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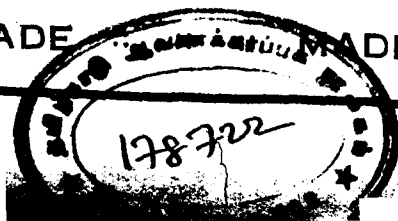
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VOL. IX

SEPTEMBER 1934

No. 12

The Nature of Man.

BY SWAMI ASANGANANDA



FROM the dawn of civilisation to the modern age of
inconceivable scientific discoveries and phenomenal
progress in every department of knowledge, the student
of history comes across mighty streams of thoughts about the
nature of man which originated in Greece, Rome, Alexandria,
Babylonia and Arya-varta; while some of them, on their onward
course, met with dreary tracts, dense forests and arid deserts and
consequently either were dried up or had their progress arrested,
others went on with marvellous rapidity till at last they reached
the vast and boundless ocean of Divinity. Of all these streams,
only two need mention here: The Mighty Volga of Materialism
and the Holy Bhagirathi of Spirituality. In fact, they are
supplying water to many a thirsty soul from time immemorial;
but while the former has failed to satiate the thirst, and even
increased it beyond imagination, the latter has supplied the
nectar-like waters of life by drinking which man has never
thirsted after anything worldly, degrading and transient.

Indeed, the doctrines of Materialism and Spirituality are not
the fantastic creations of some modern minds but are found to be
extant even in the pages of the sacred lore of hoary antiquity.
The readers of the Upanishads are well conversant with the
memorable Vedic story of King Indra and King Virochana. The
eternal fights between the Suras and the Asuras, Sage Prajapathi's
advice to them that 'The knowledge of Brahman alone can give
you eternal happiness,' election of King Indra as the God's

representative and King Virochana as the Demon's nominee, their discipleship at the feet of Sage Prajapathi, Virochana's wrong understanding of the teaching about the Self and his broadcasting of the doctrine of Materialism to the members of his fold and the memorable instruction of the illumined Teacher to Indra on the *Ultimate Reality* and the progressive realisation of the Doctrine through the concomitant knowledge of the bodily self, the transcendental self and the Absolute Self—have become the famous legendary tales of every Hindu household.

King Virochana went to his kingdom and preached to the Asuras the doctrine that 'the bodily self alone is to be worshipped, it alone is to be served and he who worships body and serves it, gains both the worlds—this and the next.' Indeed, King Virochana had legions of followers; although several millenniums have flowed down the stream of time without our cognizance, witnessing the tremendous waves of revolutions passing over human society since the Vedic period, although science has made astounding and incomprehensible progress rocking the very basis of the traditional beliefs of man and **although intellect has reached the highest pinnacle of perfection and has stubbornly refused to accept anything that does not intellectually convince the human understanding**, yet the modern man, as a whole, has failed to make any appreciable advance, in so far as the spiritual life is concerned. No wonder, then, that the vast majority of the people are to-day the votaries of King Virochana, whose only message is: "There is no world other than this, neither heaven nor hell. These are the inventions of the imposters. Religion is a foolish aberration, a mental disease. A God is not necessary to account for the world. Therefore, so long as you live, live happily; take clarified butter even if you are to run into debt; where does the body come from, when it is burnt to ashes?"

It is very interesting to note the different conceptions of the Self, modern as well as ancient. According to the ancient Egyptians and the Chaldeans, "the Soul was only a double, having no individuality of its own and never able to break its connection with the body; it persists only so long as the body lasts, and if by chance, the corpse is destroyed, the departed soul must suffer a second death and annihilation." The Medical Materialists do not believe in the existence of Soul or Self; to them the brain is all-powerful and, therefore, there is absolutely no necessity for another entity called Soul. According to Cabanes, "the brain secretes thoughts just as the liver secretes bile." The spiritual visions of the mystics which have brought about a unique transformation over many an almost incorrigible soul and *Vairagya*, i. e. renunciation, which is the harbinger of the life of infinite

bliss and peace are, according to the opinions of the Medical Scientists, due to over-excited nerves and bad liver respectively. Mr. William James, the famous Pragmatist of America, says in his master-piece, "The Varieties of Religious Experience":—"William's melancholia about the universe is due to bad digestion, probably his liver is torpid. Eliza's delight in her church is a symptom of her hysterical constitution.....Conversion is a crisis of puberty and adolescence." "Man is nothing," says the Western Materialist Scientist, "but a combination of cells, highly organised. Man may become immortal by his descendants.....That personality is a bundle of reflexes, that memory is lodged in the brain, that ideas, aspirations and thoughts are all inextricably involved in that organ and cannot exist without it". The modern scientists of advanced views are slowly coming to realise the existence of Spirit without which any movement, nay the very existence of the world is practically an impossibility. Sir Oliver Lodge in his "Science and Modern Progress" says, "To produce effects in the world on matter we require something supplementary; in order that life may interact with the physical frame it is provided with a body. We know what we mean by a body. We mean a mode of manifestation, an instrument. A musician may have a music in his soul, but he requires an instrument to display it to others. As the violin is to the musician, so is our body to our soul. We have constructed a body unconsciously, it is true, in accordance with natural process."

On the other hand, we come across quite a different line of thinking, developing on the European soil during the last five hundred years. Beginning from Bacon down to Henri Bergson and Russel, the philosophers were and are still struggling hard to establish the doctrine of Truth and Divinity of Man on a secure, solid and safe basis, although they were now and then confronted with a period of terrible cataclysm. The German philosopher, Fichte, defines man a finite-infinite being, while according to the French thinker, Des Cartes, 'man is a combination of soul and body; the soul derives its sensible ideas from its own nature on occasion of the corresponding excitations; the body, on the other hand, is an automaton, whose movements are occasioned by the volition of the soul. The modern philosopher, Henri Bergson, goes a still further and identifies Life with God. He says: "This persistently creative life of which every individual and every species is an experiment, is what we mean by God; God and Life are one.....Our struggles and sufferings, our ambitions and our defects, our yearnings to be better and stronger than we are,—are the voice and current of the *Elan Vital* in us, that vital urge which makes us grow and transform this wandering planet into a theatre of unending creation." As a matter of

fact, man's life exists as much on the materiality, mutability and destructibility of the body as on the immateriality, immutability and indestructibility of the Soul, but more on the immateriality, immutability and immortality of the Self. And it is this latter aspect of the life of man which weathers all the onslaughts of the devastative and destructive forces and attains in fullness of time its glorious state of divinity, sublimity, purity and perfection.

Quite incapable is the empirical science to give a satisfactory explanation about life. It has failed to adequately explain the course of planets, movements of an ant or a fly, the intelligence of dogs and horses and the power of memory, feelings and discrimination of human beings. Therefore, the life-principle, conceived, discovered and explained by the Hindu philosophers, which is vibrant in every organism, visible and invisible to the human eye, throws a flood of light on the subject. The Vedas say:—“*Na pranenana panena marthyo jibathi kaschana, Itharena-tu jibanthi yasmin netobhupasritau*”. (The mortal never lives by Prana or by Apana, but they live by something different on whom these depend). The Hindu is of firm conviction that he is not a body but something other than the body. He knows that the immortal self dwells in the mortal frame and, therefore, he does not hanker after the preservation of the body after death. And unlike the mummification of the Egyptians or the burial of the Semites, the Indo-Aryans used to burn and still do burn the dead bodies knowing full well that they remain in subtle and causal bodies even after the disappearance of the gross body. The Hindu sages discovered the Indefinible and Infinite Entity by diving deep into the fathomless ocean of introspection and by following the path of analysis they saw before their mind's eye the full play of the Divine-Self in the world, individual as well as cosmic. “*Atmendriya manoyuktam bhokta ithyaurmunishinah*”. The wise call Him the enjoyer united with the body, senses and the mind. Moreover, it is admitted on all hands that there is always an abiding consciousness in the Jiva in the *Jagrath*, *swapna*, *susupthi* and *turiya* states, i.e. there is the continuity of the consciousness in the conscious, sub-conscious, unconscious and super-conscious states. It is the veil of our ignorance or illusion which has shut our eyes from the vision of this marvelous consciousness. Sometimes in some auspicious and psychological moment of life, the struggling soul comes across the true insight of the life here and hereafter and the various states of consciousness, but in the majority of cases there exists a certain amount of doubt regarding the Life Divine. Suffice it to say, that the doubter like the musk-deer in the forest is no other than himself. Just as the bird leaves the ship in the midst of the ocean in search of land but in the end comes back and sits on

the mast of the ship again, so also the aspirant finds his Chosen Ideal within himself after completely exhausting himself by vainly seeking after the same elsewhere other than himself.

There is a continuity and persistence of the Life Principle in all kingdoms and this struggle for existence is inherent in every being. The story of King Yudhisthira and Yaksha in the Mahabharata reminds us about the most wonderful thing in the world. In reply to the question of Yaksha, King Yudhisthira said, “*Ahani ahani bhutani gachchanti Yamamandiram, sesha sthirathwam ichchanthi kim ashcharyam athah param*”. (People are going to the temple of King Yama day in and day out, still they who remain behind think that they will live in the world eternally. What can be more wonderful than this, my Lord?)

The grand doctrine of the Life Principle which was discovered by some unknown sage in the pre-historic days—*Sarvam Brahmayam Jagad*—(all is pervaded by Brahman) has again found its echoes and re-echoes in the recent discovery of Dr. J. C. Bose. With his superfine instrument, Chrescograph, Dr. Bose has demonstrated the grand display of the Energy or Life-Principle even in the minutest particle of dust or the millionth part of a pea. Is it not then, a great wonder that even the scientist is now recognising the validity of the saying of the illumined sages and saints of yore?

The Hindus used to glorify the Atman. To them the Atman is indestructible, immutable and eternal; and all the scriptures sing with different tunes the inherent glory and beauty of the Atman. Not only did the mighty spiritual personages intellectually grasp and understand the doctrine but lived the true life of god-vision and soul-emancipation. “*Na jayate mriyate ba vipaschit nayam kuthachinna babhuba kaschit, ajo nityah saswathoyam purano na hanyate hanyamane sarire*”—The knowing soul is not born, nor does it die. It has not come into being from anything, nor has anything come into being from it. This unborn, eternal, everlasting, ancient One suffers no destruction, even the body being destroyed. “*Vasamshi girnani yatha vihaya navani grinhati naroparani, Thatha sarirani vihaya girnani navani dehi*” (Gita)—‘Even as a man casts off worn-out clothes and puts on others which are new, so the embodied casts off worn-out bodies and enters into others which are new.’

Several teachers of different ages and climes have explained the significance and purpose of life according to their conceptions, and have carried with them hoardes of votaries but none of them has got so many followers as the father of Hedonism has got today. The doctrine of Hedonism—‘Pleasure is the end of life; pleasure, prolongs life and pain shortens it; had there been no

pleasure, there would not have been any evolution'—has captured the imagination of the masses as well as the classes with the result that the clarion calls and soul-saving messages of the supermen, like Lord Buddha, Lord Christ, Lord Kapila, Bhagawan Krishna Deva, Prophet Mahomet and a host of others have been thrown to the back-ground and are being preserved like so many specimens of fossils for antiquarian research. Whatever might have been the ephemeral and transitory values of Hedonism, man will surely in process of time, come to realise the so-called pomps and vanities of this enchanting world and will slowly and steadily steer the bark of life to the safe and secure haven of Communion, or Nirvana, or Samadhi wherein exists the highest bliss and blessedness of life.

Janma juara vyadhi mrityu rahithyam state (the state bereft of birth, old age, disease and death) propounded and declared by Lord Buddha, or *Tribidhadukhsya atyanta nivrittih atyanta purusharthah* (the complete cessation of miseries, naturo-extrinsic, naturo-intrinsic and supranatural) or *Duhkhasya atyanta nivrittih paramanandapratih* the cessation of miseries and attainment of infinite bliss) has been declared by the teachers of the East as the only ideal or the *Summum Bonum* a man should aspire after in the world.

All the religions of the world have declared with one voice that sincerity and purity are the fundamentals of the true religious life. Just as a bird cannot hover over with its wings clipped, so an aspirant cannot move in the firmanent of God-communion or Samadhi without sincerity and purity. Sincerity protects him from uncounscious lapses and catastrophic shipwreck in life, while purity endows him with tremendous power to weather the terrific gales and the engulfing waves of temptations and falls, and lusts and desires. Consequently, the spiritual teachers have dinned into the ears of the aspirants the dire necessity of the culture of ethical virtues before the religious life is born within. The Vedas say,—“*Yastu vighnanaban vabathi samanaskah sadashucki, sa tu tatpadamapnothi yasmat vhuvo na jayate*”—(He, who is full of knowledge, and attentive and always pure, attains that state of supreme consciousness from where there is no return.) “Blessed are the pure in heart for they shall see God; unless You are born again, You cannot enter the kingdom of Heaven,” thus saith Lord Jesus. Indeed, it is a matter of deep regret, that every section of life nay, every department of knowledge, art, literature, painting and sculpture is, at present, saturated with sex-obsession. A learned master-mind of the West observes that it is only a passing phase, but this baser aspect of life will abide in the society for centuries to come

unless the whole outlook on life passes through a divine metamorphosis.

Sri Ramakrishna Deva used to say: “I see Him in all and as all. Men and other creatures,—all appear as veritable figures skin-bound but with the Lord within! The One Substance has taken the form of the Cosmos with all living creatures. I realise that all come of the One Substance.” Divinity is the birth-right of every man; whatever might have been his failures, draw-backs and falls in life, he is sure to win back his divine Swaraj in fullness of time. And this divinity is potentially latent in man, and as soon as proper opportunities present themselves and proper environments are created, it blares forth with all its grandeur, glory and majesty.

