

VOL. 3

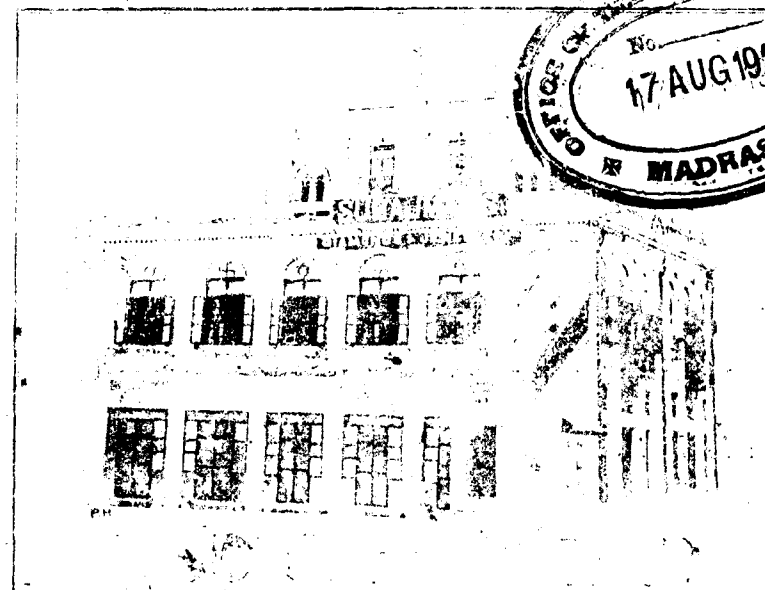
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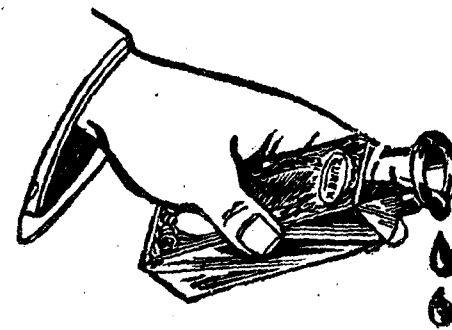
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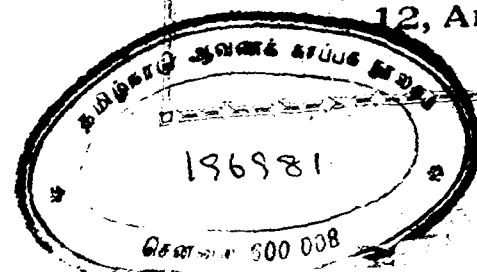
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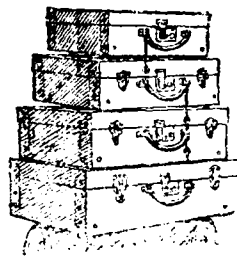
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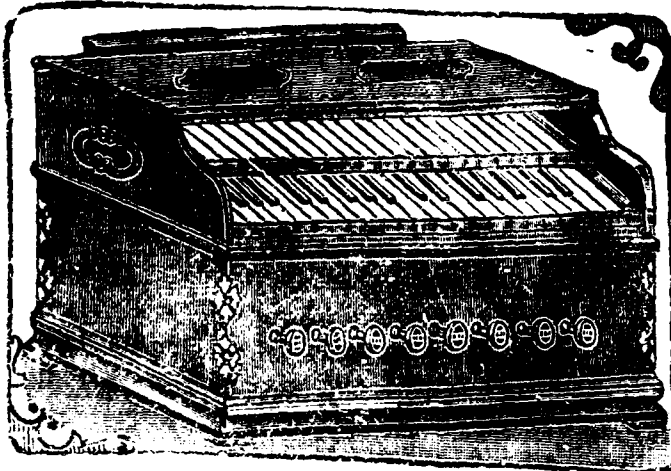
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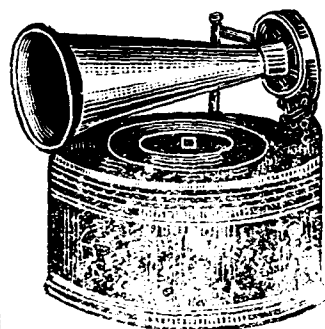
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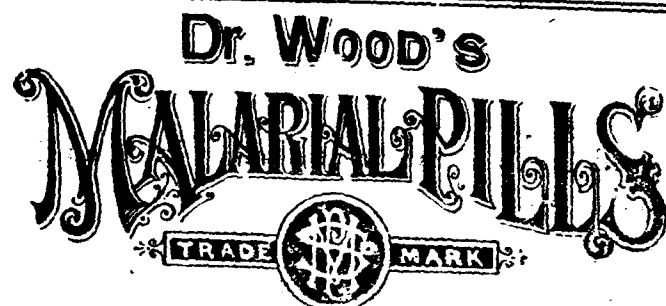
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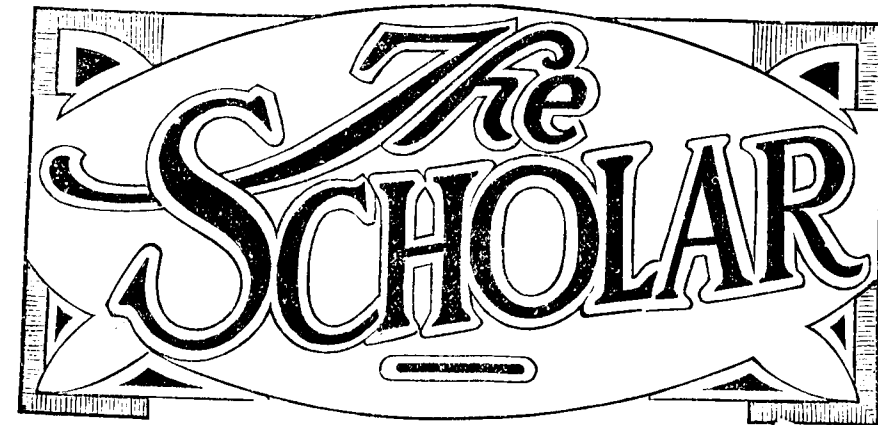
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SISTER NIVEDITA

A GREAT ENGLISH HUMANITARIAN THAT
WORKED FOR INDIA

BY

P. V. AGHORAM IYER B. A., B. L.



THE name of Sister Nivedita is almost a household word in educated India to-day. The work she has done for the Indian people is so enduring in character that she deserves to be known widely among the people. Perhaps in Bengal, which was the actual scene of her immediate activities, she is more widely known even amongst the rank and file of the people. Her services are so lovingly cherished and remembered by the people amongst whom she lived and worked that it is usual to refer to her in such reverential terms as "she was truly a mother of the people." This great English woman, before she accepted her lot in public life under the guidance of her Master Vivekananda as a humanitarian worker for India, was in the fore-front of great intellectual and culture movements in her own country. She was a prominent member of the Sesame Club of London which was considered to have attracted some of the leading thinkers and scholars of the England of the day. That club stood for the promotion of the

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highest aims and objects of cultured humanity and it represented in a sense the very highest intellectual and secular thought of European life. Theologians had perhaps not very much to do with it. The leading members of it were personalities who had become disgusted with Church Theologies and looked for something rational and refreshing, something more satisfying to the soul of man than the dogma of scripture. All the strivings, hopes and longings of the modern age for a better to-morrow, were fairly represented in the activities of that club. Miss Margeret Noble, for that was the name of Sister Nivedita before she became the Swami's disciple, was of middle age, had outgrown the Church traditions she had imbibed from her childhood from her father who was a clergyman, had been drawn fully into the vortex of the modern intellectual strife for truth and was deeply perturbed in spirit for not having known the assured way of getting to it. She was a very emotional, impressive and dynamic personality. She stood for her convictions and she believed in going to the required lengths to vindicate the truth of the convictions that sustained her being.

It was in this position of affairs that she met in the year 1895 Vivekananda during his first London visit and attended the course of lectures that he delivered to London audiences. She re-calls the first conversation she had with the Swami at a parlour meeting in London, to which she came in the company of a woman friend. She tells us that the impression that he left on her mind, as the result of a short hour's conversation with him, covering a limitless range of topics, was as of one who stood for the highest and noblest in human life. The impression, that he had left on her mind, prompted her to try deeper conclusions with the Indian Sadhu and the rest of the season's lectures that were delivered by Vivekananda in London were attended by her. In other respects too she made the most of the Swami's stay there. In the year that followed, he completed his discourses to his London audiences and his hearers got to know yet more fully of him. A few of them became deeply attached to him. Some found in him their guide, philosopher and friend. A few looked to him as to a modern Jesus. A few others thought that he was freeing religion from the bondage of the supernatural. When after the course of lectures he turned

his steps to India, he became almost certain that he was getting a few lifeworkers in London for the Indian cause. Mr. Goodwin, the stenographer, without whom the Swami's lectures would have been lost to the world, Captain and Mrs. Sevier, who found in the Swami's doctrines of Adwaitism the only soul-satisfying religion for them, were among the first batch of workers to throw themselves into the Indian cause. A little later, after the Swami reached India and began organising here, Miss Noble wrote to him from London saying that she had made up her mind to devote herself to the education of the Indian women and to every ameliorative work that it may be possible for her to do for India. As was the Swami's wont in such matters, she was warned against making the attempt in a moment of enthusiasm. She was told too that the attempt was beset with many difficulties, chiefly the possibility of her being looked upon as a crank by her European friends in India and of her being coldly and suspectingly treated by the Hindu people themselves on account of their crude caste usages; but none of these circumstances really daunted her. She had burned her boats and coolly and deliberately decided to come amongst the Indian people and devote herself to their service.

