

VOL. IV

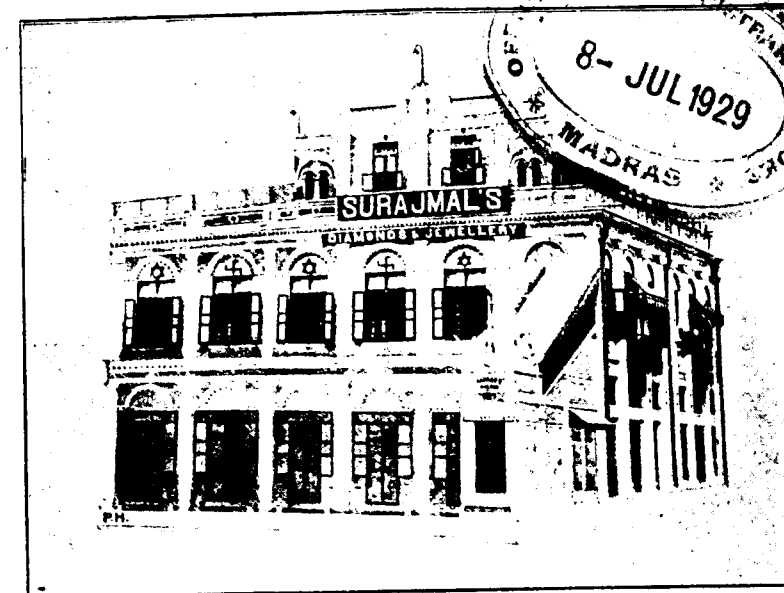
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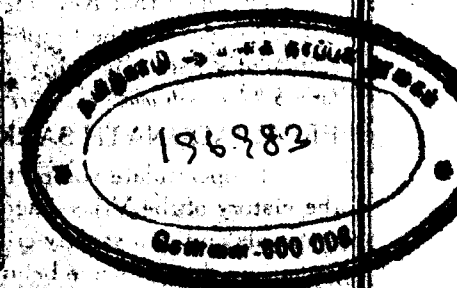
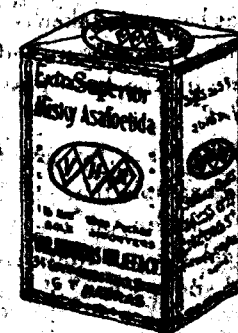
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VOL. IV

MARCH

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WHAT IS WRONG WITH OUR COLLEGES?



A commission was recently appointed by the Syndicate of the University of Madras, under the presidency of Mr. S. E. Ranganathan, to report on the condition of affiliated colleges and the desirability or otherwise of establishing other Universities outside the limits of the Madras University. That commission recently toured round the Presidency and visited as many as 38 institutions, which included twenty mission colleges, six aided colleges, six colleges in Indian States, five government colleges and one municipal college. The result of their labors and the impressions of their visits are embodied in the report that has been now made public. It is no disparagement to the commission to say that their findings have nothing new or original about them. But, though many of them are common-place and well-known to those who have had anything to do with collegiate life, they need to be stressed and brought to light by such a responsible body as the commission. The report is a resume of the conditions of University education in our Presidency as they are and as they ought to be; it does not attempt any constructive

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suggestions or comprehensive scheme to reach the consummation that is desired, perhaps because they do not consider it their job. But they have thrown out here and there suggestions which are very valuable and worthy of being considered by the authorities concerned, and the report itself is written with a frankness, honesty and coherence which is admirable and which is a pleasure to read.

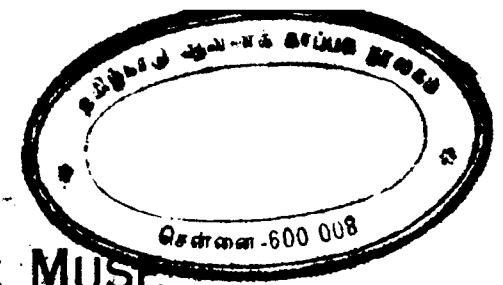
It would be convenient to deal with the financial basis of these institutions first, because on that depends chiefly the degree of success or failure of the colleges. According to the commission, the government colleges, including those in the Indian States, are in a sound condition financially, and, therefore, in the matter of equipment, instruction, etc. This goes without saying because any Principal worth the name should not find much difficulty in extracting the requisite money for doing his work efficiently from the Government, provided he has the ability and the will for the task. But such model institutions are comparatively few and the condition of the other colleges is far from satisfactory. The only Municipal college of the Presidency, that at Salem, is in sore straits, being hardly able to make both ends meet, much less to provide for further improvements. As for the aided institutions, between the two extremes of colleges, which make some profits out of the fees and others which run into deficits, the large majority of them balance their budgets, very often by keeping their expenditure at the irreducible minimum. Most of them have no endowments to fall back upon to cover their deficits or meet any unforeseen or necessary capital expenditure. Obviously, therefore, the standard and quality of education, in its wider aspects, is not of a high order. No wonder also that the instruction in English is very poor and that most of them are occupied "more largely with the imparting of information to students than with the training of their mind and character." We can also now understand why the Library section of some of them is so meagre and so indifferently patronised by the students and why the interest of pupils in physical games is so lax. The commission have two suggestions to make for remedying such things. "It is worthy of careful consideration," they say, "whether a policy of

insisting upon endowments or other guarantees for the proper maintenance of the colleges to the satisfaction of the Syndicate, should not be laid down now, not only in the case of new colleges, but also in the case of the existing ones." While it may be hard on the latter to enforce such a rule or ask for such guarantees now, they are quite right in insisting that "a college should never be allowed to embark upon fresh activities until it has made liberal financial provision for the work it has already undertaken." The commission have some strong words to say on the glaring lack of co-operation and co-ordination of effort between colleges in a locality within a stone's throw of each other, and point out that this is all the more deplorable when the limited resources demand that the fullest use should be made of the money and energy available. Towards avoiding overlapping and duplication of work, they suggest, rightly we think, that there should be no increase in the existing number of Honours centres for the next five years.

The portions dealing with the constitution of the colleges and the teaching staff are also equally interesting. The commission find that the university rule that the teaching staff should be represented on the Governing Body is not always followed. They suggest that in the case of first grade colleges, there should be at least one representative of the teaching staff, besides the Principal, on the Governing Body. Again, they find that not all colleges have their Councils, participating effectively in the academic life of the University. They point out that in the interests of efficiency and co-operation this omission should be supplied at once in all colleges. Neither security of tenure nor any fixed scale of salaries obtain now in the colleges; the commission ask that both should be secured the first by three months' notice on either side and the second by adopting a minimum scale of salaries, of which they make their own proposal, which is modest enough to be easily practicable.

Turning next to the second part of their enquiry, viz the desirability of founding fresh Universities, their views, are no less emphatic; though, we should not expect the same unanimous support for their proposals in this regard. Ever since the inception of the Andhra University, the cry for more Universities,

such as for Tamil Nadu and Kerala, has been rapidly gaining in volume and intensity. The commission members have definitely set their face against such an idea, and refuse to respond to the popular cry, which they deny is popular. Whether one agrees with them or not—we ourselves do not agree with all their premises and conclusions—it is idle to deny that they have made a very strong case in support of their point of view. Frankly, they support the federal type of the Madras University, which they consider is inevitable owing to the economic and geographical conditions of the Presidency. But while this point is open to criticism, (which we must reserve to a later occasion), the practical objections that they raise are almost insuperable, at least just at present. The establishment of the Chidambaram University, in the first place, has greatly minimised the urgency of—if not definitely obviated the need for—as the commission maintain a new University for the Tamil area. Very few colleges satisfy the conditions regarding finance, equipment etc. to fit them to become integral parts of a new University. They have not even learnt to combine with one another for the promotion of higher teaching, research and academic life. And let us not forget that civic philanthropy for the cause of education is practically non-existent, as yet at any rate, in our wealthy folk, save in the solitary instance of Raja Sir Annamalai, and remembering all these adverse factors, bold indeed would be the man who will blame the commissioners for saying frankly, that “the multiplication of weak and ill-equipped Universities would only tend to the depreciation of the standards which are already admittedly low,” or for coming to the conclusion that “until the public or the Government are able to provide the necessary funds, the establishment of new local Universities must remain a dream.”



THE COMIC MUSE

BY K. S. RAMASWAMI SASTRY, B. A., B. L.



UMOUR is an elusive quality of the mind—almost as elusive as poesy. The busy world may grow too busy for philosophy and religion and meditation and devotion. Let us hope that it will not. Matthew Arnold has told us:

“The future of poetry is immense because in poetry where it is worthy its high destinies, our race, as time goes on, will find an ever surer and surer stay....More and more mankind will discover that we have to turn to poetry to interpret life for us, to console us, to sustain us.” But Macaulay has told us otherwise about poesy: “We think, that, as civilization advances, poetry almost necessarily declines.” But whatever may be the fate of poesy, the fate of humour need not be, and will not be, a parallel case.