In these days of rankest communalism and sectarianism, blind parochialism and national egotism, when communities and nations are clamouring for pelf, power and supremacy, the doctrine of Divinity of man will introduce a new factor in the human society and by giving a new orientation to thoughts and activities will pave the way for the birth of a new Civilisation—for which the whole world is pining at present—, when each man will feel himself as an integral part of humanity and catch every quiver of others as the echo of his inner self.

Never did pacts or conventions in the past succeed in bringing genuine and lasting peace in the society, nor would they succeed in the future. The only way, therefore, to knit together the various kinds of people and nations, lies in bringing home to every door the message of inherent divinity of man. May that memorable day dawn when people will forget their ignoble selfishness, hatred and jealousy and live in peace and harmony, and love and unity! *Om Shantih!*

The Gospel of Shakti, The Mother.

BY SHIDDHANANDA BHARATI.

I



IDEALLY complex as Sri Aurobindo's Purna Yoga (The yoga that manifests God in existence) is, there is a simple key to open its supreme secret and find an entry into the entrancing beauty of its supramental splendours; it is utter *surrender* of the entire being to the Will of the Divine, His manifesting Force, Chit Shakti which we call "The Universal Mother". Shakti, Energy, Conscious Force, Chit Tapas Prakriti, Nature, as She is called severally, the universal Mother is the manifold self of the Divine.

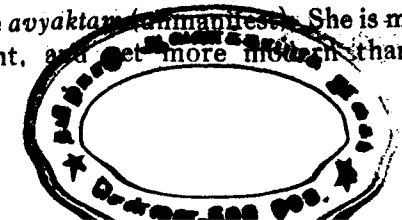
Brahman active is Shakti. All creation is the dynamic aspect of the Divine in the Shakti. In union with the Shakti, Shiva (*the Para Samvit*) is able to create; otherwise He cannot even stir. *Purusha-Prakriti* is the primary duality into which the Supreme, the Ineffable One broke out for His creative play. All creation is the progressive manifestation, of the Divine's Ananda through His Chit Shakti.

The heaven spreads a vast book of diamond letters in the mysterious gloom of night. The lambent rays of the moon throw the waves into high rapture. The golden sun appears from behind the crimson dawn. The perfumed zephyr plays the prelude to the play of life. Merry birds sing. The world is adorned with many-coloured flowers. The active existence begins. One Universal Force works through all these processes of the manifest Nature. What we call Nature is only the phenomenal aspect of the Mother, the *Paraprakriti*. Ether, air, fire, light, ocean, clouds, earth, electricity, force of gravity, magnetism, are all forms of Her manifestation. She is the conscious force in every thing. It is not the life that breathes; it is She the Blissful ether that breathes through all that lives. It is not the mind that thinks; It is She that is the thinker in the mind. It is not the body that moves. It is She that moves the body as the energy of life. The visible universe is a play of Her manifest force and life, mind and body are varying aspects of this force. It is to Her that the Upanishad refers when it declares:—"without this blissful ether who can make us breathe?" (*Yadesha Akasha Anando nasyat, kohye vanyah kha pranyatt*). All things live, for She lives in all and plays through all. Everything is a play of Her conscience; it is obscure and latent in the stone, it sprouts out in the plant, expands into sentient life in the animal, manifests itself

as the thinking mind in man. Subject or object, all is a manifestation of this Chit or the conscious force of the Divine; creation is the evolution of Her conscience. She is the timeless power that manifests itself in time as a universal force creating, constituting, maintaining, and directing all the movements and workings of the universe. She is God in power moving and acting.

The Omnipotent Divine is the trinity of Sat (Being), Chit (Conscious Force) and Ananda (the delight of existence). Being is His state; becoming is His delight. He becomes the many through His own radiant Force—rather He projects Himself again and again into the mass of becomings, all things in motion, all these creatures, existences, things animate or inanimate, animated by His *yoga maya*, the Prakriti (*Prakritim swam avishatbya visrijami punah punah*). Fundamentally the Only One that is, for the delight of His creative play, His endless self-manifesting, He expresses Himself in the three-fold aspects of the Transcendental, the Universal and the Individual (Para, Jagat and Jiva). The universe is an emanation of His self delight. In delight He makes, in delight maintains, and into it merges everything and endless is the play of His delight. Through all the endless and ever varying mutations of His self-delight, He is immutable, **changeless, ever as He is**, the Sat, the Being, the Master, the ordainer, the enjoyer, the Eternal Witness.

Then how does the play progress? What about His omnipresence? He fills the world through His conscious Force just as the Sun fills the world with light and heat by means of his rays. The universe is born in the union of the Divine with His Shakti. The Individual or the Jiva is the meeting place of the dual aspect of the Divine—the Purusha and Prakriti. The human instrument is the Purusha of the individual action of the Shakti. Every individual is a centre of Her energy. She is the all-blissful, all-powerful Matrix of the Universe. She is the light and warmth of life, the dispenser of all. She is the food, the vitality, the strength of the soul, the blissful Sun, the peaceful moon, the rolling waters clothing this beautiful earth, the *Omkar* of the rustling wind; She is the solemn depth of the lonely woods, the grandeur of the mountain height, she is the greatness in all that is great, the glory in the glorious,—the conscious life in all beings, the seed of the eternal tree of creation.—Endless is Her *Vibhuti*. In short, as the Gita puts it, everything that is of mounting greatness in the world—the heights of luminous wisdom, mighty power, strength, capacity, courage, heroism, captivating beauty, and sweet harmony—is an emanation of the Godhead as Power. She is the unknowable *avyakta* (unmanifest). She is more ancient than the most ancient, and yet more modern than the most



modern. Everything is the solid spark from the force of Her wheel of Eternity. From one unique substance She has created all the different many each by itself unique within.

Love is her golden crown ;
Through love alone is She known ;
It is She that multiplied,
In Her embrace all things unified !
Endless is Her labouring course
Endless is Her vast resource.
With every start She carries her goal.
All parts She makes wholes of a single whole
Wise, serene, charming..... ! (Goswami).

II

This is the Mother, The universal energy that we adore. The greatest marvel infinitely greater than any scientific discovery of this wonderfully intellectual century, greater than the greatest splendour manifested by yoga is the supramental height to which Sri Aurobindo has risen and the Force that he has brought from that golden height of man's highest divinity to transform earth-life into the immortal's Ananda, and more than all, the definite form that He has given to this Supreme transforming Energy without which the obscure mentality of the limited man cannot even conceive that omniscient Force, Shakti, the Truth-Consciousness, the Truth-light (*Satyajyothi*) which alone "can rend the lid, tear the cover and shape the vessel and bring down into this world of obscurity and falsehood and death and suffering Truth and Light and Life divine and the immortal's Ananda". By superhuman tapasya, by strenuous yoga, Sri Aurobindo, has opened a way to the unknown height of supramental realisation where alone rests the shining Kingdom of Heaven conceived by Christ, where reigns the supreme Dharmarajya of Buddha, and where the real Brindavanam or the "Tadvanam" of the Upanishad has its abode. There alone is possible a life of power, freedom, joy, beauty and harmony, a perfect life in the Divine, as a god-man. Sri Aurobindo's Supreme yoga holding the golden key to the dazzling splendours of the spirit's supramental transcendence, is not a yoga for an individual's liberation, is not at all an attempt to jump into the heaven scorning the play of existence here as a mire in an enchanted dream. Let us hear the object of His yoga from His own mouth—an object that has found its ample fulfilment in the wonderful spiritual communion that He has gathered around him.

The call upon us is to grow into the image of God, to dwell in Him and be a channel of His joy and might and an instrument of His works. Purified from all that is *asubha*, transfigured in soul by His touch we have to act in the world as dynamos of the divine electricity and send it thrilling and radiating through mankind so that wherever one of us stands, hundreds

around may become full of His light and force, full of God and full of *Ananda*. We must go back to the one thing needful, take up again Christ's gospel of the purity and perfection of mankind, Mahomed's gospel of perfect submission, and self-surrender and servitude to God, Chaitanya's gospel of the perfect love and joy God in man, Ramakrishna's gospel of the unity of all religions and the divinity of God in man, and gathering all these streams into one mighty river, one purifying and redeeming Ganges, pour it over the death-in-life of a materialistic humanity as Baghiratha led down the Ganges and flooded with it the ashes of his fathers, so that there may be a resurrection of the soul in mankind and the SATYAYUGA for a while returns to the world." "Nor is this the whole object of the lila, or yoga, the reason for which the avatars descend is to raise up man again and again developing in him a higher and ever-higher humanity, a greater and yet greater development of divine being, bringing more and more of heaven again and again upon the earth until our toil is done, our work accomplished and Sachidananda fulfilled in all even here, even in this material universe; "

Who has ever even conceived such an ideal for the human collectivity and still more, who has done that strenuous yoga to manifest that Shakti, that Supramental Force that alone can effect this transformation in the plastic human material? It is Sri Aurobindo and it is the new Force of Truth that He has manifested here that can effect this marvel. It is the Universal Force put forth by Him that shapes the human instrument for the manifestation of the Divine in man.

III

Now the question is how to be in conscious contact with this Force of forces and realise that. To know Her is to be in Her, a perfect child reborn in Her Eternal Bliss. To be conscious of Her is to receive the ceaseless shower of Her luminous Energy. To be receptive is to get transformed progressively into an immortal being into the *Amruta Putra* of the Upanishad. She stands before you and holds out Her gift to you; yet you know Her not. Not through learning, not through the doubting, stumbling human intellect; but it is through ceaseless inner-communion, utter surrender of the entire being, unreserved consecration in and out of your life to this Force, this Will of the Divine that is here "to turn life into a rich work of celestial art and all existence into a poem of sacred delight". The pure in heart, life and thought, instruments of utter faith, arduous aspiration, flawless love, unreserved surrender, utter plasticity—these are the golden cups into which She pours Her life-divinising nectar. They are Her children of immortality that come to Her conscious of The Mother. Purity of the inner being (*Antaranga Shuddhi*), complete annihilation of ego, vital pride, selfishness, lower desires, mind's preferences, habits, vital cravings, passions, lust, jealousy, complete rejection of doubt, disbelief, pettiness; a candid, pure and perfect faith devoid of all personal ambitions, vanity and mental arrogance, a genuine and heartfelt sincerity.

equality of the mind, full ungrudging dedication of all you have, all you get and all your capacity of acquisition for the Divine work, true devotion free from any self—regarding desire, personal profits, or demand for fruit, through confidence in the Divine Power free from all distracting influences, unique concentration and complete identification with Her transforming Will, openness in every part of the being—these are the conditions in which that supreme Force will descend and act in you, these are the *sine qua non*, the fundamental basis in which Her supramental energies can freely move you and render your life a spontaneous efflorescence of the Divine splendour.

Be her child; She will give you a new birth of luminous divinity. Throw yourself into Her arms like an innocent baby; She, the Mother of the Universe, will remove all your ignorance, your limitations and imperfections and raise you to the grandeur of Her superamental infinities. She will pour unto you Herself, expel all impurities and raise your life to the supreme ecstasies of Her Bliss consciousness.

Surrender your limited man to Her; She the *Mahasharaswati*, the goddess of divine skill in works, will analyse your being, find out every minute defect, watch you sleeplessly and scrupulously, labour for you tirelessly, mould and remould your being, and with the expert vision of a perfect technician cast your human material into the flawless image of the Divine—*Swarupa*. Let Her will be the will in you and Her heart, yours; let there be beauty and harmony in the vital and a happy concord and union and a ready response to Her call; She, the *Mahalakshmi*, the enchanting power of the Divine, goddess of supreme love, endless beauty, ceaseless harmony and rapturous delight will bestow upon you Her grace, charm and world-bliss. "For" as the Master describes Her, "She throws the spell of the intoxicating sweetness of the Divine; to be close to Her is profound happiness and to feel Her within the heart is to make existence a rapture and a marvel; grace and charm and tenderness flow out from Her like light from the sun and wherever She fixes Her wonderful gaze or lets fall the loveliness of Her smile, the soul is siezed and made captive and plunged into the depth of an unfathomable bliss. Magnetic is the touch of Her hands and their occult and delicate influence refines mind and life and body and where She presses her feet course miraculous streams of an entrancing *Ananda*."

Entrust your aspiring soul to Her, abide in Her; She, the *Mahakali*, the victorious Force of the Divine, the mighty, mounting, flame of passionate love for Her children, a splendour of tempestuous action, a terror to the *Asura* and a blessing to the *Sura* in man, will strike at the root of all falsehoods, imperfections,

treachery, sloth and ignorance, She will smite dead the *rakshasa* in you and with a passionate kindness succour your divine nature giving a rapid impetus to your evolution. Take refuge at Her feet with pure and sincere aspiration to be Her shining instrument; She the imperial *Maheswari*, a vast heaven of luminous wisdom, transcendent peace, a shoreless ocean of profound calmness, the goddess of perfect Truth-vision, will open your consciousness to the grandeur of Her supramental knowledge, light and joy and shed upon the receptive soul divine felicity.

Wisdom, strength, harmony and perfection these are the powers that the Universal Mother has brought, to transform earth life and lift Her human children from the abyss of darkness to the elysian supramental Truth—light, from the hell of suffering to the heaven of delight from a life of falsehood to a life in the reality of the Divine consciousness; in short She is here to fulfil the Divine in the entire humanity and make all life a yoga with the Divine.

"There is a power that no government can put down. There is a joy that no worldly success can procure, a Light that no knowledge can possess, a conscience that no philosophy, no science, can acquire, a Beatitude that no satisfaction of (earthly) desires can make one enjoy, there is a thirst of Love that no human reaction can satiate, a Peace which is found nowhere, even in death."