She came to India in the year 1898. For a year and a half she was mostly pre-occupied with a sort of education into the Indian consciousness. She received this education by a wholesome discipline under the guidance of her master. She took the vow of lifelong celibacy in order to be a worker of the order of Ramakrishna. This education into the Indian consciousness was received in a sort of informal manner through conversations and discussions, and the prejudices which she started with, in understanding the institutions and the beliefs of the Indian people gradually wore away during the course of this training and discipline. To a certain extent this training was beautified and made lovely by the interesting experiences of long tours through the northern country and up in the Himalayan region undertaken by her and a group of European friends and admirers of the Swami in his company, with him as the centre of the group. Speaking of this period of training and discipline she tells us that through these numerous conversations a rich stream of history, philosophy, religion, folklore and mythology poured

itself forth through the voice of her master and she felt that the last great epic of India was being uttered through his voice in that fashion. About the end of this period of her discipline her master asked her in the course of a casual conversation whether she would, after her pledge for her work for the Indian cause, take sides with England in a possible war between Great Britain and India, and when she answered emphatically in the affirmative, the Swami who was no less dynamic a personality was startled only to observe "really patriotism like yours is wickedness and a sin". It is enough to remember when she finally accepted the leadership of her master, she did it with all her heart, and kept back, nothing in her mind for the country of her origin but pledged herself to give all to the country of her adoption. As she came to fulfil the pledge in the course of her work in future years. India was to her more than the country of her adoption, it was like the country of her origin; at any rate of her soul's growth. In later years it was never possible for her to speak of the Indian people except by identifying herself fully with them. One always heard the cry of "we, our needs" and such phrases on her lips.

One real secret of her great love for India and the work she did for her, is the training in character she received from her master in the Indian fashion. When, after a few months of her landing on Indian soil he drew her attention to the necessity for her making her life externally and internally conform to the way of an orthodox Hindu Brahmin Brahmacharini, he gave the real clue to her equipment for the Indian work. He desired above all things that she should chiefly interest herself in a great educational experiment for the lot of the Indian women and girls. Her own knowledge of educational theories and practices fitted her to play this role. He believed that she had the heart to do such work very well among people she was not born amongst, precisely because of her love of humanity at large. He believed in her great will, to do and accomplish things, for he once said that she was a very lion of a woman.

In the events that happened it did not become possible for Miss Noble to put her educational experiment in working order until after the year 1902. The school, she started for girls which to-day has become a model of a public school in Calcutta,

really came into existence only after the death of Vivekananda in 1902. She herself accompanied her master during his second tour in Europe and America in the beginning of 1899 and though he returned from that tour towards the end of 1900, for a year and a half after that, he was never in the best of health and almost confined to the headquarters of his organisation at Calcutta. She herself returned to India only about the end of the year 1901. Her work in England and America during that time consisted in some efforts she made for finding support for her educational experiment in Calcutta. She didn't have the very best attention from the Government in respect of her school. She was obliged to find funds for its upkeep and maintenance by her literary labours. She was a writer of great power, of classical refinement in diction, and attained inaccessible heights in thought and reached conclusions about nations and peoples with much depth and insight and expressed her opinions in the most suggestive form. I give off-hand, for purposes of illustration one or two of such statements. At the Star Theatre meeting held in Calcutta in 1898 she addressed a Hindu audience thus "You have the ingenuity and strength of six thousand years of conservatism". Distinguishing the English people's work in India from that of the Mughals, she said that the secret contained in the doctrine, the opportunity of a conqueror lies in a loyal absorption of the culture of the conquered, was better realised by the Mughal than the Englishman. Her writings were mostly on topics relating to India, but none of them presented India either in a false light or as isolated from the great march of nations. In every book she wrote it was of the great things that India stood for through the centuries, that she told in words that burn into the hearts of the readers. Almost the greatest work of hers, both as a work of art and of moral value, is the epoch making biography she wrote of her master under the title "The master as I saw him". Distinguished scholars in Europe have been inclined to put it on a par with the confessions of Saint Augustin or other semi-canonical writings.

Another great work of hers, the value of which is perhaps not sufficiently realised in our hurry and superficiality, is—"The Web of Indian Life" the first great publication of hers. Only we would not have that book if there had not been the

assimilative genius of the writer; but two other important forces have moulded her mind in the preparation of that great work; one is the intellectual training received in youth at the hands of the distinguished Scientist and Scholar Mr. Patrick Geddes; the other is the encyclopaedia of knowledge she received by word of mouth in a succession of illuminating conversations from her master's lips in which he poured forth all the history and the philosophy of India. The evidences of the master's contribution are apparent on every page of the book, and the very chapters into which the book is divided and the scheme worked out in them clearly indicate that the personality of the master is as much behind the work as the assimilative genius of the writer. To any one in these times who wants to know the better mind of India and the aims and ideals of this great Hindu race, there is no better book to be found as a key to the solution than the "Web of Indian Life". It may without exaggeration be called the greatest work of Sociology so far as relates to India. Then, there are works in a minor key like "The Cradle Tales of Hinduism", which every educationist would put into the hands of college youth to saturate his mind with the tales of heroism of the great men and women of ancient times in this land. There is the quaint but beautiful work of eight chapters on the not very popular subject of "Kali, the Mother," which was written by her to bring home the deep underlying truths about this apparently misunderstood phase of Indian faith to western people by presenting the real substance behind the formulae of Mother worship and connecting it organically with the philosophy of Indian Vedantism. There is also, the work on "An Indian Study of Love and Death" which attempts to present to the western mind something of that conception of love in India which does not die with the body, but grows the more sacred and hallowed as the body is torn away by the hand of death. One cannot help adverting also to a deeply suggestive work of historical importance written by her under the title of the "Foot-Falls of Indian History" revealing some of the art glories of India, giving some of her superb original views on Indian art and connecting the changing phases of Indian faith with the changing phases of Indian art and expounding her novel original theory of the consolidation of the epics by a council of researchers and

scholars in an era of sanskrit revival fostered by the Guptas. The book is valuable to us for telling us also some of the beauty of this blessed land, spots which are sacred to Buddhism like Rajagriha etc. A chapter in it is devoted to the travels of Fahian the Chinese pilgrim, who visited India to study Buddhism and presented the results of his researches on the Indian Continent before Council of Scholars, who appointed him for the task, on his return to his native land. The whole scene is thrilling and picturesque. Then the chapter on Benares, which she looks upon as the ecclesiastical centre of Hinduism with descriptions of all the spots and places of religious interest in and about the city, is unforgettable. The last sentence, with which that chapter closes which runs thus :- "Wherever the seed of Rome has fallen, it has built Empires, Wherever the seed of India has fallen, it has built religions and faiths", is pregnant with deep suggestion and meaning. I cannot also omit a reference to two or three works of hers which fall in the same category and in point of literary merit are as good as the other volumes. These books are (1) Religion and Dharma which is a collection of articles contributed as editorial matter to the Prabudha Bharatha, (2) Studies from an Eastern Home which tell western people very many interesting details about the ritual and usages in the daily life of the Hindu people and (3) Civic and National ideals which again is a collection of articles on some topics of national importance such as may have attracted her attention at the time.

During a part of her public work in India the country was deeply disturbed by the agitation over the partition of Bengal. Though the partition directly affected the fortunes of the Bengalees alone the measure was hotly resented entirely by the country and it became the occasion for a general movement of national awakening in the country as a whole. The Congress took up the question and demanded in the name of the country its cancellation and the resistance from the Government to the demand of the Congress was getting stiff at the time. Such resistance in turn came to be answered by the people of the country going one step higher than they had done before and claiming Swaraj for themselves. The national awakening that followed the partition of Bengal had not perhaps the welding, the solidarity, the sense of

power, the organised fighting shape and strength of the bigger movement of non-co-operation that was started a decade later under better auspices; but when we study this awakening in the setting of the times and the events that then happened we cannot but feel thankful to the great personalities who were responsible for creating this awakening amongst the people. One of the great outstanding personalities of the time who contributed to this awakening was of course Sreejut Arabinda Ghose. His mighty intellect, his fiery passionate patriotism and his dauntless, reckless sacrifices were all utilized in the best interests of the nation and he represented the very best features of that awakening. Though not to the same extent or in as large a measure, yet in such large measure as should be remembered by the people, Miss Noble unceasingly worked during this time for the political awakening of the Indian people. It is well known that she attended the Congress of that time and made even fighting speeches on the Congress platforms. She wrote and spoke unceasingly things which may have been considered rash in those times to say but which appear to be very common in our time to say in view of the advancement that has taken place since a decade. It was even feared that she took great risks with her personal freedom in making such hot speeches. She was a soldier in the cause of Indian freedom. She knew no half way house between freedom and bondage. To a foreign friend who told her that the British people had given protection to the life and property of persons in India, she twittingly remarked in reply that if a bird was caged and fed carefully at home it would any day exchange the case for free air and even so a people under bondage of foreign power should any day prefer to have their freedom as against protection with benignity. In the vast country of Bengal where she lived and worked amongst the people there were troubles from famines and floods and devastations from epidemics and pestilences. The share of ameliorative work for the relief of suffering mankind which it fell to the lot of Miss Noble to do was a great deal indeed. In the doing of humanitarian service on such occasion she felt no trouble, she never patronisingly shifted her burden to her lieutenants, but undertook much of the work herself, visited the affected areas herself, planned out the programmes of relief, organised relief measures



and fully shared the changing fortunes of the work with her lieutenants. These exertions undermined her health in the long-run. She contracted malaria and suffered from the attack for a good long time. A few features of her personal life in India may also usefully be re-called. She very soon became one of the Indian people. She took up her lodgings in the Hindu quarter of Calcutta in Bosepara lane, in a not very prominent part of the town. In that house she had none of the comforts and conveniences, known to Europeans who reside in India; nor was the school she was running in such good location, or so very well furnished and equipped as to have attracted the fancy of any educationist. The conditions under which she had to make her educational experiment were sufficiently discouraging. The sacrifices of personal conveniences she had to undergo in order to better provide for the maintenance and up-keep of the school and the numerous acts of accommodation and management she had to perform every day in the larger interests of the school are lovingly re-called and remembered by those who were close to her work and shared with her the agony of those early years. In the hot months of summer in Calcutta, she is said to have lived on in her quarters like any average Hindu woman with the "fewest personal" belongings and with only a simple fan to keep her cool during the hot hours of the mid-day. One writer notices that the roof she was under, was very low, that the heat within the house should be considered to be even oppressive. To one who would not willingly do service, these very conditions must themselves have been a torture; but we are told she did not take serious notice of them, rather forebore them with good cheer.

