacher of another man, for where is then his absolute right to dictate to that man? 'Duty,' interrupts the crafty master! And what is duty pray? It is also a product of society, and therefore, relative like all other thoughts and things. It too has no absolute foundation. Regarded from another standpoint, if the rights of men were absolute, as is generally supposed, a certain class must necessarily rule over another class, and thus there should be a permanent order of the master and the slave, the ruler and the ruled, the teacher and the taught. But no such abiding order is observable anywhere in any society. If one is a master one day, says experience, he becomes a slave the next, the third day he helps himself to a position of greater command. Thus, rise and fall, fall and rise, punctuate the course of each individual as well as society. Where is then the absolute right or duty? Further *right* is sug-

gestive of equality, but do we ever find absolute equality anywhere in any society ?

Inequality is the rule of nature, and since man is a part and parcel of the natural phenomenon, he too must submit to the conditions of a universal existence, whether he likes it or not Equality to the equal and inequality to the unequal should be nay is, the rule of life. Since rights are often forfeited, there can be no permanent absolute values of rights of any kind. Do men, invariably and infallibly, get what is due to their rights ? No ; then rights are relative. But the champion of human rights cries out, that although the rights are overridden here on earth, they will be restored to us in heaven. This is truly a voice of omniscience, but we lay no claim to it, nor do we pretend to know anything about those outside stations heaven and hell, nor have we any direct knowledge of the geometrical, geolological, meteorological or moral conditions prevailing there. A man must be in those places to know

exactly the state of affairs there. Being an inhabitant of this world, man's chief concern should be to know the conditions and laws obtaining here. He should not anticipate, nor lend himself to guess-work and gossip of the vain visionaries. When he is dead, there will be enough time and opportunity to indulge to his heart's content in calculations of the conditions of his new abode, whether that be heaven or hell. At present he should busy himself with the affairs of this life, and set them right. When man will try to understand the present, he will learn that the natural conditions and laws of this life do not warrant any belief in absolute equal rights and duties. Strictly speaking, man's conduct at every time and in every place belies this belief.

Those again who talk about universal brotherhood, are also compelled by the nature of things to limit their universal brotherhood by one or the other qualification. These qualifications are many. Some, so-called universal brotherhood-

faddists regard your purse to be a proper qualification, and issue diplomas on payment of ten or fifteen rupees You can't say that universal brotherhood is not cheap at that price! Others demand absolute obedience to the head of the brotherhood. There are some brotherhoods that require absolute secrecy. Then there are other varieties of it. The brotherhood of thieves, nihilists, robbers, gamblers, drunkards, traffickers in men and women—all qualified in character and conduct—but we have not yet seen a universal brotherhood. It is difficult to understand a qualified brotherhood that calls itself a universal brotherhood. If universal brotherhood is only an aim then it belongs to the future, and the present should lead to it. Moreover, there should not be so much blabbering about a thing that does not exist, nor ever existed. Further it is not in the nature of things to permit of a universal brotherhood. Experience tells us that even natural brothers do not

always behave as brothers, and the reason is simple enough. Their interests do not coincide, therefore they fall out and form a new brotherhood.

And yet it is often argued that "A young man of eighteen may be the brother of a babe of two years old, but surely they are not equals? Human society, however ideal, cannot present a level of equality, (a very significant admission), but it should be formed as a brotherhood of elders, contemporaries and youngers, bound together by mutual duties and a ready and loving mutual helpfulness."

Now, this kind of loose reasoning which sophistically ignores the moot-point and proceeds to present hackneyed and irrelevant cases of undoubted veracity, in order to defend the contested position, is a kind of logical somerset, a mental shuffle, or a verbal juggle that may tickle man's imagination, and even excite wonder in him, but will never convince him by an appeal to his intellect. But then, these sworn de-

fenders of universal brotherhood set such little store by man's intellect, by holding it at discount, that any approach to intellectual magnitude on the part of any man would be, peremptorily, set down as "a too purely intellectual view of life and agnostic attitude towards its spiritual side." Such a pronouncement, whether right or wrong, is, and it will not be denied, a judgment of understanding and an intellectual performance. Then, it is a very queer and unaccountable mental obloquy in man that he should employ intellect to thus disparage the claims of that very intellect. If there is one thing more than another which marks out man from other animals, it is his powers of ratiocination. Dissociate intellect from all other functions in man, and he will at once regress to the state of the animals—orang-outang or ape.

To restate the defence. "A young man of eighteen may be the brother of a babe of two years old." Well, what then? Nobody wants to deny it, for it is a fact well

within the experience of every individual. But does the mention of it in any way tend to induce or uphold the belief in universal brotherhood? How does this particular fact come to be represented as a universal fact? Can the particular be transfigured into the universal? It is illogical and a paralogism to advance a particular and related instance to prove a universal proposition. Numbers connote limitations, therefore one, two, twenty, or even a million of men may be brothers of one another, but the fact of their being so related does not go far to induce the belief in universal brotherhood. Universal brotherhood either *is* or *is* not. If it is not, man cannot make it, however ardently he may wish it. If, on the other hand, it *is*, it is vain to descant about it, for what is a common and universal factor in the life of the individuals deserves no particular mention, or a very great emphasis. Who ever talks about the generally common features in man—hands, feet, eyes, etc., without, at the same time,

making himself a ridiculous ass. If we talk about these things, we refer to the differences between them. Our consciousness is conditioned by differences. If it be urged that men have forgotten their universally common relationship of brotherhood, it is enough to state that what does not occupy the area of consciousness, does not even exist as such for the men. Moreover, that which is subject to forgetfulness and recollection falls within the category of Time and Space, and therefore is conditioned. And what is conditioned is the relative, *i. e.*, the particular, and not the universal. It is a diseased desire, an abnormal appetite, a futile effort that seeks to realize the particular in the life of the universal. Everything in the universe is conditioned and relative, man not excepted, and therefore, when he attemps to enforce his particular and related virtue, vice, duty, etc., upon the generality of men, he is acting most irrationally and wantonly. Qualified brotherhood there is, and there always will be, but

universal brotherhood, there will never be, because it never was, nor is at present. That it is indeed so, is tacitly acknowledged by the most redoubtable advocates of universal brotherhood, when they say that "human society should be formed as a brotherhood of elders, contemporaries and youngers, bound together by mutual duties and a ready and loving helpfulness." The use of the word 'bound' is significant, and it implies conditions. Then again what 'should be' is different from what is, and the making of it presupposes conditions at present absent. More than that, it is a surrender of the point at issue, and a relegation of it to the regions of the future, where all possible and impossible ideals find a permanent stronghold. It is astounding that any man should attempt or even suggest anything universal. If one is foolish enough to think or believe that universal love or universal brotherhood is possible, and within the reach of every Tom, Dick, and Harry, there is no

reason why *he* should not commence to realize it for himself without wishing or waiting for all the riffraffs to co-operate with him. What matters it to the man (if universal brotherhood is practical) if others do or do not participate in the joy of it. Obviously then, the impatience to bring all others to join in it is the difficulty of it, and hence also suggestive of the impracticability of a fuller and complete realization of the universal brotherhood. Better that the ambitious dreamer set bounds to his day-dreams and moonshine, and clearly defined the nature of his aim, even though he, thereby, limited the sphere of his activities. He who will not act up to his belief, but will wait for others to accept and act upon it, is a coward, and betrays a mean dread of loneliness, and clearly conveys the impression that his belief is not sufficiently strong sincere or cogent to induce activity in him.

The value of such feeble beliefs is about

the same as that of a pleasing dream or a delusion. Moreover, is it not infinitely irrational to hope to run before one has yet learnt to crawl? Charity begins at home, they say; then why neglect the nearer to tend the more distant? Which is better, to be happy with those whom you know and already love in a way, or to try to increase the joy of others whom you hardly know and rarely understand. And again, who is so nearer than yourself? Please remember that if you have not yet established brotherhood with yourself, it is least likely that you would found it with your family and friends, and not at all likely with strangers of all shades of creeds and credulities. Scandalized society, brought up in ignorance, prejudice and illusion, will murmur that all this is selfish. Can any man dare be anything else? Let them bear it in mind that the law of love is the necessity of identity. One never can love another without identifying himself with him.

Everybody's child is nobody's child; and what is the duty of every man is the duty of no man. Neglect of this ancient wisdom prevents realization even of the possible brotherhood.

Take up any work on History and try to discover, if you can, any period of time when universal brotherhood or universal love characterized the life of any large, not to say of the whole, body of men. Also pick up ancient and time-honored Scriptures, and see, if you can, by careful wading through, or even by distortions of texts, make out a picture representing the whole human race as a brotherhood. Modern history gives a direct lie to this all-too-ambitious dream, and on examination we learn that both ancient history and scriptures are no less emphatic in dispelling this phantasmal imagery of the Utopean driveller. In spite of the experience of ages and the unmistakable teaching of almost all the scriptures, this unholy and unwholesome

belief seems to cling to some minds, and it raises the question, How did this particular illusion about universal brotherhood come to obsess human mind? Evidently the error of it lies in making altogether sweeping generalizations from partial and particular cases. What would we say to him who, upon seeing a particular individual run a ten-mile race successfully, drew the general inference that others could do the same without killing themselves? Knowing as we do, the irrationality of his conclusion, we can only remind him that he is living in a fool's paradise, and ignore him. The crotchet about universal brotherhood is another instance of a sweeping generalization deserving no better treatment or reply. Finally, let us enter a protest and a wise caution against all universal generalizations, admitting, at the same time, the possibility of realization of all reasonable ideals of conditional character. Fulfil the conditions and the ideal will become

the actual. The power to act and react is individual, therefore, realization is always intensely selfish.

Thus, might, right, duty and the so called universal brotherhood are only relative terms, and there is no absolute ground to support them permanently. Individual self-interest is the creative power of all these relations. But the interests of individuals vary, therefore, their might, rights, duties and brotherhoods also vary. Interst is the same as ability, both are mutually inclusive terms. Hence it is not *might* that rules but *ability*. Ability discovers the laws of nature, applies them, and invents instruments and appliances which strike terror in the hearts of the strongest recalcitrants and make them mild and subservient. Ability creates the right to dictate to ignorant masses; ability accepts the social duty to lead where others are fearful or unwilling to go. Ability discovers where the identical interests lie, and thereby prepares the ground for a social demo-

cracy. But where the ability is lacking, there is no might, nor right, nor duty, nor brotherhood, therefore, what is sadly needed is ability. Ability grows as self-interest develops. All able men have strong self-interest; for, where is the man who acts and has no self-interest? The fact that he acts is an assertion of self in the interest of self. The direction of his interest may be this way or that, and the question of its propriety, namely, right or wrong, is settled by the interest developing in the opposite direction. Therefore, whenever a man acts, he does so either to protect his existent self-interest or to promote it. Thus there is no acting against self-interest. What about those who are always at the beck and call of other men; do they not act against their interest and will? Sure enough, there are many who are willing and unwilling tools of others, but a little calm consideration will convince you that even these men, in behaving as they do, do not violate the principle, but fulfil it entirely.

Ask them to explain their conduct, and you will learn that either some threat or some hope of a promise sways them. Threat, if carried out, means destruction of existent self-interest. Hope, if fulfilled, implies progress of self-interest. Therefore, the will to act is not checkmated in either case, but on the contrary it is vivified. For a better understanding of this problem, the nature of will ought to be clearly conceived. Will implies activity. Whenever it is present, it is active. Being the very essence of activity, *Will* cannot will *not* to will. Therefore, there is no acting against the will. Hence to say that a man is acting against his will, is a hyperbole.

What actually happens is this: the man instead of going directly to the point of his interest, makes towards it in a round-about way. The force of circumstances gives a different direction to his movement, but does not destroy his will. Between the two classes of men, namely those who are actuated by threat, and those who are

influenced by hope, the difference is not much; for both are moved by selfish motives. To the one the vision of impending threat is clearer than the apparition of hope in the distant future. Threat may be carried out at a moment's notice, but not so the hope. There is a guarantee of certainty about threat, but the characteristic feature of hope is uncertainty and suspense. The other class of man who accepts the lead of other men, in the hope of reaping some distant benefit, is certainly more selfish, if not quite visionary. However, in his case, there is no guarantee that the shepherd will not lead the sheep eventually to the slaughter-house. Moreover hope anticipates a certain amount of fear, and therefore, it is difficult to say whether hopes or fears prompt his activities. The balance of argument is certainly in favour of fears, because they are ever present realities; hopes are mere creatures of imagination, and they live always at a great distance from the present, and therefore,

their influence upon the present is but problematical. Largely on account of this difference, men readily submit to threats while they refuse to be bribed by hopes that may never be realized. Here lies the justification and the utility of a standing army to preserve and promote the interests of the ruling class. In the moral world, a similar controlling force is created and located in the nether world called hell. Governments would not be safe or lasting without the force of arms, and religions would not succeed without hell-fire and brimstones to punish the heretics. The creation of these forces is the work of ability; therefore, wherever there is a centre of ruling force in society, it is the result of ability. When ability diminishes the power to rule also decreases. Loss of power to rule may arise from another cause, namely an encounter with the growing superior ability of the subject people. Then to say that man acts against his will, or a people are governed against their will, is a

misconception. The Government of a people by a people becomes impossible without the will of the people to be governed. The fact that they are governed successfully shows that the will of the people is with the will of the rulers.

Thus we learn that individual activities are marked by self-interest, and common self-interest brings the people together. The aim of social activity is to promote and permanently protect the common self-interest which centres round something vitally essential to the life and growth of the whole society. Besides what is of common interest, there are other things which awaken only individual interest. These objects of interest are many. Some interests are permanent, others are only passing The quality of permanence depends upon the stability of the interesting object. If the object which gave rise to interest changes its character, the change affects the individual interested in the object. Thus all virtues, born of changing

situations are impermanent virtues. That is why love of the first few weeks changes into gall with a change in the character of the person loved. Often a more attractive personality draws away the attachment from the first person. Thus, virtues like morals are relative to the objects upon which they are founded.

Therefore, to preserve the stability of society, the common self-interest should necessarily be rested upon some vitally essential materials of life. Objects of passing interest should never form part of the social programme. They may be regarded as side issues and side shows, but should not receive a whole-hearted attention of the people. Thus all that is essential to life's growth, health, strength, and preservation becomes the never-ending and never-changing theme of social life.