Poetry invents the hidden loveliness of things; humour reveals their incongruity. Poetry takes hold of life by its finer side; humour takes hold of it by its coarser side. Poetry bids us look at Titania; humour points its finger at Bottom. Both are revelatory. Poetry bids us see the golden flesh; humour shows us the tattered garments of many colours. Each illuminates life in its own way. Each makes us feel a greater intimacy with life and brings to us a larger endowment of sympathy and love than we had before. Poetry however adds the gift of adoration, whereas humour adds the gift of laughter.

Human nature being infinitely varied, neither poetry nor humour can exhaust it or become exhausted. Every *blase* pleasure-seeker may say that beauty has become stale and love has vanished out of the planet. But the self-renewals of the human race in the baptism of beauty and love take place again and again. Till Dickens burst on the gaze of an astonished world, no one thought that modern life, steam-rolled as it is, had such elements of humour in it. True humour is not, like wit, an intellectual appreciation of the oddities of life. It is an emotional as well as an intellectual appreciation of

life. The laughter of wit is a dry and cynical and unsympathetic laugh; but humour laughs with tears in its eyes and love in its heart. The world is as full of oddities and incongruities now as ever before and will continue so for ever. As soon as a humourist of genius is born, the world becomes vocal to him in a new way and he reveals its oddities in such a way as to arrest attention and kindle laughter. Wit and humour vary, but the materials for both are infinite and infinitely various and eternal. Wit shows the unsuspected similarity of dissimilar things. Humour shows us the incongruity of similar things. Surprise is of the essence of wit; sympathy is of the essence of humour. When is life free from materials for surprise and sympathy? When is it wanting in oddities and incongruities and material for laughter?

Dissertations upon the comic spirit have been given to the world from the time of Aristotle. Some have derived it from an inherent enjoyment of others' troubles. Others say that it is due to a delight in defects. I think that the subtlest and truest analysis is to be found in Indian Poetries. We find it stated therein that the *hasya* or the comic spirit is a permanent emotional and aesthetic mood, and has got its basic feeling, its causative and provocative forces, and its accessory manifestations. But the greatest humorous literature is, however, found in England and in America.

The forms of humour vary from age to age and from clime to clime. They vary from subtle satire and lambent humour to buffoneries and Irish bulls. From Shakespeare to Charlie Chaplin, we have a gamut of the ridiculous, a spectrum of the Cosmic Joke.

Will Durant, writing recently of child education in the *Cosmopolitan*, said: "He learns by imitation, though his parents think he learns by sermons. They teach him gentleness, and beat him; they teach him mildness of speech and shout at him; they teach him a Stoic apathy to finance, and quarrel before him about the division of their income; they teach him honesty, and answer his most profound questions with lies."

THE SCIENCE OF HEALTH

BY T. L. VASWANI



THE Body was meant to be a Temple of the Spirit. Therefore, a Temple of Harmony. For the Spirit is Harmony.

Health is Harmony. Very few attain to it. The outer body and the inner bodies must be rightly adjusted to one another. The problem of health is the problem of harmony between inner bodies and the outer body.

In the West, the laws of the outer body have been studied with care; and of the medical science developed in Europe, we in this country have to learn much to make our towns and villages, sanitary.

The West has, so far, known little of the science of the inner bodies. In India, this science has been studied by some of her great seers. But the physical body on the whole has not received due attention.

There are interactions between the outer body and the inner bodies. Thoughts and desires have a much greater influence on health than most are aware of. Let me give a few hints as to the building up of health on this basis of harmony between the outer and the inner:—

(1) *Nature*—Absorb health vibrations from the Spirit of Nature. Drugs do little.

Trees send out vibrations. Palm trees have a beneficial effect on my health. I love to live in a house surrounded by palm trees. The health-value of gardens and children's parks cannot be over-estimated. They are the lungs of city.

Sun-rays do good. In Germany and other places in Europe, the idea of sun-baths is being popularised. We in this country are fortunate to have a glorious sun. Daily bath in the sun for 15 minutes should do us great good. In England, they have built up a Solarium; and there are bottled rays of the sun to heal patients suffering from several diseases. In India, we have

what is infinitely better than a solarium,—we have the glorious sun; but we do not realise its rich value. Let the rays of the sun kiss your body it will become healthy and vital.

(2) *Prana*—purify your *prana*. Modern medical science will, I believe, recognise the importance of *prana* in the coming days. Hindu psychologists speak of the *prana mayakosha*: this must be purified. Hence the value of scientific *pranayom*.

3. *Diet*—Flesh foods may build up fat but not a radiant body. Their *uncleanliness* must have disturbed the refined *aesthetic* sense of the ancient Hindus. I object to animal foods on 1. humanitarian, 2. aesthetic and 3. hygienic grounds. Simple diet is the best. In these days so many suffer from over-eating. Luxuries and some of what we call “comforts” do harm to health, as they do to our inner growth.

Not every one is prepared to live a life of *tapasya*. But surely, every one should live a life of simplicity if he would be healthy and strong and wise. Current civilisation suffers from fatigue, exhaustion. Current civilisation lives too fast. It wastes life energies in a dance of desires.

Salads and fruits are rich in vitamins and build up health and vitality. Fasting once a fortnight keeps the system renewed and refreshed, and helps the flow of currents of life-force within you. I do not agree with those who think that fasting produces brain-fag. My weekly silence and fast, I find, makes my mind clearer, stronger and the body is all the better for the fast.

4. *Purity and Prayer*—These two were brought together in the one great idea indicated by the beautiful word “brahmacharya.” For “brahmacharya” is something better than celibacy. Brahmacharya may be practised, also in married life. Brahmacharya is not asceticism. Brahmacharya is something better than stricism. Brahmacharya is, literally, moving with God: To move and live in Brahman,—is, to be a true brahmachari. He must be a man of purity and prayer. These two make the inner bodies vital. These two rejuvenate the outer body. These two break the barriers of weakness. These two link the man with God; and a great Shakti flows through such a man.

VACCINATION

THE CAUSE OF DISEASE

BY BENEDICT LUST, N. D., M. D.



If you are of the turn of mind of a man who would use a stream of liquid fire instead of water to put out the flames when he saw his house burning down, then perhaps you are of the turn of mind to think that you can fight disease by inoculating your system with the pus of a disease like small-pox or cowpox. Did it ever occur to you that in permitting vaccine infection to be introduced into your blood or into that of your innocent and defenseless child, you cannot possibly know what the reaction to this infection will be in the way of disease or of decreased resistance to disease? And that you cannot possibly know whether or not you are at the same time admitting into your blood or into that of your child, along with the vaccine virus, some other infection or many other infections that will lead to other diseases?

In order to believe thoroughly in the efficacy of smallpox vaccination to prevent smallpox, one must be qualified in one or more of three ways:

1. One must have softening of the brain.
2. Or he must profit by the sale or the use of vaccine virus.
3. Or he must be provided with a plentiful supply of ignorance on the subject of vaccination and the range of its evil effects upon the human body.

That there is a large majority in this country thus afflicted is proved by the fact that in most of the States comprising this land of the free (America) the iniquitous law enforcing compulsory vaccination is still operative. Also, that a sufficient number of magistrates afflicted with moral astigmatism can be found to penalize those who cannot see logic in the filthy mud of medical mysticism.

In England, which was the first country to adopt and enforce the inoculating of pure bodies with impure virus—and

which was also the first country to examine scientifically the effect of such inoculation, and discard the same—the rite is now made optional.

When, after seven years' careful investigation, the Royal Commission unanimously advised the repeal of the compulsory vaccination law, and in response to the pressure of logic and the growth of public enlightenment, recognized the rights of the conscientious objector to maintain his own body free from contamination by vaccine, a great step forward was taken.

Since this time many statistics have been garnered which prove conclusively that vaccination is one of the most dangerous and disastrous of medical practices. These statistics are of such a nature, and are supported by such a weight of authority, that only those who have never studied them, or those who are so constituted mentally as to be able to believe that black is pure white or rose pink, could ever con them—and still feel that they are not being "conned."

One very interesting report, which contributes towards establishing these facts—and which is rarely referred to among the tribes of vaccinators—emanates from a distinguished apologist for vaccination, Dr. Makuna.

Dr. Makuna's Medical Committee of Enquiry, some few years ago, addressed a letter to four thousand practitioners in Great Britain, requesting information concerning the effects of vaccination. To this there were only three hundred and seventy replies—mostly from those who had least to testify against vaccination.

Nevertheless, these medical gentlemen coyly admitted the fact of more than forty different diseases caused by vaccination. Among these were numbered 126 cases of erysipelas, 64 of eczema, 53 of syphilis, 22 of erythema (a highly virulent skin disease), 9 of scrofula, and a liberal sprinkling of cancer, convulsions, abscesses, boils, blindness, paralysis, meningitis, diseased bone, and other serious disorders.

These returns, of course, represented only those cases in which the disease followed directly and indubitably upon

vaccination, and probably formed only a small proportion of a large potential.

Where disease followed because of the lowering of the nutritive balance, or through decreased resistance—the disorder developing only after a long period of incubation, it was obviously impossible to track the blame and lay it indisputably at the door of vaccination.

