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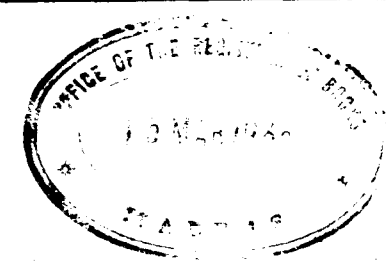
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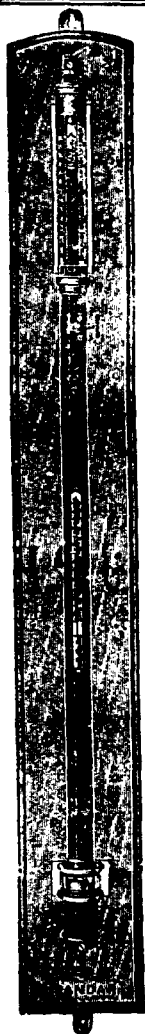
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JANUARY 1935

NO. 4

Educational Ideals.

BY SADHU VASWANI



HE modern age was a period of transition. Modern civilisation was shifting its centre of gravity from the sentimental to the mental, and the speculative to the practical. At one time the emphasis was upon remembering certain things on the basis of authority. But traditions no longer ruled. "Think for yourself,"—was the watchword of the modern age. "Know thyself,"—was the great *mantra* of Socrates. Reflection was emphasised in the modern age. There is great need for Indian students to be at once reflective and practical. Education should be inspired by a spirit of practical purpose in life. Reflection was the experience of the intellect and the secret of the intellect was the questioning spirit. Not the submissive spirit but the questioning spirit was a mark of the modern age.

There were three great ideals of education which deserve to be emphasised at the present moment. The first is *sangha*,—fellowship,—with some great living soul, great heroes of history and Nature. "What you wish to see introduced in the life of nation, first introduce it in the life of school",—were the words of an eminent German thinker. And the Bavarian proverb: "The future saviour of Bavaria is sitting on a school bench", had profound meaning behind it. Right education was the basis and foundation of nation-building and the secret of right education was *sanga*, fellowship, or what Socrates said "friendship". Great and gifted teachers, men of nobility and character, were the

urgent need of India. The student, also, should grow in the spirit of hero-worship. He should be in touch with the great deeds and noblest traditions of history. The study of the lives of great men and women should be emphasised. Contact with Nature was equally important and essential; for, Nature was the teacher of teachers, the inspirer of life, the nourisher of civilisation.

The second great ideal of education was *sadhanu* or training. The foolish old notion "spare the rod and spoil the child" was discredited. Not the discipline of the rod but the discipline of life was the need of the modern age. "Every child has a life-force," said Dr. Montessorie. The teacher's function was not to terrorise but to draw out the force hidden in the child. The child must be trained in natural living. Artificial life suppressed the hidden force in the child.

Seva, service, was the third great ideal of education. Right knowing was right doing. To grow in knowledge was to handle the environments aright. Knowledge must be an instrument of action. The purpose of knowledge was not building big bangalows and keeping big bank accounts. Knowledge was for service. The students in colleges and schools should pass on the culture and knowledge to the village folk. Education was service. And to serve was to heal broken bleeding hearts, to serve was to feel the thrill of sympathy; to serve was to bless and beautify, to serve was to grow in the spirit of love!

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Sir Arthur Quiller-Couch.

BY Prof. K. R. SRINIVASA IYENGAR, M. A.



I
HE reading public has known Sir Arthur Quiller-Couch in various capacities—as poet, novelist, anthologist, editor, critic, lecturer. Quiller-Couch the poet is now, alas, a very negligible quantity and ekes out a meagre living with one or two anthology pieces. The 'Q' of the 'Tales & Romances' has had a deservedly much happier fate and the world will not allow dainty things like "The Delectable Duchy", "Poison Island" and "The Mayor of Troy" to die easily. The anthologist of "The Oxford Book of English Verse" and its companion volumes of "Prose" and "Victorian Verse" has won a measure of praise equal to that bestowed on Palgrave by an earlier generation. As editor of many a popular series and co-editor with Professor Dover Wilson of the 'New Cambridge Shakespeare', Quiller-Couch has managed to steer clear of the extremes of academic dullness and mere amateurish fluency. By sheer process of exhaustion we are now left with only two more of Quiller-Couch's literary 'selves'—the critic and the lecturer.

II

The Cambridge University had been in existence for several hundreds of years before it was found possible to institute there a Chair of English Literature: this was done at long last in 1910. Dr. A. W. Verrall, the first King Edward VII Professor of English Literature at Cambridge, delivered a course of lectures on Dryden and died soon afterwards. Sir Arthur Quiller-Couch stepped into the breach in 1913 and is still going strong at Cambridge. It was odd that the Selectors chose Sir Arthur for the post—Sir Arthur the author of the Lamb-like "Historical Tales from Shakespeare" and writer of many a nonsense poem *a la* Edward Lear. But by (what Bernard Shaw would call) sheer gravitation, Sir Arthur dug himself in (and to vary the metaphor) is out to make a double or treble century. As popular University lecturer he has no equals; and the premature death of Sir Walter Raleigh made Q's position supreme. He has apparently become a 'best seller'; fresher and cheaper editions of his Cambridge lectures are appearing every now and then and his latest volume "The Poet as Citizen" is as good as its predecessors. People like Arnold Bennett and J. B. Priestley won the adulation of the masses through their novels and later gravitated towards criticism: but 'Fiction' remained and remains their strong suit. Not so Sir Arthur: his 'lectures' and critical work are the justification and his more ostensible

creative work a mere apologia. Be that as it may, we are immensely grateful to him for the series of scintillating and stimulating volumes of criticism he has given us—"Art of Writing", "Art of Reading", "Studies in Literature" (three series), "Shakespeare's Workmanship" and "Charles Dickens and the other Victorians". We might include, too, his excellent introductions to the volumes already issued in the "New Cambridge Shakespeare."

III

There has been a lot of difference of opinion about the function of literary criticism. Is its duty to judge literature, as a magistrate judges a prisoner on the dock, or is its duty simply to understand literature? Is criticism a science, having a body of unalterable rules to guide it, or is it an art, infinitely a more subtle and varied affair? Dr. Johnson was a leader of the former school; the great French-man, Sainte-Beuve, was a leader of the other. Sir Arthur Quiller-Couch has unquestionably far more affinity with Sainte-Beuve than with Johnson.

The modern method of criticism has width, profundity and sympathy. It tries to understand what an author was trying to do. It takes into account the age in which an author wrote, his personality, his environment and explains things on the basis of such facts. No strict body of rules regulates this criticism. A poem or a novel or a drama is considered absolutely. The critic fastens upon the essence of a work of literature and is content to understand and admire. What is great is enthusiastically praised; what is bad is explained away as due to the circumstances of the age or the idiosyncracies of the author. Naturally such criticism as this is concrete. The critic backs up his enthusiasms with appropriate quotations. Having himself enjoyed literature, he sends his readers too to the source and fountain-head that they may enjoy as well. Quiller-Couch, for instance, can never mention a book without making us wish to read it. How many of us he has introduced to Traherne, Coventry Patmore, Longinus, Mrs. Gaskell and Anthony Trollope!

The modern critic is, moreover, something of an entertainer. He has himself an abiding freshness and can, therefore, make a quotation seem more beautiful than it is. Criticism, to get a hearing, has now to be either a popular lecture or a journalistic review. The best of modern criticism comes under either of these categories. The Oxford lectures of Professors Garrod, Raleigh and Basil de Selincourt, the collected 'reviews' of Lytton Strachey, Virginia Woolf, Desmond MacCarthy, and Herbert

Read and similar free lance criticism has come to occupy a higher place today than the ponderous and scholarly volumes of Sir Edmund Chambers, Professor Oliver Elton and their "brother mandarins" in the profession.

IV

While estimating Quiller-Couch's position as a critic it is necessary to remember that *firstly* the material for judgment is in the shape of talks to students and that *secondly* we have here an author speaking about other authors. It is inevitable Quiller-Couch's criticism should lack closeness of structure and concentration of effect. His own studies, it is apparent, have been more wide than systematic. He has no doubt enjoyed all true literature; but he is content often with asserting what he has enjoyed and what we ought to enjoy than giving long and learned reasons why and how he had enjoyed and we might enjoy. In short, the disciplined and subtle criticism of literature that we find in the work of Lytton Strachey, T. S. Eliot, John Livingstone Lowes and R. L. Megroz is not to be met with in the 'lectures' of Quiller-Couch.

The trouble with Quiller-Couch is that his boyish enthusiasms for literature are so infectiously overpowering that he never restrains himself. He flits from topic to topic with reckless nonchalance. In a discussion on the 'capital difficulty of prose' he devotes whole pages to the importance of Sir Thomas Wyatt; in attempting to trace the lineage of English literature he interpolates seven pages of an imaginary peep into the life of a Roman settler in England: he unconventionally smuggles into another of his lectures a lengthy and feeling obituary notice of Sir Walter Raleigh; asides and anecdotes and digressions and little irrelevancies are legion. And yet the books are throbbingly alive and are a challenge to many other orthodox and impeccable 'studies.'

Sir Arthur's 'lectures' have enormously quickened our appreciation of the great masters of literature. We have learnt to exchange pulses with Shakespeare and Milton, Burke and Dickens, Shelley and Swinburne, Hardy and Meredith, Trollope and Disraeli, Mrs. Gaskell and Dorothy Wordsworth, and Newman and Cervantes and the 47 authors of the Authorised Version of the Bible. His insistence on literature being an art and on the English language being a living language has made English studies very enjoyable and humane. His lectures, unlike the lectures of Professor Bradley or the critical work of Mr. Middleton Murry, have the directness, simplicity and familiarity of a conversation.

He never talks above our heads; we are always at our ease when reading his lectures. With all his faults therefore—and these faults are incident to the lecture medium he has chosen—Sir Arthur remains a considerable critic and an unqualified “taster” of literature and a healthy and sane influence towards the proper understanding of the art of letters.

V

One last word about Quiller-Couch's prose style. The touchstone of a masculine style, he has said, is the consistent use of the active verb and the concrete noun; he has enumerated the various virtues of a good prose style to be appropriateness, accuracy, clarity and persuasiveness; he has extolled the Latin masters of prose, he has ecstatically praised Newman, Matthew Arnold and Sainte-Beuve. We can only say that Quiller-Couch's style admirably satisfies at least his own tests of what a manly prose style should be. He has none of the highfalutin contortions of Meredith, none of the elaborate fine phrasing of Oscar Wilde or Stevenson, none of the controversial thunder of the late J. M. Robertson: Quiller-Couch's style is a more natural and simpler affair where humanity and common-sense play more part than subtlety and brilliance.

His style is perhaps too fluid: an idea that Coleridge might have expressed in a sentence Quiller-Couch takes several pages to develop. It is all fascinating to read the lectures—four on Milton, three on Shelley, five on Dickens, three on ‘The Tempest’, three on ‘Reading the Bible’—so full of abounding good humour and so unfailingly radiating a love of literature as they are,—but in the end we are left gasping, what in Heaven's name is all that about? The flame of Quiller-Couch's enthusiasm shoots out on every side: but bravely peering at the centre, we find little that is material. If Shakespeare created an enchanted island by the magic of mere style, Quiller-Couch has created and is still creating his happily interminable critical edifices out of the inimitable perennialness of his style.

Ellipses, inversions, mock catechisms, archaisms,—these are among the minor tools of Quiller-Couch. But the varnish is given by his inexhaustible humour and sarcasm. How the pork-bearded Anglo-Saxon professors writhe in agony under the search-light of Quiller-Couch's sarcasm and wit! But above all there is one mark of Quiller-Couch's writing that singles him out from the general run of present-day critics and professors—his genius for copious and apt quotation. In this respect he is almost the equal of that other fearless and trenchant writer, William Hazlitt, the

Critic's Critic. “But tarry a little, there is something else”, “All, all are gone, the old familiar faces”, “One impulse from the vernal wood” and a thousand others seem to have been originally written that Quiller-Couch might make capital use of them later on. Latin tags and Greek phrases too are scattered about and cast a charming pseudo-antiquity over these lectures. Other critics give stray quotations as though they were misers: Quiller-Couch is royally munificent and his rambles in literature are your rambles as well. We can never really be too grateful for all this to the King Edward VII, Professor of English Literature at Cambridge.

Ancient Hindu Conception of Sun Worship.

BY K. V. GIRI, M.Sc., A. I. I. Sc.

I



HERE is a growing tendency among modern scientists and thinkers to disdain everything ancient, and ridicule the rites and customs of the ancient Hindus. A discussion of Sun worship in India from a scientific point of view will show that the modern scientific knowledge which other countries seem to have claimed to have imparted to us was already present in the intellectual storehouse of the ancient Hindus. While the world at large has been busy confining its attention to the study of sun light and its properties, the Hindu from the very dawn of history has devoted himself staunchly to the study of this subject. An adequate history of Sun worship in India has yet to be written in the light of our present scientific knowledge on the subject. As Professor Max Muller (*Contributions to the Science of Mythology*, p. 168) says; "We want the man of science also to tell us the new poetry of sun, as brought to light by the latest discoveries which better than anything else bring us back again to the old conviction of our absolute dependence on the sun which the sons of nature had not yet lost". The study of sun worship from a scientific point of view, cannot, therefore, be despised by the students of science of our day. Should it be approached in a spirit of fairness, possibly it might disclose the germs of not a few of the marvellous discoveries in the realm of science of which the present century is justly proud. In this brief article, an attempt will be made to set forth and analyse a few of the scientific facts which are embodied in Sun worship.

II

The worship of the sun in India has been as old as the Vedas. Our early progenitors regarded the sun as one of the most conspicuous and powerful objects in the world, from which all blessings flow, and personified and worshipped it as God. The Indians of the Vedic age worshipped the sun under various names, the chief of them being *Surya* and *Savitri* or *Savitar*. *Surya* is personified and is described as driving across the sky in a car drawn by seven horses. *Savitri* or *Savitar* is the other personification of the sun. Besides these two great personifications, there are other important epithets applied to the sun:—

Mitra (friend of all); *Ravi* (praised by all); *Surya* (stimulator); *Bhanu* (giving lustre or beauty); *Khago* (stimulator of senses); *Pushan* (nourisher); *Hiranyagarbha* (possessing power to develop energy and vitality in semen virile); *Marichi* (destroyer of diseases); *Aditya* (attractor); *Bhaskara* (refulegent) etc. It will be seen presently that in the light of our present knowledge on the properties of sun light the ideas with which the epithets are given to the sun are well founded.

Rig Veda, the oldest literary document in the Aryan language, contains hymns, which are entirely devoted to the celebration of the sun. The sun worship seems to have flourished in India even before 700 A. D. throughout India the sun is being worshipped in different ways according to the locality. This aspect of the subject is so wide that it is impossible within the compass of a short article to attempt anything in the nature of a comprehensive survey. I shall, therefore, indicate briefly how scientific investigation is showing that the instincts of our sun worshipping forefathers were well founded.

III

There are innumerable passages in Vedic texts relating to the nature and properties for sunlight. It may surprise us to know that long before Newton's epoch making discovery of the spectrum revealing an unexplored region pertaining to the composition of light, our ancient rishis were the first to know this truth. Rai Gandha Prasad (Papers for the Thoughtful No. 5) has collected some of the hymns in Rig Veda dealing with the septenary composition of sun light, and has very ably discussed the subject in a comprehensive way.

The Mantra which occurs in the 50th. Sukta of Rig Veda has the sun for its subject, and is therefore, generally called *Surya Sukta*. The 8th. and 9th. Mantras which indicate the septenary composition of light are the following:

"*Sapta tva harito rathe wahanti deva Surya. Shochishkesham vichakhana. Ayukta Sapta Shundhyuvah suro rathasya naptah tadhira yati Svayuktibhih*" (Rig Veda, M. I. S, 50, Mantras 8 and 9).

This means "O bright and all illuminating sun! Seven kinds of rays carry thy glorious light to this beautiful solar system. The sun which upholds this beautiful solar system unites seven kinds of rays in its light. With these united by itself it whirls around". The meaning of the first mantra is, therefore, that the sun's rays are of seven kinds. The second mantra "*Ayukta shundhyuvah*" means that white light of the sun is produced by the union of the seven kinds of rays. This truth occurs very frequently in vedas (Rig Veda M. I. S. 107.)

Besides the septenary composition of solar light, the Vedas contain clear hints at some other scientific truths. The first twelve Riches of Rig Veda contain references relating to the influence of the sun's rays on the life processes of plants and animals. In the mantras it is shown that the germination, and the development of plants are considerably influenced by the rays of the sun. These hymns indicate, therefore, the knowledge with which our ancients worked out the principles of nutrition of plants and animals with the help of sunlight.

Recent investigations in science show that the food we eat ultimately comes from sunlight. We find this scientific truth expressed in some of the hymns in Rig Veda. The following mantra "*Tatsaviturvarenyam bhargo devasya dhimihi dhiyoyonah prachodayat*" (Rig Veda, M 111, S 62, 10) which is very often recited by brahmins in their prayers to the sun contains the scientific truth that the formation of food materials in plants is rendered possible with the help of sunlight. The meaning of the above mantra is given as "let us obtain from the sun the food which every one desires. May the sun enlighten our understandings". This process in which the sun's rays help in the formation of food materials in plants is called 'Photo Synthesis' in scientific language.

Besides these properties attributed to sun's rays modern scientific investigations have shown that they possess purifying and antiseptic properties. This fact is indicated in the second verse quoted above. The rays of the sun are named as *Shundh yuvah* meaning purifiers.

IV

At the present time so much interest is taken in Heliotherapy, Actinotherapy etc., that a short account embodying the evidence in support of the need of sunlight in health and disease will be of some service, and may in particular assist those who are responsible for the strict adherence of religious custom of worshipping the sun. Sunlight is coming to be recognised as a potent agent for maintaining proper health and vitality in enlightened Europe, America, Germany and in other countries throughout the world. Its importance as a curing agent is dawning on the minds of the scientists of modern times. The modern Sun worship began after the great discovery of Dr. Finsen, who established for the first time that diseases can be cured by sunlight. The modern Sun worship has spread so rapidly that many towns in western countries make provision for sun bathing, so that children and others can expose their bodies to the beneficial action of the rays. In India, however we are particularly fortunate in

having a glorious sun; but unfortunately we do not realise its rich value. From an extensive study on the influence of Sunlight in health and disease, scientists have emphasised the importance of sunlight in the treatment of many diseases. Rickets, osteomalacia, beriberi, pellagra, diabetes, pernicious anaemia, cancer etc., would have been more prevalent in poor tropical countries like India, had not the compensating agent, sunlight, been present. These facts will suffice to show the rich value of sunlight in curing disease, and our ancients have rightly named the sun *Marichi* (destroyer of diseases).

In the Rig Veda, the sun is often celebrated under a different name, *Bhaskara*. *Bhaskara* or the sun is also considered as the fountainhead of all knowledge in medicine. In the *Brahma Vairata Purana*, *Brahma* is said to have given the *Ayurveda* to *Bhaskara*. *Dhanvantri*, *Divodasa*, the *Aswin* pair and others learned the science from *Bhaskara* and composed original treatises on medicine. Thus the idea that the sun is a good physician, we can trace back to the Rig Veda where he is invoked for curing disease. In the Rig Veda there are hymns (Rig Veda 1, 50) describing the powerful effects of sun's rays in curing disease. Similar verses are recorded in the *Atharva-veda* (1, 22).

In India sun bathing is in vogue from time immemorial and has become, as it were, a part of the religion of the Hindus. It is enjoined in the works of Rishis of the old times. It is a daily worship of Hindus, which has come down from the time of the Vedas (1500-1000 B. C.). The value of sunlight as a curative and health promoting agent has been fully recognised by our forefathers, and the insistence on practices like *Sandhyavandanam* and *Surya Namaskars* amply testify to it. *Sandhyavandanam*, a simple and common form of sun worship, is performed by every Hindu Brahmin, after performing his toilet and bath. Recent discoveries on the effect of morning sun's rays on health throw considerable light on the importance of performing the prayer in the early morning hours. In connection with the time and mode of performing the prayer to the sun, the *Taittiriya Brahmin* says:—

"*Udyanthamasthayam thamathithya mabhidhyayankurvan brahmano vidavanthasakalam bhadramasuthe.*"

This means that "A brahmin who performs the *japa* facing the sun, when he rises and when he sits will obtain all good". Again taking *Dharma Sutras*, we have *apastamba* saying that the prayer should be performed in open air facing the rising sun.

No one can help thinking especially after knowing the curative value of the morning sun's rays, how useful is the performance of *Sandhyavandanam* as an every day morning prayer. It

has been definitely established by scientists that exposure of the body to sunlight and cold air has a remarkable beneficial effect on the metabolism. The astounding effect of this morning prayer on our health can be gathered from a recorded opinion of Sir Hermann Weber. In a lecture delivered before the Royal College of Physicians on means for the prolongation of life he says: "The air bath alone during an hour and even several hours, if used with judgment, improves the condition of the skin, and through it the nervous system and metabolism. Those who have time and opportunity can, in addition, take a sun bath, by exposing the naked or nearly naked body during half an hour longer to the active rays of the sun. The light and heat of the sun, however, exercise a more powerful influence than the hot air bath alone on the general metabolism, which is especially beneficial in chronic rheumatic ailments".

At the English Sanatorium, Montana, elaborate arrangements for the taking of sun baths in cool morning air have been made. The Alpine treatment, where the best sanatorium in the world is built, is doing wonderful work on the sun treated with results which have astonished the surgeons and medical men, for very many diseases which have been found impossible by ordinary medical treatment have been cured in the hospital with remarkable results, by ordinary sunlight and air treatment.

In view of the various observations made by several investigators on the beneficial action of sunlight and cold air the value of performing the morning sun worship as enjoined by our ancients is inestimable. There is no denying the fact that the benefits as accrued by elaborate methods of sun treatment as done in Alp Sanatorium, can be very easily realised by a simple form of sun worship in open air in the cool hours of the morning.

The Story of Bahaism.

BY SWAMI JAGADISWARANANDA



BAHAISM is a religious movement of Persian origin. It is now world-wide in its influence and has organised groups in more than forty countries of the world according to the fourth and latest volume of the biennial *Bahai world* which is the official record of the progress and spread of Bahaism. This new faith is hardly a century old and is named after its illustrious Founder, Bahauallah. It was first known as Babism in accordance with the name of its fore-runner, Bab.

Most of the Bahai Texts are originally in Persian, the mother-tongue of their author. A portion of them is now available in English and the Bahai Bible has been translated into 35 languages. Bahauallah wrote in Arabic also and his attested writings are so vast and voluminous that they are said to "surpass in bulk the whole body of earlier scriptures." Bahai literature is growing day by day and with the extension of Bahaist activities they are becoming increasingly popular. Islam is the mother-church of Bahaism, though its adherents are found now among all faiths. In essence, Bahaism is a liberalising movement of Islam like Sufism. It appears to be wider in scope and appeal than its contemporary, the Ahmadiyya movement of the Punjab. In many respects it is related to Islam as Buddhism is to orthodox Hinduism or Christianity to Judaism.

The story of Bahaism is very interesting. The Bahais put the primary blame at the door of the votaries of their mother-church for the disregard paid to this faith. The founders and the early followers of the New Faith were terribly persecuted by the Muslims and the Persian Government. Lord Curzon, speaking highly of the heroism, martyrdom and sacrifice of early Bahaists, writes in his *Persia and the Persian Questions*, that since the New Teachings in spite of persecution is spreading in Persia and since its recruits are gained from among the nobler minds of Islam, it will eventually oust Mohomedanism from the field of Persia and will ultimately prevail. Tolstoy predicted a great future for this Faith, for it has rejected all Mohomedan superstitions. Bahullah is looked upon by the Bahais as the heir and successor of Mohomed, as well as the Promised one of all ages. He himself is said to have declared his prophethood, announcing that he is the fulfilment of the Divine Promise of all Religions.

The Bab, the fore-runner of Bahaism, was born in October 25th, 1819 A. D. In 1843 he had in a dream a strange spiritual

experience which also brought him the conviction that the spirit of God had come upon him and possessed him. Like John, the Baptist, he proclaimed publicly in 1845 in a mosque as the Gate of the Divine Dawn the coming God. From his childhood the Bab was remarkable for his religious bent of mind and intuitive understanding of spiritual things. He was known to be most humble and most simple of men. His calling was that of a merchant. After the dream experience he became a strange man and gave up his profession. He gathered nineteen followers and sent them with his message to different parts of Persia as preachers. He stood in the first place as "a breaker of idols, an assailant of abuses, a remover of obsolete but cherished laws and traditions of Islam." He was, therefore, "accused of altering the customs commanded by Mohommad" by the orthodox Muslims and Mullah as well as by the Officer of the State and the Church. The authorities shut them up in a fortress forbidding communication with the outer world. They were reduced ultimately to the position of having to subsist on nothing better than boiled grass. Hundreds of his followers were massacred publicly and the Bab, on July 9th, 1850 A. D. in the presence of ten thousand people was shot dead, his body riddled with bullets. How barbarously and brutally the Bahais were tortured and persecuted beggars description. They were killed, cut to pieces and lynched on public roads. Their eyes, it is said, were gonged out and they were forced to eat their own amputated ears! The executioners are alleged to have skinned the soles of the Bahai's feet, soaked the wounds in boiling oil, shoed the foot like the hoof of a horse and compelled the victim to run!! Bahaullah himself was arrested and flung into a noisome dungeon and was exiled for life. He had to undergo life-long, i.e. half a century of imprisonment till his death mercifully came to put him out of suffering.

Bahaullah, the Prophet of Bahaism, was born in November 12th in 1817 in Teheran (Persia) and passed away in May 29th in 1892 at the ripe old age of seventy-five. His father was a distinguished Vizir and his forefathers had played a leading part in the administration of the country and had held high ministerial offices under the crown. Bahaullah was of a deeply religious nature and from his early boyhood determined to devote his life to the cause of religion. His father had marked him as a child of extra-ordinary promise. Some of his prominent relatives, including his father, had wonderful and mysterious dreams about him. His father saw in a dream his son swimming in a boundless sea, his body shining like the sun and his black hair floating across the waters. The fishes gathered about him and each seized and held the end of one of his hairs as he swam; but not a hair

was dislodged from his head, nor was the movement through the waters impeded. "A famous soothsayer" writes Christophil in his *The Promise of all Ages*, "interpreted this dream and explained that the sea was the world of being and the fishes were the peoples of earth who will gather round Bahaullah and cling to him". In devoting his life to the cause of religion, he did not become an ecclesiastic nor study in a Theological school. He wore that lambskin hat which was in Persia the badge of a secular lay man. He was without learning or academic training, yet his knowledge was attested by all as that of a genius, not of a school. Dr. T. K. Cheyne writes in his *Reconciliation of Races and Religions* about Bahaullah as follows: "His speech was like a rushing torrent and his clearness in exposition brought the most learned of divines to his feet".

During six years of the ministry of Bab, four of which was spent in captivity, he had permeated all Persia with his ideas. Then Bahaullah's life and teachings spread even to the West. In Chicago, the Queen City of America, one huge Bahai temple is being built in which prophets of all religions are enshrined on the altar so that votaries of all faiths may pray together in a spirit of love and brotherhood, peace and harmony. A Scotchman Dr. Esslemont in his *Bahaullah and the New Era* has collected beautifully the Bahai ideas and ideals as well as their utopian scheme of world-reformation and universal redemption. After the demise of Bahaullah, his son and successor, Abdul-Baha made two missionary journeys to the west and delivered the gospel of his Father and Teacher to the people of Europe and America. In Oxford, he was the guest of Professor Dr. T. K. Cheyne. Abdul-Baha reminded him of St. Francis of Assisi, but the learned Doctor says "but St. Francis despised human learning so Abdul Baha was a more complete man." "No one," he writes again, "so far as my observation reaches, has lived the perfect life like Abdul Baha and he tells us that he was but a reflection of Bahaullah". Abdul Baha is called the Exemplar and underwent incarceration like his father but was released later and was knighted.

Abdul-Baha saw with his own eyes how his father was the victim of active restraints and positive afflictions. His father was denuded and disinherited of all possessions, and banished and exiled till death liberated him from this 'vale of tears'. Bahaullah underwent at the hands of the Government every variety of punishment: at one time he suffered from cruel exposure, at another from continued and close confinement; some times he was subjected to torture, at other times weakened by long privations. The Chamber in which he was confined was

buried deep underground and received no light and air save what could pass down three steep flights of narrow stairs. Weighted with heavy chains which bent his back and galled his neck, having a number of basest criminals for his companions, he was kept in daily expectation of execution. In the midst of all these troubles and tribulations his face mirrored the joy and bliss of Heaven like that of the angels. From the prison-land he had written inspiring epistles to the Shah of Persia, President of U. S. A., The Sultan of Turkey, Napoleon III, Queen Victoria of England, The Czar of Russia, The Pope of Rome and such other dignitaries and celebrities on earth. All turned deaf ears to his appeal which ended like weeping in wilderness. The Apostles of Bahaism have been called the Charmers of Heart. In the early days of the Faith it used to be said that one could not take tea with the Bahais without wishing to join their society. The Persian Muslims ascribed the attractive power of the Bahais to the use of philtres and magic charms whereby they infected their neighbours with their own madness.

Bahaullah emphasised the Catholic aspect of Islam. He says that he simply corroborates and expands the evidence of the Prophet Mohommad, who testified to the same Universalism when in the *Koran*, scora II he said,—"We make no distinction at all between his messengers. I am all the prophet. I am the First Adam, Noah and Jesus. We have but one command." Bahaullah has bidden all his followers to purge their hearts of all religious and racial prejudices and animosities. Obedience to this command is held to-day as the hall-mark of the loyal Bahai. He has exhorted all the Bahais to make earth one Home in which all men are brothers and sisters in love and fellowship. The Bahaists dream that millennial peace will be established four-square on earth before the end of the twentieth century itself.

A universal system of administration, as well as of economics of education and of law with a Universal Calendar and language are the firm chief Bahaist instruments of world unification which in the name of Bahaullah were set forth by Abdul Baha in his missionary journey of 1912. To many this scheme of unity will appear utopian. In this Bahaist universal Calendar, as in the ancient Greek calendar of Meton, familiar to the west through golden numbers, the cardinal number of the system is nineteen. There are 19 days in each month and nineteen months in the year. The names of the months are taken from attributes of God, such as Splendour, Glory, Beauty, Grandeur, Light, Mercy and the like. It must be said, however, that to try to unify the world outwardly also in every possible way is something akin to attempting to straighten the dogs' curly tail. Nor one can, not even God the

Creator, obliterate the mark of divinity from nature. What we should aim at doing is to establish unity in variety which is the law of Nature. No two faces are alike under the sun. How then can you expect that uniformity of manners, customs, tongues and dress of all humanity?

The Bahai community is a hive of activity and co-operation. Social intercourse and festal gatherings are encouraged. All share the simple ordinary life of humanity. Marriage is commended and shown as consistent with, indeed conducive to, the highest spiritual attainment. All the three great pioneers of the Faith, the Bab, Bahaullah and Abdul Baha were married. Here the Bahais differ from the Sufis who advocate celibacy and continence as the foundation of spiritual life. The very fact of unmarriedness is a spiritual asset, said a saint. And it is on this principle, that conjugal life does not conduce to loftiest spirituality, that Christian Catholic monks, Sufists, Buddhist Bhikkhus, Hindu sadhus practised celibacy life-long. In the Bahai world there are no professional clergy, no ecclesiastical caste or class of any kind. Bahaism has demolished and torn to pieces the traditional priest-craft of Islam. That is why the orthodox Mukahs rebelled in a body against the New Faith. In this respect Bahaism resembles the Brahmo Samaj of Bengal founded by Raja Ram Mohan and developed by Devendranath, Kesab Chandra and others. The Brahmo Samaj abolished the mediatorship between God and man. In Bahaism there are no rites, nor is there any room or opportunity for the reappearance of priest-craft in any shape or form. Though the highest of all callings is the Teacher of religion, he is not paid for it, and he must gain his livelihood from some other source. Their merit as Teachers depends entirely on the purity of their purpose and life. Auricular confession is prohibited because, they believe, confession to another man "does not tend to the forgiveness of God." The era of Bahaism is the era of individual responsibility. On every man is laid expressly the duty of investigating the truth for himself. He is not to be content to play in life the game of "Follow your Leader." No body should accept tradition idly, nor should he idly take his opinions from other men. Oppression and subservience of any kind are not to be among the Bahais. Confession and catharsis even auricular, may not have much religious significance but it has wonderful psychological value. Frued, Adler, Jung and other psycho-analysts have shown that there are some of the best methods of psychological healing. Prayer is effective and full of meaning in this respect also. The office of the spiritual head of Bahaism is hereditary and descends normally to the eldest son. The material and spiritual powers are controlled by the same one. This smells of theocracy like the Khalifate and the Pope. The consequences of

such union are well known to all. What Italy and Turkey have destroyed is being reinstated by Bahaism. Christ was divinely right when he said that you cannot serve both God and Mammon at the same time. Spirituality can hardly go hand in hand with earthly possessions.

Some of the teachings of Bahaism are, however, very instructive and sublime. A few of them are enumerated here: Let not a man glory in this, that he loves his country, let him rather glory in this, that he loves his kind. Bahaism accepts all great prophets gone before, it destroys no other creeds and leaves all doors open. Be a mirror reflecting the radiance of the Divine. In all things be like Him. No religion is exhaustive or final. If all religions are developed each along the line of its own implicit truth they would approach one another till at last they will all be merged and become one Universal Religion. Bahaism is the Blessed Perfection of all preceding faiths. He who accepts it will not deny the ancient Faith of its forefathers. He will reassert it and at the same time will accept all other revealed faiths of mankind. God in his own being is for ever inaccessible and inscrutable. His messengers are His spokesmen and representatives. Through them alone does He bestow His bounties and blessings on mankind and through them alone can He be approached or known. To turn to them is to turn to God. To dishonour them is to dishonour God. These gems of Holiness are the Treasuries of divine knowledge and repositories of celestial wisdom. The Prophets or the Founders of all religions are but one person, one soul, one spirit, one being, one revelation. Were any of them to declare "I am God" He verily speaketh the Truth. (When Christ said I and my father are one, he said the same thing). All the teachings of the prophets is one. Bahais are the friends and believers of all the prophets. Christ is an expression of the Divine Reality as all other Prophets are. Unity belongs to the things of Heaven, whereas severalness pertains to the things of the spirit. Though all religions are at heart the same, yet each has its distinction as each sets forth a varying aspect of Truth. If the Teaching of Confucius was less sublime than that of Buddha, the cause is not to be sought in Confucius but in the varying receptivity of the people to whom he was sent. There is an interconnection of the Prophets, sincere acceptance of one will involve acceptance of others. Heaven has no geographical situation; it is man's union with God. Bahaism honours the scriptures of preceding religions as the Old Testament their New Testament, being the attested writings of Bahasikah. The source of all evil is for man to turn away from God and set his heart on things ungodly. The source of all learning is the knowledge of God. Essence of faith is fewness of words and abundance of deeds. The

source of all goodness is trust in God, submission to and contentment with His will. Blessed is he who prefers others to himself. He is greatest who is nearest to God. The essence of all teachings is the love for God and man. It is the foundation of all sacred teachings. It is the law of life, and the light of Heaven. It sweetens life. To be as one soul in many bodies; for the more we love each other the nearer we shall be to God. To live the life is to be cause of grief to nobody.