The most essential basis of social life is in its internal resources. This takes us to the considerations of agricultural, mineralogical and industrial activities. A society

whose natural internal resources of agriculture and industry are poor and uncultivated never subsists as a firmly welded body for any length of time. Hence these industries ought to be stimulated and revived. Extensive enterprises should be undertaken in these directions, for such enterprises serve to summon forth the co-operative faculties. Moreover, large enterprise has the virtue of drawing out the slumbering powers of organization. Without a surplus of this power there can be no social reconstruction. A deficit in this direction leads to bankruptcy of social life. Increased activities in the direction of large enterprises will necessitate raising of agricultural, mineralogical, and industrial schools where the youths of society will be trained in the smallest details of the various departments. When thus prepared, they will help the work of progress better than without a knowledge of these details. Side by side with these technical and industrial institutions will spring up schools and col-

leges to impart knowledge of arts, sciences, and languages. The means of progress are material, therefore, a system of education that stops at and does not take the student beyond mere theories, is a system baneful in the extreme to the students who are subjected to it. Thoughts are born of things, they are not things themselves, therefore, the students should deal in things and handle them to understand thoughts. Mere symbolical knowledge, secular and religious, does not make the students pious or efficient in the field of arts and industries. Practical training must supersede theoretical courses, and categorical imperatives of schools and churches must give way to material methods and means of progress. When this renovation is brought about, it will help to set free the native faculties of the student, and there will rise up, in due course of time, a body of young men who will be specialists in the special branches of study for which they have natural aptitudes. This again will gradu-

ally lead to classification of men, methods and means, and society will receive a new basis in classes. The classes instead of working haphazardly in various fields of activities, will devote their energies to special branches of arts and industries, and thus serving particular aims will promote general ends. This finally will lead to perfection of means and methods through thoughtful research, and will give society another basis in culture. From culture will come forth character which will be the next basis of society. Particular characters will form particular ties, and a new family life of a higher and better type will increase the solidarity of social life. The basis of family life will prepare the ground for heredity. Thus, when heredity obtains a hold upon the individuals of a society, a general social consciousness marks all their activities, and the aim of social evolution becomes fully realized. However, with a change in the environments and in the social conditions social heredity will have

to be renewed through fresh conscious efforts of parents and teachers. In other words, a society which has a basis in heredity should not entirely depend upon hereditary principles and traditions, but must move abreast with the times, if the times require a change in their heredity. Failing this, society must suffer disintegration, and fall to pieces in the fullness of time. Although society is secure from within, on account of its basis in heredity, it is always open to attack from without. Among the outside attacking forces, may be counted the superior force of the adjacent powers, and the general or partial change in the local surroundings brought about either by natural events or by artificial adjustments or displacements. To remedy this perpetual danger from the attacks of internal and external antisocial powers a perfect society should establish a last basis in control, within and without. This would mean raising of a military and police force of able-bodied and

efficient men, to watch over the general interests of all concerned in the safety of society. A society, in perpetual peril of attacks from inside and outside, cannot develop rapidly. Anti-social forces must be suppressed as soon as they show themselves on the surface.

The long periods of social evolution are generally remarkable for the number of anti-social forces which tend to put back the march of progress. Evolution is a struggle for existence, it is a very slow process; but man with his intelligence can assist and advance its progress indefinitely. To accelerate the progress, man must stimulate his will by taking advantage of his past experiences. for without experience, there is no intelligence and no will. The fact that society is receding instead of advancing, is proof positive of its members not working in the right direction—the direction suggested by their experiences. Old land marks of mistakes, follies, pains, losses and suffer-

ings, would not show themselves so persistently, did the individuals of society draw a lesson from their experiences. A social reformer must first break through traditions, for the traditional beliefs are so petrified by age, that the connections between them and their origin are lost. There is a crucial difference in the duties one understands and the duties one knows. Confused catechetical knowledge of categories, without a related background of materials, is worse than useless. The means of progress are material, its ends are ideal. Therefore, to possess the ideals the reformer should set to work upon the present materials. A physical inheritance is his at birth: let that be the starting point. Ideals that have no material basis are no ideals, but phantoms; therefore, he should renew his energy and work with buoyancy and zest for possible ideals. Vitalized by energy and strengthened by will born of experience, a reformer should forge ahead, sweeping aside all unsocial powers that

block his way. Many anti-social qualities will cross his way, and perhaps try to crave a friendly acceptance at his hands, but he should learn to differentiate between them and the genuinely social ones. He must always bear in mind that qualities are qualities of things, and that, in the work of evolution, material things are more essential than mere thoughts. Traditional ideals and beliefs belong to the past; they have served their time; now let them lie in peace and disturb not their ashes.

Above all, let us stop that thundering noise of mock ideal prayings and preachings, for it agitates the spirit of the dead in their retirement, and moves them not to listen but to curse us all the more for calling upon them to help us after their day's work is done. How long shall we continue to draw upon them; will not the surfeit kill us? Are we not satisfied, having faithlessly gone through a mine of wealth bequeathed to us, that we should

still trade upon their credit, like the veritable bankrupts that we are, and thus bring down the poor remnants of their only possession—a good name—to dust.

So if there is any serving capacity in the ideals they will necessarily show it through the present material conditions; therefore, try not to adjust your materials according to the old plan, but let your old and worn out plan rearrange itself according to the capacities of the present available materials. In the process of change, certain qualities and virtues are preserved, while others are displaced by new ones. Hence also, the past beliefs and traditions should not be wholly relied upon. If something of the past is preserved in the materials of the present, it will no doubt reappear during the changing periods. Therefore, the reformer should busily engage himself in the work of the present, neither looking backward nor forward.

It can never be too strongly impressed upon his mind that the concern of all

social work is democracy rather than culture. Culture is only one of the indirect and most frequent results of democracy. The social programme calls for social activities, not social aims; aims generally follow activities. To make this point a little more explicit, let us take a concrete example of a man who says "I want to live, therefore, I eat." That man is a combination of idealism and materialism, a very useful combination, but there is a fallacy in his argument. In the first place, when he lays down the proposition, he is fully alive and not dead, by eating, he is not going to be more alive. Then supposing that he eats, he eats, not because he wants to live, but because hunger forces him to eat. Thus, a man lives because he eats, not because he wants to live and therefore he eats. His being alive is a result of eating, not that eating is the result of his desire to live. This is clearly brought home to us when we study the activities of infants who have no such desires to

live. They cry for milk, because hunger pinches them, and when the milk is given they are satisfied, and thus they live and grow. The desire, in the adult, to live, is a suggestion received from the experience of men who died for want of food, and he does well to act upon it, or else he would indeed be dead. Take another case of a man who says "I want to be charitable, therefore, I give." This is another fallacious statement. Let us analyse it. Every want implies absence of some quality. To wish to be something is not to be that thing. Therefore, it, namely the desire, is only an idea. Ideals may be suggestions or results of experience. No result can influence a cause that caused it; therefore, without the actual performance of the act of giving, man never can become charitable. Thus, if we go through all the tabulated virtues, we find that these ideals are simple suggestions, or results of past experiences. Being results they are caused, but they are never

causing, therefore, to be thinking of them all the time without acting towards them is to postpone the work of progress.

Hitherto reformers have been working at the wrong end of things and thoughts. They are trying to drive the social coach by keeping it steadily before the horse, and the result is that the heavy social car is going backward instead of moving forward. Ignorant religious preachers and teachers, both native and foreign, imbued with dead ideals of dead men, seek to push the social car forward, but they little think, that such phantasmagorial things called ideals and aims cannot have any strong influence in moving the material things of this earthly existence. The result is plainly evident. Centuries of tall talk about ideals and aims, empty of content, have achieved little or nothing. And yet the cry for religious this and moral that, and the ideal other thing, goes out indefinitely. What a waste of time, opportunity and energy! How absurd the

demand ! If a child can create his own father, then perhaps an ideal will create conditions of its own existence. Wherever there is marked progress, it is the result of marriage between practice and ideals suggested by the follies of the past. Then, how have the romantic religionists and moralists served the cause of progress, by their endless preaching and praying in public ?

If they have achieved anything, they have kept men, women and children on the *qui vive* with the deafening noise of their empty ideals, and thus indirectly served to bring about a fatal and perfidious divorce of practice and ideals. It is time that we began to conform our practice, with our ideals, and to assist in the becoming of ourselves. We have tried the game of ideal practice, and it has brought us no gain. Let us learn a timely lesson, and reverse the order. To come out of this babel, let us leave all visionary aims and ends alone, and join

our energy with the material means; then virtues will follow as natural corollary. Never repeat the colossal mistake of confounding ends with means, for every aim is a result, and as such it treads on the heels of certain causes. It is a common error to mistake a cause for an effect, and an effect for a cause. Action, therefore, and not aims or ideals, should be the watchword of the people lagging behind in the march of progress.

Then, it follows that if goodness be our aim, let us be efficient in the present, for without efficiency, there can be no goodness. If self-denial be the purpose, let us begin to express ourselves now. Self-denial is an emphatic assertion of self, by means of a denial. There is no other self-denial which is not an annihilation. Those who conjure and cajole you with the magical charm of self-denial, are a species of jugglers who are trying to juggle away both themselves and you. But of all things, self is the only thing that cannot

be so palmed off. Therefore, self ought to be expressed at all times, and not denied. A people conscious of defects are wasting their time in pruning and trimming vices, when they ought to be working in realising pent up virtues. It is much better to strive for the improvement of arts, industries and cities than to laud the country life and the old ways of travelling, or the old fashioned methods of working. It is a serious mistake in these promiscuous and degenerate days to judge a man by family or heredity ; his powers and possibilities, should be the index of his rank and position. Instead of seeking to impose penalties upon the youths, the better course is to offer substantial rewards ; for, it should never be forgotten that man is an incarnation of selfishness. To rail at effects without trying to remove the causes, is like treating the symptoms of a disease. Likewise, to punish a drunkard is a folly. To make men sober, the saloons ought to be pulled down first. Recreation should

take the place of restraint, so far as the little boys and girls are concerned. What we call character comes from imitation of living examples, and not from the dead sayings of dead men, in dead letters on equally dead walls or books. Therefore, living examples should be multiplied and restraint of parents, preachers and teachers should be minimized. Then, again, the power of consumption should be expanded, so that the need for saving is taken away. False economy and mean parsimony have destroyed all arts and industries. Moreover, they have conjointly maimed the very spirit of enterprise. Without consumers there can be no producers. "Spend, and God will send : Take no thought of to-morrow, but live to-day and live well and fully." What is needed is not wealth or capital, because wealth is a product of ability in business, art, or profession. To create wealth, health is essential. Therefore, prevent drain upon the life of the weak, and the young men

and women, by storing up energy in them. Progress follows upon the heels of courage and self-assertion; therefore, speak not of remorse or renunciation. Leave remorse and renunciation to those poor caricatures of humanity, idiots, children, women, fools, and the cowards who havn't the backbone nor the will to fight the strenuous battles of life.

Above all, to reach a higher point of evolution show keen present interest in action, and turn away your faces from the solemn warnings of future woes or hopes held out by the frightful fiends and flattering fools and foes.

Lastly, to realise the so-called spiritual ideals, establish material habits, because the spiritual is the outcome of the material. When habits are formed, consciousness of self vanishes, and so also the aim and the condition of these, namely, time. Thus, the aim of social evolution, is to create social habits. Habit is but another name for character. Habits are instincts,

they are sub-conscious activities. Habits are evolved by repeated acts of consciousness. Therefore, a social programme of activities should be the chief concern of society whose units are not welded together by ties of aggregated self-interest.

CHAPTER III

MORAL DEGENERATION

"There is nothing so absurd, false, or prodigious, but either out of affection of novelty, simplicity, blind zeal, hope and fear, the giddy-headed multitude will embrace it, and without examination approve it. —*Burton.*

"None want reasons to confirm
Their will."

—*Pope.*

"There is none
So visionary, or so void of sense
But he will find a crowd to follow him!"

—*Longfellow.*

THE entire life of man is, it would appear, a series of rhythmic movements, not much different in character from the seasons of a whole year. Not that the seasons come and go at regular intervals, but sometimes, we find that the expected event does not take place exactly as it should, or is

late in coming. Who has not gone out of doors, anticipating fine weather, and come home drenched in a torrent of rain? Yet these seeming irregularities of the seasons are governed by laws—laws unknown to the average man who is not a trained meteorologist. Even so, the life of man is made up of big and small episodes that come and go, very much like the periodical seasons, and with the same unexpected variations and vicissitudes.

Optimism and pessimism are the two predominant moods—modes—of life, with a number of other minor shades of passions and feelings; and the entire conduct of man is governed by those moods. On a beautiful morning, we generally find man gay and happy, and usually anticipate a luxuriance of genial expressions and friendly feelings from him, but who can say, for certain, that the exuberance will survive another hour or two? Suddenly we see the man plunge into abject discontent and ill-humour, and give vent to

harrowing outbursts of anger and resentment. The change, though abrupt, is nevertheless, brought about by some cause ; but it is not within the power of every man to trace the change to its proper cause. All men are not capable meteorologists, neither are they competent psychologists.

Regardless of the variations, of the rise and fall in the seasons of the year and in the moods of men, there exists a class of people, known to belong to the optimistic school, who hold the belief that everything in the world happens for the best, that is to say, everything is slowly but inevitably tending towards a state of perfection. There is an opposite school of pessimists who persistently maintain that the world at large and the men in it, are irresistibly going back to destruction and death, through constant pain, sorrow and suffering. The optimist's vision of life and of things in general, is mostly roseate and he identifies it with progress. The pessimist's

view, on the other hand, is largely tinged dark with melancholia and gloom—the reflections of his morbid temperament; and he describes life in terms of degeneration, decay and death. It would appear on reflection, that each of these adverse schools of thought, has an amount of truth which is partial, but by no means complete. Simple consideration of the facts of life, forces upon us the conclusion that there is neither absolute progress nor absolute degeneration. That progress and degeneration are relative terms, is easily demonstrated by the earnest longings and fervent efforts of the individual man to improve upon his present condition. The will in man is the proof of the plasticity of life, and the consciousness of that will is a source of strength which gives him power to mould life to a desired end. A life denuded of will, would not be life but something else—the unknown and the absolute. But the singular characteristic of life is will with consciousness, and the func-

tion of will is to modify the states of consciousness. The modified consciousness comes to be regarded either as progress or as degeneration. Thus, as long as the will shows itself in man, life promises all possibilities of change. Progress and degeneration are states brought about by the operations of the will of man, and their significance is always relative to the point at which will begins to act. The ascending series of events, comprising of pleasure, profit, advantage or emolument, is depicted as progress ; and the descending line of life, marked with pain, loss, suffering, disappointment or defeat, is represented as degeneration. The point at which the action of the will commences varies in different people ; and, therefore, what is considered progress by one, is regarded as degeneration by another. Hence, there is no absolute line of demarcation between progress and degeneration, save that of the point from which action of the will proceeds. That point is the indivi-

dual character, which really determines the tendency of the act and, in so doing, gives rise to the illusion of the will which seeks to express itself to some purpose or end.

The peculiar nature of all illusions is to appear as something real and tangible, hence the will, originally a product, comes to look upon itself as an agent, and sets out to act upon the point, *i. e.*, the character, with a view to raise it or to degrade it. The success or failure of its attempt depends upon the acquired knowledge of the energies and laws of nature.

It should be remembered that, from the view-point of character, there is neither progress nor degeneration, because character is without consciousness; and its actions are purely reflex and automatic. Will, however, takes cognizance of itself as an agent, and endeavours to assert itself as an independent entity. One phase of its assertion is called progress, the other is called degeneration. The standard of measure-

ment of either of these results is the mean state of the character which the will sets out to modify.

Character is a synthetic term used to connote a condition inhering certain powers capable of certain modifications. Beyond those specific limits no change is possible, and when the will sets itself the task of effecting a change beyond that point, its efforts generally end in failure. Character, in man, is something of the nature of a capital, a real asset, which can be allowed to lie idle, or strengthened by thoughtful management, or abused through careless neglect. Moreover, character can neither be destroyed, nor can it ever be created. It is a gift, a possession, with which man is born, and he retains it all through life.

What men generally call character-building is a very loose expression, and it conveys no clear meaning to the mind. The building of an edifice presupposes co-existence of materials. The arrangement

of the material, in certain shape and form, gives us the building. In this process nothing is created, added or destroyed. The architect has done nothing more or less than given expression to the already existing materials. Even so with character-building. All that the individual will is capable of doing is to give expression to the inherent powers and possibilities of the individual character. Characters differ with different individuals. This variety of the individual character, is quite in a line with the general law of nature, namely, variety and inequality.

