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The Scholar

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NOVEMBER & DECEMBER 1936



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VOL. XII

NOVEMBER & DECEMBER 1936

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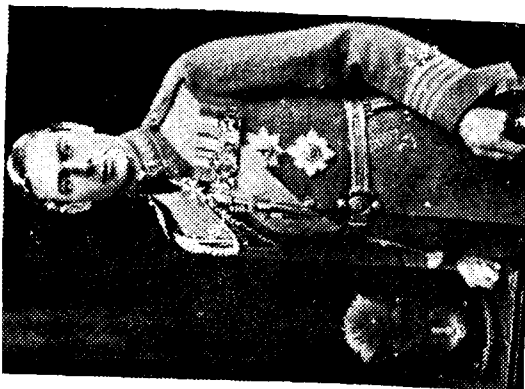
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The SCHOLAR

VOL. XII

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Fate

(DIARY LEAVES)

BY NICHOLAS ROERICH

....."Rembrandt from the first steps of his activity surpasses the limits of a certain local significance and his entire creativeness has a pan-human aspect. The grim tragedy of his life loses its routine and historical meaning and becomes, like the tragedy of all great martyrs, a universal symbol. At the same time the symbolism of the art and life of Rembrandt carries a fatal character. Everything that happened to him—had to come, according to some higher laws. The horror of his life acquires a grandiose beauty precise owing to its enormous scope. This is a true Golgotha, a cross, unbearable for average people; a test, for which only the Great Ones are chosen.

Studying this tragedy, which is so logical in all its details, one realizes its inner harmony. Witnessing the awful finale of Rembrandt's life, when one sees him as an ailing old man, forgotten by everybody, indulging in wine, living in deep poverty, one shudders, but yet understands that such an end was the most majestic, the most dignified for a genius. From the point of view of Highest Justice—it was more worthy and beautiful than the plague of the centenarian Croesus Titian or the parting of Rubens from

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his beautiful wife or the oversatiety of Velasquez with pompous court functions. Rembrandt was glorified by the crown of martyrs, and contrary to reason, one sees in this the highest reward."

Thus the eminent artist and art critic, Alexander Benois, describes the apotheosis of Rembrandt's life in his essays. Alexander Benois found convincing characteristics for many artists, but this criterion of the life of Rembrandt, of the martyr's wreath, of ~~beauty~~ ¹³⁹⁰²⁶ ~~600~~ contrary to reason, proves his great understanding. "Contrary to reason"—this simple convincing expression no doubt seems to many to be out of place and ill-fitting. The weary last physical days of Rembrandt or Franz Hals (who closed his life story as a watchman in an alms-house) may appear to many average minds an unworthy end.

The knighthood of Van Dyke at the Court with its luxurious garments will no doubt seem a more befitting consummation of the life of a great artist. But behind this ephemeral apotheosis, one may distinguish something far more great, the glimmer of which is so intensely saturated that not every eye can conceive it. Precisely in the same way, an electric spark becomes imperceptible to the human eye in its greatest tension.

Also, if you will try to substitute the tragically majestic fate of Leonardo da Vinci for the gorgeous fairy-like end of Raphael, then again the highest harmony will be destroyed. Even the fact that the forgotten grave of Leonardo near the monastery of St. Florentine has for ever been levelled with the ground, even this gesture of fate remained in the style of the great artist.

Beethoven in his Symphony "Eroica" deplored the fate of the consul Napoleon, but if instead of the tragical end, one would imagine the picture of a gradual decay of the Emperor, then the symphony would have lost all its grandeur.

And the great Boehme?—A shoemaker!

During a discussion of the fate of Joan of Arc, someone tried to visualize what final chord would have

been the most glorious finale for the triumphant warrior-virgin. Many suggestions were advanced and one even went so far as to propose crowning her the Queen of France. But after many long disputes, the decision was arrived at that the apotheosis pre-ordained by the Highest Laws was undoubtedly the most magnificent. Of course no one will vindicate the treacherous judges of Joan of Arc. Similarly no one will justify those quasi-connoisseurs of art, who condemned the now famous painting by Rembrandt "The Night Vigil" or his other painting which was rejected by the municipality, and which now is one of the greatest treasures of the Royal Museum at Stockholm.

The evil condemners, ignoramuses and traitors will for ever remain as such. They by no means intended to make the martyrs' crown. They, as true servitors of darkness, will remain in its sinister abysses. But quite above their machinations, beyond all earthly understanding, the Highest Justice transforms carbon into sparkling diamonds. No doubt everyone could add to the above cited examples many others from all parts of the world. From the highest to everyday testimonials one may see how some unforgettable glorious crowns are being manufactured for some future cosmic needs.

Only to know the untold paths and to be aflame in their realization! Rembrandt could have closed his life as owner of a curio shop, or as the head of the local Guild, or even as captain of the society of musketeers. Many different bourgeois solutions may be found. Rembrandt was a collector, and such a great connoisseur could easily find a way to deal in art objects. He was a rich house-owner and could have in time increased his real estate. He could have indulged in many things and could have "peacefully" rested in his native city. But apparently, such a trivial end was not his fate. The great treasures which Rembrandt gave to the world were weighed on entirely different scales, unseen to the human eye.

Joan of Arc could have "peacefully" remained in her village as an esteemed prophetess and healer. She could have concluded her life as a venerated abbess or just as a

respectable citizen. To everything the path was open. But the Great Law expressed through her one more testimony of truth. The flame of her heart, the fire of the pyre—this flaming crown was far above all common laws. It was quite beyond human imagination.

People speak much about fate. But from what links is so-called fate forged? From a peaceful herd to a devouring fire. From the highest welfare to the greatest test by poverty. And by what human definitions can this Highest Plan be expressed? One cannot find words to express them, but one can feel them with one's heart. And one must acquaint oneself with such subtle feelings because through them the new world is perceived.

Confucious, who was misunderstood and persecuted ordained:

"When we study manifestations, we can achieve knowledge; when we reach knowledge, we acquire goodwill; when we reach goodwill, the heart is purified and man becomes cultural; when man becomes cultural, order reigns in his home; order reigns in his country; when order reigns in every country, then peace will be attained in the whole world".

