

other Indian instruments, can be played properly sitting on the ground, much less if it is not held between the collar bone and the side of the chin bone but allowed to rest on the biceps with its neck against the ground as is sometimes seen.

The violin, and for that matter the 'cello too, are instruments fitted exclusively for the music of the West, and the Indian enthusiast would enjoy listening to recorded violin music by wizards like Jascha Heifetz, Zigetti, Ida Handel and Oistrach, and the 'cello by Pablo Casals, Paul Tortelier and Zara Nelsova. It must also be acknowledged that there could not be instruments more complete in themselves than the piano and the harp, and that an outstanding pianist or harpist would command acclamation from a lover of music in any quarter of the globe. As to the harp, not enough tribute could be paid it, for it approaches something almost divine. And as for the symphony and philharmonic orchestras, apart from listening to their production of great music, even to witness the precision bowing of the violins and the 'cellos, and to watch the uniform movement of the hands playing the trombones or the fingers the flutes, would thrill the heart of anyone who was fond of music. Orchestras of Indian music are developing with admirable rapidity, and they should, before long, win laurels from countries they visit, as have the famous ballets of Udaya Shankar, Ram Gopal and Mridula Sarabhai.

Science is eliminating space at a staggering rate. It is bringing countries to be neighbours that were once looked upon as being far from each other. Political, economic and social contacts have increased to an astonishing volume, and cultural contacts have been no exception. India, in recent years, has had opportunities of welcoming famous virtuosi such as Yehudi Menuhin, Casado and Kentner, and through them has come to the very door of the music lover some of the best violin, 'cello and piano music of the world. Indian artists, in return, have paid visits to other countries and have been graciously received and entertained wherever they have been. Such cultural exchanges conduce to closer relationships between nations. New ideas are thereby born, new values created and new ties formed. It would naturally be the silent wish of one who loves music that music, too, might play its role in promoting good will and understanding, in which lies, in these uncertain times, so much of our hope.

N. PORBANDAR

ARE WE DISSIPATING OUR MORAL PATRIMONY?

[Dr. Alexander F. Skutch poses here a problem of vital import. Environment certainly may favour or discourage the expression of desirable qualities, but right attitude and action, as he may intend in his closing sentence to concede, are not conditioned reflexes and will spring naturally from a true philosophy of life. So long as materialistic philosophy and science divide the field with narrow and separative orthodoxy there seems to be scant prospect of the wide-spread practice of brotherhood, which is the world's great need. Man's hope seems to lie rather in rediscovering the religion of the heart, which is above all creeds, and in spreading clear and altruistic conceptions of rights and duties for application by increasing numbers in the spirit of mutual tolerance, charity and brotherly love.—ED.]

FOR countless generations men of essentially equal status lived in small groups of co-operating individuals. The land which supported them belonged to the tribe or clan as a whole; even when families were assigned separate plots to cultivate they enjoyed the usufruct without title of possession; and when they ceased to attend their patch, it reverted to the common domain. Large undertakings, such as clearing forest and building habitations, were often carried out by the community; and the only obligation incurred by the principal beneficiaries of these works was to help their neighbours in similar enterprises. Food, whether the product of the cultivated fields or the surrounding wilderness, was as a rule freely shared with other members of the group; for primitive people appear to have been ashamed to eat while those about them were hungry. Men with special skills, such as potters and tool-makers, must have donated their handiwork to their neighbours, for there was still no medium of exchange. Even the headman or chief often performed his share of the manual work of the community; or, if he enjoyed exemptions, he had special obligations to fulfil, such as entertaining visitors and supporting widows and orphans.

Such a community of equals was bound together by the spirit of mutual helpfulness which pervaded it. In the absence of a medium of exchange and a scale of prices and wages, there could have been no minute calculation of how much each contributed and how much he received. Those with a tendency to shirk necessary labour were doubtless held to their tasks by their neighbours' disapproval; but so long as they displayed willingness to work, their output was probably not measured.