Indeed, there is ample evidence of many instances in which the direct influence of vaccination may have escaped notice. For one example, in an epidemic of syphilis traced from a clue given by an independent medical investigator, it was found that eleven cases of smallpox vaccination were entirely unknown to either the general practitioners, or the public vaccinator of the district in which these cases occurred. Dr. Crighton has recorded a score of such incidents in his article in the *Encyclopaedia Britannica*.

Some additional evidence on this subject is disclosed in the report of the Royal Commission, in which 1,000 cases of syphilis following vaccination were recorded.

The reports are divided into three periods, in which voluntary, obligatory and enforced vaccination results were tabulated. In these periods the deaths from syphilis per million in one year were respectively 664, 1,206 and 1,738.

For scrofula the corresponding figures showed 351,611 and 908 deaths. The figures speak for themselves—and show a decided increase.

The "German Vaccine Commission" reported 750 cases of syphilis following smallpox inoculation in four years, with outbreaks of syphilis following vaccination, as well as leprosy, erysipelas and glandular blood poisoning.

These disastrous results led Dr. Crighton, recognized as the world's greatest authority on vaccination, to say "the real affinity of cowpox is not to the smallpox, but to the greatpox."

Any sensible medical man, who has had experience in treating both kinds of pox, will unhesitatingly advise any person to choose the smaller variety.

In a personal letter from Mr. Porter F. Cope, Secretary of the Anti-Vaccination Society of America, the statement is made:

"In tuberculosis the influence is probably only occasionally direct and generally indirect vaccination lowering natural immunity to tuberculosis but not necessarily implanting that disease in the system. The fact that protective inoculation against any one disease is at the cost of natural immunity against many other diseases, has been recognized in a guarded way in and out of medical journals, and of course tuberculosis may be induced indirectly in this way.

"There is evidence that vaccination is apt to produce diphtheria in infants, induce tuberculosis after puberty, and cause cancer in later life, and that there may be in a sort of general sense relationship among these and other diseases. Some one has said that all disease is impurity—a generalization that contains germs of important truth."

The conviction is very rapidly gaining ground that tuberculosis—one of the diseases to which the cow is most liable—has been steadily increasing within the last hundred years, marching step by step with the advance and general adopting of vaccination.

Dr. Perron, in a French medical journal, finds in this an explanation for the extraordinarily high mortality wrought by tuberculosis in various European armies—particularly during the first and second years after enlistment, when the vaccinationists are most diligent in implanting their insidious poisons.

There must be some reason to account for the rapid increase of the disease among the recruits in the pink of condition, surrounded by every care that scrupulous attention to hygiene and diet can afford. There is hardly any doubt that the huge death rate from tuberculosis in Germany—even before the war—is due largely to the activity of the vaccine manufacturers and their emissaries.

For the death rate in much-vaccinated Germany is three times what it is in casually-vaccinated England—even among a population the natural environment of which is infinitely better than in crowded England.

As the population of Germany is less urban than is the population of Merrie England, this huge increase, or any other hypothesis than that of vaccine undermining, is entirely unexplainable.

And as further illumining this murky subject, it might be well to recall that Dr. Jenner's eldest son, Edward, when eighteen months of age, was inoculated with swinepox matter, and later died of tuberculosis—as did every other member of Jenner's family.

From this, and a couple of hundred thousand incidents of similar nature, it would seem that one of the most certain ways of inviting tuberculosis is to have one's self vaccinated as early and often as possible with smallpox virus, and then let outraged Nature take its normal course.

In addition to producing tuberculosis, vaccination has been proved to be the direct cause of innumerable cases of pneumonia and pleurisy—although there is also an imposing score to the credit of the filthy practice in the causation of meningitis, paralysis and lockjaw.

The explanation for this fact is that vaccination acts directly as a primary infection, stimulating into riotous activity the germs of lockjaw, meningitis or pneumonia, which are widely diffused throughout the human body.

Under ordinary conditions the jermes may lie harmless and dormant—perhaps for the life of the individual. Nevertheless, they are aroused into extreme virulence by the primary infection of vaccination, which being a pus infection provides just the condition required for the development and growth of disease germs. The result is that the defensive forces of the body are greatly reduced—the normal resisting vitality is vitiated. The natural consequence is that any organisms which may be latent are given an opportunity to become active.

Professor Osler recognizes this fact when he says on page 330 of his "Principles and Practice of Medicine" (edition of 1918):

"Influence of Vaccination Upon Other Diseases: A quiescent malady may be lighted into activity by vaccination. This has happened with congenital syphilis occasionally with tuberculosis."

The alarming increase in cancer is universally admitted to be one of the most serious problems of modern times. In this country (America) it is estimated that one woman in eight, and one man in every fifteen succumb to this most terrible and painful of all maladies.

Robert Bell, M.D., M.F.R.S., an eminent cancer specialist of England, in discussing this subject, declared that vaccination has the most prejudicial effect on the life and health of every vaccinated person. Also that the enormous increase in the death rate from cancer—which had climbed to the grisly total of 200 per cent increase since Dr. Bell began practice forty-three years ago—“was commensurate with the period of the enactment of compulsory vaccination.”

Gen. Phelps, quoting figures from the Special Report on Cancer in Ireland, substantiates Dr. Bell in showing that the mortality from cancer in Ireland has increased much more rapidly in the past twenty years than it did previously, and that this great increase is coincident with permission to use calf lymph for vaccination. One of the chief factors in this disturbing increase, according to Gen. Phelps, is the enormous amount of re-vaccination, caused by the boycott of unvaccinated people by the various Government services.

Dr. W. B. Clarke, of Indianapolis, puts the question very clearly when he says:

“As cancer was practically unknown until cowpox vaccination began to be introduced, it is certainly about time to study out the possible connection between the two. Cancer, I believe, is a disease of cell life, and a disturbance of its equilibrium, manifested by the rapid growth of cells, and the consequent building-up of a tumor. I have had to do with at least 200 cases of cancer, and here *declare that I never saw a case of cancer in an unvaccinated person.*” This of itself may not mean anything; but I ask all physicians to pursue their inquiries along this line and see what will result.

“The way vaccination causes cancer is like this: It takes twenty-one years to make a man and but four to make a cow, the former being of slow cell growth and the latter rapid. To put the rapid-growing cells, or protoplasm, of a diseased animal

(in a condition of virulent infectious activity) into the slow-growing cells of man—as is done in vaccination and the various forms of blood assassinations now rife in ‘civilised’ countries (often enforced by law, health departments or boards of education)—is to disturb the equilibrium of cell life and create that disparity, disarrangement and disorganization which results in tuberculosis—and, when the season for cancer comes late in life, in cancer.”

“This conclusion,” adds Dr. Clarke, “is both logical, and in accord with the most profound discoveries of modern biology and pathology, from the cellular pathology of the great Virchow to the recent discovery of Dr. Roswell Park in the State-paid work at the University of Buffalo, that the ‘cancer organisms can be detected in the blood, and conform closely in appearance to the bodies found in the blood after vaccination’—confirming the previous claims of Funck and Gorrini abroad.

It would seem only logical to suppose that the introduction of bovine protoplasm into the human system could hardly do otherwise than to upset the constitutional balance, to encourage the disorganization of cell structure, and to promote that disintegration of tissue that ultimately results in cancer.

The editor of the *Homeopathic World*, in commenting on this very pertinent phase of the subject, writes. “It is exceedingly dangerous to vaccinate persons who have a latent tendency to cancerous growths. We have seen several cases in which cancer has blazed up immediately after vaccination.”

Why not? Even the most thick-headed and addle-pated of medical men cannot deny that the very conditions that make possible the development of cancer are brought about by the introduction of vaccine virus, and by the production within the system or in the blood stream of one or more distinct pathological processes, all of which may predispose to the development of cancer.

As confirming this item it may be interesting to note that the highest cancer mortality is to be found in Bavaria; while in Hungary there are fewer deaths from cancer than in any other civilized country. Bavaria was first, and Hungary almost the last country in Europe to embrace the egregious folly of vaccination.

Any sort of intelligence which averages slightly higher than that of a trained ape will see the lesson these results bring forth. For they can only emphasize that "When once you interfere with the order of Nature, there is no knowing where the effects will end."

Pro-vaccinationists have been wont to clothe the fetish of their practice with the frightful mask of the huge incidence of smallpox and the terrible fear of its ravages. They have pointed enthusiastically and perseveringly to the enormous death rate from smallpox in pre-vaccination days, and to the comparative infrequency of the disease at the present time.

Yet, if we take the period of sixteen years, from 1838 to 1853 inclusive, which immediately preceded the Compulsory Vaccination Act, we find the average annual death rate per million from smallpox in England and Wales to be 417. This, as every intelligent human knows, was during the period when the average individual had no more conception of the rudiments of modern sanitation than a pig has of trigonometry.

The deaths from all causes during this pre-vaccination period averaged about 22,000 per million per annum, as compared with about 16,000 per million during the year 1904. This lowered death rate was due to an increase in the knowledge of sanitation—to well-built, well-ventilated houses, to good drains, good water supply, better food and better clothes.

Looked at statistically, smallpox is one of the least important causes of death. In England and Wales, during the year 1890, only 16 persons died of smallpox, whilst the total number of deaths was 562,248. During the same year measles was responsible for the death of 12,614 persons, but nothing has been said about vaccinating against measles. In that same year there were 13,709 deaths from diarrhoea, and yet there was no perceptible agitation for prophylaxis against diarrhoea.