One of the great friends of her cause in India was Sir J. C. Bose, the great Indian Scientist. Into his household she was received always like a sister and she had the affection and the good-will of all the members of the household. It is understood also that she was of great assistance to Sir J. C. Bose himself in the larger intellectual work that he himself was doing. Politicians of her generation in India could not be said to have fully appreciated the significance of her work. The late Mr. Gokhale would appear to have known something of the inwardness of her life. A few personal remarks he made at the memorial

meeting held at Calcutta after her death clearly indicate that. But a recent controversy over an apparently indiscreet word which was used by Gandhiji in *Young India* with reference to her, connecting the name of Gokhale with it, brings to light the fact that that great politician too was under a bit of misapprehension about Miss Noble. So far as religious matters were concerned there was not much common ground between her and Mr. Gokhale, and though Gandhiji and Miss Noble are alike fervent lovers of Hinduism, the severe inartistic asceticism of Gandhiji may have repelled the somewhat aesthetic outlook of Miss Noble. Whatever it is and whoever may have used the word, 'Volatile personality' with reference to her, that word did not correctly characterise her. If any one word aptly described her correctly, it was the word dynamic. But was that all? Assuredly not. She was more than dynamic. She brought the gift of a great love to the Indian people and she delighted in the service of those people. The lesson of this great life to Indian men and women is very great. This foreign woman's love of the Indian people, her identification with their hopes and sorrows, her absorption in their political struggles, her great ideal of personal purity, her inextinguishable passion for the truth, her over-mastering love of knowledge and her simplicity and self-sacrifice may increasingly enter into the lives of our own people, young and old, and when we, with her own will, to do and accomplish, her own mind to learn, her heart to feel for others' sorrows and her eyes to look around, crown our own days on earth with better work for our men, we shall have done something to make the lot of our own land better than she is to-day.

She substantially realised in her life the hopes that had been cherished about her by her master and attained those great qualities for which her master prayed for her in the benedictory verse he sent her on an occasion, which runs thus :—

"The Mother's Heart, The Hero's will,
The Sweetness of The Southern Breeze,
The Sacred Charm And Strength That Dwell,
On Aryan Altars Flaming Free,
All These Be Yours And Many More,
No Ancient Soul Could Dream Before,
Be Thou To India's Future Son,
Mistress, Servant, Friend in one".

THE NOVEL AND THE ESSAY IN THE EIGHTEENTH CENTURY

BY

V. K. CHINNAMALU AMMA



THE most important features of the prose literature of England of the eighteenth century are the development of the Novel and of the Essay. The beginnings of the Novel must be traced to the prose romances and "Euphist" stories of the sixteenth century. These romances had neither fidelity to nature nor any character. The next contribution—the melodramatic touch—was from the translations and imitations of French 'heroic' stories by Madame Scudery and others. The character writers—Overbury and Erle—also furnished valuable hints on characterisation. It was this special feature of character-development that was further emphasised by Joseph Addison, Richard Steele and other essayists of the eighteenth century. Indeed, Joseph Addison had drawn his *Sir Roger De Coverly* with a wealth of illustration and detail sufficient for the hero of a novel. The name of John Bunyan must also be mentioned in this connection. His *'Pilgrim's Progress'* contains many of the requisites of a good Novel, vigorous narrative, continuity of interest and spirited dialogue. But Bunyan had no follower to take up the art of story writing from where he left it. The dramatists of the Restoration and the eighteenth century—Congreve, Sheridan, and Goldsmith—furnished two other important elements to the novel—a direct simple dialogue and apt repartee (e.g. Sheridan's *"Rivals"* and *"School for Scandal"*).

Though these elements were there—characterisation, dialogue and narration—they were not combined into an artistic whole. The first effort in this direction was made by Daniel Defoe in his *"Robinson Crusoe"*. His great contribution to the novel is the realistic touch. If one may be pardoned for speaking without literary embellishments, he is a past master in the art of lying. His "fiction" has all the appearance of truth that it is very often difficult to recognise it as fiction. Any reader who has read his famous book *"Robinson Crusoe"* can easily verify

the above statement by his or her own experience. A homely simple style, and remarkable power of sarcasm are his other contributions to the novel proper. He discarded the florid grand eloquent style of the Elizabethan Romance writers and avoided all literary ornaments and digressions. Space forbids the writer to go into details of the elements furnished by other writers but the name of Jonathan Swift must be mentioned, though he cannot be said to have introduced any absolutely new element to the novel of the eighteenth century. In him we find the power of veiled sarcasm of Defoe in an accentuated, almost repulsive form. His "Modest Proposal" has perhaps no equal in the English language in this respect. Though Bunyan, Defoe, Swift and others have the credit of bringing the novel a long way from the Elizabethan Romances to its modern form, none of them deal with the one important feature with which we are familiar in novels to-day—the element of passion and the interest of love. Neither is there much character or plot in these writers. The characters in Swift's "Gulliver's Travels" are too strange to be judged by any human standards.

These psychological elements were first supplied by Richardson. His novel "Pamela" is the first in the English language to deal with love and the relation between the sexes. Indeed his greater work "Clarissa" deals with little else but love. For close knowledge of the human heart—especially of the woman's heart touched by love—Richardson has perhaps no equal among writers of fiction in the English language. A partial exception to this statement might possibly be found in Thomas Hardy, but comparisons between writers so widely different in time and in the methods of their work must fall very wide of the mark. Touching pathos, exquisite delineation of woman's character, a proneness to analysing the emotions and moralising on them are other characteristics of Richardson's.

In Henry Fielding the novel attains its modern and perfect form. He gave it constructive skill, varied types of character, a delightful sense of humour and a cleverly constructed and intricate plot. His famous novel "Tom Jones" shows all these qualities. Smollet, Sterne and Goldsmith are other novelists of the eighteenth century. Smollet brings back to the English language the "Picturesque" novel, the novel of the adventurer and the

rogue, a type as old as the Elizabethan age. He gives also a biographical touch to fiction. His novel "Rhoderick Random" is mainly a record of his own experiences. In "Humphrey Clinker," the best of his works, he gives us varied character, picturesque descriptions of scenery and broad humour. He is unfortunately a very coarse writer.

Goldsmith does not show a trace of the coarseness that mars the works of Smollet, Fielding, Swift and others. An atmosphere of sweetness, purity and joy pervades his "Vicar of Wakefield". In one particular field Goldsmith might be said to have done for fiction what Wordsworth did for poetry. He idealised the events of every day life, lifting them out of their sordidness and monotony. There is local colouring as well as universality of type in his work. The "Vicar" keenly interests readers who are neither English nor Christian. The element of sentiment seen in moderation in Goldsmith, Sterne gives in profusion to the English novel. This phase of his work can best be seen in "The Sentimental Journey". The other aspects—power of characterisation and humour of his work are to be found in "Tristram Shandy".

Though not intrinsically of great merit, the minor novelists of the eighteenth century deserve mention because of their historic importance. Sir Robert Walpole and Clara Reeve sought to bring back the element of Romance into English fiction and to combine it with modern realism. They were thus the pioneers in a field where Sir Walter Scott was to achieve such signal success in the next century.

The essay like the novel is another achievement of the eighteenth century. Bacon is credited with having introduced the essay into the English Language, but the sources of this particular branch of Literature must be traced further back, to the works on criticism of Sidney, Webbe, Puttenham, Gascoigne and others that appeared in the sixteenth century. These productions are naturally and necessarily very different from the eighteenth century essays of Addison and Steele. Their scope of criticism is very limited. They deal only with the forms of poetry—the excellence of rhyme, the versification of Harvey and other allied topics (e.g. the 'Apologie for Poetrie' of Sidney). Shortly after Sidney's death, appeared Florio's translation of

the essays of Montaigne, the French writer. This work is important in that it influenced a great writer, Francis Bacon. Bacon's essays have no resemblance to the graceful artistic productions of Steele and Addison. They are a number of disconnected thoughts, their only thread of unity being furnished by the title. But Bacon did great service to the essay by discarding the long winded sentences of Elizabethan writers, and introducing a short pithy and trenchant style. Bacon's essays lack lightness and grace, the thoughts being too weighty and too profound to be dismissed in single sentences as he very often does.

The next stream of development is contributed by the character writers, Overbury and Erle. Characters are short, pithy descriptions of any typical personage dealing chiefly with their external characteristics (e. g. Leader of a faction, Undergraduate in a University). One has only to read one of these 'characters' to see how great is the debt that Addison and Steele owed them in the creation of Sir Roger-de- Coverley, Will Wimble and others.

The next great writers in whose hands the essay developed are Dryden and Cowley. Dryden especially did great things for the essay on criticism. He brought true critical faculty combined with virile common sense to bear on literary subjects. His essay on "Dramatic Poesie" is the first work worth the name of literary criticism in the English language. His greatest contribution is perhaps his clear, straightforward, forceful, vigorous, wonderfully modern style. In directness and lucidity Bacon is Dryden's equal, but Bacon's is not the style which can be used by other writers with any effect. During the eighteenth century itself newspaper writers like L'estrangé and Dunston furnished valuable contributions to the essay. They gave the suggestion for an easy, fluent, if somewhat superficial style and also for a pithy humour (e. g. the "Mercure Scandale"). They are also responsible for the idea of popularising knowledge by bringing it in easy driplets to the layman. The "Mercure Scandale" and 'Athenian Mercury' are names which may be mentioned in this connection. It must be remembered that the 'Spectator' and the 'Tatler' began their career as newspapers. In the 'Spectator' the essay assumes its final and finished form. These papers were the

first in England to supply women with reading matter interesting to them. They widened the scope of the essay by treating all subjects literary, humorous and social. Addison especially gave to the 'Spectator' its characteristics of languid ease, elegance, satire, and superficiality, the last named being perhaps demanded by the age itself.

As regards style, Samuel Johnson's essays are a parenthesis in the literary history of the eighteenth century. He reverted to the old cumbersome latinised style of the early period, but it is however dignified and vigourous and his views are characterised by sound commonsense, except when they are marred by the literary conventions of the eighteenth century as his remarks on Milton and Gray are.

Very different is the style of Johnson's contemporary Oliver Goldsmith. For lightness of touch, ease, and grace the "Citizen of the World" can bear comparison with the *Spectator*, while the humour is more kindly and genial being absolutely free from the gay malice of Addison.

A FAT LADY WALKS ABROAD

ESTHER SAMMS

SHE comes ponderously on,
A great moving hill of flesh :
Her skirts wide, long and ample,
Hide flat and monstrous feet.
Well set upon her massive form
Is poised a great fair face,
With chins incredible ; *
In rolling fair-skinned folds
 they lie,
Obscuring all her neck.
Straight is her nose and good,
But from its sides there peer
Furtive watchful eyes of blue ;

Cold unsmiling eyes—
Small, restless, trustless—
Full of greed and double dealing.
Her clothes are rich and manifold:
Upon her hair,
In colour like to light pale straw,
Many plumed, enormous, is a hat
Larger than the woods which
 crown
The clappers of the Chilterns.
And when this wonder walks
 abroad
She moves upon the earth
With a motion like a full-rigged
 ship.

