

CURRENTS OF THOUGHT IN THE ORIENT.

BY B. K. ROY.

The White Peril.

While some of the nervous amongst us are afraid of the "yellow peril" and the "heathen invasion," we read a thought-provoking paper on the "White Peril" in the May number of the *Japan Magazine* (Tokyo). The paper is written by Prof. Ryntaro Nagai of the Waseda University.

Professor Nagai claims that during the nineteenth century the so-called white races have captured by force or ruse "10,000,000 square miles of land embracing a population of about 135,000,000."

"In the face of all this," argues Professor Nagai, "we have been treated by the white races in recent years to tracts, treatises and newspaper articles galore on what they are pleased to call 'the yellow peril.' Surely in comparison with the white races, there is no indication of any peril of yellow aggression, at least."

On purely American problems Professor Nagai has this to say: "Our American friends who talk more about freedom and equality than most other nations, have nevertheless many hard things said of them by their own citizens in regard to their treatment of the Indians and the negroes. At any rate it would be difficult to parallel in any country in the East such savagery as the lynching and burning of negroes. According to the census of 1909 the negroes of twelve Southern states made up forty percent of the population; yet out of \$32,000,000 spent in common school education in these states, only \$4,000,000 went to the education of the colored people, less than twelve and one-half percent of the total. Nor are conditions better in India, if we are to believe the accounts given by the English themselves of the treatment of the natives there."

Commenting on the policy of exclusion as observed in Australia, Canada and the United States, Professor Nagai makes the following significant remarks: "Now from the point of view of the yellow races all this seems most arrogant and unfair. To seize the greater part of the earth and refuse to share it with the races who are hard pressed for territorial space at home, even when the privilege is highly paid for by hard labor, is so manifestly unjust, that it cannot continue."

Tagore's Idea of Evil.

Mr. Rabindranath Tagore, an account of whose life and work was published in *The Open Court* for July, is not only a poet, but a philosopher as well. This poet-philosopher from the ancient land of India has been delivering a series of lectures on "The Search for God," in the city of London. We quote from a report of his paper on "The Problem of Evil" as published in the *Westminster Gazette* of London:

"The current of the world has its boundaries, otherwise it could have no existence, but its meaning is not in its boundaries, which are fixed, but in its movement, which is towards perfection. The wonder is not that there should be obstacles and sufferings in this world, but that there should be law and order, beauty and joy, goodness and love. . . ."

"We exaggerate the importance of evil by imagining it at a standstill.

But evil is ever moving, so with all its incalculable immensity it does not effectually clog the current of our life, and on the whole the earth, water and air remain sweet and pure for living beings. All statistics consists of our deliberate attempts to represent statically what is in motion, so by this process things assume a weight in our mind which they have not in reality. . . . Within us, we have a hope which always walks in front of our present narrow experience. It is the undying faith of the infinite in us which dares to assert that man has oneness with God. . . . Evil cannot altogether stop the course of life on the highway and rob it of its possessions. For the evil has to pass on; it has to grow into good. If the least evil could stop anywhere indefinitely, it would sink deep and eat into the marrow of existence.

"Man's freedom is never in being saved troubles, but it is in the freedom to take trouble for his own good, to make the trouble an element in his joy. It can be made so only when we realize that in us we have the world-man who is immortal, who is not afraid of death and suffering, and who looks upon pain as the other side of joy. He who has realized this knows that it is pain which is our true wealth as imperfect beings and which has made us great and worthy to take our place with the Perfect."

Intellectual Renaissance in India.

In its issue of July 11, *The Indian World*, a Calcutta weekly, has a paper on the "Intellectual Renaissance in India." Mr. Prithwis Chandra Ray, the noted editor and writer, is cheerful about the new educational movement in India, but is pessimistic about intellectual decadence there. He writes:

"There seems to be a wave of educational activity all over India at the present moment. An attempt is being made throughout this country to spread elementary education as widely as possible, to add to the number of secondary schools, and to establish universities in all the important centers of Indian population. . . .

"As regards higher education, the mere establishment of universities will not help the intellectual renaissance of our people. The existing universities of India have, of course, turned out thousands of young men to crowd the learned professions and to man the public services and other offices of the land. But they have singularly failed to turn out in the world a decent body of scholars and savants.

"All close students of Indian literature know how sadly it lacks original works in science and philosophy, history and literature, politics and economics, arts and industries, archeology and epigraphy, and perhaps in every branch of human knowledge. If India must take her place in the civilized modern world, her sons must prepare themselves to produce original works in all departments of thinking and compete successfully and outshine if possible, the leaders of western thought and science.

"So far as higher thought is concerned, there seems to have been a set-back in the intellectual output of New India. For a long time India has not produced a thinker like Dayanand Saraswati, a scholar like Rani Mohan Roy and a literary artist like Bankim Chndra Chatterjee. . . . This intellectual decadence has to be noted and fought against."