The experience of Leicester is one of the most significant in modern history in proving the contention. In 1873, when 95 per cent of the inhabitants were vaccinated, the death rate in Leicester was 27 per one thousand—or five per thousand worse than the average for Wales and England. In that year smallpox

killed 360 of the inhabitants of Leicester, and with them the local faith in the efficacy of vaccination. Since that time the death rate has been steadily on the decline.

In 1889, when but 5 per cent of the population were vaccinated, the death rate had fallen to 17.5; from 1902 to 1906 it averaged 14.18. With the general adoption of improved sanitary measures, and the increase, of the knowledge of hygiene among the people of Leicester, this rate has since fallen to less than 13, one of the lowest in the United Kingdom, in spite of every disadvantage of soil and location.

The Leicesterians had adopted the practice that makes the care of smallpox so effective in Germany. Germany has, in proportion to its population, more smallpox than even the city of London. Yet since the great epidemic of '71-'72 during which the thoroughly vaccinated German population was ravaged by a plague of smallpox—there being 125,000 deaths in Prussia alone—Germany has adopted the principle of isolation.

This, together with the enforcement of splendid sanitary laws, is the explanation for the comparative freedom of Germany from smallpox. Drastic regulations efficiently carried out, facilitate the isolation of smallpox patients from the rest of the community. Therefore, the disease is stamped out before it gets much chance to do material harm.

This isolation was adopted by Leicester. Combined with sanitary precautions, actively carried out, it has proved so beneficial that for over thirty-three years Leicester has hardly been troubled with smallpox. From time to time some wandering tramp may introduce the disease into the town, but it is speedily stamped out. During the eight years ending in 1891, there was not in Leicester one single death from smallpox.

So, from the time that vaccination was shown to be a farce and kissed a fond farewell up to the present time in Leicester, the annual death rate from all causes has fallen from about 25 per thousand to less than 13 per thousand.

These are facts which should give some of the ultra-enthusiastic advocates of vaccination serious cause for reflection.

Ample experience has shown that smallpox, properly treated, is one of the most harmless of all diseases. Dr. Smedle,

a famous English authority on the subject, and many other medical men, have treated hundreds of cases without a single fatality, so there is no occasion for undue alarm, even if one should be attacked by smallpox.

Holland, after many years of research and tests of the effects of vaccination, abolished last year vaccination against smallpox. The entire Board of Directors of the "Nederlandsche Maatschappij tot bevordering der Geneeskunst" (Netherland Association for the Furtherance of the Art of Health Preservation) recommended "to immediately cancel the law making compulsory vaccination of school children."

Resist vaccination with all your might and main, and surrender only when you are absolutely forced to. If conscientious objection on your part will not overcome the order to be vaccinated, you can, if you do not lose too much time, overcome the evil of the inoculation by washing the inoculation away with strong soap and warm water. If you have not time to get soap and water, use saliva just as a dog or cat does to wash away the poison of an injurious wound. In this way you and those dear to you will be kept free from the horrible results of this infamous practice of vaccination.

Nature's Path.

Coffee's Role of Deception

The relief from the sensation of fatigue that follows the taking of coffee is highly deceptive. It gives to the taker the impression that the agreeable beverage has wholly removed the exhaustion of which the sense of fatigue was the signal, and consequently that effort may be continued without injury. This is altogether untrue. As a matter of fact, this effect to tea and coffee in dissipating the sensation of fatigue is one of the greatest dangers that accompany these beverages. They do not cure fatigue. They only hide it by benumbing the fatigue centers so that they are not able to sound the warning signal which indicates that effort should cease, in order to afford opportunity for repair of the wasted energies.--(*The Health*)

BAJA GOVINDAM

S. V. SREENIVASAN, B. A., B. L.

(Continued from the Last Issue)

17. Neither living in the Temples of the Gods,
Nor lying on the bare ground or on a deerskin,
Will lead thee to Freedom.
18. Be he Saint or Epicure.
Live he amidst men or in wilderness,
Happiness is his and his alone,
Whose heart brims with Love of the Lord Mukunda.
19. Read thou a little of the Holy Gita.
Drink thou a little from the fount of knowledge.
Nay, e'en a moment's seeking after the Lord Mukunda
Will free thee from the fear of Death.
20. Death after life, life after death,
One succeeding the other swift,
Again and again taking birth in the mother's womb!
Oh, my Lord, save me with your Divine Grace
From the whirligig, the world of crooked ways.
21. Freed from the inexorable yoke of Life,
Breaking the fetters that bind thee to the tangled web of
sin and vice,
Sitting in happy meditation in childlike simplicity,
Rejoice, rejoice in Holy Communion.
22. Who art thou? Who thy father?
Who is thy mother? Whither art thou going?
Pause and ponder well,
The world is unreal; it is but an empty dream.
23. In thee and me, the Great Vishnu dwells;
In vain thou vexest "that is thine" "this is mine";
For all are equal in the eyes of God.
Therefore feel the oneness of God in everything.
24. He that wallows in the pleasures of life,
Will verily rue when disease afflicts him;
Tho' man knows that death is certain,
He gives not up his evil ways.

25. Know ye that self is evil,
There is no jot of happiness in it;
It causes distrust and hatred amongst one's sons.
The best way is to give it up.
26. Pranayama and Pratyahara,
Wise discrimination between the Real and the Unreal,
Concentration and meditation upon the Absolute,
Will lead thee to Salvation.
27. With friend, or foe, with son or dependant,
Attempt not to create disunion or quarrel.
Treat one and all alike,
If thou desirest ere long, to attain to Godliness.
28. Desire, anger, avarice, delusion,
Give up these; fix thy heart on Him.
The fool that will not hear,
Verily must suffer and perish.
29. Chant the praise of Him in thousand wise
Nobly think and act, fixing thy heart on Him.
Follow the foot-steps of the Wise and the Great,
Help the poor with your mite.
30. Implicit obedience and faith in the Guru,
Freedom from the cares of the world,
Complete control of the body and mind,—
With these, thou shalt surely see the Great Eternal Light
That pervades and shines in every being.

Praise the Lord, Praise the Lord,
Praise the Lord, ye fool,
When the end is near and death approaches
Mere learning by rote won't avail thee.

"And remembering the most wonderful form of Hari"
every moment, great is my wonder, Oh King
I rejoice again and again."

"Wherever is Krishna, the Lord of Yoga,

"Wherever is Arjuna, the archer, there,

"Fortune, victory, power are sure; such is my mind."

The Gita

Om Shanthi, Shanthi, Shanthi.
Peace unto thee,
Peace unto the world,
Peace unto everything.



VICTOR HUGO "THE LAUGHING MAN"

BY V. R. M. CHETTIAR, B. A.



THE title of the novel is indeed too bold and glaring, betraying the puzzling and paradoxical genius of the superb French novelist. It is not merely glaring but astounding too, suggesting a world of meaning in the magical phrase—'the laughing man.' Victor Hugo is poignantly aware of the emotional crises in human life which are vividly and minutely portrayed right through the novel. Here the laughing man is an interesting paradox. He has a laughing face with a weeping heart. He does not actually laugh, but a painful torture in childhood has so twisted and distorted the lineaments of his face that he seems to laugh. He evokes the tears of the merciful as well as the sneers of the heartless. A shivering monster who has been robbed early of the Nature's symmetry in face and form, he struggles on to see how long adversity is sweet. The reader who is more excited than the sufferer at once feels there is a 'soul of goodness in things evil'.

The laughing man is a strange human specimen whom fortune has tried more often with her frowns than with her smiles. Just when the curse of slavery has been developing abominably, a child is kidnapped and thrown out like a random seed on the rugged rock of Portland. Here emerges the reckless occasion for the child's early initiation into human suffering. Hunted between fear and hope, severely left alone in the wilderness without food and shelter, exposed to the fury of wind and wave, the orphan starves and struggles on, ever keeping a calm placid smile. "The storm talks nonsense; the hurricane has terrible lungs"; and the tumultuous wave dances like a devil. When the elements are most eloquent, the child is tongue-tied with grief and fear. The child runs about from one acclivity to another, hoping against hope that there may be a way out to reach land. Alas! Hope tells a flattering tale that success is near and sure. The child is trying various shifts devised by

necessity to find the way out. He learns the best lessons of self-reliance, self-sacrifice and endurance only here. Now a sharp cry of distress shoots up from a distance. The struggling boy can still struggle on to rescue others. Instinctively responding to the cry, he jumps from rock to rock, impatiently trying to discover the mystery of the sound. Using the tender nails as the digging tool, the boy easily removes the solid heap of snow under which is buried deep a woman with a suckling child on the creamy bosom. The woman is a corpse: while the child, an infant girl is almost dying. He is agog to snatch the victim from the jaws of death. So losing his misery in the misery of the child, he carries the girl-child away from the living tomb, to nurse her back to life. The child applies her lips to the boy's cheeks, "feeling the mother's breast there in vain." For a child to save a child is the happiest miracle on earth. Now tears certainly shed their acid bitterness. It is here we appreciate Swinburne's remark that Victor Hugo "translates grief pang by pang into the very symphony and cadence of suffering, and unlocks the very source of tears." The boy and the girl play together on the summit of the rock, strongly believing that whatever happens happens for their own good. Who can at once fix a nail in the inconstant wheel of Fortune? None can fight against the inexorable fate. Most truly Victor Hugo exclaims: "God is the arm; chance is the sling; man is the pebble; how are you to resist, once flung?"