This also looks like an easy path. From everyday routine to the peace of the whole world. In this path, which looks so easy and obvious, is expressed the highest universal Law, which is not accessible to many. This law hints by some superhuman language at predestined fate. Every man, every member of the human family carries the responsibility for the peace of the whole world. No one has the right to refuse the beautiful duty of goodwill. No one has the right to burn Joan of Arc at the stake. Who has the right to demean Rembrandt? In fates, which seem complicated to the earthly eye, resound the Highest Laws which demand extraordinary expressions.

The poverty of Rembrandt is majestic. The pyre of Joan of Arc is beautiful. The thorns of Confucious are great. The Thorny Crown leads the world.

For indefatigability let us remember an advice of Leonardo da Vinci:

"Patience is for the insulted ones, as a garment for the freezing ones. As the cold increases, dress more warmly and you will not feel the cold. In the same way, during terrific insults, increase your patience and the offence will not touch your soul."

The Call

BY GENE FOSDICK



O humanity stumbling and bewildered,

To humanity, torn from all chartered courses and churned into a most helpless material and spiritual chaos, is sounded a call. Signs are given indicating the eternal beacons planted by Divine love along the path of all evolution.

That we have strayed from the lighted way and are groping in darkness is most pitifully evident. And finding again the path may prove to be an exceedingly difficult task, for the milestones have been permitted to become covered with weeds of selfishness. Neglect of service has dimmed the light that once shone so brightly and the untrodden way is overgrown with tendrils of fear and doubt ever ready to trip the unwary.

Nevertheless the path still exists, the milestones still stand, and the light still shines. It remains for humanity but to heed the call and joyously strive towards the acceptance of all the given Signs.

"The one salvation is to turn the spirit towards the light of truth. Happiness lies in serving the salvation of humanity. Put aside all prejudices and, summoning thy spiritual forces, aid mankind. Turn the unsightly towards beauty. The miracle of Beauty in the adornment of our daily lives will exalt mankind. Love each other. Strive and thou wilt perceive the light. As the heavens are depthless so great is thy strength. Think freely, but ascend by faith in the Blessed Ones and you will not err."

Can humanity continue to approach the abyss in blind disregard of these Signs? Heed the call!!

The New Pied Piper

BY DEWAN BAHADUR K. S. RAMASWAMI SASTRI



E read about the Massacre of Glencoe and the Massacre of St. Bartholomeu and other massacres but hardly ever pause to hear about the massacre of the innocents. I wonder why history is always written as a string of massacres. Is it that the cave-man in us, having been driven out of the cave, delights in descriptions of cave life and thus rejoices in a kind of inner atavism? I know not. But I do not care to solve that problem today. The air is full of the Cry of the Children—in fact more full of it than in the days of Mrs. Browning. If I were the Pied Piper—but who knows that I am not? I belong to the famous Madras city.

"The river Cooum, deep and wide,
Washes its walls on the northern side."

You smile when I describe the Cooum as deep and wide. The external Cooum is shallow and narrow. But there is a deep and wide Cooum flowing along in fancy's broad domain. "A pleasanter spot you never spied". I have already received a call to rid the city—not of the rats but of the bandicoots. These are the corrupt petty officials and the petty puny pugilistic parties who are fighting like cocks in the cockpit. I am so sick of these as the helpless public is. The insolence of office and the insolence of party swaggerers are getting intolerable. I went to the Mayor and the Commissioners of the Madras Corporation. They looked at my strange figure and shook their head.

"And I myself was tall and thin,
With sharp black eyes, each like a pin,
Clean-shaven head and swarthy skin,
No tuft on cheek nor beard on chin,

But lips where smiles went out and in—
There was no guessing my kith and kin".

I told them after advancing to the council-table:

"Please your noble honours, I am able
By means of a secret charm, to draw

All creatures living beneath the sun,
That creep, or swim or fly, or run,
After me so as you never saw,
And I chiefly use my charm
On creatures that do people harm."

I told them further:

"In Tartary I freed the Cham
Last June, from his huge swarms of gnats;
I eased in Asia the Nizam
Of a monstrous brood of Vampyre bats
And in yon famous Hamelin
I went in like the Saladin
And conquered all the bandit rats.
And I shall kill the kilkanny cats
Whom you call parties here; the fats
Who once were lean but are now gay
And make you lean shall go away".

But the Mayor and the Commissioners became blue. What were they to do without officials and parties? Then I went to the people themselves when they were at the Tilak Ghat listening to the radio, or rather, making the radio listen to them. In fact a triangular contest was going on. A dreadful noisemaker who by himself could scare away a whole population rushed in with the aid of loud speakers. Under the stress of the monsoon gales the billows rushed from the Bay of Bengal eager for the fray. The Madras public sat in serried ranks between the amplifiers and the waves and discussed elections and sarees and made such a noise as struck terror into the hearts of the noisemaker and the god of waves.

"Into the sands the Piper stept
Smiling first a little smile,
As if he knew what magic slept
In his quiet pipe the while."

As soon as I took out my pipe, there was a sudden hush. The waves stopped rolling towards the shore. A steamer that was moving swiftly along became

"like a painted ship
Upon a painted ocean".

The elections and the *sarees* had a temporary rest. The beach orators who belonged to the petty puny pugilistic parties dared not show their heads. The loud speakers broke down and the amplifiers became contracted. The stentorean noise-maker had a sudden stricture of the throat and began to gasp for breath.

"Then like a musical adept
To blow the pipe my lips I wrinkled ;
And green and blue his sharp eyes twinkled
Like a candle flame where salt is sprinkled".

I told the people what I had come for. They rejoiced and asked me what remuneration I wanted. I said that I would like to be their Mussolini and Hitler and Stalin,—the dictatorial Trimurtis—rolled into one. They said that they were overjoyed and cried out "Dictator Ki jai".