We do not know for how many generations our ancestors lived in simple, unstratified communities of this nature, but there can be no doubt that

they did so over a period far longer than that covered by recorded history. And such an ambient was highly favourable to the growth of those attitudes and sentiments which hold any society together; loyalty, generosity, co-operativeness, willingness to serve one's neighbours without counting one's personal gain. Undoubtedly, contrary tendencies were also present; the selfish and domineering attitudes so prominent in our contemporaries appear not to be recent developments but likewise to be inherited from remote ancestors. Indeed, there is abundant evidence of their presence in non-human mammals. But unless these disruptive attitudes had been overbalanced and held in check by the more friendly attitudes, primitive communities would have disintegrated.

The wealth of the most primitive communities consisted largely of things immediately useful, such as food, covering for the body, vessels, tools, canoes, weapons and dwellings. Although at an early period man's fondness for adorning his person asserted itself, the materials which he first chose for this purpose were mostly bright feathers, shapely shells, teeth, and other articles fairly easy to obtain and often rather perishable, so that their value was limited. Moreover, not only ornaments but also weapons and other artifacts were often interred or burned with the corpse of their owner, so that there could be little accumulation of property through inheritance.

With the discovery of forms of wealth that could be hoarded, like precious metals and gems, or which spontaneously increased, like cattle, the ancient simplicity and equality were destroyed. It soon became evident that those who possessed much of these things wielded power over their less fortunate neighbours and could command their services. Moreover, as a medium of exchange they facilitated trade, which hitherto had been limited to simple barter; and by this commerce the astute man's wealth could be vastly increased. As social inequalities became more pronounced, the thirst for riches became an ever more powerful incentive; not to fill the vital needs of themselves and their neighbours but to accumulate wealth became the principal motive for uncoerced toil. Only slaves and bondsmen worked without pecuniary reward. Avarice, contempt, envy and fear tended to displace friendliness and good will in the minds of men.

Despite the increasing commercialization of the world, the free co-operation which had been the foundation of the primitive social group continued within the family, especially among the less prosperous classes. Children helped with the household tasks, taking care of younger brothers and sisters, gathering firewood, running errands, aiding father and mother in innumerable ways. Where the joint family persisted, there was much

mutual helpfulness and free exchange of benefits among its several members. Particularly on the farms, much work was done for which no price was set or given; and neighbours often gathered to help each other harvest, husk corn or complete some other large undertaking for which they expected no remuneration, but only similar friendly assistance in their own tasks.

But in modern industrial communities, even these last remnants of free co-operation are fast vanishing. For everything we receive, for every service we request, we must pay a price; and to support this outlay, we must demand a price for everything we provide or do. Typically, the child is brought into the world by a paid obstetrician, in a hospital room for which a fee is charged. If the mother needs assistance in the home during her confinement, this must be paid for. If the parents wish to spend an evening away from home, they pay someone to stay with the baby. At the earliest possible age, the child is sent to a kindergarten in charge of a paid teacher; and thereafter, until he graduates from college or technical school, practically all his education, in whatever sphere, is provided by hired instructors. Men who follow a craft or trade learned from their father are becoming increasingly rare in the modern world; many would find it difficult to point to any important accomplishment, practical or cultural, which they owe directly to their parents, whose teaching they might in later years recall with loving gratitude.

When people marry, they must pay a fee to the State for a licence and to the clergyman who performs the ceremony. In sickness and helpless old age, people are ever less attended by their kinsmen, whose affection would lighten the heavy burden of such care, but by indifferent strangers who charge for their services. Finally, each is laid away by a hired undertaker, in a plot of ground for which a fee is charged.

Even on the farms, families are becoming increasingly dependent on services and products which they buy. With the mechanization of agricultural operations, there is less place for the children's help. Instead of ploughing and hauling with horses or oxen that he raised, the farmer uses a tractor which he bought. With mechanization comes specialization; where once it was the farmer's pride to grow nearly everything that he ate, now he often sells his single crop and buys his food just like any city-dweller.