Confucius divided history into three stages. Those of disorder, advancement of Peace and the Supreme Peace. Bahaism dreams that the coming climatic or the final stage of universal peace and civilization will reign on earth before the end of the present century. We are, however, unable to take it for granted like the Adventist that satya yoga will dawn so soon. The Bahai agreement that the prophecies of the Bible and of other oriental scriptures have now been fulfilled and that the Christian and Mohomedan Dispensations have closed, that a new world-age has been ushered in by the great Teacher. Bahauallah falls flat upon modern minds in the light of the prevailing discord and rivalry amongst present day humanity.

Bahaism like Sufism in its essence is more liberal and catholic than orthodox Islam in which Sufism was the first liberalising movement. It is a happy sign of the times that Bahaism is afoot to liberalise Islam by discarding its dead incrustations and externals. The true mission of Bahaism is to purify and expand Islam by stripping it of all its old and absolute superstitions. The sooner Islam becomes wider and broader the better it is for mankind. How we wish every Indian Muslim should become a Bahai in spirit. Bahaism is the essence of Islam and should spread more and more in India, the hot bed of communalism.

Monarchy.

BY R. MADHAVAN NAYAR.



I HEN that fresh morning, thirty-five years ago, the matutinal chanticleer heralded the birth of a new century, it portended also ill omens for the world's anointed heads. As leaves in an autumnal gale, before the march of the twentieth century, sceptres and crowns tumbled and rolled. Forcibly ejected from palaces of pleasure, our embarrassed monarchs fled from corner to corner to hide their sacred heads. And into the places they vacated mounted persons of the people's choice. To retain their positions the demi-gods have necessarily to be impressive, and they have since clothed their actions with attractive splendor. The result is that monarchy has come to be discredited in the popular mind. Not a thought is spent on this ancient institution, even to cast it on the lumber heap once for all. It seems as if the dying monarchy is to receive only a dole-earner's burial, unwept, unhonoured, unsung.

Is monarchy really dying? "No", the distinguished author of *History of Government* hastens to answer. To all appearances, monarchy is withering, but actually it is gaining strength from day to day. It is not monarchy that is fast tending to be an anachronism in these swift-moving times, but parliamentary democracy. Monarchy is, after temporary somnolence, once again raising its head.

Is that true? At least that is what Sir Charles Petrie declares* in his latest book. To him popular fallacies govern the concept of monarchy, such as, that, monarchical Government is a half-way house between anarchy and a republic. To many the King is an anachronism at present. Then there are others who believe that absolute good is an impossibility in politics, which leads them to hold that monarchy may suit one country or another but not all. Sir Charles notes with dismay that they forget that monarchy can flourish under various forms: Persia, for example, which has monarchical Government is an autocracy; Japan, another monarchy is an oligarchy, Italy a corporate State, and Britain and Belgium democracies. Monarchy can be adapted to different national needs, either limited or absolute as conditions demand. It is a wonder and a puzzle to Sir Charles Petrie as to why such a convenient and beneficial institution, with all its force of tradition, does not commend itself to the popular mind. In

* Sir Charles Petrie, *Monarchy*, 1933, Eyre and Spottiswoode.

disdainful despair he turns his back on the popular mind. Would it not have been more intellectual to have paused and examined?

It will be profitable, before entering into any discussion of moot points to survey in the shortest possible compass the views ably expressed in Sir Charles' thought-provoking book.

The annihilation of hereditary monarchies means chaos and retrogression. History amply supports this statement. The wars of Religion and the Froude in France, and the wars of the Roses and the Commonwealth period in Great Britain brought the two countries to the verge of ruin. For, when the hand of monarchy is removed, factions have free play, national resources are wasted, "a feeling of insecurity is perpetuated abroad", and there occur breaks in the administration. The fate of Germany, Austria, Russia and Portugal, which have, to Sir Charles, reached the very nadir of their fortunes under Republican regimes, very well illustrates this point.

There is no use blaming the last war for all the numerous ills of the present day, which are in fact the legacy of widespread socialist policy and bourgeois administration. Socialism is chicanery, pronounces Sir Charles, but epigrams are yet to follow. Here is one: in socialism "the watchdogs join the wolves in preying on the sheep." It is not socialism that we want, but monarchs in Berlin, Paris etc., who alone have the mysterious panacea for the world's disease.

Would not dictators serve the purpose? Certainly not. Dictators can never be substitutes for kings. They are not lasting. Force is not everything. (Here is another good expression: one can do anything with bayonets than sit upon them.) Only political democracy is worse than dictatorship. There responsibility fades. The intolerable dictator can be knifed, but what about the foolish, million-headed voter? He is mere insufferable. But a dictator may be the King's complement (as in Italy, perhaps?)

Monarchy will be a check to faction. For, National Kings represent nationality and not nationalism. Democracy, on the other hand, fostering nationalism, is the negation of true internationalism. Democratic Government cannot boast of permanence or stability, whereas a King could have continuous experience, training and precedents to rely on. He could advise the minister on the strength of those. But it is not enough that the King remains a hereditary President. His office must have hereditary right and religious sanction. Monarchy has an inexplicable sanctity and a sort of mystical inspiration. What is more, it will be the only office which money will not be able to purchase!

Sincerity of feeling alone assuages in part the sweeping character of the foregone statements. It has been the favourite pastime of capable thinkers from bygone times to interpret history in the light of favourite theories. History is so fluid that without great difficulty it fits into vessels of varying shapes. Frederic Harrison says that history can be made to support any system and that history provides an excuse for any plan or policy. But the humbler student gapes when he finds the master trying to adapt the interpretation of history to settled conclusions rather than try to draw lessons from a probing study of history.

Does the eclipse of hereditary monarchy mean chaos and retrogression? The story of modern Europe tells a different tale. We know of the supercession of small hereditary monarchies to form empires resulting in concord and progress. If the wars of religion in France and the Roses in England almost ruined the countries, what was at fault? Surely there were Kings reigning in France and England in those troublous times. Nor is it charitable to declare that under a republic faction is rife, resources come to be wasted and insecurity perpetuated. A cursory reading of history will teach us that faction and wasted resources and the feeling of insecurity are not the breed of republics alone, but of every form of weak government. Was faction absent in England when monarchy was strongest? The Tudor sovereigns know only too well the numerous thorns on their side. Do republics make it a point to waste the national resources? Have monarchies always scrupulously utilised the national resources in the most economic fashion? Does the Republic of the United States of America suffer from a fear of insecurity? Is Soviet Russia afraid of her stability? Rather, is not the feeling of insecurity an unavoidable concomitant of every weak rule? Finally, is it true to say that Germany, Austria, Russia and Portugal have sunk to the lowest depths under republicanism? Monarchy is hailed as a check to faction. It may be that on a few occasions in the history of the world a King has stepped into a breach and steadied the rocking ship of state, but how oftener does the crown arouse faction? English history only too well abounds in instances, the desirable enumeration of which considerations of space forbid. To say that national Kings represent nationality and not nationalism is to divorce Fact from Doctrine. For aught we know, monarchies, equally like democracies, have contributed their considerable mite to the unhealthy promotion of insular nationalism. In democracy at least there is no visible symbol of the evil spirit. But in a monarchy the crowned head stands for all that is vicious in nationalism. Moreover the king has little connexion with nationality. He is certainly above it; else he is no King. Democracy might have fostered nationalism

but does not the cry "Fight for our King and country!" appeal more powerfully than "Fight for our country"? I believe it does. The king is a rallying point for all that is bellicose in human nature. The king has begotten more wars than has been good for the world. The King has aroused and perpetuated faction, for that is his interest.

II

Leaving Sir Charles and his doctrinaire notions for a while, let us turn to the classical writers of old for edification and guidance.

In discussing the governmental organization of his Polity, Plato deliberately wants to establish a golden mean between monarchy and democracy, which he considers as representing the contradictory factors of Authority and Liberty. If either factor is excessively employed in any state, disaster will be the result, as was well exemplified in the downfall of Persia and Athens*. To him monarchic government must be so modelled as to "check the undue extension of the principle of authority†".

Aristotle's monarch is the incarnation of virtue. To such an ideally faultless man of perfection may be given the right to rule unfettered by any legal restraint. That is not always possible nor even desirable. "For actual states the best possible law has a better ground for supremacy than the best possible man. And for the work of government subject to law, the capacity of an individual will never equal that of an aggregation of individuals. The many is less easily corrupted than the one; and even though the one may have nominal supremacy, the physical impossibility of conducting the administration singlehanded renders necessary a plurality in government which is not different in kind from a plurality immediately under the constitution."* Aristotle finally concludes that not only is monarchy illogical but is also practically impossible. And that, we know, was the result of a laborious examination of the ancient Greek states and their Governments.

Polybius's cycle commences with monarchy, only to be replaced by other forms of government. Driven by instinct the primitive few associate and like other animals submit to the guidance of the boldest and strongest; this originates the earliest form of government, monarchy based on force. But soon monarchy, quite naturally, degenerates into tyranny, when the King is conveniently done away with.

* Plato, *Laws*, Bk. III.

† Plato considers Sparta to have attained this state in the limitations imposed by the senate and ephors on the crown.

* W. A. Dunning, *A History of Political Theories, Ancient and Mediaeval*, P. 73.

Thomas Aquinas and Dante, (of the thirteenth century A. D.), however, considered monarchy as the best form of government. But Dante believed that the state should exist for the individual, who should have a part in government. His emperor (he was an advocate of world-empire and universal monarchy) was not a universal despot, but an international overseer and Judge. Dante's monarch was Plato's heaven-born statesman, as Gettel says, transferred from the Greek city to the European empire.

It is in that strain thought develops, for, we come to note Marsiglio of Padua (1270-1340) considering the monarch as an executive officer (of the *pars principans*), a mere agent of the people. Even the emperor has no vestige of omnipotence. And there is reason to believe that Marsiglio preferred an elective to an hereditary monarchy.

Wycliffe, the theological teacher of the second and third quarters of the fourteenth century, held monarchy to be conditioned by the state of sin. With characteristic confusion he said: "The Kingly power, however, depends not really on human law, but on grace; neither hereditary succession nor election, therefore, gives true royal authority."

Machiavelli (1469-1527), the celebrated author of *The Prince*, however, exhibited no irrational preference for monarchy. On the other hand, he believed that "republics keep faith better than princes, if not by choice, at least through the slower working of their organs. And finally in respect to that adaptation to times and circumstances which is essential to the success of any policy, the republic has an advantage over the monarchy, in that the character of the prince will not change with conditions, while among the many characters which participate in the service of a republic, one may always be found that is just suited to the particular needs of a given time."

I shall not go any farther to examine the views of political thinkers, for I do not wish to enter the realm of modern political thought, which must be more familiar than ancient and mediaeval. The deliberate opinion of the classical authors, we have seen, is none too prone to exalt monarchical Government, for so convinced are they of its disadvantages and limitations that they easily overlook its considerable benefits.

The talented author of *Monarchy*, towards the close of his book, pretends to meet a few of the arguments levelled against kingly rule by mischievous antimonarchists. But in vainly trying to refute he has unconsciously reinforced them.

First, he tries to disprove the statement that Monarchy is inconsistent with freedom. But whoever said that? It is only

in a limited sense that monarchy limits freedom. We know that any form of government to be government must of necessity limit freedom. Liberty, we are aware, is not licence. Liberty is not that unrestrained capacity to satisfy every whim and pleasure of man. That will be the very opposite of liberty. Liberty postulates only equality of opportunity. By liberty, we mean, with Professor Laski, "the eager maintenance of that atmosphere in which men have the opportunity to be their best selves."* In that case freedom is certainly compatible with monarchy, though in practice freedom does rarely obtain in monarchical regimes. Moreover, to say that freedom fares worse under republicanism is to mis-state facts. It might; but it does not. Quoting instances will be, I fear, superfluous.

The most insuperable difficulty with regard to hereditary monarchy is that there can be no guarantee of the ability of a succeeding monarch. It is seldom that a son inherits along with crown and state the capacities presented by his father. It is more the case of Edward VI's succeeding Henry VIII's and James II's Charles II's. † Continuity, in the meaning in which monarchists use it, is equally lacking in monarchies as well as in republics. For, while, in a republic public opinion—the real and the effective I mean—at least is not prone to violent changes as a rule, in monarchies the character, the temper or even the foibles of a king might completely change the policies pursued in a previous reign. To say that monarchs represent the continuity of the national tradition and the supremacy of the national interest is to fly in the face of facts. Monarchs represent the continuity of the national tradition in that they have continuously possessed in plenty blank cheques signed by the nation; they represent the supremacy of the national interest, not in their presence but in their private purses.

It is popularly said against monarchy that a hereditary monarch may be mad or vicious or may become such. Indeed there is great truth in that statement. It may be that the eldest son of Charles III of Spain was excluded from the succession to Spain and Naples as he was an unbalanced nympholete; it may be that when George III went mad a regent was appointed. But exceptions cannot be taken as rules. We are familiar with princes addicted to every sort of vice and disease enjoying sovereign powers to the entire detriment of their realms and the misfortune of their peoples. Furthermore, monarchy, doubtless, implies militarism and war. Mere pomp, uncontrollable tendencies of aggression, lust for power and wealth, or silly, personal

* H. J. Laski, *A Grammar of Politics*.

† Cf. Arthur Bryant, *King Charles II*.

factors emanating from royal bosoms, have been the causes of great wars bringing in their train poverty and pestilence, political collapse and economic dislocation.

To argue thus is certainly not to belittle the remarkable benefits monarchy has conferred on mankind. In a time of anarchy and confusion it has provided order and peace. It has, to some extent, quieted factions, though not wholly. Some kings have been good generals. Some have been charitably disposed. Monarchy has established at times an excellent court, and, in some countries, like England, has considerably raised the standard of social life. It has provided a visible symbol of all that is noble and good in life to the rank and file. But times are changed. Democracy cannot reconcile itself with any but a figure-head of a monarch. But why maintain a figure-head at enormous expense to the nation? We have outgrown the times when monarchy was either necessary or useful.

A New Plank in Indian Rural Reconstruction.

BY P. V. AGHORAM IYER



ONE of the great tasks waiting to be done by the leaders of Indian public life is the reconstruction of the Indian village. Notwithstanding the growing urbanisation of the cities and the towns in modern times in India, the real life of the Indian people is still best observed in the Indian village and the prosperity of the country as a whole is going to be attained not by the improved conditions that may be attained in the cities and the towns, but in what we are going to achieve amongst the rural folks. Progressive forces may originate in the minds of town bred leaders of the people but if the work that they are going to do for National Regeneration is to affect the country as a whole, it must touch to the depths the life of the villagers.

There are over 7 lakhs of villages in India. In spite of the neglect suffered by these villages during nearly a century of centralisation of authority, they still remain fraught with immense possibility of national development, so that if the villages can, in a real sense, be reconstructed in India during the coming two decades, we would have gone forward a great length of our journey towards Freedom. It is in the fitness of things that the greatest leader of the country has, for the present, retired from the strenuous labours of active political struggles and directed his sole attention to the problem of Rural Reconstruction. It is seen he has included several items in his programme of rural reconstruction. Medical relief is a part of that programme. But I don't see evidences from his hitherto published writings of his desiring to undertake a programme of medical relief, in the villages conspicuous alike for its cheapness and efficacy. I almost feel certain that with his knowledge of the growing impoverishment of the Indian people a programme of medical relief, whose cheapness is beyond question without the least loss of efficacy at the same time, must have a stronger appeal to him than any other programme. I imagine him to be realising to the fullest extent the implications of this growing national impoverishment and desiring, therefore, to serve the Indian people with the least possible cost and expense but with the greatest possible efficacy. I venture to offer him such a programme of medical relief through the homoeopathic system of medicine.

In the first place I wish to make it clear that it is not an indigenous system of medicine, although the germ of the idea of Homoeopathy may be found in a random statement of the old text writers of medicine in India. Homoeopathy, as we know it today and as it is practised today, is of pure western origin. It had its home of origin in Germany. Its beginnings and early developments were in that land, but its later developments, by which it has attained immense vogue amongst forward men in the world today, have taken place in the United States of America during the last nearly one century. The Science as we know it and the principles underlying it were discovered and promulgated by Samuel Hahnemann of Germany, a great medical savant of his time, who, by his gift of sympathy, could be classed with the immortal Buddha, by his spirit of independence, dauntless scientific research, seeking for the ultimates of things could be classed with the great Newton and by his spirit of fearlessness in facing opposition could be classed with Savonarola. Practically all that is vital in Homoeopathy, all that constitutes the differentia of Homoeopathy from other systems of treatment had been discovered with all its implications by Samuel Hahneman. The one solid and substantial contribution made to its growth in subsequent times by the Americal School of Leading Homoeopaths is the bringing into vogue of the highest potencies of medicines and deriving the most lasting benefits from their use in the treatment of human ailments. The chief differentia of Homoeopathy are the following :

(1) The perfect similimum, (2) The potentised or dynamised remedy, (3) The individualised drug.

These broad discoveries in the field of medicine remain in substance what they were to begin with in Hahneman's hands. The work of the Homoeopaths who have succeeded him has accomplished the successful use of a great many more drugs than Hahneman had brought into use. The idea of the perfect similimum, which is the first corner stone of Homoeopathy involves the process of proving all drugs, which is a technical process for the first time instituted in the medical world by Hahneman whose benefits have been realised in great measure by his followers. The proving of drugs still remains a unique and peculiar feature only of this system of medicine. The drug that is chosen for proof is administered in the potentised form for a prescribed period of time under the supervision of a careful body of medical men to healthy persons and the administration is repeated short of danger to life, and the mental, physical, physiological and various other morbid symptoms that are developed in the prover by the repeated administration of the drug are noted down by

the body of medical observers and the greatest common factor is taken as constituting the most reliable symptoms that are brought out in the proving; and it is the elaboration of these symptoms brought out in the proving that falls to be done by the writer of the Homoeopathic Materia Medica. The use of any drug in the Materia Medica for the treatment of any case of human sickness being on the principle of the perfect similimum, the physician who is called upon to treat any case of sickness has to observe all those strange and peculiar symptoms, mental and physical, in the patient, through which this sickness manifests itself and the drug in the Materia Medica, which in the proving is seen to have produced a complete similarity of symptoms is the one which will effectively answer the purpose for healing the sick. And when you have touched the perfect similimum, the cure that follows is immediate, gentle, imperceptible, and in the nature of a miracle. It is one of the settled doctrines of Hahnemann that sickness to be curable manifests itself through strange and peculiar symptoms, that these symptoms are the language provided by the all-wise nature to the eye of the observing physician to understand the real nature of the sickness and to get a true image or picture of the disease.

The next fundamental idea of Homoeopathy is, that sickness is caused by derangement of vital force, that the human being is sick not on the plane of nutrition but on the plane of Dynamis, that the real cause of human sickness lies far away from the gaze of even the cleverest scientist and that disease being on the plane of dynamis, the cure of disease by medicament can be effected only by the use of the attenuated or potentised medicine and not by the use of large doses of crude material medicine. The aim of treatment of the sick according to Homoeopathy is cure of sickness and not a mere palliation of it or a suppression of it. It goes deeper into the real character of sickness and proposes to effect longer lasting and more permanent cures. Thus far it is seen that both as regards its process and the results it seeks to accomplish, it has a great many points of superiority over every other system of treatment. But if with all these points of advantage in its favour, it turns out to be out of all proportion costly and too ill-adapted to the circumstances of our impoverished people, it is of so little use to us and has certainly to be ruled out of any programme of national work. But if, on the other hand, in addition to its superior efficacy it is infinitely cheaper than the other systems, then it certainly deserves well of us and it behoves us as practical men bent upon accomplishing in every possible way the real good of our land, to give it the fairest possible trial and to make as good use of it as we can.

During a period of nearly two years I have been making use of it, without the help of an organisation, as an instrument of social service and I am in a position to state from my work that it is decidedly cheaper than any other system of treatment and that if we could possibly institutionalise it on a nation-wide scale we can in the shortest possible time effectively accomplish the medical relief part of our rural reconstruction work, and that on not more than 1/20 of the cost that may have to be incurred in putting into operation in the villages any other scheme of medical relief. The programme I am submitting, will indirectly solve in a certain measure also the problem of the unemployment of the educated. Thousands of the educated youths of the land, who are to-day facing life with gloomy prospects and whom we think of employing for rural reconstruction work, but for whom we are unable to find the resources for an average compensation for their work should be successfully put in a position to earn fair compensation for their living, by training and equipping them for this kind of work. They could be trained at the colleges in Bengal and elsewhere in India and they could be scattered all over the country in the villages as Sappers and Miners of the army of rural reconstruction work. The villagers who are at present in their helplessness draining out thousands of their hard earned wealth to spend upon the more costly system of allopathic treatment or of the almost equally expensive indigenous systems of medicine because no cheaper and equally efficacious system of treatment is available to them, will stop spending so lavishly in future at the same time they would realise the value of supporting with their resources this system of medical relief which reaches them more closely and more intimately, and serves their vital needs. If the Congress itself takes up this task of organising medical relief work in the villages through this system, in the shortest possible time it would be in a position to attach the villages dearly to it and they should lovingly cherish it and keep ever loyal and grateful to it for this lasting service done to them, and it should prove likewise a great bond of union between the people and the leaders. I said that the minimum cost of it will not be more than one twentieth of the cost that they may have to incur in introducing any other system. But I may say, my estimate is only a modest one.

We are feeling greatly depressed by the complexity of conditions that have been coming into our lives and a certain looseness of living that has been creeping upon us and almost taking possession of our souls as a result of modern civilisation. The simplicity and the purity of our age old, life has practically deserted us and we have been wanting more wants. This added

complexity of living has made life disproportionately costly to us, while our impoverishment is an evergrowing quantity. The best of our men feel quite at sea to manage this unhappy situation. Almost every one of them wishes that he had the power to end this unnaturalness. Here again I feel encouraged to point out that when Homoeopathy becomes particularly acceptable to the villagers for giving them cures for sickness, it will give them a new rationale of life, a new orientation; for it has got that peculiarity of performing its service amongst the people through the conditions of cheapness, simplicity and loveliness. Two generations of rural workers carrying on their healing mission through Homoeopathy all over the villages of India will surely accomplish without any preaching and propaganda, and in the most silent and imperceptible way, an almost complete abstinence of the nation from all kinds of alcoholic addictions, stimulants like tobacco, sedatives like opium and drinks like coffee and tea. For, the real object of Homoeopathy is to promote healthy-mindedness and equipoise of the spirit.

I make this earnest appeal, therefore, through the pages of *The Scholar* to the greatest leader of the Indian people today to give as weighty a consideration as possible to this scheme of medical relief and to find the ways and means for the speediest popularisation of it on a nation wide scale in India. Let us ring out the old year of painful events and happenings and ring in the new year of happy promises and prospects.

The Romance of Love.

By P. M. HARI.



UT for the virulent orthodoxy of the brahmins of Kuppur the most interesting episode of the life of Viswas would have remained a sealed book. Social ordinances sometimes fish out personal secrets of men. So communal investigation brought out the romance of the love of Viswas. To the back numbers of the brahmins of Kuppur Agraaharam western civilization smacked strongly of the abominable meat and wine, and they always viewed with suspicion the habits of English-educated young men. As a person professionally handling and dispensing alcoholic substances, Viswas was their special object of distrust. Had he not told them the story of his impassioned psychic revelry, the uncanny accident that followed it would have made the villagers condemn Viswas as a sot and sentence him to the extreme penalty of inveterate social laws. Hence to save himself and his pious old parents from obloquy and expulsion from caste he was constrained to disclose the secret of his heart.

Viswas, a handsome, young brahmin, had, after a distinguished academic career, just started life as an allopathic doctor. He was given to new-fangled ways although his parents and relatives were hidebound orthodox men. The fashionable ways of his fervid college life never deserted him and the intoxication of youthfulness gave an impetus to his inclinations. He was highly imaginative and impulsive by nature and was now in the palmy days of youthful romance. He was not married; and while his parents were busy looking for a suitable bride, he was nourishing a secret passion for a young girl of the town, a sometime college-mate of his. He was attempting to win her heart, and she appeared to exchange soft, furtive glances with him. But the girl was of a caste lower than that of Viswas and there was the rub. The difficulty of attainment enhances the value of the thing and increases the desire for it. The very distance between them made the young girl precious in his eyes; and his longing for her grew in proportion to the remoteness of his chance of obtaining her hand.

One evening, passing the gates of his favourite Dasi, Viswas stopped to have a look at the attractive flower garden in front of her house, rich with the dowers of tropical summer; perhaps he desired more to have a glance of the flowery face of the mistress of the garden. He was, however, gazing intently at a cluster of

roses beside the gate when the gentle maid stealthily approaching from a side surprised him genially enquiring, "Fond of roses, Viswas?" "What fine flowers grow in this garden!" exclaimed Viswas, glancing ingeniously at the dear old school fellow. The smiling girl handed him a small, bright nosegay of red and white roses in green, commenting: "What exquisite handwork of Nature." and broke off with a curt good-bye to Viswas.

The heart of Viswas leaped to his throat as he received the delightful gift from the slim hands of the fashionable lady. He could hardly acknowledge the courtesy of Dasi or bid adieu to her properly before she turned her quick steps away from him. The shortness of the interlude made him ill at ease. How he wished it were a little longer!

Viswas stood dazed a few moments gazing vacantly at her receding steps, and then with a deep sigh turned home. He floated home, however, in a rare atmosphere of elation, for he took it that the woman presented him with the lovely flowers in token of her affection for him. And what flights of thoughts and feelings lapped across his mental horizon! Even the din and bustle of the evening bazaar and rush of traffic of the thoroughfare that jammed at his senses as he passed along the busy streets, failed to open them to the world. He was absorbed in a dream of love; and while his head was inventing means of realising it, his legs automatically took him home.

Reaching home he entered his closet and undressing sank into a canvas chair and gave himself up to continuing his gratifying reverie. He built fair castles after castles in his mind, furnished them with all sorts of comforts and conveniences, and peopled them with himself and his beloved Dasi surrounded by all sorts of fanciful and sensational luxuries. He dwelt on every detail of his household with great care and avidity and saw the sweet vernal home bubbling with ever increasing happiness and enjoyment. From this mental revelry he was awakened at about 10 P. M., by his mother's call to supper.

He ate some food hastily and went straight to sleep on the open verandah of the house as is usual with village folk in hot seasons. It was a sultry night and not a wing of breeze stirred. Even the leaves of trees were dead drowsy, the stars had fled to their cool caves, and the moon secure from heat waves seemed to mock at sweating man. Viswas spread his bed and stretched himself at ease; but oppressed by the high temperature of the air and his heated imagination, he rolled restlessly in his sleep-deserted bed, while his neighbours on the long stretch of verandahs were peacefully snoring away the night. After long fidgeting when it

was past midnight a slight slumber came to his rescue and Viswas slipped into unconsciousness.

The mind of man is moored by normal consciousness, the will being the anchor. When normal consciousness is cut off the will is drowned; and unless the mind is submerged in sleep it goes adrift in the surging waters of wild imagination and emotion blown and tossed by frantic fancy.

No sooner had Viswas become dead to the outside world than the inner world in him became intensely lived and active. The curtain of darkness that overhung his mind was blown off by a gust of passion; and an extensive vista of a bright, refreshing world was opened out to him.

Viswas found himself fronting an Elysian garden bathed to translucent brightness by the streaming rays of a smiling full-moon keeping watch from the heights of an azure sky. The garden was a horticultural achievement. Herbs and vine, shrubs and ferns, plants and reeds of varied hues and forms of leaves and laden with diverse coloured flowers, berries, and fruits grown in artistically laid beds vied with a singular charm and sylvan harmony and scintillated in the soft light of the moon. The air was cool and exhilarating, saturated with the fine fragrance of the blowing flowers with honeydew on their lips. The gentle breeze that played amongst the ferns and twigs lightly stroked the lithesome body of Viswas, soothed his nerves, and toned up his youthful mind. The subtle spirit of the scenery stole into his heart and stirred his soul of romance.

As Viswas was gazing with wonderseated eyes at the enchanting garden he saw a fairly tall, slim, form of a milk-white maid issue out of a spangled bower of vine and ferns in a distant corner of the garden. She stepped out like a self-complacent cinema star emerging into lime light. A young girl of about twenty summers, her forehead beamed with a crimson castemmark and her eyes glittered with an indescribable sense of romance. She was dressed in green flowing saree and purple blouse and was adorned with sparkling jewels. Her hair was knotted into a boquet with fresh flowers and herbs. A perfect figure with beauty entwining her form and features and flowering into a smile of infectious joy. Redolent with freshness and delicate fragrance her lithe form in the cool glittering landscape appeared, amidst the brilliance of the night, the very incarnation of exquisite spring.

The eyes of Viswas brightened up, a tremour ran through him and his heart beat prognosticatively. He stood and stared at the fascinating form. She came leisurely in the direction of Viswas who heartily accosted her as she came near. She glanced

at him with a captivating smile. Viswas stepped towards her; but as she did not stop for him he hastened his steps.

Dallying in love whets the appetite of the lover and increases the relish for the game. Flirts kindle hopes and throw out promises but playfully put off fulfilment to make the lovers keen after the game, and men fall desperately in love with and hang on them. The girl of Viswas's heart was not behindhand in the art of love-making.

Viswas soon recognised his beloved Dasi in the winsome garden nymph and the identity pumped up his heart with uncommon force. How near the fulfilment of his hopes and desires! They were alone and he would sing his sweet messages of love to her. Will she not return his affection duly? He fled to her with stifled breath and beating heart and made bold to take hold of her soft, slender hand. The girl stopped in welcome surprise and amiable sweetness and gleamed with a tell-tale smile. Viswas heartily kissed the hand but the girl quickly withdrew it and moved on strategically.

Dasi was sweet and affable though silent and unresponsive. Viswas, much encouraged by her gentle disposition, accompanied her in throbbing silence. As they walked abreast the young blood of Viswas was soon warmed up by the contact with the girl. Before they went far the blood of Viswas rose high in him. But he was naturally shy and timid, and now confusion took possession of him. He did not know what to do. The youth in him, however, soon asserted itself and the flesh and blood of Viswas became unruly. Unable to contain himself any longer he resolved to speak out but was choked by the high tide of passion and nervousness. He pressed her hand instinctively and gaped mutely at her met the quivering light of her eyes. At this juncture a light patch of cloud sailing across the sky slightly veiled the face of the glaring moon and flung a shade over the timorous lovers. Viswas snatched the opportunity. He intrepidly stepped in front of the girl and flinging his greedy arms around her, closed her in a mad embrace and quickly bent to kiss her. Dasi rose to the moment. She quickly turned her face away and artfully wriggled in his arms, as though to get out of his tightening clutches. The clever dodge and dally of Dasi incited the ardour and longing of Viswas to frenzy and the two were entangled in a wrestle which neither was willing to end.

The violent response of the muscle and limbs of Viswas to the frantic feats of his unbridled psychology now transferred him bodily from his bed to the stagnant pool of the gutter bordering his verandah.

A huge thud and splash in the open drain woke up the adjacent sleepers who thinking it was the old sow of the neighbourhood that had jumped into the gutter ran up to the place with loud cries and curses to drive off the nasty nuisance.

Viswas, brought to his senses by the violent gully bath, was no little frightened by the cry of the people around. He knew how cruel and heady the villagers were. He was petrified with fear and shame. So to save his skin from the imminent cudgels and brickbats of the furious throng he, even with a taste of the indescribable decoction, hastily announced himself to be the victim; and wiping his face soon peered out of the narrow valley all dripping with the odourous fluid to convulse the crowd into a hay-day and roaring fit of laughter.

False Measure.

By P. R. NARAYANA IYER.



LOMAHAMSA lived, in days of yore, amongst people who loved him for his piety and devotion. Love towards all creatures living under the sun and truth in thought, word and deed characterised his actions. He was sinless and Godfearing. Happiness and prosperity reigned in his house. His presence amongst the sick engendered health and hope. He had few wants in his life. His wife was an emblem of feminine nobility and chastity. The blessed couple lived in perfect happiness. For a long time they had no children. They longed to have one and spent several lingering years in prayer and penitence.

At last a bonny boy was born. The parents hugged him in their longing hands and smothered him with incessant kisses and caresses. The boy proved to be the chip of the old block. Gentleness and obedience were the principal traits of his character. He grew as an exemplary child worthy of imitation. But alas! the parents were not allowed to enjoy the happiness of bringing up their son to a mature age. Fate is relentless and the ways of God, mysterious. Angels of heaven are alert in populating it with specimens of spotless character and austerity. The sinful are for earth and the sinless for heaven. One day when Lomahamsa and his wife were doting upon the child and spinning delicate yarns of his future career, an evil serpent rushed from nobody knew where and lodged its cruel fangs in the person of the sleeping child. Poison spread itself violently in the tender body and defied all attempts of skilled physicians to save the child from a tragic death.

This unexpected death of the child dealt a severe blow to the equanimity of Lomahamsa. Presence of mind which hitherto guided him now forsook him. Words of consolation and aphorisms of Vedanta were of no avail to pacify him. He argued:—"I have not done anything to merit this visitation of cruelty at the hands of Providence. I will not allow the dead body to be removed for funeral rites. I will starve myself to death and the dead bodies of the father and the child may be burnt on the self-same funeral pyre". Lomahamsa's decision was firm and resolute. Friends and relations tried to persuade him to the path of common custom.

Hours rolled on, in the speedy wings of fleeting time. Lomahamsa stuck to his resolution and would not consent to the removal of the dead body. It so happened that, at this critical juncture, an Angel appeared before him to pacify his unending grief. "Lomahamsa", said the Angel, "Your devotion to God is too sincere to refuse your prayer. I shall revive your son and the rest I leave to you".

Process of resurrection began and the dead child arose in full vigour and life. The happy parents ran up with outstretched hands to embrace the child. The child withdrew to the distance of untouchability prescribed for a Paraya and exclaimed "Venerable Lords! I am no more a brahmin child. No more am I your affectionate son. In my previous birth I was a Paraya working in your paddy fields. My daily wages were fixed at two measures of paddy. In every measure of paddy you paid me as wages you deducted one-eighth of the quantity and passed the same on to me as the full measure. I found out the diminution and petitioned before you to grant me the full quantity. It was of no avail. You carried the day. The one-eighth measure of paddy, unjustly withheld by you, became, in course of time, cart-loads of paddy, whilst I, knowing that my well-earned grains of paddy remained in your granary, spent my days in want and starvation till at last the misery-ending hands of death ended my life. I was born again as your son to redeem my dues and enjoy life to the extent of wages that you unjustly deprived me of. Today the old balance was unknowingly cleared off by you and we are no longer debtor and creditor. Nor are we father and son."