"And ere three shrill notes the pipe uttered
You heard as if an army muttered,
And the muttering grew to a grumbling,
And the grumbling grew to a mighty rumbling
And out of the offices and rostrums
the bandicoots came tumbling.
Great bandicoots, small bandicoots,
lean bandicoots, brawny bandicoots,
Brown bandicoots, black bandicoots,
Semi-white bandicoots, white bandicoots,
Grave old plodders, gay young friskers,
Fathers, mothers, uncles, cousins,
Cocking tails and pricking whiskers,
Families by tens and dozens,
The official class that on corruption thrives
The shrieking speakers brandishing knives
Followed the piper for their lives.
From street to street I piped advancing
And step by step they followed dancing,
Until they came unto the Bay
Wherein all plunged and died that day."

I then asked the people for the insignia of the office of the Dictator. They looked blue.
They said :

"But, as for the office, what we spoke
Of it, as you very well know, was in joke.
Besides our losses have made us sedate.
Dictatorship ! Be a magistrate".

I protested and protested but in vain. They said to me :

"Insulted by a lazy ribald
With idle pipe and vesture piebald !
You threaten us, fellow ? Do your worst,
Blow your pipe there till you burst !"

Just at that time a sad procession came along near the University Examination Hall which one of my good friends appropriately called as the slaughter house. The massacre of the innocents has been going on year after year. The S. S. L. C. were observing that day as the Massacre Day. They had passed resolutions about the students' charter and framed a schedule of their fundamental rights. That procession was followed by another funereal (not funeral) procession of the unemployed graduates, i. e. self-christened as Hunger-marchers. I said to myself : "There are heartless adults who try to cheat me. Here are unhappy children and workless youth. Let me punish the former by piping away the children and the youth. Let me help the latter by piping them away from massacre. Why should they pine here "with blinded eyesight poring over miserable books" ?

"Once more I stepped into the street,
And to my lips again
Laid my long pipe of smooth straight cane ;
And ere I blew three notes (such sweet
Soft notes as yet musicians cunning
Never gave the enraptured air).

There was a rustling, that seemed like a bustling
Of merry crowds jostling, pitching and hustling,
Small feet were pattering, wooden shoes clattering,
Little hands clapping, and little tongues chattering.
And, like fowls in a farm-yard when barley is scattering,
Out came the children running.
All the little boys and girls,

With golden cheeks and raven curls,
 And sparkling eyes and teeth like pearls,
 Tripping and skipping, ran merrily after
 The wonderful music with shouting and laughter.
 "The people were dumb and the people stood
 As if they were changed into blocks of wood.
 Unable to move a step or cry
 To the children merrily skipping by—
 And could only follow with the eye
 That joyous crowd at the Piper's back".

I took them all to St. Thomas Mount.

"When lo! as they reached the mountain's side,
 A wondrous portal opened wide,
 As if a cavern was suddenly hollowed;
 And I advanced and the children followed,
 And when all were in to the very last,
 The door in the mountain side shut fast".

I and the innocents will be there and they have made
 me their dictator. Let the elders in Madras—forsworn and
 punished—stew in their own juice. I love the youth and
 they love me.

"I led them to a joyous land,
 Joining the town and just at hand,
 Where waters gushed and fruit trees grew,
 And flowers put forth a fairer hue,
 And everything was strange and new;
 The sparrows were brighter than peacocks here,
 And their dogs outran our fallow deer,
 And honey-bees had lost their stings,
 And horses were born with eagle's wings".

What is the moral of it all?

"So, Madras, let you and me be pipers
 Of scores out with all men—especially pipers:
 And whether they pipe us free from bribes
 and tonguesters,
 Keep your promise or you will lose
 your youngsters".

Erasmus, the World Spirit

A CENTENARY APPRECIATION

BY S. V. RAMANUJAM, B. A.

THE phenomenal and momentous consequences of the Renaissance brought into existence the modern world with its new conception of philosophy and religion, its manifold arts and sciences, political systems and progressive forces. It resembled a turning point in the history of humanity. People were animated by the World Spirit although their world was narrow, there was no division in the society of scholars and teachers and the new spirit of enquiry and question found inspiration in the work of the 'civilised' Greek as well as in the work of the scholars of the time. Europe was undergoing a thorough metamorphosis before this new ideal of human life and culture. The spirit of Renaissance gradually spread throughout Western civilisation. It had just recovered from the confusion consequent upon the dissolution of the ancient Roman Empire. The re-discovery of the classic past restored the confidence for spiritual freedom, revealed the pre-history, emulated literature, philosophy and art; provoked enquiry and encouraged criticism. The Renaissance was a decisive factor in the process of evolution on a new plan. Personal worth and excellence receded into the background as the aim of life, and individuality was frowned upon. Even the democracies did not remain unaffected. It was hoped that the country's enormous resources, the virility of its people and the pioneer spirit so long prevalent would enable them to retain their emphasis upon personal worth and excellence. It was an age of enslaved intelligence. It was, therefore, a period of transition, fusion, preparation and tentative measure.

Although the League of Nations has come into being, it might sound strange to say that there is less World Spirit to-day than at the time of the Renaissance. The difference between international spirit and the World Spirit still

existed. The League of Nations was a federation of national states to promote peace but whose governments were motivated exclusively by national interests. There was no World Spirit guiding the solution of the intricate problems which affect the whole of humanity, affect the world as a whole. There were world problems of great importance.

The product of Renaissance, Erasmus, the great humanist, whose productive life of profound learning and ability to fight ignorance and hypocrisy, is exceedingly interesting. Erasmus was born in Gonda on the 28th of October 1466. His early life teemed with thoughts and repercussions, inspiring moods and bitter realities. His first schooling was at Gonda under Peter Winckel, a vice-pastor of a church. Erasmus did not distinguish himself in the school and was surpassed by his friend, William Herman. These two boys later on joined a school at Deventer which was the first in Northern Europe to feel the tremendous influence of the Renaissance. Erasmus was eager to go to a university but his guardians intended that he should join a school of religion at Aertogenboch,—preliminary to entering monasteries. There he found little religion and less refinement. His ardent spirit could not long be content with monastic life. At the suggestion of a friend, he applied to his patron for leave to go to Paris University where he read for a degree in theology. He left the University after a few years, to eke out a living by teaching and writing books. It was this time, William Blunt, one of his English pupils, invited Erasmus to England on a pension of £20 for life. He spent some time at Oxford where John Colet sought to persuade him to stay and teach at Oxford. Erasmus was not content with the Bible in Latin and had a passion for Greek. He had been working hard at Greek and now felt himself a master. In 1508, he conceived a work on lines more to the taste of the learned world, full of apt and recondite learning. After several wanderings to places of learning, he decided to go back to England. The long preparation and learning, brought by privation and uncongenial toil was over and he was ready to apply himself to the scientific study of sacred letters.