While the boy is gifted with a distorted face the girl is blessed with the blind eye. To the girl, as with Samson, the sun and moon are myths. She easily perceives the light shed by the soul, but never that of the stars. The boy and the girl behave as brother and sister. When the whole world is filled with the gloom of night, and when there is none coming forward to feed or house the forsaken children, the boy knocks at the door of Ursus, the philosopher and ventriloquist. The philosopher, though patiently impatient, unbars the door and his heart simultaneously, and welcomes the boy with his charge, the female child. It is true that Ursus finds fault with the world with much more freedom than a cynic. Ursus is no more than a living paradox. He is the 'Man in Black' as Goldsmith would

have it. He is unconsciously eloquent upon the vices and frailties of the world, and he goes even so far as to shun and condemn mankind as a whole. But the moment he finds anyone suffering, he runs to the rescue, saves the suffering soul, but condemns himself for this golden deed. That is his way—, a daring symbol of eccentricity. He has a she-wolf. The wolf and himself are ideal comrades whom death alone can part. They love each other intensely, and exchange habits, thoughts and sentiments very easily by speechless messages. Where silence is eloquence, the mute is certainly an orator. It is so with the wolf, a quadruped civilised into a biped in thought and expression under the perpetual tutelage of the human philosopher. The wolf and Ursus admirably agree in smiling and laughing outright at the right moment. Easier it is for them to growl and to keep quiet at once. This is of course a mark of contempt which the wicked world richly deserves. With Ursus, conscience is the alarming voice of God, the magnetic compass of the Maker. He never doubts the rhythmic ticks of this Big Ben any more than the musical beats of his heart. Ursus hotly condemns the ugly tricks of Satan: 'Hang Satan' is his moral tocsin.

Ursus offers food and shelter to the nocturnal guests, though he himself has to starve therefore. The boy gets bread as the girl is given milk, so that the host finds nothing for himself. Though he grumbles against the innocent intruders, he is at heart very kind and obliging to them. Day by day he loves them more tenderly—, still more tenderly and passionately. He has the mother's heart. To them he is not only a father but a tutor too, both combined in the philosopher. Ursus gives them moral instruction regularly. He teaches them the charming gradation of shades in the realm of philosophy. Ursus and the boy now called Gwynplaine, both agree in their views of the world, both uphold the soul and the heart against the flesh, and preserve the honest unstooping resignation of a true philosopher. Ursus's four-footed companion, the wolf Homo relishes the cheering company of the innocent children. All look like the members of the same family, and live together peacefully in a moving hut which, though too small, is very snug and cosy as the bird's nest.

The boy has grown into a youth of five and twenty, while the girl has developed into a tender beauty of sixteen. The youth has the face of the monster, while the maiden is blind. So she cannot discover the glaring deformity in his face. Having the monster's look, he cannot claim a better bride. From infancy they have been sleeping together innocently; and now inspired by Nature's promptings, they slumber consciously on the same bed. They are now birds of the same nest. Their early friendship culminates in a loving intimacy. Strange friends gradually think of love, and love suddenly, strongly, and successfully. The 'kissing of souls' is their ideal of love—, certainly a frank fragrant love.

To make a living they have to devise some means. Ursus, Homo, Gwynplaine, and the maiden Dea—, all have to 'cloy the hungry edge of appetite.' The monster Gwynplaine, the laughing man is the "cynosure of neighbouring eyes." He excels even Pickwick in easily attracting the crowd. Dea with her mellifluous voice vibrating with divine harmony, and with the charming face of an angel, makes an enchanting impression on the stage. Gwynplaine and Dea thus solve the vital problem of life—daily bread and nothing more. Ursus, like Wordsworth's leech-gatherer, loves passionately a life of resolution and honest independence. With him it is quite possible—nay even easy. Going from place to place, and giving a series of theatrical shows, Gwynplaine and Dea happily shine in life, and call out a ringing applause from the audience, and easily become the pets of the admiring crowd.

Fortune suddenly seems to smile upon Gwynplaine. Misfortune no longer dogs his steps. Optimism springs up most turbulently. It is soon discovered from the old records of the kingdom that Gwynplaine is none other than Lord Fermain Clancharlie who has been at the age of two mutilated and disfigured by a Fleming of Flanders called Hardquanonne. Fermain Clancharlie is the legitimate heir of Lord Linnaes Clancharlie, a peer of England. The father and mother dead, the child has been left an orphan. They have left a large ancestral property which should go to Fermain Clancharlie. Queen Anne promises to make him a peer of England with

all his lands and riches, only if he consents to marry Josiana, a duchess—, the fair sister of the "ugly queen." Cheerfully consenting, he is at once restored to his ancient peerage. He lives in a palace of his own, where the dazzling mirrors amidst the labyrinth of corridors cheat his eye and make him grope about. He is soon at a pleasant corner where Josiana is sleeping on a silken bed. "Her loosened robe provokes a thousand dangerous feelings. Animal ecstasy at once invades his mind—, ecstasy combined with agony." He is caught in the mesh of flesh. Gwynplaine, losing all self-command, trembles; for he is almost a victim to passion. Josiana has already declared intense love for him, offering her consent in a letter and requesting his presence forthwith. So he is there with all the feverish lust of a passionate youth who often lets his mind sweetly linger in the love-reverie. A few minutes pass, and she wakes. They are now face to face. Their wild thoughts outstrip the wind, and run riot. Josiana and the giddy stranger must draw nearer still, for they know nothing else. Both are love-sick, and so they cannot avoid each other. Her eloquence is flaming and volcanic; he dances in giddy velocity before her whirlwind of words. Eying the monster from top to toe, she proves herself a veritable eccentric; her words soon stiffen into puzzles. Both the characters are too complex for analysis. They seem to understand each other, but what actually takes place is a clear misunderstanding. First declaring her true love for the hero, she suddenly changes her mind, and says virulently that she cannot love the monster who is now lustfully inspecting her beautiful cantour. He has clean forgotten his holy love for Dea. For now the flesh—, the glossy exterior alone has a fatal fascination for him. Prosperity, and his new position as a peer have just turned his head. He has almost smoked his conscience out; moral law to him is all trash or rubbish. He has forgotten the All-Father. His hero-worship consists in loving himself to madness, for he is his own hero. He thinks that "he has already drunk to the dregs the cup of ill-luck", and he has nothing more to fear. But in this he is sadly mistaken, for "the cup is now refilled".

Even as a peer of the kingdom he fails to cut a dash in society. He is the laughing stock of the full-faced assembly in

the House of Lords. His face with its native rudeness and oddity provokes the contempt and sneer of one and all. "Stifled bursts of laughter circulate from visage to visage". Scandal is garrulous in its full-throated ease. Shouts rend the air. If he laughs he laughs at himself with the rest. He madly marvels at his own ignorance; he catalogues his own thrilling achievements, and immediately begins to sermonise. It is a long jump indeed from one's thrilling autobiography to the opaque pulpit. The monster is in a fix. With all the ardour of a cynic, he vehemently denounces the sins and vices of the world. His eloquence is vain, and his harangue falls flat on the audience. Though not hooted out of life, he is at once hissed off the stage.

Now his condition is simply deplorable. He has neither a friend nor a relation. He has already deserted Ursus, Dea, and Homo. They are wandering alone, helpless. Ursus thinks that Gwynplaine has been lost for ever, and feels the shock very much. Dea, the sincere and modest being, laments most tenderly the loss of her lover and saviour. Gwynplaine Fever is upon her, and she has to succumb to the mental agony. Not a moment is spent without sobs and tears and monologues. She is about to tumble into the grave. Ursus tries his best to console her, but in vain. Her grief is as invincible and true as her modesty. Just at this moment, when Gwynplaine thinks that he has lost his dear Dea for ever, and that he should leap into the river close by to find solace in the yawning grave, the wolf Homo licks his feet, and suddenly as if at the touch of the magic wand, Gwynplaine comes to himself again. He follows the wolf Homo to the home of Ursus and Dea, and, to his great surprise and delight, he finds them there alive. Dea whose death is almost certain and nearing, at once springs up in love's rapture, and embraces the lover with all the strength of her body and soul. See there the blind angel stilled by the icy hand of Death. Dea's unhappy close upsets Gwynplaine who too dies heart-broken. The sudden loss of the sacred twins is too poignant for Ursus who at once reels and swoons and faints.