IV

The Shakta is a pure child of the Divine Shakti, a dynamism of Her omnipotent Energy, a quenchless flame of Her mounting splendour, a fadeless ray of Her beatitude. He does not belong to any *marga*—*Vama*, *dakshnana* or *vedanta*. He is the pure and simple child of the Divine Shakti, the Force of Brahman, the Brahman manifest and nothing but that. He lives in the MOTHER—CONSCIENCE and sees the world of existences as an endless unfolding of Her creative—delight, Her *lilananda*. All the systems of yoga aim at the fire of Divine energy, divine ananda and divine knowledge. The shakta gets from the Shakti Herself all the blessings of the several systems of yoga, for She is the giver of all *yogasiddhies*. The shower of Her grace is the synthesis of all the blessings of the different systems of yoga conceived by the ancient and modern seers. No yogic sadhana is possible without Her. She is the *Ojas*, *Tejas*, *Varchas*, the spiritual radiance, the cosmic energy; She is *Kundalini*, the Serpant power, of the *Hata* and the *Raja* yogi; She is the *Brahmakara* of the *Gnana* yogi; She is the dynamism of action in the *Karmayogin* and the joy of love-thrill—*Premananda*—in the *Bhakta*. Above all these blessings She grants Her sincere devotee that divine

transformation which alone can vouchsafe man the highest peace and felicity of heaven in an existence here of immortal joy and beauty. He is not afraid of life in the world; he enjoys life in all its widely varying aspects only as the instrument of the All-Enjoyer; he regards life as a lila of the Divine with the Universal Mother; he regards himself as a chosen player in the universal Rasa = lila of Radhakrishna; he is moved by the divine Will and not by any individual motive in thought, word and deed for he is here as the divine instrument. He does not seek a joy away from Nature in any lonely retreat. He boldly faces Nature, meets all the perils and obstacles on the way with a heroic confidence in the Divine Shakti and conquers her. He has tremendous faith in Shakti, faultless Shraddha which raises him progressively from a life in the lower or Mental-Vital Nature to a shining life in divine consciousness in the Higher Nature—*Divya Prakrithi*. It is She that does the yoga in Him and pours Herself into the purified vessel. He sees the universe as a manifestation of the Divine Energy, as Her own form. When your surrender is perfect and your faith strong and your love pure, She begins to perfect your being atom by atom—your heart, mind, intellect, your vital, your body and all the fundamental soul powers. Faith in the Divine, in the self and Himself as the Shakti in the manifest universe, a faith that all existence is a progressive fulfilment of Her will in the human instrumentality, a patient faith that all the sufferings, failures, as well as successes on the way are necessities and utilities for Her work, a broad faith in Her omnipotence and a complete reliance in Her guidance, will take the sadhak victoriously through the hitherto untrodden path of integral realisation of the Divine in the self as well as life, a path in which one becomes the self and exceeds the self. Faith and belief are rare and difficult in this age of doubt and scepticism in which one demands a proof in the test-tube in which one expects "to be dazzled into belief." The material—maya of the age looks askance at the *Man* within the man, at the Divine in man and the profounder realities of the subjective world. Existence as it is seems an endless duel between the asura and the sura, the satan and the divine in man. Mind is a *kurukshetra* where the asuric *kaurava* wages war with the divine *Pandava*. The Lord is there as the *Kshetragna*, the witness. Kill with all the strength of your will the life-depressing Asura-Doubt at first; take refuge in Him who is all the universe—*THE VISHVA RUPA*. Have a calm, balanced, equal, luminous faith in the Divine Shakti; the rest will come progressively by Her grace. There is no clinging to halfway houses, no satisfaction with imperfect results—Her path is integral leading from one fulfilment to a far higher fulfilment until the divine is perfectly fulfilled in man and the human

substance is completely transformed into the divine. Be strong in mind, for this is not a path for the weaklings, this is a path for the hero in the soul. There is the seed of divinity in you and the tender hands of the Mother shall cherish it. She, the Supreme force will draw the obscure kernel of your being into a mighty ardour of divine existence.

V

Trust in the Universal Mahashakti and meditate upon Her as all the wide world canopied by the luminous blue. Her will is done in the world. All that is ordained by Her irresistible Will. She is the fulfiller of all our aspirations. Demand only perfection as Her instrument; ask only the fulfilment of Her purpose in you; consecrate yourself to the victorious fulfilment of Her self in the humanity; demand not any individual liberation. Kindle the fire of Mother-Consciousness in your heart and feed it with ceaseless faith and love. "Open rather your soul to Her and be content to feel Her with the psychic nature and see Her with the psychic vision that alone can make a straight response to the Truth. Then the Mother herself will enlighten by their psychic elements your mind and heart and life and physical consciousness and reveal to them too Her ways and Nature. Follow your soul and not your mind, your soul that answers to the Truth, not your mind that leaps at appearances; trust the Divine Power and She shall free the godlike elements in you and shape all into an expression of Divine Nature."

The Mind & Its Development.

BY P. P. VAIDYANATHAN, B. A.



HE mind is a complex organism and its composition cannot be easily determined. Roughly it consists of two component parts, intelligence and emotion. The seat of intelligence is the brain and the seats of emotion are the heart and the bowels. Emotions reside in the blood.

The cerebral hemisphere is the seat of intelligence and imagination. It contains the power to observe, power to think and power to remember. These powers are directly in proportion to the quantity and the quality of the brain generally.

Emotions are purely physical, but have a direct influence on the brain. Emotional and intellectual qualities are very much inter-connected. Emotions might be good or bad. Anger, hate and jealousy are evil emotions; sympathy, kindness, piety, and love are good emotions.

Evil emotions are injurious to both body and mind. They poison both of them. Good emotions are healthy and they help to construct the mind. Too much of emotion often cloud the vision.

Emotions often determine the direction of the growth of the mind. Strong religious emotion has a tendency to create a super-conscious mind. The superconscious mind is able to see things that others cannot see, understand things which others cannot understand.

The evil passions, Kama, Krodha, Lobha, Moha, Madha, and Mathsarya often pervert the mind, make it an evil genius, cloud the right Vision, and thus degenerate its personality. Too much of these emotions make a person mad.

So intellect is only a machine and emotion is the guiding factor. Higher virtues or lower nature are determined not by intelligence but by emotion. There is a slight difference between tendencies and emotions.

Tendencies are inherent in us. They are the results of past "Karma". They are not even wholly hereditary. Tendencies are very difficult to change. Education cannot change them completely. Culture cannot control them. But by education and culture you may be able to hide them.

Even circumstances (association) and atmosphere are found unable to change them. The tendencies are seen to assert

themselves in the long run. The only way to modify certain tendencies is by other tendencies. That is to say the change must come from within. But atmosphere and association can help this internal reorganisation much.

You have heard of wicked men suddenly turning good, either by coming in contact with great men or great books. The explanation is that strong, good elements were latent in them, and that is why they changed. Remember that all bad men do not change like this.

Many people become very religious when they listen to holy books, but they forget it all after some time. It is because they possess these qualities only to a small extent.

Our strong tendencies are judged by our actions. Only when our thoughts are strong we put them into action. So, only the person who really leads a pure and holy life, has got the religious ideas mature or fully developed.

So, mind is a bundle of ideas and tendencies,—good, bad, and indifferent, feeble, undeveloped, half developed, and fully developed. The strongest of these ideas and emotions rule the mind.

All these different elements are ever at work, or they work by turns. Thus we assume varying states of mind, sometimes we are jolly and sometimes melancholy, sometimes we hate and sometimes love.

Great men generally have great ideas fully developed. These strong ideas rule the rest, suppressing the evil ideas and converting them into good. These suppressed ideas sometimes are given vent to in dreams.

So a person who gets bad dreams is to be considered a bad person, as the evil is present in him, though he is able to suppress it. A really good person will never get bad thoughts during day time and bad dreams during sleep.

"Every thought is a Seed of Action."

II.

Mind has three main characteristic qualities: Satwic, Rajasic and Thamasic.

Satwic nature denotes the highest virtues of man, both intellectual and emotional. An intelligence that is able to grasp the high and sublime truths of life and a heart that is pure, kind and good are what constitute the Satwic nature.

Rajoguna indicates a lower sort of intelligence and emotion; that is to say, the intellectual outlook is narrower and more worldly, and the heart is less generous and more selfish.

Thamoguna, on the other hand, denotes ignorance and evil. The intellect is perverted and crooked, and the emotions are unhealthy and inhuman.

The proportion of these three constituents are different in different minds. In some minds the Satwic qualities will be highly developed; in some others the Rajasic nature will be predominant; and in certain others the Thamoguna will be dominant. But in the majority of people, all these three qualities are only partly developed.

Wicked men are those in whom the Thamoguna preponderates, and good men are those in whom the Satwic nature is supreme. The supremacy of Rajoguna, on the other hand, will neither enoble the person to any great height, nor condemn him to degradation.

Those who are predominantly Satwic are very lucky, because, their intellect being clear and their emotions pure, their minds will develop at a rapid rate in the right direction and come to comprehend the higher truths and greater ideals.

But the person who inherits as the results of his past Karma strong Thamasic qualities will be influenced by unhealthy and injurious ideas and ideals, so much so, his mind will degenerate and his career will be hopelessly ruined.

Thus it is the mind that makes or mars a man. The personality of the man is the personality of his mind, and the greatness of the man is the greatness of his mind. To a large extent we are the slaves of our minds.

Is there any escape from the tyranny of the mind? This is a question which great philosophers put to themselves. And, when a man puts a question sincerely, he is on the way to find the solution.

The way to salvation lies in our Satwic nature, for Satwic guna alone is pure, noble and enlightened. Rajoguna has only partial enlightenment, and Thamasic is complete ignorance. The development of Satwic nature will enlighten the Rajas and the Thamasic.

People of highly developed Satwic nature are found to be great devotees of God, and they generally turn out to be great Yogis. Yoga is union of the Jeevatma (divine spirit in man) with Paramatma (God).

God alone can give us light, and yogis whose minds have contact with God, get more and more enlightened. This light will convert the Rajasic and the Thamasic qualities in the mind, to pure Satwic nature. Rajoguna will get enlightened more

quickly than Thamoguna; and in the long run, the Thamasic nature also will gradually and slowly acquire Satwic qualities.

Thus the yogi, by contact with God, becomes a Gnani, in whom no darkness resides. The confusions and contradictions, desires, dis-satisfactions, and disappointments, ignorance and evil, selfishness and ego, all vanish, as the mind gets flooded with the light of wisdom and divinity.

It is said that only wicked men will see the wickedness of the world, and a pure mind will only see the good; or, in other words, your world is only a reflection of your mind. So, the mind, which has turned completely Satwic, will neither see nor be affected by anything evil or impure in the world.

At this stage, the Jeevatma shining in all its glory in the mind, realises its oneness with God (Paramatma) and Jeevatma merges into the Paramatma. The mind or Maya ceases to exist.

Chrysanthemums.

By P. PADMANABHA IYER, B.A., M. Sc.



THE importance and sanctity of flowers in connection with the worship of Gods and the celebration of marriage and other events are well-known.

One of the gayest and most charming of flowers is the *chrysanthemum*. The word, *chrysanthemum* literally means "golden flower," (*chrys*, golden, *anthemum*, flower), a perfectly happy and appropriate name for the flower on account of its pre-eminently yellow colour. Hindus largely use this flower for making garlands for adorning the images of Gods in their temples. Hindü ladies employ it for decorating their tresses of hair. The Japanese are so much fascinated with its glory that the highest honour in Japan is the order of the Chrysanthemum. To the Chinese, too, it is a favourite flower. They represent it in pottery and in paintings. The ancient Greeks used it in their sacred garlands.

The Chrysanthemum plant is a shrub with many roots and stems. It is propagated by means of slips, i. e., portions separated from the root-stocks. Planting is usually done in March—April. The plant begins to bloom profusely in July.

The Chrysanthemum, with its varied forms and wide range of colouring, is distributed all over the world and counts at the present day about five thousand species. We, in South India, are familiar with two varieties, one small and the other, big. The former, known as *Camanthi* or *Javanthi* in Tamil, is liked by ladies for decorating their hair and the latter is abundantly used for making garlands. Flowers of both these varieties are yellow, although a few plants bearing blossoms of a white hue are seen here and there. The Japanese Chrysanthemum, which is very large and which has drooping petals, is exceedingly charming and graceful. Well may the poet sing of its surpassing resplendence:-

She wears a robe woven of the noon-day sun,
Mixed with green threads won from the East at dawn,
Bordered with silver noon-rays finely spun,
And gemmed with glow-worms from some shadowy lawn.

She wears a crown of dew-drops bright like tears,
Her girdle is a web of rainbow dyes,
She knows no youth nor age, the hours and years—
Leave never a shadow on her lips and eyes.

Crime.

BY PAUL VARGHESE, B. A.

All thoughts of ill; all evil deeds

That have their root in thoughts of ill. —*Longfellow*.



THE essence of crime lies in intention. Back of the immediate intention is the condition of the soul. The place where temptations must be met and conquered is the realm of secret thinking. 'As a man thinketh in his heart so is he'. The evil deeds which we can see are but the lengthened shadows cast by the real sins which are in the thoughts of men. Consider some of the deeds of which you are most ashamed and trace them back to the wrong habits of thought from which they came. The real war is inward, the outer action is but the echo. The only way to nip sin in the beginning is to resent its attempted entrance into your thoughts. The frowardness of one's heart may through impulsiveness and lack of self-control manifest itself in action, injuring society outright and leading to his punishment. Or it may be checked by other traits of character, by wariness, or pride or ambition, and so be confined to hateful thoughts and shameful imaginings. Thus it may never impose even observable detriment upon society; but with the sureness of disease, it corrodes the man's own heart, weakening noble impulses and making him cynical of goodness and purity, and disgustful of his fellows blinding his sight to fine distinctions of right and wrong. Such a man has not the vision of the pure in heart. He may be termed a criminal.