If character is all, and nothing can be added to or taken away from it, where is the room for degeneration or progress, and what is the test of it? The test lies in the will itself, and it is made manifest in conduct. Will is the subjective, and conduct the objective side of man. When the subjective and the objective expressions are not correlated, that is, when they contradict each other, the difference denotes de-

generation. On the other hand, when the subjective and the objective express themselves completely and harmoniously, the expression indicates progress. So the test of a man's will is his conduct. If a man asserts one thing, and behaves differently, he is certainly tending towards degeneration. A verbal assertion, which does not translate itself into an act, when occasion requires it, is a superaddition, a foreign growth, a disease that does not rightly belong to the individual will. This superfluity is recognized as beliefs or opinions which being borrowed or assumed, have no influence upon the conduct of man.

The essential function of will is to select, to choose, to assimilate and to adapt; and when the will, rejecting its office, identifies itself with what it has assented to thoughtlessly, it deludes itself and stands self-condemned with the reproach of degeneration. This peculiar condition of the will, which is not itself, and resembles a species of obsession, is variously known as insincerity,

dishonesty, faithlessness, cowardice, etc. The self-delusion arises from the incapacity of the will to judge presentations of thoughts and things in their proper relations to itself, and the incapacity is proportionate to the absence of properties and qualities inherent in its fundamental character. Thus, to the extent to which the will allows itself to be influenced by external forces, it is liable to degeneration and subject to self-reproach, and answerable to those who may choose to challenge it. From this we learn that the source of degeneration lies directly in the will, and as long as the will does not assert itself to destroy the illusion to which it has lent itself, it continues to lie under the ban of degeneration.

"If man suffers in any way, it is not for want of definite knowledge in the shape of laws, rules and precepts. Every man, woman and child knows by heart the ten commandments. Yet man thinks one way, believes another, says a third, and

acts yet another way. Until man accepts responsibility and converts his opinions and beliefs into knowledge, by a vigorous and heartfelt attempt to test their value in practical life, he will remain a bundle of hopeless contradictions. Responsibility is the direct method of Self-Government. Therefore, the essential conditions of progress, 'interest and desire' must be supplied by the man himself who requires improvement.*

An analytical study of men and their manners brings home to us the fact that those supremely important factors of progress and growth are universally neglected, if not entirely discredited. Their import is either not understood, or is misconstrued. If man suffers in any form, he suffers from himself; he has never yet suffered from another man. But he is so blinded by self-love that he does not perceive the truth of this statement. While he is seldom slow to glorify himself for personal

* *Vide* 'The cult of higher men'.

achievements, he is ever ready to blame his friends, associates, imaginary enemies, circumstances, or the time for his failures. If anything good turns up in the usual run of events, he does not omit to attribute it to his wonderful talent and untiring persistence; but should something go wrong —and it often goes wrong with him—be sure that his ingenious faculty of invention will promptly fabricate some excuse or other to justify himself. His vindication of himself invariably assumes the shape of accusations, either of men or of means. If these do not sufficiently bear the brunt of his imputations, he takes his stand upon the impregnable rock of fate. Once he is there, he believes, nothing can dislodge him from his position; and he thinks complacently that he has fully justified himself. This habit of justifying himself in the presence of personal deficiencies, is largely responsible for the lack of endeavour on the part of man to ameliorate his condition. Moreover, it betrays a sad want of acquaint-

ance with facts. Further, it denotes an entire absence of understanding of terms resorted to in setting up a defence. Many such terms are made use of by his inventive genius, and the bulk of them is the reserve force, to be drawn up for action under stress and storm, to save the situation of personal glorification. He finds them ready-made in any hand-book of what is known under the name of religious tracts. His genius lies, not so much in finding the truth about those terms as in finding an excuse in them. There is not an awkward situation he cannot explain away without attaching the least blame to himself. If he be sick, for instance, he will tell you his cook ought to be kicked for giving him such bad meals, but he will not honestly own up to the fact that he has been overloading his stomach by indiscriminate eating. Should he fail in his object, it was not his fault, he would say; the circumstances were against him. Anybody and anything is enough to excuse himself, but

poor Fate and Time seem to support the greatest share of this fulsome affair.

Man seldom holds himself responsible, and therefore he is rarely happy. If he knew what the so-called time, circumstance, and fate were, he would hesitate to make mention of them in defending himself. But he is ignorant, and that is the prime cause of his degenerate condition. The same cause, *viz.*, ignorance prevents him from feeling any interest or desire in that which would serve to uplift him. An increased force is added to his ignorance by the irresponsible utterances of the so-called religious preachers and teachers who hold divers views upon divers matters. These have no unity of thought amongst them. Most preachers and teachers are unequal to the task of clearing up the fog of ignorance, and being themselves largely ignorant of facts and submerged in the quagmire of contradictions, they try to make up their deficiences either by make-believe or by falling back

upon the fraudulent *finesse* of flattering their equally ignorant followers. Whatever they cannot explain, they attribute to fate, to time or to circumstance, and under their baneful influences man continues in ignorance. The spirit of inquiry is killed the moment the phantom of fate is pressed upon man's attention. All interest is destroyed, when the doors of inquiry are irrevokably shut upon him.

As long as there is a possibility of knowing the why and the wherefore of a thing, man boldly ventures to embark upon an inquiry: but the why and the wherefore being peremptorily removed, man gives up all search and lapses into resignation.

But resignation is no satisfaction, and yet contentment as a doctrine of happiness allures man into the regions of deep stagnation, degeneration and final decay.

Incessant activity is the proof and condition of existence. It being so, perpetual movement should characterize the life of man. Where activity ceases lives are ex-

tinct. A nation, consummate in contentment, is a nation dead or degenerate. Ambition is the advance-guard of progress. Man without ambition is man *minus* desire and interest, but the characteristic mark of man, as distinct from other animals, is his power to desire, to select, to adapt, to adjust and to control. To the man of ambition fate means nothing. Fate may frighten fools, or deter them from venturing upon new adventures, but the man, who is bent upon knowing, is never satisfied with the sad and solemn explanation of fate. He carries his fate wherever he goes, because he is pregnant with it. He knows no fate outside or apart from himself. He constantly conceives his own fate, delivers it, plays with it, and kills it when he is no longer satisfied with it. Out of its cold ashes, he raises a better fate to suit his improved tastes and advanced views. Such a man escapes degeneration, because he is always creating and improving upon his creations. But where the so-called con-

tentment with its complaisant comrade fate consort together, one generally finds the life-force on the decline. Where ambition has destroyed hundreds, cowardly contentment has killed thousands, and the fear of fate has felled millions. Degeneration has had contentment for its greatest advocate, and fate is its impregnable argument.

Individuals, societies and nations begin to degenerate and decay, the moment they cease to move. What is known as the ideal is the dissatisfaction of the real which is the present. As soon as the ideal is approached or reached, a new ideal springs into existence. Thus the ideal realized loses its distinctive feature, and becomes a reality; and renewed efforts are necessary to pursue the new ideal. In the vast expanse of life are locked up a thousand and one ideals, but the forms of life being narrow and limited, the ideal of every individual existence falls outside the circle of its sphere, and invites man to

move on and on, and thereby widen the range of his activities. In this way the interest in life is kept up, but the moment that interest intermits, a backward movement takes place, and the individual begins to slide down the descending line of life, and finally gets destroyed. The demoralising philosophy of contentment, supported by that of fate, has robbed man of his interest in life, and has shaken his faith in himself and his powers, by driving him to despair. As a consequence of this, again, his outlook on life has become extremely gloomy, and he has lost all faith in himself. The pernicious effect of this unhealthy content has not only rendered him ineffably effiminate, but it has insulted the great source of power within him.

Those who preach this barren philosophy of sentimental contentment owe an apology to man for having fooled him into it by lively flattery. Man should beware of these extramundane maudlins, and believe them not, nor their promises. He should

have a firm footing and a strong hold upon the tangible and the real, though earthly. He should not rest content till the ideal has become the real. Nor should he despise the present, but should grapple with it. Life is given to him to get and to enjoy.

There is no renunciation, nor contentment till the thing is possessed. A man who talks of renunciation and contentment, is invariably a liar, if he has not yet acquired something or other so that he may renounce it. He is a living example illustrating the proverb of the sour grapes. Moreover, he is a timid man, and his timidity proceeds from pride. He is, besides, an egoist, and, therefore, he is a hater of mankind. He hates them, because, he dare not do things which they do so easily. Being a coward he protects himself under the shield of simulation, and uses slander as his weapon of offence. He passes a verdict of 'useless' upon everything, and his set purpose is to check all your activi-

ties. In this he is actuated, not by any sincere opinions reached after deep reflections, but by consummate envy. Envy is the end of realisation of one's dream and ambition in the life of another. To be taken in by such a one is to degenerate, decay, and die.

That a vast majority has fallen an easy prey to the seductive and vicious influences of this degrading philosophy, is evidenced on all sides. Contentment means satisfaction, and satisfaction is an experience. All experience points to a time that is past, therefore, contentment takes note of what is already past. It has no reference to man's future, which is limitless in the womb of time. Uncertainty becomes the subject matter of future, and uncertainty is the will to power and progress in man. It is the motive force of life. As long as there is uncertainty, there is the desire for power and possession. When uncertainty transformes itself into certainty, the dynamic power

of life becomes statical, that is potential. But potential power is no power, it is like fire without warmth and glow which does not boil water for an early tea. Those who talk about their potential powers are really dead or degenerate men. Power is something positive, assertive, communicative and constructive. Activity is the touch-stone of power, and the active man recognizes no potentiality. Potentiality is a kind of penury, and it is closely allied to the fetish of fatalism.

Fate is often an excuse for idleness; not infrequently it is man's ignorance to assign causes for a given set of effects. It is largely his inability to explain the sequence of events. Every effect has a cause, and every cause has a consequent. Nothing happens outside causation. Nothing is pre-arranged or pre-destined, because everything is conditioned. Conditions are ever-changing, therefore, there is no certainty, and hence no fate nor contentment except that which man is capa-

ble of creating for himself. Man's fate reposes in the lap of the future, and not in the grave of the past. The past is dead and buried, the future is full of promise. Let him stretch out his hand and reach the fate he has created for himself. But hypnotised to believe in the hyperbolical doctrines of fate and contentment, man has lost his will to power, and talks much like a lunatic, of time, opportunity, chance, and luck, as if they were placed there with a purpose to hold him down for ever and ever more. There is no such thing as time, neither there is any purpose behind it. Time is merely a change in our consciousness. A man who talks of time, and calls it propitious or malicious is invariably the ignorant, the timid and the lazy man. He always harps upon opportunity, because opportunity to him is like a windfall that enriches the passing man. Not having the backbone in him, he prefers to wail and wait upon the high road of life until some benevolent

opportunity overtakes him. When thus surprised, he calls it his luck or chance which may be defined as a rendevouz with fate. But he whose whole frame is quivering with life-pulsations, who is loath to wait and watch the play of events, ventures out in the thick of happenings,and wherever he goes, instead of being enriched by opportunity, chance or fate, he enriches every one of them as he passes them by. That man is the creator, the leader, and the ruler. Time does not touch him, opportunity does not affect him, chance changes him not, luck cannot limit his bounds, nor fate frighten him. He is a power and an authority unto himself, and when expedient, he tears time to pieces, circumvents every circumstance, challenges chance in a champion spirit, licks luck till it learns a lesson of obedience from him, and flogs fate and forgives it when it fumes no more. Such a man laughs at your tame philosophy of contentment, even as he would laugh at

women and children playing at drawing-room battles, behind chairs, tables, and screens. He knows full well that these puny dolls of flesh and bone, cannot bear the burden of reality, and, therefore, forgives them their sham existence. He also knows that light kills those who live in darkness, and, therefore, permits them to live on in ignorance. He takes care, however, that they forget not their position by arrogating to themselves the authority of giving dicta in the matter of reality. To give them that liberty is to license them to sow broadcast the seeds of degeneration, decay and death. Preponderance rules the world, consequently to allow these puny effeminate caricatures of humanity to combine themselves into an organization and a power, would mean death and destruction to those who fail to check their parasitic tendencies. If so permitted, they would attack the strong and eat them up, and finally they would go to war among themselves and be swallowed

up n death. When these weak ones, pursuing the ideal of contentment and fate, come in power, they generally show symptoms of degeneration and decay. Being devoid of power and activity, they recommend to others, for their own safety, a course of life wherein strength and energy play but an insignificant part. Moreover, they denounce everything that tends to health and strength, power and possession. Men of wealth and position, of power and possibilities, are condemned as sinful and wicked, ambitious and arrogant. Those poor in spirit, health and strength, on the other hand, are extolled to the highest heaven, and are called the chosen of 'God'. The timid, the coward, and the beggar are held up as the most desirable types of men.

Instinct of self-preservation is the first law of nature, and, therefore, every living thing tries first to live, but those only survive, who are the fittest among them. It being so, all living beings are constantly

compelled to adjust themselves to their surroundings, or to assimilate and conquer them. Their power to live is determined by the external circumstances, as well as by the will within them. Where the will is absent, life is preserved by simple adjustment to, and assimilation of circumstances.

Given a set of circumstances favourable to the growth of parasitic living, the weakest and slimiest among them will have the greatest chance to exist. Closed in by such environments the strong ones will be attacked on all sides by the parasites, and will fall an easy prey to the weakest among the weak.

Preponderance rules the world, and it has been the tendency of contentment and fatalism to promote the growth of parasitic life by providing the most favourable surroundings for it. Whichever way one looks, the weak and the degenerate are in evidence. The virtues they extol are charity, pity, love, brotherhood, and

humility. The promise they give is the hope of heaven after man is dead. They make no other promise, because they place no value upon the goods of this earthly existence. Now, no better scheme could be devised for self-preservation. It is, indeed, a master-stroke of genius, in the interest of self, and it verifies the statement that were there not so many fools in the world the rogues would not prosper. If the head is placed higher than the heart, it is to dominate it. But the saddest want of man is an intellectual consciousness, and that is why every blatant rogue finds it the fittest opportunity to thrive in luxury. There is not a faddist, but has a number of fools to follow him. Taking advantage of the ignorance of man, the parasitic man, in order to protect himself, offers attractions of heaven to such as will give charity to him. Bribed and befooled by this hope, the credulous man contents himself by making over to the imposter what all he can, and becomes the poorer

for that. Not being given to inquiry, he does not ask what this heaven is, nor does he demand any proof of its existence. He simply swallows what his artful friend offers him. But were he to cross-examine him he would probably own that he knew nothing about this heaven, not having the honour of ever being there. If there was a little more honesty in him, he would declare heaven to be the hope of exhausted humanity, and call it a species of gambling and speculation, and a temptation. Hope he would characterise as dream of men wide awake, and faith would be best described by calling it a voluntary denial of the evidence of reason. But such outspoken honesty is a rare thing in the race of parasites, and prejudice, which is a kind of blindness with perfect eyes, is so great among the faithful followers that one cannot but wonder at the profound cunning of the one, and the marvellous stupidity of the other. Between themselves, they are leading the

race of man to dubious and destructive ways of life, for the qualities they greatly value, are indubitably those that will, in the end, render man most undesirable and unfit to live. Already their flattering advocacy of charity has created a type of men who live a life of comfort and ease, without the necessity to work for it. Day by day, the number of these professional beggars is increasing, and the cost of keeping them is paid out of the pockets of the overworked. Let the cry for charity go on at the rate it is now proceeding, and a time will come, when it would be difficult to find a fellow free from this frightful vice.

