

DAYLIGHT SAVING COMPLICATIONS



Counsel: "Now sir, be very careful how you answer. Where were you, precisely at eight o'clock—old time, or come on—the night of August, the fifteenth, the year before last?" —Passing Show.

The East and The West

(From the Special Correspondent of the Manchester Guardian.)

Tokio, June 20.—Sir Rabinadrath Tagora, who is now in Tokio, has had an extremely cordial reception in Japan, which has a significance more than literary and more than personal, for it is one of the many indications of the growing intimacy between Japan and India and of the evolution of a new Asia.

awakening to a consciousness of unity. Sir Rabinadrath is staying with a distinguished Japanese artist, and it was at his host's home, hard by the Meiji Park, that he received me. The house is purely Japanese in structure and furnishing, and as Sir Rabinadrath talked, a gardener watered the tiny strip of garden behind him, with its inevitable gold fish, miniature rocky hills, and dwarf trees. Sir Rabinadrath's speech is gentle, with the delicate softness of a tongue attuned to a language less harsh than our own, but it has a full range of expression, and it becomes intense when he speaks of the present and the future of his own country. In a brief address at Osaka he had touched in a fashion perhaps not wholly gratifying to the New Japan, upon Eastern and Western civilization, and he had touched him of that, and asked him to elaborate his ideas.

"Japan," he said, "is rapidly acquiring the mechanical apparatus of Western civilization, but I think it would be a grave mistake if the cut loose from her own ideas and her own past. We have been through the same phase in India. When western civilization and western education came to us they exercised a great fascination upon our youth, and for a time our own thoughts and our own traditions seemed to them worthless and fit only to be cast aside. Then came a reaction, perhaps as extreme in the one direction as that in the other, and action and reaction are at work to produce an adjustment, for an adjustment is necessary. I have not been in Japan sufficiently long to say whether this is happening here also, but I feel it must be so. The western apparatus which Japan has borrowed is like a garment rather than part of the individual himself. It is universal and external. True, the west has taken a long time to evolve it, but it has no peculiar character of its own, and the east can borrow it and transplant it rapidly. Precisely for this reason I cannot of myself feel the soul of a nation. Thoughtful men in Japan with whom I have talked tell me that they are conscious of this, that they feel the need of harmonizing Japan's present with her past, and it is this feeling, I believe, which explains the extreme cordiality with which I have been received here.

"You ask me to characterize the difference between the eastern and the western outlook. That is very difficult, although the difference is very real. In the east we are conscious through all individual things of the infinity which embraces them. When I was in England I felt there was an incessant rush of just individual things upon me; it was not a question of noise and bustle and haste only, but the whole atmosphere lacked the sense of infinity. Upon me it had the effect of being a shock and meditation. No, I should not describe the difference as one between spirituality and materialism, though that is the way it is often put. I have known too many noble and devoted men in England who practice renunciation and self-sacrifice and strive for humanity to deny your western civilization spirituality. No country could stand the shock of this war if it lacked spirituality. But it is a different kind from ours. It is not penetrated, as it were, with the abiding sense of the infinite.

"Do I think that eastern thought, the eastern outlook, can be reconciled with the mechanism of western civilization? I think it can and must be. In the east we have striven to disregard matter, to ignore hunger and thirst, and so escape from their tyranny and emancipate ourselves. But that is no longer possible, at least for the whole nation. You in the west have chosen to conquer matter, and the fine task of science is to enable all men to have enough to satisfy their material wants, and by subduing matter to achieve freedom for the soul. This

east will have to follow the same road, and call in science to its aid. "Whether this characteristic outlook of nations is a matter of race is a hard question. I know that in England my thoughts were not free, and I had to return to India for them to acquire their freedom. The color of the sky, the air, the soil, all color and shape thought, and help to make the philosophy of one nation different from that of another. Though I look forward to science and the mechanical arts of civilization becoming a common possession of the whole world, I have no fear that the mind and soul of the whole world will become uniform, for these things are external like a garment, and do not touch the inner core of a people. I conceive a kind of federation of nations, in which each contributes its own characteristic philosophy.

"It does not surprise me to hear that Japanese think it their country's mission to unite and lead Asia. The European nations, for all their differences, are one in their fundamental ideas and outlook. They are like a single country rather than a continent in their attitudes towards the non-European. If, for instance, the Mongolians threatened to take a piece of European territory all the European countries would make common cause to resist them. Japan cannot stand alone. She would be bankrupt in competition with a united Europe, and she could not expect support in Europe. It is natural she should turn to Asia, in association with a free China, Siam and perhaps in the ultimate course of things, a free India. An associated Asia, even though it did not include the Semitic West, would be a powerful combination. Of course that is to look a long way ahead, and there are many obstacles in the way, notably the absence of a common language and difficulty of communication. But from Siam to Japan there are, I believe, kindred stocks, and from India to Japan there is much of religion and philosophy which is a common possession.

"The Japanese have made remarkable progress, but given equal opportunity, India would do as well. We are not inferior intellectually to the Japanese. Probably in the crafts we are so, but we are superior in pure thought. They have been free to educate themselves and send their young men to all the universities of the world to acquire knowledge. But every Indian feels, and every student of India must admit, that you have conceived it to be your interest to keep us weak and have discouraged us to acquire science and to pursue research. The Tata Foundation is an illustration. Here at last, we thought, India's opportunity had come. But the government has taken control of it and killed it, and that splendid gift is now barren and worthless. The war comes and you say to us: 'Industrialize yourself; make the things we need.' There is something ludicrous about this, for you have persistently striven to repress and cramp our economic development. It is hopeless for us to try to educate ourselves or develop ourselves. Your government in India is so perfectly organized that you can render all such striving futile. But it is bad for you as well as for us. When one nation keeps another in subjection, when its authority is so perfect and complete that it can execute its arbitrary will without effort, it saps its own life of energy, its own vigor, its own moral strength. It discovers that when it comes into conflict with a virile nation,"

Houses and People

Marjorie W. Gregg in Canadian Municipal Journal

Miss Gregg, as a community worker, had an opportunity of studying the housing conditions in Toronto, and the following study is interesting as giving the impressions of a young mind starting on the road of unselfish work for the advancement of her fellow citizens. The home is an institution of vital importance. If it is a place where each member of the family can find satisfaction and recreation for the body, ("an habitually undisturbed standing ground or sleeping place") a sense of security and mental quiet, as well as stimulating intercourse with kindred minds, and a healthy atmosphere for spiritual growth, he will be apt to become able and willing to do his "bit" as a worthy citizen of the world. The importance of "The Housing Problem" arises from its relation to the home. It is possible to find a good home in an unhealthy and overcrowded slum dwelling. It may be even less difficult to discover a bad home in a well built up-town residence. But it cannot be denied that unpleasant and unsanitary surroundings are a serious handicap to home life, and make its establishment and maintenance exceedingly difficult. A healthy, normal child may be born and reared in a squalid, damp room in a tenement basement. It may be upon scanty and unwholesome food, find its education and amusements in the streets of a city without ever entering a school or a church, daily hear profane language and witness street fights and a variety of crimes, begin at an early age to run a heavy factory machine, and yet remain sound in body, mind and character. But he stands a poor chance of escaping disease and ignorance and moral contamination. For the home, in spite of earnest endeavor on the part of well-meaning parents, is a weak and fetter-

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