The criminal is invariably an egotist run mad; egotism of that sort does not possess many scruples. Fortunately for the ends of the law, however, the person who commits murder is very rarely an individual of patient and scientific habits. He rushes at the first convenient weapon. A knife, a revolver, a bludgeon, he snatches whichever is nearest to his hand. Poison, that instrument of silence and precision, has in all ages been cherished by men and women who have sought to destroy. Its use is universal and immemorial. No matter how far back into history we may travel, we find poison manifesting itself in simple or fantastic guise. At certain periods, poisoners have been esteemed and patronized; have been the favourites of kings, princes, prelates, statesmen. Rome under the Caesars was a meeting place for professional poisoners from all parts of the world. It is said that the grateful Nero bestowed a pension upon Locusta, the court

poisoner. Through the long night of what are called the Middle Ages, poisoners haunted every court in Europe. Men and women boasted of their powers of dealing out death. The poisoner, as we know, frequently resorts to the use of arsenic, the most easily detected of all irritant substances. With a little care, a little research, he might light upon a poison more elusive, more difficult to locate and to identify.

The murderer, more often than the thief, follows this course. That is why the thief in many cases escapes, the destroyer of a fellow creature only very rarely. The murderer, in his obsession to be rid of his victim, travels to his objective in a state of brainmist. He sees only the end in view, he neglects the details. In his semi-blindness he makes a false move, and leaves behind him the trifle that in the last reckoning proves the link between the crime and the criminal.

Persistence in villainy is the dominant characteristic of dark souls. It was impossible, however, that the crime could remain undetected for any length of time. All supreme criminals are usually good mummers.

Partnerships in crime are always intriguing and illuminating. There is nearly always one partner of the strong type and another of the weak order. When there is a concerted murder, each culprit dreads lest his accomplice shall do or say that which may lead to detection. The sage who wrote that the way of transgressors is hard had a fairly intimate knowledge of his subjects. It is always hard and the criminal game is never worth the candle that lights it. The honour among thieves of which we read in fiction is rarely a fact.

The vitality of the hardened criminal is one of the amazing phenomena. In ordinary times they apparently escape much of the sickness and many of the smaller ills that afflict honest citizens. Perhaps the excitement of their calling stimulates the action of the blood.

Criminals of a certain type are always unimaginative. They do not, they cannot, picture the sufferings of their victims, because the imagination is stifled by the fumes of self-interest. The philosophic, imaginative criminal of the "Macbeth" type is extremely rare.

The Criminal has an inordinate opinion of himself. He hates whatever and whomsoever stands between his desire and its accomplishment. That is why pity is to him an unknown quantity. One can hardly pity what one hates. No man can know

himself in his entirety; the criminal, perhaps, least of all. He deceives himself as grossly as he deceives his victims.

The brutal methods of those Victorian days did much to foster crime. Prisons are not merely places of punishment and of possible reformation—they are too often (or were) schools of criminal development. The modern scheme of segregation—of separating the young and newly caught lambs from the old and hardened goats—is a fine experiment, but it has not been carried far enough. Even to-day a man frequently leaves prison knowing much more concerning crime than he knew when he entered.

There is one sure method of converting the criminals to a higher ideal of living. In the first place, the criminal must recognise the real attitude of the State toward himself. He should be taught to realize the existence of those principles of social growth whose progress he has been seeking to thwart. He has to learn that society must ever seek to protect itself against all anti-social forces that his punishment is not for revenge, but for the preservation of society. The true and the good are to be so placed before the eyes of the evil-doer that their contrast with lower motives may be convincingly evident and the man be led to make his own free choice to conquer his worse self.

The guilty man may cheat the world relative to his inward feeling, but he cannot deceive himself. The smile of seeming mirth may waver upon his lips, but his soul is weeping bitter tears unseen. The human heart contains many temples, in which angels may be enshrined or fiends raised up; woe to him who excludes the pure and holy presence of the former to make the latter the idols of his worship.

Shavianism in Excelsis.*

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



AMONG Shaw's well-known plays of social satire are his *Plays Unpleasant* consisting of *Widower's Houses* and *The Philanderer* and *Mrs. Warren's Profession*, and *Plays Pleasant*, consisting of *Arms and the Man*, *Concidera*, *The Man of Destiny* and *You Never Can Tell*. Both the *Plays Unpleasant* and the *Plays Pleasant* are equally pleasant and full of biting satire. We find pilloried in them selfishness, the gospel of getting on, love of money, philandering, Ibsenism, sex-anarchism, the New Man and the Newer Woman, the auction of men by women and the auction of women by men, pimps and prostitutes and procuresses, idlers and wasters, and what not. In short, gutter realism of all sorts of drabness and crudity stalks in these pages. One cannot but feel and writhe in the steaming, mephitic atmosphere of it all.

In his famous set of plays described as *Back to Methuselah*, we have an effort in the direction of satirical phantasy in the form of drama. The plays pass from B. C. 4004 in the Garden of Eden to A. D. 31920 as far as thought can reach. They are a biting satire on man's non-comprehension of the real purpose of life and his innumerable cruelties and laws and hypocrisies. "He who bears the brand of Cain shall rule the earth". The second play entitled *The Gospel of the Brothers Barnabas*, like his recent play, *The Apple Cart*, is a mordant satire on modern English politics and the political leaders of to-day in England. The 3rd play describes the public services in England as manned by the Chinese in A. D. 2170. The last play which describes the men and women of the remote future is the most fantastic of all.

In this brief essay, I can do no more than make an enumeration of his other brilliant plays. They are *Captain Brassbound's Conversion*, *Overruled Pygmalion*, *The Doctor's Dilemma*, *Getting Married*, *John Bull's Other Island*, *How He Lied to Her Husband*, *Major Barbara*, *Misalliance*, *The Dark Lady of The Sonnets*, *Fanny's First Play* and *Jitta's Atonement*, what he calls *Trifles* and *Tomfooleries* consist of *The Admirable Bashirille*, *Press Cuttings*, *The Glimpse of Reality*, *Passion*, *Poison and Putrifaction*, *The Fascinating Foundling*, and *The Music-Cure*.

The general impression left on the mind after a study of Shaw's plays is that of a healthy-minded man, *mens sana in corpore sano*, making trips now and then to a chamber of horrors and

* The first part of this article appeared in our August issue.

coming out gasping and fainting and furious and shaking his first at the mad house of the world and then quietly withdrawing into his quiet retreat with its three golden gateways of vegetarianism, teetotalism and fabianism!

Shaw's other works have been thrown into the shadow by his brilliant plays. But they by themselves form a great title to fame. His novels, besides *Castel Byron's Profession* are *The Irrational Knot*, *The Unsocial Socialist*, and *Love Among the Artists*. His essays on *The Quintessence of Ibsenism*, *The Perfect Magnerite*, and *Dramatic Opinions* are also well-known. His recent work *The Intelligent Woman's Guide to Socialism and Capitalism* is even better known and admired.

The modern man, Shaw assures us, is idle, sceptic, hypochondriacal, and fond of pleasures of the sense. He is an expert at straining at the gnat and swallowing the camel. His two passions are war and sex; and his chief pasture is sport. About sport Shaw says well; "Sport is, as it has always been, murderous excitement, the impulse to slaughter is universal; and museums are set up throughout the country to encourage little children and elderly gentlemen to make collections of corpses preserved in alcohol, and to steal bird's eggs and heap them as the Red Indian used to keep scalps".

The illusion of modernity about progress (of course with a big P) is the greatest of all the illusions of to-day, and Shaw is never weary of attacking it. He says: "All the savagery, barbarism, dark ages and the rest of it of which we have any record as existing in the past, exists at the present moment.....The common stock of discoveries in physics has accumulated a little: that is all." He says again: "We must, therefore, frankly give up the notion that Man as he exists is capable of no progress.....you will find no jot of ground for the belief that any moral progress whatever has been made in historic times.....Enough, then, of this goose-cackle about progress". He says in his *Man and Superman*: "In the arts of life man intends nothing; but in the arts of death he outdoes Nature herself, and produces by Chemistry and machinery all the slaughter of plague, pestilence and famine".

Shaw has waged war all his life with the modern false ideas and ideals of sex-life. In regard to the modern concept of sterilization of marriage, he says: "The essential function of marriage is the continuance of the race, as stated in the Book of Common Prayer. The accidental function of marriage is the gratification of the amorous sentiment of mankind. The artificial sterilization of marriage makes it possible for marriage to fulfil its accidental

function while neglecting its essential one. The most revolutionary intention of the 19th. century was the artificial sterilization of marriage".

Politics and politicians come for hard knocks at Shaw's hands. He says in his preface to *Back to Methuselah*; "Essentially the rulers are all defectives": "Public life is the paradise of valuable wind-bags". About democracy he says in his preface to *Heart-break House*: "It is said that every people has the Government it deserves. It is more to the point that every Government has the electorate it deserves; for the orators of the front bench can edify or debauch an ignorant electorate at will. Thus our democracy moves in a vicious circle of reciprocal worthiness and unworthiness". He is perfectly right in his view that we woefully neglect social and political hygiene just as our forefathers neglected the sanitary science. The day of reckoning may not come at once but it is sure to come. Shaw says: "Nature's way of dealing with unhealthy conditions is unfortunately not one that compels us to conduct a solvent hygiene on a cash basis. She demoralises us with long credits and reckless overdrafts, and then pulls us up cruelly with catastrophic bankruptcies". He says again: "To that recurrent catastrophe we shall certainly come again. Unless we can have a Democracy of Supermen we must eliminate the Yahoo or his vote will wreck the commonwealth".

Shaw's estimate of democracy—inevitable yet inefficient—is stated thus: "We must either breed political capacity or be ruined by Democracy, which was forced on us by the failure of the older alternatives. Yet if despotism failed only for want of a capable, benevolent despot, what chance has Democracy, which requires a whole population of capable voters?" He says again: "But mobs must be faced if civilization is to be saved". Thus, according to him, there is no use in being sentimental or indignant about democracy. It has come to stay and must be dealt with wisely even if we dislike it as an earthquake. After all, it has its own elements of wholesomeness and value.

Shaw has no faith in modern education. In his preface to *Back to Methuselah* he says: "Our schools teach the morality of feudalism corrupted by commercialism, and hold up the military conqueror, the robber baron, and the profiteer, as models of the illustrious and the successful. Thus the educated man is a greater nuisance than the uneducated one..... There is no way out through the school-master". About the education which he received himself he spoke recently in very bitter terms and showed its utter hollowness and insincerity and ineffectuality. He inveighs against what he calls the modern allopathic education

and the diabolical efficiency of technical education. He gibes at modern education and modern educators bitterly and often: "When a man teaches something he does not know to somebody else who has no aptitude for it, and gives him a certificate of proficiency, the latter has completed the education of a gentleman". "He who can, over he who cannot, teaches". "A learned man is an idler who kills time with study. Beware of his false knowledge; it is more dangerous than ignorance". "No man can be a pure specialist without being in the strict sense an idiot".

Shaw says well that each child is an experiment, a fresh attempt to make humanity divine. But education is only an effort to manufacture monsters out of the children. Shaw says: "Most children can be, and many are, hopelessly warped and wasted by parents who are ignorant and silly enough to suppose that they know what a human being ought to be, and who stick at nothing in their determination to force their children into their moulds." Children are treated similarly even more in schools.

Shaw says: "If (a school) is a prison, it is in some respects more cruel than a prison. In a prison, for, instance, you are not forced to read books written by the warders and governors. With the worlds' book-shelves loaded with fascinated and inspired books, the very manna sent down from Heaven to feed your souls, you are forced to read a hideous imposture called a school book, written by a man who cannot write".

In his preface to *Back to Methuselah* Shaw gives, in his own delightfully fantastic way, his views on Science and Politics and Religion. Modern Science has corrupted human nature as much as it has liberated it. Shaw says, "Neo-Darwinism in politics had produced an European catastrophe of a magnitude so appalling and a scope so unpredictable that as I write these lines in 1920, it is still far from certain whether our civilization will survive it." He says again, "The world is finally ruled by the childish, by the brigands, and the blackguards". He rightly calls the second half century of science in the Nineteenth century as *the wicked half century*. It taught that salvation and damnation are all nonsense and it banished conscience from human affairs and mind from the universe".

Shaw has some hard knocks to give to the artist—nature in its relations to the practical life. He says in *Man and Superman*: "The true artist will let his wife starve, his children go barefoot, his mother drudge for his living at seventy, sooner than work at anything, but his art. To women he is half-vivisector, half vampire. Since marriage began, the great artist has been known to be a bad husband, but he is worse, he is a child-robber, a

blood-sucker, a hypocrite and a cheat". He says again: "The world's greatest books get written, its pictures painted, its statues modelled, its symphonies composed, by people who are free from the otherwise universal dominion of the tyranny of sex".

Shaw's perception of the true nature of art shows what a fine intuitive inner vision he has got, though he generally appears in cap and bells and jests at the modern age. He says about "the distant light of the new age". "Discernible at first only by the eyes of the man of genius, it must be focussed by him on the spectrum of a work of art, and flashed back from that into the eyes of the common man. Nay, the artist himself has no other way of making himself conscious of the ray; it is by a blind instinct that he keeps on building up his masterpieces until their pinnacles catch the glint of the unrisen sun". It is this magic mirror of art that is nearest to God's creativeness though on an infinitesimal skill. Without it drama is but a pretentious imposture. Shaw says: "This is the function that raises dramatic art above imposture and pleasure-hunting, and enables the dramatist to be something more than a skilled liar and panderer".