The whole novel is an endless chain of tragic events, distilling hot tears from the struggling orphans. Time and Fate

so violently fling stones at random at one and all. Hugo's novel is brimming over with rich poetry, deep philosophy, and tense psychology which are not together available in Charles Dickens to whom life is prodigious vitality or excessive hilarity. Dickens describes, while Hugo discusses. Dickens is garrulous and flamboyant; Hugo is reticent and meditative; pathos predominates in Hugo as humour in Dickens. Dickens paints and portrays, while Hugo pries into his own pictures and portraits. Hugo's other novels—some of the central masterpieces, 'Les Misérables', 'Ninety-three', 'Notre-dame'—offer a radiant testimony of his radiant imagination and deep penetrative psychological acumen in the novel world. The argus-eyed Jean Valjean is a monumental victory of Victor Hugo.

Hugo's style deserves a word of comment. Hugo's style is at once blood-red,—so thrilling and true and self-born. Rare thoughts kindle rarer words, whatever the language may be. In spite of the English translation of the French novel, the original splendour is retained unmarred. The harmony and symmetry of sentiment, thought and expression are accepted truths in all languages. A genius may scribble in plenty, still revealing the radius of genius. Hugo's heart sings, as his pen whistles across expression. Thoughts jerking out of exciting situations baffle the limping words. Occasionally bewildering situations emerge into sight; Hugo's picture at once deepens and burns over. Life is too rugged and stormy, and Fate often croaks. Hugo is intimately aware how life often crumbles and withers under the scathing frown of Destiny. Hugo has light and diffuses it clear and bright. His radiant genius shoots up even under translation, and no language can dilute or mutilate the charm and fragrance of intuition and inspiration. Hugo's style, occasionally like Carlyle's, echoes the hypnotic cyclone. Words seem to shout out from the printed page—, almost a dithyrambic splash. Carlyle's French Revolution, and Victor Hugo's "Ninety-three" offer startling evidences of heated expression in pell-mell and amalgam. Here is the outbragging height of genius.



HOW OLD ARE YOU

ONE day there came to the Court of a King a grey-haired professor who amused the King greatly. He told the Monarch a number of things he never knew before, and the King was delighted. But finally it came to a point where the ruler wanted to know the age of the professor; so he thought of a mathematical problem.

"Ahem", said the King. "I have an interesting sum for you: it is a trial in mental arithmetic. Think of the number of the month of your birth."

Now, the professor was sixty years old, and had been born two days before Christmas, so he thought of twelve, December being the twelfth month.

"Yes?" said the professor.

"Multiply it by two" said the King. "Yes."

"Add five."

"Yes," answered the professor, doing so.

"Now multiply by fifty." "Yes."

"Add your age." "Yes."

"Subtract three hundred and sixty-five." "Yes."

"Add one hundred and fifteen." "Yes."

"And now," said the King, "might I ask what the result is?"

"Twelve hundred and sixty," replied the professor wonderingly.

"Thank you" said the King. "So you were born in December, sixty years ago, eh?"

"Why," how in the world do you know?" cried the professor.

"Why," replied the King, "from your answer—twelve hundred and sixty. The month of your birth was the twelfth, and the last two figures give your age."

"Ha, ha, ha," laughed the professor. "Capital idea. I'll try it on the next person. It's a polite way of finding out people's ages."

"Watchman."

GYMNOSOPHY

BY DUNCAN GREENLEES M. A. (OXON)



THE Wisdom of Nakedness! What strange new faith is that? At the first sight, it seems the equal of Immodest Lunacy, but on closer view, reveals itself the deepest philosophy in all the world.

Too long have we who boast our civilization and the multitude of our possessions forgotten how to bear the clear vision of naked Truth. Too long have we lost the courage to stand bereft of all our acquisitions before the world and before ourselves as we really are. Instead of men and women, we are little more than walking clothes-pegs or animated fashion-plates. Our attention now is wholly focussed on the artificial exterior we wear to conceal ourselves. Man has no more the spirit of discovery and of the pioneer to know himself in perfect truthfulness. He hides from himself in clothes.

Clothes. When Man was young in childlike innocence there was no need for clothes. He felt himself a part of Nature, one of the many living things in God's Garden of the World, and did not try to isolate himself from his many brothers there. His nature was simple and direct; the endless complications of clothing would have sadly encumbered him in his free beautiful life. Ah! the word *beautiful* raises a smile upon the reader's lips. Can the life of a savage be truly beautiful? Is that wild, hunted, disorderly scramble for life's nourishments a thing of beauty? But how far has Man in his cities escaped that scramble? Watch the queues of anxious, starving fathers at an Unemployment Bureau in London; remember the long months of anguished waiting for work and fierce struggle for bread our city life has forced upon us. Is that more beautiful than the forest rivalries? And are not the endless colonnades of trees, the soft, flower-jewelled grass, the sweet fragrance of the rain, more beautiful than the squalid alleys and the drains and filth of city streets?

In moments of stress, the artificial and unnatural goes. In all our crises it is the primitive titanic spirit of Man that surges to the surface while the complications of our urbanism fall away. God who created Man made him to be the Lord of Forest, of the Plains, the Sea, the Air. All this and more he well may be without losing that primal directness which gives him power. For many years, the soul of a man may endure his artificial life, almost without recognition of its foolish strangeness; then suddenly the superstructure falls with a crash as in an earthquake, and he hastens to the fourth of Ashramas, to Sannyasihood. Man who came from the Forest returns to his ancient home, putting away from him the vain accretions of his worldly life so that in closest touch with God's Creation he may know himself as one with God.

The greatness of ancient India lay in her acknowledgement of that abiding Truth that God is easiest found in simple things and in the vast and lonely spaces of the world. Not as acquiring Student, not as enjoying Householder, not as creating Server, but as renouncing Mendicant, Man finds his goal in the evening of his search. It is in the heart that renunciation is attained. In the midst of richly brodered cushions, in marble palaces, at gaily-flowered banquets, a man may be wholly withdrawn into himself,—naked, while his clothes lie scattered on the floor around. Having gathered the worldly fruits of life, having enjoyed them and known that therein lies no lasting pleasure, having used them to uplift the world, Man must one day cast them from himself to find himself. The clothes that prison him, that clog the freedom of his movement, he must rend away if he would know the purpose of everything.

All the experiences of his past, all the knowledge and opinion and aspiration of his past, all the teachers and virtues and powers of his past, those things that clothe a man, are like a spider's web. Of wondrous skill and beauty it may be, but inevitably the delicate threads grow coarser with the dust that settles, the weight pulls down the fairy fabric and confusion and tangling spoil its early beauty. Then in the periodic cleaning of the house, the broom must sweep away that form so that the naked walls may show out pure and bright. Thus,

round opinion gathers prejudice, round experience the lurid light of the fanatic, round virtue gathers prudery and intolerance, and what was once both beautiful and useful must at last be ruthlessly stripped away.

As on a cold morning on the bank of a swiftly flowing river the bather fears awhile to shed his many clothes and face the shivering air, so Man, accustomed to his many veils of thought and feeling, is afraid to face his naked Self, to put away all little personal things that have masqueraded as himself. If he would be clean and fresh, swimming freely in the ocean of God's life, he must face that first discomfort, cast away everything that can be cast away, for the real Self can never lose anything that matters in the least, being one with everything.

Life that is God is more than Form and struggles ceaselessly to free itself from outgrown forms as a snake sloughs off its skin, and a butterfly emerges from the chrysalis. When the forms of our life, when the beliefs and ideals we have treasured, when the persons we have loved, all drop away from our clinging grasp, the Life in us rejoices to be free and soon creates another set of forms in closer harmony with itself. We think we have lost some vital thing, and miss it as a bather at first his discarded clothes, but in the joy of our swim and in the joy of clean and shining garments, we forget the old and trample them, into the dripping sand below our feet.

So when in years of crashing empires and of perishing ideals it seems that Life is rushing down to cureless ruin, we may take our courage in our hand, knowing that only the soiled and useless cloths are thrown away that Freedom may be born awhile, and then new forms shall tremble into birth. There is no happiness like that which comes with utter ruin of everything the mind has treasured, when the Soul stands free and naked in the pleasant sun and breeze. There is no joy like the joy of knowing that all the boats are burned that covered the retreat, when the Soul must advance to conquer, for retirement is no longer possible. Then surges up the power of God Himself in the heart of Man and a royal pride, such as the lion feels while thundering through the shadowed greenery, such pride as the mother feels on seeing her son's glory and manliness in the world, such pride as the young

man feels when in the early strength of pure and comely manhood he issues forth on mighty quests.

This is the Wisdom of being Naked! Caste away the clothes that hide you from your Self's true vision. You think they beautify, they but impede your progress. You think them needful to your life, they choke and cabin it. Return to the free life of the Forest, living for the day alone, secure in the knowledge that nought can hurt the Self or starve the Self, serene in the happy calm of freedom from the murky glare of urbanism. Come out into the soft breezes of the morning, away from the stuffy atmosphere of crowded rooms. Scatter the gleaming dewdrops on the grass with dancing feet and leave the unresponsive slabs of your mansion floor. Bathe in the golden sunlight of the winter noon and leave behind the artificial lamps of yesternight. Life is all joy when it is free; be free of all the draperies of life and you will be filled with joy. Sparkling eyes need no cosmetics, and the flush of healthy youth despises paint and powder.