No sooner were these words uttered than the child relapsed itself into a lifeless body. The Angel said:—"Lomahamsa, the only sin committed by you in your previous birth was depriving the wages of your servants, and so you had to be reborn upon this earth to suffer the consequences of your actions. One is responsible for one's actions and one cannot escape the consequences except by actually working them out."

Lomahamsa stood like a statue. Before he could find his tongue to manipulate a reply the Angel was gone.

Let this story serve as a lesson to *Employers* who deprive their servants of their legitimate wages.

Reviews and Notices.

Manu. by Kewal Motwani A. M., Ph. D. (Genesh & Co., Madras.) Rs. 3.

The foundation of Hindu society is so deep in the obscurity of the immemorial past, and its superstructure so colossal and complex that they baffle even the sharpest and most indefatigable of historians. People of all times have been gaping at it in dumb-founded admiration or dismay while some busybodies have now and then been taking a sling at one phase or other of it; but no one seems to have taken pains to study or understand this eternal edifice parts of which are now and then altered and yet the whole remains the same.

Religion is the soul of India and while the Hindu life is so modelled as to enable him to progress towards the Realisation of the godhead of man, the Hindu society is so ordered as to make for the mutual help and harmonious advancement of the various parts of it towards the highest spiritual goal. Most people forget this and looking at the social fabric from wrong points of view cast undeserved aspersions at the Hindu customs and manners.

The author of the book under consideration has for the first time ventured to investigate the matter on the lines of western scientific research. He has given us a fairly good exposition of the nature of Hindu Society and the principles involved therein.

Manu is the greatest exponent of the Hindu Social theory; but he bases his theories and principles on the religion of the Hindus.

Mr. Motwani does not confine himself to Manu either. He traces the matter as far deep into the vedic age as he could. In this book the author first speaks of the Hindu view of life as revealed by the Vedas and Vedanta, and then examining the code of Manu in the light of the other scriptures of the Hindus shows how the society is built on the vital principle of religion. He shows how the life of the Hindu is ordered, and how the burdens of society and state are appropriately divided amongst the most suitable castes so that the whole may run smoothly on to the goal. Although we may not agree with all the interpretations and expositions the author gives us of the Hindu scriptures we must say that his theories are highly valuable and deserve the attention of all students, sociologists and historians.

As a pioneer work in the realm of Indian sociology we heartily welcome it and hope it will be the eye-opener and guide to many a worthy follower in the field.

On Poets and Poetry. by T. B. Krishnaswamy M. A., B. L.
Published by P. R. Rama Iyar & Co., Madras.

Although this is a small volume containing critical estimates of the works of five of the nineteenth century poets, namely D. G. Rosseti, Robert Browning, Francis Thompson, Tennyson and A. C. Swinburne, the book

with its opening essay on Poetry is a very valuable piece of literary criticism. The author is a well-known scholar and critic—sometime professor of English Literature—and his estimates of the works of these poets is marked by deep learning, wide sympathy and great discernment. A poet himself his appreciation and exposition of the works and of Poetry is particularly interesting. He supports almost all his arguments with quotations and the essays are so full of 'texts' that even one who has not read any of the works of an author will be able to understand and appreciate the nature of his works. We hope this book will find a place in the hands of every student and lover of English Literature.

Dawn and other Poems by K. Vaidyanathan B. A.

Although this is a booklet containing only a dozen poems yet it is enjoyable and reveals the promise of the author's genius. It should be obvious to one who reads *Dawn* or *Gypsies under a Banyan Tree* that the writer has "the germ of true poetry" in him. "The best poets" says Hilton Brown in his introduction to the book "have been those who have picked their material from the things of everyday; and it is this School which Mr. Vaidyanathan follows." We wish the author all success and await his further contributions.

P. M. H.

Echoes of The Human World by J. D. Ehrenreich. Published by Arthur H. Stockwell, Ltd., 29, Ludgate Hill, E. C. 4. Price 7 shillings 6 pence. nett.

The book amply justifies its title, for it contains echoes of many things that stagger the world today or in which most of us are interested. The late war, the future war that is said to be imminent, world's economic depression, President Roosevelt's N. R. A., the League of Nations and the seceders therefrom, Hitlerism and such other questions of international importance, and births and deaths, marriages and divorces, education and travel and similar other matters of the day to day world, all have their sidelights in this delightful "twentieth century novel of New York". The novel in short is the history of a united and close-knit family of New York called the Schoenbruns, its early trials, struggles and financial reverses and the drifting away of its members—the daughters by marriage and the sons in search of employment. One of the sons Gerald, whose early education, subsequent life as journalist and travels occupy the major portion of the story, visits many European cities and describes some of their features and draws the attention of the readers to places of attraction therein. Gerald's first unhappy marriage, disagreement with his wife and his financial entanglements, his falling in love with Pamela in England, arrangements for procuring the divorce of his first wife and marriage with the lady of his heart all throw considerable light on social life in the west. Mrs. Schoenbrun is an ideal mother—"a sweet woman who lives to make others happy" and "a beautiful soul spreading the beauty of love, joy and service in her world". Edward Schoenbrun is a fond father and dutiful husband.

The story is of sustained interest and one does not like to lay aside the book before coming to its end. The printing and get up are superb.

M. S. K.

Kissed by the Sun by George Huddleston (Arthur H. Stockwell Ltd., London.)

This is, as the subtitle of the book says, a tale of the East and West and the author sings to the tune of Rudyard Kiplings "Oh East is East and

West is West, and never the twain shall meet." The nature and outlook of the Indian and the Anglo-Indian are so divergent and incompatible that a marital alliance between an Indian lady and an Anglo-Indian gentleman ends tragically.

Ralph Traversal, an Anglo-Indian indigo planter has a daughter Molly by a mohammaden Kept-woman. Molly is bereft of her parents early in life, her mother dying soon after her birth and her father when she was about 12 years old, but becomes the legette of the immense estate of her father. According to her father's will she is sent to England for her education. She lives in London for some years under the roof of her paternal uncle John Traversal, the testamentary guardian of Molly and gets engaged to Claude Mantey. As Mantey is in a hurry to leave England he started in advance for India promising to marry her on her landing in India. So far the story runs smooth but unimagined ruggedness and pain await the life-journey of the Mantey.

Before Mantey had been two weeks in India the Anglo Indian Virus entered his veins and he began to look down upon everything Indian he even dislikes his engagement to Molly; but to save his honour he compromises to marry her when she lands in Bombay consoled by the idea that she is an Englishman's daughter. After a cold marriage in an obscure Church in Bombay they go to Delhi with little consolation.

Domestic and social infelicity grow upon them. They are discarded by Anglo Indian society that disposes an Indian as a nigger. The tastes and temperaments of the husband and wife differ widely and they disagree. Claude Mantey is deeply affected when he realises that he had become a pariah amongst his own countrymen in India by his foolish marriage with an Indian woman. The last straw falls on the camel's back when Claude one day chances upon his wife secretly conferring with Mohammad a friend of her Childhood who afterwards became a fortune-teller at the call of his maw and blindly concludes that Molly had been unfaithful to him.

In a fit of temper he resorts to a despicable hotel in one of the questionable parts of Delhi and meets his end there in a few hours in cholera.

Molly and Mohammad then turn out pilgrims and dedicate their lives to the service of humanity.

Although the author has his fling at Indians and his Indian characters are drawn from the low-orders of society yet he seems to possess something more than a nodding acquaintance with the habits and manners of the lower orders of Indian society. The longwinded talks of the butler of Rawlph Traversal, the net-casting of the crafty waiting woman of Molly, the sly ways and enigmatic utterances of the fortune teller Mohammad are but true pictures of most people in the respective positions.

One marked feature of the book is in the pictures it draws of the treatment of an Indian by Englishmen in England and by the Anglo Indians in India. The distinction between the two is well brought out. The breadth of view and depth of sympathy of the former is contrasted with the narrow outlook and sense of self-importance of the latter. How the kindly and affable Englishman becomes the "Prestige" bigot soon after his entry into Anglo Indian society!

Though the book is not marked by any distinction of style or ingenuity in plot construction yet it is an entertaining and we may say in some respects edifying volume.

A White Girl in India by Christian Stirling. (Arthur Stockwell Ltd., London.) 4/- net.

India has of late been attracting the attention of the nations all the world over, especially of the English and awakening a desire in people to know something of this mysterious peninsula of the East. English writers have not been slow to exploit this new-born interest in man, and books—good, bad and indifferent—professing to speak on authority or from personal experience about India and her people have been daily pouring into the market. 'A White Girl in India' seems no more than an attempt at profiting by the occasion.

Anne, a giddy English girl to whom life means nothing more than a regular inconsequential course of sensations and flirtations, goes out to India for reasons of health, and is by a strange coincidence plunged into a torrent of excitements and thrills afforded by feasts and fetes, shikars and sightseeing provided by a couple of obscure Maharajas. After some weeks of breathless giddy-go-round through a few places in Northern India she returns home with extreme self-complacency and pride at the compliments given to her. The volume purports to give an account of her life in India.

The book contains neither fact nor fiction and is therefore of doubtful value nay mischievous. The author says that the events that happen in India are true but the surrounding circumstances are changed. We see that the author has also exaggerated or stretched out many things Indian to ridiculous proportions or absurd extents and thrust in some anachronism in the hope of making the book entertaining. We think that a clean straightforward journal of the white girl's days in India would have been more welcome.

Selected Poems. by Kanneth Headland (Arthur H. Stockwell. Ltd. London) 1/net.

We welcome this small collection as the first instalment of the contribution of a promising poet. Although the poems herein are not remarkable for gorgeous imagery or impetuous lyrical passion yet they are clear melodious notes that impress the reader of the poetic genius of the author. While we appreciate this collection we look forward for better contributions from the author.

P. M. H.

Cow Protection. by Valji Govindji Desai. Goseva Sangha, Sabarmathi, Ahmedabad. Price 13 as.

"Those who are interested in the preservation of the priceless wealth of India in the shape of the cow through constructive means will find much food for thought in the following well-written pages" This is the short foreword contributed by Gandhiji to this informative book. That the cow is so economically valuable to the nation has not been known to many. That the Hindu who professes religious love and devotion to the cow contributes so much—indirectly it may be—to the deterioration of the cattle wealth of India is much less known. The merciless slaughter of the cows which in turn increases with the rise in price of hides, dried meat, fat, bones, blood etc., the export of finest cattle to cities and their wholesale destruction within a short time of their arrival, and the atrocious treatment to which cows generally are subjected in big cities, are according to this illuminating book some of the reasons for the decreasing number of our cattle and for their poor quality. The assessment to revenue of common pastures or their assignment to private persons or bodies and the consequent

loss of pasture land to the community at large is the contribution made by the Government to the destruction of the cattle wealth. The author has throughout supported his statements and inferences with facts and figures taken from authoritative sources. The most important remedy for the preservation of and improvement of the quality of the cow is, according to the author, the reconstruction and reorganisation of humanitarian societies, viz., the *Gosals* and the *Pingrapoles*, and through their means supply milk and milk products and maintain stud bulls for cows belonging to private owners in order to deter promiscuous breeding which is one of the causes for the deterioration in the quality of the cattle. *Gosals* should fully utilise the carcasses of dead cattle. The hides should be tanned and the horn, bone etc., should be converted into finished articles, the former by sending them to a central tannery and the latter by introducing cottage industries. By this means slaughter of cows will become economically unprofitable.

Several useful appendices giving a lot of information about the cow are given in the book. M. S. K.

PERIODICALS

The Childrens News, Egerton Road, Delhi.

The January issue of the above magazine is a bumper number. Printed on glazed paper, it opens with a message from Dr. Arundale wishing that the Indian youth may as soon as possible receive an education, "Indian in spirit, Indian in method, Indian in ideals". It contains besides, photo-graphs of eminent men and women and little children, art pictures, other illustrations, maps, colour competitions, short stories and sketches, pages devoted to simple chats, fun and frolic, and numerous other things—too numerous and almost as innumerable as the little things which children will find interest in and like to know about.

The Indian Naturopath, Bezvada. January 1935

Dr. K. L. Sarma contributes a poem, under the heading 'My Lord I Have Found' in which he deals with what he calls Hunger Culture and gives

"The secret of a happy life,
With health and holiness,
Is to be somewhat hungry ever
To eat to fulness, never".

The same writer in another article points out the uses of herbal medicines. In writing on "The menace of Tuberculosis and its Prevention", Mr. L. Kameswaran draws pointed attention to the unsuitability of allopathic treatment and invites the naturopathists to contribute their opinions on this subject and gives suggestions for the control of this demon of a disease. Dr. Bhanumurti puts in a strong plea for throwing away of all metallic vessels from our kitchens and readmission without hesitation, of mud pots, which he says would usher the golden era for our nation and enable us to see centenarians among us. Dr. Sivanatha Roy has translated some hymns from the Vedas on the efficacy of water cure. A funny cartoon on Vivisection Banned in Germany and a few Health Maxims complete the contents of this useful number.

The Scholar Science Corner.

BY B. H. IYER, M. Sc. (Bombay), A. I. I. Sc.

Indian Science Congress 1935.

The twenty-second annual meeting of the Indian Science Congress Association was held in Calcutta from the 2nd to the 9th of January 1935. Their Excellencies The Rt. Hon'ble Earl of Willingdon, G. M. S. I., G. M. I. E., G. C. M. G., G. B. E., Viceroy and Governor-General of India and The Rt. Hon'ble Sir John Anderson, P. C., G. C. B., G. C. I. E., Governor of Bengal were the Patrons of the Congress and Dr. J. H. Hutton, C. I. E., M. A., D.Sc., F.A.S.B., I.C.S., Deputy Commissioner, Naga Hills, Kohima, Assam, was the President. This was for the fourth time that the Congress was meeting in Calcutta. The inaugural meeting of the Congress, 21 years ago was held there in 1914. Then the Congress visited Calcutta in 1921 and in 1928, i.e., at a regular interval of seven years. The following list gives the names of the various Sections of the Congress, their respective Presidents and the number of papers communicated to each Section.

Section	President.	Number of Papers
1. Agriculture.	Dr. F. J. F. Shaw, D.Sc., A.R.C.S., F.L.S., I.A.S.	105
2. Mathematics & Physics.	Dr. N. R. Sen, D.Sc., Ph D.	85
3. Chemistry.	Dr. A. C. Sircar, M.A., Ph.D., P.R.S.	209
4. Zoology.	Diwan Anand Coomar, M.A.	61
5. Botany.	Dr. J. H. Mitter, M.A., B.Sc., Ph.D.	118
6. Geology.	Dr. M. S. Krishnan, M.A., Ph.D., A.R.C.S., D.I.C.	41
7. Medical & Veterinary Research.	Major K. R. K. Iyengar, M.D., D.P.H., I.M.S.	79
8. Anthropology.	Dr. G. S. Ghurye, M.A., Ph.D.	30
9. Psychology.	Dr. S. C. Mitra, M.A., D.Phil.	32

This session of the Congress was particularly eventful for two reasons. Primarily, this was the first occasion when a Governor-General of India opened the proceedings of the session. Secondly, the *National Institute of Sciences of India*,—a new All India Scientific Organisation—was inaugurated by the Governor of Bengal, during this session.

In his opening address H. E. the Viceroy, appreciating the itinerant nature of the Science Congress Association said,

"This is in fitness of things. It is apt to be forgotten that India is a sub-continent with many centres of vigorous and expanding intellectual life and a body which confines its activities to any one place can never achieve that synthesis of national service which must be the aim of, as indeed it is the sole justification for an All-India Organisation".

Describing the present age as predominantly an age of science Lord Willingdon said,

"Every aspect of human activity bears testimony to this contention. Even literature has been enriched by the concepts and terminology of science. Economics and industry depend for progress on its quickening force. Human life has been shorn of many terrors of disease by the light which scientific investigation has thrown on their causes and on the methods of their prevention and cure. The data of science have provided new and fascinating material for those brilliant minds whose speculations seek the inner meaning of the nature of life and the Universe. India, the birth-place of philosophy, cannot but aspire to an active and honourable share in these movements, whether utilitarian or philosophic; but as I have already suggested India is a land of vast distances and the isolation of scientific workers presents a great disadvantage".

Next he enumerated the various institutions and agencies like the Geological, the Meteorological and the Zoological surveys of India, the Medical Research Department, the Indian Research Fund Association and the Imperial Council of Agricultural Research through which the Government helped the progress of science in this country. Then he remarked,

"This enumeration of the Central Government's activities has not been made in any spirit of self-congratulation. It is intended merely to indicate that I and my Government have not been unaware of the benefits which should be derived from scientific research. I hasten to add that we shall continue to render assistance in these directions to such extent as our resources permit".

In conclusion H. E. the Viceroy observed :

"I have viewed with interest and appreciation the growing contact between scientific research and the practical demands and requirements of industry, of which the liberal assistance given by the Burma Oil Company towards the foundations of the College of Engineering in Rangoon and the recent donation of Messrs Steel Brothers for research in Oil Technology at Lahore are outstanding examples, which are also significant of a growing and beneficial contact between Universities and industry and which I

earnestly hope are but the fore-runners of a far closer intimacy between these two in the realm of scientific efforts".

Anthropology in India.

In his Presidential Address, Dr. Hutton, after recommending the proposals made by the Academy Committee to the members of the Congress, passed on to the scientific part of his speech. He dwelt upon the need for the spread of scientific knowledge into the villages. He wanted the scientists to do all what they could to create a 'new out-look on life' among the teaming villagers of India. Talking about rural economy he said :

"The vast majority of India's population live an agricultural life not only by force of circumstances but by deliberate preference, and under their existing conditions of ignorance and of absence of capital, the population attempting to live by agriculture is likely to become if it has not already done so, much too numerous for the land to support. The sub-division of holdings which are insufficient to maintain their owners, must tend to reduce the economic output from their land while the increase of cultivators and in particular of landless agricultural labourers calls for an increasingly high return from the land. In limited areas and to a limited extent some relief is afforded by seasonal industries (such as Cotton in Central India) which enable the agricultural population to add to the income derived from land; in other areas cottage industries give similar assistance, but the extent of these reliefs is entirely inadequate to the need, and there is no obvious call of great extension of part-time industries in which the cultivator can find employment when he is not required on the fields".

Coming to his special subject of Anthropology Dr. Hutton remarked :

"India offers a vast field to anthropologists and opportunity such as exist nowhere else in the world, forming as she does a veritable museum of living physical types, of social organisations, cultures and religious beliefs. From the point of view of physical anthropology there is a vast amount of work to be done. India contains in forms that are anatomically distinguishable elements derived direct from the negrito races which constitute probably the oldest type of human being anywhere surviving. These elements are no doubt few and rare, limited to the Andamanese, rapidly alas becoming extinct, and to one or two of the remoter jungle type tribes of the South of India.

You have in India in the caste system a most valuable opening for approach which is denied to other countries where racial mixtures have gone on in a far more promiscuous way than they have in India. I do not suggest of course that caste is any necessary criterion of race. I feel certain that it is not, but it has divided up the population into endogamous groups which must have very greatly retarded and restricted the extent of miscegenation, and investigation is urgently called for before that system begins to break down under modern conditions. Meanwhile that same system affords opportunities for the study of human genetics not found elsewhere; it also opens up an approach to the study of the effects of environment on physique, since if castes which can be shown to have had a common origin and to have kept their strain pure but which are now domiciled in different parts of the peninsula are found to differ physically.

the difference may be examined to see how far they can be traced to climatic or to other environmental causes".

A systematic study of prehistoric archeology, of the numerous languages prevalent in India, of the folk-lore and of the religious ideas current in this country will add very much to the anthropological knowledge which will lead to a better understanding between nations and races. Commenting upon the predominance of males among Indian population, Dr. Hutton said :

"India shows a marked contrast to Europe in that the number of males exceeds the number of females; various explanations have been sought in differences of climate, differences of race or differences of social custom, but no one has as yet studied the subject so thoroughly as to be able to offer us any convincing explanation of the phenomenon. Again it is for the anthropologist to consider and determine not only its causes but what will be its results. It is both contended and disputed that in-breeding leads to an excess of masculinity. If that be true (and there are weighty opinions on that side) then the caste system is likely to be one factor in producing this excess of males. If so, will such an excess have a good result or a bad one? In the former case caste is clearly an institution to be cherished: in the latter case we ought to do all in our power to encourage intercaste marriage. Here is a problem for the examination of anthropologists, a research problem of very great practical importance."

Stressing on the necessity for a systematic pursuit of this branch of science, Dr. Hutton said :

"Great advances have been made in those sciences which give us knowledge of our environment. Geologists can tell us the composition and history of the earth and astronomers penetrate yearly further into space. Great advances have likewise been made in the sciences such as chemistry and physics which give us control over material substances and physical forces—but the merest beginning has been made in those sciences which give us knowledge of our selves, a knowledge without which we can never hope to control the destiny of our race. The science of anthropology is the first step towards the acquisition of such knowledge."

The National Institute of Sciences of India.

Readers will remember that at the 1934 session of the Indian Science Congress held in Bombay proposals were made to start an All-India Academy of Sciences. The same Congress then appointed a Committee with Prof. M. N. Saha and Prof. S. P. Agharkar as organising Secretaries, to draft a constitution for the proposed Academy. The Committee set about their business in right earnest. But before they had proceeded a few steps in that direction, heavy clouds made their appearance in the scientific firmament. Differences of opinion between the two factions of scientists—the northerners and southerners—made joint progress impossible. It was then that scientists knew that Sir C. V. Raman had registered an association in the name of 'Indian Academy of Sciences' in Bangalore. This was really a bolt from the blue for

most of the scientists. This action marked the climax of the situation and the scientists from both ends indulged in a sort of mud-slinging at one another. The registration of the 'Indian Academy of Sciences' in Bangalore necessitated a change in the name and objects of the proposed All-India Institution. When Gods quarrel, it does not last long. Similarly these differences were happily soon hidden and once again signs of co-operation between the two factions of scientists became apparent. The contending parties assembled in joint meetings and decided that the new All-India Institution be named the 'National Institute of Sciences of India'. The main object of this Institute will be to co-ordinate the work done by various Societies of standing like the U. P. Academy and the Indian Academy of Sciences, Bangalore. Thus a year of hard labour prepared the way for the 'coming-in' of the National Institute.

On Monday, 7th January 1935, H. E. Sir John Anderson, Governor of Bengal inaugurated the *National Institute of Sciences of India*. Quite an encouraging number of Scientists—nearly 125 in number—with an all-India representation, have been elected as Foundation Fellows. The Government have already made a sympathetic gesture by granting an Annual Donation of Rs. 10,000 for the National Institute. Now that the all-India Institute has come into existence, it is hoped that Indian scientists will join hands and do everything necessary to keep the Institution in a flourishing condition. Let us hasten to cheerfully welcome the new-born Institute and wish her a very happy future of useful career!

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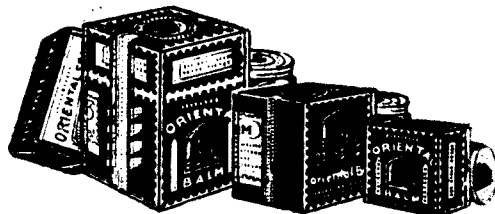
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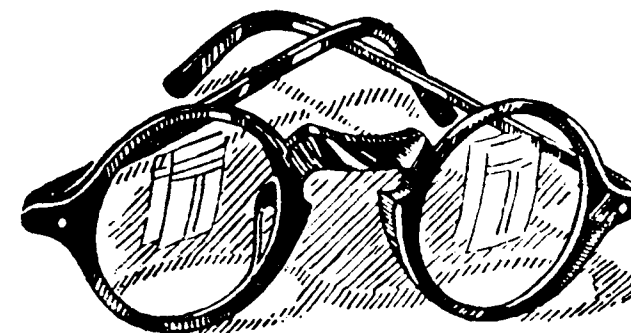
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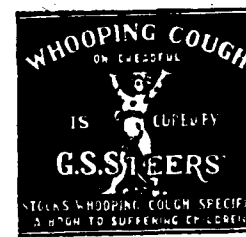
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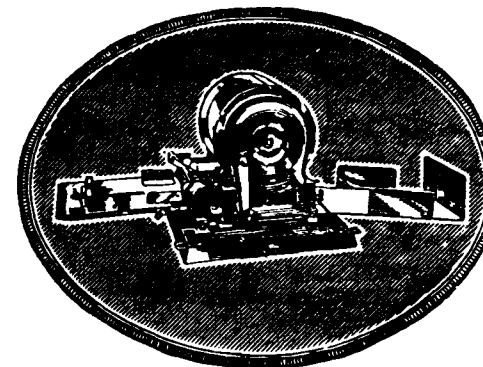
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NO. 5

The Hon'ble Sir Abdur Rahim.

By PROF. K. R. SRINIVASA IYENGAR, M. A.



NHAPPILY 'aristocrat' is a word that has become soiled and crumpled with excessive and ungenerous usage. Were it otherwise—were the word synonymous still with the culture that is inherent—I would not hesitate to apply it to the Hon'ble Sir Abdur Rahim, the elected President of the Indian Legislative Assembly.

Everything about him suggests the man of broad culture. There is an unqualified serenity about his appearance; there is more the pure plasticity of the jurist and the scholar in the constitution of his language than the half-deceptive glow or the unkempt opulence of the mere political agitator; and there is in him the aloofness no less than the loftiness of the aristocrat, in the pristine connotation of that term.

If circumstances had not early chalked out for him a strenuous life of law and politics, he should probably have consecrated his life to the service of the Muses and proved another Mahomed Iqbal. And yet one must admit that Sir Abdur Rahim can lay claim to little of the surging emotionalism so typical of the Bengalis. He is far more serious and intellectual, and is one rather with the inscrutable jurists who have adorned the Madras High Court Bench than the perfervid Bepin Chandra Pals and Surendranath Bannerjees of Bengal.

Balance and astuteness, independence of judgment and imperturbability of demeanour are the qualities which he carries

about him wherever he goes. And these are pre-eminently the qualities required of the authentic jurist. In all, the effective period of Sir Abdur Rahim's employment in the formulation of creative or synthetic law has been longer than the few earlier years at the Bar, or the fewer recent years of politics. Whether as author of the justly epoch-making *Muhammadan Jurisprudence* or Judge of the Madras High Court or as member of the Public Services Commission between 1912 to 1915 or yet as Executive Councillor of the Bengal Government, Sir Abdur Rahim has had to weigh his thoughts and actions with extraordinary care indeed. And that is why, primarily, he is so ill-equipped to be a popular political leader.

2242 There is another reason also. Aristocrat as he is to his fingertips, and having been for nearly two decades a high official at an unapproachable distance, Sir Abdur Rahim has cultivated no personal or intimate contact with the seething masses of India. He vaguely knows that something is seriously wrong with the world as he finds it, but with the best will in the world, he cannot gauge the utmost extent of the national resentment and articulate it with the magic of moving eloquence. He is imbued with a sense of patriotism as superfine as C. R. Das's or Pandit Malaviya's; he is neither timid in his utterances nor even tepid in his condemnation of Government's repressive measures or dilatory tactics; the fact of the matter is, Sir Abdur Rahim is still the unexceptionable judge, arriving at decisions from facts supplied to him, — but in the province of Indian politics the evidence he has gathered is incomplete.

It is enough to compare Sir Abdur Rahim with Mr. M. A. Jinnah to explain clearly what it is that the Leader of the Independent possesses to a supreme degree and the ex-Leader of the Opposition lacked, weakening thereby his political influence and prestige. Mr. Jinnah is nothing if not an indomitable fighter. He has been literally a roaring and combative power in the law courts and legislative assemblies. Impetuous and emotional, he could sway audiences and rouse them to a frenzy of shouting and waving of hands; with ready wit, smashing invective and convincing logic he could turn the trend of debate in any direction he liked; he could negotiate, make compromises if possible, haggle interminably if necessary and thus ever play his cards with the consummate ability of a master. Speech with Mr. Jinnah is, of course, the very fibre of his being. It is in his incredible sentences that the whole man — demagogue and patriot and leading lawyer — is revealed, dazzling us with his momentary cocksurenesses, kindling us to action, painting his Utopia in vivid, unforgettable colours. A duel between him and the late Pandit Motilal Nehru

was of the nature of the clash of stone and flint. The tense and exotic atmosphere of the Assembly became more tense and exotic during those moments and missiles of epigrams whizzed past the astonished spectators, pregnant with lightning and thunder.

On the other hand, Sir Abdur Rahim has little faith in mere oratorical fireworks. His whole aristocratic breeding and his lifelong judicial training have evolved his personality after another pattern. He is the passionless Absolute delivering conscientiously fashioned judgments. When Sir Abdur Rahim rose to speak in the Assembly, he was sure to elevate the discussion to a high plane. Within the limits of his own comprehension of the facts of the case, he informed the House of his personal opinions, coldly, remorselessly, simply. For the sake of party politics he could not grovel in the dirt of barren controversy, nor could he in any debate extenuate some unsavoury circumstance or set up aught else in malice. As a matter of duty Sir Abdur Rahim opposed the passing of the Indian Press Bill, condemned the repressive regime and criticised the White Paper proposals, and his cogent arguments over, resumed his seat and did not fret or fume if the motion went against him or if the government turned down his recommendations. He is naturally universally respected, his views are ever given an anxious hearing, everyone knows he is an eminent Mussalman and an eminent Indian — but all the same it is Mahatma Gandhi, Saikat Ali and Subhas Chandra Bose who have the secret of galvanising the enthusiasms of millions. The Hon'ble Sir Abdur Rahim, aristocratic and refined, severely sober and honest, is undoubtedly one of India's most distinguished sons, but he is a man rather apart from the actual turmoil of public life.

It is significant that a scion of aristocracy as he was, Abdur Rahim still dared to be brilliant at school and college. At Midnapur at Calcutta young Abdur toiled at his study desk with an admirable singleness of purpose. It is very characteristic of him that after taking his B. A. with a first class he chose for his post-graduate course English Language and Literature. Such was his devotion and taste for the humanities that in the M. A. examination he was placed first among the first classes of his university. Later when Abdur Rahim was a lawyer or a Presidency Magistrate or a Judge of the High Court, this early thirst for the humanities possibly never left him. His Convocation Addresses to the Madras and Mysore Universities breathe the soul of the scholar in every line. There are those who mention English education as the chief of the benefits of British rule to India; there are others who discover in it the invidious source of our decay and spiritual bankruptcy. Sir Abdur Rahim, the 'stern' judge that

he was, took a balanced and sane view of the question: "The great service which English schools and colleges have rendered is to introduce into the country a knowledge of the technique of modern arts and sciences." He is confident that the educated Hindu or Mussalman youth "does not think that the scientist, the philosopher and the poet have anything better to teach him of the inner meaning of life than Mohammed, Buddha or Sankaracharya.....He eagerly avails himself of all the results of the modern movements of thought in order to justify his belief in his own religion." That is the expression of the very soul of enlightened Indian aristocracy.

It is not, however, to be construed that Sir Abdur Rahim is a glorified conservative, scrutinising with distrust the new generation's attempts to tamper with traditional ways of thought and conduct. He is for retaining what is immemorial and spiritual in our tradition, not for perpetuating crudities and cruelties in our customs. The grain is to be deliberately winnowed away from the now useless chaff. It would be extremely pathetic, he said on a memorable occasion, if our universities produced men who are "unable to rise above their cramped surroundings, who are afraid to think and act for themselves, whose minds are enchained to the unrecallable past, men with no adequate perception of the great forces which are shaking the destiny of the world and with no desire to adjust themselves to the changed times.....It is the sacred duty of men educated in a modern university to undertake the essential task of social reformation." About the precise extent to which this reformation should be allowed to take place, Sir Abdur Rahim could not make up his mind; but that forces should be harnessed to move in the direction of social reform, he has not the slightest doubt.

During the comparatively brief period of Sir Abdur Rahim's leadership of the Muhammadan group in the Bengal Legislative Council he gave occasional expression to certain sentiments that made ultra-nationalists dub him a communalist. Sir Abdur Rahim is certainly a communalist if by that term we refer only to his refusal to advocate Joint Electorate under all circumstances. But he never forgets that he is an Indian first and anything else only afterwards. If he likes to see his community well represented in the Provincial and Central Councils and in the various Services, he is equally anxious to see that the Government is carried on very efficiently. He has emphatically stated that it is both an unsound and unnecessary proposal to recruit for the superior services on a communal or provincial basis.

Had Sir Abdur Rahim been a trifle more intimate with the masses, their contradictory cravings and passions and idealisms,

he could speak for the substantial body of Indian Mussalman opinion in a more real way than Mr. Jinnah himself has ever done. His unquestionable honesty and integrity, his poise and trained perception of the hidden truth beneath the puzzling confusions, his philosophic countenance that acts as a corrective foil to needless excitement, the ennobling example of his aristocratic culture—these would have made Sir Abdur Rahim the one person who could deliver the goods on the side of the Mussalman community. But why childishly question destiny, why it is thus and thus and not otherwise? Why wish him to be another Jinnah, a more intellectual Saikat Ali or a subtle variation of Ansari? Is it not enough that this eminent Indian Jurist, albeit about seventy years old, is not yet tired of the political fray and has just now accepted the huge responsibilities of the Assembly Presidentship? There is none in the present Assembly more fit than or even as fit as Sir Abdur Rahim to occupy that exalted office. With his faith in the reality of democratic institutions, with his useful experience in the Assembly and with his sense of justice that is as second nature to him, the Hon'ble Sir Abdur Rahim is certain to gain for the Indian Speaker's office universal esteem and respect.

On The Saar.

By KATE BRANDEL—ELSCHNER.



THE hills on the horizon have a rhythm of their own, and rise without any violent transition from the fruitful plain and the valleys where the rivers flow. Acres of cornfields meet the eye, where the ripening crops stand as high as a man's shoulder, while the hillsides are clad with vines. Primeval greenwoods stretch for mile after mile, dense forests of a size seldom found in Germany. The light green of the oaks and beeches determines the ground tone of the landscape, and forms a frame for dark green pinewoods and for cultivated ploughland of which every inch is utilized, for the industrial population has, at the same time, remained agricultural in character.

The fruitful soil repays labour a hundredfold. The fields themselves extend right up to the towns and villages and to every workers' settlement and are the property of the industrial worker. When the industrial worker goes to work, to the coal mine or the iron works, his way leads through green fields. And when he has finished his work underground in the dark mine, or returns home from the blast furnace with his face glowing from the heat, he yokes his two cows to the plough to turn over his little patch of earth.

In the mysterious woods the remains of pre-historic places of worship lie hid under the brushwood and moss. The freestone foundations of heathen sun temples dedicated to the God Mithras are found next to the remains of Roman temples. The ivy-covered ruins of early Christian monasteries stand dreaming in woods beneath which large Roman settlements are buried. The country is intersected by Roman roads, and its early history has been handed down from generation to generation. Every child knows the story of the treasure waggon of Quintilius Varus which lies buried near the old Abbey of Tholey. In the course of their flight, when pursued by the Germanic tribes, the Romans left their property behind and their General abandoned his treasure. They searched for the spot where the waggon is buried and found coins, weapons, vessels and jewellery, but the golden waggon itself has not yet been found by the treasure-hunters.