His English patrons were liberal and he completed several thought-provoking treatises and works.

Later on he moved to Basel which became the centre of interest for Erasmus. The ardour for the restoration of the arts and of learning created an intelligent public of which Erasmus was the protagonist. "Luther spoke to the people and the ignorant; Erasmus had the ear of educated class." Erasmus preached the coming intellectual aristocracy. Although he wandered from place to place he never ceased his literary activity. He had employed all his resources of wit and satire against priests and monks. Drummont aptly summarises in the following words: "From the beginning to the end of his career he remained true to the purpose of his life, which was to fight the battle of sound learning and plain common sense against the powers of ignorance and superstition, and amid all the convulsion of that period he never once lost his mental balance". He was a man of letters—the first who had appeared in Europe since the fall of the Holy Roman Empire. Though he did not produce unity, he exercised an influence upon his day with which only that of a Darwin or a Faraday is comparable. Erasmus, the World Spirit, advanced the solution of one of humanity's problems as to convince humanity itself of its own unity, by his inspiring and thought provoking works on religion, art and literature.

My Ideal of a Homoeopathic Physician

BY AGHORAM AIYER.

IT is rather a difficult job to write truly and wisely of this subject ; but ever since I became interested in this lovable healing art, I have been picturing to myself my ideal Homoeopathic physician, and some of the great healers in our line, including the founder and the originator of this scheme, often fill my picture. I have often thought of the late Dr. Mahendra Lal Sirkar as approximating to my ideal. It may be that a more elevating ideal than the one I am going to picture is conceived and aspired after by another or others in our line whom I have not yet known. True success in our healing work, should come, if it comes at all from a pursuit of a noble ideal. The cherishing of a great ideal becomes a part of our work ; and the unwearying pursuit of it, one of the safe guarantees of our nearness to it.

That a physician in this line should have a capacity for acute intellectual analysis and ever-vigilant ratiocination goes without question. He is never able to skilfully use his knowledge of materia medica without an equipment like the above. Something like what the lawyer (I mean the lawyer who has attained to the dispassion of a Jurist) does to interpret and expound the law, has to be carefully done by the Homoeopathic physician in the application of his knowledge of materia medica. Like the lawyer again, he has to collect and arrange the facts placed before him, concerning the sick man, by assessing values to them. He has to choose and keep what are germane to the matter on hand, and reject much that is irrelevant or inconsequential and does not affect the enquiry. This discrimination of the grain from the chaff, is a very vital thing for the Homoeopathic physician to do ; else, he would be lost in the bewildering multiplicity of details. Like the lawyer again, he has to plunge headlong into scholarship, and be

constantly extracting the residuum of truth from his varied and diversified studies. In all these respects, the similarity is striking ; but at this juncture, the two occupations part company ; for, the lawyer's chief work is done as an advocate, and he often argues for victory. Cleverness and astuteness of even a staggering character is developed in his line, but all this is attained unfortunately at the cost of truth. All this intellectual superiority of the lawyer comes to be exhibited generally in a kind of game which consists in " making the worse appear the better reason."

Occasionally, a lawyer becomes a genuine jurist, and the quality of mind that he is possessed of, is a close approach to the quality of mind required for a truly capable Homoeopathic physician ; One interested in the Vedantic thought, and going after the Vedantic ideal has an opportunity for cultivating his mind in a manner that will be extremely helpful for the understanding of the principles and practice of Homoeopathy. The brain-power that is brought into play in the understanding of Vedantic principles bears a family likeness to the brain power required for understanding Homoeopathic truths. The intellectual training of the absolutely capable, but more even than capability, the absolutely truthful lawyer, and the intellectual training of the bold and aspiring Vedantin are those which come nearest to the Homoeopathic physician's mental equipment, and between the two, I should say, that Vedantic ideas are more helpful to the Homoeopathic physician for the truth side of the matter, and legal ideas more helpful for accuracy and exactitude of conception and definition.

Another quality of mind which is the mainstay of the Homoeopath's work is jealous accuracy of observation. He can never observe too closely or accurately. What is the study of the symptomatology of the patient, but skill and accuracy in observation and judgment in collecting and bringing into order the facts of your observation ? In this part of his work he brings into play the best of that quality of mind required for the scientist. In very truth,

the ideal Homoeopathic physician needs a rare combination of apparently irreconcilable mental qualities.

But he requires a far higher quality than all these. I would like to call it a bit of yoga power, or intuition. It may be remembered that Dr. J. T. Kent often speaks of a capacity in a good Homoeopathic physician which helps him to take the constitution of a patient at a glance and prescribe the remedy similar to his case. Dr. Kent was a Swedenborgian mystic and a physician rolled into one. The last fifty pages of his volume called "New Remedies, lesser writings etc." show the depth of his insight into matters relating to Homoeopathy. In his hands, Homoeopathy is a system of healing, and a rule and philosophy of life. One who has had a training in some kind of yoga has learned to look at things interiorly and your best work in Homoeopathy consists in looking at things interiorly. Is not the whole of Homoeopathy the practical application of the great Doctrine of the Upanishadic seers who described God as "smaller than the smallest, but mightier than the mightiest"? He who has trained himself to master and to dominate the senses in him, has released his inner forces from the constraints of the physical plane, and his identification with the suffering of the sick truer, his dispassion in work greater and his insight into the troubles of the sick deeper. The great Dr. Kent, therefore, said that a true Homoeopath could develop a quality of mind equal to taking the constitution of a patient at a glance.