Begging is a safe investment, it needs no capital to start one in life, except an oily toung, a few flattering expressions, and a servile attitude. No wonder so many take to it. The reason why it succeeds so well is that every man is, more or less, susceptible to flattery and self-approbation. This being his weakest spot,

he is easily floored by the attacking party. Moreover the willing victims of these daylight plunderers, are almost wholly ignorant of the true significance of the term charity. Usually it is understood to mean giving of alms to those who call for it, and in pursuance of this, man goes on giving whatever he can to whomsoever applies to him. No discrition is exercised in giving, and therefore, not infrequently, the imposter, the charlatan and the undeserving rogue have the advantage of the needy, the poor and the helpless. Truly understood, charity implies discharge of plenitude. When a man, who has hardly anything more than enough for himself and his family, is induced to give something to somebody, without an inquiry, he acts foolishly. Moreover when he bestows anything upon anybody, tempted by the hope of getting a substantial return, here or hereafter, he acts wickedly, criminally, and is, therefore, liable to correction. Besides there is no virtue in giving when one is asked to give.

A charitable man gives, first because he wants to give, it is his nature to give, secondly because he has plenty to give. The sun shines, not because it is asked to shine, but because it is its nature to shine. It has an inexhaustible store of energy, and it wishes, so to say, to discharge the super-abundance. Those who ask for charity are the interested beggars, and they are the most undesirable and undeserving type of humanity. Being unwilling to work for their living, they gaily chant the praises of charity to induce men into giving something to them. If charity be so meritorious as to secure the benefits of heaven, why do they who sing it go clamouring for it ? Why don't they bestow some of it upon others ? If everyone worked as he should, and acquired more than enough for himself and his family, and then went out distributing his surplus, there would be none so needy or willing to take anything from anybody. But the general complaint is want, deficiency ; and

there is a huge cry of 'give'. The number of possible recipients exceeds that of probable donors, and the race is being impoverished by the insatiable thirst for gain without productive labour. In the scramble for unearnt profit, the deserving ones are starved out to death, and the world is the poorer for the loss of them.

Pity is a pet expression of these parasites. Enamoured of life, but least prepared to preserve it these sanctimonious egoists, appeal to their kind to protect them from dangers to their life and limb. They are veritable cowards, wary of being hurt, and so, to escape deformity and death, they pitch upon pity and preach it punctiliously. To insure complete success they enlist the services of 'love' and 'brotherhood' to the regiment of their weak and parasitic virtues. Thus fortified they thrive in safety at the expense of such as are soft and silly enough to take in every word of what they say or sing. If there is truth in the saying, that like attracts like, then, the oblig-

ing party must necessarily belong to the type of men they accommodate. They too must be egoists, for, pity is nothing more nor less than the allaying of the uncomfortable feeling of self. Love and brotherhood are mere colorings lent to egoism to hide from public view the ugly features of it. Universal love and brotherhood are unnatural and impossible, because variety and inequality is the unalterable law of nature. Therefore, those who clamour for universal love or brotherhood, necessarily belong to the type of men anxious to avoid all harm to themselves. This egoism of the timid is a kind of disease. Moreover, it is a catching disease, and therefore, before it becomes an endemic epidemic, a clever doctor should step in and arrest its growth either by palliative doses or by surgical operations. No sickly sentimentalily should be permitted to vitiate the diagnosis. If an operation is necessary, the knife should not be spared. For what is ripe for death should be helped to die, lest it should rot the life that is in health.

Who can deny that degeneration and decay are rife all round? What stronger proof is needed to strengthen this opinion than the presence in society of institutions such as jails, poor-houses, penitentiaries, hospitals, law courts, police stations and military depots. These are, indeed, the rear-guards of degeneration. But where are the schools, the laboratories, the gymnasiums, the manufactories, the industrial and technical institutes, the learned teachers, scientists, inventors, artists, musicians, original thinkers, and philosophers as the vanguards of a progressive race? The numerical poverty of these in the arena of life shows that life is on the decline. Man has nobody but himself to thank for this degenration. Foul flattery has wheedled him away from himself, and hallucinationary hopes have snapped the springs of action. False faith, and fabulous fads have made his mind feeble and given him a taste for all that is unmanly, debasing and uncanny. Further he has come to

regard himself as a beast of burden, and therefore, is satisfied in serving. This underestimate is an insult, but as he has lost that sense of self-respect, he is not affected by it. If he only knew his powers and felt a desire and an interest in them, he would use them to advantage; but he is under a soporific administered by ages of flattery and fraud, and therefore, must continue to slide and suffer. Nothing will ever rescue him. There is no power on earth, in heaven or in hell that can save a man who is bent upon self-destruction

Salvation of man is in the man. He makes for himself his heaven or hell, and dwells in it. When, rightly understanding his powers, he uses them, he perpetuates heavenly bliss for himself. Not knowing them, he abuses them, and thereby takes a headlong plunge into a living purgatory. Thus once again interest and desire become the moral assets of life, either in the ascending or in the descending line. By valuation alone man lives. A man who cannot value

or who wrongly values usually degenerates and dies. Therefore, man should learn to value things of life by desire and interest. Foreign values will not help man. He must create his own standards of valuation.

CHAPTER IV

PHYSICAL DEGENERATION

"Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny."

—*Boardman.*

"Our deeds still travel with us from afar,
And what we have been makes us what we are."

—*Francis.*

"Consult the dead upon things that were,
But the living only on the things that are."

—*Longfellow.*

"In the next place remember that neither the future nor the past pains thee, but only the present."

—*Marcus Aurelius.*

EVERY form of existence is a relation. In the universe of matter and force, every individual atom, every molecule, big or small, every organized matter, whether of minerals, of plants, of animals, or of men, is a form of some relations. The relations

may be simple or complex. Highly organized forms of matter and force are more complex and complicated than others that are yet nearer the elemental states. Man is the most complicated form of organisms, and therefore his relations are more numerous than those of other organisms. On this account also it is most difficult to come to an understanding or union with him. Being both physical and mental, his relations are never the same at two different periods of his existence. The mind being ever changing, the relations undergo a perpetual change. His mind chooses, selects, adapts or assimilates one thing at one time, or rejects it at another. This power is his distinctive feature, and it gives him a place high above other animals, in the kingdom of nature. Moreover, this power of selection and choice, enables him to modify, to a large or small extent the forms of his relations, or to increase them ; but in the case of lower animals and less organized forms of matter the relations are deter-

mined mechanically, by the unalterable laws of nature. However, this modifying power of the mind in man, being but a part and parcel of the universal existence, is not altogether independent, but entirely subject to the general laws of nature just the same as other forces are. Albeit, the mind of man has power, under certain favourable conditions, to effect a change in his relations, and thus decide for himself the tone of those relations for pain or pleasure, good or evil. To know the conditions, the laws, that rule the relations is intelligence, knowledge, and power. Not to know them is ignorance and sin, and the wages of ignorance and sin is pain and punishment.

The most general law of nature is the principle of gravitation according to which all light objects are irresistibly drawn towards heavy ones. The attraction of these is determined by the preponderance of the one or of the other element. Thus preponderance is the ruling force of nature.

Whatever enjoys the preponderance establishes a supremacy and controls the other. There are innumerable forms of matter and energy, and there is a correlation between them. The mind and the body are the two aspects in man, and both are interdependent and correlated. One affects the other. If the mind predominates, the body is affected; if the bodily powers are largely in advance, the mind follows the lead. Thus everything in nature is controlled and ruled by the principle of preponderance which is the law of causation. This principle is the law of proportion in chemistry, the law of human rights in sociology, the law of suggestion in psychology, the law of the survival of the fittest in evolution, and the law which determines the valuations of good and evil in ethics.

This one law, variously described and differently applied in different spheres, rules all the relations uniformly, naturally and mechanically, but not blindly as is ignorantly supposed. If it was a blind force its

application and results would never be uniform; therefore this regularity is its inherent unalterable character, and a guarantee of certainty. Were it not so, there would be no system, no plan and no purpose, but a general disorder and chaos. However, there is no morality behind this law. The idea of morality is an imposition of the intellect of man struggling to find expression in law. When it becomes a law, the idea of morality loses all significance. Until then, intelligence implies ignorance, want of right knowledge which is law. The failure to know the law, and to live the law, is what is called degeneration on the moral side. Everything being related, and there being a correlation between mind and matter, between elements and forces, between one object and another, the moral degeneration necessarily implies physical degeneration. And the cause of this degeneration is first physical and then moral, and then physical and moral again, *ad lib.* Physical first, because mind is

almost wholly absent in the early periods of existence. It gradually grows as the individual grows in years. When it is fully grown it controls the physical environments, whereas in the early stages its growth is limited, and directed mainly by those environments. For this reason the early life of children and young men needs to be closely watched and carefully looked after.

In after-life they should be left alone to depend upon self-thought and self-help in controlling the environments.

In trying to conquer nature, man should not forget the unalterable character of her laws. Nature is vanquished only by paying homage, that is, obedience to her. All efforts to defeat her plan and purpose, without the necessary preparation, namely, knowledge of her immutable laws, will inevitably work destruction of the individual. Most men, nay almost every man, is yet a child whose mind is slowly building under the pressure of physical environments

which limit and control it. This pressure is recognized as the physical side of degeneration. To shake off the pressure, to let loose the mind, and to be free, is to establish a preponderance of mind over matter. In establishing the preponderance, man must never lose sight of the fact, just mentioned, that the possibility of such an achievement depends entirely upon his knowledge of the energies and laws of nature. But men have not only neglected those laws, but are wilfully working against those laws, and therefore continue to suffer the evil consequences thereof. The consequences are the physical forms of degeneration noticed all round in individuals, families, society, nation, arts, industries, commerce and agriculture. The conditions and relations of these physical degeneration are as much the results of causation as anything else in the world of relations. The preponderance of a certain set of forces over other forces, has brought about the present condition of degeneration. As long as the preponder-

ance is not neutralized by the operations of another set of forces, the current of degeneration will continue to flow in perfect obedience to the energies and laws of nature. To displace the preponderance is the task of such philosophers, thinkers and reformers as are not yet affected seriously by the preponderance causing degeneration. Moreover, to facilitate and expedite the work, it imperatively requires the helping hand of the civic powers that be. For to expect co-operation from those fallen and degenerate, is to deny that they have degenerated. If a man has fallen and can rise again immediately, he has not degenerated but simply erred. But a degenerate man cannot of his own accord regain his footing, even for a very long time, and therefore must need have help from one who is strong, powerful, and free to render help. The co-operation that is so much talked about, and constantly urged in all quarters of society, and is seldom realized, shows without doubt, that the denegerates have

not the power, the force and the will necessary to work in unity. If they had these virtues they would not be degenerates. Co-operation, therefore, like friendship, can exist only among equals; and the extending of help to such as are degenerate depends much upon identical interests as existing between friends and their friendship which leads to co-operation. This identical interest, the link which holds together the chain of union, either does not exist, or its existence is not perceived and recognized. On this account mainly, the degenerates are left to themselves to rot and die. But if there is truth in saying that every individual form of existence is a relation and a part and parcel of the whole existence, there is little doubt to the thinking mind, that though there may not be many points of agreement between the individuals composing the whole society, nation or humanity, there must be, at least one point of contact common to all since they belong to the genus—man. More-

over, if there is interdependence, interaction and correlation between the parts forming the whole, what would affect a portion, would, most certainly, affect the whole sooner or later. It being so, there is sufficient reason for the man who is strong, powerful and free to stretch out his hand to him who is not so fortunate. But if he withholds that hand, he may be sure, that a day will come when his indifference and apathy will be punished as surely and as severely as he has neglected the common interest which is the unity of self-interest. For self-interest, therefore, if for nothing else, every capable man is under an obligation to extend his helping hand to those degenerates who are diseased morally as well as physically, and who are actively engaged in spreading the germs of their disease. If they are not cured or killed in time, they will swamp the whole human race, and the self-interest, which is now partial and limited, will be destroyed without leaving a possible chance of escape from

their ravages. This work of regeneration which the degenerates are incapable of starting for themselves, demands, as was just pointed out, the untiring zeal of the thoughtful, the powerful and the strong.

There are three levers to move men to action. First fear, second bribe, gift, promise or temptation, and the third, simple truth administered by reason, persuasion and argument. Fear is of the nature of coersion ; bribe of the nature of flattery; and these two appeal to natures, low and degenerate. Truth on the other hand addresses itself to higher natures whose mind is not diseased. These are generally the means wherewith the degenerates may be saved and made whole. If, however, fear and temptation fail to raise them, they serve at least to keep them under control, and thus prevent them from propagating their kind. But in these days of civic laws, instituted by governing bodies, coersion falls outside the scope of single individuals and societies, and therefore one of the

means of regeneration is lost to the people who are anxious to bring about a millennium. Gifts and promises the second means, work but little good, and in most cases yield work that is cold, feelingless, and thoughtless. Moreover it has often the tendency to make men hypocritical, avericious and mean. Truth, the last means, serves no end at all, for the simple reason that it is incomprehensible to the degenerate minds. Thus the struggle between the degenerate and the sound ones goes on, the former trying to level everything and every body down to the level of their own life, and the latter at best able to save themselves from sinking. The acuteness of the situation is made more pointed by the authorities of the State, first by sparing the coersive methods, secondly by not giving sufficient scope and encouragement to healthy individuals in their activities, and thirdly by not throwing open broadcast regenerative institutions where truth might be taught to such as those who come for it.

These imperfections on the part of the State are glaring mistakes, and they point to the fact that the State has not yet fully learnt to consider its own interests as identical with the interests of the people over whom it rules. The State, in right earnest, should be the embodiment of the people's interests, and where it is so, the term of degeneration inevitably becomes short. For, what the State can do, within a few years, with its imperial powers, possibilities and authority, coersive; encouraging and educative, the people can hardly achieve with all their good-will, good intentions and sacrifices, within a hundred years. Therefore, the deduction is that the speedy salvation of the people, suffering from degeneration and by degeneration, lies in the powerful hands of the State. And it is but natural for the people to look forward to the Government for the redress of their wrongs which are also the wrongs of the Government. Meanwhile, the people who are healthy and capable, should continue to cure or crush the germs of

disease rampant all round. There is no denying or disputing the fact that degeneration, like the octopus, has spread its tentacles over the people, and is sucking away the very life blood from them. Its ramifications extend to almost all the departments of life. The individual, the society, and the nation, are not wholly free from it. Even the arts, industries, commerce and public institutions sorely suffer from it. Hemmed in on all sides by forces of degeneration, man cannot by a mere wish elevate his thought, nor can he generate the power of intelligence and will by a mere mention of the religious catechism.

The religious propagandists who preach religion, in and out of season, are zealots possessed of one idea, and their sermons are, for the most part, disjointed facts which wear the appearance of hedious lies, and work more harm than good to the soft ones who seek salvation from them. Clearly these venerable visionaries view things from veiled or abnormal eyes, for in their

urgent appeals there is very little evidence of serious reflection, or of deep study of facts. If they possessed an accurate knowledge of the present degenerate condition of man, they would not talk so much, nor so loudly, about religion and God. But they are incorrigible, and would not leave either God or man alone. It shows how much they know of man, of religion and of God. While the people are sunk in poverty, are actually starving for want of food, and are weak from disease, cold, and other evils, the saving-sappers come along with their drawl stories of religion and God; and implore the poor suffering creature to be good, to be truthful, to be kind, to be charitable—all easy said than done—and eventually persuade them to hope—hope for what? Heaven, while they are tormented and torn in the living hell. "Blessed are the poor," they say, "for they shall inherit the kingdom of heaven." Fancy preaching the doctrine of poverty to a poor man while the preacher gets paid heavily

for it! This fine yarn about God and devil is constantly dinned into their ears, and they have been hearing it from the day their grandmother first gave it to them when they were young. But the old, old story has not yet removed the poverty, nor satisfied the clamour for food, nor brought sunshine or health to the people. A starving man, a diseased man, a man suffering from cold, has no business to waste his time in listening to these abnormal fantasies. His first concern should be to get food, to be well, and to find fire to keep off cold, and then to amuse himself with such pleasing fancies. With these accessaries of health, he will hear better, and will understand better the deep significance of true religion and God; but without them he would least appreciate it, or harken to it. Poverty is a nursery to rear beggars, impostors, charlatans, rogues, thieves and crimes. It is, moreover, a hotbed to rear disease and death. Therefore, let the poverty which is so general

be attended to first; for pure food and air are more essential to the health of mind and body, than the dry husks of the religious propagandists. From food comes all living bodies, and the bodies help the growth of mind; from mind proceeds the power to do good, to be good, to be kind, and to be charitable; therefore find food first and other things will follow.