(The Poetry Review)

YOUTH AND THE NATION

AWAKE!

On the beach I stood ; the night was dark ;
 There rolled the waves, and stars with waters played ;
 Had they no secret from the storied past
 To tell,—from olden, golden days when Ind
 Wore Freedom's crown,—a Queen of all the East ?
 I looked above, I looked below, then sighed ;
 Big tears stood in mine eyes ; and as the wave
 Against me lashed, I shed salt tears and cried
 In peopled solitude of stars and seas :—
 "Thine Ancient Ind, O Lord ! is now a Slave !"
 To you, O Nation's Youth ! I send the word
 Which come to me from Spaces of the Deep :—
 Awake ! how long in slumber will ye lie ?
 Or rest and rust in dreams of ease and fame,
 When Sacrificial God is marching on
 And time it is to worship Him with **DEED** ?
 Awake ! Ye sons of Sages of the East !
 And build ye Freedom's Temple stone by stone !
 O ! build in Vision of the Ancient Self !
 And let each stone sing **SACRIFICE** !

T. L. VASWANI.

LOTUS AND SAND

A NOTE ON IMAGINATIVE PREDILECTIONS

BY

JAMES H. COUSINS, D. LIT.



THE *Visva-Bharati Quarterly*, the organ of Dr. Rabindranath Tagore's International University in Bengal, is rendered notable by one of the Poet's elevated and suggestive contri-

butions to the understanding of human culture such as went to the making of his priceless book, *Creative Unity*.

As an artist of the highest rank, Dr. Tagore has his own experience of the creative impulse and the means of its release in expression, and this experience gives his utterances a special authority. But such experience, especially when it is as in his case supremely successful, has a natural tendency to leave its tracks on the hillside of the artist's imagination, and to invite the future-questing foot into ways that grow increasingly familiar and ultimately become the beaten paths of predilection.

To the attentive student there is a certain intellectual fascination in separating universal principles from personal predilections in such utterances. At its lowest, the pursuit may bring a self-satisfying pleasure in finding Homer nodding; at its highest, it brings a realisation of the interplay of the eternal and the temporal in the mind of man which is the offspring of both.

Something of this service was done to my own mind by a paragraph in the essay in question. It runs :

What in English is called *real* is, in our language, called *Sarthaka* (Significant). Common truth is one thing, significant truth quite another . . . Men of every sort come under the head of common truth, the man of significance is hardly to be found in a million . . . Not that significantly real things are rare, but anything that is not significant to me is not real for me. For in whatsoever we are made aware of some ideal of completeness, that becomes significant to us. A grain of sand is nothing to me, but a lotus flower has for me the full force of certitude. Though at every step the sand may obtrude itself on my attention . . . nevertheless it has not for me any fulness of truth. The lotus does not have to elbow its way into my notice, rather does my mind of its own accord go out to greet and welcome it.

Coming upon this paragraph I got the shock of pleasure from a self-evident truth well stated in the admirable distinction made between that which is common (general) and that which is significant. But when I was brought face to face with an illustrative distinction that puts a grain of sand in the category of nothingness and a lotus flower in that of certitude, I felt that the point of active consciousness in the poet had fallen from intuition to custom; that while vision had made the distinction, predilection had supplied the examples. When I questioned the suspicion as to its origin, I found that it arose out of two phases of my memory: one, the remembrance of geological studies that had filled me with reverent wonder at the miracle of the minute in my young days as a schoolmaster in Ireland, the other, the recollection of certain lines of poetry that had verified and glorified my own experience. I recalled the oft-quoted lines from Blake's *Auguries of Innocence*:

To see a world in a grain of sand,
And a heaven in a wild flower,
Hold infinity in the palm of your hand,
And eternity in an hour.

And there came back to me with the glamor of twenty years and more of distance, and all that has happened between, the little great poem by AE that I memorised by the side of a stream under the shadow of the Dublin Mountains. The poem is entitled "Dust".

I heard them in their sadness say,
'The earth rebukes the thought of God:
We are but embers wrapped in clay,
A little nobler than the sod'.
But I have kissed the lips of clay
Mother! thy meanest sod to me
Is thrilled with fires of hidden day,
And haunted by all mystery.

History does not, so far as I know, record the circumstances that called forth Blake's analysis of the symptoms of pure-mindedness. But I know well that AE's verses were his rejoinder to the scientific materialism of a quarter a century ago for our minds were comrades in repudiation of the negative doctrine of rationalism that contradicted by spurious argumentation our own vivid experience. It is curious that a poem written to deny

the last gasps of nineteenth century materialism should reappear in my memory now in defence of a poor little grain of sand against the aspersion cast upon it by a great and good Poet! I do not believe his rejection of the grain of sand from the magic circle of the significant is final. I think it is just a frank confession of an unexplored area of Nature that half an hour at a microscope would annul. I feel the more sure of this because the American mail has just brought me a book of new poetry in which I find the following, called "The Dust":

Laid out in atoms of amber and rust—
Surely an angel arranges the dust.
Under the microscope all seem sincere;
There is a hillside, a valley, a weir.
There are diameters poising as fens;
There are the Apennines—under the lens.
Spread on a slide is the great Gobi Plain;
Carthage and Nineveh rise from a stain
Laid out in atoms of amber and rust—
Surely an angel arranges the dust.

Certainly a grain of sand is far from being non-significant to the writer of these lines. They are obviously the record of a very real experience that brought not only an addition to knowledge, which "men of every sort" may acquire, but an expansion of consciousness, which only "the man of significance," the poet, can fully enjoy. The poem is also a reiteration in our time, and (*mirabile dictu*!) out of the alleged mechanical and materialistic United States, of the ancient idea that the Universe is not merely fortuitously manipulated by impersonal forces, but is moulded by living entities towards some celestial archetype. The lines are from the third book of poetry by Nathalia Crane (*The Singing Crow*, A. & C. Boni, New York), published at the ripe age of thirteen!

With these poems in mind, I submit that the case for the nothingness of a grain of sand is not proven.

Having thus cleared the character of the dust, I do not propose to attack its poetical rival, the lotus. In the essay which has provoked this note, Dr. Tagore shows that certain flowers, that are essentially lovely, are excluded from poetry because they are associated with food. I do not know if the Poet ate lotus roots

when he was in Japan. I did, and I have not found my aesthetical responses to the flower diminished in the slightest degree. That may, of course, only mean that the predilection in favour of the lotus was too well established in my imagination to be uprooted by my teeth. All the same, I am not sure that the Poet's "welcome" to the lotus is entirely disinterested and spontaneous, and that if it had appeared on his table or leaf-plate when he was a child, served with *ghee* or curd, it would not now stand with the brinjal outside the circle of his imaginative predilection. It is thinkable that his predilection for the lotus is based on sentiment, and not completely on his own sentiment but largely on the sentiment of tradition.

This note is an annotation to a sentence in Dr. Tagore's *Creative Unity*—"Our mind has faculties which are universal, but its habits are insular".

THESE THINGS SHALL BE

These things shall be! A loftier race
Than e'er the world hath known shall rise,
With flame of freedom in their soul
And light of science in their eyes.

They shall be gentle, brave, and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth, and fire, and sea, and air.

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity

New arts shall bloom of loftier mould
And mightier music fill the skies:
And every life shall be a song
When all the earth is paradise.

John Addington Symonds

IMPRESSIONS OF SABARMATI

By Arthur Holitscher

Translated from the German by

L. V. RAMASWAMI AIYAR

(Continued from December Issue.)



HAD contact with him soon after his entry into the room, soon after we shook hands, though a few moments passed before I was in a position to open conversation.

This was what I had to say : "The peoples of Europe have learnt no lessons from the War. Belief has disappeared from amidst them. They have lost faith in everything. God has forsaken them. The peoples of the East whose life is guided by religion; have awakened; proof for which exists in the desire for freedom surging from China to Morocco. There is, it is true, a movement in Europe that may be called religious; communism. But it is misunderstood and misinterpreted and, what is most painful, by the very persons who profess to be pure democrats but who clutch at an empty, soulless, formal idea of Democracy and appear to find in communism only the methods which would bring about the dictatorship of the Proletariat, though they, as with us in Germany, do not deny the fact that it was a Proletariat's revolution which having overthrown the feudal suzerainty of the Kaiser just now would cry 'Halt to it.' Blank Despair everywhere; mistrust towards the principle of Democracy; disbelief in the socialism infected with bourgeois conceptions, uneasiness over Pacifism which is too weak to think out to logical ends,—all this is what drives out the European from Europe. What should be done? What is the remedy?"

The Mahatma listened to me and said : "In Europe each one puts off reforming himself till others have changed. Disarmament, for instance, is desired by every one, but each waits for the others to begin. No one is prepared to bell the cat, so to say. I believe that I myself should begin disarmament before I suggest the idea to others. Recently I had a letter from a Polish professor who writes to me that my teachings may probably be followed in India but they are impossible for Europe where today each is fighting against the other. I am, however, of the view that their applicability for Europe and for the whole world is beyond question."

I then said : "Your teaching, like the teaching of primitive Christianity, presupposes the existence of favourable conditions of race, climate and necessity. When these conditions are absent, it can scarcely be followed on a large scale, by large numbers of men. The Hindu religion, the mildness of the Jain, his reverence for animals, the reduced material wants resulting from the favourable climate of the tropics, the minimum of food and clothing, all these favour you in India; while our North necessitates warm clothing, fat

for our freezing bodies, a roof over the head,—the consequent increase in material necessities and the harder struggle for existence.”

“I believe in the absolute identity of human nature,” replied Gandhi, “if difficulties exist in Europe for the working of my principles, they are certainly not due to climate. The Hindu is lacking in self-confidence, and thence arises his over-much attachment to his devotional asset; while the same cannot be said of the European who has self-consciousness and therefore can deliberately follow the teaching of non-violence. What Europe lacks is the living embodiment of the doctrine,—a man who can live it in every detail of his life”

After a while I suggested, “I know, Mahatma, your opinion of Bolshevism, but.....”

“Can you tell me what good Bolshevism has effected? queried Gandhi.

I replied, “To mention only one,—there were in the Czarist days the wildest religious feuds amongst the disunited peoples of South Russia, but today these feuds have disappeared or are on the way to disappearance.....”