The inhabitants are mostly of the Alemannic type, wise and deliberate, patriotic and unusually hard-working. They are gay by nature, mentally alert and not mistrustful. Their happiness

consists in their own fenced-in-piece of earth, their houses, their families and their kindly neighbours. The women work hand in hand of their own land with the men who mine the black diamonds underground. They are assiduous, like all hand-working people, and give their children an excellent education.

The women do not have an easy life, but they have never known things otherwise than the constant anxiety for the man in the mine while they are doing their daily work. The miner is constantly in danger and an accident can happen to anyone of them any day. Death or a lingering malady threaten him at every moment. "The mine has struck him", is what the people say then, and there is not a single family in whose history there are not several victims claimed by the mine. In their housework they wage a daily and apparently hopeless struggle with the black soot that tends to cover everything with a film of dirt. It is a mystery how these mothers, who often have large families, manage to have everything in the house spotlessly clean, with snow-white curtains at the windows behind the geraniums and snow-white linen in their cup-boards.

The people of the Saar district never attached importance to great social differences. There is no gulf between the captain of industry and the working man. This, too, is in accordance with tradition. When the princes of Nassau-Saar-brücken still maintained a great court, they let the entire population take part in their festivities, and when the most popular prince selected a beautiful goose-girl as his second wife, the people rejoiced and preferred their requests at the court even more than in the past. It is certain that "Goose Grete of Fechingen" was the best go-between between people and their prince.

Anyone who wished to ramble the whole length of the capital of the Saar district along the river Saar would find that it would take several to do so. He would see the town enclosed by hills and the wide aerodrome in the Saar meadows where the clans and dragoons used to ride races; above the town in the direction of the Spicheren Heights, he would see the Winterberg Monument erected to the memory of those who lost their lives in the Franco-Prussian War in 1870. He would see the old palace and the ropes on towing-path, rose gardens and well-tended ornamental grounds. He would see the old St. Johann quarter with its picturesque old buildings, and cross the main street, pushing his way through the crowd.

But he would only have got halfway, and would have to turn off to the bridge across the Saar where the heavy lighters glide slowly past. He would look across to the port, where the coal,

the wealth of the Saar District, is piled up mountain high. And then he would make his way through the public gardens to the Old Town, and first gain an idea of the beauty of Saarbrücken when he had climbed up, through narrow lanes and flights of steps, to the Upper Town with its villas, terraced gardens and homely old winding lanes remind the visitor of Heibelberg, while its fine buildings erected by modern talented architects recall those in Stuttgart. The Franco-German frontier runs close to the west of the town, for Saar-brücken is the most western point in Germany.

The people of the Saar are a non-political people. They feel for their Fatherland the warm love of a frontier people, but they know that on the other side of the customs barriers there is another people who are just as devoted to their native land. They accept the fact that it is their fate to occupy the position of a guard and that a war hits their homeland hardest. And so the people of the Saar accepted the consequences of the last war as an act of God, and even if no one in Germany had made any ado about their sufferings and their loyalty they would have trodden the hard path to the end as an absolute matter of course, as it was absolutely certain that in the end they would be reunited with Germany, as they have been now.

Our Railways and Swadeshi.

BY A. C. RAMALINGAM



OW that the hardy annual of the discussions on the Railway Budget in the Central Legislature is just over, questions connected with the management of the Railways, their finances and policy are prominently before the public mind. It would therefore be opportune to examine the part of the railway system of the country in the furtherance of the Swadeshi movement.

The Railway Board in its present form was constituted in 1920 along with the Constitutional changes effected by the landmark in our political history known as the Montagu-Chelmsford Reforms. It is not necessary to recount here the various aspects of the public agitation dating many years back regarding the unsatisfactory position of our railways, the unsuitability of their rates and fares for the advancement of indigenous industry and commerce and preference shown by them for British stores and services. The agitation resulted in the appointment of the Acworth Committee and ultimately the principle of the management of railways by the State came to be accepted. The influence and control which the Constitution of 1920 gave to the Central Legislature, through the power of its vote on the Railway Budget, induced some change in the outlook of railway administration, and after 1920 there was a progressive influence noticeable in regard to indianisation of railway services, stores purchase policy and the needs and requirements of the 3rd class travelling public.

Let us examine, briefly, the different directions in which the railway system of the country, if administered on national economic principles, can help the cause of Swadeshi. Firstly, there is the question of the services. Complete indianisation of the services will give opportunities for Swadeshi talent in divers directions. The responsibilities connected therewith will stimulate in our young men progressive ideas in regard to the traffic and traction problems of the country. At present, the system working in a rut guided by foreign "experts", excludes the possibility of any initiative or incentive for the younger generation of the country in the services to think or to act. They are simply expected to carry on. Incidentally such a nationalisation of the services will automatically bring about a national touch in the policy and programme, which would be solely guided by considerations of national welfare. Secondly, the railways can by a rigid policy of Swadeshi in stores-purchase, give a fillip to the

industrial development of the country. If all the Railways in India decided to confine exclusively to swadeshi stores, if necessary, even at an additional economic burden by the increased costs, the alround industrial and commercial prosperity brought about by such a policy would more than compensate for the initial inconvenience. There would be inducement to start new industries for the kind of materials that are not now produced. The railways themselves can assist in the organisation of such industries. It is a sad commentary on the state of affairs that even after a period of about 80 years of railway traction in India, most of the stores requirements have to be imported. But the greatest assistance which the railways of the country can give for the cause of Swadeshi is in the matter of their rates and fares for Indian industry and commerce. It has often been the complaint that by the absence of a rate policy which would facilitate traffic from manufacturing centres to consuming markets, by the failure to afford proper siding facilities at factory ends, by the lack of arrangement to convey the raw materials to factory stations at concessional rates and by a system of freight classification more helpful to the movement of imported goods, the railway administrations have been very step-motherly, if not positively antagonistic, in their attitude towards Indian industries. In illustration, it may be pointed out that the manufacturers of sugar have been asking for special station-to-station rates for Port centres where competition from imported sugar is very keen. Although the Government of the country has accepted the sugar industry as one requiring protection, the lack of coordination in administrative policy and machinery, militates against the extension of the principle of protection and assistance to the industry in all the spheres. Without active assistance and sympathy from the various railway administrations, the industrial development of the country, with which the advancement of Swadeshi is intertwined, will be very much handicapped. If the Railways in India had a national policy—and it is no crime to be national, although our present railwaymen would fight shy of the word—specially reduced freight rates for swadeshi articles from factory ends to consuming markets, special trade trains exclusively for swadeshi goods and assistance in various other forms too numerous to mention, would all be a normal feature. And the absence of such a policy is another matter which workers in the cause of Swadeshi will have to take into consideration.

A gentleman very high in national life, who had occupied some of the most responsible positions open to Indians in the administrative services once remarked: "Give me the power of manipulating railway freights and rates and I can bring about a new Industrial India".

Having indicated the ways in which the railways of the country can be helpful to our swadeshi industries and manufactures, let us examine the position in relation to the coming Constitution. Under the J. P. C. Scheme the railway administration of the country will be under a Statutory Authority. The effects of such a position have been fully discussed in the press. We will here, however, draw pointed attention to one sinister aspect of it. Under clause 177 (4) of the Government of India Bill, now before the House of Parliament, the powers of the Governor-General in regard to his so-called 'special responsibilities' have been extended to the sphere of the proposed Railway Authority. It will be remembered that it is one of the special responsibilities of the Governor-General of the future Government of India to see that imports of British goods into India are not in any way penalised. So under the above position in the Constitution Act, any attempt to give any favourable treatment for the moment of swadeshi goods over the railways could be treated as administrative discrimination, calling for interference from the Governor-General. In effect, the future railway administration of the country would be constitutionally estopped from giving any facilities or assistance for swadeshi industries and enterprises, if such facilities or assistance, even by a far-fetched Interpretation of the special responsibilities of the Governor-General, tend to be a 'discrimination' against competing British industries and manufactures. In short, the future Railway Authority and the various railway administrations may not even have the power to run a special train at a specially reduced rate to further the sales of the textile industry of Bombay or Ahmedabad, if they cannot agree to give the same specially reduced rate to their chief competitors, the Lancashire and Manchester people!

Rightly did Mr. B. Das, at the time of the discussion on the Railway Budget in the Legislative Assembly in 1932 ejaculate, that if the Statutory Board was established "all money would go to England and all British stores would be purchased at the expense of Indian industries".

Beyond Time and Death.

Across the valley and the hill
The light and shadow played a game
Of hide and seek; with right good will
Till nightfall came.

The joys and sorrows of our heart
Thus chase each other day by day
Until comes death : then both depart
:— or so they say.

Yet love remains, I am most sure,
Nor will with life and daylight end
But through all changes will endure
From friend to friend.

—F. H. Aldhouse.

Coleridge and Lamb.

BY V. SRINIVASAN, M.A.



MATTHEW ARNOLD has observed that only two kinds of authors are secure of fame. There are, in the first place, Titans like Homer, Dante and Shakespeare, the 'the great abiding fountains of truth.' There are others, less majestic indeed but nonetheless assured of fame. Though they may not command the homage of the multitudes, 'the multitudes would not trample upon them.' We may include Coleridge and Lamb in the latter group where their place is secure; and their work, posterity would not willingly let die.

Drudgery at the office desk, old time sympathies, and a home-life devoid of cheer combined to render Lamb's existence insipid and melancholy. Yet, he was, by universal consent, a most agreeable companion. But a certain kind of reserve was his, and his acquaintances were not many. And in his limited circle of friends he counted Samuel Taylor Coleridge through whom he came to know the other Lake Poets, Wordsworth and Southey.

Coleridge was his school fellow at the Christ Hospital, London where he rose to be Deputy Grecian or Head Scholar. He was a strange boy, reserved, as Lamb was, and like him an omnivorous reader besides;—and hardly given to the ordinary pursuits of boyhood. "I had all the simplicity, all the docility of the little child but none of the child's habit," wrote he in the supplement to his *Biographia Literaria*, "I never thought as a child, never had the language of a child." Boehme, Plotinus and Hartley were not too mysterious for the boy who had a speculative turn of mind. The child was, in his case, the father of the man as the apophthegm goes. Lamb was attracted towards him and 'the poor, friendless 'countryboy' portrayed in his essay *Christ Hospital five and thirty years ago* was, on his own admission, his old school fellow.

When Lamb and Coleridge left Christ Hospital, the one after a stay of seven years and the other, of three more, fortune treated them differently. Lamb's lot was cast in the East India House where he spent his days at the desk tending his sickly sister at home, relieving monotony by books and friends and trying his hand in spare hours in literature. Coleridge, on the other hand, had a brief spell at Jesus College, Cambridge, after which he made as many false starts in life as Carlyle and Goldsmith. He found a friend in Southey indulged with him in utopian schemes of Pantisocracy on the Susquehanna river, sauntered through the

continent, lectured at the Royal Institution, made several infructuous efforts to demolish Paley and Locke, dosed himself with opium and laudanum and often troubled by nightmare, terminated his miserable existence in a sick room.

Thus Lamb and Coleridge went different ways after leaving Christ Hospital. But a slender volume of poems published by them in 1797 remains a lasting monument to their friendship and noviciate in verse-making. Coleridge had previously written in collaboration with Southey a three Act play the *Fall of Robespierre* as also a prose work *Conciones ad Populuni*. But the pieces Lamb published in the pot-boiler of 1797 were the first poems that he wrote. They were poor in quality and after an attempt in romance and tragedy Lamb gave up verse-making altogether. Coleridge, however, was destined to write many more poems and in the *Hymn before Sunrise on the Vale of Chamouni* he actually wrote one which was not unworthy of Milton himself. His dramas, however, were no better than similar productions of the age and only exemplified the observation made in 1810 by William Gifford of the *Quarterly*. "It seems as if all the idiots of the United Kingdom had combined together to write for the stage."

In their juvenile efforts Lamb and Coleridge appear to have been influenced by the works of W. L. Bowles about whom something must be said here. Rev. William Lisle Bowles was a pupil of Joseph Wharton at the Winchester School and was an antiquary of note. He had widely travelled and published in 1789 fourteen sonnets chiefly on the picturesque spots he visited during his journey. They had an extraordinary success and Coleridge enthusiastic in their praise, wrote out in his own hand forty copies as presents to his friends who too were struck by their freshness and originality. Coleridge cited Bowles more than once and wrote a sonnet of homage thanking the poet for those soft strains.

Whose sadness soothes me, like the murmuring
Of wild bees in the sunny showers of spring.

The other works of Bowles included several theological tracts besides a book on the Andes and editions of Pope. Some remarks of aspersion about Pope's character contained in the memoir prefixed to the edition of that poet's work drew forth slashing comments from Byron and Campbell.

Coleridge, like Lamb, was an admirer of Shakespeare and Milton on whom he lectured at the Philosophical Society and again at the Royal Institution. In the treatment of Shakespeare Lamb was already a pioneer having forestalled his friend by seven years by his essay on the tragedies of Shakspeare in *The Reflector* of 1811 and Coleridge's *Lectures* and Hazlitt's *Characters* were

only a natural and direct development of his critical work. Milton's verse was reviewed spasmodically in the *Essays of Elia*. Coleridge, showed himself attracted more towards the prose works of Milton, especially those treating of Christiantheology, as is evident from his preface to *Fire, Famine and Slaughter*.

Lamb spent his last years in writing his *Essays* to the *London Magazine* to whose editor he was introduced by Hazlitt in 1820.

I have had playmates. I have had companions
In my days of childhood, in my joyful school days,

he wrote in *Old Familiar Faces* and his friend Coleridge is mentioned more than once in his works. The *Essays* are strewn with many references to S. T. C's attainments and solid learning. Many were the wit-combats that Lamb beheld at Christ Hospital between Master Coleridge and C. V. Le. G—, reminiscent of those between Shakespeare and Ben Jonson described by old Fuller and in *Christ Hospital Five and Thirty Years Ago* Lamb recalled those days:—

Come back into memory ... Samuel Taylor Coleridge—Logician, Metaphysician, Bard!—How have I seen the casual passer through the cloisters stand still, entranced with admiration ... to hear thee unfold, in thy deep and sweet intonations, the mysteries of Jamblichus, or Plotinus (for even in those years thou waxedst not pale at such philosophic draught) or reciting Homer in his Greek, or Pindar—while the walls of the old Grey Friars re-echoed to the accents of the *inspired charity-boy*."

Another tribute to Coleridge's scholarly habits is found in *Two Races of Men*:—

To lose a volume to C carries some sense and meaning in it. You are sure that he will make one hearty meal on your viands, if he can give no account of the platter after it.

And towards the end of the essay we have this exhortation:—

Reader, if haply thou art blest with a moderate collection (of books), be shy of showing it; or, if thy heart overfloweth to lend them, lend thy books; but let it be to such a one as S. T. C.—he will return them (generally anticipating the time appointed) with usury; enriched with annotations tripling their value. I have had experience. Many are these precious MSS. of his ... in no very clerkly hand—legible in my Daniel; in old Burton; in Sir Thomas Browne; and those abstruser cogitations of the Greville, now, alas! wandering in Pagan lands.—I counsel thee, shut not thy heart nor thy library, against S. T. C."

The same essay contains also the well-known passage where Lamb claims to have introduced Browne to Coleridge and himself to have been the first among the moderns to discover the beauties and excellences of that author's *Urn Burial*.

Coleridge reciprocated the geniality of Lamb and wrote several verses in his praise. One of these contains an affectionate tribute to his loving attendance on his sister,

Soothing each pang with fond solicitude,
And tenderest tones medicinal of love.

Coleridge thought well of the lambent wit of Mary who reminded him of a deceased sister of his own.

I too a sister had, an only sister,
She loved me dearly and I doted on her!

He penned another appreciative poem when his dear 'Charles' declared his intention of writing no more poetry as also a sonnet when he enquired 'how I felt when the nurse first presented my infant to me.' Pathetic interest is attached to the concluding lines of the sonnet:

So for the mother's sake the child was dear,
And dearer was the mother for the child

for, Coleridge lived away from his family during the later part of his life.

Except for what has been said above, Lamb and Coleridge differed very much in outlook. Coleridge was a mystic and the depth of his thought which finds reflected in the pages of *the Friend* as well as in his *Aids to Reflection* could not be appreciated by Lamb to whom his brilliant philosopher friend appeared to be but an Archangel slightly damaged. Coleridge ended his days reciting to Green something from Religious philosophy and his thoughts and ideas, inspired at a later day Dante Gabriel Rossetti, and that saint of rationalism John Stuart Mill. He had in his lifetime gallivanted from pantisocracy to Toryism and later on to Unitarianism and striven hard to find his spiritual tabernacle. Lamb could not follow his friend in his metaphysical flights. One of Coleridge's idols in his youthful days was Sir Humphrey Davy whose lectures at the Royal institution created in him a passionate curiosity into the mechanism of the human frame. Lamb was not interested in such things; Shelley was,—and he wrote an ode to Coleridge. Need we wonder that Lamb could not admire *The Ancient Mariner*. 'I dislike all the miraculous part of it', said he.

Lamb and Coleridge resembled each other in that they were great readers. They were fond of tobacco: Coleridge was a great snuff-taker. Both were melancholy. Lamb had a weakness for wine, Coleridge, for opium and laudanum.

Lamb was not the exquisite conversationalist that Coleridge was and he lacked the depth, the brilliance and the subtlety that were to carry the latter's name far and wide. Coleridge had a visit from Emerson and had admirers on the other side of the Atlantic too. Allston, a brother-in-law of Dana, the Massachusetts critic was a friend of his.

Lamb and Coleridge lived in great intimacy till Death parted them in 1834. Coleridge died in July of that year and Lamb followed him on December 27th.

"Indian Allusions in the Poems of Shelley."

BY T. J. GEORGE



HERE is no considerable poem of Shelley from "Alastor" to "Adonais", which does not contain passages rising to the loftiest and rarest heights of poetry. His catholicity of taste in the selection of materials for his poems may be seen from the way in which he handled the subjects which dealt with the history of the Moslems. Though from the range of his poetic flight India was generally outside, still there are certain occasions when Shelley obtained from India also the materials for embellishment of his narrative. Whatever may be the differences in opinion about his religious views, his position as a poet rests on an unassailable basis. In lyrical gift, as shown in "Prometheus" and "Hellas" Shelley is probably unsurpassed. Though judged harshly by his contemporaries, Shelley has come into his own in subsequent years, and posterity has accorded to his genius a shining place among the immortals. "The moral and intellectual unworldliness of Shelley's character in the ordinary relations of life, passes in his poetry into that peculiar unearthliness of beauty which colours nearly all its expression, whether abstract or dramatic or personal," says a very discerning critic of Shelley's works. Imbibing the best in classical culture—Shelley is said to have been profoundly influenced by the writings of Plato—Shelley also introduced some of the eastern materials into his poetic texture.

In the opening lines of "Prometheus Unbound" (1820), India is brought in.

"Ye Mountains,
Whose many-voiced Echoes, through the mist
Of cataracts, flung the thunder of that spell!
Ye icy Springs, stagnant with wrining frost,
Which vibrated to hear me, and then crept
Shuddering through India."

(*Prometheus Unbound*: Act. I, Sc. i. lines 59—64).

The river "Indus" and the "vale of Cashmere," are mentioned a few lines later in the same poem.

"The Poet wandering on, through Arabia
And Persia, and the wild Carmanian waste,
And o'er the aerial mountains which pour down
Indus and Oxus from their icy caves,
In joy and exultation held his way;
Till in the vale of Cachmire, far within

Its loneliest dell, where odorous plants entwine
Beneath the hollow rocks a natural bower,
Beside a sparkling rivulet he stretched
His languid limbs."

("Alastor or Spirit of Solitude." lines 140-150)

It is interesting to compare this description of the Himalayan scenery with that of Moore in his "Lalla Rookh." There is another allusion to "Indian vale," in "Prometheus Unbound"

"Look, sister, ere the vapour dim thy brain:
Beneath is a wide plain of billowy mist,
As a lake, paving in the morning sky,
With azure waves which burst in silver light,
Some Indian vale"

("Prometheus Unbound." sc. iii. lines 18-23)

Shelley brings 'Zoroaster' also in the description.

"Ere Babylon was dust,
The Magus Zoroaster, my dead child,
Met his own image walking in the garden."

("Prometheus Unbound:" Act I. lines 191-3)

In "Rosalind and Helen" the custom of "Sati" seems to have been mentioned by Shelley.

"In truth, the Indian on the pyre
Of her dead husband, half consumed,
As well might there be false, as I
To those abhorred embraces doomed,
Far worse than fire's brief agony
As to the Christian creed, if true
Or false, I never questioned it."

("Rosalind and Helen:" lines 507-513.)

In the "Chorus of Spirits" in "Prometheus Unbound", there is a reference to the "Indian deep."

"We join the throng
Of the dance and the song,
By the whirlwind of gladness borne along;
As the flying fish leap
From the Indian deep,
And mix with the sea-birds, half asleep."

("Prometheus Unbound:" lines 83-88)

"The Spirit of Asia" mentions "India" a few lines later in the same poem.

"He taught to rule, as life directs the limbs,
The tempest-winged chariots of the Ocean,
And the Celt knew the Indian"

(Lines 92-94.)

The river "Indus" finds another place in the narrative.

"Run wayward,
And guide this company beyond the peak
Of Bacchic Nysa, Maenad—haunted mountain,
And beyond Indus and its tribute rivers,"

says "The Earth" in "Prometheus Unbound". (lines 153-54) In Shelley's "Letter to Maria Gisborne," there are a few allusions to Indian conditions.

"and there
Is English Peacock, with his mountain Fair,
Turned into a Flamingo;—that shy bird
That gleams i.e. the Indian air—have you not heard
When a marries, dies, or turns Hindoo,
His best friends hear no more of him."

("Letter to Maria Gisborne." lines 232-37)

"Never such a sound before
To the Indian waves we bore,"

occurs in "Prometheus Unbound". In "The Witch of Atlas," a sylvan scene on the banks of the Indus is introduced, by way of illustration.

"On which the lady played her many pranks,
Circling the image of a shooting star,
Even as a tiger on Hydaspes' banks
Outspeeds the antelopes....."

("The Witch of Atlas" lines 451-54.)

In the drama called "Hellas," one of the "Dramatis Personae" is an Indian slave. The whole theme is decidedly eastern, though not necessarily Indian. In one place Hassan says:—

"The lamp of our dominion still rides high;
One God is God—Mahomet is His prophet.
Four hundred thousand Moslems, from the limits
Of utmost Asia, irresistibly
Throng....."

(lines 272-75.)

In Shelley's "Fragments of an Unfinished Drama," the scene is laid before a cavern of an Indian enchantress. One of the characters is called an "Indian Youth." In the course of a conversation the Indian lady says:—

"If I be sure I am not dreaming now,
I should no doubt say it was a dream.
Methought a star came down from heaven,
And rested mid the plants of India,
Which I had given a shelter from the frost
Within my chamber."

(Lines 125-130)

In the same poem there is a reference to the "Waters of the springs of Himalah." It is evidently to the Himalayas that Shelley is referring. The reference to the "Indian isle" in the "Triumph of Life," appears to be to some island in the West or East Indies. In "The Woodman and the Nightingale," the beauty of the Indian natural scenery is described.

"One nightingale in an interflous wood
Satiates the hungry dark with melody;—
And as a vale is watered by a flood,

Or as the moonlight fills the open sky
Struggling with darkness—as a tuberosa
Peoples some Indian dell with scents....."

The Woodman and the Nightingale.

Shelley appears to be enamoured of the "Himalayas", for on more than one occasion he brings in this majestic mountain system in his poems. In his "I would not be a King," Shelley says:—

"I would not be a king—enough
Of woe it is to love:
The path to power is steep and rough
And tempests reign above.
I would not climb the imperial throne;
'Tis built on ice which fortune's sun
Thaws in the height of noon.
Then farewell, king, yet were I one,
Care would not come so soon
Would he and I were far away
Keeping flocks in Himalaya."

That Shelley's knowledge of Indian affairs was not entirely superficial may be seen from the reference to the "Pariah" in his poem "Juvenilia". "Buddha" is mentioned in "Queen Mab,"—the poem which brought on Shelley the charge of atheism and the rustication from his university.

"Himself the creature of his worshippers,
Whose names and attributes, and passions change,
Seeva, Buddh, Foh, Jehovah, God or Lord".

"Queen Mab" p. 31.

In "Revolt of Islam," Shelley mentions "Indian breezes". In canto ten Shelley has a grand description of a vast assemblage of human beings, like the grand conclave which Milton describes in "Paradise Lost."

"From every nation of the earth they came,
The multitude of moving heartless things,
Whom slaves call men: obediently they came,
Like sheep whom from the fold the shepherd brings
To the stall, red with blood; their many kings
Led them, thus erring, from their native home;
Tartar and Frank, and millions from the wings
Of Indian breezes lull;....."

Stanza 5. Poetical Works of Shelley (Albion Edition), P. 152.

In "Peter Bell the Third," there is a reference to "East Indian madeira."

"Now he was quite the kind of wight
Round whom collect, at a fixed era,
Venison, turtle, hock, and claret—
Good cheer, and those who come to share it—
And best East Indian madeira."

Part IV: stanza xviii

"The Sensitive Plant" alludes to the "Indian plants" also.

"And Indian plants, of scent and hue
The sweetest that ever were fed on dew."

P. 447: Complete Works, Albion Edition. 1890.

In the poem, "Lines to an Indian Air," Indian natural scenery is reproduced, not unlike the successful way in which it has been done by Laurence Hope and Thomas Moore.

"I rise from dreams of thee
In the first sweet sleep on night,
When the winds are breathing low,
And the stars are shining bright:
.....
The wandering airs they faint
On the dark, the silent stream—
The champak odours fail
Like sweet thoughts in a dream;
The nightingale's complaint
It dies upon her heart,
As I must die on thine,
Beloved as thou art!"

Eastern cities and scenes are described in "Alastor" or "The Spirit of Solitude." Here "a youth of uncorrupted feelings and adventurous genius" says Shelley, is "led forth by imagination inflamed and purified by familiarity with all that is excellent and majestic, to the contemplation of the universe. His progress through the various important cities of ancient fame is described by Shelley.

"His wandering step,
Obedient to high thoughts, has visited
The awful ruins of the days of old:
Athens, and Tyre, and Balbec, and the waste
Where stood Jerusalem, the fallen towers
Of Babylon, the eternal pyramids,
Memphis and Thebes, and whatso'er of strange
Sculptured on alabaster obelisk,
Or Jasper tomb, or mutilated spinx,
Dark Ethiopia or her desert hills
Conceals....."

The reference in "The Revolt of Islam," (canto v), to the "Asian mountains," may be to the Himalayas.

Over the utmost hill at length I sped,
A snowy steep:—the moon was hanging low
Over the Asian mountains, and outspread
The plain, the City, and the Camp below,
Skirted the midnight Ocean's glimmering flow,"

"Indian Allusions in the Poems of Shelley." (References.)

"The Poetical Works of Percy Bysshe Shelley." (Albion edition 1890).

"Queen Mab." "Rosalind and Helen."

"Alastor." "The Revolt of Islam."

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"Prometheus Unbound." "Adonais." "Epipsychidion."
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 "The Woodman and the Nightingale." "The Masque of Anarchy."
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Self-Control.

BY PAUL VERGHESE, B. A.

"Renunciation of self is the way of Truth"
 "Where self ends grief passes away"



SELF-CONTROL is one of the great delicate tests that differentiates man from the lower animals. Man is the only animal competent for a moral struggle. Self-control is the handmaid of self-conquest. The conflict of the world in all its forms has its origin in one identical cause, namely individual selfishness. If one does not know how to reign his self, he is not properly equipped to battle with and overcome temptation. The time of great temptation is the acme of a conquest. "Count it all joy when ye fall into diverse temptations. Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life." Every man comes under the laws of his own being never under the laws of another. It is what a man makes of himself that counts.

Every step in the progress of the world is defined in the terms of "control". For ages man was afraid of the lightning flash; today he has begun to comprehend it as electricity, a power he has mastered and made his slave. The myriad phases of electrical invention are but manifestations of our control over a great force. But the greatest of all "control" is self-control.

Man's supreme antagonist is himself. In his foibles he is the creature of circumstances, in his strength, he is the creator of circumstances. He is the guiding star of his own destiny. He may be either a victor or a vanquished at each moment of his life. We constantly eclipse ourselves by ourselves. Alexander conquered the whole world except his self. Though Emperor of the earth, he was the slave of his own passions.

There are several deadly instruments that destroy the "control". One is the dynamite gun—the tongue. "Behold how great a matter a little fire kindleth. And the tongue is a fire, a world of iniquity, so is the tongue among our members, that it defileth the whole body and setteth on fire the whole course of nature". Imagine Iago, the most detestable character in all literature. With a blackest mind he wove a tangled web around the pure-hearted Desdemona and then had her murdered vicariously by the hand of Othello.

Any man may attain self-control if he only wills. It may be developed as we tone up a weak muscle. If he strives to gain control in little things, he can achieve in great things also. He has to study himself first, to discover what is the element within him that ever keeps him from his fullest success. Then gradually he will conquer all that is worst in him. Let him judge others less, and himself more. All our joys and sorrows come to us when we are alone. We must go to our Gethasamene alone, we must battle against the mighty weakness within us alone.

"To put away self and passion and establish one's self in right doing, this is the highest wisdom. Purge the mind of selfishness and live a life of exalted purity."

Swami Vivekananda and the National Awakening in India.

BY AN ADMIRER



tremendous awakening has come over the national life of India and everywhere we feel the pulsation of a new life beating even in the unknown nook and corner of Bharata-varhsa, and the great part played by Swami Vivekananda, one of the Makers of New India, contributed in no small measure to this national awakening and regeneration.

The history of India is still unwritten, but when it is written in its colourful perspective, the last century will undoubtedly occupy an enviable and unique place in its pages, in as much as it witnessed a galaxy of brilliant luminaries who shed their lustre in every section of the national life. Indeed, the violent impact of Western Civilisation during the last century generated a tremendous force that threw Indian national life out of gear for a time, but ultimately it culminated, after a series of struggles, in the re-discovery of the soul of India, Sri Ramakrishna Deva and this heralded and broadcast throughout India and abroad by his illustrious disciple, Swami Vivekananda.

After the Maha-nirvana of his Great Master, the Patriot-Saint roamed through the length and breadth of India as an itinerant monk coming in close contact with the mighty streams of thoughts and traditions, customs and habits, prevalent in those days, and trying simultaneously to find out a proper conduit for the expression of the glorious message he had received sitting at the feet of his Master. But the appalling poverty and the staggering illiteracy of the Indian masses followed him like a shadow wherever he went and, as it were shattered all hopes for the realisation of his mission in life until at last he came to Kanyakumari, the southern-most extremity of India. And sitting on the last stone of Aryavarta, he passed into the deep meditation of the Purpose and the Fruition of the Indian World and in that ecstatic mood had the panoramic view of the glorious future of the Motherland; nay here in Kanyakumari he found the marvellous solution of the great problem that, as it were, thwarted all his endeavours, when he had heard in his ecstasy the Divine Mother say "Service and Renunciation are the national ideals of India, intensify her in these channels and the rest will take care of themselves." In fact, the Divine Message of the

Mother Kanyakumari was a great turning point in the life of the Swamiji. It brought a thorough transformation in his life and his whole outlook on life, social as well as national, passed through a complete metamorphosis. Yea, the vision itself found its consummation in the consecration of his whole life to the service of India, particularly to the *Daridra-Narayana*, which later on made him utter :—" May I be born again and again and suffer thousands of miseries, so that I may worship the only God that exists, the only God that I believe, in the sum-total of all souls; and above all, my God the wicked, my God the miserable, my God the poor of races, of all species is the special object of my worship." As a matter of fact, the life of the Swamiji is a veritable embodiment of the admirable message of 'Service and Sacrifice' and the noble band who have dedicated their lives at the alter of the institution inaugurated in the hallowed memory of the Great Master, are following in the foot-steps of the Patriot-Saint of Modern India. The selfless service that was rendered by the legion of Sannyasins of the Ramakrishna Mission during the Damodara Flood in 1912-13 evoked laudable eulogy and admiration from no less a person than H. E. Lord Hardinge, the then Viceroy and Governor-General of India, who had happened to visit the affected areas and had seen, to his great astonishment the Swami's carrying bags of rice, bundles of cloths, boxes of medicine etc. to the diseased, the hungry, and the poor souls at the risk of their lives. The life of service and renunciation is, indeed, more paying than anything else, since it brings in its train the highest result of God-vision or Moksha (liberation).

And now the grand doctrine of service and sacrifice promulgated by Swami Vivekananda is finding its echoes and re-echoes in every act of the Saint of Sabarmati who has since retired from the political field and has consecrated his life for the regeneration and uplift of the masses. The thread of the work started by the great Swamiji, has, as it were, again been taken by Mahatmaji and will be carried on until the last soul in Bharatavarsha is awakened from the torpor and slough of inertia and ignorance that have overcast the life of the Indians. But while Mahatmaji wants the Indians to work for the masses, Swami Vivekananda wants them to worship the God in the masses. For the next fifty years this shall be our key-note, " says Swami Vivekananda " this, our Great Mother India. Let all other vain Gods disappear for that time from our minds. This is the only God that is awake, our own race, everywhere His hands, everywhere His feet, everywhere His ears, He covers everything. All other Gods are sleeping. What vain Gods shall we go after and yet cannot worship the God that we see all around us, the *Virat*? When we have

worshipped this, we shall be able to worship all other Gods..... The first of all worship is the worship of the *Virat*,--of those all around us. Worship it. Worship is the exact equivalent of the Sanskrit word and no other English word will do. These are all our Gods,—men and animals, and the first Gods we have to worship are our own countrymen. That is what we have to worship, instead of being jealous of each other and fighting each other. It is the most terrible Karma for which we are suffering, and yet it does not open our eyes. His exhortation to the young souls to dedicate their lives for the service of the Motherland is still ringing in our ears. " You have heard in the Vedas; *Matridevo bhava*, *Pitridevo bhava* (Let thy mother be to thee a God, let thy father be unto thee a God), but, I say unto you, *Murkhadevo bhava*, *Daridradevo bhava* (Let the illiterate be to thee a God, let the poor be unto thee a God).....I bequeath to you, young men, this sympathy, this struggle for the poor, the ignorant and the oppressed. Go now this minute to the temple of Parthasarathy and before Him who was a friend to the poor, and the lowly cowherds of Gokula, who never shrank to embrace the pariah Guhaka, who accepted the invitation of a prostitute in preference to that of the nobles and saved her in His incarnation as Buddha,—yea, down on your faces before Him, and make a great sacrifice—the sacrifice of a whole life for them, for whom He comes from time to time, whom He loves above all, the poor, the lowly, the oppressed. Vow then to devote your whole lives, to the cause of the redemption of these three hundred millions, going down and down every day."