Next to poverty which weakens the body and thereby renders it liable to disease, there is another evil which saps the health, strength and vitality of the body and finally leaves it a total wreck. It is early-marriage, hurried on by the unnatural parents who know nothing of the laws of nature, and who are, perhaps pseudo religionists petrifying in pious prudery. If they knew anything of the irreparable harm arising from the conditions of early marriage, if they only tried to realize the evils, either by enquiry or by observation of facts and living examples, they would hesitate to immolate their ten-

der boys and girls at the hymeneal alter. But they are both blind and deaf; and the moral fibre of their nature is so slender and abnormal that they cannot bear the strain of serious thought, nor take in at a glance, the risks and dangers of an unnatural and an unlawful act. Early marriage is a curse, a plague and a sin. If a sound social structure is to be raised for the mutual benefit of the people of the next generation, the early life of boys and girls ought to be guarded from the drain upon their life-force and energy. For when the sap of life is tapped from the human tree, before it has reached a full growth, all further development is arrested for want of nourishing vitality, and the tender human tree withers and dies a premature death. The fruit, if it does bear any, is poor in richness, sweetness, and strength. Often it is unhealthy and ready for death. The intellectual activities, together with the physical powers of performance, depend entirely upon the reserve of vitality

in man. This vitality is really the foundation of life with all its activities. Where this foundation is not solid, compact or well laid, life is on the decline. Therefore lay a solid foundation for the next generation, by dismissing early marriage from the programme of your activities. Shun it as you would shun a toad, a mad dog a poison. Remember that early marriage is the parent of a good many other vices. It not only leads to poverty of health, strength and mind, but promotes the evils of over-population and of the insufficient nourishment of the increasing family. Early marriage has converted the garden of life and joy into a field of carnage.

Another ramification of degeneration extends as far as the market place, where the necessaries of life are bargained for and sold. A moment's glance at these places is enough to convince any thinking man, of the horrid extent of deterioration nibbling at the heart of the people's native arts and industries. It is heartrending

to see the indigenous articles slowly giving way to foreign manufacture. The inevitable end of such conscious and unconscious neglect is the general poverty of the nation, and the poverty was never so pressing as it is to-day. Thoughtlessness has killed all arts and industries, and converted the whole nation, with but a few solitary exceptions, into middlemen and consumers of foreign produce, and into a gang of coolies and labourers selling their services for a bare living-wage. Degeneration could not go farther than this, where the people have to depend, for the necessaries of life, upon the imports from foreign lands. Degeneration has neglected the natural resources of the land, inasmuch as it has not uitilized them. Degeneration could not be more coarse after it has turned over the natural resources to foreign enterprise. A nation is strong only in proportion as its members develop native arts and industries. Without a flourishing trade in its own commo-

dities, a nation usually degenerates and decays. Moreover, the political relations also depend largely upon the wealth its native arts and industries draw from other shores.

A nation that has no native resources of flourishing commerce with other nations of the world has no political rights or privileges. It is idle to talk of politics, of nationality, without a solid substratum and foundation of resourceful native arts and industries which only bind the people together into a nation on the basis of common interest. A people who have no such binding force of common interest either in art, commerce, literature, science, or philosophy, can never become a nation, neither can they wield political powers on an equal footing with other people who push their interests with love of home and country. Patriotism, so much talked about, is not an accident or a thing in itself, it is a result of several forces, and chief among them is the unit of self-interest.

When the self-interest has not become a common interest there is no society and no nation, although the people may live together, move together, talk together, may belong to the same place, the same race and the same family. Patriotism is self multiplied ; and it becomes possible only when the economic aspects of life are studied thoroughly in the light of demand and supply. False economy has killed most of our native arts and industries. The ideal of plain living and high thinking, preached by pandering fools and mad men and women, has not unlikely delivered a crushing blow to all impetus to fine arts and useful industries. High thinking implies high living, because they are correlated. A thinking, without a substratum of objective reality, is no thinking but fancy. Where the people are satisfied with the bare necessaries of life, fine arts and productive industries find no room to grow. Where the spirit of enterprise is dead or lacking, how can arts

ever develop ? The fear of losing the little they pessess holds the people back from exploring fresh fields of enterprise.

"A bird in hand is worth two in the bush." What then ? Should not a man try to get the other two birds, if he can ? The one in hand will surely not last him a lifetime. This kind of squeamish philosophy, more adapted to women and children than to men, has helped slowly to kill the fine arts and industries. If the people will not wear silk, the mercer must shut up his shop. The silk manufactory must also close. If the people are satisfied with six feet of mother earth for their night's rest, and with a brick or a stone for pillow, the softgoods man and the carpenter must also leave their trade and be on the look out for some other job. Thus the growth of fine arts and useful industries depends upon the cultivated tastes of the people. A community of savages, whose needs are few and limited to one thing, *viz.*, food, finds

it in ample quantity by leading the life of the parasite, or by preying upon nature and her animal creation. But the civilized community is marked by its improved tastes, and productive genius. The very development of intellect depends upon the cultivation of fine arts and serviceable industries, for these alone call forth the various powers of mind, and give birth to a poet, thinker, artist, scientist and philosopher. Therefore cultivate fine manners, fine arts, creative industries, and soon there will be a compact society, a welded nation and a broad spirit of patriotism.

Let reason be the ruling force in the work of race-regeneration. Suppress all emotion, nay kill it, because emotion has been the ruin of many a fine movement in the past, and may yet be the cause of death of such other movements in future. Emotion is a species of insanity, madness, delirium, frenzy, hysteria and nervousness. It is a womanly virtue, rather a vice.

When a man or a woman is swayed by by emotion, he or she becomes a fanatic, and instead of helping the work of regeneration, indirectly retards the movement. Recall to memory those days of Swadeshi movement—one of the best possible movements, so natural, so patriotic and so powerful—and learn how the effeminate and childish emotionalism practically paralysed it. Learn also how the love of home-made articles, the love of the country and the love of the people, were all converted into a bitter hatred of the foreigner and the foreign goods. Emotionalism did it, and did it so sorrily at the cost of reason! Men began to burn foreign goods, to attack the foreigner as well as the friends in foreign clothes. What an insane exhibition of patriotism, prompted not so much by the reasoned love of the country or the people, as by the blind hatred of the foreigner, born of emotionalism! Like all effervescences that find expression in insanity, they blazed up

for a while, and when their fury was spent, they settled down as usual, weighed down by the weight of their degenerate condition. Were reason the guiding star of that movement, the enthusiasm would have continued to grow for the good work of regeneration, but as it was all emotion, hatred and not genuine love which is the genius of reason, the movement collapsed, and the foreign goods continue to flood the markets just the same as ever before.

These emotionalists, who have abandoned right reason, are the foolish friends and enemies of the country; and their uncanny cult will one day deliver the faithful followers in the hands of death. Their diseased imagination, their phantastic tomfooleries about things seen and unseen, are imperceptibly leading men from the broad and clear path of reason into the dubious, dark and dangerous ways of childish life. Beware of these, and follow the straight path of reason.

Degeneration has denied the people

many useful things, but given them a number of other things to mislead them. Look at the number of charitable institutions, and read the story of their foundation. Reading between the lines, you will learn and understand that these were created to assist and help certain undesirable types of men who abound the country. They are variously known as the beggar, the lazy, the charlatan, the impostor and the parasite. Think of the amount of money spent yearly in keeping up these establishments, think also of the idle hands employed in doing unproductive work, and you will not wonder that the nation is being impoverished so fast. Then again, compare the number of these institutions with the number of schools, colleges and laboratories in the country, and you will feel convinced that there is a strong justification in appealing to raise more schools, colleges, laboratories, factories and science halls to train the rising generation of boys and girls, in the different arts and indus-

tries. There is that further justification in forcibly suppressing all unproductive institutions which are a menace to the nation for being the devil's dens and dumping grounds for the lazy and the parasite. If it was possible to convert every church and temple into halls of science and literature, religion would become a living fact and not remain a dead faith. But faith is always of the species of blindness, and therefore, it cannot see what reason can feel, touch, taste, see, and smell. Faith must necessarily follow even if it be to the gallows! No wonder the faithful ones stumble so often and break their necks. What the children of the nation so sadly need, is not a church or a temple, to pray or to thank their creator—they can do that in any place and at any time —but schools where they can learn by experiment and living examples, the laws of all created things. Such schools where the mysteries of Nature are unfolded will make our children more religious, than the

church or the temple, where no such mysteries are explained, but are mostly encouraged and perpetuated will ever do. But these renovations are difficult, though not impossible. The crust of cold and unfeeling customs is so hardened by ages that nothing short of a powerful movement alone will ever blast it. Every year fresh churches and temples, big and small, are being put up in different parts of the land at great cost paid by the faithful followers, and thus, the one God is supplied with a number of tenements. On the other hand, the poor mortal man has not a decent suit of rooms to lay himself down, or to make himself comfortable. What an irony of faith! Look at the houses of the poor, then turn towards the churches and the temples. What a contrast of poverty, filth, wretchedness, and want, on one hand, and affluence, smartness and luxury on the other!

Most men live like animals, huddled together in dingy rooms, without mattresses

or cots, reeking with unwholesome air, and surrounded on all sides, by signs of abject poverty and fatal want. Others who have not even this kind of poor shelter, pass night after night, like so many heads of cattle, in public places and thoroughfares. Look at their children prawling about the streets in perfect purity of nakedness, in all seasons. Inquire of these beasts of burden in human form, and they will tell you the sad story of their privations. Now what have the churches and temples and their well-fed and well-protected wardens done for these poor mortals? Made themselves fat at their expense, comes the cutting reply! Watch them thriving in luxury, these absolvers of sins and mediators between man and God. No doubt they give and very liberally too, their empty prayers, but not the contents of their purse. Poverty needs no prayers, it cries for bread; let them give that which it wants, and hold back the useless other.

Degeneration has reached the farthest

point, where hygienic laws are slighted with little or no concern. The hospitals are full of inmates who have lightly dealt with the natural laws. Their sufferings are a kind of punishment meted out to them by the unfailing hand of nature who is the insulted party. The stunted growth of the boys and girls, the premature old age and death, the general weakness, and want of endurance, are all inevitable consequences of the lapse from sanitary laws. The dirty and filthy condition of most men and women, and their equally dirty homes and surroundings, speak volubly against them.

If the supply of food-stuff is the primary concern of man, his next care should be to get as much pure air, sunshine and water into his system as necessary for health.

Degeneration is not confined to particular areas in cities and towns; it has crossed over to the villages, and to the farms and fields surrounding them. The most useful factor of farm life is the number of cows,

oxen, and bullocks. Where these are not in strong numbers, the life of the farmer becomes a drudgery, a curse and a plague, and the indirect result is an insufficient return of crops. Food being the primary want of all men, the condition of the farmer should be maintained at a steady level. For the same reason all facilities should be provided to the cultivating class, so that the agricultural output does not fall below the necessary average standard. To maintain the average, then, every farmer should have a sufficient number of cows, bulls and bullocks to help him in the work of cultivation. But the indifference of the degenerates to these supremely important facts, is so settled that every day a number of these useful animals, young and old, are permitted to pass over to the slaughter-house to be converted there into flesh, to satisfy the carnal cravings of the diabolical arrangement called the stomach. The indirect result of this drain upon the natural resources of the farmer, not only affects the

farmer, but it extends to the very door of every individual home. First there is paucity of crops, and that is a forerunner of famine. Secondly the milk-supply becomes scarce, day by day ; and all that come from milk, such as butter and cheese, also become rare. This rarity eventually leads to the increase of price, and those who cannot afford to pay for these articles of daily use must inevitably go without them. Milk and butter are undoubtedly the most essential items of dietary of any man, for the reason that they contain the most nourishing elements in their composition. Moreover, milk is specially adapted to the life of infants. Children reared upon pure milk diet thrive well and develop a better constitution than others who are brought up on some substitute That is one reason, why the children of the present age present such a poor and puny appearance. A physical frame that is not well formed by the nutritive elements of pure milk and butter, specially in a hot climate, carries

within it a mind equally ill-adapted for the strenuous struggle for existence. The increase of death mortality amongst young boys and girls indirectly point to the insufficiency of health-imparting articles of food. Another indirect outcome of it is the increased import of foreign milk in tins and bottles. This means a drain upon the people's purse, and a proportionate poverty arising from it. Thus the cow, the bull and the bullock, become the essential factors of the economic life of the people, and as such it becomes incumbent upon them to preserve their cattle, strenuously, unflinchingly and ardently. A people of an agricultural country who have no other active fields of enterprise and exploitation to increase their economic resources, should watch over their life-interests by protecting their productive animals. But the short-sighted policy of the degenerates cannot see through these far-reaching economic aspects of the agricultural life, and therefore they will not assist the work

of regeneration by saving the serviceable friend of the farmer and the people.

Thus degeneration has made a comfortable home among the mass of people, and to dislodge it from its long-held position requires an effort that can come only from those whose heads and hands are powerful and firm enough to grapple with the deadly enemy.

But such individuals are rare, and therefore the first concern of the State, of the statesman, of the politician and of the reformer, should be to prepare, for the work of race-regeneration, a body of a few young men, whose life is not yet touched by the vitiating influences of degeneration. This achievement presupposes the healthy influences of education, and therefore education becomes the liberating force of the future. Thus also the hope of regeneration lies in the hands of the teachers and the taught.

CHAPTER V

BASIS OF CONDUCT.

"The difference is, then, whether feelings are imparted to me or only aroused. Those which are aroused are my own, egoistic, because they are not as feelings drilled into me, dictated to me, and pressed upon me; but those which are imparted to me I receive with open arms, I cherish them in me as a heritage, cultivate them, and am *possessed* by them . . . . . Our equipment consists of "elevating feelings, lofty thoughts, inspiring maxims, eternal principles," etc. The young are of age when they twitter like the old; they are driven through school to learn the old song, and, when they have this by heart, they are declared of age."

—*Max Stirner.*

"Of a truth it almost provokes me to laugh,
To see these beggars hobble along,
Lamed and maimed, and fed upon chaff,
Chanting their wonderful piff and paff,
And, to make up for not understanding the song,
Singing it fiercely, and wild, and strong."

—*Longfellow.*

WHAT we call conduct is a mode of life. Life is generally described to be a series of activities. Where these activities are

not perceived, life has ceased to manifest itself. This state, wherein activities have ceased altogether, is spoken of as death. In speaking of activities, the important thing to note, is the dual nature of these activities in all living things, man included. A little reflection is enough to show that these activities are either the results of conscious choice, or are brought about by reflex action. Thus activities are divided into two parts, first those that are independent of choice, and the second those that are the results of choice. The former are known, according to the physiological laws governing human body, as reflex, or automatic actions: the latter are, psychologically, termed conscious actions. In conscious actions mind becomes a controlling power; and the function of the mind is to select, to adapt, to assimilate and to conquer environmental forces. Since it is so, all conscious actions are viewed by the mind as either desirable or unnecessary, pleasant or painful. Thus in every conscious act

there is a certain amount of judgment exercised by the man, and the process is called, valuation. Conduct, therefore, is the outcome of this process of valuation, and it may be called good or bad, according as the valuation agrees or disagrees with the man's likes and dislikes.