Thus money progressively insinuates itself into every sphere of life, intruding between ourselves and all those who surround us. At every turn we are made aware of prices, until our whole existence becomes a sordid calculation of monetary values, of income and expenditure; and spontaneous helpfulness, in any important matter, becomes a luxury in which we

can scarcely afford to indulge. Having no longer a firm place in our modern societies, those attitudes and sentiments which grew up under the conditions of free co-operation in primitive communities are no longer fostered and strengthened. Since they were firmly implanted in the human mind by countless generations of a moneyless economy, they have not abruptly vanished; but like any structure or function of living things, they will slowly atrophy in circumstances which give little play to them.

We owe to our remote ancestors all those modes of feeling and behaviour which bind men together, making of a society an organic unity rather than a mechanical aggregation of self-seeking men; but our present social arrangements do nothing to augment this precious moral heritage. On the contrary, they are slowly but surely dissipating it, thereby undermining the innate foundations of any society to which a generous man would care to belong. In the absence of these ancestral sentiments, social living can be based only on an endless minute calculation of debits and credits—a situation so nauseating that a self-respecting person might prefer to dwell as a hermit in the wilderness.

Diverted from its original function of supporting the life of the community, our primitive impulse to help those around us finds certain minor outlets. The first of these is the exchange of gifts. In the more prosperous ranks of society, vast sums are spent on presents for weddings, anniversaries of all sorts and festive occasions of religious or national significance. While some of these gifts are of service to the recipients, a considerable share of them are neither useful nor beautiful; so that the traffic in these things greatly increases the waste of a society that is already inordinately wasteful. The obligation to give presents becomes for many, especially for those whose relatives and friends happen to be more prosperous than themselves, a heavy economic burden; and much calculation may be required to find the means to purchase all the gifts which are expected by one's circle of intimates in the course of a year. Far from easing life or diverting one's attention from monetary considerations, the practice of exchanging presents tends on the whole to make life more burdensome and to intensify our preoccupation with money.

The second substitute for free co-operation is almsgiving, in modern times miscalled charity. The bestowal of money or goods upon the indigent has often been regarded, especially in Mohammedan countries, as a means of purifying one's wealth—which seems to be a tacit admission that a large share of wealth is ill-gotten. Thereby we correct, in a pitiful manner, a small fraction of the ills for which our economic activities are responsible. Morally and spiritually, an ounce of free co-operation in a common endeav-

our is worth a ton of almsgiving. Moral relations are ideally reciprocal, involving the mutual efforts of intelligent beings to attain and preserve harmony with each other; whereas the dispensing of alms is a wholly one-sided relationship. We tend to view as equals those with whom we freely engage in a common endeavour, but as inferiors those who subsist on our bounty. Thus free co-operation increases that love and respect for our fellows which is an essential part of charity in the proper meaning of the word, while almsgiving makes a truly charitable attitude more difficult to preserve.

Not the least unfortunate of the effects of money is the perversion of values for which it is responsible. The habit of assessing in terms of a medium of exchange all the services that we perform or require, everything that we supply to others or procure for ourselves, inevitable under modern conditions of life, leads us to undervalue those goods on which it is hardly possible to set a price. Yet it is universally recognized by men of fine sensibilities that the highest and most enduring of all the values which we can experience fall into this class of things for which it is impossible to assign a pecuniary equivalent, and for this reason the ignorant and the vulgar can hardly avoid undervaluing them. The paper notes which today are everywhere the principal medium of exchange are mere tokens, and few of us take the trouble to learn whether those we are constantly receiving and spending are backed by an equivalent of gold or silver in the public treasury. In many countries they are not so supported. It is obvious that when one takes as his standard of value something which is intrinsically valueless, his sense of values will be profoundly distorted.