Swami Vivekananda was a patriot *par excellence* and a saint *par excellence* and wanted every saint to become a patriot and every patriot to become a saint. Indeed, the blending of the saint and the patriot in the Swamiji was admirable and remarkable. In these days of political ferment in the country, when Indians are vying with each other to gain name and fame, position and honour, rights and privileges, and are talking glibly of patriotism and political service, the message of Swami Vivekananda should be borne in mind and translated into action by every sincere lover of the Motherland. In the course of a lecture delivered in Madras on " My Plan of Campaign," says Swami Vivekananda, " They talk of patriotism. I believe in patriotism, and I also have my own ideal of patriotism. Three things are necessary for great achievements. First, *feel from the heart*. What is in the intellect or reason? It goes a few steps and there it stops. But through the heart comes inspiration. Love opens the most impossible gates; love is the gate to all the secrets of the universe. Feel, therefore, my would-be reformers, my would-be patriots! Do

you feel? Do you feel that millions and millions of the descendants of Gods and of sages have become next-door neighbours to brutes? Do you feel that millions are starving today, and millions have been starving for ages? Do you feel that ignorance has come over the land as a dark cloud? Does it make you restless? Does it make you sleepless? Has it gone into your blood, coursing through your veins, becoming consonant with your heart-beats? Has it made you almost mad? Are you seized with that one idea of the misery of ruin, and have you forgotten all about your name, your fame, your wives, your children, your property, even your own bodies? Have you done that? That is the first step to become a patriot, the very first step."

At this critical stage of human civilisation when the vampires of national egotism, self-aggrandisement and exploitation are eating into the vitals of the nations, and instead of bringing peace and goodwill, are bringing tumultuous waves of inconceivable disaster and impending destruction, a new orientation of life, individual as well as collective, based on spirituality as portrayed by the Master-painter Swami Vivekananda, has become the crying need of the hour. The message of religion and spirituality, love and sympathy, truthfulness and non-violence and above all, service and sacrifice,—the heritage of India—is yet to be broadcast for the solidarity of mankind and for the protection of culture and civilisation, the basis of which is being threatened by the onslaughts of incomprehensible materialistic forces. And, therefore the great leaders who are at the helm of the various movements inaugurated in the sacred land of Aryavarta and on whom rest the greatest responsibility and moral obligation that have ever been placed on the leaders of any nation at any time, should not be cut away completely from the traditional moorings of national life.

The Thief Within.

BY P. N. MOOSAD, B.A., L.T.



O a jaundiced eye everything is yellow. Man projects his own mental states on objects that he sees around him. The Vedantists even go to the length of saying that the whole world of name and form is nothing but the creation of the mind. Western psychology also bears out the fact by saying that we view things according to our apperceiving masses. That is the reason why a stump of tree appears to a thief to be a policeman, to a lover to be his beloved, and to a child to be a ghost. In all these cases the stump of tree is one and the same, but the thief, the lover, the child, each apperceives it in his own way according to the apperception masses pre-existing in him. In fact, the real nature of anything is unknown and unknowable. We tinge everything around us by the colour of our own minds and delude ourselves by thinking that it is the reality. This is how a sorrowful man finds sorrow all around him, while to a happy man the world seems to be a veritable paradise. There is a beautiful story in our Puranas to illustrate this truth.

When Lord Sree Krishna was living happily at his palatial residence in Dwaraka, the wandering sage Narada called on him one day to pay his respects to the Lord. The Lord, who was immensely pleased to see the sage, received him cordially and having worshipped him according to the prescribed rites, enquired of his welfare and the purpose of his visit. Narada then said to Sree Krishna: "Oh! Lord! Great sages say that you are the incarnation of Lord Vishnu upon earth, born for the purpose of establishing Dharma on a solid foundation. You are praised all over the world as the embodiment of Truth and Justice. I who have often come into contact with you have also no reason to think otherwise of you. That being the case it passes my comprehension that you should openly demonstrate your partiality to the Pandavas, siding with them in their struggle with the Kauravas and acting as a friend, philosopher and guide to them at all times. Why should you make such a distinction between the Pandavas and the Kauravas—you who advocate the yoga of equality? Moreover, Duryodhana has done you no harm, worth speaking. This strange behaviour on your part seems to me to be quite inexplicable and unbecoming of one in your position."

When Narada had ended, the Holy Lord said, with a smile: "Oh, Narada! you have this day voiced forth the feelings of many

in this country and elsewhere with regard to my relation with the Pandavas and the Kauravas. I shall, therefore, try to convince you of the justice of my leaning towards the Pandavas by a practical experiment which will set at rest all doubts in the matter. So please come here a fortnight hence."

The sage went to Krishna on the date fixed. Then they both set out to the palace of Duryodhana. When they reached the palace, Duryodhana duly received them and having seated them made a formal enquiry about their health and the purpose of their visit. The Lord explaining it said: "Dear Duryodhana, I am in great distress for want of a man servant to be employed in my palace at Dwaraka. I am quite tired of dishonest fellows and want one on whose honesty and integrity I can place absolute reliance. Such a one Oh! Duryodhana, I want you to secure for me and that will be the highest good you could ever do me." Duryodhana replied that he would do all in his power to oblige the Lord. He wanted Krishna to go to his palace on a particular date when, he said, the result of his attempts would be communicated to him.

Then Krishna and Narada took leave of Duryodhana and directed their steps towards the abode of Dharmaputra. Dharma's joy knew no bounds when the two distinguished guests entered his threshold. After washing their feet and worshipping them according to rites, he seated them comfortably, and stood by their side in reverence. He felt grateful for his good-fortune in being able to entertain such holy guests that day. But Krishna told him that the purpose of his visit was to request Yudhishtira's help in securing a servant for him. He said he was in great need of a servant. The qualification the servant should possess was that he should be a past master in the art of roguery; for, said the Lord, honest and simple men are easily duped by others in this age of Kali when struggle for existence is too keen among men and honesty is a thing of the past. That man has the day who feels no scruples of conscience to cut the throat of his brother if his own selfish ends require the adoption of such a step. Such a strong man well-adapted by physical and mental equipments to face all Machiavellian schemes was what the Lord wanted. On hearing this Yudhishtira promised that he would strain every nerve to see that the wish of the Lord was fulfilled. The date on which he was to intimate the result of his trial to the Lord was also fixed. Then the Lord and the sage thanked Yudhishtira and departed. All this seemed to be strange to Narada. He did not understand the purpose the Lord had in view. Krishna requested him to go to Dwaraka again on a certain day. So the sage took leave of the Lord.

On the appointed day Narada came to Sree Krishna's residence and both went to Duryodhana's palace first. Narada was eager to know the result of Duryodhana's attempts. Duryodhan received the Lord and the sage duly and spoke to Krishna in this strain: "Oh! Krishna, Excuse me, I took immense pains for your sake and searched over the length and breadth of the realm for one on whose honesty I can place reliance. But I do not find a single man on the face of the earth who has any trace of honesty in him. All are thieves, my lord! What am I to do?" The Lord thanked him very much for his sincere efforts and walked on with the sage. They soon came to the abode of Yudhishtira. After mutual greetings were over, Krishna asked for the servant. Then Dharmaputra said "Oh, Lord! ever since your Lordship entrusted me with the business I have been wandering widely over the kingdom in search of a profound rogue. I am now tired of my fruitless search. Oh! Lord, I don't find a single dishonest man on the face of the earth. All men are honest and straightforward. So kindly pardon me, Oh! Lord!, my inability to do even such a silly service for your worship". Then the Lord looked at Dharma with a condescending smile and thanking him for his zeal departed from there with Narada.

When they were well out of hearing of Yudhishtira the Lord asked "Now what do you think, Narada?" From the disillusioned sage came direct the reply "Oh! worthy Lord! the thief is within!"

The Devil of the Dust-bin.

BY P. M. HARI



H! Bother the Municipality! The dust-bin near the village is growing more and more dangerous," observed Satya, staring with a sense of alarm.

"They talk much of it, but the day belies their story," slyly remarked Chandra who generally scoffed at the fears of the crude villagers.

"Yes, it is all quiet in the day, but evil spirits stir only in the dead or dismal hours of the night," said Satya.

"If the spirit has taken lodgings in the dust-bin what becomes of it in the day?" enquired Chandra with a cynical smile of victory.

"Who knows the ways of these hell-hounds," replied Satya.

"Ah! the devil? It is all rustic yarn and blind fear," pooh-poohed Chandra.

"Certainly not," burst forth Satya indignantly.

"Two more of the villagers are stricken and in bed to-day."

"Why, the brothers might have been frightened by the theft in the house," said Chandra.

"Yes, with the advent of the devil theft has also increased in the village. No one dares to come out for fear of the infernal creature. But the brothers had a casual encounter with it. Passing this way at night the malicious night-hag leered at them. Horrified they fled home. This morning they were raving and the village is in great panic."

"I can't swallow these camels. I must see the devil if I should believe," said Chandra with an air of superiority, and added: "You say it comes out only late in the night. We are too early to-night."

"Perhaps, it is too early," echoed Satya. "It may be about 10 P. M. I should dread to come late this way."

Discussing the peril on the path the friends trod their homeward way to their village of old straggling houses hedged round by cactus, brambles and wild bushes. It was a dark summer night and lean dismal clouds were prowling about the sky sucking the sap of plants like an insatiate vampire. They were alone on the road. There was ominous silence and not even insects of the waste seemed to stir. With the aid of a dim torch the companions traced their way along the dark aisle of the road overarched

by the spreading branches of stout columns of banyan and mango trees. As they progressed, Satya's heart began to beat hard and he pressed close to his companion. Consoled by the contact with his self-complacent friend he moved on in a pensive way, startled by every passing breeze and falling leaf. In a short time he stammered: "There, there: Listen, do you hear? Do you? There listen! Do you hear?"

Chandra stopped, steadied himself, knit his brow and lent an ear.

A noise of scratching and scrambling against a metallic surface and a low screeching sound stole through the wierd hum of the dismal night. It was odd, and seemed to start from the site of the public repository of refuse. It struck the wayfarers with a sharp pang of fear; and they felt a creeping sensation in their muscles and veins.

Fear is the spawn of darkness; and night is its home. Doubt and desolation feed it to phenomenal proportions. What a boy will scorn in the light of day will frighten a man out of his wits in the night. Confusion reigned over the lonely friends. They demured and for some time were silent.

"Let us turn back and go the other way," pleaded Satya at length in a timid voice, huddling to his comrade.

But a coward is the greatest hypocrite in the world. He has not the courage even to confess his weakness. He always tries to cloak his timorous heart. He dissembles most, and often affecting a bravado in his witless confusion and nervous agitation struts into distant dangers. Chandra had really a chicken heart; but there was no end to his boast. The one great lesson that he had learnt in his school was to speak of all kinds of belief as arrant superstition. He vaunted in having a scientific understanding and outlook. So he thought it ridiculous exposure to succumb to the fears of his friend. He pretended to slight the noise and insisted on pursuing the path.

The comrades walked knocking against each other. As they were approaching the vicinity of the home of squalor, Satya unwittingly gave a lash to the vanity of his friend, by reminding him of his desire to verify the tale of the village folk.

Chandra felt his manliness challenged; and for fear of being branded a coward resolved to take the risk. He proposed to his friend to go and inspect the refuse depot and find out the cause of the uncanny sound.

"There is no daring the devil in its den. No! let us hurry home," replied Satya in a tremulous voice.

But cowards always snatch at cheap martyrdom. The consciousness of their weakness creates in them a craving to pass for heroes. Chandra thought that he could easily unmask the tale of the people and show himself a veritable dare-devil.

"No," he said with a blood-forsaken face and a qualm in his throat. "I must see," he added and turned his torch towards the awful litter at a distance. It was standing in the midst of offals a few yards away from the road.

Satya made no secret of his fear and threatened to run home. But Chandra would not mind. So Satya thinking it unbecoming to leave his friend alone moved to a discreet distance on the onward path and posted himself there while Chandra was pressing his shaky steps in the direction of the dust-bin, that had been posted at the foot of an overhanging tree in a dingy, verdant corner of the road, at some distance from the village.

As Chandra went towards the garbage depot the noise issuing from it began to increase in loudness, intensity, and fearfulness. With stifled breath and palpitating heart Satya stood looking at his friend and praying that no danger might befall him. He repeatedly tried to call him off. But Chandra was not plainly to be dissuaded or deterred. Though he had more than half a mind to return he could not get an excuse to do so. With his heart between his teeth he went on. Approaching the tin repository he was about to turn his light to see what was in it, when lo! a black, winged creature, whirring, burst on his face and madly beat its suffocating wings on him and pecked and scratched his cheeks and nose furiously. Chandra started back with a shriek of 'Ayyo' and fell down like one dead.

Satya fled for his life and entering the village gasped out with difficulty the news to the people.

Hearing the unfortunate tale the friends and relations of Chandra snatched whatever was nearest to their hands—sticks, knives, billhooks and lanterns—and quickly sallied forth to succour the afflicted man. A pretty large troop of villagers armed with improvised rustic weapons soon marched to give battle to the devil, but when they reached the place and saw Chandra lying like a lifeless man, they were taken aback. They felt their courage escaping.

When the diabolical nature of the dust-bin and the pitiable condition of Chandra stared them in the face all kinds of suspicion and apprehensions arose in their heads. Fear battens on ignorance and doubt; and the dubious nature of the scene and the occurrence shook the people almost to trembling. They began to debate as to who should rescue Chandra. But the silence of the dust-bin was a little encouraging to them. So some offered to stand at a distance as a reserve force, some others made bold to

advance halfway as a reinforcement, while the quailing few relatives of the victim were constrained to creep forward with slow, cautious steps. Reaching near the fallen man they espied him stirring. They lifted him quietly and scuttled away. Nor did they feel like being safe till they entered the village house of Chandra and hastily slammed the doors as though on the face of the chasing devil.

Hearing of the accident, nearly half the populace of the village—men, women, and children—had rushed into the house of Chandra purporting to render service to the stricken and the unfortunate. Passing through the perplexed and obstructive throng they took Chandra to the sitting room of the house—a pretty large hall sparsely furnished with a bench and a bedstead but fairly well lighted with a couple of bright wall lamps—and placed him on the bedstead.

The parents of Chandra had already summoned the village physician and exorcist. And as soon as Chandra was laid down the picturesque man of medicine and sorcery began to exercise his skill on the patient. The idle and the inquisitive, the go-betweens and gossipers: the bulk of the village folk crowded in the hall, making a lot of bustle with their busy move and anxious pretensions; and it was only a stroke of good fortune that Chandra was not again suffocated into a fit of fainting. Chandra's face, badly torn and bleeding by the clawing of the devil, frightened everybody. The village physician, however, attended to him and shortly restored him to ease and comfort. He took some rice porridge and mild pickles for a refreshment and enlivened by the repast, sat up breathing a deep sigh of relief. But what an ugly, scared, fearful appearance he presented with his face duabed with black country ointment and patches and bandages! He was weak and desired to be left alone; but the villagers were the last people to permit any one to have rest or quiet. Their inquisitiveness must be satisfied at any cost. So with an air of extreme kindness and sympathy they badgered him with innumerable questions about the mishap.

Chandra was forced to tell his story, and as he recounted the misadventure the gaping people grew more and more curious and appalled. They cursed the Municipality and turned to pull the nose of the burly, blatant town councillor of the village who had just stepped in to enquire about the condition of the unfortunate Chandra.

The villagers showered an indignant volley of abuse on the Municipality and threatened their representative with denial of their votes and even excommunication from the village if he did not see to the immediate removal of the danger. The unfailing

geniality of the town councillor came to his rescue. His full throated expression of sympathy and assurance of ready redress cooled down their anger and made them pay heed to his advice. They accepted his suggestion of promptly petitioning the Municipality, setting forth their grievance and the gravity of the affair and protesting against the callousness of the Town Council to the safety of the rate-payers. Writing implements were quickly brought and the people sat around and listened to the sapient Councillor's sonorous dictation of the petition. A smart young man was made to act as his clerk. As the dictation was proceeding slowly the whole assembly was startled by an alarming hue and cry coming from the direction of the entrance of the village. The people suddenly threw down everything and fled pell-mell to the spot.

When they reached the scene of sensation they found that a thief had broken into the house of the Miras of the village and made away with his cash and jewels. The house had been broken into through the back walls and the servant maid had seen a short black creature slink away into the darkness behind the back-room. The Miras and his family were in great distress. But who would go to the police or in search of the felon? The police station was more than a mile away and the way was not safe either. It was midnight, frightfully dark, and the devil and his latest had not yet come to a close! The whole village was in great tumult and the people who had gathered only exchanged timorous glances and whispers in extreme perplexity.

The landlord's promise of handsome reward at length emboldened some people to move to fetch the police; while some others, lashed up by envy and expectation plucked up courage and offered to go and make a search in the neighbourhood.

The village and its suburbs were soon filled with shouts and smoke and flare of torches and presented the spectacle of a huge wilderness peopled by a swarm of wandering fire flies. The party scoured the surrounding fields and waste lands like a pack of fox-hunters. They rent the air with long shouts and shrieks, loud calls and cries and whistles; but it was all in vain. Not a trace of the thief could be found. So after nearly an hour's boistrous rummage they decided to return home.

On their way back the thief-hunters entered the road and passing along the place with the Dust-bin on the side, heard a frantic beat of wings and screech of something like a bird inside the metallic bin. They quailed and urged their steps forward, but when they found that they were at a safe distance from the nest of the devil some of them felt an itch for mischief. They

pulled up; turned round and aimed stones at the dust-bin. With the action of the brickbats the noise and the commotion in the receptacle increased and in a few minutes something flew out of the hove sharply and disappeared into the darkness. Simultaneously did the dust-bin capsize with a violent clang and roll clattering rapidly down the sloping road leading away from the village.

The bravados that flung stones at the bin took to their heels. When they had run a length their steps were arrested by the shrill siren of a motor fast approaching from behind. They stopped and made bold to look behind.

As the cylindrical bin was rolling down the road the police car rushed up with flaring headlights and an industrious cooly-clearer in breatheless activity. At sight of unwonted obstruction on the road the car winked and slowed down. The dust-bin dashed against the oncoming car and rebounded a little. The search party soon sped towards the car. The dust-bin rolled back to the front of the car, and hitting against the buffer stopped. The headlights of the car shut and opened their eyes twice and the car purred and stopped. When the moving bin came to rest and the people alighted from the car there emerged hastily from the corrugated tin barrel into the light and throng a short, sooty, misshapen monstrous nanikin with a daubed ugly face and swollen head covered with wild bushy hair, like a huge fur cap, crooked limbs and stinking body draped in dirty rags. At sight of this hideous figure the crowd fell back in horror and yelled forth: "The Devil! The Devil!" A thicket of cudgels and bill-hooks automatically flew into the air to fall upon the form with all force.

But the awkward midget shrank in terror and shouted forth: "Don't kill me! I am the Palayam Dwarf. I am the dwarf."

"The dwarf or the Devil," shouted the rabble again.

"The dwarf; verily the dwarf," was the cry in reply, while one who came down the car anxiously tried to keep off the mob and hurried to bag the pig into the car. But the mob was in frenzy, and would not heed or stop. It pressed round on the dwarf. So the dwarf, trembling like an oracle, again cried pathetically for life and pointing to the busy-pacifying officious intermeddler struttered: "This, this, this man, this man, has got it" and all of a sudden pulled his underwear and brought the swag chinking down the ground.

The coming into light of the stolen property acted on the crowd like a draught of ghee on burning embers. The infuriated

throng would have torn the interloper to threads, but for the prompt intervention of the checking hands of the police. The man, however, cowered automatically shrieking, "I shall tell the whole thing! I shall speak". When the police pacified the mob and made room for him to speak he, to save his skin, quickly stammered out the strange story of his ingenious scheme of degradation. He confessed how he had conspired with the dwarf to litter him in the dust-bin armed with kites and crows to frighten the way-farers at odd moments and dark hours with these winged creatures, and contrived to commit theft in the village playing upon the timidity and superstition of the village folk.

The Cat Came Back.

BY F. H. ALDHOUSE, M.A.



IM and Toto were both very young. Tim was four and Toto less than a year. They were always playing together and were the best of friends. Tim was a boy and Toto was a kitten. One would never have supposed that their love would end in tragedy. Yet so it was. Tim called to Toto from the grass opposite to their cottage home. Toto with tail erect ran to join him. At that moment a couple of joy-riders raced their motor up that lane. Toto was just a small bit of crumpled fur, instead of a merry little life and Tim was inconsolable. His one friend was gone and it was a lonely neighbourhood.

He rejected so indignantly the offer of another kitten that his mother did not try to make him take it. After that there were some days when recollection brought tears, then Tim pulled himself together again—but he had not forgotten.

The cottage where Tim and his parents lived was ancient and extremely picturesque, and the drainage was likewise antique. Tim's parents wanted to alter that, but the landlord objected. "You let the cottage be, to touch it is a crime," said he, and they had to submit.

So that spring Tim got very ill. "It's not only the illness," his mother said, "but the silly kid keeps pining for that dead kitten. I could get him a dozen live ones, but have them he won't."

He wouldn't, and days came when the doctor looked grave.

"He's no wish to get better," he said, and all Tim's parents said didn't alter that.

One day he was so bad it made his mother cry. He kept holding out his little thin arms and calling, "Toto! Toto!" Then suddenly the calling stopped.

Tim's mother, with fear in her heart, went to see why he was not calling any longer. Tim was speaking to something she could not see, and stroking the empty air. "And I could have sworn I heard something purring." Tim's mother said.

Tim looked at her. "Toto's come back, Mum," he said. From that day Tim got better. "Toto isn't dead," he said. "Now I know that I am not sad, he stayed with me all through my illness. Then he went back to where he came from, but I know we shall be together again some day for always. They who love don't get parted."

I feel sure that Tim is right even though Toto was only a cat.

Education in Ancient and Mediaeval India.

BY KULAPATHI JAMES H. COUSINS, D.Lit.



Enter on our study of education retrospective and prospective with a cheerful step across the graves of two superstitions: one, that what is old is therefore to be held in unquestioning reverence; the other, that what is old must therefore be held in unmitigated contempt. We see past and future as present the moment we bring them to mind. What is in them in achievement or imagination is eternally contemporaneous. There is no chronology in truth. Our calendars only celebrate our advance towards it. Past and future are as eligible as the present for questioning as to what they can yield of wisdom drawn from experience or speculation stimulated by present necessity. Where indeed, is the present that seems so tyrannously real to us? It disappears while we name its name.

The object, therefore, which I have set before myself in these lecture-studies on education is, first, to make a selective survey—not to give a historical account—of the principles and practices which prevailed in education in India in the past, and from this survey, critically considered, to draw a foundational ground-plan for the educational edifice of the future, making such exclusions and expansions as modern experience and judgment may consider necessary.

Our study implies inadequacy in the prevailing educational systems. Reams of magazine and newspaper articles have been written, and hours of convocation and other addresses spent, in criticism of present-day education. The dissatisfaction is world-wide. I do not propose to indulge here in criticism of a detailed kind, but rather by induction from the positive current of constructive energy, and in any event rather in relation to principles than to items connected with time-tables, teaching methods and the like. And I begin with the past because, though we may decline to recognise any authority in chronology, there may be a nearer approach to educational truth in the relative lack of sophistication and self-consciousness in past searches in education or anything else than is possible for us today. And there is a certain inspiration and pre-disposition in tradition that, wisely used, can intensify and enrich present effort. So, to our study.

The fundamental principle of education in India—Hindu, Buddhist, Muslim or other—was that the student is a spiritual

entity, nominally separated from other similar entities and from the commonly shared universal life by limitations of personality, and sharing with all others an inherent urge to expand, raise, and ultimately transcend such limitations.

In other words; according to the Indian conception of the nature and destiny of the student, "all arts and sciences branched off from religious studies, and were gradually differentiated; but they were always helpful to the active religious life, and led to it....." *

The curricular material of education was therefore religious in substance and intention. It imparted knowledge, but as a means to social service and ultimate liberation of the higher nature of the individual from servitude to the lower. Education was therefore neither a process of cramming, nor of merely developing executive capacity, but of freeing the inherent spirit from the bonds of ignorance and incapacity. It became so regarded as a ceremonial of purification that the term for a graduate (*snataka*) meant one who had bathed, and one of the meanings of the title *guru* is purifier. "Having taken up the pupil that he may lead him to the Highest, the teacher shall impart the ways of cleanliness, purity and chastity of body, with good manners and morals. And he shall teach him how to tend the fires sacrificial and culinary, and, more important than all, how to perform his daily devotions." † Thus Indian education became a synthesis of purification—of the body by discipline, the faculties by instruction, the understanding by knowledge, the soul by contemplation.

Vedic and Buddhist education agreed with the Biblical valuation of cleanliness as "next to godliness." Purificative discipline was only second therefore to the spiritual purpose of education. "In the Vedic education, discipline was held of greater importance than study—that is, it was more important to be than to know." ‡ This is perhaps why, when King Brahmadatta of Benares (as told in a Jataka, a story of one of the previous lives of the Buddha), sent his son to Taxila University, he said nothing about intellectual study, but sent the young prince where students went "to learn to quell their pride and self-will, and to endure extremes of temperature, and learn the ways of life." And as part of a discipline whose aim was spiritual liberation, the king gave his son the outfit of a pair of single-soled sandals and a sunshade of leaves, together with a thousand coins—for his *guru*, not for himself.

* "Indian Culture through the Ages" by S. V. Venkateswara, Vol. I, p. 89.

‡ 'The Story of Oriental Philosophy,' L. Adams Beck.

† 'Indian Culture.'

Simpleness, austerity (in the sense of gravity and sobriety), and reverence were, as the *Dharmasastras* say, enjoined and practised. Strict rules of conduct, both in private and in company, were laid down. Hygienic wisdom forbade coughing or spitting in public. Sociological wisdom demanded regularity of activity, and service for others that inculcated respect for labour. Psychological wisdom, in the Buddhist era, anticipating modern psychology, utilised public confession as a complex-discharging expedient and means of contrition and reform in cases of transgression. Only on the rarest occasion was corporal punishment resorted to. Yet in all such discipline there was a sane regard for health, for, in the college hostels good food and plenty of it was recommended, and no doubt supplied.

The spiritual ideal of education in ancient India applied to all. It was seen as a universal necessity, therefore as compulsory. But the compulsion was from within, not from externally dictated need, such as elsewhere led to education as a curb on the destructive tendencies of rudimentary man. Indian education did respond to social necessity, but in the direction of mutual help towards spiritual liberation. Its religious bias was not in the ordinary sense of the word bias, but an all-pervading trend in the nature of the student, towards the fulfilment of which the whole educational institution was oriented. To the student, education was, as we have seen, a process of purification: to the teacher it was a sacred vocation; and, this being so, it was naturally not only universally enjoined but generally free.

True, we read of various kinds of *guru dakshina* (teacher-fee): a sum of money paid at the beginning or end of studentship; alternatively, service to the teacher, such as collecting food from neighbours and firewood from the jungle; or payment after graduation. These fees applied to the universities. In the most remote centuries mass education was oral, not literate in the modern sense, but spiritual through religious teaching, and cultured through dramas, and both religious and cultural through the interaction of religion with art and art with religion. Later, say in the seventh century A. D., the spread of general schools (*vidyapith*) by religious orders, and special schools of *mathums* (monasteries) and temples carried culture far and wide. Temple architecture, sculpture and festivals inculcated religious ideas, and the *vidyapithas* and *mathums* encouraged intellectual speculation. Village schools grew in number, and village drama and recitals (*harikatha*) flourished. The monasteries of the Buddhist era were in effect not only religious centres but centres of education and craft-training. The caves of Ajanta, those amazing galleries of perfect painting and sculpture, were places for

monsoon refresher-courses for monks who in the dry season carried the cultural influences of "the Great Enlightenment" across the land.

Vincent Smith* infers from the promulgation of the Emperor's edicts in rock-carvings that many people must have been able to read: he draws the same inference from their being in vernacular dialects. "It is probable," he adds, "that learning was fostered by the numerous monasteries, and that the boys and girls in hundreds of villages learned their lessons from the monks and nuns, as they do now in Burma from the monks. I think it likely that the percentage of literacy among the Buddhist population in Asoka's time was higher than it is now in many provinces of British India."

That a large if not the major part of educational activity in ancient India was gratuitous is evident from the records of royal bounty and of scholastic endowments by local bodies. Education was generously subsidised by the various rulers of ancient India. The statement in chapter two of the Hartog Report on Education in British India that the statutory provision of Westminster in 1813 of one lakh of rupees for education under the East India Company "was the first legislative recognition of the right of education to participate in the public revenues" is not a fact if the whole history of India, not merely of the East India Company, is taken into account. The grants to universities and other educational institutions from kings in ancient India were from public funds though autocratically administered.

The four successive universities built over one another at Nalanda in Bihar from 450 A. D. onwards were royally endowed, and attained such fame abroad that the King of Tibet in A. D. 750 sent an envoy to invite the Chief Priest of Nalanda to go to Tibet and bring about a revival in Tibetan Buddhism, then fallen into degeneracy.

The University of Vikramasila (also in Bihar) was founded by King Dharmapala in the ninth century A. D., and its degree of Pandit was conferred by successive kings until degeneration from the ancient Buddhist ideal, and deflection from pure learning into occult sensualism and from *ahimsa* into military partizanship (if history tells the truth), brought on it, in the twelfth century, as it brought on the other seats of learning in Bihar, the drastic purgation of sword and fire.

We have seen that the intention of ancient Indian education was religious: first, we may add, in the Vedic effort to bring spiritual quality and significance into all life, and later in the

* in 'Asoka'.

Buddhist effort to lift personal life to the spiritual level. It was a purification through discipline: it was for all without distinction. Let us amplify the latter feature.

Girls and women were conceded the same educational rights as boys and men, and in a number of outstanding instances appear to have taken advantage of them. Certain of the Vedic hymns are credited to women seers. In post-Vedic times a number of eminent women teachers emerged. A reference by Patanjali to a *saktiki* (translated spear-woman) would seem to indicate that martial arts were not confined to men. But the home was regarded as the special, indeed in practice the exclusive, school of womanhood; and (to anticipate a lesson from educational history) the result of treating the feminine half of humanity as exclusively female has been as detrimental to Indian women and to India as a whole as would be the treating of the masculine half of humanity as exclusively male: indeed that is probably the clue to the present state of the world. Between vision and its fulfilment in life the distortions and limitations of personality interpose, and the vested interests of sex and selfishness weight the scales of life in their own favour. But to education there is no more drastic distinction between men and women than between a man-artist and a man-scientist. The educable entity is first a human being with certain needs and faculties in common with all other human beings, and having a right to human education, with such secondary differentiation as sex, temperament, genius or circumstance may require. Ancient India conceded the right: modern India has begun to put it into practice.

On the social side no distinction was made between the various groups of the Aryan community. All studied together, Brahmins sometimes learning the Kshatriya art of archery. The Buddhist Reformation did not spring from a single personality: it came out of the descent of Brahminical observances into mere routine and the simultaneous ascent of Upanishadic ideas. There was no separation between the main Vedic tradition and a reformation of certain of its elaborations. Brahmanas and Sramanas lived and studied together. But the non-Aryan Chandalas were kept outside,—a social error from which India has suffered through the ages, but from which she is likely to free herself before long.

In the forest life of Vedic India, with scattered groups in large areas, education was on a small and intimate scale around a teacher. But time brought increase in numbers and enlarging organizations, until India achieved educational centres rivalling in extent and development the universities of today, and situated away from the distractions of city life. Taxila in the Punjab was not a single college, but a great university combining a number of

colleges: a College of Medicine, of Law, for example. Nalanda, on the other hand, was a unitary university working under the mottoes: "Conquer anger by pardon, a bad man by good deeds, a miser by gifts, a liar by truth," and "*Dharma and adharma cannot yield the same fruits: adharma (wrong action) drags one to hell; dharma (right action) leads one to heaven*"; utterances which are paraphrases of the Biblical saying on the advisability of returning good for evil, and the impossibility of simultaneously serving God and Mammon; also indicating a response to the need of education of emotion, action and thought. There were also special colleges for Brahmins and Kshatriyas together, and one for princes only. Benares, which as a cultural centre was largely created by graduates of Taxila, had a special school of music.

Many references to schools of five hundred students indicate this number as the generally approved roll of a college under a famous *guru*, with assistants (*pitthiacharya*) promoted from among his own senior students and therefore calculated to perpetuate the educational tone of the master. Different rankings of teachers developed. The *acharya* was a spiritual guide who took no fees. The *guru* imparted moral instruction and the general curricular studies, and took no fees. There were coaches (*upadhyaya*) who, somewhat against the general opinion, took fees. Ability was the first qualification for a teacher, with heredity as a recommendation.

From the Rig Veda and certain Upanishads we can construct the Vedic ideal of the teacher. He must be blameless in character, orderly, balanced, courageous, gentle, strong, pure in speech, simple in habit, charitable, cheerful, optimistic, of good address, sympathetic, learned. It is interesting to note that the capacities of a teacher, according to Mahavira, the founder of Jainism, were *smaraka*, *varaka* and *dharaka*, reminding, keeping pure and retaining.* This implies an expectation of similar capacities in the students: the capacity of responsiveness to what the teacher brings to mind, of reverence for what he is reminded of, and of retention of it. And here we may summarise also the ancient Indian ideal student. He should be, in the Vedic idea, thoroughly disciplined: calm, peaceful, enduring, austere, well-conducted, earnest in both the desire for knowledge and its pursuit. He should not, however, be a scholastic bigot, mistaking school-study for the whole of education, for, as Manu declares, only a quarter of one's learning comes from the teacher: the other three quarters come from himself, his fellows and life. He must also be a free man—free from disease, from servitude, from debt and from duty.

* "Indian Culture."

To the collegiate educational facilities summarised above the student was admitted at the age of sixteen only after a searching entrance examination; and it is stated by scholars that, so emphatic was ancient Indian education on admitting to the so-called higher studies only such students as were fitted for them by character, capacity, heredity and home-surroundings* that between seventy and eighty per cent of candidates for admission were rejected—a provocative ninth century suggestion to the Indian universities of the twentieth century. Those who gained entrance either became scholars for life or teachers, or were drafted after graduation into public service, for which deliberate provision was apparently made. Travel was recommended as a measure of cultural expansion between leaving college and entering on life's work. There were no final examinations in either ancient or mediaeval Indian education. To have lived and studied with a *guru* was enough.

Bearing in mind the basic spiritual intention of ancient Indian education, and the conception of the educable entity as a spiritual being seeking control over its instruments and over its expression and realization of its essential nature through them, let us now gather up the chief elements of ancient Indian pedagogics.

In the *Taittiriya Upanishad* the story is told of how the student Bhrigu, at the instigation of his father, Varuna, successively discovered what the nature of Brahma was not, and ultimately what it was and is. The story epitomises the whole process of education from ignorance to illumination, and indicates that the heuristic or self-finding method was known and applied in ancient India. Bhrigu found for himself in successive stages that the real nature of things was not to be found in substance, or energy, or mental processes, but in the cosmic bliss underlying the manifested universe.