God's garment is the World, His coat for us a smooth and shining skin. His cap for us a crown of night-black hair. Away with all unnatural monstrosities that Man first wove in shame and fear of God! In truest Nakedness Man may meet and talk with God in Eden's flowery Garden.

A Poet's Despair and Hope.

Cold and bitter prose of life,
Plumbs my head and heart alike;
Striving, struggling 'gainst the strife,
Helpless, downward blind I drift,
Happy thoughts but seldom rise,
Happy words but seldom come;
Getting nought, with all device,
Vain I scratch an empty brain.
Yet, e'en this must pass away;
Gloomy days to dawn must lead;
Clouds though frowning fierce give way,
Melted into crystal drops.

S. Rama Ayyar, B. A.,

THE FUNCTION OF EDUCATION

BY C. R. SIVARAMAKRISHNA IYER, B. A.



It is universally accepted that education, being an art, is thought to aim at some good. What good it is to aim at had been the subject of long discussions among the prophets of education. Some maintain that the chief aim of education is to form character. Some others urge the utilitarian point of view, and thus appeal to the parents. They advocate that education should afford means for a complete living. A third set assert that the end and aim of education is nothing but to bring up "a sound mind in a sound body". All these assertions may, at the outset, seem highly satisfactory. But, on a careful perusal, one will get himself entangled with serious doubts as to what form of character is most desirable, what activities "complete living" includes and what are the chief traits of a healthy mind. No one has yet been able to clear up these doubts by an assertion that has found universal acceptance. Various schemes of education have been brought to light at different periods, but most of them have failed to establish a common theory approved by all. But all of them have at their bottom a practical philosophy—the philosophy of life. But in providing them with this philosophy, the exponents have failed to take into consideration the complexity of human nature. People are now aware of this drawback, and new theories are forthcoming in this century, to suit the needs of all. They have found out that it is vain to lay down a universal theory of education. The Hindu ideal is not the same as that of the Christian or Muhammadan, and as such, what is the good of enunciating definite rules of education for all? It is, therefore, no good to preach a doctrine making it the basis of a stable educational policy. Every man is apt to draw his ideal of life from his surroundings.

This is an age of reason and original thought. We cannot but break away from the old and established tradition, which does more harm than good to the creative activity in man. Man is

essentially a social being, and as such, he should have free scope to develop his individuality and turn out to be a useful citizen. This is the sole reason why one of the new exponents has beautifully remarked that "there can be no universal aim of education or any particular ideal of life".

You may say what then is to be the aim of education? My belief is that education should be such as to secure for us certain conditions or opportunities, under which the individual self may have the chance of satisfactory development. I am not unaware of the grave dangers, some of the youths may have to encounter. But herein comes the work of the educator, whose duty it should be to see that the young explorer never ignores the destructive agents that fence life. If the vessel of youth is not steered properly by the teacher, it may happen that it will be tossed in the boistrous sea of life and shattered to pieces.

Think for a moment on the educational policy of the present day in our country. Most of the schools of India are no better than prisons, wherein boys and girls are shut up from ten in the morning till four in the evening—sometimes a little later. How can our creative faculties get developed? The individual self is fully developed only when it is in a free social atmosphere, where, "contemplation may plume her feathers and let grow her wings". It is highly detrimental to the growth of a child to be shut up for the major portion of a day, within the four walls of a room, even listening to the dull and monotonous lectures of his teachers.

We have now become alive to the drawbacks in our educational policy. New theories are appearing every day, and our educationalists are striving to adopt a new system in the near future. We should fight for a change in the educational policy in season and out of season. We are badly in need of an ideal "sanctioned by Nature herself and approved by reason". Let us bring about with one united heart a change for freedom in thought,—“a freedom for each to conduct life's adventure in one's own way and make the best one can”. Let our hunger be not for rice or wheat or money, but for this freedom in thought.

REVIEWS AND NOTICES

Health of the School Child by Dr. Parmanand Ahuja, M. B. B. S.
Price Rs. 6. Model Printing Works, Karachi.

The problem of the health of School children is treated in this excellent book with a good deal of expert knowledge and critical insight by the learned author. His criticism of the neglect of this important question on the part of the public, parents and educational authorities, is severe, but is certainly not untrue or exaggerated. He has very many practical suggestions to make with regard to the matter of promoting and safeguarding the health of the School children; some of them are no doubt commonplace, but they do need reiteration in view of the prevailing ignorance and indifference on such a vital topic. The value of his suggestions lies in this, that most of them are not only adapted to Indian conditions, but were actually existent in our good old days. Thus, the open air schools, which the West is now boosting up with such vehemence, were the essential basis of our *gurukul* system of education, thus proving the contention of Sadhu Vaswani, who points out in the excellent foreword that he contributes to this book, that "the modern discoveries of the West in the educational world are the recoveries of the vision and the dream of the Aryan Asrams of long ago." It would be impossible to review here even the main suggestions of the author, and so we shall be content with drawing attention to the important chapters in which he deals with the psycho-physical aspects of the brain and the body, and stresses the need of physical development and the necessity for inculcating the meaning of *Brahmacharya* and for enforcing it in order to build up the body, enlighten the mind and perfect the soul. The author has a great deal to say about the force of medical inspection, that is now being carried on in our schools, which he rightly characterises as defective, short-sighted, unscientific and unprogressive, and suggests that the Board of Education should appoint whole-time medical inspectors, care committees and nurses. Whether all the suggestions of the Doctor are practicable or not, there is no doubt that they are worth the serious consideration of every one interested in the cause of education and the future generations of the race—the 'Nation in the bud' as the author calls them. The book amply deserves perusal, particularly of teachers and the authorities, with whom we have no doubt it will be very popular. The printing and get up are fairly good, save for a few printing mistakes here and there. The price of the book is also comparatively cheap.

Hindi English Self-Instructor by M. Satyanarayana and Avadhananda. Published by the Dakshina Bharat Hindi Prachar Sabha, Madras Price Re. 1.

While the question whether Hindi will ever become the *lingua franca* of India may be open to doubt, it is obvious that it is at present the most widely spoken language in our continent. Out of the thirty crores of people in India, roughly 14 crores speak Hindi or some very near dialect of that language. The importance of learning Hindi, therefore, to those who want to get at the heart and pulse of the masses of India is obvious. Mr. C. Rajagopalachariar, who writes an introduction to the book, reiterates all the advantages of learning the language. It is not necessary to agree with all that he says to admit that he has made out a very able case in favour of such a study. The book under review is published under the direct auspices of the Hindi Prachar Sabha of Madras and is a new and improved manual off the lines of the old Hindi Self-Instructor of Messrs. Harihar Sarma and Shivaram Sarma. It is intended to supply the needs of those who wish to learn Hindi without the help of a Hindi teacher. We believe the way in which the book is prepared is eminently calculated to secure the object in view, and it also bears on it the impress of careful preparation and a well-thought out plan. The chapters not only teach the spoken dialect, but also enables a correct study of the language by explaining the simplest elements of grammar in an easily understandable manner. If anything, the criticism is likely to be that the latter aspect is emphasised much more greatly than the former. But in the absence of a teacher to explain those intricate points as the lessons are being learnt, such elaborate treatment of the grammar portion is not without its own advantage. The book deserves to be popular, and we hope will be, though we do not share the irrepressible optimism of Mr. Rajagopalachari that before another edition is out, Hindi may become a compulsory course in schools and would, therefore, receive greater attention at the hands of the authorities and the public.

The Sun-Rise or His Coming. By R. Sreenivas Desikan, B. A., Printed at the K. E. P. Works, Palghat and published by S. Andjappa Mudaliar, Sholavandan Price 0-2-6.

This small booklet deals with the story of a father who unwittingly sacrifices his only son at the altar of orthodoxy. He left the poor boy deliberately out in the pelting rain and storm for the offence of giving some food to a *pariah* woman before the *pooja* ceremony was over, which led to the boy catching cold, from which he did not recover. This domestic calamity, which was followed speedily by the death of his wife of broken heart, opened his eyes to the fact that there was something radically wrong or rotten in the path he had chosen for realising Him or the God in himself. But his awakening came not only too late to save him from domestic calamities, but also in such an indistinct and imperfect manner that he was still

groping in the dark. The author vividly describes the various trials and tribulations that he had to meet with in his search until he ultimately, through bitter experience, found his way to Him. We congratulate the author for selecting such an elevating and ennobling theme for his brochure, and feel bound to say, that despite faulty English here and there, and some other mistakes which could have been easily avoided with a little more care, he has succeeded in a great measure in his voluntary task.

Vaccination and Small-Pox by K. L. Sarma B. A., B. L. As. 2. Nature Cure Publishing House, Pondicherry.