This habit of looking at things interiorly, is the *alpha* and *omega* of the Homoeopath's qualification, for, he has constantly to remember his patient in preference to his disease which is not the same thing as his sickness, and whatever success he will attain in curing the patient is not on diagnostic indications, but a comprehensive grasp of the personality of the sick man. All that we mean by practical psychology is to be constantly applied by the truthful Homoeopathic physician in getting a vital, all inclusive grasp of the personality, with its susceptibilities and idiosyncracies, of the sick man.

If the pocket book is least, and the love of healing the sick most, if the Homoeopathic physician should become a sort of knight templar of a great healing mission, carrying the gentle balm of this healing power far and wide, he should make history, and his memory, after he has laid down the burden of his life, myrrh and frankincense to mankind. Such a type of man should be burning away the oxygen of his life in ceaselessly healing the sick. Those whom nature and circumstances favour to do it are amongst the chosen. They are the salt of the earth; I fancy that a real celibate who has received all the training required for this healing work is better circumstanced than one, who is bringing up a home and has domestic responsibilities which he cannot get away from. After all, the extent of a man's capacity for love and sacrifice rests with himself, and I will not rule out the possibility of a good aspiring house-holder rising to heights of sacrifice of which a monk should be proud. Even for one who has to look to it for bread, and must build his home on the earnings from this work, the opportunities for loving work amongst the poor and the neglected in society always remain, and he should not be blamed for not extending humanitarian considerations to the propertied classes among his patients. Real humanity requires us to take in hand only those to whom nature and circumstances have been cruel, who ask for bread and receive stones.

I have also thought of a powerful memory as a great aid to the Homoeopathic physician. Here again the similarity to law is striking. It was repeatedly stated by Vivekananda that he felt more sure of a man attaining to spiritual power, if he possessed a great retentive faculty. His memory was astonishingly active, and the things that had been well-stored and pigeonholed in his brain, were varied and full, and his uniqueness in this respect was a matter for comment by several competent observers. His mother had an equally powerful memory. Things he took at a casual reading were retained by him with words and all, years after. Our repertory classifications are more easily mastered by the man with a powerful memory. It is not

suggested that a good memory will displace reference. But reference should be a trifle to one with a strong memory. Is memory a purely natural qualification? Or could it be cultivated? Vivekananda is certain that it could be cultivated. The secret of it is simple when stated, but confoundingly difficult when practised. It is self-control—transformation of the sexual energy in us into spiritual energy without emasculation, because only "a strong current of water can do hydraulic mining". Let none despond or regret that he has not attained the ideal control. In the measure in which he has made the effort for control, he will have success in getting control; but whatever he has gained in this line by effort will be his own for ever. A strong memory is an asset to the Homoeopathic physician, and a case taken by him calls up in his mind the picture of the remedies out of which selection should be made. The Homoeopathic physician is called upon to select his remedies in practically every case by elimination. His job is equal to finding the small hidden object in a big puzzle picture. His memory will keep him to his moorings and save time for him.

I next think of courage as a much-needed equipment for the Homoeopathic physician. We must remember that a physician worthy of his calling as a Homoeopath battles with sickness on the subtlest plane, the plane of ether. He leaves to the followers of other systems, the method of offering battle on the plane of matter, or the plane of nutriment. The foes he has to encounter are subtler in movement, and utmost courage is required on his part to challenge them. I look for this courage to be exhibited by him in the caretaking of the sick in a variety of ways. Excruciating pains will be suffered sometimes by the sick and people about the patient are in consternation, and they will ask for anodynes and pain killers to put the patient in a state of false rest. The Homoeopath who is frightened or hustled into using any anodyne has done the greatest disservice to his patient; he has masked the symptoms and thrust Homoeopathy into the ditch. This is the type of man who fears the loss of custom and "abandons his colors

in a time of emergency". On the other hand, he should have the courage to keep to his standard, to be no party to adulteration of any kind, but attack the case by the pure standard of his science and art. Whatever be the developments in the sick case, he should be careful and conscientious in his observation, courageous and confident that if he has discovered the remedy to match the symptoms of the sick man, results must follow with scientific precision. An imperturbable calmness, and a great courage and confidence, that in his medical armamentarium are remedies which cover every conceivable combination of symptoms, will be his sheet-anchor.

A Homoeopathic physician should also hold his head high and go about the world doing his job, not like an under-dog, not like a thief in the dark, but like one with authority, confident in the awareness that his remedies cure sick people, interiorly, quickly, gently and imperceptibly. He should not have any inferiority complex in him and if he is called in to do any service, being merely suffered or tolerated, like the Jews by the Christians, he should have the courage to decline the job. Let him have the courage to send doubting Thomases about their business and not muddle through their cases. One of the fundamental differentia of Homoeopathy is the vehicularisation of the nerve current, and he who has understood the rationale should accept the prohibitions of Homoeopathy in the matter of stimulants and intoxicants etc. and a Homoeopath who will hush-hush with his patient in these matters injures the cause grievously. Indeed the quality of truth required for the practice of this art is very high. That truth is something of a corrosive substance. It knows no low accommodations or vulgar panderings. I have even felt that our resort to sac-lac or placebo is not in accord with the highest standard of truth. My aim has been to tell people of the peculiar action of these remedies, and the need for waiting on remedies after administration. My lapses into the use of placebo have been the fewest, when my mental awareness failed me, and I have deplored the occasions. I hope to be free altogether from them.

The true Homoeopathic physician's work is an opportunity for realising the great truth "All humanity is at bottom one family". The extent to which he realises that the sufferings of the patient are his own, represents the measure of his sympathetic and vital grasp of the true character of the sickness, and on that basis more than any other, he should figure out the remedy that is similar to his case and help him to a cure. This realisation amounts to *samadarsitwam*, (same-sightedness) and the doer and the done alike are swallowed up in a bigger unity.

Above all, the Homoeopathic physician should rise to a state of dispassion and detachment helping him to realise that he is for the moment the instrument or representative for the carrying into the world of its healing benediction, that a sacred responsibility and mission are on his shoulders and that by nothing done by him should his flag be let down and disgraced, but that for all the fidelity of his representative character, and that of hosts of others like him, the cause or the truth is much greater than all its representatives in the past, and will swallow up and absorb millions of such representatives in the future.