Shaw knows well that the success of a play depends on its inherent greatness and on the greatness of the acting as well; he says: "Great plays live longer than great actors, though little plays do not live nearly so long as the worst of their exponents. It is not the whole truth that if we take care of the actors the plays will take care of themselves; nor is it any truer that if we take care of the plays the actors will take care of themselves".

In his preface to *Androcles and the Lion*, however, he probes with power and insight into the excellencies and weaknesses of Christianity. He sums up the vital and essential doctrines of Christianity thus: God is a spirit, the kingdom of Heaven is within us, we must become perfect even as our father in Heaven is perfect; do not try to serve God and Mammon, and love your neighbour as yourself. He tries with vigour and analytic force to show how it can or cannot be a luring force in modern life.

He gibes at the current religions bitterly and often. He says: "It must be a constant puzzle to many of us that the Christian era, so excellent in its intentions, should have been practically such a discreditable episode in the history of the race. I doubt if this is altogether due to the vulgar and sanguinary sensationalism of our religious legends, with their substitution of gross physical torments and public emotions for the passion of humanity. Islam, substituting voluptuousness for torment (a merely superficial difference, it is true) has done no better. It may have been the failure of Christianity to emancipate itself

from expiatory theories of moral responsibility, guilt, innocence, reward, punishment, and the rest of it, that baffled its intention of changing the world".

Shaw evidently thinks that the religion of science is the religion of the future. In his preface to *Back to Methuselah* he says: "Creative evolution is already a religion, and is indeed now, unmistakably the religion of the twentieth century, newly arisen from the ashes of pseudo-Christianity, of mere scepticism, and of the soulless affirmations and blind negations of the Mechanists and Neo-Darwinians".....I had always known that civilization needs a religion as a matter of life or death".

He has a horror of mere personal immortality at the end of this life. He says: "We must all be born again, and yet again and again.....After all, what man is capable of the insane self-conceit of believing that an eternity of himself would be tolerable even to himself? Those who try to believe it postulate that they shall be made perfect first. But if you make me perfect I shall no longer be myself".

In conclusion, I may record with pleasure and admiration some of the bright and bitter truths, some of the withering and devastating ideas contained in his works:

"We have no more right to consume happiness without produce than to consume wealth without producing it".

"A woman with a great soul, craving for reality, truth, freedom, and being fed on metaphors, sermons, stale metaphors, mere rhetoric".

"Look at our congregation of St. Dominics! Why do they come to hear you talking about Christianity every Sunday? Why, just because they have been so full of business and money—making for six days that they want to forget all about it and have a rest on the seventh; so that they can go back afresh and make money harder than ever! You positively help them at it instead of hindering them".
— (Candida)

"There are three sorts of people in the world, the low people, the middle people and the high people. The low people and the high people are alike in one thing: they have no scruples no morality. The low are beneath morality, the high above it".
(The Man of Destiny)

"Do not do unto others as you would that they should do unto you. Their tastes may not be the same".
(Maxims for Revolutionists)

"The art of Government is the organization of idolatry"

"The savage bows down to idols of wood and stone; the civilized man to flesh and blood".

"Democracy substitutes election by the incompetent many for appointment by the corrupt few".

"Excess of insularity makes a Briton an imperialist".

"Nothing can be unconditional: consequently nothing can be free".

"Liberty means responsibility. That is why most men dread it".

"Marriage is popular because it combines the maximum of temptation with the maximum of opportunity".

"When a man wants to murder a tiger he calls it sport. When a tiger wants to murder him, he calls it ferocity. The distinction between crime and justice is no greater."

"Titles distinguish the mediocre, embarrass the superior, and are disgraced by the inferior."

"Man is the only animal which esteems itself rich in proportion to the number and voracity of its parasites."

"In a stupid nation, the man of genius becomes a God. Everybody worships him and nobody does his will."

"In an ugly and unhappy world, riches and man can purchase nothing but ugliness and unhappiness."

"The reasonable man adapts himself to the world, the unreasonable one persists in adapting the world to himself. Therefore all progress depends upon the unreasonable man."

"The man who listens to reason is lost, Reason enslaves all whose minds are not strong enough to master her".

"Decency is Indecency's conspiracy of silence".

"Home is the girl's prison and the woman's workhouse."

"*Mens sana in corpore sano* is a foolish saying. The sound body is the product of a sound mind".

"Every man over forty is a scoundrel".

"When we learn to sing that suitors never will be masters we shall make an end of slavery".

"Beware of the man who does not return your blow: he neither forgives you nor allows you to forgive yourself".

(Maxims for Revolutionists)

(Concluded)

"Made in Japan."

BY T. A. NARAYAN



ALL over the world, manufacturers, merchants and exporters are in a state of increasing alarm over the inroads that Japanese manufactured articles are making in the world markets. Tariff barriers here, trade quotas there, restrictions and license systems everywhere, in fact every conceivable weapon has been used against the Nipponese trade drive in a manner that has greatly militated against its all-pervasiveness. But Nippon the nation is highly ambidextrous. Not only is she able to use both hands equally well, but each hand works continuously on a different game. One, wearing a steel gauntlet, smashes the way for territorial conquest, while the other, incased in a velvet glove, carries a sample case. Give the Japanese export an inch and it not only wants but gets the proverbial mile.

What are the factors contributing to this amazing development? How far is Japan 'guilty' of the charge of the many forms of 'dumping' that has variously been hurled at her? Various reasons have been sedulously propounded by interested parties throughout the world—reasons which do scant justice to the Nipponese skill, industry and admirable adaptability to changing conditions. But to the intelligent observer, to the student of Japanese industrial and economic growth, it will be evident that the reasons for her individual industrial success are many and varied—cheap and plentiful power, supplied by the great turbines harnessed to Japan's torrential, mountain-fed rivers; cheap and relatively efficient labour; surprising adaptability to the use of modern machinery (the Japanese textile industry is equipped with the most up-to-date machinery in the world); low overhead in cost of plants and buildings; the use of household system (cottage industry) in many items of export, entirely eliminating factory overhead; effective localization of industry in other items; and a general minimum of labour troubles because of the intimate paternalism that is still possible under small units of production.

Among measures which have recently been adopted to stimulate the export trade may be mentioned, the policy by the State to keep the yen depreciated; a sort of State control over export trade; and a concerted pooling of industrial and banking resources toward an aggressive export trade drive.

The availability of cheap labour has been made a topic of controversy, interested critics accusing Japan of 'social dumping'.

of sweating its labour class and of holding it down to an unbelievably low standard of living. In this connection it is essential to bear in mind that the Japanese lead very simple lives, not necessarily of a low standard. It has been estimated that a family of two can live on an income of 21'06 yen per month, while a family of four needs only 38'29 yen per month. Thus, a Japanese family lives well, according to its lights, on an income which would mean over-crowding tenements and scanty food were it translated to Western standards. It is meaningless to use the measuring stick of the wage level alone in attempting to analyse Japan's competitive advantages in industrial labour costs. Because a textile labourer in Japan receives only about 1½ yen per day, that does not mean that he lives in the same way that a workman on a similar wage would live in other industrial countries. It is what the wages will buy in terms of the accustomed comforts of life in each country that should be considered. Judged by this criterion, the Spartan simplicity in the Japanese mode of living is a factor more difficult to contend with than is imagined by critics of Japanese labour policy.

Japan has a perennial supply of plentiful labour. She has found in the surplus girl population of the agrarian districts an almost illimitable supply of labour, docile and possessed of natural manual dexterity, who quickly become experts in running either spinning or weaving machinery or in handling any kind of work that is entrusted to them. The average Japanese girl is capable of handling twice to thrice the number of spindles or looms of an average Indian operative. And 80 per cent. of the operatives of the Japanese textile industry consists of girl workers. Coupled with the fact that almost all of the industries employ the double shift system, which tends to reduce overhead charges, this supply of labour goes a long way in minimizing the cost of production of Japanese manufactured articles.

Industrially, Japan has scarcely emerged from the household stage of industry. Except in a few instances, such as cotton and rayon textiles, all of the other exported articles are turned out in small workshops which, in the great majority of cases, are family owned and, in others, partnerships. The workers employed in these workshops consist, generally, of the near or distant relatives of the family or the partners and every worker looks upon the owner as the head of an industrial family. The workmen in most of the workshops are tenanted at the workshops themselves and they receive, besides, food and all medical and other amenities at the hands of the owners. In addition, there are supplementary wages, practically in all industries, such as overtime pay, special allowances, bonuses and payments of remuneration in kind which,

in the aggregate, form an appreciable part of the Japanese worker's earnings. These 'indirect wages' are estimated to amount up to 40 per cent. of the 'direct wages'. If business is slack and workers must be laid off, custom demands that they receive from six months' to a year's pay. Even the larger textile mills adopt this paternal attitude towards their workers—an attitude which stands in grim contrast to the deplorable conditions obtaining in India and one, withal, which accounts, in part, for the industrial backwardness of our country. On the face of this, it is untenable to argue that 'social dumping' is resorted to in Japanese industries. It is true, of course, that most of the industries have a 60 or even 72 hour week, but Japan's economy is, frankly, capitalistic. There are no soft socialistic cushions. It is not a surplus economy; it is a scarcity economy and hard work is the rule rather than the exception.

In a report presented to the Governing Body of the International Labour Office at Geneva, the Assistant Director of that Office answered two important questions. The first was: "Are wages in Japan really so very low as compared with those paid in all other industrial countries?" This question was answered in an emphatic negative for two reasons, namely, the depreciation of the yen and the exceptionally low cost of living in Japan. The second question was: "Is there 'social dumping'?" (In the sense of reducing prices by depressing labour conditions in the various industries "or maintaining those conditions at a very low level if they are already at such a low level"). Besides answering this question also in the negative, the Assistant Director averred that the Japanese wage conditions are "not at the lower end of the scale; most of them maintain the highest standards which exist in Japan and serve as examples for the others". On the face of the above authoritative expressions, comment is superfluous.

The depreciation of the yen since December, 1931, has, no doubt, imparted a fillip to Japanese export trade. The circumstances that led to the depreciation were, however, no less critical or threatening than those which prevailed in Great Britain or other countries that have abandoned the gold standard. The cotton industry, for instance, despite the technical improvements that were effected, continued to show a slump. Foreign trade in 1931 fell to the lowest level since 1916. Value of exports fell by 23 per cent. and trade volume dwindled by 21 per cent. The entire industrial system was face to face with a crisis—a crisis, which would have been far more tragic and disastrous to Japan in view of the density of her population which has been increasing at the alarming rate of a million per year, and in view of the necessity for the country to maintain, if not enhance, its

trade level, if only to keep the hungry wolf from the doors of the masses.

It was but a matter of course that Japan followed the example of her more civilized sister, Great Britain, in resorting to the depreciation of her currency. Why, then, accuse Japan of 'exchange dumping'? No nation has spared Japan for having perpetrated such a 'crime', for countervailing duties have been imposed in every instance.

It is argued that while, since Great Britain abandoned the gold standard, the sterling has depreciated in terms of gold only to the extent of 34 per cent. and the rupee to the extent of 35 per cent; the corresponding depreciation of the yen, since Japan resorted to the same expedient, has been around 62 per cent. The blame for this must be laid at the doors of the outside world. For, in 1932 the various countries of the world got panicky at the alarming budget deficits of Japan and lost confidence in her currency which, naturally, resulted in a precipitous decline of the yen. And, so long as barriers are sought to be erected against Japanese manufactured articles, the yen will necessarily continue to decline and a time may come when the Japanese foreign trade will contract to the point of an exchange collapse and consequently of forcing her to devalue the yen. This possible eventuality is fraught with disastrous consequences to the world at large.

The abortive results of the World Economic Conference in June, 1933, accelerated the pace of economic nationalism and each nation has been vying with the other in erecting mountain-high tariff walls in an effort to check imports and put the internal economic mechanism in order. World trade which was manifestly contracting since 1929, deteriorated still further due to the exuberance of selfish nationalism. Japan has been the hardest hit victim of this policy, although the fact remains that she has been able to hold her own, having in her possession the key to barter by virtue of her extensive imports of raw materials from foreign countries. Considering the extent and effectiveness of the restrictions imposed upon Japanese export trade by practically all the nations of the world, it does not now lie in the mouth of the world to accuse Japan of 'exchange dumping'.

It is true that since the depreciation of the yen, the Japanese wage level has not materially advanced. But it is also true, on the other hand, that for the industrial worker or the city dweller there has been no appreciable hardship in the slightly higher prices occasioned by the decline of the yen and the resulting prosperity to trade and industry. He pays a little more for his clothing, to be sure, and more for a few other articles which are imported or

are governed by foreign trade, but even so, his cost of living is not so high as it was in 1930 and, in all save a few cases, he is getting just as much for his labour. And, so long as the standard of wages remains round its present level, Japan will continue to get almost all the exchange benefit of the yen depreciation.

The extent of Governmental assistance to the Japanese export trade is expressed in subsidies for the various export industries; in the endowment of industrial and trade associations; in what are called 'foundation grants' to assist in the formation of guilds of manufacturers or exporters; in subsidies for shipping lines; in an Export Indemnity Act, by which the exporter is indemnified against loss in an export transaction to the extent of 70 per cent. of that loss; in railway rebates which enable transportation of exportable goods at 20 per cent. less than the regular freight; in special credit and loan facilities at low interest rates from the Bank of Japan; in tax exemption, notably for infant industries; and in the establishment of cartels or kindred centralized bodies in every industry, which has given the industrial system of Japan as a whole a cohesion and elasticity which is almost all-embracing in its scope.