This self-educating method calls, all the same, for creative and constructive guidance of youth's search through the media of its own endowment of capacity for receiving knowledge and transmuting it into understanding and expression. Certain hymns in the Rig Veda utter the pedagogical truth that the natural impulses of children should not be suppressed but guided. Ancient Indian psychology may not have known that it was so highly scientific a matter as psychology; but it did know that release of the growing tensions in youth was the sure way to self-mastery and true expression of the true self. Three creative ways of release from the tyranny of bodily demands are indicated: (1) The way of diverting energy, that might degenerate into

* 'Indian Culture,' page 132.

sensuality, into absorbing physical or mental activity, and thus keeping it free, for all concessions to sense are degrees of enslavement: this was the way of Manu; the way of discipline, which superficially may seem to be a restriction of personal action, but in effect is the true way to liberation: (2) The way of withdrawal of attention from the objects of sense, and thus of establishing subjective control over the instruments of the ego: this was the way of Veda Vyasa and the "Bhagavad Gita:" (3) The way of expression through art crafts. We shall consider this third way of liberation more particularly when we consider the ancient Indian curricula of studies. Here it will suffice to say that the Vedic idea of art was not far removed from the most modern idea; for in the 'Sukraniti' (IV, 3, 189, 199, 200) we are told that knowledge of any work used in such a way as to please somebody was regarded as an art; while the Slade Professor of Fine Art at Oxford has just defined a Fine Art as one that must please and may serve, and a useful art as one that must serve and may please.* And we may add that ancient Indian aesthetics was so clear in its knowledge of the neurotic and erotic, as well as the psychical, effects of art-activity that the 'Anugita' forbade music to adults because of its erotic stimulus.

Indian pedagogics regarded education as the culture of human capacity. It admitted specialization, but not as an end in itself. "Whatever the branch of specialization, the Humanities formed a compulsory and almost universal study throughout life."† In the special education laid down for princes and leaders in the *Arthasastras*, while the distinctive function of the students is attended to, their education is broad-based and varied. "Specialization was the efflorescence of culture, springing up spontaneously, not laboriously built up by training."‡ This is a point of the utmost value as a carry-over into the education of the future.

In the carrying out of the education outlined above, both professorial exposition and tutorial supervision were practised. The problem of the linguistic medium of instruction is not a new one today. It goes back to the sixth century before Christ, if not further, for it is on record that the Buddha insisted on the vernaculars as the medium for the impartation of the new law (*dharma*) instead of Sanskrit. There was continual intimate interchange between teacher and student. Early mornings were given to private revision and preparation. Memorising was the chief method of learning, but not to the deprivation of intelligent understanding of the subject approached. Objective observation

* 'Fine Art,' H. S. Goodhart-Rendel.

† 'Indian Culture.'

‡ 'Indian Culture.'

was used in science, though it is held by some that both science and history were stultified by the common search for spiritual unity beyond the objective actualities of the physical universe and human life.

Ancient Indian education did not cease with graduation. The *Dharmasastras* (II, 2, 5, 15) indicate provision for adult education, for they tell us that when a householder (*grihasta*, after student-ship) was lacking in any kind of knowledge, he could return to his *guru* for instruction—but only as an extern student, for *brahmacharya* (celibacy) was strictly insisted on in both Vedic and Buddhist education; and the married student, though not denied education, could not receive it with the concentration and continuity of the residential *brahmacharin*.

We are now in a position to compile the ancient Indian curricula of studies; and it will give us a certain amount of encouragement in our subsequent lay-out of a modern curriculum if we separate the Vedic and Buddhist curricula so as to show certain changes that were brought about by passing time and developing circumstances. And here we may note that curricular studies were time-tabled to suit the needs of the students, those receiving education in return for day-service to the school being given instruction in night classes.

Putting together the various curricular items gathered by recent scholars, we have the following subjects in the Vedic era: Religion (in scriptural study); Philosophy; Science—applied psychology in *yoga*, mathematics, astronomy, physics, chemistry, medicine, acoustics as connected with music and therefore of the nature of art, metallurgy which we may take as connected with vocation. These subjects, placed on a ground-plan of education such as we shall lay down in our next study (including religion and art on the side of the emotions, philosophy and science on the side of the intellect, and sociological and vocational studies), are seen to indicate a stretch towards an all-round education, but also show certain inadequacies.

The long history of Indian art-crafts implies their study theoretical and practical; but this was carried on in special schools and evolved the *silpasastras* (rules of craft technique.) Art criticism, such as has only recently arisen in India, does not seem to have affected the practice of the art-crafts. But general education made a clear distinction between *vidya* (knowledge) and *kala* (application of knowledge), and in both exhibited readiness to learn from other countries such as Greece and later from Persia. With the art-crafts would go the vocations other than professional and clerical: they were outside the universities of old, but will be integral activities of the universities of the future.

Buddhist education, as followed in the great universities already mentioned, gives us the following curriculum: Religion (studied in the *Vedas* and *Jatakas*); Philosophy (metaphysics and logic); Science (medicine, and a development of what may be called occult sciences—charms and spells for raising the dead, prophesying and divining for acquisition, interpreting animal speech, tantrikism); grammar on the side of expression hence connected with art; elephant lore, hunting and archery which connect with vocation.

Ancient scriptures speak of eighteen *silpas* (arts) being taught, but I have not been able to make out a clear list of them. Bhartrihari in 'Nitisataka' gives the essentials of a true education as *sahitya* (literature), *sangita* (music), and *kala* (art), an excellent cultural foundation. Buddhist education set such a cultural value on craft-skill that persons having no art at their command were looked down upon. A *Jataka* (351) tells of a prince who was apprenticed to a potter, a horticulturist and a cook—thus learning three crafts combining beauty and utility. It was even reported by Strabo (XV, 54) that craft-skill was so valued in India that he who caused a craftsman to lose a hand or eye was liable to lose his head. And from the same foreign observer we learn a fact that ought to be presented to the Disarmament Conference by the Indian Delegation to the League of Nations, viz: that the only crafts which could not be learned from private teachers were the building of ships and the making of armour, for the ship-builders and armourers worked for the king alone (XV, 46): private exploitation of implements of warfare was not permitted. We may note also that image-making was a state industry in the Mauryan era, and the *Arthasastra* informs us that, even in its remote era, (321 B. C.) the Government had a monopoly of salt-making.

Vocational education and practice would seem to have fallen on evil days through the appearance of intellectual schisms and encroachments from abroad. In its latest phases Buddhist education fell far below the ancient search for subjective reality, "for what is hidden even from the Gods."* It became mixed up with practices that led it into magical and sensual diversions which dissipated its energy, broke its spiritual and intellectual integrity, slackened its concentration, softened its fibre, and left it an easy prey to virile antagonistic forces.

The absence of such studies as we now call sociological may suggest a mere individualism in ancient Indian education. This would be an error. The fact is that the fulfilment of individual *dharma* was, as it ever must be, impossible without group help

* 'Rig Veda' I, 164, 5 and 6.

and group repercussions. This began in the joint family system in which the student had his first experience of hostel life. There he learned how to live with others; and developed through householdership (*grihasta-asrama*) to social service (*vanaprastha-asrama*), beyond which lay the still larger group experience of unity with the cosmic life. The stages of educational development were the individual, the human and the universal. Its beginning and end were spiritual, and its middle stage could not be otherwise. Religious study was primal, paramount, perpetual. It "was based on the principle that there is an infinity of force pent up in the human soul, and that it is made kinetic by degrees by dwelling on omnipotence; and that the best and easiest passport of success, even in this world, is to keep in line with cosmic forces."*

Thus the individual and the total were constantly associated in ancient Indian education; and the way from "this" to "That" was through "them." What was good for the individual was good for all; evil was evil. It is an illuminating circumstance that, while the *Kamasastras* were concerned with self gratification they did not include sex as a means to that end. This function was given its proper place, according to the Indian idea, in the *Dharmasastras* because sex was regarded not as means of personal gratification but as a social matter since its true purpose was beyond the individual.

I turn now to a short consideration of Mussulman education in India, not, however, under the erroneous assumption that the natural process of education becomes essentially different under different religious or cultural sponsorship. Education is a universal experience, no different in Chicago and Samarkand. But it is also true that the satisfying of the universal need of education is certain to show local and chronological differences of expression, and a study of these may lead to useful extensions and adaptations of educational technique.

Education as expressed in Vedic India before 500 B. C. and in Buddhist and Hindu India after that time, was developed indigenously. Muslim education had its beginning beyond India, and brought into India gifts of experience abroad and of relatively modern ideas and ways. It developed side by side with the indigenous education, and ultimately, as did the distinctive painting brought from Persia to India as accompaniments of Mussulman conquest, became so intimately domiciled in India that, notwithstanding certain interesting surface differences and certain disturbances to indigenous education, it became a true Indian cultural product.

* 'Indian Culture.'

Until recently it has been difficult to get close to the reality of education in Mussulman India. Ordinary history has so persistently yielded to the appetite for melodrama that it has not had much time, if it has had the secret inclination, to give keen attention to the history of human culture. Yet the record of State activities that ultimately become eligible for inclusion in the talkie-theatre is no more the full history of individual, state or empire than the record of a city's police-court is a record of the city's life. Plain reason would assume education behind the arts and crafts of Mussulman India that have entranced the art-world, and research within the last twenty years has justified reason.*

History sees to it that we know that Sultan Mahmud of Ghazni in Afghanistan (A. D. 1000-1026) destroyed numerous schools on his forays into India. From this fact the world concludes that Sultan Mahmud had no great affection for schools. But recent studies of his career indicate that his antipathy was only against certain schools, for he was a generous patron of education at home, a founder and endower of schools and colleges.

Muslim cultural history, in fact, when one dissects it from the more sensational and theatrical history in which unregenerate humanity finds pleasure, is rich not only in records of immortal achievements in the arts but in the less emphatic though not less important matter of endeavour through education to help human individuals to become artists in life.

A few instances of such educational richness are all we need invoke for our special enquiry as to the principles and practices of education in ancient and mediaeval India.

Sultan Muhamud Tughlaq (1325-1351) not only patronised education but was himself a student of medicine, astronomy, mathematics and logic. Sultan Firuz (1351-1388) built and endowed colleges of the first rank. A description of the Madrasa of Firuz at Firuzabad indicates the ideal of an educational institution held by a fourteenth century Mussulman king and his architectural and academical advisers. The buildings of the school were beautiful; they were situated in well-planned gardens containing a tank. Teachers and students resided together in constant intellectual communion; and there was accommodation for casual visitors. Religious and general education went on together. Hindu books were translated and studied. The needs of staff and students were provided by the State; also the technical training of slaves presented to the Sultan. The Sultan himself took a keen interest in the restoration and preservation

* 'Promotion of Learning in India during Muhammadan Rule.' (By Muhammadans), By Narendra Nath Law.

of Buddhist archaeological remains, even as His Exalted Highness the Nizam, through his Government, preserves the great gallery of Ajanta, and exquisite Sanchi of the Buddhist Emperor Asoka is guarded from decay by the Mussulman rulers of Bhopal State.

Lesser monarchs as regards territory were no less educationally minded. Mahmud Shah (1387) founded an orphanage school in the Deccan, and saw to it that the inmates had not only free maintenance but the best available instruction.

Shah Ibrahim Sharqi (1400–1440) of Jaunpur founded so many educational institutions, and so completely relieved their residents from material necessity, that his kingdom came to rival imperial Delhi in fame in literature and the arts. His daughter-in-law, Bibi Raji, built a college and monastery and provided for its upkeep.

Sultan Muhammad Qul; Qutb Shah of Gulkandah (Golconda) was a liberal patron of education. He caused to be built in the city of Haidarabad (Hyderabad), the Chahar Minar whose minarets, 220 feet high, contained living quarters for college students and their teachers, thus carrying on, as other Mussulman rulers did, the Indian tradition of mutual life in education.

Mussulman kings and princes themselves became students, and included Hindu culture in their intellectual interests. Muslim literary education intermingled as freely with Hindu literature as Mughal painting with Rajput painting. Hindu classics were translated into Persian, and as a consequence Persian culture influenced Hindu culture. Thus the spirit of the post-Vedic age was kept alive, when Brahmans made exposition of Buddhism without ceasing to be Brahmans, even as today Hindus of my own acquaintance are reverent exponents of Islam.

In the reign of Akbar the Great (1566–1605) we find education in the Mussulman era in India at its most complete development. The predecessors of the Mughal Emperor had bequeathed him outstanding examples to live up to in both personal and organised educational activity. His grandfather, the Emperor Babar, the founder of the dynasty, had invented a new style in verse and also in calligraphy. He was the author of a legal work, and in his memoirs showed himself a scholarly and acute critic. His father, Shah Humayun, was a student of astronomy and geography, and in revising the social organization of his expanding empire he placed the scholar next but one to the emperor in dignity.

Akbar Shah's universality of interest places him among the great figures of the world, and his interest naturally included

education, and with his characteristic inclusiveness. He sought to have education given to all classes of his subjects. Hindus were to be educated on the same level as Mussulmans, and in their own culture. This led to mutual respect. The Emperor's great Dewan, Abul Fazl, in his *Life of Akbar* ('*Ain-i-Akbari*'), describes the Hindus as "religious, affable, cheerful, just, retiring, business-like, truthful, grateful, faithful, courageous," from which catalogue of virtues we may deduce the qualities in human nature on which an eminent Mussulman set the highest value, and note as significant that the quality of religious aspiration comes first.

Akbar founded numerous schools and colleges for both resident and day students. With his encouragement private schools under single teachers spread. These provided for the teaching of the arts and crafts not included in the colleges, and also for the higher study of college subjects.

Under Akbar's successors educational endowments and activities continued. In the reign of Shah Jahangir it is said,* there were schools in every village and town. The teachers of the colleges at Delhi and Agra were appointed by Shah Jahan.† With the reign of the Emperor Aurungzeb the expansive educational policy ceased.

Mussulman education (that is, education not specifically for Mussulmans, but education for a mixed population under Muslim rule) was, as we have noted, at its most inclusive stage in the reign of the Emperor Akbar, and therefore at that stage it presents to us the largest selection of educational ideas to stimulate our thought on the educational reconstruction necessary today.

We can visualise the educational situation of an era or a region most accurately, I think, through its curriculum of studies, for these reflect both the practical uses to which imparted education is put, and the idea, consciously or unconsciously held, as to the nature of the educable individual and his educational needs. The latter is the crucial test of educational wisdom. If the view of the nature of the student is inadequate, so will be the education given to the individual. That view is, as we shall see in our later study, far from adequate today. But the intuition of completeness which had made itself felt in Vedic and Buddhist India, was still more fully responded to in Mussulman India, as we can see in its curriculum which we summarise as follows: Religion (described by writers as divinity); Philosophy (natural philosophy, that is, philosophy based on science; logic); Science (mathematics, geometry, longimetry, physics, economics,

* Muhammad Sadiq in '*Tabaqat*'.

† '*The History of Shah Jahan of Dihli*', by B. P. Saksena, 1932.

and quasi-scientific geomancy); History and Government (the exterior and interior aspects of human organization); Agriculture and Accountancy, which are vocational studies.

In this curriculum of studies in Mussulman India over three centuries ago we observe the continuation of the religious, philosophical and scientific elements included in the older curricula. But these elements were not all regarded as having the same educational value. Religion was the root of all study. What has been written of Vedic education, as already quoted, may be written of Muslim education: "All arts and sciences branched off from religious studies, and were gradually differentiated; but they were always helpful to the active religious life, and led to it." This does not mean the theological censorship of artistic expression or scientific discovery: it means the lifting of expression and research to the level of spiritual aspiration, idealism and reverence—an elevation tragically needed today when art is so largely the voice of the siren of sensuality, and science not merely a follower but the leader of human destructiveness and homicide. Here we have a fundamental indication from the past as regards religion in education. Nothing seems to be more certain than that the segregation of religion from education is the prime cause of religious animosity in India, as elsewhere. When religion and education were one in India, that is, when education was in fact religion, there was mutual respect between the religions. Sir Akbar Hydari pointed out in an important address at Poona (September 7, 1934) on the "Ideals of Moslem Education" that the Hindu Peshwas respected the sacred places of the Moslems, and Moslem Shahs respected the religious susceptibilities of the Hindus. Scholarship based on aspiration rises above bigotry. We shall see in our next study the value of this suggestion from the past to the future.

In the Mussulman curriculum, on the mental side, science appears to have had more attention than philosophy; yet the needs of the mind were recognised, and it is for us to consider the inadequacy or otherwise of the provision thus made for the development of the contemplative faculty of humanity, of which philosophy is the expression, and of the observative faculty, of which science is the expression. We shall do so in our next study.

The inclusion of the study of government shows that the subject had moved from the princely specialization of the *Arthashastra* towards the participation not only of delegate Governors but of the governed; a movement towards a future still before us, when a clear understanding of the actualities of organized human

relationships, side by side with a realization of the spiritual nature and destiny of humanity, will bring a balance of stability and progress into human affairs.

We have seen that the arts and crafts were taught in special schools, not in the collegiate curricula. The separation seems to imply that artists and craftsmen did not need to be informed or to have their thinking powers developed. Education even today is not free from the same implication.

And now, with the foregoing digest of ancient and mediaeval Indian principles and practice in education before us, we may proceed to lay out the foundation plan of the education of the future.

Reviews & Notices.

Problems in Intermediate Mathematics by Martyn M. Thomas. Publishers: P. R. Rama Iyar & Co., Madras. Price Re. 1-4-0.

The book is a collection of typical problems worked out by the author and of exercises to be worked out by the student and deals with the portions prescribed for the Intermediate Examination in Mathematics. There are hard examples but these are mainly meant for such students as have a natural aptitude for Mathematics and wish to prosecute their studies in Higher Mathematics. The portion dealing with Analytical Geometry is not included in the Intermediate syllabus of the Madras University. I have no doubt that this publication will be of immense use as a sort of revision book for the students appearing for the Intermediate Examination. Containing as it does a large number of examples, it will be of use to the teachers also. I have great pleasure in recommending it to those for whom it is intended.

A. V. K. Krishna Menon.

Longer Poems Old and New. Selected and Edited by A. S. Cairncross, M. A., D. Litt. Macmillan and Co., Limited, London. The Scholar's Library Series Price 2 s. 6 d. each.

This is a beautiful and representative selection of English verse beginning from Chaucer and ending with the twentieth century poet Roy Campbell. In a short preface the editor points out that though the range and complexity of the long poem make it relatively difficult to appreciate, yet the lover of poetry who faces the difficulty is repaid manifold. One who peruses the selection carefully will agree with every word of what the editor here has said. The book contains useful notes and model questions on the poems, which the student and the scholar alike must appreciate. The get up of the book is of course, attractive.

Decisive British Battles. By Sir Edward S. Creasy. With Introduction, Notes, Diagrams etc. by N. B. Kelkar. M. A. Macmillan & Co. Ltd. London.

This charming little book is a selection from the author's bigger work, *The Fifteen Decisive Battles of the World*. It treats of, as its title indicates, six British Battles—The Battle of Hastings, Joan of Arc's Victory at Orleans. The defeat of the Spanish Armada, The Battle of Blenheim, The Victory of the Americans over Burgoyne at Saratoga and The Battle of Waterloo. The notes at the end of the book give a clear introduction to the study of each of the chapters and explain names of persons and places referred to. We have no hesitation in saying that in editing the work the excitement and interest of the stories have not at all been lost and that students of history as well as of literature will find delightful reading herein. The name of the publishers stand guarantee for the excellent get up of the book.

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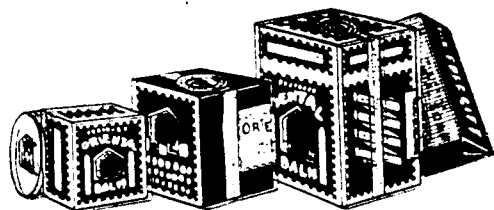
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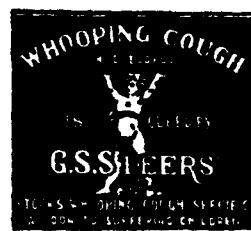
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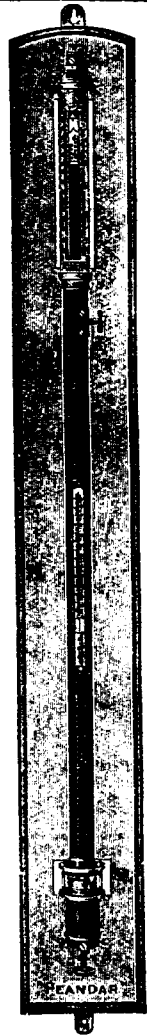
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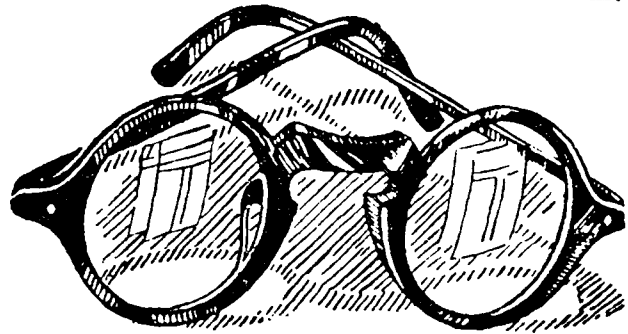
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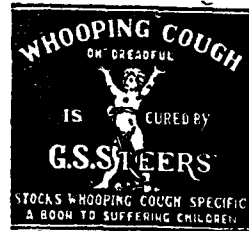


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NO. 6

A Ground-Plan for Future Education in India.

BY KULAPATI JAMES H. COUSINS, D. Lit.



OUR study of education retrospective and prospective does not require a detailed account of the decline of indigenous educational principles and practices in India from the close of the mediaeval period (the end of the seventeenth century) until today, and the gradual rise of what is known officially as "English education." From the criticisms of general education in India that have been made with heartening frequency recently one could compile a rather gruesome charge-sheet of both positive and negative educational crime—but the object of these studies* is constructive, not merely critical.

Something has begun to happen in education in India, as regards its curricular material, when the Academic council of the University of Madras (August 1934) discussed the question of introducing a Kathakali (a form of drama peculiar to the Malayalam country) into a syllabus of vernacular study, and the making of home science an optional subject in the education of girls. Something containing promise has happened also in the governmental sense of educational responsibility measured by a graph beginning with one lakh of rupees budgetted for education in British India by the East India Company under compulsion from Westminster in 1814, and reaching a little over a

* The first was in "The Scholar" of February 1935.

century later to nearly seventeen crores budgetted under compulsion of a people's spiritual and vocational necessity.

This is all to the good; though not quite as good as the figure on a bill-board on a roadside in California which caught my attention three years ago by its declaration, as an inducement to settlers, that sixty per cent of the revenue of the State went to the education of their children. Moreover, 17 crores spent on the education of a population of 27 crores is 10 annas per head, whereas the city of London spends the same amount on less than half a crore of population, or Rs. 40 per head.

In numbers too it is well to remember that while the total of children and seniors in schools and colleges is eleven millions, a rise from four millions thirty years previously, the percentage of scholars in the total population is a mere $4\frac{1}{2}$ —while Japan is educating almost 100% of its eligible population.

I mention these facts in order to indicate that, as far as education in India is concerned, we have at present, as a simultaneous challenge and encouragement, the two main constituents of any kind of progress—the need of movement, and a certain amount of observable movement which, by persistent shoving on our part, may be accelerated.

Our survey of the educational principles and practices of India before, in the working out of human inter-relationships, extraneous influences deflected and disintegrated them, was not made with the object of assessing the relative values of their various presentations as Hindu, Buddhist or Muslim systems, with a view to making any one of them a model of the education of India in the future. That would be, at the present stage of human progress, entirely futile.

Despite the portents of murderous separations between nations today there is an observable movement in human culture in the direction of world-unity. There are certain functions and needs common to humanity in all times and places; and thinkers the world over are now endeavouring to have these human universals recognised and co-ordinated with a view to eliminating unnatural antagonisms in principles and practice and unnecessary waste in organization and administration. In the material relationships of humanity there is an intensifying effort to adjust world needs and local needs, otherwise called international trade and home industry. In the spiritual relationships of humanity efforts are being made to move emphasis from doctrinal accidents to common essentials in order that the ideal impulses of humanity may cease debilitating one another by sectarian animosities and may join in a common struggle against

the vulgarising and sensualising influences that are threatening humanity with dethronement of reason and control, and consequent reversion to a worse state than unsophisticated savagery.

In the educational world a similar search is afoot. Natural education—that is, an inevitable growing response to the impacts of life—is the common experience of all humanity; and since such response is dominated in unregenerate human nature by personal desire which tends towards exclusiveness and social disintegration, deliberate education—that is, a wise guidance of human capacity towards fulfilment that is satisfactory to the individual and helpful to the community—is an inevitable need of all humanity. Education is a perpetually contemporaneous process. Yet its contemporaneousness is not an accumulating load on the shoulder of progress. It is, rather, a moment of balance between past experience and future need, between group history and group ideal. No effort in the so-called present can be made without reference to the so-called past and cognizance of the so-called future. Only between a true knowledge of past effort and a true vision of future needs lies the wisdom and adventure that make the passing moment called the present happy and rich. We have epitomised the most important elements of education in the past in India. We shall now endeavour to lay out a ground-plan on which may conceivably arise the educational edifice of the future.

Three needs are felt by educators today: the need of a true understanding of the essential nature and purpose of education—that is, a philosophy of education; the need of knowledge, as complete and as systematic as possible, of the educable individual, and of individual and group response to educational impacts—that is, a science of education; the need of an application of such philosophical understanding and such scientific knowledge by ways and means calculated to bring out the finest results—that is an art of education.

"Education is primarily an art," wrote an American student of education* "It can become a science only as it grounds itself upon universal principles, applicable to all individuals alike, deduced from the sciences of man, the educable being."

I do not think it is either necessary or desirable that education should become a science, though it is very necessary that it should become scientific, that is, that education produce its own science. Neither do I think education should become a philosophy, though it badly needs to become philosophical. I have occasionally been provoked into wishing that educators would make education a religion; but I am prepared to be satisfied if,

* Dr. H. H. Horne, 'The Philosophy of Education'

in addition to making it philosophical and scientific, they make it religious by applying themselves to it in the spirit of idealistic devotion and drawing idealistic devotion both to education and to life out of their students.

The three felt needs which I have mentioned are not three separate specializations, but three essential aspects of one function—the philosophical, scientific and practical aspects of the function of education. The needed philosophy and science of education can only be derived from education: they cannot be derived from philosophy and science as such, “deduced from the sciences of man.” They cannot be made the pastime of a philosopher, even though he be, like Herbert Spencer, a son of a teacher and himself a brief assistant master; or of a scientist, even though he be, like Thomas Henry Huxley, the son of an assistant public-school-master. Education is a living, inclusive, ever-present necessity. It cannot wait on the adjustments of philosophical premises or scientific hypotheses, any more than the clerical necessities of commerce can wait on the discoveries of pure mathematics. The educator has always at hand his complete educational premise in the living human being who has to be educated. About that premise the educator cannot know too much; though he *can* know more than enough of educational theorizings and pedagogical experimentation.

Once upon a time educational theory in the West was strong on what should be taught. Later it was strong on how to teach, on education as an art, as quoted above. Recently there has come into educational thought the idea that purely adult notions as to what and how youth should be taught are perhaps secondary to what the educable entity itself feels that it needs in the way of education. Educationists are beginning to wonder, with a certain wistfulness, what the world of human relationships would be like if, instead of taking it as an inevitable affair to whose assumed demands youth should be moulded, youth were allowed to recreate the world according to its own felt necessities. It is thought that such a recreated world might be a possible improvement on things as they are: it could hardly be much worse and remain a world: it would at least be a change. Hence the swing in experimental educational institutions towards autonomous education, that is, towards greater freedom in education, on the principle that education should be made for the student, not the student for education. Herein, I believe, lies educational salvation—and herein also lies a grave danger.

The question is—not what to teach, or how to teach, but whom to teach? On the answer to the question as to the nature and needs of the educable individual will hang the curriculum

that will answer those needs, and also the acceptable technique of its impartation. A fallacious or inadequate view of human nature will take future education nowhere; rather, it will intensify whatever is wrong in education by adding to it the stimulus of a concession to human desire.

For example—and putting the matter in an extreme form in order to bring out its significance—supposing it was decided by some highly modern educational authority that, since youth has a strong desire to go to sensational talkies, sensational talkies were therefore a fundamental need of youth, and a daily sensational talkie-hour was made compulsory in school and college timetables: the result would be a degeneration of the personal and social morale of the students through the deprivation and discouragement of finer stimuli and interests, and a dulling of the capacity to respond quickly and intelligently to the normal, sane, uplifting impacts of life through the insensitiveness that all over-use of any capacity brings about.

The educational safeguard against such individual degradation and its disastrous possibilities in the general life is the setting free of the latent higher capacities of the individual in order that they may, by interaction, preserve each other from the defects of their qualities—thought from being too coldly mental, feeling from being too warmly emotional, action from being unwise or callous. “Invasions of the spirit by the logical faculty, and of the intellectual sphere by the soul, are both necessary to our higher welfare however distinctly specialised our work may become,” said Professor Speight very wisely in a recent lecture in Secunderabad*. Education must, in short, be applied to the whole capacity-endowment of the educable individual; it must in the words of Pestalozzi, “consist in a continual benevolent superintendence with the object of calling forth all the faculties that providence has implanted” in the individual.

What is this capacity-endowment? We might attempt an answer to the question through a direct appeal to our own knowledge of ourselves and of one another—though it is amazing how wrong-headedly human beings can misinterpret themselves and misjudge their fellows. But it will help us to clarify the matter in our minds if we approach it by way of a consideration, necessarily only indicative, of past efforts towards educational completeness in India.

Our survey, in our first study, of the educational principles and practices of ancient and mediaeval India showed us that the curriculum of subjects included—religion as permanent, arts and crafts as vocational, philosophy, science, and the beginnings of

* ‘Thoughts on Education and the Modern World,’ September 21, 1934.’

sociological study. This curriculum recognised the aspirational element in human nature, likewise the creative-expressional element, the contemplative, the inquisitive, and the associative. It covered the whole of human necessity for education—emotional necessity, mental necessity, and experiential necessity. But while Indian educational thought reacted intuitively to the needs of generic Man, historical circumstances did not give it time to elaborate its intuition into a complete meeting of the educational needs of the individual, every individual. The intention was obviously there. It is, I believe, our duty today to try to understand that intention, and to help to justify the past of the race by doing what we can to fulfil it. There are racial complexes as well as individual complexes that must be discharged through fulfilment by sublimation into ideal action if humanity is to find liberation from its inner bondages and thus find peace.

Akbar the Great is credited by history with the vision of a synthesis of education applied to all his subjects. The story of Bhrigu in the 'Taittiriya Upanishad', referred to in our first study, was the Vedic anticipation in metaphysical terms of the Emperor's vision. Indeed the entire Upanishad is a document of the highest value in educational psychology, for it yields to rational questioning a statement of the purpose, the technique and the curricular material of education. We can only deal with it very summarily here.

The story is of a youth who desired to discern the real from the unreal, the true student. His father first instructed him to the effect that the very means of his search for reality (food, energy, the senses, the mind and speech) were themselves reality, being products of reality (personalized in the Upanishad as Brahman). The youth put himself under discipline, and through discipline came to the realization that substance is reality. But this did not seem to be the whole of the matter, and he repeated his request to his father for further instruction as to the nature of reality. His father answered that he should desire to know reality by discipline, for it also is reality: and, as Sri Sankaracharya says in his commentary on the Upanishad, "it is well known in the world that of all aids to the attainment of eternal objects, discipline" (sometimes translated "penance" which injects a false idea of melancholy austerity into the translation) "is the most excellent aid." This discipline Sri Sankara defines as "concentration of the mind and the senses," that is to say, control of one's inner and outer instruments of action, as distinct from uncontrolled expenditure of one's powers, which leads to impoverishment and decay.

By discipline, the story proceeds, the youth realized successively that energy is reality, but not the whole of it, that mind is also reality, that knowledge (that is, direct mental experience and enrichment) is reality. Finally he realizes, by discipline, that the essential nature of reality is bliss, and, knowing that, he finds himself one with reality, the completely educated being.

The purpose of education, therefore, according to the story of Bhrigu in the 'Taittiriya Upanishad,' is the realization of the divine in everything. The method of education is intense controlled search, not mere note-taking from another's search or note-takings. The materials of education are everything that concerns the substance and energy of things, the operation of the mind and its accumulations and verdicts, and through these life in its essence and fulness. Here, then, is the ground-plan of a complete education—physical, mental, emotional, spiritual.

Now the value to modern Indian education of such an epitome of educational philosophy, science and art lies, not in its Indian-ness or its ancient-ness, but in its truth; and, because it is not the invention of a race or era, but a discovery (uncovering) of educational foundations laid in the nature of humanity, it is certain that somewhere else and at some other time, one could find similar expressions of reaction to the same truth if one had the time to search for them and the intelligence to recognise them. I have not had time for such research, but I have in my memory two examples of what I mean, one ancient, the other modern, both occidental. A glance at them will, I hope, make our own ground-planning all the more convincing.

Here is a translation of an invocation attributed to the third century Welsh bard, Taliesin, which might be used at the opening of the day's work in a school or college run in the Indian devotional spirit.

Grant, God! protection,
And in protection strength,
And in strength perception,
And in preception knowledge,
And in knowledge the knowledge of truth,
And in the knowledge of truth the love of it,
And from the love of truth the love of being,
And from the love of all beings the love of God—
God and all godliness.

Careful attention to the order of the invocation shows that it restates the Upanishadic steps in education with certain suggestive extensions.

Protection and strength in the invocation are the old Druidical equivalents for the substance and energy of the Upanishad. Perception and knowledge are the exterior and interior aspects of the mental function (*manas*) of the Upanishad. The "knowledge" of the Upanishad is the "knowledge of truth" of the invocation. From knowledge of truth comes the love of it: to *jnan* (wisdom), which is of the mind, the Welsh poet adds *bhakti* (devotion), which is of the heart, even as the 'Bhagavad Gita' added devotion to intellection. From love of truth comes love of life, the true love of life at its highest. Love of life in all living beings passes into love of God, which is the Welsh equivalent of the *ananda* of the Upanishad; the ecstasy of union of the individual with the universal life; a truer rendering, I believe, of the meaning of *ananda* than the single word "bliss," which indicates an experience at a much lower level. Out of this union of mental and emotional realization comes not only the knowledge and love of God (Brahman, reality) but the love of the qualities pertaining to godhood, and necessarily their fulfilment in life.

Before I present the second occidental reaction to educational universals let me recall the curricular materials of the 'Taittiriya Upanishad.' They are *anna*, the substance of life: this is the biological aspect of education, the education of the physical body; *prana*, the energy of life; this is the physiological aspect of education, the education of the vital processes of the body that, in conjunction with the substantial aspect, produce the varieties of form and of groupings of forms; *manas* and *vijnan*, the awareness of life from the outside and from the inside: this is the psychological aspect of education, the education of the mind; *ananda*, satisfaction in being, the ultimate attainment of education, God-consciousness or Cosmic consciousness.