The King, the Constitution and the Lady

BY GEORGE BERNARD SHAW

[A few years ago, when King George the Fifth was ill, Mr. George Bernard Shaw wrote a little phantasy in the form of a dialogue, between the then Prince of Wales and one of the King's physicians. He called it 'The King and the Doctors; an Improbable Fiction.' He now takes up his parable again in 'The King, the Constitution and the Lady,' a fictitious dialogue which brilliantly epitomizes the situation in Britain during the first week of December, 1936. We are indebted for this extract to the 'Daily Mirror'.]

IN the Kingdom of the Half Mad, that same Prince whose difficulties over his father's illness I formerly chronicled, succeeded to the throne on the death of that same father, and almost at once found himself in difficulties with his cabinet and with the church.

For the new King, though just turned forty, was unmarried; and now that he was a King he wanted to settle down and set a good example to his people by becoming a family man.

He needed a gentle, soothing sort of wife, because his nerves were very sensitive, and the conversation of his Ministers was often very irritating.

As it happened, he knew a lady who had just those qualities. Her name, as well as I can remember it, was Mrs. Daisy Bell; and as she was an American she had been married twice before and was, therefore, likely to make an excellent wife for a King who had never been married at all.

All this seemed natural and proper; but in the country of the Half Mad you never could count on anything going off quietly.

The Government for instance, would let whole districts fall into ruin and destitution without turning a hair, and then declare that the end of the world was at hand because

some foreign dictator had said bluntly that there are milestones on the Dover road.

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And so the King was not surprised when he was suddenly told one day at noon or thereabouts that the Archbishop and the Prime Minister had called and insisted on seeing him at once.

The King, having spent the morning with Mrs. Bell, was in a good humour, so he had them up and offered them cocktails and cigars.

But they not only refused this refreshment quite sternly, but exhibited such signs of acute mental disturbance that the King had to ask them, with some concern, what was the matter.

'How can you ask us, sir?' said the Prime Minister. 'The newspapers are full of it. There are photographs. We are not spared even the lady's little dog.'

'What is your Majesty going to do about it?'

'Nothing out of the regular course,' said the King. 'I shall be crowned in May; and in April I shall marry Daisy.'

'Impossible,' the Prime Minister almost shrieked. 'Madness.'

'Out of the question,' said the Archbishop, whose pulpit voice was a triumph of clerical art. 'You cannot marry this woman.'

'I had rather you called her Mrs. Bell,' said the King. 'Or Daisy, if you prefer it.'

'If I were to officiate at your proposed marriage I should have to speak of her as "this woman," said the Archbishop. "What is good enough for her in the house of God is good enough for her here. But I shall refuse to officiate.'

'And I shall resign,' shouted the Prime Minister.

'How awful!' said the King. 'Would it be too brutal of me to remind you that there are others?'

'Sandy MacLossie will form a King's Party for me in no time. The people are behind me. You may have to resign in any case long before the Coronation.'

'Your taunt does not apply to me,' said the Archbishop. 'The Church will not solemnise an unconstitutional marriage.'

'That will get me out of a very grave difficulty,' said the King. 'Religious matters are not so simple for me as they were for William the Conqueror, of whose death some of you don't seem to have yet heard.'

'William had only a handful of adventurers to consider, all Christians, and Christians of one sort. I have to consider four hundred and ninetyfive millions—call it five hundred—of my subjects.'

'Only eleven per cent. of them are Christians; and even that tiny minority is so divided into sects that I cannot say a word about religion without hurting somebody's feelings.'

'As it is, my Protestant succession is an insult to the Pope and his Church.'

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'If I get married in a church, especially one with a steeple on it, I shall offend the Quakers.'

'If I profess the Thirty-Nine Articles of the Church of England I shall bind myself to hold most of my loving subjects as accursed, and oblige hundreds of millions of them to regard me as an enemy of their God.'

'Now, though all the religious stuff in the Coronation business is out of date, I cannot alter it. That is your affair.'

'But I can get legally married without offending the religious feelings of a single soul in my Empire. I shall be married civilly by the district registrar.'

'What have you to say to that?'

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'It is unheard of and outrageous,' said the Archbishop. 'But it would certainly get me out of a very difficult situation.'

'Archbishop,' cried the Prime Minister, 'are you deserting me?'

'I cannot on the spur of the moment find the reply to his Majesty's very unexpected move,' said the Archbishop.

'You had better take up the constitutional point while I consider it.'

'It is impossible for your Majesty to defy the Constitution,' said the Prime Minister. 'Parliament is all-powerful.'

'It has that reputation as long as it does nothing,' said the King. 'However, I am as devoted to the Constitution as you are.'

'Only understand that if you push me to a General Election to ascertain the wishes of my people on this question I am quiet ready to face that extremity.'

'You will get a glorious licking. Your very mistaken ballyhoo in the Press does not impose on me.'

'But there is no question of a General Election,' said the Prime Minister. 'Are you prepared to act by the advice of your Ministers or are you not? That is the simple issue between us.'

'Well, what is your advice?' said the King 'whom do you advise me to marry? I have made my choice. Now make yours. You cannot talk about marriage in the air—in the abstract. Come down to tin tacks. Name your lady.'

'But the cabinet has not considered that. You are not playing the game, sir,' said the Prime Minister.

'You mean that I am beating you at it,' said the King. 'I mean to. I thought I should.'

'Not at all, sir. But I cannot choose a wife for you, can I?' said the Prime Minister.

'Then you cannot advise me on the subject,' said the King. 'And if you cannot advise me, I cannot act by your advice.'

'This seems to me to be a quibble,' said the Prime Minister. 'I should never have expected it from your Majesty. You know very well what I mean. Somebody of royal stock. Not American.'

'At last we have something definite,' said the King. 'The Prime Minister of England publicly classes Americans as untouchables. You insult the nation on whose friendship and kinship the existence of my Empire in the east finally depends.'

'All my wisest political friends regard a marriage between a British King and an American lady as a master-stroke of policy.'

'I should not have said that,' said the Prime Minister. 'It was a slip of the tongue.'

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'Very well: we will wash that out,' said the King.

'But you still want a bride of royal stock. You are dreaming of a seventeenth-century dynastic marriage.'