Further it is to be noted that, as long as as life lasts, man must continue to value things about him. He cannot do otherwise, because activity is continuous with life. During the waking hours, man is never wholly free from this necessity to act. The act may be a physical expression or a formation of judgment in the mind. Whatever the form, the activity is one and continuous, as long as he continues to be conscious of his surroundings. Therefore, in the matter of conduct, man must bear it in mind, that the process of valuation is the most important concern of life, because the process alone gives rise to conduct. Without valuation there is no conduct, but reflex action only ; and all reflex actions

are determined by external agencies, or by the subjective activities, or by innate or hereditarily transmitted qualities.

Heredity plays a great part in the life of man, and determines a lot of things for him. The subjective activities known by the name of habit, prejudice, prepossession, etc. indeed, make up a large part of our life. Any action that is not self-determined, by virtue of man's power of will, has no personal value for him. In order to make the act valuable, the individual should take the initiative part in it. To put it in simpler terms, man should learn to desire things. Without desire there is no conscious action, and, therefore also, no conduct. Thus in a way, desire becomes the basis of conduct. Conduct is the physical expression of desire which is mental. What we call desire is dependent upon previous experience. If there were no previous experiences in man, he could not formulate a desire, because desire is an act of judgment, a valuation of forms

of things present in the mind. Hence, for conduct, experience is the first thing necessary, and experience is but another name for knowledge. The larger the experience, the greater the knowledge. The source of knowledge is the five senses, without which there would be no knowledge. And without knowledge there would be no desire, and therefore no conduct.

In the early days of childhood, all activities are more or less automatic and reflex in character, as determined by the operations of environmental forces. In course of time the child develops a certain amount of likes and dislikes out of these early experiences, and as the experiences grow and multiply, the power to desire and will becomes more and more pronounced. When the will is developed, conduct becomes conscious; and the value of the conduct is always relative to the amount of knowledge which proceeds from experience. On this account every child in the early periods, needs to be greatly taken care of

by the parents; for the future conduct of the growing child, will entirely depend, as was explained, upon the early experiences which give rise to desire and finally to conduct. These early impressions are lasting, and therefore, great care should be exercised in selecting the child's surroundings and associates.

This careful management of the child is its early education which provides it with data, that is facts, and enables it to compare notes and form judgments.

Moreover, these facts of early life supply a motive force as he gradually grows up. After home-life the child passes on into the hands of the teachers from whom he receives more facts, and thus his experience widens and his knowledge becomes enlarged. This enlargement of his consciousness finally leads up to greater activities through greater desires From this we learn that a child in the beginning is plastic and irresponsible, and his desire and will proceed only from the early experiences

which form the basis of knowledge. Again his conduct is but an outward expression of those experiences brought about by an act of desire or will which is only a general name for valuation and judgment. This is a simple statement of the psychology of conduct.

Conduct is two fold, because the knowledge from which it proceeds is also two-fold. The idea of right and wrong, good and bad, applies to conduct as well as to knowledge. There is right knowledge, and there is wrong knowledge : wrong knowledge is termed ignorance which gives rise to wrong conduct. Right knowledge is termed truth, and truth is the agreement between the internal and external order of things and thoughts. Wrong knowledge leads to error. All right knowledge can be verified, and anything that cannot be verified is an error. The process of verification is a process of identification, and it depends upon first-hand experience. Conduct which is not based upon first-hand experience, generally turns out to be an error. Where-

ever, therefore, there is an error, there is an expression of desire based upon second-hand experience, which is ignorance.

Thus, if conduct is to be right, it should be based on right knowledge only. However, judging from the general run of conduct, and from the universal cry for improvement of conduct, the opinion gains ground that erroneous conduct is the rule and not the exception in the life of man. The mistakes of men and women, of young boys and girls, and the failures in life all round, confirm this fact. These disappointments and blunders in the life of individuals, societies and nations, are the results of wrong knowledge *i. e.*, ignorance. Again, these errors are perpetuated by the wrong teachings of teachers, parents, and preachers. A host of unproved and unprovable ideas are given to boys and girls to beging with while they are young. In after-life these unjust and erroneous opinions materialize themselves into equally wrong and unjust acts. Thus the method of training being

defective from the beginning, nothing but defects come out of it in after-life. The right method of training is example, explanation and experiment. But these play but an insignificant part in the bringing up of youth. For the most part oral, that is, verbal instruction makes up the training of boys and girls. The sense of hearing plays an unusually large part over the senses of sight and touch. Hearing develops their memory, and the boys are able to store up simple and complicated versions of various facts with comparative ease. When called upon to exhibit their acquirements, they faithfully reproduce from memory all that they have imbibed through hearing.

This re-statement or the reproduction of second-hand information, is generally regarded as knowledge. But this simple power to reproduce first impressions does not constitute real knowledge, nor does it give him the power to act adequately. His conduct generally belies his memorized opinions, and he behaves more like a gramophone

than a man. In truth, he is not as accurate as the gramophone which records the finest shades of thought-vibrations, and produces them perfectly in the given order, when set in motion.

This habit of repeating and reproducing the catechism has transformed our boys and girls into human parrots who say things without in the least understanding the sense underlying them. No wonder they cannot act up to anything they say or sing. The ears and tongue alone being utilized in instructing the young, the youths very naturally regale their instructors through the same means and through no other. If the senses of sight and touch were also coupled with hearing, no doubt the pupils would make use of those senses to reproduce the whole experience. But these are rarely requisitioned, and therefore they are usually absent. For this reason conduct often is wrong, and the teachers as well as the parents are largely responsible for it. Being ignorant themselves,

they generally bring up their children in a haphazard and stereotyped fashion. Ready made words and condensed thoughts in the form of notes, generally make up the youngsters' Education. It should be remembered that every word stands for something real and tangible.

Even abstract words such as goodness, truth, etc., have a basis in material things. All abstractions are constructed from concrete things. It is very difficult to dissociate virtues and qualities from things. Therefore, in instructing youths object lessons and examples should largely be depended upon, and the stereotyped method of teaching by rotation should be suppressed as far as possible. In moral training the same method should be followed carefully, otherwise the efforts of teachers, parents and preachers will produce little or no good. The so-called knowledge which comes through hearing is called knowledge by description, but there is another kind of knowledge which is known as knowledge by

acquaintance. Knowledge by acquaintance is unfailing knowlege, and it gives rise to right conduct. Knowledge by description, on the other hand, is doubtful knowledge, and it very often leads to misconduct. To illustrate, let us take a concrete example. Everybody knows that King George is the King of England and Emperor of India. He wears a beard with a moustache, and has a pair of fine blue eyes and a high forehead. Now this knowledge is given to us through description, and it is of a doubtful character, and invariably fails to call forth right conduct. How ? Suppose King George were walking along the pavement in London, and you happened to pass him. Would you know him ? Never, because there are many people who wear a beard, and have blue eyes and fine foreheads. These things don't give the right clue to a man's identity. For the purpose of identification, you should not only know him by description, but by acquaintance also. In other words, you must see him, that is

feel him, then alone you would be able to know him without mistaking him for somebody else. Is the method of modern education based upon this theory of knowledge? If it was, there should be no wrong conduct. But the teachers, parents and preachers are either ignorant of these supremely important facts, or are too lazy to take any active interest in their young boys and girls. The result is painful to all concerned. The system of handing over ready-made conclusions of science and art, has hopelessly failed to create scientists and artists. The mere memorizing of the use of different notes in a piece of music does not make a man a musician. Nor learning by heart the various parts and functions of an engine makes a man an engineer. To become a musician one must handle an organ, a violin, a piano or whatever other instrument of music he wishes to master. Without using them he would not be a musician. The same with an engine, to become an engineer. So

far the method is not tried, and so the failures in life continue to grow and multiply. In the matter of moral education, the same criminal carelessness is largely in evidence. It is very easy for a moral pugilist to come forward and appeal to his congregation in such words as 'please be truthful, don't tell lies, be kind' etc., and to urge them to believe in all he says. This kind of abstract preaching has created a huge mass of general ethical opinion. Every little boy and girl shares these opinions. There is none so ignorant who does know all these fine things. Every man, woman, and child is a moralist, and yet the cry goes up for more religious training. What more religion do they wish to give these young men and women? Have they not enough of it yet? If not, whose fault is it? What have they been teaching and preaching all these years? Was it morality that they preached, or was it truth that they taught? If it was the truth and morality they promulgated, the result, in terms of conduct,

should be highly satisfactory, but from the evidence of the commonly wrong conduct before us, we are impelled to the general conclusion, that their teaching so far has been an expression of doubtful, unproved and unprovable assertions. The worth or value of these expressions to man has been little or nothing. Lies positive could not have produced worst results. Therefore wrong knowledge is not only simple ignorance but often lies. These egomaniacs who suffer too much from religious ideas and who talk and talk of nothing else but religion and truth, forget the fact that truth is not merely to be preached, but it is to be demonstrated by living examples. Mere description of truth will not produce a conviction of truth. All descriptive knowledge is no better than falsehoods, for all practical purposes. Therefore, knowledge must be by acquaintance, and truth should be lived. But the order is reversed, and therefore truth exists in books, in sermons, in memories, or on dead walls, but not in conduct.

Not being acquainted with the Emperor of life, the living truth, man passes him by in the different walks of life, without paying his homage of recognition to him. There is a marvellous peculiarity about these so-called preachers and teachers; they often advise their congregation to do things as they tell them, and not as they do them themselves. More than that they urge the innocent tyros to accept everything they say without a murmur or a misgiving. If a bold one amongst the neophites dares to challenge the teacher to advance reasons or explanations for this or that belief, he is at once put down as a disbelieving and disobedient revolutionist against authority. Often the reactionist is reminded that these reasons and explanations cannot yet be understood by him. Thus the dishonest preachers, teachers and parents try to cover their ignorance behind the cloak of authority or behind the pretended powers of extraordinary knowledge which,

according to them, the poor inquiring mind cannot understand. Such teachers are impostors, and they are largely responsible for the wrong conduct of most men, women and young men. By compelling them to believe in things that are incomprehensible to them, they have not added anything to their stock of knowledge. Only they have created increased confusion in their already confused minds. If their pretended knowledge of things is really incomprehensible to the young and growing minds, why speak about these things to them at all? Where is the utility of speaking about the tenth proposition of the tenth book of geometry to a student who has not yet mastered the axioms and postulates? If a man is not to eat, because he is a dyspeptic, the solid meal consisting of some rich stuff, why detail to him the taste, the flavour and the nourishing qualities of the meal? Why waste time with a man who is bound for London, by describing to him all the

beauties of Switzerland or Somaliland? Why tantalize and tempt him away from the real and the tangible, and lose him into the airy regions of nothingness? But the supercilious preachers, teachers and parents will not unveil the mysterious air of authority, and so every unsuspecting man who comes under their influence must continue to err and suffer. Under the unbending power of their authority, the honest spirit of inquiry, hungering for new knowledge and increased powers, is either crushed or killed straightaway, and thus ignorance continues to be the inseparable companion of most men and women. This habit of believing things without questioning their authority has made slaves of most men, and in this way both the tragedy and comedy of life is kept up to the end on the world-stage of existence. The set purpose of these extraordinary advisories would appear to be to establish a personal cult, and thereby secure the services of such as are

soft or silly enough to succumb to their influences. The purpose of advice and education is not to create slaves, but to set the slaves free, and to make them masters of themselves. Truth alone can make men free, and those whom truth has not made free are verily slaves. Therefore truth and truth alone should be the purpose of education, instruction, and, finally, of life. But without the right sort of knowledge, truth can never be expressed, hence the need for such preachers, teachers and parents who will fearlessly preach truth, both by word and deed, by precept and example. If anything good is to come out of preaching or teaching, the method of instruction should be based upon experiments and examples. It is from imitation of examples that knowledge by acquaintance grows. Therefore he who wants good results in his conduct, should try as far as possible to get first-hand experience. Look at the birds and the beasts—see

how the parent-bird teaches the young ones by example. Observe how the young bird imitates the life of the parent-birds and learns by slow degrees to fly from place to place and to pick corn with its beak. When it has learnt the lesson and completely mastered it, the young bird leaves the parental home and builds a nest for itself, and leaves its own life, independent and free. For the future it relies upon itself. Man should do the same. He too should be self-dependent, and not always depend upon others. Moreover, he should learn to inquire, even at the risk of being called inquisitive. Knowledge comes from the desire to know. Therefore, he should go on asking and even worrying those who profess or pretend to know, and he should never be satisfied till he has known what he wanted to know. The why and the wherefore are the two important instruments to open the well-guarded vaults of nature. Put your questions clearly, persistently

and forcibly, and the pregnant vaults must yield the information. Should, however, the volley of your questions fails to draw out any answers in response, turn back, for the person whom you have attacked does not hold anything worth surrendering.

Perhaps he is a pretender or a scamp, who is trading in false knowledge. None but those who are not sure of the value of their ware, will ever hesitate to expose it to the searching examination of a valuer. The power to question is the power to know. Desire is a promise of its own fulfilment. He who knows gold, alone questions that which comes before him as gold. Gold should be tried and tested on the touchstone, because everything that glitters is not necessarily gold. Similarly every current opinion is not knowledge, it too should be tried in the crucible of experience. If it stands the test, it should be accepted or else rejected, no matter what the world may say. Thus alone

knowledge grows. Blind belief, or false faith is never a friend of knowledge. On the contrary, it is an arch enemy to it. Insincere belief and faithless faith have given the world a lot of superstitions and vices that are still corroding the heart of the people. Honest disbelief is a thousand times better quality than dishonest belief that belies conduct. Man should have nothing to do with vain beliefs, but he should seek knowledge. Thus alone he would be free. Knowledge is of the species of truth. Belief, on the other hand, belongs to the class of lies. Man will have knowledge only upon first-hand experience. With knowledge, he will know truth, should he at any time come across it. But with belief, he will never know what truth is, and, therefore, will never be true. To be oneself is a luxury, but it is a very expensive luxury. To have the courage of public opinion is easy, but to have the courage of private conviction is very hard, but it is manly.

The voice of authority vehemently cries out against all independence, but he who has enough courage to support himself does not mind the cries. His concern is with truth, and not with the authority of the humdrum society. Authority is always personal, truth is ever impersonal. Therefore the brave man does not get scared by the howling of lying authority. Truth is stronger than any authority of the harum-scarum humanity, and it wins the day in the end. At first the struggle becomes severe as is the case with all beginnings, but a conscientious man of courage does not give it up on that account. All precious things are hard to get. Bricks and stones one can pick up in plenty on the way, but for diamonds and pearls and for gold, man must go down the mines or dive deep into the surging seas, with the possible risk of being lost for ever. Truth is equally precious, nay more precious, and so one should undertake all the possible

risks to find it. When he finds it, he becomes rich in nature and free in life. With truth his powers and possibilities increase for the good of himself as well as of the race. Ignorance, on the other hand, hampers him, and delays the march of progress. Superstition and ignorance have suppressed right knowledge. If customs cry out against individuals breaking out from the beaten paths in search of new knowledge, it is mainly because, they who uphold customs are afraid to lose their authority and their hold upon the individual. There is an element of selfishness in their nature, and, therefore, they always emphasize customs and authority. The selfishness becomes transparent when they ask you to respect the authority of customs. Remember that a magnet does not ask the steel filings to fly to it, but the steel filings of themselves run to the magnet. Wherever the magnetic virtue is, it draws. But these bullying bankrupts have no such magnetic virtue, and

therefore they are obliged to ask and even to force other men into obedience. Thus the world has become a market-place of slaves and slave-holders. Very often these authoritative ones try to assert their power over the younger members, on account of their advanced age. Fancy age being an excuse for authority! If age has the monopoly of authority, there are crows that outlive most men. Fools too are known to live a long time. There are a number of old men and women in the world, but do they constitute authority? If that were so, every young judge ought to vacate his place and give it to some old man with a hoary-head and long whiskers. Apart from age, authority tries to find weight in numbers. If that be so, there are usually more fools than wise men in a country, and therefore they should have the lead of the wise men. But the strength of authority does not lie in age nor even in numbers. Its power is mainly sustained by truth wherever it be.