But although State-aid to Japanese export trade is so marked, it has been found out in working that this by itself, does not constitute so important a factor in Japanese industrial growth as to provoke the prevailing amount of criticism. For, it is well known that the cotton textile and rayon industries have received no State-aid worth the name, but still have thrived as rapidly and to as much extent as, if not more than, any other Japanese industry. So that, the policy of the Government as above evidenced is, at best, a challenge to the aggressive economic nationalism that is rampant throughout the world. It may be a matter for criticism for countries like India which are in an unenviable position with regard to Government assistance to its nascent indigenous industries. With the problem of the growing population and the necessity for finding bread for these mouths always staring the Japanese Government, the assistance it renders to the export trade is not only understandable but justifiable.

In this connection it is contended in certain quarters that under the system of cartels and similar centralized bodies, price cutting and the zoning of markets can, with State-aid, be coordinated into a national campaign for an export drive. This statement, however, has no relation to facts. For, the Government control over trade and industry is operating to make Japanese manufacturers and shippers charge much more in foreign markets than at home. There is thus no question of price

cutting in its implied sense. Nor can Japan be accused of dumping its manufactured articles in the world markets. 'Dumping' is defined as the act of selling abroad more cheaply than at home or as taking a loss on a surplus in the foreign market in order to hold up domestic prices. While in 1932, there may have been a little technical dumping under the former category, there has been absolutely none under the latter head at any time. Since 1932, and more especially since the Government began to exert its control over the export trade, Japan must be declared quite innocent of the charge of dumping.

For better or for worse, Japanese bankers have thrown in their lot with industry and commerce. They have staked their all upon the success of the present policy by supporting the Government in many ways, notably by the purchase of millions of yen worth of Government bonds. This support gives them a very real interest in the success of the drive.

Thus, the present Japanese bid for world trade has been possible by the co-ordinated efforts alike of the labourers, industrialists, bankers and the State. Without the one or the other of the above units, a fight against such heavy odds and the resultant phenomenal success would have been well nigh impossible. Foreign countries that impose discriminatory tariffs on Japanese articles are, therefore, in war with a combined force in which the Government plays no insignificant part.

Another weapon in the Japanese armoury, one which she has been forced to use against the discriminatory tariff walls raised against her in foreign countries is her position as one of the largest importers of raw materials in the world. Being practically barren of natural resources, Japan has to depend upon imported raw materials for its success in the export field. The potentialities of Manchukuo for the supply of iron and steel and coal may partially offset Japan's disadvantage in this respect. But still she gets raw cotton from India; raw wool from South Africa and Australia; wood pulp and lumber from Canada; raw sugar and mineral oils from the Dutch East Indies; hides and skins from Argentina; nitrates from Chile and a long list of other articles from elsewhere. So long as Japan continues to import these raw materials from abroad, so long will she be able to demand reciprocal advantages in respect of her exported articles from the countries from which she purchases her raw materials. Japan had to make use of this weapon in India when the Government of India levied a discriminatory duty on Japanese textiles. Having regard to her own economic position, Japan resorted to the only logical attitude by declaring a boycott on Indian raw cotton. This ultimately resulted in the Indo-Japanese Agreement. The same

weapon is now being used against Dutch East Indies, Australia and other countries where delicate negotiations are in progress in the matter of reciprocal trade agreements.

Reviewing the years 1933 and 1934, one can say that Japan has enjoyed relative prosperity during this period. While, since 1931, most countries have been consistently losing their export trade or were just able, with herculean efforts, to retain it, the output of the 12 most important Japanese industrial products rose, in 1933, by 9.2 per cent, while her export trade jumped by 44.1 per cent. over 1932 and by 53.3 per cent. over 1931. Unemployment seems to have fallen to the proportions of a normal flowing labour supply. But there are factors which still remain disquieting. For instance, farm debts continue to be embarrassing and the budget continues to show a large deficit. Nevertheless, granted the present rate of progress, it is safe to predict that within a decade Japan may be the most prosperous nation in the world.

There are various points about the Japanese industrial expansion worthy of emulation by Indian industrialists, such as, for instance, the close co-operation existing between capital and labour and the feeling of paternalism that it engenders and the extreme economy that is effected through minimized overhead charges. In the matter of granting all legitimate protection to nascent indigenous industries, the Japanese Government has set an example which the Government of India might well copy.

The Poetry of John Drinkwater.

BY R. RAMACHANDRAN, M. A.

PERHAPS most of us do not think of Drinkwater primarily as a poet. He is generally reckoned to have won his laurels more as a dramatist. We think of him as an innovator in the field of historical drama, with plays like *Abraham Lincoln*, *Oliver Cromwell* etc., a scholar, a writer of fine prose and associated with the Birmingham Repertory Theatre. In short, he is one of those respected names who do not command the veneration and tribute of an exclusive retinue of admirers. Never having been a hot favourite of the public, and so in the limelight, he has also been spared the unwelcome intrusion of the rabble and the experience of having his peace and calm rattled at all unseasonable times, which are the inevitable and invariable concomitants of modern publicity.

The conditions of our present day world lure many of the votaries at the Shrine of Literature to other fields of knowledge. The number is legion of those writers of to-day who not only dabble in the myriad by-paths of Literature itself but also find new loves in politics and in the world problems of to-day. Without decrying the value of, or attributing only a purely ephemeral interest to the work of those who thus divide their sympathies it might be granted that this mingling of other subjects with the concerns of Literature is at any rate a highly hazardous venture with uncertain prospects of success and glory. A few master minds, of course, have been capable of transmuting their views on problems of but temporary interest and mere political propaganda into first-rate Literature but these exceptions only prove the rule.

Drinkwater's versatile genius fortunately has free play only in the realm of Literature. He is a scholar, a critic, a poet, and dramatist. Perhaps he has left his most ineffaceable mark as a dramatist; but though not a voyager in the company of the very greatest poets, his poetry is of a high order and amply repays the labour of the reader.

But even he, like several of his brother men of letters has not come totally unscathed from the touch-mundane of the modern world. He has not jostled in vulgar company but the smell of dust, can yet be faintly scented on him. In the greatest poets we find a definite aloofness from the rest of us. They move undisturbed in their own intense plane of thought and feeling, in spite

of their generous sympathy with the poor and their championship of the oppressed and the down trodden. The inmost recesses of a poet's heart and his art are his own, inaccessible to the rest; the intense irradiation of the mind that presages all poetic creation has nothing in common with the din and dust of the world. But in poets of not the highest order, we find a certain too close contact with and affinity to the people and their ways; and this is not conducive to the best poetry. And in the case of Drinkwater also, as was said in the case of one better than he, we have to admit that in him mingles something of the worldling with the poet and the sage.

When we talk of the world of Spenser or of Shelley we mean the realm of their own creation, peopled by creatures of their own fancy, in which they live their intensest life; for our drab universe, unless it be in some transmuted form, never holds much attraction, though it serves as the nucleus for their happiest thoughts. Whereas, in the case of lesser poets, we do not significantly refer to their 'world,' as it is vague and shadowy and as there is a large amount of overlapping between the world of reality and the world of their imagination.

Drinkwater's poetry reminds us of the statement 'many are called but few are chosen'. It lacks the divine glow and fire that are the attributes of the greatest poetry. Poetry is the creation out of a lofty passion, of a frenzy that must needs utter itself. It is the presence of such a fire at the core of the poet's heart that moulds the seeming diversity and variety of his work into the synthesis of a superior unity and bestows on him those peculiar attributes by which his genius is different from the rest. In Drinkwater this final unity struggles to make itself felt.

His poems are short and mostly lyrical but they have not the quality of the highest lyrics, that they should sing themselves and breathe the quality of music from the first word to the last. But short of this lyrical excellence, they have other ones. They always tend to a weighty scholarly seriousness with a gravity about their matter and a reflective charm about their thought. But these rob them of the spontaneity, the childlike innocence and the effortless ease of the work of poets of the true lyric stamp. They are not gushings from the heart, out pourings from a soul that cannot contain them; it does not seem that he sings because he must. There is the mark of a cold deliberation in his work, a proof that it is the outcome of conscious endeavour. There is a reserve and restraint about it. The word to describe his poetry best is 'balance'. There is no happy exuberance, no careless effusion, very little of rapture or ecstasy. Everything is in order, and in its place. The expressions are almost always

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chiselled, jewelled and perfected as far as an artistic taste working with scrupulous diligence can make them. But it bespeaks an excellence only of a second order generally. They do not by their exquisite beauty take our souls prisoner, coming on us with the happy audacity of Shakespeare's,

Primroses that came before the swallow dares,
And take the winds of March with beauty

or Yeats'

And hid his face amidst a crowd of stars.

But there is often a happy turn about his expressions, and his thoughts and several of his lines echo various poets of the past. His 'cotswold farmers' is profoundly influenced by Hardy just as his 'Inviolable Hour' reminds us of Yeats' 'When you are old and grey' etc. We come across happy phrases of his creation as 'dusky passion, lyric noon, sunny delight, moon washed tip-to-be silence,' etc. He calls or uses 'little determined desires'. His verse style has often the manner of a fine delicate poetic prose. It does not have the true ring of poetry nor, on the other hand, has it the weight and massive energy of a prose struggling to express a great passion behind it. Very rarely does he succeed in creating out of three sounds not a fourth sound but a star. But there is always a quivering fineness about the verse and an air of slight defeat in success, as if he had come near to perfection but not quite, as if he had aimed at a million and missed it by one.

We have harped on the fact that the best poetry is inevitable and not the result of the assumption of elaborate singing robes, because the poetic impulse during the process of self-expression, sweeps away all critical instinct in the poet. The critical consciousness should come into play only when the poetic urge has disburdened itself in the unity of the final piece. In the work of Drinkwater we find this critical instinct overstepping its limits and simultaneous with the creative urge, influence the production of poetry; and so we used the word 'balance' as best describing the quality of his poetry. It acts as a brake on the free and unembarrassed self expression of the poets' mood. The essence of such a critical consciousness is balance; it frowns at freakish lavishness or immoderation, and urges a decorum and a sane and healthy normality, nothing savouring of revolutionary views. But in poetry, all abnormality is justified by its success and we feel that in Drinkwater also his poetry might have been greater but for the critical impulse in the earlier stages of inspiration.

But if it has its disadvantages, it has its advantages too. If it makes his poems fall short of the highest, it never makes them fall below a certain level. Very few of his pieces can be relegated as mere trash or rubbish. The least of them has some

compensating virtues. Drinkwater tries to see life really and see it whole and so cultivates, the generous cosmopolitan that he is, a wide sympathy and breadth of outlook. Nothing claims his partiality to the exclusion of the rest thus making him adopt a false sense of values. By conscious endeavour, therefore, he adds touch to touch, makes the poems conform to a symmetry and tries to render them invulnerable and criticism proof. He may not win our passionate adoration but he never sinks beneath the level of a high respectability. No partiality governs his choice of subjects. He finds subject matter in things, concrete and abstract, in man and nature, in town and country, in love and reflection, in the mysteries of nature and the excellences of human endeavour, in dreams and desires as well as in achievement, and he seems to love them all equally. By cladding himself thus in full armour, he wears a smile and braves our judgments with coolness.

Sometimes he seems to be aware and painfully conscious of this coldness in himself, how he does not give himself wholly to the realities of life; and then he cries that he wants the passion of earth, life and vigorous life alone, that his flesh should be thrown to sea and wind and flame: in short he laments the absence of that fury and passion that find joy in identification with the Elements.

He knows the true poet's delight in dreaming: he says that the world of imagination is much more real and lasting than this fleeting world of reality and man and woman. The characters from the recorded page keep an eternal pilgrimage unlike us, suffering from the cause of mortality. But if he has experienced the joy of dreaming, of shaping this in his mind, he is not so much lost in the delirium of happiness as to be insensible to the realities on our brown earth. Again and again while absorbed in the beauty of natural phenomena, a train of pensive reflection sets in a sober melancholy overcasts his dreaming and checks the licence of his fancy, awaking him to realities. His ideals are never, therefore, utopian. He recognises the worth and has a profound veneration for solid tangible achievements in this our daily world. Achievement and more achievement is his cry. To entertain the desire of the moth for the star is not only not fruitful but finds little sympathy in him. Man has enough knowledge: he even says he needs no more. But what he sadly lacks is the will to fashion this knowledge into deeds, to make our desires and dreams issue in practical achievements and he prays to God 'to give us to build above the deep intent, the deed, the deed'. But this prayer is not the outcome of a sad conception or a warped view of life. He is joyous in the knowledge that man is God's noblest, and can gather the joy of all beneath the sky, laugh with God in His delight.

create a world for every day and store a dream for every night.' Man has eyes to see, ears to hear and lips to sing. He is the architect of the world and the shape and savour of the latter spring from his imagining. Thus each one creates his own particular and privately created star of earth, which thus has no single state, being each man articulate. That all this universe should be set in a little human thought fills him with the glory of man's imagination. He not only adequately recognises but is sweetly lyrical on the glory of human endeavour. His poem on 'The Building' is an excellent instance of this. The workmen, in the still night bestowing the wonder of form in formless space, take the aspect of creators and to him watching in rapt wonder, 'not the first word of God upon the deep, nor the first pulse of life along the day' is more marvellous than the new walls sweeping star ward.