'I, the King of England and Emperor of Britain, am to go a-begging through Europe for some cousin, five or six times removed, of a dethroned down-and-out Bourbon, or Habsburg, or Hohenzollern, or Romanoff, about whom nobody in this country or anywhere else cares one single dump.'

'I shall do nothing so unpopular and so silly. If you are still living in the seventeenth century I am living in the twentieth.'

'I am living in a world of republics, of mighty Powers governed by ex-housepainters, stonemasons, promoted ranker soldiers, sons of operators in boot factories. Am I to marry one of their daughters?'

'Choose my father-in-law for yourself. There is the Shah of Persia. There is Effendi Whataturk. There is Signor Bombardone. There is Herr Battler. There is the steel king of Russia. That is the royal stock of today.'

'I wonder would any of these great rulers allow a relative of his to marry an old-fashioned King! I doubt it.'

'I tell you there is not a royal house left in Europe today into which I could marry without weakening England's position: and if you don't know that, you don't know anything.'

'You seem to me to be entirely mad', said the Prime Minister.

'To a little London clique some two or three centuries behind the times I no doubt seem,' said the King. 'The modern world knows better. However, we need not argue about that. Name your lady.'

'I cannot think of anybody at the moment,' said the Prime Minister, 'though there must be lots available.'

'Can you suggest anyone, Archbishop?'

'No; the unexpectedness of the demand leaves my mind a blank,' said the Archbishop. 'I think we had better discuss the possibility of an abdication.'

'Yes, yes,' said the Prime Minister. 'Your Majesty must abdicate. That will settle the whole question and get us out of all our difficulties.'

'My sense of public duty, to which your friends appeal so movingly, will hardly allow me to desert my post without the smallest excuse for such an act,' said the King.

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'Your throne will be shaken to its foundations,' said the Archbishop.

'That is my look-out' said the King, 'as I happen to be sitting on it.'

'But what will happen to the foundations of the Church if it tries to force me to contract a loveless marriage and to live in adultery with the woman I really love?'

'You need not do that,' said the Archbishop.

'You know that I will,' said the King, 'if I listen to your counsel. Dare you persist in it?'

'I really think, P. M., that we had better go,' said the Archbishop. 'If I were superstitious I should be tempted to believe that the devil was putting all these arguments into his Majesty's head.'

'They are unanswerable; and yet they are so entirely off the track of English educated thought that they do not really belong to your world and mine.'

'Besides,' said the King, rising as his two visitors rose, 'my brother, who would succeed me, might strongly object. And he is married to a home-grown lady, who is more popular than any foreign ex-princess could be.'

'And he would never be the real thing as long as I was in the offing.'

'You would have to cut my head off.'

'You can't tomfool with the throne; you must either abolish it or respect it.'

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'You have said enough, sir,' said the Prime Minister. 'Spare me any more.'

'Stay for lunch, both of you,' said the King. 'Daisy will be there. Or must I make it a command?'

'It is past my lunch hour; and I am very hungry,' said the Archbishop. 'If it is a command I shall not demur.'

As they went downstairs to the dining-room the King whispered to the stricken Prime Minister. 'I warn you, my dear Goldwyn, that if you take up my challenge and name your lady, her photograph shall appear in all the papers next day with Daisy's beside it. Daisy and her little dog.'

The Prime Minister shook his head sadly; and so they went in to lunch together.

The Prime Minister ate hardly anything; but the Archbishop left nothing on his plate.

The Story of the Rayon.

BY B. H. IYER, M. Sc., A. I. I. Sc.



WEAVING is a very ancient art. Long before the world fell into the clutches of extreme mechanisation, hand-weaving in an organised form had begun to supply the civilized world with clothings of various sorts. From the very early times till the end of the nineteenth century, the materials which went into the body of the finished fabric were only the natural fibres in their original form, viz., silk, wool, cotton, flax, hemp and jute, which could be obtained from the animal and vegetable kingdoms. Just as gold is known as the noblest of metals, silk may be considered as the noblest of the textile fibres because of its unique qualities of brightness, softness and durability. Just as the early history of chemistry records the efforts made to transform the base metals into noble ones, the activities of chemists during the past half a century and more reveal the successful attempts made to prepare artificially from cheap raw materials, a fibre comparable with silk. Rayon is the generic name given to such a synthetic fibre. Till the year 1924 the new fibre was known as 'Artificial Silk'.

The silk-worm squirts a viscid exudation, fibroin, in the form of fine threads from its two lateral spinning glands. It exudes another secretion, sericin, which is employed for gumming to-gether two threads of fibroin. The threads so produced form the natural silk. The knowledge that the silk-worm feeds upon mulberry leaves, the chief constituent of which is cellulose, gave the right clue to scientists that cellulose which is obtainable in abundance from the vegetable kingdom could be the proper raw material for the production of an artificial fibre of silky nature, in a factory other than the 'body-factory' of the silk-worm.

Robert Hooke a physician was the first to leave any record regarding an artificial fibre. In 1664, while he was examining various kinds of fibres under the microscope he

came across one which was very different from the rest. He imagined that it might be an artificial one and even forecast that in the future the new fibre would play an important part. Reaumur, whose name has been connected with the 80 degree thermometer scale, was the next to suggest, in 1734, that in analogy with the process of production of silk by silk-worm, it should be possible to produce an artificial fibre of sufficient fineness from gum-lac or similar pasty substances. These two observations were mere speculations: simple statements of an idea. A further period of 120 years passed before any experimental work was done to solve the problem. Braconnot and Schoenbein had previously indicated that by treating cotton with nitric and sulphuric acids, nitrocellulose or collodium could be prepared. In 1855 Audemars of Lausanne prepared a viscous solution of collodium and caoutchouc in an alcohol-ether mixture from which he drew a continuous silky thread with a steel needle and wound it round a spool. Although this was a great invention it did not lead to anything further than taking a patent on the process. From 1855 till 1912 when it could be said that a rayon industry had come to stay, many scientists working in different countries in the west made valuable contributions towards the production of a satisfactory synthetic fibre. The demand for a filament of uniform thickness and quality from the electric lamp industry gave a great impetus to these activities. Pasteur's student, Count L. M. Hilaire Bernigaud de Chardonnet of France, who was the first to advance the artificial silk problem from its almost completed experimental stage to that of technical realisation is hailed as the founder of the artificial silk industry. In 1884 he started a concern known as 'Societe anonyme pour la Fabrication de la Soie de Chardonnet' at Besancon in France, with a capital of six million francs. The silk produced by this process i. e., the collodium process has been known as Chardonnet silk. As the chemical substance which formed the fibre was nitrated cellulose, the finished fabrics were easily inflammable. This defect was later on overcome by subjecting the fibres to a denitration process. Further, the use of alcohol-ether mixture as the solvent made the process