Turn now to the table of contents of a book written by an American educationist in 1903, but which it was my misfortune not to have read until recently - a misfortune which was perhaps good fortune inasmuch as my ignorance of this particular book, with its closeness to my own thought and experience, left my mind free to work out its own contemplation of educational essentials without intimidation by one who was an elder in experience. Dr. Herman Harrell Horne, then Assistant Professor of Philosophy and Pedagogy in Dartmouth College, in the United States of America, in his small but packed book, "The Philosophy of Education," plans out his study as follows: Chapter I, The Field of Education; Chapter II, the Biological Aspect of Education; Chapter III, the Physiological Aspect of Education; Chapters IV and V, the Sociological Aspect of Education; Chapters VI and

VII, the Psychological Aspect of Education; Chapter VIII, the Philosophical Aspect of Education. The chapters lead by partial definitions up to the inclusive definition: "Education is the superior adjustment of a physically and mentally developed conscious human being to his intellectual, emotional and volitional environment," with the ultimate addendum that "the environment of man is God."

If we now place the list of ancient and modern educational essentials side by side we shall observe that they coincide in all but one respect—that is, if we set aside the modern educationist's Philosophical Aspect of Education as being here an approach to the understanding of the whole meaning of education, not a constituent of education.

EDUCATIONAL ESSENTIALS

<i>Ancient</i>	<i>Modern</i>
Ananda	Sociological
Vijnan	Psychological (subjective)
Manas	Psychological (objective)
Prana	Physiological
Anna	Biological

I have equated the ancient *ananda* with the modern sociological aspect of education for reasons that I must here make plain. Our modern educationist takes the sociological aspect of education to be concerned with the developing of the social or enlarged nature of the individual by "mentally re-living the race's life" (167). This mental re-living is done by the study of what is known (science), what is felt (arts), and what is willed (volitions, in history, law, morals). This purely mental conception of education, though it still persists, has been passed by later educational pioneers who are coming to regard man, not as only a thinking animal, but as a creative spirit. But the educational sociological idea of re-living the race's life seems to me to be just another way of saying that the student should realise his unity with the larger life in which he is immersed, which is the Upanishadic way of experiencing *ananda*. *Ananda*, the realization of the unity of life and the community of its forms, appears to me to be the central justification of and impulse to true social action; and true social action is the inescapable sequel of the realization of unity. *Ananda* is sociology seen from the inside in the characteristically oriental way; sociology is *ananda* seen from the outside in the characteristically occidental way. Our American author speaks of happiness as consisting in the possession and use

of one's full powers, which is the aim of education: "he knows the true,.....feels the beautiful.....wills the good" (240).

Thus ancient and modern, eastern and western, responses to educational necessity visualise the same constituents of the educational process, and give ratification and assurance to one another; and both give us the same view of the capacity-endowment of humanity—substance shaped as body, vital energy, mind outer and inner—which, coordinated in the individual, put the individual in vital contact with his environment, physical and super-physical, and thereby give that sense of enlargement which is the sign of the soul.

The view of the student now before us is that of an embodied consciousness, an entity consisting of body (in two aspects, substance and energy), through which life has elaborated human history and organization, and mind (in two aspects, objective and subjective), through which humanity has sought by observation and contemplation to discover and understand its environment.

But there is an implicit sub-division of these that gives us, when we recognise it, a break-away from the past towards the future. Mind has not only its objective and subjective directions in operation: it has also two distinct though interacting ways of approach towards the objective world for experiential data, and of expression of its subjective responses to objective experience—the way of thought and the way of feeling. These two channels of simultaneous take-and-give have been regarded in both oriental and occidental philosophy as activities of the mind. But the mind has become so closely, almost entirely, identified with thinking, that the feeling-function of humanity has not, until recently, received the attention it needs, and has not yet been taken fully into account in education.

This identification of the mind and thinking is right: thinking is etymologically the characteristic activity of the mind. But to extend the term mind to include feeling is wrong, is a false hospitality that has made feeling feel a dependent, even a servant, in another's house.

The process of feeling is as distinct from the process of thinking as both are from the process of willing and the process of doing; and education of the feeling-capacity as such is at least as necessary as mental education and physical education—though no phase of education can ever achieve its highest result if separated from the others.

The conviction is now being voiced among educationists that the education of the mind, to which attention has been almost exclusively given in the past both East and West, has been a

failure, as shown by the wretched tale of human history and the present threatening state of human affairs the world over. It is felt that such failure has come about through the denial of the service of aspiration, compassion and beauty to life, these being the special offerings of the emotional capacity of humanity. For want of educated feeling—that is, feeling developed to its finest capacity of response to the impacts of life, and controlled by the inherent disciplines of feeling-expression in the arts—the universal instinctive stretch of human feeling towards enlargement of itself through religious aspiration has been turned from a mutually helpful search into the mutually hurtful animosities of sectarianism. The lack of educated feeling has stultified and distorted thought, and pressed certain phases of science through conceivably unnecessary cruelties; and has degraded the heroic possibilities of co-operative struggle towards finer conditions of life into the atavistic frenzy and ugliness of warfare.

Such convictions are now influencing experiments towards what has come to be called *aesthetical education*. But this term, like the mind, has its limitations. It is not a creation of educational necessity. It was coined by a German philosopher, Baumgarten, (1714–1762), to distinguish talk about beauty, and incidentally art, from other kinds of philosophical talk. It means looking at beauty from the outside, whereas the urgent necessity of education is to encourage and help the young to create beauty from the inside. It is good to see art-appreciation coming into University curricula, though not yet to any remarkable extent in India; for appreciation tends to induce similar effort. But what the student, the future citizen, boy and girl, needs is the educational opportunity to express the inherent artist in every normal individual; not necessarily to become a specialist or a genius—these will come, and will take care of themselves—but to be, to the utmost of their endowment, makers of loveliness and order, unity and harmony, in their characteristic forms, and to carry their artistic influence into life.

This matter is so important that I shall consider it *in extenso* in another study, and shall confine myself now to a brief consideration of the educational significance of the other aspect of feeling, that is, aspiration, whose large scale historical expression is in the religions.

Religion has been defined by a modern educationist ("Horne, "The Philosophy of Education") as "the recognition in life of the Ideal Person." The definition strikes the mean between the uncritical reception of revelation which nineteenth century science made difficult for questioning minds, and the materialistic rationalism which twentieth century science has made difficult

for the successors of those questioning minds, or for minds like my own which survived the first era and retain their interrogative capacity in the present. The clash of these two forces of revelation and reason in human life—of valid incursions from beyond the horizon of normal experience and of criticism of the grounds of their validity—always observable in human history, has become more widely felt than ever before through the vast development of means of broadcasting knowledge and ideas from cathedral and church, from observatory and laboratory. This has brought uncertainty into the atmosphere in which youth finds its capacities seeking efflorescence, and this uncertainty is as marked in India as anywhere else.

It is not yet clear what the record of religious climatology is going to be in the near future; whether the blessing of abundant rain of inspiration and aspiration is going to draw a new fruitfulness out of life, or whether a failed monsoon is going to bring spiritual barrenness and poverty. I am on the side of hope. Whatever happens in the coming spiritual weather of mankind, I feel a movement of possibility in human nature which, if wisely influenced by education, can carry humanity beyond the danger of flood or famine to a condition of balance in which the sunlight of intellectual illumination, the pressure of creative expression, and the rainfall of critical cleansing, acting on the ground of human nature, can make the desert "rejoice and blossom as the rose."

Religion in education, like the philosophy, science and art of education, must rise out of educational necessity. If it is enforced from outside, if it becomes a creedal or sectarian power of a separating kind, it will only intensify the irreligious relationships of the religions today, and populate the earth with two main classes of individuals—those who flatly deny religion, and those who, for ulterior reasons, pretend to accept it, that is, sceptics on the one hand and hypocrites on the other. If, however, religion continues to be closed out of education, the result will only be a deeper depression of idealism and conduct than we have at present, and a state of barbarism more debased than that of the past because equipped with more potent means of mutual destruction.

The problem of religion in education is the problem of allowing fulfilment of the aspirational necessity that is in all normal human beings, and at the same time recognising the worth and place of the organised religions as the historical expressions of man's response to and search for a reality felt to exist beyond the edge of normal human capacity and experience. The educational solution of the problem lies in the understanding of the

full nature of the student, and the fulfilment of its necessities. What that nature is will have become clear to those who have followed our study thus far with the inner ear as well as with the outer. Here we have only to consider the aspirational capacity of the student.

We may put the matter of the emotional nature of which aspiration is a phase, into a couple of paragraphs.

Emotion is an expansive force, a tension of the psyche, which moves towards its fulfilment in two main directions.

In one direction emotion moves towards relieving its tension in objects fabricated by the individual. This is the way of art-expression, the objectifying of emotion in a form suitable to the endowment of the individual. We shall consider this phase in our next study.

In the other direction emotion seeks relief away from external objects by merging the being of the individual in the larger Life of the Universe. This is the way of religious aspiration, the stretching of the finite in human bonds towards its native infinity. The experience of this tension and the glimpsing of its satisfaction is common to all the religions, and is, in fact, the vital basis of their inner unity, despite the diversity of their expression of it, mentally in doctrine, dynamically in observance.

From the point of view, therefore, of a complete education, it is impossible to omit from it the means to the satisfaction of the aspirational hunger of the student. Education must include religion. There would be no necessity to stress this matter, even as there is no necessity to stress the matter of satisfying physical hunger, if the school and college had the same co-operation from the home in regard to the spiritual needs of the student as they have in regard to the physical needs. But parental attention is so anxiously occupied with the provision of the bodily needs of the children that it willingly delegates all but a ceremonial fraction of its religious responsibility to the educator. And yet, save in schools and colleges of a specifically religious character, there is little or no recognition of the fundamental spiritual necessity in general education in India or anywhere else. This omission is, I believe, one of the two prime causes of the descending graph of reverence and discipline in large and growing numbers of the youth of India which is causing grave concern to those who have the higher interests of India at heart. The other cause is the general omission of creative expression in education.

Three objections are ordinarily made to religion in education. One comes from the side of education to the effect that education should be completely free from the tendency of the religions

to separate people, and be left to deal only with the mind (and recently with the body) of the student. But if the recognition of the religious necessity which we have noted in the education of India in the past, and if the demand now being made for the complete education of the individual, are based on reality, as I am convinced they are, this objection would appear to have no validity. To maintain it on the ground of a separative tendency in religion is to maintain that no essential human activity on which humanity differs should be continued. This would reduce humanity to non-entity.

The second objection comes from the side of religion; that is, the objection, in educational institutions under specifically religious control, to any form of religious expression other than that professed by the institution. This is an understandable position on the part of a particular faith. It is, as I see it, educationally unobjectionable while groups of humanity continue to express their aspiration in traditional forms, provided the impartation of education is not merely a propagandist expedient. It is, I feel, better that the religious necessity of humanity be separately expressed than not expressed at all. But obviously such religious reservation in an educational institution should apply only to members of its particular faith. If it invites members of other faiths to join its staff or roll, it should make provision for their religious necessity also.

The third objection comes from the side of educational authority, which holds that its duty is to be neutral in regard to religion, and construes religious neutrality as making no provision for the satisfaction of the spiritual needs of students on the ground of ceremonial and doctrinal differences. If religion is, as I believe, a fundamental human necessity, then the neutrality of exclusion is on the logical level of excluding food from a hostel on the ground of different ways and different tastes in food.

So far as I can realise the situation, looking at it purely from the point of view of educational necessity, I can find no really convincing case against religion in education. My own experience, apart from speculative argument, has brought me to the conviction, already stated, that religion should be restored to the place it held of old in education in India. It has also brought me to a technique of religion as an integral part of general education that has in it, I believe, the possibility of solving the problem as between a universal human necessity and a historically evolved restriction. It is possible, as I know from daily experience as the head of a college and of both primary and secondary schools attended by students of the Hindu, Muslim and Christian faiths,

to begin each day's work with an act of common aspiration that makes the day nobler and sweeter than it otherwise would be. There are in the literature of all the faiths expressions of aspiration so general that the followers of any other faith can reach out through them towards the universal Being. If a visitor from another planet heard a group of students chant the following general aspiration at the beginning of a day's work, and was asked to guess what religion it belonged to, he would have to be specially endowed in the sense of separateness to be able to give the right answer.

Our Father which art in heaven, hallowed be
Thy name. Thy kingdom come.
Teach us the path on which Thy blessing rests.
May we be blessed with enduring strength. May
Our studies bring us spiritual illumination.
May there be perfect harmony among us.

I wonder how many humans, not to mention the planetary visitor, recognise that this prayer for the establishment on earth of heavenly conditions, for guidance in life, and for wisdom, illumination and harmony, is composed of passages taken out of the religions of Christianity, Islam and Hinduism?

But besides this general aspiration, with its purifying effect on the emotional atmosphere, students should, where necessary, have instruction in the tenets and observances of their faith, and should also, I suggest, have some indication of similar tenets in other faiths. In the College curriculum there should be periods for the comparative study of the religions.

To me there is no doubt as to the beneficial effect of religion wisely included in education, or of the unifying effect that joint general aspiration and sympathetically disposed study of the religions would, through the students when they become adults, ultimately have on the social life of humanity. And I feel equally certain that an education which made religion one of its integral parts would itself exercise a beneficial effect on the relationships between the religions by evoking a spirit of reverence towards life in all its phases of wonder and beauty, a reverence that would surmount the divisions that thought and feeling tend to set up, and bring the religions nearer each other in essentials and in joint effort to apply their common fundamentals to the solution of the pressing problems of daily life. It was such a fully rounded out education, in which reverence had its place, that Froebel had in mind when he wrote that "education should lead and guide a man to knowledge of himself and of humanity, to a knowledge of God and nature, and to the pure and holy life to which such knowledge leads."

And now, in conclusion, we may lay out the ground-plan of the education of the future, a plan which includes the educational essentials realised by contemplation and practice in the past in India, ratified by world-wide scientific research in the present.

For the development of the complete capacity-endowment of the individual for (1) action, (2) cognition, (3) emotion, and (4) intuition, in their (a) out-turned and (b) in-turned directions, education should include:

- 1a) Individual action and organisation, informed by biology, hygiene, etc., and exercised by physical culture and games;
- b) Group action and organisation, informed by history and sociology, and exercised by civic activity;
- 2a) Observation, informed by pure science and scientific history, and exercised by applied science;
- b) Contemplation, informed by philosophical history, and exercised by personal thought;
- 3a) Creative expression, informed by art-study, and exercised by personal participation in arts and crafts;
- b) Aspiration, informed by the study of religion, and exercised by religious practice;
- 4a) Inspiration, informed by the lives of geniuses and creators, and exercised by personal effort;
- b) Illumination, informed by the lives of seers and saints, and exercised by spiritual discipline and meditation.

The education of the past has responded in part to these needs of the growing individual; the education of the present is troubled by inadequacies transmitted from the past mixed with the growing realisation of present and future needs; the education of the future will pass on into completeness, and lift the long struggle of humanity against its own futilities into the triumph and peace of attainment.

Some Aspects of Nutrition and Public Health in India.

BY N. C. DATTA



It is only in recent years that the attention of scientists has been directed to the study of the problem of nutrition in India. Major General Sir McCarrison the pioneer worker in this field, has stressed the importance of the study of this science and has clearly indicated the various aspects of the problem which requires careful investigation. According to him, the first step to deal with this problem is to survey the food resources of the country and to classify them according to their nutritive value from the point of view of both vitamins and other food essentials. The second step is to find out representative specimen diets from foodstuffs available in different provinces, that may meet the needs of all sections of people and also the most economical means of satisfying the food requirements of the poor who constitute a vast majority of the population of this country. He also suggested that a country like India, consisting of people of divers castes and creeds, living under varied climatic conditions and differing in their food habits and tastes, will provide a wide scope for the investigation of the food problem in general. It is the object of the present article to refer to those factors which arise out of dietetic habits, customs, tastes, prejudice and other special conditions of the people which affect to a great extent the problem of nutrition in India.

The human body is a complicated machinery and requires certain fundamental laws to be observed besides the simple addition of fuels for proper functioning of the system. Mere addition of vitamins or other food essentials does not necessarily mean the utilisation of those factors for body operation. Regularity in dietetic habit, a well regulated diet and proper mastication of food are necessary for assimilation of the food materials for repair and building up of body tissues. Ignorance of dietary requirements, irregularity in food habit, unregulated and unbalanced diet and numerous other factors have contributed to the suffering of a large section of people in the country. The sufferings in many cases have been due to neglect of certain rules necessary for maintaining an efficient machinery rather than to the foodstuffs being themselves inadequate in essential nutrients.

The diet of the people of this country is unique in many respects when compared to those of other countries. The main

bulk of food consists mostly of cereals which are rich in starch and other carbohydrates but relatively poor in protein. An average Indian diet is characterized by large quantities of spices and chillies and are prepared in a way more to suit the taste rather than to meet the body requirements. "Too much of carbohydrate in the diet may lower the tone of musculature, reduce acidity, permit the development of fermentative bacteria and thus impair the whole machinery." As a result of extensive feeding experiments on different animals McCarrison concluded that a diet disproportionately rich in starch and carbohydrate and lacking in other nutrients is unsuitable for maintenance of proper health. "Chillies, pepper, mustard, onions, and curry-powder are all stomachic stimulants, the use of which is always followed by dyspeptic troubles." Chillies particularly act as irritant to the mucous membrane and large doses produce gastroenteries.

The alarming rate at which the consumption of tea and coffee is increasing in recent years has given rise to problems which require careful consideration. In many houses tea drinking has become a chronic habit and, indeed, with many individuals, tea forms the main article of diet. Tea and coffee in moderate quantities stimulate the nervous system, clear the brain and facilitate its working. If indulged in excess, they produce over-excitement and palpitation of the heart. They also affect the stomach giving rise to loss of appetite, and indigestion and leading to dyspepsia and other sequences. "Tea and coffee are contra-indicated in children since they adversely effect growth. In adults, excess of tea and coffee hasten old age by disturbing metabolism." The large increase in the number of cases of gastritis and gastric ulcers, the suffering of the people from indigestion, acidity and dyspepsia and the general complaint of colitis and constipation clearly indicate derangement of the digestive tract and the want of proper digestion due to faulty food-habit and taste of the people.

Adulteration of foodstuffs is widespread and very common in India. With economic depression, adulteration has increased considerably and is particularly prominent in the case of milk, ghee and butter. The increasing knowledge about the chemical constituents of foodstuffs has led to the production of artificial preparations on a large scale, and according to Sir George Newman, the Chief Medical Officer of the Ministry of Health, "there exists legitimate suspicion that the commercial process may involve a definite risk of public health and debasement of nutritive value". With the introduction of vegetable ghee in the Indian market, pure ghee has become a rare commodity. Most

of ghee substitutes are devoid of vitamin A. They are also less digestible than pure ghee. The substitution of adulterated products in place of pure ghee may bring about a deficiency in those who consume it; but the extent of deficiency will depend on the intake of milk since "ghee is only a partial substitute and not a complete substitute for milk." In milk we get a food well-balanced in all the vitamins. It provides us with protein of high biological value with all the essential amino-acids in ideal proportion, a fat and a representative assortment of minerals. There was a time in India when the possession of cattle was considered as the most valuable property, when every house had provision for a liberal supply of milk. Time has changed considerably with the result that numerous individuals throughout the country suffer from deficiencies of vitamins through the neglect of milk and milk-products. McCarrison made a thorough survey of the diets of different Indian races and observed that milk and milk-products are less extensively used by Bengalees, Kanarese and Madrasses than the people of northern races. Megaw referring to certain public health aspects of village life in India writes that except in the Punjab where the average daily consumption of milk by an adult is ten ounces, it is very much less in other provinces and varies from three to five ounces. Since the diet of the average Indian is poor in animal fat and animal protein, it is highly necessary that a greater consumption of milk should be advocated. If the diet is supplemented with milk, other articles may be included on the basis of taste and may consist of things which are relatively cheap.

A large section of the population of India suffers from physical defects due to faulty nutrition in early life. A mother depends entirely on her own food supply to provide her young ones with accessory food factors necessary for normal nutrition, but if her diet is deficient in those respects, both she and the child will suffer in the long run. Mellanby from the result of nutritional studies observed that "a negative calcium balance in pregnancy together with deficiency of vitamin D induce osteoporosis in the mother and ricket and dental caries in the child." Anaemia in pregnant women is very common in India. From her investigation on maternity conditions in Assam Tea Gardens, Margret concluded that during the three preceeding years one mother in seven died in childbirth and that the high rate of maternal mortality was probably due to severity of anaemia which occurs in pregnancy. Anaemia in pregnant women is possibly one of the causes of nutritional anaemia in infants. In the interest of both mother and child it is highly necessary that the diet of the mother during pregnancy and lactation should be rich in calcium,

phosphorus, iodine, iron and vitamin A and D. Unfortunately for India, women as a whole are totally disregarded so far as their dietary requirements are concerned, so that thousands of breast-fed infants of undernourished mothers fall ready victims to disorders of nutrition. In many cases, the mothers are themselves responsible for their ill-health, due partly to unwise selection of food and partly to carelessness about their own health.

Some of the social customs prevalent in this country are also responsible for ill-health among women. Osteomalacia often appears during pregnancy but also occurs in girls at the age of puberty. Wilson observed that in some parts of India girls ageing between 10 and 17 develop a mild form of disease known as Late Rickets. In India where the diet is rich in cereals having harmful anticalcifying effect and poor in milk-fat, osteomalacia is associated with the custom of purdah and is responsible for a large number of maternal mortality. Inadequate dietary associated with unhygienic conditions, especially in closely packed and unwholesome surroundings, lack of fresh air and sunlight and want of proper exercise are the real causes for the development of rickets in women.

A large proportion of infant and maternal mortality is due to ignorance, carelessness and superstition of the people and can be controlled if care is taken in proper time. The general public is not educated enough to understand the utility of "early diagnosis" in curing or arresting the progress of the disease. About 35 to 40 per cent. of the cases of illness excluding minor disturbances are left entirely without medical help while others receive only second rate care. Referring to the midwifery customs in India, Knight writes that women are considered unclean from child-bearing and are shut up in a room in a most unhygienic state where no cleanliness is maintained in the care of the mother or the child. There are families where medical men are not allowed to examine women needing help during childbirth owing to superstitions which prevent a stranger to appear before a woman. Infant mortality from tetanus, pneumonia and intestinal troubles are mainly due to want of proper nursing and care at the hand of an untrained *dhai*. The health of the children is of outstanding importance and demands proper attention. "Well being of a people depends more on perfect nutrition and efficient sanitation than on anything else". Unfortunately however, ignorance of hygienic aspects and neglect of sanitary conditions have led to the transmission of infectious diseases resulting in definite risk to public health. With the increase in the number of restaurants, hotels and coffee clubs, there has been a growing

tendency among the people to get their food from those public eating places where the principles of sanitation are rarely observed. Most of the public eating and drinking places where foodstuffs are kept exposed, vessels are only superficially cleansed and are used to serve the customers, from invariably the sources of saliva-borne and food-borne infections. According to Macdonald and Freeborn influenza, pneumonia, tuberculosis, scarlet fever, diphtheria and whooping cough are the principal diseases that may be transmitted by unclean utensils. In no country is this aspect of the problem so disregarded as in India and demands the serious attention of the Public Health Department; of course as referred in the *editorial* (Amer. Jour. Pub. Health, 1933) "the transmission of diseases of food and drink dispensers will end when the public demands that all food and drink be served by healthy attendants with clean hand and clean dishes".

The high rate of infant and maternal mortality, increased incidence of tuberculosis and other preliminary diseases, deformity and arrested growth all clearly indicate the want of proper nutrition among the people of India. In spite of the fact that our knowledge about dietary requirement has increased considerably in recent years, it is still generally believed that our ancestors were better off than the people of the present generation so far as their diet and nutrition were concerned. The reason for this is not far to seek. India is progressing towards the path of civilization at a speed difficult for its people to cope with. Cities are flourishing whereas the villages are becoming desolate and hot-beds for different diseases. The need of the people has increased and in order to keep pace with time, the rural farmers and agriculturists who used to produce milk, ghee, vegetables and fruits primarily to supply their own family are selling off their valuable products and themselves living on the border line to deficiency, and hence have lost all power of resistance to diseases. In order to bear testimony to this fact, it can be mentioned that leaving aside other diseases, a moderate estimate of the number of cases of tuberculosis in India is about two millions which apply only to villages.

In order to have a vigorously healthy population proper steps must be taken to reorganise villages and to provide their people with good water supply and better sanitation. People should be well advised to allot more money in the family budget since it is universally true "that general temperament and outlook of life is governed by one's diet".

Although poverty is the main cause of faulty nutrition among the people of India, yet much will depend on the economical utilization of the income at the hand of a skilled housewife.

Hamill considers that "material efficiency plays not an inconsiderable part in determining the satisfactoriness or otherwise of a diet." Speaking before a meeting of the British Association, Professor H. E. Armstrong said that "President Hitler is at least right in ordering women back to the house." What is needed, according to the President, is not the education for leisure but "education to bring science in every home."

Although a general survey of foodstuffs, a judicious selection of food material to satisfy the needs of all sections of people is of utmost importance, yet, the other factors cannot however be totally ignored. Hence, besides having different centres of research in these important aspects, there must be central organisation and all possible attempts should be made to facilitate education of the general public in the essentials of satisfactory dietetics and in matters of public health and sanitary conditions. Results of researches which are published in books or journals, should be made available to the layman in a manner in which he can understand and apply such knowledge into practice in their every day life. The usefulness of such an organisation can hardly be exaggerated but as McCarrison has already said "the task is a gigantic one." Success is however within reach of those who persevere and can be attained with proper help and co-operation from the Government and the public.

Student Life at the German Universities.

BY Dr. ADALBERT EBNER.



WITH the reorganization of political conceptions and economic ideas there also arose a new type of citizen in the Third Reich. The type of student and, at the same time, life at the Universities have also changed. National Socialism as a view of life has broken with individualistic thought, and replaced it by the idea of the Community, of which the great final aim is the nation. The Community idea demands good order and discipline; the Community involves a leader and a following.

It is the task of the German Universities to serve the purpose of realising the National-Socialist cultural idea by research, instruction and education. Science itself will be bound up with the nation in order to draw all inspiration for its questions and thoughts from this connection with the people. The student is to be educated at the University as a National-Socialist German, and to be given his scientific professional training there. The vocation of the academic youth is to become the leaders in the formation of the future of the nation and the State, and to carry out the material reconstruction of the Father-land. The nation wishes the students to be German men with the virtues of honour, honest pride, enthusiasm, readiness to make sacrifices, and faith so valuable for a community life.

Within this framework three fundamental guiding lines in the life of the German student may be recognised.

Owing to his association with the people, his life has been given an aim which, however, he cannot learn as knowledge, but must acquire through experience of Socialist community life. He thus becomes a national student.

Their own distress and their own fate has made politicians of the students. They, the section of the nation with the greatest vitality, were driven to the limit of endurance in the wretched struggle with the idea that there were no prospects of obtaining employment. In their despair they were filled with the fighting spirit when National Socialism once more provided them with faith and hope in the future. They thus became the pioneers and storming parties of the new Reich, and are now the guardians of its ideals. Hence the German student is a political soldier.

The students' life is governed by work. In the struggle for vocational training based on genuine scholarly methods, they seek to increase the knowledge and ability necessary for their vocations. This work is marked by academic freedom in the National-Socialist State too. All that it recognizes is the voluntary pressure born of inner moral strength which is a wonderful idea in student life. Hence the German student is a worker.

The realisation of these lines of guidance indicated in general terms is provided for by newly created institutions:

Before the young student enters the University he must have gone through a period of labour service. The fundamental form of this labour service is the camp. Students, peasants and workers are to live alongside of each other in these camps, do the same work, and get to know and understand each other for the general good. In this comradeship the students gain experience of Socialism. He is not out to find regular employment in the labour camp but a task and a serious duty. The camp is to provide him with the idea of work as "service to the nation as a whole." Here he will gain experience of the sufferings and the longings of the people.

In order not to let the impressions received during this period evaporate when the young student comes to the University the "Kamaradschaftshaus" or student's hostel was created. Community is the means that is to be used to educate the young people, and consequently it must also be their form of life.

The purpose of hostels is political education which will be achieved by means of schooling political reports on the events of the day and suitable books. They pursue a course of physical training by means of games and discipline, but their real task is the educational work which is systematically included in the whole programme of the day's work. Besides this, social work for students will also be done in the "Kamaradshaftsheim" or students' home, which therefore maintains exchange relations with instructors drawn from the nation. The "Kamaradschaftshaus" is managed by a leader, and the student stays here for his first year.

As a political soldier, the student is a member of one of the Storm Troops or Defence Squads. In these formations he is the guardian of his ideals, practises comradeship and discipline, and has an opportunity of taking physical exercise.

His position at the University is regulated by the students' law. The responsibility for and leadership of the entire body of students is undertaken by one of their comrades as leader, who maintains absolute discipline among the rest. Along-side of the

leader is the League Chamber in which the students' corps are represented. The principal member is the speaker who is in close touch with the leader. The leader himself has a consultative voice in the Senate of the University with regard to matters affecting the students.

The professional corporation is also represented as a constitutional link in the body of German students. The professional corporation has its own legal rules and regulations. Every student is obliged to join it, and does so as a rule during his second year at the University. The task of the professional corporation is to continue the political education in the spirit of National Socialism. Its work is done by means of lectures which the University officials are requested to arrange, delivered by specially appointed lecturers or also by a working community established by the professional corporation itself. The curriculum includes national-political and National-Socialist schooling, training in history and knowledge of Germany, and an introductory course in philosophy and art.

A suitable part is also played by life in the students' corps in the Third Reich. While the students' corps were already firm supporters of the State before the War, a fresh phenomenon is the Socialism which has now found its way into them and forms a tie between them and the people. The independent student who belongs neither to a political formation nor to a students' corps is not provided for in the Student's Law. The Students' corps have thus assumed a fresh importance. Students' duels have also been retained, and what was formerly forbidden or yet tolerated by the State is now permitted as an effective means of education in self-control, resoluteness and formation of character. The idea of honour, which the armed student has always defended with his weapon in his hand, will also be cultivated in the new State as a valuable asset in the student's character, but this idea has assumed a fresh form, for it includes both personal and professional and also national honour.

Games play a great part in the life of the young student, but these forms of exercise are also a means of completing his educational principles. Sport is not practised for its own sake, and is to be nothing superfluous. The students intend to awaken the virtues inherent in the German character by means of sport. The students are really represented in every branch of sport, in light athletics, matches, and in ball and lawn games. But other forms of sport are also practised which are very popular with German students, namely, mountaineering, gliding and aquatic sports.

The life of the students does not overlook the art of the nation. They take part in the creative art of the nation as in

other genuine art owing to the necessity of satisfying their feeling for the beautiful. In addition to this, they turn to art for other reasons. After all, art is not isolated. It awakens problems in the mind of the individual, and is developed here as the meaning of life itself that knows no end. In this way the life of a student also plays a creative part in art. The State, however, provides the student with the possibility of going to the theatre, listening to music, and seeing works of art all the year round at small cost.

The student arranges his life in accordance with the profound seriousness of the times, but in this connection it is not forgotten that youth is still youth and demands its rights. One of these rights is the students' festival which include the "Kommense" or commensal meeting which have not disappeared from the students' festivities, but unlimited and senseless alcoholic excess in these festivities belong to a fabulous past. The self-discipline of the modern student only permits him to enjoy happiness. The cultivation of gaiety is now one of the features of the students' festivities and is expressed in gay students' songs as clear as the wine in a glass.

Sociability is also a part of the students' life. It finds its finest expression in mutual respect and good behaviour, and harmless but genuine gaiety.

These forms of life also find expression in the external appearance of the students' life at the Universities. The Community idea leads them to make huge demonstrations an independent unit. The streets are filled with these political soldiers who wear their brown garb of honour with pride, but alongside of them the gay colours of the students' corps have retained their place. Their common profession of faith is demonstrated outwardly by the German greeting and realised afresh in their hearts.

The life of the student in the Third Reich is no easy task. It includes the whole being, and demands the whole of his strength but it is supported by the fact that belief is the source of strength. The "amalgamation of German youthful gaiety with the moral feeling of responsibility connected with God and the nation" leads to a form of students' life which is "gay, German and upright."

The German Universities too not only receive German but also foreign students. As homes of research, knowledge and teaching, the gates of the Alma mater are still, as they were in the past, for every foreign student the entrance leading to unusual treasures. As a member of this community, the foreigner enters the University as a guest, and the exercise of hospitality is

an eminently fine characteristic of the German Universities in the Third Reich. But the foreigner is free from all the obligations imposed on the German student. He merely enjoys the rights derived from his academic citizenship. In addition to this, the new Community to which he belongs will exercise its honourable obligation of host in tireless endeavours to show him the beauties of the country, the national treasures and the life of the people. The academic offices for foreigners at the Universities undertake the organization and execution of this desire, and at the same time provide an atmosphere of home for the sons and daughters of all countries who have met on the basis of attachment owing to their common experiences at the university. The spirit of comradeship at the German Universities will, however, be the bridge leading to general friendship.

George Crabbe.

BY V. SRINIVASAN, M. A.

"True bard! and simple as the race
Of true born poets ever are....."

Thomas Moore.



GEORGE CRABBE was an East-Anglian poet and is well-known as one of the pioneers of romanticism in English Literature. Like Lydgate and Nash he hailed from Suffolk and after some irregular schooling came to London where he would have perished of starvation but for a timely help from Burke, who induced Dodsley to publish Crabbe's first notable composition, *The Library*.

Quitting London, Crabbe returned to his Suffolk country and again on Burke's advice was ordained a curate in Aldeburgh. Thence came those masterly pictures of rural life which eventually helped to usher in a great movement in Europe.

The Village was published in 1783 and *The Newspaper* in 1785. Then followed a quietude of two decades and in 1807 came *The Parish Register*—perhaps his greatest work. *The Borough* appeared two years later and this was followed up by the *Tales in Verse* for which the author was paid £3000 by the publisher.

These and the *Tales of the Hall* (1812) besides two or three other volumes on theological subjects constitute the literary output of the Rev. George Crabbe.

In 1822 he journeyed to Edinburgh to see Scott and on his return he fell into protracted illness to which he ultimately succumbed (Feb. 1832.)

At the outset Crabbe continued the tradition of verse-making and verse-description associated with the earlier names of Armstrong and Falconer. This is true of the *Library* and the *Newspaper*. He soon settled down to a more original way of criticising life.

The Village is by far the best known of his poems and in it perhaps Crabbe reached the highest level of his excellence. Boswell considered it an 'admirable piece' and the poem has had the honour of having been revised by Dr. Johnson before it was sent to the press.

The poem begins with a picture of the landscape ostensibly drawn from the sand dunes of the eastern coast. The picture, of course, is bald and grim.

Here joyless roam a wild amphibious race
With sullen wo displayed in every face

.....
Here wand'ring long amid frowning fields
I sought the simple life that Nature yields.