Authority should never be personal, but it should rest on universal truth. Age and number have nothing whatever to do with the authority of truth. These factors are merely the accidents of truth. Therefore, the customary authority of age and numbers, has no right to suppress truth, even though it comes from a child.

Obedience is certainly a virtue, but it all depends upon what one obeys. Every man for the matter of that obeys something or somebody, but what is it that he obeys? The answer to this enquiry will decide the virtue or the vice of obedience. If the obedience is to truth and the unalterable laws of nature, it is certainly a virtue. If, however, it is a simple, thoughtless obedience to unfounded opinion and questionable belief, based upon customs and superstitions, then it is a vice without doubt. This kind of thoughtless obedience clips the wings of reason and leads to the slavery of mind. If a man wishes to be free, he must learn to question and to inquire. Thus

knowledge will grow, and his conduct will be consistent with knowledge. Knowledge and truth are, therefore, the basis of right conduct. A man who has acquired the right kind of knowledge shows it in his conduct, and the test of right knowledge is the desire on his part to continually improve himself. He never waits for any mortal man or God to give him the lift. He is always trying, and trying hard to equip his mind, and thereby better his position. He is bold and self-confident, for without these virtues he could not make himself free. The next rule of life of this man, who is anxious to improve himself, is his perfect obedience to the energies and unchanging laws of nature. He never tries to juggle with these laws. He knows that natural laws are more powerful, and that he cannot evade them by cunning, by supplications, or bribes, and therefore he obeys them heartily and ungrudgingly. The third rule of life is the desire to do the greatest good. In doing the greatest

good, he does not deviate a hair's breath from the path of reason and truth. He knows that his life is a relation, a link in the whole chain of existence, and, therefore, is willing to share his knowledge with other people to make them free and happy if he can. There is not that narrow selfishness about the man. He has realized his good in the good of others, and therefore puts forth every endeavour, without being dogmatic or painfully aggressive, to assist whomsoever he can. He works chiefly along the line of pure reason. There is no frightening or flattering of men in his methods of doing good. The fourth rule is to preserve health and strength of life, for without health man cannot proceed with his work of regeneration. On this account he collects all possible knowledge of the hygeinic principles and complies with them. The fifth rule, from which he never swerves, is to prefer truth to error. He never seeks any dishonest compromise. For the sake of truth he is willing to suffer and even to die,

if necessary. He knows the value of truth too well to pander to lies, falsehoods and deceits. His experience has taught him that truth is far more profitable than ugly lies of empty headed fools, and therefore he declares the truth boldly and fearlessly in the face of those who are strangers to it. This man knows no authority but that of truth. The opinions of the monstrous majority of a multitude of knaves, villains, feeble-minded flatterers, fools, cowards, time-serving hangers-on, slaves and despicable worshippers of mammon, have no weight of argument in deciding the course of his life. He holds firmly to the fact that he alone is free whom truth has made free, all are slaves besides. His general attitude towards the problems of life and matter is singularly balanced. He accepts or rejects nothing without a proper and sufficient evidence. He is not so readily taken in by every itinerant juggler of the syndicate of phenomena-mongers. He does not believe in appearances, because they are very apt to

deceive the quickest eye, and therefore he demands proof which is the chief basis of truth. This man is remarkable for his character, inasmuch as he considers carefully the probable consequences of his acts. He is never rash, nor hasty. Deliberation and judgment signalize the course of his conduct. Most men are thoughtless and susceptible, but this man does not allow himself to be persuaded into doing anything without a serious thought. Moreover, he values all things according to their full measure and worth, and does not permit a trifling idea or an act to sway his mind. His supreme concern is to know the uses of things for without such a knowledge, he cannot measure their importance, nor utilize them for his purpose. Thus obeying the energies and laws of nature, he continually improves himself and others, and in the end enjoys the reputation of being a truly wise and great man.

CHAPTER VI.

INDIVIDUALISM.

"The law of nature is individuality. It fills the world with self-seeking, self-acting, self-desiring persons, who die if they do not look after themselves—unless somebody undertakes the pernicious duty of providing for them . . . Could Angelo, Thorwaldsen, Titian, Millais, or Ruskin have made statues, or pictures, or books under the inspiration of a board of directors? Committees, counsellors, and parliaments have their places and functions. Notwithstanding, Individualism has its inextinguishable place."

—*George Jacob Holyoake.*

Before the sacred, people lose all sense of power and all confidence; they occupy a *powerless* and *humble* attitude toward it. And yet no thing is sacred of itself, but by my *declaring it sacred*, by my declaration, my judgment, my bending the knee; in short, by my—conscience.

—*Max Stirner.*

IN the phenomenal world, every form of existence is a relation; and intelligence is a perception of that relation. This intelligence is a peculiar property of all sentient beings, and man happens to possess a large

degree of it. On this account, he enjoys the reputation of being superior to all the rest of animal creation in whom the manifestation of intelligence or reason is partial and limited. To a great extent their lives are governed by instinct, that is forgotten reason, and active intelligence plays but an insignificant part in the drama of their existence. But observation and analysis of facts, as one finds them to-day, insinuate still another fact that most men largely live the life of animals, disregarding their birthright to perception, reason and judgment. This neglect of their possession, and the downright abuse of its uses, largely contribute to the amount of ugliness and evil abounding everywhere in society.

Individual failures, social degeneration, and national decay are but results arising from the oversight and misapplication of this principle in man. This neglect, oversight, abuse, and misapplication make up our ignorance. It is furthermore accentuated by the woeful pleadings of pandering

fools and rogues whose set purpose is to efface all manhood from man. In every walk of life, in every path, you meet with these glib advisories appealing to proselyte you. They cry up their bit of news, opinion and whim as the best in the market, and deny you the right to feel, think, judge and act for yourself. They are like spunge who want to absorb you, swallow you, wipe you out. Your individuality irritates them, and calls forth all their cunning to destroy you, if they can. They cannot brook you, especially if you are an individuality. They want you to conform to their standards, their valuations, their ways and manners. If you will not, they will go to war with you. To overthrow them requires a strong personality. But independent individualities are as rare as they are remote, and therefore the game of conformity goes on indefinitely.

Instinct of self-preservation is the first law of nature, but man has not, yet, understood the profound significance of it.

Conformation, which is nothing but adjustment and assimilation, is only half the truth. The other half has to be supplied to man. Adjustment and assimilation are not life-preserving forces, but death postponing processes. If during the respite, means are not discovered or devised, by selection and choice, to overthrow the advancing enemy, life's battle is as sure as lost. Until now man has meekly submitted to this principle of general conformity.

And what is the result? The man in man is submerged; there is no identity or individuality left in him. He has become a follower, a bleating sheep of some whistling shepherd He is led by the nose like a dancing bear, and made to dance to every tune his master is pleased to pipe for him. Everything is decided for him beforehand. He has no voice, no say, in the matter. A child has more individuality, and shows it when anything distasteful is given to it. But man, ah! he has not the individuality—even that of a

child. A child sees a thing, takes a fancy to it, asks for it, and when refused, cries for want of power to get possession, and finally gets it, or foregoes it. But it never conforms to simple yes or no. If it did, it is abnormal. But experience tells us that the child is no follower but a leader. It wants you to conform to it. What a difference when it has grown up! It seems as if he is growing down instead of growing up with the growth of years. With every added year to his age, he becomes more and more a mould, and his curves, outlines, shape, and shade are all decided for him by the iron hand that moulds him. At school his books are selected for him. Society determines the cut of his coat, the manner of his walk and talk, and the expression of his thought is also decided for him. The church gives him his creed. He belongs to them all, nothing belongs to him. Everybody and everything has a claim upon him, but he has no claim to anything. It is all ready-made, bovrilized and condensed.

What a fearful economy of time and energy? What a grand opportunity for the lazy and the rascal! What an easy life, how smooth the passage! No difficulties, no surmounting of obstacles! It is easy drifting, drifting and drifting to death and destruction, without knowing it! The purblind believer of another man's creed, dogmas and opinions does not know that all ready-made clothes are misfits, all bovrilized foods are hospital dietaries, and all borrowed creeds are credulities. That to accept them without measuring their worth and value, will not decorate him nor ennoble him. Iron, when not used, begins to oxidize, that is, it rusts, and finally falls to pieces; even so, our muscles, whether they be of the body or of the brain, atrophy when not properly used. If men starve bodily, for want of food, their mind stultify for want of self-thought. But he does not perceive this fact. It is doubtful whether he really knows he exists! But that is impossible. Heretofore he

has existed, but for others, a passive recipient of cuds called creeds. He is the large dumping ground whereupon play all the forces of nature. While every little thing in nature is expressing itself, is fluttering with life and joy, man shows no sign or symptom of the active principle in him. Centuries of conformation have deflected the life-current in him. He has forgotten the use of it. It is chilled and benumbed by the inundations poured down upon him by the garrulous turnkeys whose interest it is to hold him down. Man has lost confidence in himself and his powers. His sense of self has become dull, and his motive has lost all plan and purpose. He has no self-respect and is therefore satisfied. Woe to the man who has no self-confidence, woe to him who looks up or forward to some leader or saviour to lead him through the avenues of life. Salvation of man is in the man. He alone is the guardian and the trustee of it. All education is self-education. Discipline is not the art of obedience, but

of self-control. Self is the supreme judge of all things, because without the self there is no reckoning, no valuing, no creating, no controlling. Confidence is the power, the key that opens the door to success in life. Having lost the key, through careless neglect, man is groping in the dark and dangerous ways of life. He often stumbles and breaks his neck. No sooner he is up on his feet, and he falls again. Another fall and he is incapacitated for good. There is none to guide him, and he resigns himself to fate, and gives up the struggle. If he finds a leader, it is soon discovered that his benignant leader is no better than himself. He too is on the look out for a saviour. It is like the blind leading the blind ; two drunken men supporting each other who have lost their equilibrium. There are plenty more to advise, but the advice is the same chapter by chapter, verse by verse, word by word. 'Have confidence,' says one. Oh, that is about a millionth time you have heard that advice. Your grandmother used

to dish it out to you when you were a kid. But how does that help you now? A hungry man approaching another man says "Sir, I am starving. I havn't had food for two days."

'You need not starve my man.' Says the other, 'there is plenty of food in the world, go and get some.' The trouble with the man is not the actual want of food-stuff. The real want is the power to get it. What the ways are of getting it, he does not know. Likewise there is plenty of confidence, but how to utilize it, that is the chief trouble. It is here that the real rub comes in, to baffle your complaisant advisory. Mere giving of advice in the worn out words 'have confidence' does not create confidence. Extraneous things, such as food, clothing, etc., may be supplied to a man, and his wants be relieved thereby, but confidence cannot thus be supplied, because it is not extraneous. It is not a constructive decoration, it is a gradual growth and a mental process. By holding a

certain mental attitude towards things, it is imperceptibly evolved in man. When the process becomes perfect the force is generated and applied to achieve successful ends. Confidence is a synthetic term used to denote this attitude, and it is the secret spring which liberates the accumulated life-force by a mere touch. Suppose a young man is called upon the stage to propose a vote of thanks, or to give his views upon a certain subject. Ask him, before he begins, whether he has confidence. He answers in the affirmative and clears his throat to make a start. He is at it, and speaks fairly well, quite audible, if not very clear. Next moment he begins to falter. He is lost for want of words ; his knees begin to knock together; there are a few drops of cold perspiration upon his forehead; there is a vacant stare ; his eyes are cloudy with mist, and he stands there perplexed, a perfect picture of horrid failure. Finally he retires, and recovers himself too late to mend the lost situation. What caused

the failure? 'Stage fright,' says one. 'Want of self-confidence,' cries another. 'Unpreparedness' declares a third party. Such failures are very common, but the explanation given is not the correct interpretation. Before beginning, the young man assured us he felt confident, therefore to say that he had no confidence is to be unjust to him. To believe that he was not quite prepared is also untrue, for the fact that he ventured to speak shows that he had something to say, however much or little that be. If he did not know what he was going to say, he would not come forward to exhibit a fool. As to his failure being due to stage fright, it is largely a consequence and not a cause. Quite a number of other considerations must have loomed before his mental horizon to give him fright which spelt failure. If you analytically study this young man who has proved a failure, you will first discover a change of attitude in his mind. Next you will discern that there has been, during that short

interval, a transformation of scene-shifting. You will also notice that his viewpoint is moved from one extreme to the other. Before beginning the discourse, it was directed outward, now it is turned inward and upon himself. In short he has become too self-conscious, and it is something like this that he is thinking to himself. 'Ah, what will they say? Will they like or condemn my speech? What precise words shall I use? Oh! this particular thing they are sure to denounce, I won't say it. What about my language? Let me see whether 'will' is proper or 'shall.' Oh! there is my professor! I wonder what he will think. That man there, he is a barrister; one next to him is a retired District Judge. But who is that in the back row? Why, that is the Dewan himself. While he is thus pre-occupied with himself, he has lost absolutely the trend of his thought, the subject-matter is forgotten, and there you have your man of confidence, confused and confounded.

That man is the timid man, and his timidity proceeds from pride. He is the self-centred egotist, and therefore the greatest hater of mankind. He is the envious man who is never free from regret and shame. He is timid, because he wants to please everybody and get their flattering encomiums. He is an egotist, because he loves himself too much, and cannot do without the approbation of others. Having failed, he begins to hate you. And who hates another, but one who loves himself too much. He envies you, because you do things so easily which he has failed to achieve. Envy is the end of realization of your dream in the life of another. Thenceforth he regrets and laments, and what is regret but revenge upon one's ownself. The shame he feels is a smack upon the face of pride. He is a coward, and therefore protects himself under the shield of simulation, and uses slander as his weapon of offence. This one thing, egotism has brought about his ruin, and he goes on rueing the day he

accepted the invitation to speak. The desire to conform to the views and feelings of other men, is the next cause of his failure.

Confidence, then, is the courage of your convictions, it is the losing or forgetting yourself. To put it plain, it is the identification of yourself with your convictions. Now, how to get this confidence. It is not to be got, but it is to be expressed. Every man has got it, though he may not know it. He often makes use of it, it is only on rare occasions that he does not give expression to it. Those are the moments he is untrue to his nature, and suffers the sad consequences of the lapse. Confidence is a gift of nature, and there is none so poor who has not got it. For where is the man, who has no convictions, right or wrong? Now take the same man and study him once more, off the stage. How free he is in private conversation with his friends, how absolutely unconscious of himself, how assertive, demonstrative and loud in his private chambers.