Then the Mahatma said something which sounded rather strange to my European ears: “What I preach is revolutionary Evolution. The teaching of Bolshevism rests on Absolutism which is a tangle out of which there is no escaping. The sole obstacle to the attainment of my object lies in myself. If it is possible for me to achieve the full measure of what I demand from others, I would not give up hope, but I am not down-hearted even. If I do not actually attain the full measure of my striving.

I said, “How do you propose to get over the evil of capitalism, the basic Evil, without destroying it violently? All the world gets wrecked on this rock. I see no way out.”

Then the Mahatma employed a comparison which he must have often used and which we often come across in his writings when the discussion turns upon anything essentially Evil, any Enemy of human nature, any Destructive Principle such as the Violence or the Instinct to Exploitation.

“My faith,” said he “forbids me to kill a snake. This does not mean that I shall not fear it when I see it. I shall not play with it, I shall not hug it to my bosom but I shall try to induce in it the trust that I am not going to harm it; and then it would spare me. By destroying capitalism I can only change its timely being. I can destroy its very substance only by non-resistance.”

A little while hence he continued, “I cannot understand the use of violence in any circumstances. Cannon would only multiply the number of cannon. It is true that the destructively inclined energies of man are stronger today than ever, but if a hero could oppose to this activity all the power of his soul, then he would tame time.

I permitted myself an observation about the Mahatma's recession from non-cooperation which I ascribed to his anxiety about the endangered lives of his followers. The tragic and bloody incidents of January 1921, first in Assam, then in Bardoli near Bombay and finally in Chauri-Chaura had made him give up the idea of civil Disobedience.

“There is no such thing as dying,” replied the Mahatma, “Bodily death is no argument. All is only a question of time. I nourish the living faith in the ultimate triumph of non-co-operation, though so many of my followers have become co-operationists. As I came out of the prison, I saw that the organisation for non-co-operation in certain provinces was unsatisfactory. This had first to be shaped; (Gandhi referred here to moral organisation through the example of ideal men); if it was for a time necessary on national grounds to give up non-co-operation, I still venture to hope that I shall one day infuse the idea once again into the nation.” Gandhi continued, “A spirit that is filled with truth, may have to bow to the unavoidable and yet must direct its activity to the ultimate goal. You will see that however dismal may be the outlook now a day will come when Europe will by its own efforts have reached Ahimsa.....The peoples must attain it or be destroyed.”

As I had heard about his having declined an invitation to visit America, I suggested to him what great strength his principles would gain amongst the many thousands of earnest and convinced followers of his teaching in Europe if he were to go there and personally meet them.

To this he replied, “I could come to Europe only after India has accepted my doctrine as its guiding rule of conduct. So long as this is not so, the idea of a journey to Europe can only tickle my vanity. Besides, nothing would be gained by my presence in Europe. The only thing for Europe is that men of the highest intellect should arise and practise the deepest humility, men who have mastered the spirit of violence in order to preach and practise the mildest of doctrines.”

I ventured the observation that the danger was all the greater because a group of lax, soulless snobs who are passively looking on at the socialistic fight might don themselves with the nimbus of his teaching just as they have done with that of Buddha.....

(Continued from the December Issue.)

Then saw I the Mahatma laugh heartily for the first time. He laughed merrily and long, as a child, and then said seriously. "Ahimsa without danger, that is cowardice....that is not the idea; Sacrifice, that is the thing!"

And then I put to him a last question; and this was whether he intended by his cult of cow-protection, to give to his teaching the necessary connection with the religious conceptions of the Hindus, in other words, whether he sought through this cult, to emphasise the relationship of his ideas to the East and to localise it application in India.

"No" answered he, "that is not so. The protection of the cow which amounts in Hindu religion to its deification, is to me only a symbol. Jesus stopped with dignifying man's life, while the Hindu with his cult of the cow extends his love and benignity to all created beings. Respect for the life of the most useful domestic animal is the beginning of the regard for all created life."

As I remained silent for a while, Gandhi began to attend to his letters and telegrams. I solicited permission for sitting on in the room for a while longer. With a friendly smile he winked over consent to me. The Secretary stood up and brought a collection of papers. Gandhi put on his spectacles and began to write a letter, slowly, in a fair hand.

Silently arranging with Dr. Kawi I took out of my brief-bag a few cards with miniature pictures of Gandhi which I had collected at Ahmedabad; and as soon as the Mahatma had finished his letter, Dr. Kawi placed all these cards before him and communicated to him my request that he might write down his name on two of these cards, one for my book and the other for the club of the "League of Men's Rights" in Berlin.

"What are these?" exclaimed Gandhi looking at the cards "they are caricatures!" One of them, a photograph of a drawing representing him as a yogi lost in meditation amused him particularly. He then took out a small etching of his nimble head (with the absent teeth), selected one of my cards and also a large coloured impression which his painter-disciple had prepared, and signed under each of these in Gujarati, Mohandas Gandhi. Then I took leave of him.

(To be continued.)

MALARIA AND PISCICULTURE IN SOUTH INDIA

BY S. T. MOSES, M. A.



THE mosquito-malaria theory is said to be over 1400 years old, as Hindu medical works of the 6th century mention "67 kinds of mosquitoes and 4 kinds of fever caused by their bites". The actual discovery of the malarial parasite in the mosquito was just under 30 years ago.

Mosquitoes are responsible for the spread of not only malaria but also of Dengue fever and Elephantiasis. Yellow fever, fortunately unknown in this country, is also transmitted by the bite of a particular species of mosquito, which however is found living here.

If malaria is to be extirpated from or at least reduced in any locality, mosquitoes ought to be got rid of. In the war man is waging against the mosquitoes, their immense prolificity gives them a great advantage. The females—these are the blood-suckers—return to water every few days to lay their eggs. The malarial mosquito lays from 40 to 100 eggs while the others lay from 200 to 400 at a time. Eleven to 18 days are enough for the complete development of the mosquito from the egg to the imago. Mosquitoes breed in pools etc. in fact in any collection of water. The larvae, have been discovered in salt water as well as in fresh. Stagnant pools and puddles, especially those with weeds to protect the larvae, and inert drains are such excellent breeding depots that all those who leave water stagnant in disused vats—in Madras the paddyboiling vats in George Town usually breed lots of mosquitoes after rains—pits e. g. the coir pits of the West coast and Laccadive and and Minicoy islands, cisterns e. g. those in the fishcuringsheds during the off-season, pots, pans, jugs, tubs, broken bottles and crockery, old tins etc. are traitors in our camp as they help in the propagation of the enemies of our peace. Gardeners usually have subdepots of water to render the watering work easier and here the mosquitoes delight in breeding the menace being very great in casuarina and other plantations. It is the small breeding places like the rainfilled hollows of trees, cans etc. that constitute a graver danger than the marshes and swamps, as they are more likely to be missed or ignored.

The attentions of the mosquitoes when directed towards the exposed and otherwise vulnerable parts of human anatomy are very annoying sometimes even to the verge of exasperation. A useful tip is to soak some quassia chips in the water for the bath. The water though slightly bitter to the taste will not injure even the most delicate skin; it will certainly force the mosquitoes to leave you alone as they never like bitters! To destroy mosquito adults fumigation is often resorted to. Indian time-honoured culicides are antelopehorn powder and leaves of *Ocimum sanctum* (Sacred Thulasi) but the ones usually burnt now with good effect are Sulphur, Pyrethrum or Camphor and Carbolic acid. Liquid vermicides like Lotol or Flit can also be successfully sprayed. Simple mosquito traps in use are boxes lined with black cloth. The mosquitoes attracted by the colour take refuge in the box during the day. The lid is closed and the trapped insects killed by ammonia or chloroform—a small quantity is enough poured through a small but protected slit. In some traps the lid slides down and crushes the mosquitoes to death. A trap invented in Serbia is provided with a searchlight to attract mosquitoes and an internal arrangement of electric fans and pumps to suck the insects in by a strong inward current of air. Punkahs, electric fans or even palmleaf ones drive away mosquitoes. In offices and other places electric fans may be made to blow currents of air through slits in the doorframe so that no flying insect can pass against the airstream. The Samoa islanders have enlisted the help of the South-east trade winds to blow the mosquitoes into the sea and drown them. All undergrowth has been cleared in the island so as to allow the winds to sweep clean across the territory.

More important than the adult mosquito problem is that of the destruction of the eggs and the young, as any insignificant collection of water e.g. a broken bottle filled with rain water will breed within a fortnight enough of these tiny pests to overrun every house for miles around. In fact mosquitoes seem to be more vulnerable in their larval stages as the waters where they breed can with a little care be very easily attended to. Oils are effective in the destruction of eggs, larvae and pupae if the water is

fully filmed and even of adult females which alight upon it to lay their eggs.

Kerosene oil, Petrol, motor oil or any other kind of oil may be used. Ponds may be covered with a thin coating of carbolic acid. Stagnant swamps should be drained. In Alsace and Lorraine mosquito larvae breed profusely in inaccessible marshes and to kill them the authorities use aeroplanes to spray petrol on the marshy swamps. Copper sulphate is a useful agent as it destroys the microscopic vegetable and animal life supplying food to the mosquito larvae. The larvae naturally will strave to death; copper sulphate is harmless to human beings in the small proportion it is used. In Mexico a weed the 'watercorn' (*Chara gym-nophylla*) when introduced into waters where mosquito larvae thrive gives them short shrift, death being due to some toxic substance segregated by the plant. Other species of *Chara* seem to possess this toxic property and as *Chara* is common here experiments may be usefully conducted to utilise the Indian species of *Chara* for larvicidal purposes.

Nature also employs 'policemen' to keep down the numbers of mosquitoes and mosquitolarvae. Dragonflies in all stages feed upon mosquitoes. Aquatic bugs and beetles eat mosquito larvae and pupae with relish, as also some fish, about which more anon. Adult mosquitoes are preyed upon by the Geckos or house-lizards and the bats as also by some night-birds. Aquatic birds such as ducks and geese feed on mosquito larvae.

The fact that many kinds of little fish are very effective mosquito larvicides is well appreciated in many countries e. g. the U. S. A. The top-minnow (*Gambusia*) is an expert and is popularly called the mosquito fish and the United States Government has shipped this species to the Philippine and Hawaiian islands, to Spain, Palestine and other places for use in mosquito control. The Mexican Dagger-tail (*Xiphophorus helleri*) and *Girardinus guppyi* native of Trinidad and Venezuela are both members of the Livebearing tooth-carp family and serve as efficient larvicides. These 'millions' are an exception among bony fishes in giving birth to live young ones. In a country like ours where the people do not mind getting their supplies of potable water from any collection of water and

where the scarcity of water prevents the adoption of oil or cresol methods, the use of fish for killing the mosquito larvae is the best anti-mosquito measure.