This perversion of values makes men easy dupes of unprincipled people whose only motive in serving their fellows is to fill their own pockets. We are offered all sorts of unnecessary, worthless or even harmful goods, and ingenious methods are employed to overcome our resistance and make us buy what we do not really desire or need. There is nothing so ugly or injurious, no deed so vile or disgraceful, that somebody will not offer to provide or perform it for a price. On the other hand, those who have contributed most to their fellows have often received no remuneration, or at most the pittance they needed to support life.

Thus money, which was apparently first coined by the Lydians, is one of those brilliant inventions, of which we have too many examples, which in the long run create more difficult problems than they solve. It facilitates industry and commerce on a large scale, but at the price of introducing a subtle poison into human relations. If it does not create, it at least exacerbates avarice, envy and pride; while it tends to destroy good will and

mutual helpfulness among men. A society without a medium of exchange must be held together by the loyalty, friendliness and free co-operation of its members; with such a medium, social living becomes an endless selfish calculation of profits and losses. It is understandable why so many planners of ideal commonwealths have kept them free of money. But only if its citizens had in large measure such qualities as mutual good will, cooperativeness, self-respect, loyalty and responsibility could a moneyless community continue to supply the needs of its members. It is doubtful whether any contemporary society, save possibly a few primitive tribes surviving in remote forests or mountain fastnesses, possesses these traits of character in adequate measure. And the longer we continue our present social arrangements, whereby we are slowly dissipating moral qualities that were developed in closely knit communities based on free co-operation, the less possible it becomes for a moneyless society, or any society, to hold together. This is the tragic predicament of contemporary civilization; and our best hope is that, before it is too late, there will arise one great enough to show us how to escape from it.

ALEXANDER F. SKUTCH

PHANTOMS OF THE SEVEN SEAS

[COLERIDGE drew on his imagination for the "spectre-bark" of *The Rime of the Ancient Mariner* and her passenger, "Life-in-Death — who thicks man's blood with cold." But tales or legends of phantom ships long antedated Coleridge. There is nothing "supernatural" in a universe of law, but the cumulative evidence, some of it convincingly attested, which **Mr. E. R. Yarham** brings together in this article, challenges investigators of this supernormal phenomenon. H. P. Blavatsky's *Isis Unveiled* tells us that all things have their record upon the Astral Light, or the tablet of the unseen universe. Investigators will do well to consider the impingement of old impressions from that Astral Light, remembering that the laws which govern its working are not the same as those which govern our gross matter and three-dimensional plane.—ED.]

The ghost of what was once a ship
Is sailing up the bay. . .

AMONG apparitions the phantom ship will always hold the palm for fascination. It "doth suffer a sea-change into something rich and strange," and, although mere landlubbers may scoff, even in this mechanistic twentieth century there occur many things on the Seven Seas that cannot be judged by ordinary standards.

There is the story of strange happenings in the Bay of Casco, on which stands the city of Portland, Maine. In the days of sails a wooden ship, built in one of the yards on the shores of the bay, set off on the China run. The onlookers, wishing her Godspeed, watched the sails unfurl one by one, and then she vanished behind the wooded headland. Months passed, but she did not dock again in Maine. Then one misty evening in late autumn she drove into the harbour with stained and tattered sails, red port and green starboard lights aglow, and then sailed out again. She was reported to have been seen since from time to time.

Sceptics scorn the tale; yet, a few years back, some inexplicable things occurred which shook their superciliousness. One war-time afternoon in the half dark, the Coast Guard lookout, on a schooner patrolling the heavily mined and closely guarded bay, cried out in hasty alarm to the man at the wheel. The helmsman swung hard over and as the schooner bore away a full-rigged ship swished by and vanished into the mist. She was heading straight for the mine barrier. A shot was fired after her to draw attention to the danger and to call her to a halt. The crew of the Coast Guard schooner, getting no reply, waited for the roar of the explosion as she piled herself on to the mines. None came. The schooner reported what