Another happy characteristic of Drinkwater is his sympathy for things small, familiar and insignificant. Not merely a stooping sympathy; he is genuinely made happy by them. All England to him lies in the few acres surrounding him, not in the Empire 'ranging from pole to tropic sea'. He bears all that he has of character in that soil. He is proud that he draws the blood of England's midmost shires. It is in the sense that however familiar, these things have in them the gift of happiness and stimulate his imagination, that they assume great value in his eyes. He has a whole series of poems addressed to Cotswold farmers etc. and their ways. The waggoners, farmers, reed-singers, toll-gate keepers and all that necessary human concomitant of a countryside slide into his soul. His passion for Cotswold finds happy expression in 'Riches' where he says that the caravans of Sheba's queen and the chests of Tyrian gold and Solomon's mines are nothing in their appeal compared to his 'Cotswold corner laid under Cotswold skies'. This attachment to the earth that bore him and the love for its farmers echo strangely the love of Thomas Hardy for Wessex and its children of the soil—a love that in its Epic sweep has presented them (for all their tragedy and defeat) as opponents worthy of a relentless Providence, and in some ways even superior.

Thus in his rapt imagination things familiar fashion themselves as images of loveliness and beauty. Apples in his garden bathed in moonlight fill him with such an ecstasy that he cries out his bliss. He finds a strange freshness beauty and power in the farmer at the plough or harvesting. Almost the only men who find no sympathy in him are the artisans, half machinised, sapped out of enthusiasm at heart, whose work is the result of the dull dead rule of custom and not of the healthy functioning of their souls.

But in him there is a steady balance between his contemplative nature and the other that delights in physical or sensuous Enjoyment. Thus images of reality are to him symbols. And from the gaze of common objects starts a train of reflection of sober melancholy about some aspect or other of life that is always weighty if not profound.

We cannot say that his clearest notes echo a cheerful optimism. He has wallowed too much in the reality and has known too much of the heart-sickening misery of the present age to be satisfied by a cheap and groundless optimism. His contemplation, if not dark and foreboding, takes a pensive melancholy tinge. To face life straight and take in its glories and its flaws, that is his aim. And so in 'The Loom of the Poets' addressed to Hardy, he says it is no use 'to trace poor unprofitable smiles upon the face of truth when 'Smiles are none'. 'He serves us best who sings but as he sees! And so he is an inveterate poet of reality. He has his moods of joy and sorrow, joy in the glorious potentiality of man but sorrow in his lack of will. The realisation of tragedy on earth finds poignant utterance in 'malediction' where he sees in the picture of the thrush on the lilac-bough, swelling its brave throat to a throbbing curve, the other picture of its carcase, stiff-winged, and aimless-eyed, the refuse of some clotted ditch, and sees in its liquid melody the thud of a poor feathered death, and in its swelling throat 'the splintering of a song'. This pain not only makes enjoyment impossible but chokes him to oppression.

But when Drinkwater as he says of his 'carver in stone', triumphs into the light of one clear mood, he is neither depressed nor elated at this pageant of life; but sounds a note of hope because life perpetrates its passionate and quickening self in our successors just as it has found expression in us, from our ancestors. And he has faith in this Eternal life and its potential power for good.

Our Present Knowledge of Gland Products.*

BY Y. V. S. IYER, L. T. C. (Hons.)

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The accompanying Table is of interest in indicating the yields of the more important gland products.

The striking feature of the table is that in order to prepare one pound of any product, it is necessary to save the glands from a great number of animals. Therefore, the figures in the last column indicate the number of animals from which one pound of the product is secured. For example, it takes 180 cattle to furnish enough pituitary glands to make one pound of fresh product. Some five pounds of fresh glands make one pound of dry product. Therefore, it takes the glands of 900 cattle to make one pound of the finished pituitary substances. In separating the 'corpus luteum' from cow ovaries, it is necessary to use 20 lb. of the fresh ovaries, which gives 1,600 ovaries, or 800 cows, to produce one pound of the dried substance. For the medical profession, the adrenal or suprarenal extracts manufactured by meat-packers are made from the small glands just above the kidneys of cattle. To make one pound of epinephrin requires about 25,000 beef suprarenals, and so much work is required in obtaining epinephrin that one pound sells for 5,000 dollars.

From these instances, some idea may be gathered of the large quantities of glands involved and the difficulties in preparing the final products.

TABLE

Gland.	No. per lb. (Fresh).	Lbs. Fresh per lb. (Dry).	No. per lb. Finished Product.
Pituitary (entire gland).	180	5	900
Pituitary (posterior lobe).	2,000	6	12,000
Ovary (cow).	80	6	480
Ovary (hog).	144	6	864
Ovary (sheep).	600	6	3,600
Ovary (cow).	80	20 (Corpus luteum).	1,600
Parathyroid.	450	10	4,500
Suprarenal (cattle).	40	630 (epinephrin).	25,200

While the scientific manufacture by meat-packers of medicinal preparations of animal origin dates back only one generation, the use of certain extracts from animal organs for remedying

* For previous parts of this article, see our issues of April, June and August 1934.

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human organic disorders, is very ancient. In Greek times, Hippocrates, Celsus, and Dioscorides recommended the use of various animal organs for the relief of these symptoms in man, which were considered to be due to the defective action of the same organ. Hence, the use of the pigeon's or wolf's liver in cases of hepatic disease, the brains of the hare for tremors, the lung of the fox for dyspnea, and the use of rennet for disorders of the stomach and intestines. Pliny recommended the use of the testicles of the donkey and of the stag as aphrodisiacs.

Preparations made from the thyroid gland affect the pulse rate, blood pressure, and nitrogen metabolism, and should never be used except under a competent physician's direction. Thyroxin, the active principle of the thyroid gland, contains 63 per cent. of iodine. It was isolated by Kendall, of the Mayo Research Laboratories, in Rochester, Minnesota. Recently the chemical composition of the active principle of the thyroid gland has finally been completely established by Dr. C. R. Harrington and Professor George Barger of University College, London. These workers, who have received widespread recognition for their successful attempt to manufacture the hormone in the laboratory have definitely ascertained the position of the iodine atoms in the complex thyroxin molecule.

The medical use of posterior pituitary extracts is usually confined to water extracts of the posterior lobe, of which the official solution of pituitary is an example. Such preparations are always put out in hermetically sealed containers. The method of treatment is by hypodermic injection, although sometimes an intranasal spray is used, for instance, in diabetes insipidus. A very important use of pituitary extract is in obstetrics, to promote contraction of the uterus. For habitual constipation the posterior lobe and whole gland preparations are beneficial.

The hormone of the anterior lobe has not yet been isolated as a chemical individual. Regarding the isolation of the specific principle of the posterior lobe, there has been more progress made. Abel holds that there is only a single important specific principle; others believe there are two or more. A tartrate of this principle, isolated by Abel and his associates, exhibited all the activities of a water extract. This tartrate is an extraordinarily powerful stimulant for all smooth muscles. The best and final tartrates are 1,000 to 1,200 times more powerful in their action than the acid phosphate of histamine, which up to the present was one of the most powerful uterus-contracting agents known to medical science.

No other principle of the body has of recent years received such exhaustive study as epinephrin along chemical, physiological,

and pharmacological lines. It passes in medical literature under various names, as epinephrin, suprarenalin, adrenalin, suprarenin, adrenin, etc. The official designation is epinephrin, given by Professor Abel.

One of the great fields of effort for the constructive chemist is the isolation, study, and, if need be, the preparation, of pure principles of our organs of secretion and of other principles of vital importance to healthy life. First, the presence of vasoconstrictor principle was established in the suprarenal or adrenal glands, the small glands situated just above the kidneys. Then, by brilliant research, Professor John J. Abel, of the John Hopkins University, one of the pioneers and leading authorities on endocrinology, succeeded in isolating this principle, epinephrin (adrenalin), in the form of a derivative, and prepared a number of salts of the latter. Some time afterwards the pure basic principle itself was precipitated by means of ammonia, a precipitating agent which Professor Abel had already used in this work. Its chemical structure was later determined, with the result that epinephrin can now be prepared artificially. The world is richer for the wide sources of manufacture of this valuable drug.

Some of the great advantages of the isolation of this pure principle (epinephrin) are these: it is injected with local anesthetics (procaine, etc.), causing constriction of the blood vessels and preventing a rapid local loss of the anesthetic, thus reducing the amount needed very materially and, correspondingly, the danger of toxic effects. Injected hypodermically, epinephrin allays within a few minutes the spasms of acute bronchial asthma, an untold blessing which those only can realize who have witnessed the acute suffering of victims of it. Epinephrin may also be used for the quick arrest of hemorrhage of a capillary character.

It has been established with certainty that the cortex of the suprarenal is essential to the maintenance of life, as death always occurs in animals of widely different species within about thirty hours after its removal. The results following ablation of the cortex alone, therefore, completely justify the original contention of Addison that the suprarenal glands are of the greatest importance, and that life cannot be continued after their removal or destruction by disease.

Diabetes is a disease for which only a decade back a remedy or cure has been found in a remarkable extract from one of the glands in animals. This remedy is the famous insulin, which was discovered a few years ago by Canadian scientists. The great benefit of this discovery can be understood when it is realized that there are some ten million cases of diabetes all the world over more largely among people in middle and late life, and among men

rather than women. Essentially, diabetes is a disease produced by deficiency in the secretion of the islands of Langerhans in the pancreas, which regulates the sugar content of the body and carbo-hydrate metabolism. Such deficiency throws the body-functioning out of equilibrium, and it is to restore this equilibrium that insulin is administered.

The story of the discovery of insulin is most interesting. Many attempts had been made to isolate a substance from the pancreas which would supply the deficiency in diabetes, just as thyroid extract does in goiter and cretinism. Between 1900 and 1920 many investigators just missed success in separating the internal secretion, insulin, from the external secretion. Finally the discoverers of insulin, Dr. Banting and his associates, proceeded on the hypothesis that the external digestive juices of the pancreas destroyed the internal secretion of the islands of Langerhans when they were extracted together, and that if the latter could be extracted separately, it might prove to be the substance lacking in diabetes. This substance was finally isolated on July 30, 1921, and had the desired beneficial effect on blood sugar.

Shortly after this, a practical commercial method of extracting insulin from fresh beef pancreas by means of alcohol was developed. The present process of manufacture consists in extracting insulin from fresh cattle, sheep, or hog pancreases, and purifying this insulin to make it safe for injection by iso-electric precipitation methods. The result is an insulin powder which is dissolved in a slightly acid solution and is then ready for injection. All insulin extract is standardized and made of uniform strength by testing its effect on the blood sugar of rabbits before it is put into commercial distribution. Because the digestive juices of the stomach and intestines destroy its potency, insulin cannot be given through the mouth, but must be hypodermically administered. For some six or eight hours after injection, insulin supplies the deficiency in diabetes and makes the diabetic metabolism normal. However, when the effect wears off, the diabetes patient relapses to the former condition. The products, in tabloid form, that are on the market are said to contain the similar active principle with an outercoating to resist the action of the digestive juices but have failed to give the desired effect in many cases.

While the insulin separated by the Toronto scientists was sufficiently purified for all therapeutic uses, it was amorphous in character and contained considerable protein impurities. The honour of isolating the pure crystalline insulin belongs to Professor John J. Abel and his co-workers at the Johns Hopkins Medical School in Baltimore.

Various other extracts are prepared from the pancreas which are of use in treating diseases other than diabetes; for example, pancreas substance in powder form, which represents, in fact the entire pancreatic gland, is used for the relief of carbohydrate indigestion. Again, pancreation, a light-coloured odorless extract of the pancreas, is a remedy in cases of intestinal indigestion and other internal disturbances. It contains elements which convert starch into sugar, emulsify fats, and transfer complex proteid into peptones and amino acids.

The isolation of chemically pure substances that represent the active principles of other ductless glands, such as epinephrin, thyroxin, pituitary extract, and insulin, stimulated the preparation of various extracts of the ovary for the treatment of ovarian disorders. The first serious attempts at ovarian therapy were in 1896 in Berlin, by Landau, the preparation used being the fresh ovarian substance obtained from the cow or sow. Fraenkel, the foster father of the corpus luteum theory of menstruation, is responsible also for the use of the corpus luteum extract, which was popularized after 1904. A third preparation was suggested by Graves in 1919. It is obtained from that portion of the ovary remaining after removal of the corpus luteum. The commercial preparations available are extracts of the whole ovary, corpus luteum, and the ovarian residue. All these are procurable in the form of tablets, capsules, powder, or watery solutions.

Madame Curie.

BY E. S. PARAMESWARAN, B. A. (*Hons*)



UMANITY in general and scientists in particular have lost one of the greatest women of modern times by the death of Madame Curie on the fourth of July last. She was one of the very few scientists whose discoveries proved to be great benefactions to mankind. The existence of the many radiological institutes where suffering humanity finds relief from such 'incurable' diseases as cancer should speak volumes about the extent to which the world at large is indebted to her. In these days of the regeneration of women, women can be found in almost all walks of life and Madame Curie stands as an example of a woman as a scientific genius.

Marie Sklodowska Curie was born of Polish parents in Warsaw on 7th November 1867. Her father was Professor of Physics in one of the Lyceums of Warsaw. She obtained her early education in some of the private schools of her country, where she studied French, German, Russian and English. At the very early age of seventeen she took up work as a governess in Polish families, prosecuting her studies during leisure hours in the evenings. In 1891 she left her country for Paris with a view to taking a University Degree in Physics. Living a very poor life in garrets, she executed her study of Physics at the Sorbonne. She graduated after a study of four years winning first rank in Physics and second rank in Mathematics. After taking her degree, she applied herself to research work in one of the laboratories of the Sorbonne in preparation for a Doctor's thesis.

It was during the period she was conducting researches that she met for the first time Pierre Curie who later on became her devoted and affectionate partner in life. Pierre Curie was an young French Physicist and was just then appointed as Professor in the School of Physics and Medicine. Temperamental agreement between the two united them into wedlock and made them one of the most happy couples that the world has ever produced. Both were intelligent and industrious scientists thirsting for knowledge and they found their happy alliance to be a providential boon to assist them in their quests. Ever since their marriage they worked together in the same laboratories and in pursuit of the same cause. With very scanty means and in very ill-equipped laboratories, some of which were not worth the name, they carried out their researches. The momentous discovery that

they made was due to the untiring patience, great skill and deep devotion of both the husband and the wife.