One of the aims of the Madras Fisheries department, which owes its origin to the selfless labours of a retired Civilian, is "to fight mosquito-borne diseases by the breeding and supply of larvicidal fishes into waters in malarial localities". These anti-malarial operations of the department consist of 3 phases the first of which is the breeding and distribution of mosquito larvicidal fishes to municipalities and other bodies. It is indeed a matter for pleasant surprise that not less than 12 genera of mosquito destroyers are found in South India. Ceylon, though not so fortunate, has more than half a dozen genera of such fish, but yet 'Millions' were imported from the West Indies to Ceylon in connection with antimalarial work, apparently in consonance with the saying about honour to prophets in their own country! The list of larvicidal fishes in South India is as under:—

1. All species of *Chela* (*C. untrahi*, *C. argentea*, and *C. clupeioides*) are good larvicides the small ones being the best. This fish is efficient for stocking large ponds.

2. *Perilampus atpar* sometimes misnamed the whiting is an useful larvicide attaining 4 inches in length.

3. *Barilius* the maximum length of which is 6 inches is mostly a hill genus. The species *B. bakeri* and *B. galensis* are found on the hill ranges of Travancore, Western Ghats of Malabar and Nilgiris. The species *B. canarensis* is confined to Canara and Malabar while the species *B. bendelisis* occurs elsewhere except Canara and Malabar. The small individuals are usually the best mosquito destroyers.

4. *Rasbora* with its 2 species *R. daniconius* and *R. buechanani* is a common genus.

5. *Barbus* with its many small species is a very valuable larvicide. *B. vittatus* is very common in Madras gutters and drains, after heavy rains.

6. *Haplochilus* a small fish known popularly as the "X-ray" fish because you can see right through it vertebrae and all, is one of our most valuable mosquito destroyers. The Tamil name "Big eye" describes one feature of the fish, while the Malayalam name "Nethipottan" refers to the occipital spot which the fish can render invisible at will say when alarmed. This tiny fish not reaching usually 3 inches is often rejected as food even by the poorer

classes. Two species *H. melanostigma* and *H. lineatus* and another species now renamed under another genus *Panchax parvus* are common. In the Madras Aquarium named mosquitoes used to be dropped into the tank occupied by these top-minnows who would devour them with avidity. It is said these voracious feeders on mosquito larvae, do not touch dead or even quiescent larvae preferring in the true spirit of the Carnivora, starvation to a meal of dead larvae. The Fisheries department breed the top-minnows in large numbers and supply them at low rates to public bodies interested in combating the malaria scourge. The one advantage in using these larvicides is that mortality during transport is much less than in the case of others.

7. *Ambassis ranga* a freshwater species of a genus living in fresh water as well as in estuaries, is another useful larvicide.

8. *Amblypharodon* with its 2 species one *A. microlepis* confined to the east coast and the other *A. melettina* found on both the coasts is another well known larvicide.

9. *Nuria danrica* a fish supposed by the East coast fishermen to indicate good rains, is also an useful mosquito destroyer.

All the above species are particularly useful for stocking tanks, big ponds and swamps.

10. *Polyacanthus cupanus* rechristened as *Macropodus cupanus* found in fresh and brackish waters, is invaluable on that account. It can be carried long distances without any change of water as it breathes oxygen from the atmospheric air direct. At the Sunkasela fishfarm these larvicides are bred for purposes of distribution and the original stock was transported there from Cochin on the West Coast 13 years ago.

11. *Therapon jarbua* the Zoned Perch, common in all backwaters is at home both in fresh and saline waters and hence as valuable as *Polyacanthus* for destroying mosquito larvae in salt or brackish water ponds.

For stocking wells and small ponds *Chela*, *Polyacanthus* and *Haplochilus* are the best. The price at which the Fisheries department sells the larvicidal fish is cheap being about Rs. 10 per thousand, but still local bodies do not appear to be keen on utilizing this cheap means of eradicating the malaria scourge from the areas within their jurisdiction. In some cases the careless preparation of the tanks, wells etc to receive the larvicides, has cast doubts on the efficiency of our fish allies. The wells and ponds should be netted and all predaceous fish like murrel etc got rid off, otherwise the larvicides instead of subserving the purpose intended, will merely serve as meal for the larger fish already resident there! The cost of transport is another obstacle

in the way of popularising this measure. There is also the difficulty in transporting of a good proportion of the fish alive. These difficulties may be minimised by a knowledge of the fish-fauna of the locality for in many cases to bring larvicides from the fish-farms far away, is like "crying for ghee when you have butter in your hand." The claim made by the department that the larvicides supplied from the farms are of good strain and so superior to local larvicidal fish is perhaps, as some think overstated.

The second phase of the antimalarial work of the Department is "the periodical stocking of pools in specially malarious localities with such larvicides." The Preama fish-farm in Kurnool has a lot of good work to its credit as several thousands of fish have been distributed from there to the streams and pools of the notorious malarial ranges of the Nallamalai forests.

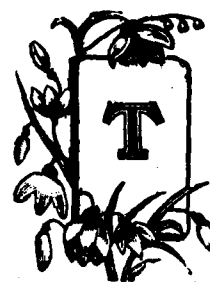
The third line of attack is "the conversion of mosquito-infested sheets of water into fish-breeding ponds which also serve the purpose of fry distribution centres for the stocking of irrigation tanks." In Europe and America this has been done e. g. in Sweden a morass which was merely breeding mosquitoes is now a magnificent fish-hatchery. Two fort-moats viz Chingleput and Vellore which formed with the dense algal growth there in excellent harbourage for the mosquito larvae, have been converted into farms.

Paddy fields during the wet season abound in fishfood and a swarm with small fish which on examination are found to be of great larvicidal value. All over the presidency these fish of the fields are caught by basket traps and cruives. In Malabar the paddy fields are really converted into crude fish-farms with shutters and sluices to prevent the escape of fish after they had grown fat on the menu provided within. In Tellicherry and elsewhere on the Malabar coast prawn-culture in paddyfields is an annual event. A very common method of fishing is the use of fixed traps and small meshed nets which allow no fish however tiny to escape. In the interests of health it is essential that small larvicidal fishes are not destroyed wholesale. The Fisheries Amendment Bill recently on the anvil of the Madras Legislative Council "will enable the Local Government to regulate the means and modes of using contrivances to take fish" so as to secure the protection of immature fish especially those which in these days of the Great War with insects are such efficient allies as to make man exclaim "Ye Gods and Little Fishes"!

RURAL TRANSPORT

BY

K. R. NATARAJAN, B. A.



THE subject of rural transport is of particular interest to Indian readers, because there is perhaps no country which stands to benefit more from the intelligent and efficient development of road transport than India. After a careful study of the important questions that have arisen as a consequence of the increase in rural transport and after viewing them as a connected whole I have come to the conclusion that the motor lorry is certain, in the future, to prove an effective competitor to the railway for runs of distances up to 40 miles. Your readers may know that for the last two years motor lorries have been plying from Madras to Canjeevaram, a place distant nearly forty miles from the former. But within this short time of two years they have managed to wrest over 80% of the traffic between Madras and Canjeevaram from the South Indian Railway Company which formerly commanded the whole traffic between the said two places. Again, many parts of India happen to be about a hundred miles away from a respectably-sized railway station. Consequently, India presents the ideal conditions needed for an efficient system of motor-transport. In this country roads can, with intelligent management compete successfully with rail.

But then, the question arises: how far can such competition function and what are the proper methods by which competition should be encouraged on the one hand or restrained on the other. Again, the problem of how far the railways should themselves be permitted to undertake road transport is one of the most intricate of rural transport problems and requires a speedy solution. The example of other countries cannot be copied without modification in this country. We have to remember that other countries are nothing without their towns while India is nothing without the innumerable villages scattered in the interior parts of the country. More than 90 per cent of the inhabitants of India live in villages while in the case of Australia or Canada or England more than 75 per cent of the inhabitants live in towns. Hence, any amalgamation of transport by rail and road on the lines obtaining in the above three countries, would not be in the best interests of the planters and farmers in the

country, who have everything to profit by, from an effective and organised competition between big rival transport agencies. Another and none the less important question is how far the Government of India and the various provincial Governments should proceed in encouraging, by means of subsidies, monopolies and reduction in the import duty of motor vehicles and their accessories, the extension of motor transport in difficult and backward rural areas. Here, it would be of interest to your readers to know that Governmental encouragement on such lines in France and Germany produced excellent results.

The prime necessity for, and again the best and most effective encouragement to an efficient system of motor transport is the provision of good, broad roads. Besides, it is due to the want of good roads that only a small number of foreign tourists come to India. In Switzerland and Italy the income from tourists forms more than 90 per cent of the invisible exports which amount to many millions every year. India is as rich, if not richer than those two countries, in natural scenery. But why this comparatively small number of tourists to India? The reason is obvious—want of good broad roads and tourists' intelligent organisation like the one in Italy or Switzerland. Any tourists who come to India are forced to travel by the rail. To them who are accustomed to roomy and well furnished carriages, the Indian railway vehicles, with people flocked to over four times the maximum declared capacity of the compartments and the sluggish progress of the train are enough to disgust the mind and spoil any pleasure they might get from viewing a hill or a river. The most urgent necessity is to improve the roads and bring them up to suit modern transport problems. But before a scheme for the improvement of the roads on quite up-to-date lines is evolved, it is highly necessary to make a distinction between the roads that are expected to bear motor traffic and others that can still be managed on the old standard required for local village traffic. A study of the map of our various provinces will show that a great many roads can be let as they are at present.

These roads can be maintained at a small annual expense on the old scale, if they are closed to motor traffic. Such a distinction while reducing by thousands of miles the length of the roads which require to be maintained on modern, up-to-date standards, will, due to their limited length, make the greater and speedier improvements of the roads for motor traffic possible.

MY GRANDMOTHER

BY U. S. RAMACHANDRAN.



HERE is a Grandam in every house and I have one in my own. She is the presiding deity and her word is law in my house. Fortunately I am not married and hence the reader has no room to charge me with being unfair to my Grandam out of my preference for my wife. I am still a bachelor; but feel the same sort of trouble with her, as I learn I will, were I to live with my young wife.