The poet was not unaware of fairer tracts but the beauty of Nature availeth not to comfort the life of peasants.

.....other scenes more fair in view
Where Plenty smiles, alas! she smiles for few.
And those who taste not, yet behold her store
Are as the slaves that dig golden ore.
The wealth around them makes them doubly poor.

Really, the true character of the impoverished peasantry is better reflected in the harsher aspect of Nature than in her lovely scenes.

The vivid picture of the hard life of the poor is certainly one of unrelieved gloom. What with their indigence and ruinous tides, the pleasures of the poor are few and are but the drunken revels, the sordid vices derived from riotousness learnt, says the poet, from the higher classes.

The poem is quite in Crabbe's characteristic style and it lets us into the mainsprings of his mind. Written in a half scornful and half indignant mood it invites, and was perhaps intended to invite, a contrast with Goldsmith's *Deserted Village*. Crabbe is a gloomy realist and would have none of the latter's sentimentalism, and such of Goldsmith's phrases as are found strewn here and there only serve to heighten the effect of a picture far sombre and far different from the Irishman's.

Crabbe's manner is thoroughly individualistic and peculiarly his own. He had developed a style in *the Village* and more successfully in the *Parish Register*. Its minuteness of description and searching analysis of human character have stamped his poetry as great and original.

He was valuable to his generation as a painter of Nature. But it was its uncouth side rather than its soothing charm that appealed to him most. Briars rather than roses, weeds rather than blossoms, and waste rather than meadow were his favourite themes. The autumnal scenes were his particular attraction and the minuteness of his pictures of autumnal melancholy in the 'Tales of the Hall' has ever compelled our admiration.

But Crabbe preferred humanity to Nature, man and character to scenes which were but frames for the former. The moodiness of his youth had 'softened into a pantomime' and his love for humanity became ere long something indubious. He took up the poetry of man, particularly that relating to the simple annals of the poor. He shared in the country-side's hopes

and fears and has given us pictures of the East Anglian fisherfolk which for fidelity have seldom been equalled. He was an accurate observer of the seamy side of life and his genius as a painter of men and manners made him a favourite with Jane Austen, another artist in the genteel sphere of provincial life.

His early adventures imparted a severe reality to his work and his pictures lack the cheer of a Bloomfield. He had little sense of beauty and his language is unpolished and at times coarse. He was destitute of humour and for all his sympathy never idealised the poor as Cowper did. He always kept his head cool and shrank from the French Revolution much in the way of Burke.

But this does not mean that he took things as they were. He resented the existing order of things and the spirit of indignation one meets with in his 'Tales' is quite characteristic of the man.

Apparently a conservative poet, the traditional features of his century lingered in his work which consequently partakes of the nature of a transitional period. Quite in common with the writers of the age he set man above nature and in always keeping a fashion of couplet he has amply justified his reputation as a 'Pope in worsted stockings.' But his poetry cannot be placed either by Goldsmith's or by Cowper's; it is something different in tone and style. His Soul was like a Star and dwelt apart and his peculiarly original mode of criticising life struck a note fatal to the smug complacency of the Augustan epoch.

The Autobiography of a Hat.

BY "SUNNY WINTER"



I am told that I completed my metamorphosis in the work-shop of Messrs. Hatter and Hatter at Hat Street, London, on 15th April 1921. Later I was transferred to the show-room of the same company in the town where I had a good number of comrades of different sizes, shapes and character. It was they who furnished me with my pre-natal history. I shall narrate my life-story from the date on which I was honoured with the permission to mingle with the aristocracy of my tribe in the shop. Before I was kept in the place reserved for me, namely, a polished stand with a velvet cushion at its distal end placed in an attractive posture at a vantage spot of the show-room so that every passer by should sweep a glance on me—the mercer subjected me to a scrupulous examination regarding my health, activity, shape and beauty. Afterwards he handed me over to an assistant of his for baptism and price nomination. The assistant took me to a crowded chamber—probably the green-room of the shop—where there were heaps of blank labels each with a silken ribbon attached to its anterior end and many other baptismal accessories. Many of my brethren were already in here and were eagerly awaiting the auspicious moment for baptism, in this stuffy *sanctum sanctorum*. Fortunately I had not to wait for long. The personality in charge of me took a blank label, wrote my name as "SUNNY WINTER" and marked my price as sh. 15/- net on it and attached it to my crown by means of the ribbon. The knot which he skilfully formed to docket the label on to me was so lovable that it attracted the attention of *le beau monde*. This ceremony over, I was ushered into the show-room with all pomp and show and was majestically seated on the cushion over the stand reserved for me.

Now to the description of my person. I am of a rather stunted nature having a khaki ectoderm and an endoderm of white silk with the name of my birth-place beautifully imprinted on it, in the cup-shaped depression of my body. All around this depression there is a thick ovoid flange, ventrally green and dorsally khaki, in colour. I have a pithymesogloea. A fine leather strap runs laterally on either side from the head, the free ends of which are joined ventrally by means of a nice golden buckle.

Not more than a couple of days did pass before I was deprived of that envious position in the show-room and separated

for ever from my comrades. I knew not then that Fate had chalked out a long destiny for me. If my memory fails me not at this old age, on the seventh day after my baptism and installation in the show room, in came an Indian gentleman whose business had called him to London. He was very much enamoured of my beauty but was repulsed at the price. The excessive desire to possess me overmastering that gentleman's loathsomeness to part with money, he vainly conducted a long argumentation with our salesman for some reduction in price, in the course of which many refusals, walk-outs and re-entrances were staged. Finally with a burning heart he threw off the full amount on the counter and took me away—away not only outside the precincts of the palacial shop but off with him to India. It was not a comfortable period for me from the time of my exit from the show-room upto the landing in India and reaching my owner's house. As I was not commissioned to defend this gentleman's head, I had to be shut up in a trunk for a time along with various other British and continental fineries which he was taking home as presents to his children. Only with much entreaty and force could I accommodate myself, even in a distinctly disagreeable manner, in that cabin box. Every time my owner visited a city, on our voyage back to India, he purchased a good number of toys and trinkets which he stuffed helter skelter inside the trunk, thus suffocating one and all of its occupants. Even now, after the lapse of so many years when I recall that miserable situation which might be compared to that in a crowded and smoking third class compartment of a city local train when a few of the previous locals have been cancelled due to reasons this and that, my brain whirls and I feel giddy.

I offered an endless number of thanks to God Almighty—the creator of the animate and the inanimate world—on that memorable first Friday of June 1921 when I was freed from my imprisonment and was shown the outside atmosphere. On that day we landed in Bombay. While the Customs Officers were busy examining the contents of the trunk, I managed to get a glimpse of the new world. Needless to say that the atmosphere which then surrounded me was entirely different from that in which I had been before I was kept under lock and key. The bracing, calm, clean and cool atmosphere of an English show-room was now replaced by a stuffy, noisy, dusty and sticky atmosphere of the Bombay type. On reaching the residence of my owner in the town itself, the door of my prison was opened. I was surprised to find one full dozen of youngsters—probably his sons and daughters hurriedly pulling out whichever of my fellow sufferers in the trunk came to their hands. Unfortunately, none was kind

enough to free me. Finally, when I was the lonely occupant of the trunk, near came the owner himself, took me out and with a few words of praise for me in the way of introduction presented me to his eldest son who was just entering the threshold of manhood. The son overhauled me with his keen look, tried my firm build by means of a jerk and a shake, seemed satisfied with me and then entrusted me with the care of his crown. Since then, for nearly three years, I was, so to say, leading my manhood.

The task with which our tribe is entrusted is one deserving of universal gratitude. We are sure to protect those who seek such protection as we can afford and who consent to think high of us and carry us on their heads. In summer the prickly rays of the sun are merged in our body and we protect the wearers from sunstroke and other ill effects of heat. In winter we drink the rain water that falls on us with such eagerness that we do not allow the water to approach the heads of refugees and thus cause heavy-heads or cold. If the bearer is sympathetic towards us and provides us with a water-proof cover in the rainy season, then we too show him some special favour by not sitting heavily upon his crown, which, otherwise is our characteristic habit during monsoon.

I shall now try to trace very roughly the wave motion of my life under the new master. For the first six months after I came into his hands he was very proud of me. Even his evening attire was not complete unless I presided over the multi-coloured assemblage of leather, cotton, silk and wool. He introduced me to all of his friends and related my ancestry to them all. I was considered the best of my race by one and all. The fact that I was a Londoner helped to augment their consideration for me. These six months, along with the few days when I enjoyed the privileges of being a member of a show-room in London, may be considered the cream of my life-period. During the six months an eye-witness of all of my master's actions was 'Sunny-Winter.' By the end of this period an intruder in the person of a Felt Hat began to gain ground at the loss of mine, with my master. I was to accompany him only in the alternate evenings and I was totally unemployed during Sundays and holidays. My visits to cinema houses, theatres and clubs became greatly reduced. In the end, I was reserved for rough ordinary day wear only. By the commencement of the academical year of 1923-24 my work was limited to a minimum. I had only to accompany my master from the house to college in the morning and from college to house in the evening. At other times I was asked to take forced rest in a dark corner of my master's drawing room.

In the winter of 1923 I met with a terminal accident—terminal, because practically speaking that was the *filumterminale* of my active life, as you will see in the sequel. My master, whose passion for me was gradually disintegrating, did not care to provide me with an overcoat this monsoon. See how the hand of Fate steers the life-gear of my existence! For the previous winters I was kept in-doors only. Now I was driven out in the rain and that without a rain-coat to protect me. It was the twentieth of September 1923. The morning was rather dripping but no signs portending heavy showers did then prevail. We, my master and myself, had reached the college. As it neared mid-day it began to rain very heavily. To use the words of the vulgar the sky had rent ajar and the contents were being emptied *en masse*. The fury of the rain was at its maximum intensity for the rest of the day. All the roads and passages in the entire town were under water. Vehicular traffic had come to a standstill. When we left the college in the evening the rain had not ceased. But my master, impatient to wait until the rains stopped or got less furious, plunged into the streets fully confident of my drenching capacity. As should be expected, I was no match for the storm on that day. In spite of my persistent drenching I could not arrest the water from reaching my master's crown. He got completely wet from head to foot. So when we got home he was awfully shivering and had to keep the bed for some days. I too had a severe attack of 'dropsy' and had 'swollen with water' beyond recognition. It took a good week for me to get dry and reduced in size. Since then I have been permanently deformed, and although my master was not fully at home with me, continued to treat me with at least a step-motherly affection till the end of the year. From that time onwards I have felt neither the sweet, soft-hold of my master nor the sweeping tickling stroke of a brush. In fine, I have become an outcast, an undesirable.

I am now grown old. I have lost my shape and the rigidity of my body. I have become supple and unresisting. My ectoderm exhibits a chequered surface of multi-coloured dots and spots. A series of undulations have marred the evenness of my exterior. A thick layer of oily matter with an uninhalable odour—for all reasons accumulated from the crown of my master—forms a membranous lining of the endoderm. Access to society being forbidden, I am made the solitary inhabitant of a dirty corner in my master's garret with none to care for me. All around me I see nothing else but gloomy things like broken tables, limbless chairs, head-less almyrahs, neckless bottles and various other odds and ends all lying pell-mell like beaten soldiers on a war-worn battle field. Taking a mean advantage of my old age and

uselessness, bugs and mosquitoes have found a fruitful asylum and have established a happy and prosperous colony in me. Oh, sympathisers!, just mark the rugged line of life on this earth! Just compare my present condition with that in the London show-room or with that I enjoyed during the first six months of my life in India! At present my only desire is that the all-kind Almighty should curtail my life here and hasten to transfer me into the hands of a '*Jaraipurana*' (a dealer in second-hand materials and other odd bits), so that I may find means to reach a hat maker's shop. Once I reach there I am happy, because, I shall be totally altered and rejuvenated into a lovely young, smart hat, thus enabling me to complete the life-circle. But till that hour of transformation actually comes to pass, I shall sit and pray to God

I narrate this life-story of mine to the public lest they should forget the fact that everyone, whether rich or poor, lucky or unlucky, significant or insignificant, animate or inanimate, has, his, hers, or its corresponding rise and fall, waxing and waning in the wavy life-cycle. With this reminder I bid farewell to the kind readers and resume my meditation.

The Confederation of Oriental Students.

A RETROSPECT

BY S. V. RAMANUJAM, B. A.



HE meeting in Rome of 580 Oriental students from different European Universities is a historic event from the point of view of culture. Without distinction of race, nationality or religion, the Congress was attended in large numbers from all parts of Asia. The meeting was a platform for a closer understanding between the Orient and the Occident. The initiative belonged to the great Italian Statesman, to the President and the organisers of the Institute for the Middle and the Far East, and to the Fascist comrades of the University of Rome. This assembly revealed to us how well endowed were the young students of the Orient with gifts of mutual comprehension and a sincere desire to make themselves known and create an intellectual movement which would contribute to the progress and the prosperity of all the countries of the East.

The first congress was inaugurated in Rome on the twenty-first of December last. Students representing Japan, China, India, Siam, Afghanistan, Persia, Arabia and Egypt came from the different University towns of Europe to take part in the manifestations of the congress. I reproduce below the message of welcome which greeted the delegates :

"The youth of Italy, gathered under the emblem of the Littorio, offers its most hearty greetings to the comrades from Asia assembled in Rome.

"The Eternal City, by welcoming the representatives of Young Asia among these seven hills which witnessed the evolution of so many great historical events, again fulfils its mission of blending Asia and Europe into a higher unity.

"Today the world has no peace. In the presence of an economic system broken by crisis and of a daily increasing moral uneasiness, the men, the formulae and the systems of the past are all overthrown.

"Never was a harder task set before the youth.

"Italians under the Duce's leadership are glad to clasp the friendship the hands of those who are striving to rise from the present gloom towards a brighter future.

"May Rome appeal to your hearts.

"The problems that you are dealing with will be followed with keen attention by the Young Italian students with hearty wishes for your success.

"Comrades from young Asia, may you gather unto your hearts the spirit of our land and remember that it sympathises with your desires and your efforts to link us all in the bonds of a higher ideal of civilisation".

Thus it had given in a nutshell, the problems to be solved, tasks to be accomplished and aims to be realised. The examination of the causes which separated the two worlds and the affirmation of the necessity of their rapprochement in the future was the object and the head of the Italian Government, spoke to the youth of Asia assembled in the great Julius Caesar Hall with accents of profound confidence. H. E. Benito Mussolini, said *inter alia* "I am indeed happy to welcome the first gathering of students from every country of Asia in Rome, upon this hill which has played so great a part in the history of civilisation.

Your arrival is by no means without significance. A man once said and many others have since thought and repeated that "East is East and West is West ; that the two can never meet".

Historically such a statement is a nonsense.

Twenty centuries ago, Rome achieved a union in the Mediterranean between East and West, which has been of tremendous importance in the world's history. Rome colonised the West, but with the East, with Egypt, Syria and Persia, the relationship was one of reciprocal and creative understanding.

This Union was the corner stone of our entire history and it gave rise to European civilisation. This must now become universal once more or else perish.

The unity of the Mediterranean civilisation, which was East and West welded into one by Rome, lasted well over a thousand years.

But the new currents of traffic, the increasing flow of gold and the exploitation of rich and distant countries gave rise to capitalism as the basis of a new civilisation, of a materialistic and exclusive character with its seats far from the Mediterranean.

It was then that all intercourse between East and West came to be exclusively placed on a footing of mere subordination and was restricted to a purely material sphere. Every spiritual link tending to a creative collaboration came to cease and the belief became consistent that Europe and Asia must be antagonists. And the cause of all this was merely a type of mentality existing

in some part of Europe which was incapable of or unwilling to understand Asia, which considered Asia as a market for produce and as a fountain-head for raw materials.

This civilisation built on Capitalism and liberalism spread its sway throughout the world in the past. And its failure is therefore being felt in each single continent. And therefore also it is a matter of deep concern for all the continents to follow the reaction against the degeneration of the liberal and capitalistic system. This reaction has found its expression in the revolutionary faith of the Italian Fascism which has fought against the lack of soul and ideas of this civilisation that in the last centuries has prevailed throughout the world.

In the evils under which Asia suffers in its resentments we see the reflection of "our own self." The differences are in the details; the foundation is the same.

Today Rome and the Mediterranean, through this Fascist renewal, look again towards resuming their historical function of unification. That is why this new Italy has invited you here.

More than once in the past, in periods of fearful crisis, the world's civilisation has been saved by the co-operation of the orient and Rome.

In today's crisis of a whole system of institutions and ideas which are soulless, which paralyse and lie heavy on mankind, we hope to resume the old tradition of our constructive co-operation."

Then followed speeches by the representatives of the Eastern countries endorsing the views of the Fascist Leader.

After the inaugural meeting of the Congress, students of every nationality participating in the congress held their own meetings.

From the numerous receptions that were on the programme it seems that all the Important Italian organisations had in their heart a great desire to meet the delegates of the Congress. They were received by the Rector of the University of Rome, the Mayor of Rome, His Holiness the Pope and many other personalities and organisations.

Excursions to the principal places of interest occupied the greater part of the programme. A visit to the Fascist Revolution Exhibition was arranged. Before the close of the congress session, the delegates marched in procession to the Unknown warrior's grave and laid on it a wreath in all solemnity.

After the congress of the Oriental students, the Indian delegates attended the third convention of the Confederation of

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Indian students Abroad in the hall of the University of Rome on the 22nd December. H. E. Prof. De Stefani on behalf of the Rector, and Dr. Vitali, the Secretary of the University Fascist Group welcomed the delegates very warmly. Mr. Subhas Chandra Bose, Ex-Mayor of Calcutta was unanimously elected to the Presidentship of the convention. Mr. Bose in his presidential address mentioned the present problems of Indian students abroad and gave many practical suggestions for their solution. He also suggested a reorganisation of the Federation on a broader basis. On the successive days the subjects committee met and discussed the various proposals and drafted the resolutions for adopting at the closing session of the convention.

Throughout the congress week, speech-making was in the air and it not only inspired the adept speakers from Oxford, Cambridge and Paris, to vie with one another in sending their voice over the new silent Roman forums, but also initiated students of Engineering and Chemistry from places like Frankfurt and Munchen in the art of Elocution. Thus the convention at Rome evinced much interest and enthusiasm. If this spirit was maintained, the usefulness of the Federation would be served and the importance it was gaining would be permanent. It was an organisation for the students and by the students and its success depended entirely in closer co-operation amongst the different centres and individual students.

"A Glastonbury Romance."

BY PROF. K. R. SRINIVASA IYENGAR, M. A.



SOME years ago—I think it was in 1931—in an article on the "Powys Family: A Modern Literary Corporation," I had referred to the brothers, John Cowper, T. F. and Llewelyn Powyses and the sister Miss. Phillippa Powys. My admiration for the Powys family has increased during these years, and is increasing. The literary achievement of the three brothers is already colossal, and a new book by one of them but makes it more so. *Earth Memories* and *Damnable Opinions* by Llewelyn Powys, and the *Autobiography* by John Cowper are, perhaps, their most recent books. But here I shall write about one of John Cowper's earlier koobs, his massive and monumental novel, *A Glastonbury Romance*, a cheap edition of which at 5 shillings has just been issued by the Bodley Head.

About five years ago Mr. John Cowper Powys's *Wolf Solent* and Mr. J. B. Priestley's *The Good Companions* were almost simultaneously published. They were landmarks in the sense they started a new race for the publication of long, very long novels. At that time in the course of an article in the 'London Mercury', Mr. Michael Sadleir balanced the advantages and disadvantages of writing and buying 'long' novels and if I remember right, gave his opinion against the incipient new vogue. But he was wrong; since that time more and more long novels have been published and have won a wide a popularity. Perhaps Mr. Powys's *A Glastonbury Romance* (that runs to 1174 closely printed pages) is the most stupendous of such attempts, and it is certainly a very great work of creation.

Few books have been so much and so contrarily debated upon by reviewers than *A Glastonbury Romance*. Some of the opinions recall the dramatic criticisms of Ibsen's *Ghosts* when it was first enacted in England. Mr. Richard Aldington has called *A Glastonbury Romance*—"A hotch-potch of realism, rather disgusting eroticism, psychism, and pseudo-rural clap-tarp"; Mr. Cecil Roberts has proudly announced to the world, "I remain unroused by this erotic bunkum"; and Mr. Harold Nicolson has assured us that "as a novel it is solid, honourable, ill-digested, pretentious and almost unendurably dull." Other critics however—as various as J. D. Beresford, Hugh Walpole, Gerald Gould, and Gerald Barry—have called the book "one of the greatest novels in the world", "the most remarkable novel that has been

published for a long time," "the Book of the Season" and "a really tremendous book." Leaving the reviewers to continue the battle as best as they will, let me dip into the book itself a little.

Modifying one of Oscar Wilde's epigrams, I might say that *A Glastonbury Romance* is one of those books that require almost a corporation of readers to read it through. The book is so full of life, and the life is always so full of the richest vitality, that I should call the book more than even a universe in itself, it is so complex enough and vast enough to be called a multiverse. After reading one hundred pages or so, the reaction is intense and one requires a day to get back his balance, and anon he straight goes to the book again, and reads another hundred pages, and takes the so necessary rest for another day; and on and on like this, in about a fortnight he finishes this book. And yet he is dissatisfied, there are some things that are dark yet and he should read the book a second time, slower perhaps than before, but deliciously lingering in certain passages, obscurely and sombrely brooding over others, correlating incidents in newer ways, thinking a thousand things, hoping, trembling, exulting, shrinking, floating, believing, till at last *A Glastonbury Romance* becomes a part of him and Geard and John and Mary and Owan Evans and Sam Dekker and Cordelia and Crummie get inextricably entangled in his consciousness as have the Hamlets and Maslovas and Muishkins and Noras of enduring world literature. If two or three sympathetic friends have all read the *Glastonbury Romance* and if they sit together and take a walk trying to evaluate the dimensions of the multiverse that the book is, why then it should prove to be an enchanting experience indeed.

Mr. Llewelyn Powys has rightly remarked somewhere that "every word put down should come to the page fresh from contact with the blood of existence." The major writings of the Powyses magnificently fulfil this dictum. Every situation, every snap of scene and scrap of dialogue, in "*A Glastonbury Romance*" seems to be so such real life-stuff, in which even aspects of life acquire a fresher significance and forge newer relationships.

A Glastonbury Romance is like a tropical forest; and the beginner who has so long lived on the lucid diet of the Wodehouses and Conan Doyles and Edgar Wallaces (nay even of the Priestleys and Walpoles), will find himself in difficulties, assimilative and digestive, when he tries to tackle this enormous and complicated forest of a novel. The novel is prefaced (in the tradition of the great Russian novels from *Brothers Karamazov* to *And Quiet Flows the Don*) with a list of 'principal characters in the romance', numbering about 50. The mere sight of it will

scare away many timid folk, not already scared away by the bulk. But if one perseveres,—and I request all readers of this paper to persevere—he is rewarded, and he will feel in the end that never was time better spent.

Think of the variety of themes knitted into the fascinating web of this narrative! Stonehenge, religious festivities, communism, love, the Holy Grail, the flood, sadism, homosexuality, human insanity, the insanity of nature, poetry, the First Cause malevolent and benevolent, jealousy, faith, disbelief, pettiness, greatness,—they are all there, and one hundred and one thousand things besides, colliding and merging, mixing and crystallising, affirming and denying. The baffling, intricate panorama of Life—that multi-coloured dome of revolving enchantment—changingly in its unchangeableness awes us, freshens us, subdues us. It is no use like an insipid annotator or drain inspector to draw our attention to a sentence here, an allusion here and broadcast to the whole world: "Beware of Mr. Powys! There are vulgar and indecent passages in his works! You should rather taste Prussic acid than *A Glastonbury Romance*." Such criticism is silly—and besides it is untrue. There is more lewdness and suggestion of dirst in the sentimental catchpennies than in all the serious work of the Powyses, and of others similarly unimaginatively criticised—Marcel Proust, D. H. Lawrence, or Dorothy Richardson. Having read carefully, and twice, *A Glastonbury Romance*, not as a reviewer but simply as a student of modern letters, I rather feel that Mr. John Cowper Powys throughout displays a rare restraint in the delineation of such situations and only lets himself go while philosophising or merely describing. Episodes of love and amatory advances there are in plenty in the book, but there is less "vulgarity" in the descriptions than one finds in the great Caesar of literature, Shakespeare himself. No, it won't do to dismiss the great achievement of Mr. Powys by damning it as "indecent stuff" or "erotic bunkum".

In every word—and there are about 400,000 words in the book, perhaps more—of *A Glastonbury Romance* there is a native, force, a unique poignancy to which one cannot honestly take exception. Every situation, every bit of description or dialogue or philosophising, however far-fetched or absurd when considered apart from the context, seems to be *the very thing* as it comes upon us in the book itself. Nothing seems forced, nothing seems a case of special pleading, nothing seems untrue. It all has the naturalness, the recklessness, the supreme inevitability of the mysterious thing that our Life is.

To write a review of *A Glastonbury Romance* is as hopeless a task as to comprehend materially the fourth dimension. To

quote from the book—and I could pick out a thousand passages worthy enough to be honourably quoted in a review—were a never-ending task. One can but talk of it ecstatically as I have done, or furiously antagonistically as some others have done,—in both cases it is impossible to be normal. With a dull dead thing of a book, one can manage to be soberly critical and professorially wise. But how shall one speak of the apostrophe to the moon, of the evocation of the stonehenge, of the gradual revelation of the truth about Owen Evans, of simple grandeur of "Bloody Johnny", of the unforgettable scene at Mark Court—of these and so many other great things in the book! Here one either apprehends them in their totality or he does not.

And throughout one thing sustains Mr. Powys in his arduous attempt at creating a multiverse, a tropical jungle, a Penelope's web of fiction out of some events and characters evolved and located in an English district. That is his prose style. Style, indeed, is the strong suit of all the Powyses. With them Style, lives; it has a high potential of evocativeness and suggestiveness; it has the roar and volubility, nervousness and glitter, of a majestic flood in our rivers in South India as viewed under the incandescence of the midday sun. Unlike T. S. Eliot and his admirers and followers, the Powyses hurl language at us—phrases and metaphors and adjectives—like an oriental prince flinging coins in directions on the occasion of a state marriage. We are thrilled, we acquire a delight in the mere luxury and opulence of words, and we are happy. Let me quote one or two specimens taken at random from "*A Glastonbury Romance*":

".....the coracle like crystal shell of the crescent moon in her first quarter....."

Unique, in all the universe of matter, if only by reason of the associations hung about it of twentyfive thousand years of human yearning, it floated there before her, daughter and darling of the dark terrestrial orb, elf-waif of the infinite night. What hands, what arms, had stretched forth to it, out of their human misery—brown arms, white arms, black arms—what heart-cries, 'I want! I want! I want!' had been tossed up towards it, from groaning hairy chests and soft-swelling tender-breasts and the troubled nerves of bewildering children! (and so on for pages!)

"But great creative Nature, working her vast death-magic, beyond the magic of any Merlin, brought it about, in her fathomless inhuman compassion, that all suffering, all struggling, all beating with the arms, all frog-action with the legs, subsided, collapsed, ceased, fell upon an unbelievably delicious calm....."

Mr. John Cowper Powys is over sixty now, but his literary career began comparatively only recently. Besides his *Wolf Solent* and *A Glastonbury Romance* he has written *In Defence of Sensuality* and a fine appreciation of Miss. Dorothy Richardson's 'Miriam' books.

Book Reviews.

The Indian National Congress. By F. M. De Mello—Published by Humphrey Milford, Oxford University Press, Nicol Road, Bombay. Price Re. 1-8-0.

Plenty as the literature on the subject is and little that is not known to the average news-paper reader for the last few years is contained in this brochure, it does serve a purpose, for in giving a succinct account of the evolution of the Congress and of the various problems confronting it from the beginning, it enables one to take stock at a glance of its not too inconsiderable achievements on the one hand and to feel the helplessness, in spite of its strenuous endeavours for half a century to bring down the powers that be to agree to even the smallest of its most essential demands on the other. Started under the encouragement given to a retired civil servant to bring about an organisation which would serve as a means whereby Government might become aware of what educated India was thinking and as a nucleus of what might some day develop into an Indian Parliament, the National Congress is now at the head of a great mass movement. In spite of repeated proofs to the contrary the Government still regards the demands of the Congress as the desires of a 'microscopic minority' and therefore negligible. In this view the Government is wrong, for even conceding that the Congress has not the command of the masses, "history teaches us not only in India but throughout the world that change is wrought not by masses and majorities, but by minorities, microscopic minorities, who have the gift of leadership". For many years the Congress passed resolutions mainly concerned with the growing association of Indians in the work of day to day administration and was in its initial stages a dignified debating society even as the Indian Legislative Assembly of today is. The spread of western education and the consequent infiltration of the ideas of liberty and national unity brought the thinking section of the people into open conflict with the Government, who thought and still think that the tenure of the British in India depends entirely upon the withholding of the keys of power from Indians. Dadabhai Naoroji even at the Second Congress session pointed out that the Congress met together as a political body to represent to their rulers their political aspirations irrespective of the class or community to which they belonged and that questions of social reform were beyond its sphere. Bearing a strange likeness in their arguments and asseverations to the views expressed by unsympathetic officials and to the propaganda organised all over the country in 1932 in the form of loyalty meetings, the Congress had within three years of its existence attracted to itself the suspicion and hostility of an organisation called the United India Patriotic Association which was joined by the Pioneer in its propaganda of denouncing the Congress. Both Sir Auckland Colvin, Lieutenant Governor of the North-West Provinces and Lord Dufferin were openly hostile; but still the fourth Congress was held. In 1889 a deputation to England was decided on and as a result of this deputation, The Indian Councils Act of 1892 by which both the central and provincial Legislative Councils were enlarged, was passed. As long ago as the sixth congress a resolution was moved for the reduction of the salt tax, thus showing that the Congress was interested in the welfare of

the poverty stricken masses. Introduction of industrial and technological institutions, propagation of Swadeshi, reduction of military expenditure, revival of indigenous arts and crafts and the introduction of new industries were all things for which the Congress was fighting for ever since its inception. During its first phase, 1885 to 1904 the annual meetings of the Congress, which were progressively better attended by delegates from every province of India, served as a school of political education for the whole country". The same resolutions were being passed year after year till among several other causes the ill advised partition of Bengal brought the Congress to a new phase of incessant agitation. This is said to have resulted in the growth of extremism and a split in the Congress between the moderates and the so called extremists. The introduction of the Minto Morley Reforms was then considered as a striking achievement of moderate agitation. At the out-break of the Great War the position of the Congress was that India should be granted full self-government. The introduction of the Montagu-Chelmsford reforms, The Rowlat Act, The Non-Cooperation movement the formation of the Swarajya Party and the Civil Disobedience movement are all matters of recent history. The author makes a sympathetic attempt to study the implications of the policy of mass action adopted by the Congress. "The Congress has been routed in the conflict with the Government; but the Congress is by no means dead." "May we not add that the policy of the Government will only add strength to the Congress?"

M. S. K.

Lectures and Addresses. By Rabindranath Tagore, Selected by Anthony X. Soares, M. A., LL. B., Professor of English Literature, The College, Baroda, Macmillan & Co. Ltd., London. Price Re. 1/-.

Poets do not belong to one country. They belong to mankind. Tagore is not only a great poet but a great moral force. He has infinite faith in humanity and while most great men preach nationalism he proclaims universalism and finds, the peace of the world only in the Unity of Man. This selection has been made with a view to make the reader understand the mind and art of such a complex personality as the poet. The editor in an admirable preface summarises the matter contained in these selections and we make no apology for quoting the same. "In these speeches the Poet-philosopher tells us of his early life and of the kind of education he received; he describes his school at Shanti Niketan to which he has consecrated his energy and wisdom, the methods of teaching employed there, and the nature of the discipline enforced. He then expounds, as usual, with a wealth of analogy and illustration, his views on the much vexed question as to what constitutes progress and civilisation, and defines the great distinction that exists between the connotations of these two terms. In the next speech he denounces modern industrialism, and does not tire of reiterating the obvious, but, at present, obscure, truth, that 'construction' and 'creation' are two distinct processes, or, to speak less figuratively, that 'man must realise that this world is not a storehouse of mechanical power, but a habitation of man's soul with its eternal music of beauty and its light of a divine presence.' As a sequel to this view and immediately flowing from it, we have his answer to the question 'What is Art?' Then follows his conception of Nationality as applicable to India. This naturally rouses us to expect his views on the place of internationalism in present-day world-polity, and our expectations are not disappointed. In the last speech but one Dr. Tagore proclaims his trust in humanity and his

conviction that the meeting of the human races will eventually be translated into the Unity of Man, and, in his final address, he delivers in a clarion voice the message that all possessions and achievements are of no account unless the human soul finds its peace in God." We congratulate the editor who has used great discrimination in his selection thus making what otherwise would have been often a hard nut to crack, as lucid as possible. The friend who wrote to the editor that he felt like understanding Dr. Tagore much better after going through the manuscripts of this selection than after reading volumes on the poet is perfectly right in his estimation of the value of this work.

The Eye of Bali: by Eileen Ruth Brayshaw, Waterloo Publications, Ltd., Calcutta and Madras. Rupees Two nett.

It is refreshing to read this detective story, so different from the insipid thrillers of the day and so true to the authentic tradition of Wilkie Collin's "The Moonstone." Your average detective is so clever and so nearly infallible that you distrust him. Not so is the detective in Collins's novel; nor is Alfred Rowe in "The Eye of Bali." Mr. Rowe is a detective-sergeant and no mere amateur; he is intelligent, persevering, lucky and above all human; and his wife is a pretty "dear." That is one reason why I found "The Eye of Bali" so refreshing after incessant doses of Edgar Wallaces, Philip Macdonalds and Anthony Abbotts.

Another reason why I liked this book is its very technique. For instance, there is little mystery as to who the culprit is. We know it is Brusson that did the job—as we know in Leblanc's stories that Arsene Lupin is somehow at the back of it. It is not one long puzzlement in which we are made to suspect one after the other the entire dramatis personae till in the end the crime is laid at the door of some seemingly inoffensive man (or preferably woman). In "The Eye of Bali" the process of Rowe's discovery is the sustaining interest. Besides, the author is at pains to reveal the devious and curious workings of the criminal's mind, and psychologically, the characters are quite convincing and even at their worst they are not devoid of humanity. The story oscillates, as it were, between the past and future, now narrating fresh incidents, now but recapitulating the past. There is a disarming simplicity in the technique that endears this book and humanises its characters. Peters, his wife, his little boy, Mrs. Rowe, the Burmans, the millionaire, his sister-in law, her daughter—they are all neatly individualised and it is difficult to forget them for some time. I am glad further to notice that the Burmans are sketched with sympathy and they are never made either really cruel or even ridiculous.

Finally, this is a book printed and published in India—in Madras, to be precise. But the get up is quite up to the mark. It is as good as the 7.6 novels that come to us from abroad. Let us hope this is an encouraging sign of the times promising bigger things in the near future.

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