In the year 1896 Henri Becquerel discovered the phenomenon of radio-activity in certain substances containing the element Uranium, called *Pitche Blende*. The activity was explained as due to the presence of the element Uranium which itself disintegrated into elements with lower atomic weights. Mme. Curie found that certain substances showed more activity than that which could be explained by the presence of Uranium. She worked upon the problem and in July 1898 announced conjointly with Pierre Curie and A. Bremont, the discovery of a new element which she called Polonium in honour of her country. In December 1893 she announced the discovery of yet another element called Radium, the radio-activity of which is considerably greater than that of Uranium. The separation of the new element and the determination of its atomic weight required patient labour for a number of years. Mme. Curie knew that the treatment of material in the Uranium manufacturing plant owned by the Austrian Government was such that Radium was left behind in the discarded residue. She, therefore, obtained the permission of the Austrian Government and secured several sacks of this residue.

The Curies treated the material with chemicals in abandoned sheds which provided neither shelter against the heat in the summer nor against cold in the winter, near the School of Physics in Paris. Undaunted by all the obstacles around, they persisted in their labour and were rewarded with the production of a decigram of Radium Chloride. The amount of labour spent and the degree of patience exercised by them will be evident from the following facts. 500 tons of the crude material require as much weight of chemicals, enough of water to dissolve and tons of coal for heating, and yield at the end of all treatments a single gram of the chloride of Radium.

In the year 1900, Pierre Curie was made Assistant Professor at the Sorbonne and Mme. Curie Professor at the Superior Norman School for Girls at Sevres in Paris. She finished her Doctor's thesis "On the Magnetic Properties of Steel" in 1903. In the same year she was awarded the Nobel Prize jointly with Henri Becquerel and Pierre Curie, and won world-wide recognition of her merits as a scientist. The year 1906, however, was the most unhappy year for her. On April 19th of that year her husband Pierre Curie was struck and killed by a truck while he was crossing one of the roads of Paris. After the death of her husband, when she was offered the Chair of the Faculty of Science at Paris she hesitated to accept the same. But her devotion to the study of science was so deep that she overcame her emotions and

accepted the Chair. In 1910 she isolated the element Radium and announced its true atomic weight. She was awarded individual Nobel prize for this splendid work in 1911. Though she was ill at that time she went all the way to Stockholm to receive the prize. She was the only scientist who has been the recipient of the Nobel prize twice.

A great scientist describing the importance of the discovery of Radium said, 'A few decigrams of Radium have undermined the atomic theory of Chemistry, revolutionised the foundations of Physics, revived the ideas of Alchemists and given some chemists an attack of swelled head'. No wonder, many great Universities all over the world paid their honour to the discoverer of this element by conferring high degrees upon her. She was appointed as the Director of the Radium Institute of Paris which post she held until her death. She engaged herself during the rest of her life in studying the physical, chemical and biological properties of radioactive substances. She was active during the great war in carrying relief work through radio-therapeutic service.

To enumerate all the good qualities of Mme. Curie would be to catalogue most human virtues. She was one among the scientists who championed pure speculation, irrespective of its utility to the outer world. She was a seeker after truth and never cared for the affairs of the outside world. She believed that 'if it was the glory of God to conceal a thing, it was the glory of a king to search it out.' She had never dreamt of the incalculable therapeutic consequences which followed the discovery of Radium. A great English mathematician once said: 'It is the peculiar beauty of this method and one that endears it to the scientists that under no circumstances can it ever be of the smallest beauty.' Mme. Curie advocated impassioned consecration to the cause of science never caring for the results it might produce. Unlike many scientists who made use of their discoveries to enrich themselves she refused to take any patent or reserve to herself any financial advantage, thus upholding the highest ideal of a scientist.

She hated the glare of publicity. But high intellectual embellishment seldom remains concealed for long. Honours poured upon her from all parts of the world. In 1903 the Royal Society awarded the Davy Medal to her. She was made member of the Conseil De Physique of Solway in 1911. From 1922 onwards she continued to be a member of the Committee of Intellectual Cooperation of the League of Nations. In 1921 when she visited America the women of America presented her with a sum of 120,000 dollars for the purchase of one gram of Radium for the Warsaw Hospital. She visited again America during the Presidency of Hoover to receive from him 50,000 dollars for the purchase of

of a second gram of Radium for the Warsaw Hospital. The Glasgow University conferred upon her the honorary degree of Doctor of Laws when she visited that city in 1929. She was also then honoured with the conferment of the Freedom of that city.

The great lesson that Madame Curie has taught is that of disinterested speculation and honest quest after truth. 'Humanity' she said 'needs practical men who make the best of their work for the sake of their own interests and society, but it also requires dreamers for whom the unselfish following of a purpose is very imperative.' A good conversationalist and an efficient lecturer, she was always a welcome member of all scientific societies of the world. She was in the best sense of the word a torch-bearer of knowledge and upheld all the highest ideals of a true scientist till the hand of Death snatched her away from this world of ours.

Book Reviews.

The Flame of God by Elizabeth Sharpe, published by Rider and Co., London. 4 s. 6 d.

This is a volume of autobiographical episodes of a simple, unsophisticated life groping for light told in a sincere, straightforward manner. Although the sketches are fragmentary they disclose the evolution of the thought and the mind of the author. From a state of mental inertia through vague promptings, doubtful, diffident thoughts and feelings and mental struggle the author attains to a clarity of vision and vastness of sympathy that affords her peace and delight. Her simple life and pure thoughts fan the little spark of spirit in her to a flame that burns up her material egoism. The book is interesting not merely as disclosing the development of a western mind in an eastern climate but also as revealing something of the common psychology of man. It is a long lyrical rhapsody interspersed with psychology, philosophy, metaphysics and poetry.

The Appendix to this volume, a short essay on God, The Divine Equation, is a thought-provoking piece. But it is too meagre for the problem it handles. We wish it were a little elaborate.

Sri Krishna and the Bhagavat Gita by Elizabeth Sharpe, published by Arthur H. Stockwell, London. Price 1 s. 6 d.

This is neither a translation nor an elaborate exposition of the Lord's Song; but a short, sketchy summary of the chapters of the sacred book. As the author herself puts it "it is intended to give a fair idea of the gospel to the man in the street"; and we hope it will surely fulfil its purpose. It is written in simple, lucid English prose unencumbered with Sanskrit terms or philosophical or metaphysical terminology, and evinces a clear grasp of the subject and great sincerity on the part of the writer.

The author's knowledge of India and her past enables her to understand the subject in the proper light and perspective while her devotion to Sri Krishna adds an impetus to her writing. It is a good elementary book. But we should like to see that when the next edition comes out the ugly mistakes (mostly printer's devil and clerical errors) that mar the beauty of the work are corrected.

How to Evolve A White Race by S. Sundara Iyer, Advocate, Madras. Price Re. 1-8 as.

"Can the Ethiopian change his skin or the leopard his spots!" exclaims the sage man of old. Yes, an emphatic yes, asserts the scientific man of today. "But how?" "By promiscuous sexuality and a thorough co-mingling of the environments of all the races and tribes of man" replies the latter.

The author has taken considerable pains to study the subject and evolve a theory for whitening the skin of humanity all over earth. We are unable to express an opinion on the theory itself as we are in possession only of the first volume of the book which discloses only the foundation of this

colossal theory. But we are afraid that life is not long enough nor Nature so convenient as to permit of our embarking on this stupendous speculation.

We must also remember that whatever we might experiment we have also the climatic conditions and other inflexible circumstances to reckon with. We should however like to see the remaining part or parts of this interesting work before we say anything about it.

Civics and Administration by A. Bhagavan Doss, M. A., published by Bharathi Publishing House, Bangalore City. Price Re. 1.

The book fulfils the long felt want of a text-book on the subject. Lee Warner's 'Citizen of India' is antiquated. But it has not been replaced by any good hand-book. This book is therefore quite welcome.

In a clear and concise way the book deals with all aspects of civics and administration. It goes so far as to inculcate something about Internationalism also. Sketching the heritage of India the book goes on to deal with the function of Government, and of the different departments of the Government of India and the provinces. There are some special chapters dealing with Mysore and there is also a valuable appendix treating of the proposed Federal Government of India.

The book is an excellent manual to be put into the hands of the pupils of the High Schools. It will also impart very useful and necessary knowledge to the lay man about the rights and responsibilities of citizenship.

The volume is neatly printed and got up with helpful maps, and must be considered cheap for a rupee. We hope it will find a place in every home and library.

P. M. H.

Jathaka Bhava Bhushanam by P. N. Narayana Sastrigal. Price Rs. 2. Copies can be had of the author, North Car Street, Ambasamudram.

This is a welcome addition to the large number of books on the subject of Astrology. This book is written in clear, lucid Tamil, designed to meet the requirements of the Pundit and the Layman. The author has succeeded in the difficult task of arranging and digesting the various rules, and formulae of Hindu Astrology. Apparent conflict between the various rules have been reconciled by the depth of the author's learning and his wide experience. There are so many exceptions engrafted upon the general rules of the Science, and the author has noted them with great precision with reference to each *Lagna*.

The author has dealt with the subject under twenty-two chapters in an almost all-comprehensive manner. The 'Raja-Yoga' chapter is worth studying. The author has tackled in his uniquely simple way the difficult and knotty subject 'Ashtavarga'. The illustrative Horoscopes appended serve as beacon-lights to the reader in the proper understanding and application of the science.

Verily the book is an encyclopaedia of Hindu Astrology. The author has almost succeeded in bringing the elusive science within the competence of the layman.

General Science Readers in Malayalam, Part I for Form No. I (നവീന പ്രവൃത്തി ശാസ്ത്രം) by S. Suryanarayana Iyer, Assistant, Zamorin's College, Calicut. Price annas 8.

This neat booklet is prepared in accordance with the syllabus of studies recently prescribed by the Madras Educational department. Essential information on a great variety of subjects, too numerous to mention in a short notice as this, is supplied in an attractive form. This is the first publication of its kind and the author has taken special care to make the style so simple that the school children might be able to follow the subjects without much extraneous help. We are glad to know that the book has been prescribed as text book in some of the local schools. Parts 2 and 3 for Forms II and III respectively are promised before long and we await their publication with interest.

Spotted Green by Schwartz Pon Ratnam (Arthur H. Stockwell, Ltd., London). Price 2 sh. 6 d. net.

Although this small volume is said to be of Indian Ghost Stories all the stories contained in it are not ghost stories. One is a ghost story, while the others may be said to be sketches of present day social life in India.

Whatever technical defects these stories may have they carry a truly Indian atmosphere and depict the ways of the so-called civilized generation of Indians. The unconventional invitation of Padma to the stranger on the roadside, Singh, to share her lonely carriage, and the uncanny attempt of Saldhana to make love to Rathie expose the giddy-goat manner of life that the reform-seekers of India are drifting into today. The chicken-hearted Vasan and the paper-livered pensioner are also common characters of India today. The stories may be said to have an air of silliness but they sketch only frivolous lives and participate of the nature of satire.

As the first instalment of the contribution of an aspiring writer the book is encouraging and welcome to us. May we not look for something with more 'meat and drink' for the next instalment?

Thoughts from Lanka by Venetta Stambo, (Arthur H. Stockwell, Ltd., London). Price 6 d. net.

These 'Thoughts from Lanka', to borrow the words of the authoress, "shed a hopeful ray". Although the poems in this booklet are few and the verses thin they are limpid and refreshing. The booklet is full of promise and we hope for something more substantial from the young poetess.

Chestnuts cracked in the heart of Scotland by Chris Duncan, (Arthur H. Stockwell, Ltd., London). Price 1 s. net.

The man of Kilt an Bagpipe has no less a name for his wit than the Irishman for his Bull; and his humour is more open and less farfetched than that of his English brother. This small volume bears ample testimony to that.

One thing that strikes us is the parallelism in thought between the Scot and the Indian. Many of the jokes contained in this booklet have corresponding ones in India. The poll story is on all fours with its Indian fellow.

The volume is an agreeable companion to spend a half hour by the fire-side with.

P. M. H.

The Song Celestial

Or

Sri Krishna's Flute.

Sweeter far than fabled Kokil's notes
And brighter than the lightning's glee and glance,
Quicker than the Gopee's steps in dance
Down the dreamy hall of ages floats
To me the song that rolled through glades and grotes
In rapture welling forth from Brinda's Grove,
And wafted virgin lives on wings of love
Unknown to man that on his body dotes.

Sri Krishna's Flute! Play on, Oh winsome Lord!
And fill the world with symphony divine
And lightsome ecstasy that starts unknown
From thy unbounded self of Love full-blown,
And wiping off the flush of worldly wine
Exalt to thee the children of the sod.

P. M. Hari.

ANNOUNCEMENT

THE SCHOLAR ANNUAL, 1934

PUBLICATION IN OCTOBER

With September, *The Scholar* completes the ninth year of its existence and, in accordance with our practice in previous years the first number of the new volume will be an extraordinary number.

It will contain a larger number of features than usual, and numerous pictures, views, stories, dramas, poems and contributions in lighter vein.

The 1934 Annual will be a star number and provide a favourable and suitable opportunity for advertisers, who, it is hoped, will patronise it in large numbers.

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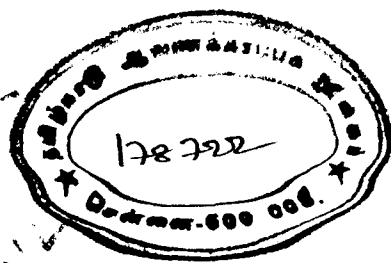
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