But I am her pet. My mother was her only daughter and my life was the death of my mother; I mean to say, she died within a few days of my birth. My father, employed in a distant district, had to go back soon and I was left to the entire care and custody of my Grandam. From that day to this day, she has ever been kind to me and it is hardly an exaggeration to say that I owe my life and its being to her.

I have been the only hope of her life and her one aim was to see three sides of my life and die: One was to see me a grown up boy with a sound education and a prosperous future; the other was to see me happily wedded to a young and beautiful girl of good breeding and noble family; the third place of life she wanted to see was by sharing my affection to her by creating a pocket edition of mine—I mean a son—on whom she can fondle and caress. These three aspirations realised, life was enough for her. Poor woman, I satisfied the first of her three hopes and still keep her on hoping and hoping.

This is the cause of her slight vexation of me and hence the theme of this treatise. While I love and revere her from the deepest spring of my heart, her actions and especially her wilful assertiveness almost approaching to perversity is a sad trait of hers, which coming in frequent collision with my "modernism" or "புதுநாகரிகம்"—to use my Grandam's phrase—was the cause of vexatious quarrels between us.

"Man as he grows old turns out young" is a paradoxical truth in her case. She is well nigh seventy and hence professes

herself to have met with, experienced and tackled (how?) all the knotty problems of life; her only son, my uncle, is well off in life; her daughter is married to a rich and prosperous Government servant; her grandson and granddaughters, her near and distant relatives who revere her with almost the faith with which a Red Indian worships his "Mumbojunbo", are scattered in all parts of the presidency, not a marriage takes place without her consent; why even the Dt. Munsif in the neighbouring taluq, by no means a near relative of ours approaches her for advice on a matrimonial affair. Locally she is the titular leader: She is the referee for all quarrels between sons and fathers, daughter-in-laws and mother-in-laws. Is this not a life worth living? That way my Grandam counted success in life and was rightly proud of the same. Her ambition was to make me walk in her footsteps.

But this is where I differ from her. My great joy in life was to oppose everything she said merely for the fun of it. Imagine one day, me a tipling youngster appearing before her, having shaven myself on a Saturday. There was commotion; the old Gamna Gurtin thunders forth invectives against me, brings in all shastraic quotations protesting against such an act and alludes to certain mishappenings that have occurred thereof.

I ought to have apologised then and there; but drunk deep of the spirit of modernism I told her that the Saturn and Maro now working in close communion in my favour will not in any way change their sides by this act of mine. This was temerity on my part not easily to be risked and for which I was rightly punished. Fretting and fuming, with curses and abuses, like an enraged lion in a cage she made an actress herself for one time thinking herself that I will come round. But apology was not forthcoming. This was an insult added to injury. Off she went to the village schoolmaster to report about my conduct.

But here my Grandmother reckoned without the host when she forgot all about her own peculiar temperament. She is an Elizabeth in her nature. Even as that Queen will allow any man to love her, but will not brook one lover of hers advancing his suits to another lady at the same time, so my Grandam will suffer others to bless me and talk well of me, but will reserve the right of abusing me to herself. Hence the reader will easily imagine that the schoolmaster had himself to suffer for rating me

strongly on the report of my Grandam. My schoolmaster and I are in best terms: these were not days when he comes in tip-top dress, ascends the platform and delivers himself of a lecture: he is a Shastri, a jack of all trades, from a village master to a teacher: often will be the guest in somebody's house and will roll into the class with a pot bellied stomach of which he was really proud. His best student was he who will suffer him to sleep without disturbance during class hours and treat him with some Vadu Mangais and a tumbler of cold water after his worship's sleep. Myself being his neighbour, this onerous task fell on me daily. On this particular day, unfortunately, I failed in my routine duty and the master wreaked his vengeance on me in the name of my Grandam. I was caned and made to stand on the bench. Off I ran to my Grandam who, when reported about the teacher's severity broke forth thus: "I need none else to teach my darling or to beat him on my behalf: is it for this that I pay school fees for my son or invite the Vaideekan for meals almost twice a week? I know the way and have the means whereby I can bring my child round". This was enough for me and to my teacher.

In my early days I had a tuft and this was giving sufficient work for my Grandmother. On oil bath days she will help me in the bath and almost daily she will comb my hair and tie into a knot, with a sigh that I had not the fortune to have all these done by my mother. One day a relative of mine, an M.A., came to our house and laughed at me for caressing such an unmanageable tuft with the patronage of a girl. This put me in shame and one fine morning I presented myself before my Grandam with a crop, when she was talking to another old hag. This infuriated her very much. How such a devilish idea crossed through my mind she could not gauge; nor would I reveal. I was tied to a pillar, my clothes stripped off and encaged in a room and even my meals denied. No truth came out. Personally she had the greatest amount of faith in me and I was all virtue to her except when some foreign injection took place. This she wanted to know and she adopted the best trick to wring it out. She refused to allow me to play marbles—my one hobby for which I was ready to sacrifice anything—and I gave out the truth. The worthy M. A. was the victim of her vituperation for a while.

These are occasional quarrels when I do things by start and get rightly rebuked. But there are daily quarrels in my house. This is especially in the morning during coffee time. My Grandam will insist on my taking a stipulated number of cakes and a fixed amount of coffee, the quantity in both cases being fixed by her. If by accident I were to rise before the maximum is reached, again will anger and fury impersonate in her. The frying pan will be thrown aside; the hearth will be put out by a splash of cold water and with a last remark that she is wasting her services on me, will "walk out" of the kitchen, stretch herself in the pial and begin to rave.

One other feature of my life to which I should refer is my position at home when my aunt—uncle's wife—is also with my Grandmother. Both were at loggerheads with each other. My position was doubly fortunate when such state of things existed. For I was then almost killed with kindness by both. The one will cast aspersions on the other in my presence. A young boy that I was I could not protest against these mutual recriminations and had often to throw my sympathy on the complainant's side. This of course brought me my instantaneous reward in the shape of weets and fruits. Every day in the morning I will side with my aunt and that night play a truant to my Grandam munching all the sweets she had reserved for me. I knew that this ding dong position of mine was wrought with danger: for any common understanding between the two will act adversely on me.

But that dilemma never happened; for my Grandam did not live till then; she knew that she will be quitting the world soon and was oft advising me—rather requesting me—to get myself married so that she may see me happy in wedlock, impart all the principles that govern domestic household to my wife and then breathe her last. But her wishes were not satisfied. This was really a blow to her and her last wish before she died was a good wife and a happy household.

But how far her wishes are taking place now is a thing which I cannot say: for my wife will get angry with me. Suffice it to say that we are trying to lead a best life, having common and identical interest, being common in our revered memory of my Grandam. We two, especially my wife, wish that she were reborn so as to help my wife in her household business. But it is a sweet wish, an unrelishable aspiration.

LET INDIA BE INDIA

REV. J. H. H.



THE peril of India, as of other Eastern countries is the peril of being destroyed by the West.

The West is aggressive, proud, dominant. It has invaded the East fundamentally, of course, for selfish economic purposes. Our whole capitalistic system depends to-day, for its success and permanence, upon the exploitation of foreign peoples, and this exploitation is therefore carried on ruthlessly, as a veritable matter of life and death. But there is another motive behind this invasion, and this an unselfish and noble one. I refer to the conviction upon the part of the Western peoples that their civilization is the only genuine civilization in the world, and that it must therefore be made to supplant other cultures, which are in reality barbaric. That they are mistaken in this conviction—that there are many great civilizations, of which the West is only one and not necessarily the best in all things—does not alter in the slightest the Westerners' good intention and resolute purpose. The very fact that they feel themselves to be benefactors, makes them all the more dangerous to those upon whom they would confer their benefits.

For the supreme virtue of any people, anywhere, is the faithful development of their essential genius and native culture, that they may fulfil their own appointed destiny, and therewith make their own distinctive contribution to the universal commonwealth of man. Let the West be the West and achieve in power and glory what it seems best to do; and then let it share with others whatever good it may find, whatever truth it may discover. And by the same token, let the East be the East and give the world the vision it may see.

It is from this point of view, that I hail the movement for "Swaraj". No nation can fulfil its life save on the basis of national autonomy. Occupation by a foreign power, however enlightened in purpose and benevolent in spirit, weakens initiative, saps energy and effort, poisons the springs of character. A century and a half ago, my people found they must be free even from rulers of their own race, religion, and cultural tradition. How much greater is the necessity that India

should be delivered from the control of a people so utterly alien to itself! Political liberty is the "sine qua non" of all social good. It is as true of nations as of individuals, that we cannot be ourselves till we are free.

Secondly, from this same view-point, I rejoice in every effort in India to preserve and foster native culture. Whether it be movements for spinning cloth within the home or for fostering native schools and colleges, or for preserving great literary and artistic treasures, or for developing a new literature and a new art—it is all a struggle to save the soul of India from death. India is not a stretch of territory, a mass of human beings, a portion of empire; it is a light, a spirit, a vision of beauty and a truth. Save it, glorify it, vindicate it for yourselves and for the world.

Lastly, I call to India to be faithful to its religion. Be not deceived by Christianity! As embodied in the person of Jesus, and as defined by the Sermon on the Mount and the two great commandments of the law, Christianity is a great and noble religion. Its precepts of love as taught and lived by the Nazarene, I would commend to all men. But Christianity as preached by churches, as practised by Governments, and as carried far and wide by soldiers and missionaries, is an abomination. Have nothing of it. Gandhiji has done many wise as well as noble things in his unparalleled career of political and spiritual leadership. In nothing has he been wiser and nobler than in acknowledging his grateful indebtedness to Jesus, but steadfastly remaining a Hindu. I sometime wonder if religion, as organized anywhere, can ever save the race. Certain I am that if any religion can save any people, it will be no foreign cult or creed but its own faith from the spirit of its own life.

Let India be 'India'; You have much to learn from us, as we have much to learn from you. No race or country, or civilization, or religion, has a monopoly of virtue. But the first condition of all inter-change of good, is self-culture and self-respect.

The Standard Bearer.



REVIEWS & NOTICES

A Pilgrim's Faith by T. L. Vaswani

A wonderful little book by a profound thinker. It is an attempt to bring out the true spirit of Hinduism—the possibility of the individual to get at the Infinite. "Every one" says the author is immortal, Divine. Every one an out breathing of the Atman. The soul stuff of each is of the Eternal. Thought of this nature is India's peculiar contribution to the civilised world, although the sensuous west has often overlooked this fact. Shadhu Vaswani, a patriot to his finger-tips has emphasised time aspect of the matter in his book. To praise Vaswani's Style at this time of the day is an idle task. It is not however a book that you could read in an easy chair; it makes you sit up and drop all your indolence.