That the dreaded scourge of small-pox need not be dreaded if only we knew the true nature and the cause of the disease, is the considered view of the author of this valuable pamphlet, in which he points out that small-pox, rightly treated, is not only harmless but beneficial. It is, he says, Nature's way of working off evil inheritances and wrong up-bringing. As proof of its beneficial effects, he cites the instance of a man who was cured of his leprosy after small-pox and the case of Dr. T. Fearn who says that small-pox is a blessing to health as he found it by experience. But, of course, a good deal depends upon the treatment. The Nature Cure Specialist author stresses the need for complete fasting till the crisis is over, and a regularised diet, sparingly given in every case only when the patient asks for it. There is a good deal in the book which ordinary, ignorant people like us could read with profit, both to themselves and to their kith and kin. The Doctor's views on the panacea of vaccination as a preventive for small-pox are naturally very pronounced, and his condemnation very severe, but all his opposition is based on sound reasons, well-supported by facts and figures. Thus, he believes that vaccination makes small-pox more deadly when it does come, and puts in a strong plea for not injecting such poisonous matter into the system of ignorant people against their will or without acquainting them of the seriousness of the act. It must also be remembered that he is not the only Doctor who takes this view, but that it is shared by many eminent Doctors in the West, whose number is daily increasing and whom the writer quotes extensively in support of his point of view. Also public opinion, we believe, is gradually veering round to the view that vaccination is, after all, not such a potent panacea as it was once thought to be, that it should be forced on all people, even when some of them object to it on conscientious, religious, scientific or medical grounds. The time is not probably far when States will deem it a crime to impose such an apparently useless remedy on the people. The pamphlet, in short, is as informing as the rest of the author's other works.

Notes

THE Andhra Jatheeya Kalasala is one of the oldest National institutions not only in Andhradesa, but also in South India. Started in 1907 by that self-less worker, **Andhra** Mr. K. Hanumantha Rao of revered memory, it **Jatheeya** soon became one of the model institutions. Through **Kalasala** his famous Deepavali collections, which is conducted now also every year, though with indifferent success, he built up the Kalasala, and if only there had been a worthy successor to follow in his footsteps, the institution could have easily developed. But not only such a leader was not found, but what is worse, for some time the institution has been the scene of rivalry and party strife, which has had its repercussions both on efficiency and finance. The trouble in that emotional part of the Province seems to be, as Gandhiji recently put it, that there are too many leaders, with little or no followers. Be that as it may, the proof of the schism was apparent even in the constitution of the Enquiry Committee. A Committee was first appointed in 1926, which was, however, afterwards declared illegally constituted after its report had been submitted and its recommendations accepted by the Governing Body. This led to the election of a new Governing Body, who appointed a fresh committee to go into the question consisting of Messrs. N. Subba Rao, K. Venkatappayya and M. Ramachandra Rao, whose report is now before us.

THE Committee has found that both the actual working and the financial condition of the Kalasala are unsatisfactory. It has not been attracting students nor is it self-supporting. Not only that, the schism in the ranks of the workers has led to the lowering of the ideals with which it was started. The paucity of the students in classes V to X was what struck the committee most. It rejects the solution offered by the Principal that affiliation should be sought for these classes with the Benares or Madras Universities, on the ground that it is against the objects of the institution, which says that "education should be imparted on National lines and exclusively under National

Control." So, it suggests instead that these classes should be abolished. On the other hand, it suggests that higher or college classes should be opened to give instruction in Telugu literature, history and economics, combined with a knowledge of English and Sanskrit, the course to extend to four years. The college itself should function on the lines of a Gurukula with provision for free boarding and lodging with Scholarships. The institution should be linked up with the other National institutions existing in the country, and the committee proposes that suitable grants should be made to National Schools and their working supervised by the authorities of the Kalasala. In this way, it is expected that a system of National education would be built up in their country on a permanent footing. These, in brief, are the proposals of the committee.

BUT these proposals, while good in themselves would not solve the financial problem, though it might minimise a little the working expenditure. Where is the money to come from, for instance, for the grants which the **Permanent Remedies** committee propose? Again, the committee suggest the extension and more intensive working of the Art and Engineering Sections, which also needs finance. These two sections constitute the Kalasala's best title for existence and deserve to be encouraged, particularly as their working has been so far successful. We hope the Parishad, which is shortly to meet, will go into all these questions exhaustively and devise permanent remedies.

THE Budget discussion in the Legislature is usually the time when the policy of the Government in matters of importance is brought under scrutiny. As usual, the debate on education took place, and though, the Chief **Budget and Education** Minister came in for a good deal of criticism, the net result was nil, the opposition not succeeding in getting the Minister to promise anything in the way of reform, though they raised many constitutional points of importance. Such, for instance, was the objection raised to making the subject of European Education reserved. Indeed, we do not understand the policy underlying such reservation. If the

Minister is fit to control all other departments of education, why should he be deemed unfit to be trusted with this department of Education? We can see no conceivable reason unless it be that it arises from the distrust on the part of the Europeans that the department would not receive full justice at Indian hands. The suspicion is as baseless as it is unworthy and will not help the understanding of one another, which is so essential for peace and unity. After all, let the Europeans who clamour for such reservation remember, that one day such special prerogatives must cease and that then they would have necessarily to trust Indians, whom they now desire to keep at arm's length.

THE Senate of the University of Madras held its solemn Council for two consecutive days, and though it debated at great length on the diverse matters of moment which came before it for final disposal, it was painfully evident that it was simply there to register the decisions of the Syndicate. This was apparent not only in the confirmation of the appointment of the Registrar and the grant of his passage allowance, but also on other topics. The Senate discussed the report of the University Commission at some length, but gave no definite lead or expressed any conclusive decisions on the many observations and suggestions made in the Report. It has merely adopted it, and we are none the wiser for it, because it has not even given any hint as to which of the improvements suggested should be immediately attended to.

IT is a pity, however that the Senate did not see its way to dispose of the question of placing the Oriental Research Institute on a satisfactory working basis. It has referred to the Academic Council again the question of the appointment of a Managing Committee for the Institute. Nor has it cared to do anything more on the question of appointing a Director of Dravidian Studies as contemplated in the scheme. The result will be to leave the Institute in the highly unsatisfactory state it is now. The senate cannot be congratulated on thus postponing the scheme indefinitely.

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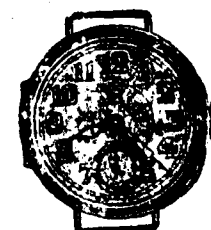
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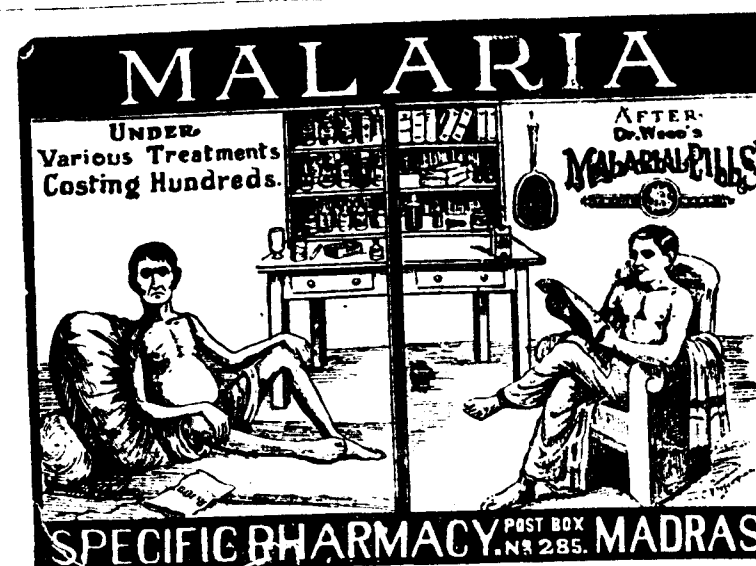
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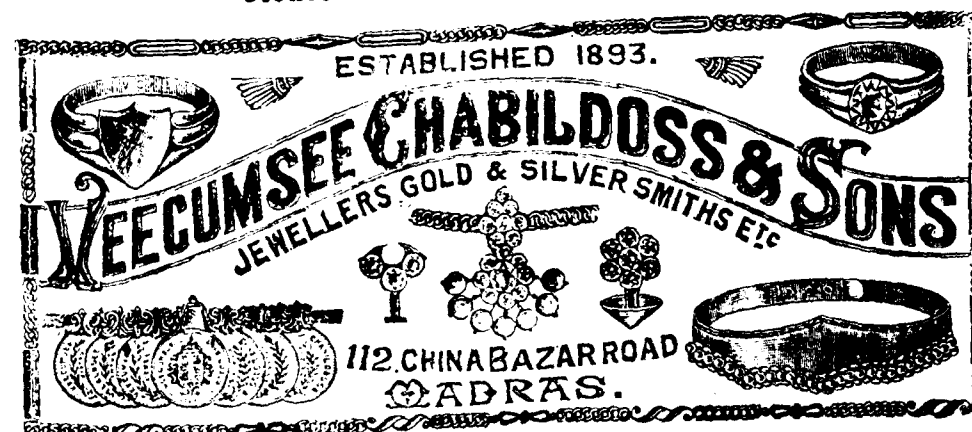
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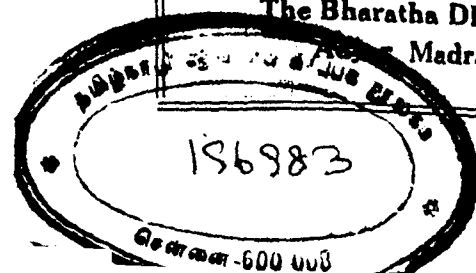
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