His expression, however faulty, is full of thought and bears the stamp of conviction. Who can say then ? that that young man has no confidence. It is only when he is self-possessed, and auto-hypnotised by the horrid influence of outside expectations, that he degenerates and dwindles down into a coward and a failure. With his brothers, sisters, friends, equals and servants, he speaks his convictions like a veritable general giving orders to his men. How different his conduct when ushered in the presence of elders and superiors ! He dare not utter his weakest conviction before them. What a wretched face he puts on--enough to frighten children into a cry. All the colour fades away from his face, there is no light in his eyes ! One might think he had met a ghost, or a lion, and there was danger of being eaten up. Why all this fuss ! Sure enough, these venerable elders and superiors are no ghosts, no giants, nor lions. Why this change of front so suddenly !

There is no doubt that before his elders he is a veritable egotist and a coward worthy of all the shame and regret which fall to his share.

False idea of respect has very, very much to do with this change of attitude, and the culpable party punishable for the failure is not the boy, but the so-called elders and superiors, who have wrongly impressed the youth with the shocking sense of respect. Respect is the due acknowledgment of merit in man, young or old; it attracts, but never repels. Fear is foreign where respect dwells. The longing to love becomes the ardent spirit of him who feels respect. But unfortunately it isn't as it should be. Fear predominates where false notions of respect supervene. Love is a great test of respect. Fear may frighten a fool, but it never makes him faithful. This thing called respect is a bugbear, it is an obsession that overshadows the self, and kills all manliness in man. The fact that one

man is afraid of another shows that he hasn't much quality in him. A man who wants to express confidence must, therefore, begin by setting at naught all false respect that does not draw, or open the heart. Let him say to himself that his opinion is as valuable as that of others. Let him speak his best and inmost conviction. They may take it or drop it; he mustn't mind. While engaged in conversation, let him assume that he is expressing opinions to friends who are in full sympathy with him. Moreover let him adopt the attitude of one who knows and wants to teach, for an opinion that does not bear the impression of inward conviction often fails to create a conviction. Therefore give it out with full force so that it may ring in their ears and burn in their memory. Consider that your audience, big or small, consists of eager absorbents of news, and are anxiously waiting to hear you speak; that they have come begging to you for your valuable advice,

therefore disappoint them not. If this does not encourage you to speak with force and conviction, look upon your audience as so many children, some ignorant, some silly, some foolish. Consider every head, a figure head, a dummy, a colliflower or cabbage, and pour out your convictions as you feel them. This attitude is only a private opinion, assumed to embolden you to speak fearlessly. Your audience need not know it, and you need not tell them they are fools. If it leaked out they will never forgive you, for you must remember, that they too are timid about your expression of the unpleasant truth. The worst thing they can do, however, is to regret and take revenge upon themselves.

The advantage of this attitude is that you feel quite at home, and talk as if you were entertaining a few select friends and yourself with them. Now this is how everybody feels without assuming anything, when he is addressing his friends,

equals and inferiors. There is no mortal reason why he should not be equally free in communication with his so-called superiors, if he can do it with advantage to himself. But before them he is slavish, foolish, cowardly, hypocritical and mean, and everybody who sees him knows it is all assumption, make-believe, and not genuine. The superiors in their self-sufficiency, perhaps, fancy the young man is full of decorum, sense and conscious of their dignity. What a pleasant self-deception, how sweet and glorious the dream! The fact is that the young man is under unnatural constraint, and his actual feeling is that of abhorrence and suppressed anger. The one thing he is longing for is to quit the overpowering atmosphere of this sham existence. Watch him running away to his friends in the next room—how gay and natural. When at a safe distance from these awful demi-gods, he feels free and begins to breathe the pure and vivifying air of peaceful and natural surroundings.

The deathly pallor of his face has given place to a broad smile, and his lightless foolish eyes are changed in a moment to a pair of bright and burning orbs. There is no impediment in his speech, no catch in his throat, once more he is a child of nature. And this natural freedom of the child is chilled by the owl-like gravity of the so-called superiors. This seriousness is not a natural characteristic, it is also assumed, unless it has hardened by years. Peep at these demi-gods through the key-hole when they are engaged with their equals and compeers, and you will find them easy, unreserved, hearty and helarious like yourself. But somehow, it seems, they are all agreed to keep up this farce, and play the solemn rôle of asses outside the circle of their friends. Do not be a victim of this conspiracy, but let yourself and your convictions find the natural expression, disregarding the unwholesome air of false respect. This tyranny of the demi-gods has introduced into the world of young men

and women vices that are destroying the remnants of health and strength of the race. Don't think these goody-goody boys and girls, who wear the appearance of deference, do not know their man under the mask.

Be sure they know them, and do not hesitate to pronounce them humbugs and frauds, behind their back. Why then persist in this game of conformity ; why not be honest, why not throw up the mask and show ourselves in our true light and character, and thereby place everybody at his ease ? Forsooth, the thing is carried too far ! Everyone wants respect paid to him, and every one tries to exact it from one under him. Jack is made to pay his respects to John, and John in his turn dishes it out to James. James does the same to Joe who is a step higher than himself. Thus the joke is maintained, and each one knows in his heart of hearts that it is a game of sheer bluff and make-believe. Respect is never

got for asking. Man must deserve it, and where he has earned or won it, it shall be paid to him unasked and ungrudgingly. Cumpulsion may bend a neck but not a mind that does not wish to yield. Therefore let them receive respect as a kind of gratitude and not as a grudge.

This stumbling-block in the way of self-confidence and self-respect is cleared away by considering others as your equals and friends, if not as your inferiors. If our young men are cowardly, the fault lies at the door of the elders, teachers, parents and guardians. There are many Napoleons in the world; by his death he has not exhausted the virtue of boldness. There are many George Washingtons; truth has not terminated with him. Napoleons and George Washingtons are here and everywhere, but not so the types of father and mother they had. For where is the father who loves his son as well as George's father loved his? Where is that spirit of forgiveness which comes from the conscious-

ness of strength. The modern fathers are indirectly teaching their children to tell lies, to commit crimes, to act the goat, to play the second fiddle, to hate and to shrink. Why did George speak the truth? First because he felt that his father loved him too well to punish him. This love inspired faith in him, and he showed his gratitude, that is respect, by telling the truth about the cherry tree. But in these days truth is not rewarded by a warm embrace. On the contrary it is received with anger, and is visited with punishment. The child thus learns to dissemble, to hide, to hate and to curse. Children and young men should receive the same amount of importance as is given to men. Not being sufficiently encouraged, the child grows into a coward, and loses all confidence. To live a life of confidence and command, one must shake off this shrivelling lie, and stand upon his own legs, conscious of inborn power and fearless of fools. 'Faint heart never won a fair lady' therefore have courge. Though the battle

be hard, lose not your heart. Cut through all conventionalities that cramp your spirit. Customs are prison bars through which fatheads and fools cannot pass to the courtyard of reason where freedom plays. Remember that the so-called custom is nothing more nor less than the wholesale adoption and assimilation of the unconventional opinion of one man. The man who gave that opinion was an iconoclast, was the child of freedom, the creator and the ruler. Every great man of history has been a non-conformist. Take Napoleon, Cromwell, Luther, Christ, Budha, Shankarachariar, Mohmet. They did not rally round the customs of their times. On the contrary they were the fighters against their times. They destroyed conventions and conventionalities, and created new ones for the little men to toy with. And these very men made history which we read. Man reads history, but to no end. Lives of great men are read as stories to amuse oneself, to kill time, to pass examinations, and

to impose upon others. The reading of history has served no useful purpose, it has not yet yielded a Napoleon, or a Luther, a Rama or a Harishchandra, or an Arjuna. And it cannot, because history is in the living and not in the dead past. Man must rewrite it, react it, not re-read it and remember it. Therefore write your own history, give every little detail, large as well as small, and let yourself be seen as a luminary in the firmament of life in the living present. There is an innate desire in every little child, boy, girl, man or woman to shine forth in his or her glory and splendour, but by an act of under-estimation of himself, and by setting a seal of conformity upon his conduct, he has driven the forces of aspiration, underground, and thus declared himself an insolvent of nature. Never under-estimate, rather over-estimate. There is no danger in over-estimation, but there is a decided loss when you undervalue your powers. By over-estimation alone you can measure the full breadth of your powers and possibilities.

But under-estimation leaves you perpetually in doubt, and a doubtful man invariably misses the benefits of his powers, and generally gets ill-served in life. Therefore find the full bent and capacity of yourself, and discharge the will through it. Remember that every individual thing, great or small, bears a stamp of originality. Nothing can rob it of that. Man likewise, carries an ideal image within himself, and no other man's ideal can ever supply its place. Your ideal is your own, it is peculiar to your age, time and circumstance; therefore let it shine forth, lest it should shrink or shrivel away. Some croaky man will suggest to you the possibilities of dangers and difficulties, and perhaps will try to act like a wet-blanket upon your spirit, and thereby stop you from measuring your powers and possibilities. But do not heed him. By all means think and calculate, but never be afraid of mistakes. Every attempt is a snapping of the fetters of ignorance, and every mistake is an

explanation of a new fact, and hence a part of knowledge. Besides who is so free from mistakes? A man who made no mistakes made nothing worth speaking of. If one wants to learn swimming, he must get into the water, stand the chill, and take the risk of being drowned; but remaining on the bank he shall never learn to swim and consequently shall never go over to the other side of the river. If that man escapes a watery grave, he dies all the same and sooner of starvation, and inanition. Therefore, the sooner he goes round the circle of all possible mistakes, the more knowledge he will have at his command. And knowledge, you must remember, is identification and finding of further relations.

So, have no fear of mistakes. Fear is a frightful monster. It is a child of your own creation. When it grows up, it overpowers you, devours and destroys you. Fear makes a man tell lies. Fear of starvation compels him to beg, borrow, steal or rob. It is the fear of punishment that

drives most boys from home. Fear of public opinion makes hypocrites of men. Fear of hell makes cowards of us all. Isn't it fear that prevents you from facing your enemy, or your creditor? Away with it then, and at once. A man who is self-confident, is bold and free, and knows no fear. He carries within himself the consciousness of a will of iron that nothing can bend, and a resolution that no obstacles can ever overcome. He is like a hurricane driving everything before him. His courage carries him farther than anything. This man does not wait for opportunity. Any man can wait and watch, therefore there is no virtue in waiting or watching. But the confident man takes the opportunity by the beard as it passes him by. If it slips away, he runs after it and overtakes it. The general impression is that an opportunity missed is a dead and gone opportunity. Don't you believe it. The current of opportunities runs forward into the future. Nothing runs, nor can run backward to the

past. Look at nature. Does anything go back ? Everything is advancing, moving forward. The stream runs forward, the tree grows upward and forward ; man, beast, bird, all live forward in time. Nothing ever lives backward. Therefore your opportunity is not gone, it is simply gone down before you. Get up, girdle your loins, and give it a good chase, and catch it up. Don't talk of difficulties, for it is the difficulties which develop men and heroes. A soldier is never so happy as when he is called to action.

Who talks about limitations ? Limitations are no barriers, just because they are limitations. Beyond the boundaries, lies the boundless extent where life is free and frolicsome. If you can't find the inlet or the outlet from this maze of limitations cut down the hedges and make a way. It is no use folding your arms and lamenting over it. He does ill, who can do better; and surely man can do more than what man has done before. Remember "God helps

those who help themselves. From him who has not, shall be taken away all that he has." This means that man must be up and doing, or else he will be destroyed. It is no use sending forth a woeful prayer to God, to come down to help you. He is within you, don't insult that power by appealing to outside forces or gods. Man suffers because of this insult. "Seek ye the kingdom of heaven within yourself, and everything else shall be added unto you." It says the same thing, assert yourself. "Knock and it shall be opened unto you." But man, being paralysed cannot knock hard enough to be heard. "Ask and you shall receive it." But man has forgotten how to ask, he has learnt to beg instead. "Seek and you shall find it." But he has grown too lazy, and does not budge an inch. "If you have faith as large as a mustard seed, you can move mountains." But man has lost all faith in himself. He has become a cripple, physically as well as mentally; and therefore wants to be

carried about upon the shoulders of somebody. Of all living things, man alone is untrue to his nature. He seldom uses his large capacities. Look at the bird and the beast, how they bring up their young ones, and afterwards leave them to fight it out for themselves.

Man is a huge pretender, and he pretends to be helpless at all periods of life. No wonder he waits and watches for opportunities, supporters and saviours. He has foolishly lost his right, and in vain prays for privileges. He cries out for sympathy, but he does not know that consolation can never come from one above or below him in the station of life. Equals alone can console and comfort you Like attracts like, and that is why everything in nature falls into groups and classes. Drunkards are drawn together for the same reason. Rich, likewise, are joined together. The weak move together upon the same principle. This grouping is called friendship, and it may be defined as a provisional coincidence and

conjunction of two like natures. Where is then the sympathy from the unlike nature! If, however, there is that sympathy, it is more of the nature of a probe that reopens the healing wound. It is a kind of shaming a man; it is reminding him of his weaknesses. Therefore seek no sympathy, because when it comes, it comes as a taunt, an insult to your powers and possibilities. Man should learn to sympathize with himself. Be positive, assertive and even aggressive to take a good opportunity. Learn to decide quickly and on the spot. Life is a battle, and there are unknown forces bearing down upon you. Plan and purpose may be necessary, if the engagements of the battle were marked out and you knew the exact moves of the opposing forces. But these, being of uncertain nature, require you to be ready for all emergency. You must be prepared at all times, to meet an attack by a counter-attack, if you wish to save yourself.

Waiting may weaken you, causing you to lose an engagement. Therefore accustom

yourself to quick thinking and acting. That is what is meant by 'strike while the iron is hot'; but man has been sleeping and dreaming all these years, and the iron has got cold. Must he, therefore, despair? Should he allow things to remain as they are or let them go on as they like? Never. Even though the iron be cold, let him hit, and hit hard upon the iron. The first stroke will change its temperature. A few more well-directed strokes will impart warmth to it. The succeeding ones will bend it, flatten it or break it, as desired. Friction produces heat, and fire, and fire gives you light, which shows the way. So hammer away at it with the mallet of your intelligence till you succeed. Patience and perseverance will overcome mountains, therefore try and try again till the end is reached. Rest not on your oars till the ship of life is safe on the other side of the ocean of existence. Do not be a coward, it is a disease, a contagion, a plague, that sometimes affects the whole community.

The first coward among men converted the whole crowd into cowards. The result is they are running away from the best that life can give them. Be, therefor, a hero. The influence of heroism is as powerful and pestilential as that of cowardice. Throw not away the hero in you. Rise to the occasion and stem the torrent of life's evil forces by an ingenious and skilful application of intelligence—the most useful and serviceable instrument of man. Achieve that for which you are appointed. Mark out your goal, and march straight to it. Do not try to beg or borrow; use that which is your own, for you have more than enough in you. Remember that your neighbour's jacket will not fit you, because individualities differ considerably. Your neighbour may prove to be a hunchback, therefore accept not his plan or purpose. Do not imitate, copy, or trace another man's pattern. Stick to your own design; it is the best, the easiest and the most adorable after all. The plan and

purpose of every individual thing is different. It is never the same in any two cases. At the same time everything, however big or small, is here by necessity and by law ; and therefore it has a special value and purpose attached to it. Don't try to give it a foreign value. Whatever is, is useful and necessary, but never arbitrary. Your existence, likewise, is an important link in the chain of all embracing existence ; and so you should fulfil the function for which you are here. Until now, man has been sleeping, unconscious of his power of performance. It is time he shook off this lithargy which is killing him. Awake and take up your work in the bustling world of activity. Don't be a laggard, put your shoulders to the wheel, and set out on the coach of life to the destiny of your plan and purpose, without fear, without shame, conscious and confident of yourself.

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