Little Essays in the Philosophy & Religion of Vedant by Ganes Prasad Gupta.

Any one who has a philosophical bent of mind must appreciate these essays. The essays on Truth, Goodness, Progress, & Happiness deal with theoretical ethics! The last paper on Vedant & Mysticism is about the best of the bunch, Abstruse themes couldn't be tackled better.

God & His visions by B. M. Das.

This is a book which deals with what we might, for want of a better expression, call cosmic consciousness. The Visions and experiences of men of all religions who claim to have had a glimpse of the God head seems to be the main theme of the book. Accounts of such experiences really encourage the seeker after Truth, and viewed from that angle of vision the book deserves praise.

Ramachandra English Series.

Sree Ramachandra	}	By	M. Sitarama Rao, B. A. L. T.
Partha			Head master, Board High School.
Bhimasena			Chandragiri.

There are text-books and text books, but one feels that some of them deal with uninteresting topics, or are written in indifferent style. The author of these three little books has, however, shown excellent taste in the choice of his themes; he has drawn on Indian mythology and written about the lives of three heroes of ancient India. The propriety of choosing Indian themes for text-books intended for Indian students can hardly be over-emphasised. The plan of the books is to give a continuous narrative of some of the important incident in the lives of the three really big men. Barring the use of a few superfluous adjectives here and there, Mr. Rao's language is quite good. We wish he would write few more books along these lines, and the educational authorities would appreciate his venture.

THE SCHOLAR PERIODICALS

The Patriot.

We have received a copy of "The Patriot" a new weekly published from Madras and edited by Mr. R. Srinivasan B. A. The journal is devoted to the spread of Congress ideas; but its aims and ideas do not stop there, for it also seeks to make the press a real power in the land. It gives news in a nutshell and is a weekly budget of All-India activities. The Annual subscription is only Rs 3-8-0.

Brahmacharya.

Edited by Ramachandra and published at Basavangudi, Bangalore City. We have great pleasure in welcoming this new magazine into the field of Indian journalism. People have begun more and more to realise the defect of the present day system of Education and the need for a thorough overhauling of the same. The 'Brahmacharya' seeks to rouse the consciousness of the public and focus its attention on this vital problem and as such must have the sympathy and support of all lovers of the country. The February issue which is before us opens with an illuminating article on The Philosophy of Brahmacharya by Sadhu T. L. Vaswani and has other articles on the Gurukula system. The Annual subscription of Re. 1 must bring it within the easy reach of all.

The Leisure Hour, Tiruppur.

We congratulate The Leisure Hour and its editor Mr. Vittal on the useful work they have been able to turn out during the period of one year's existence. The Journal is run as a hobby for boys by boys. We have before us the Special Annual number which is a beautiful production consisting of useful contributions from such eminent men as T. L. Vaswani and Dr. Pollur. The Annual subscription for the journal is only Re. 1-8-0.

JANUARY CROSS-WORD COMPETITION.

We regret that some printing mistakes have crept into the cross-word puzzle published in our last issue. In the second row from the bottom, squares two and four from the right should be blank.

The clue for '52 down' should be omitted.

For 7 across, read 9 across. The last date for receiving solutions is extended to 10th March 1928.

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- | | |
|------------|----------------|
| 1. EOW. | 5. ACHLORS. |
| 2. AESY. | 6. EGHNRSTT. |
| 3. EINRS. | 7. CEEEFINNR. |
| 4. EIRSST. | 8. ACEIMNOPRT. |

Example:— ACDEILPTU Duplicate.

RULES:—

1. There is no limit to the number of solutions that may be sent by a competitor but postage stamps or m. o. for six annas must accompany each solution.

2. The decision of the Anagram Editor must be accepted as final. A correct solution is one which agrees with the Key solution verbatim.

3. In case of ties the prizes will be divided. Every student competitor shall get a prize in books as special prizes. A sum of Rs. 10. will be awarded to the first solution of the above, opened on 15th March 1928 as the consolation prize.

4. Send your solution in a cover addressed to T. S. Ramiah Thenkara Sholavandan, before 31st March '28 The entrance fee may be either in stamps or in amount by M. O.

5. Better the house address is given. The students will write the words, students of in their addresses.

N. B. The results of the Words Building Competition will be published in the March issue.

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N. B:— Correspondence should be strictly in English.

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Dated 9-6-1923

Dear Sir,

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(Sd.) BRAHMASRI SREENIVASA BHAGAVATSWAMI.

JAMSHEDPUR, P. N. RY.

13th March, 1925.

Most Revered Sir,

Words can at best, be but a poor representative of my deep devotion and sincere respect that your reading has aroused in me. The divine power visited in you is to make you the pole star for the whole of humanity. I was up till now a disinterest in all things beyond the human vision but the superhuman way in which you have listed me with percision has for the first time in my life converted me to the new faith.

(Sd.) C. R. IYENGAR.

INDORE CITY.

27th April, 1925.

Respected Sir,

Your kind instructions to my question No. III has astonished me by proving quite correct. I got employed here exactly in January 1925, as you stated

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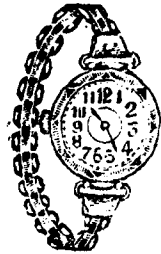
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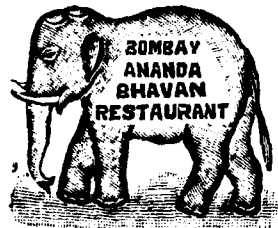


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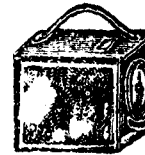
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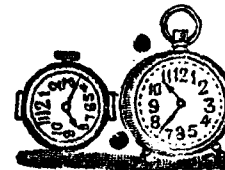
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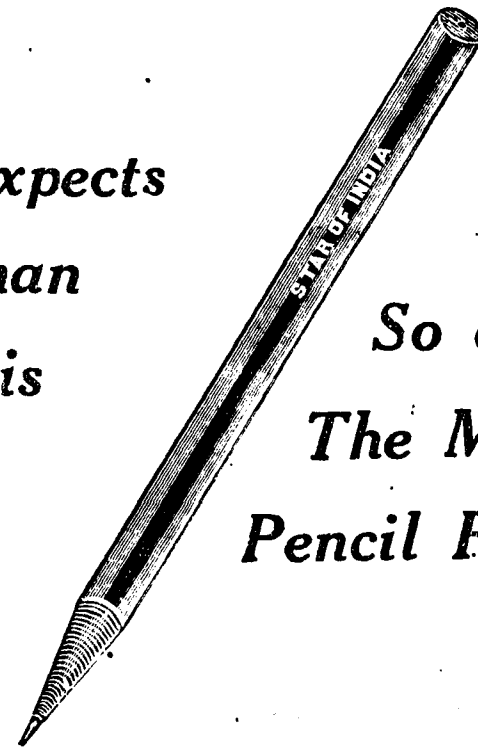
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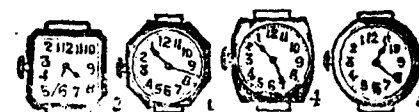
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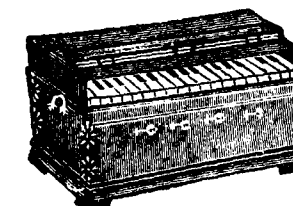
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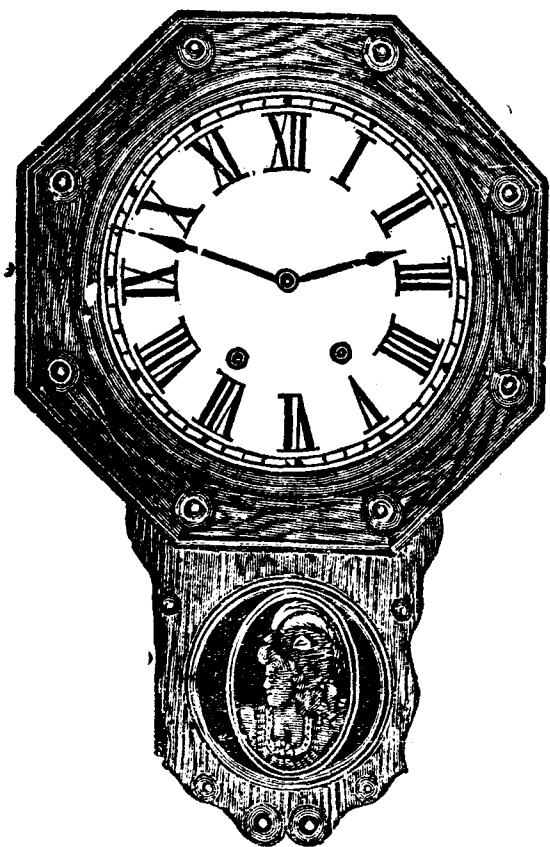
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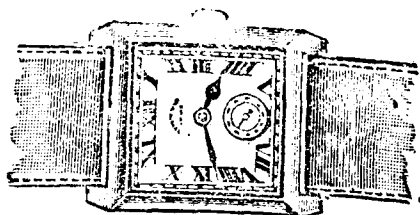
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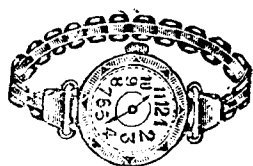
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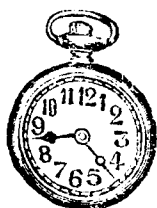
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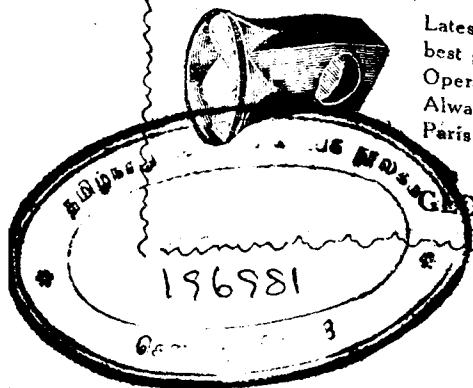
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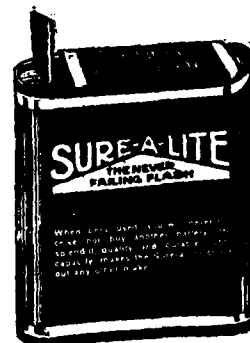
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