very costly. For these reasons the Chardonnet factory could not thrive properly. Friedrich Lehner of Germany made several improvements upon the Chardonnet process. He devised an arrangement by which the several threads could be twisted together immediately after spinning.

Basing upon Schweitzer's observation in 1857 that cuprammonium solution dissolved cotton, silk, and wool, Weston—an English Scientist—patented a process where he used a solution of cellulose in ammoniacal copper-oxide solution (Schweitzer's reagent). But the credit of having successfully established, in 1899, the first German factory for manufacturing 'art-silk' by this process should go to Max Fremery and Johann Urban of Oberbruch. Weston's process being quite cheap, this product proved a serious competitor to Chardonnet silk.

In 1891 Cross and Bevan—two English authorities on the chemistry of cellulose—working with Beadle, developed a new process called the 'viscose process'. Still another process known as 'acetate process' was patented by Cross in 1894. All these latter processes are decidedly more advantageous than the Chardonnet process.

The raw material used in the different methods of manufacture of rayon is cellulose in the form of cotton linters or sulphite wood pulp. The fundamental principle underlying all the processes is the same, namely, producing a viscous solution of cellulose either in its original form or in the form of a derivative and forcing the solution through the fine apertures of the spinning unit called the spinneret. The four processes which have been employed by the industry are: (1) Chardonnet or collodium process, (2) Cuprammonium process, (3) Viscose process and (4) Cellulose acetate process. As indicated above, in the Chardonnet process nitrocellulose is dissolved in a mixture of alcohol and ether and subjected to spinning operation. The fibres so produced are dried and hardened by passing through a chamber in which hot air is circulated. This is called 'dry spinning'. Later, the fibres are denitrated with ammonium hydrosulphide solution. In the cuprammonium process, cellulose is dissolved in an ammoniacal solution of

copper hydroxide and the filaments obtained by spinning are coagulated by passing through an acid bath. This is known as 'wet spinning'. In the viscose process, cellulose is first mercerised by treating it with a strong solution of caustic soda. The 'soda cellulose' so obtained is treated with carbon disulphide to produce sodium-cellulose-xanthate which is soluble in water. The filaments got by spinning the xanthate solution is passed through an acid bath when the xanthate is decomposed and filaments consisting of regenerated cellulose are produced. This is another example of wet spinning. Owing to its cheapness more than 80 per cent of the rayon is manufactured by the viscose process. In the acetate process which is very akin to the Chardonnet method, cellulose is acetylated with acetic anhydride. The cellulose acetate is then dissolved in an organic solvent—usually acetone—and subjected to dry spinning.

Like any new industry, the rayon industry had to face lot of opposition in its early life. The new product was first thought to be a substitute for natural silk; therefore those interested in the latter began decrying the new-comer. However it was soon recognised that rayon was no imitation of natural silk. It was a distinct and new textile material come to enrich the wardrobe of *le beau monde*. Many of its properties are different from those of the natural silk. While natural silk, contains the element nitrogen in its chemical composition, rayon has no nitrogen at all. There are many advantages which rayon has over the natural fibre. Rayon being chemically produced, a high state of control is possible. Uniformity of fibre is always maintained. Any grade of lustre—from metallic to chalky—can be produced. Any grade of filament—from finer than silk to coarser than hair—can be obtained. For these reasons rayon is enjoying a unique position in the textile world of modern times. In the three out of the four processes outlined above, the finished product is of regenerated cellulose. Yarn produced by these processes take up direct or substantive cotton dyes. On the other hand, rayon produced by the acetate process consists of cellulose

acetate which is unaffected by any of the ordinary dye-stuff. It demanded a special class of dyeing materials which have now been supplied by the dye-stuff industry. Thus the young industry gave a fresh fillip to the dye-stuff manufacture.

Although the rayon industry is of European origin, to-day America is leading all the other countries in the matter of maximum production. Everyone of the advanced countries has its own rayon factories. Statistics show that there are 160 viscose rayon factories operating in 21 countries. The United States of America owns 20 such factories, the combined production of which amounts to about one quarter of the world output. America started her rayon industry in the year 1911 in which year the production was only 360,000, pounds. Her production figure for the year 1935 mounted to 256,000,000 pounds. Manufacture of such a huge quantity of rayon furnished employment for 60,000 workers, used 53,000,000, dollars worth of raw materials and paid out 60,000,000, dollars as remuneration for employees. *Inter alia*, these figures show how industrial development could solve the unemployment problem of a country. According to German calculations the world out-put of rayon for the years 1927 and 1928 were 266,868,000 and 347,400,000 pounds respectively. During these two years the order of countries according to individual production was as follows: United States of America, Great Britain, Italy, Germany, France, Holland, Belgium, Switzerland, Japan and Poland. Within the last eight years Japan has increased her production to an incredible extent. To-day she is the second best producer of rayon, being next only to U. S. A. The British production for the year 1934 and 1935 were 93,100,000 and 123,770,000 pounds respectively.

Despite the fact that India imports a very considerable quantity of rayon, both as yarn as also in the form of finished fabrics, she has not even a single factory for manufacturing this modern textile fibre. The quantity of rayon yarn with its value in rupees and the money value of piece goods made entirely of rayon imported annually into India during the last six years are given in the

accompanying table. These figures are taken from the Government publication entitled 'Accounts Relating to Seaborne Trade and Navigation of British India,

Table.

Fiscal year	Quantity of rayon yarn	Total value of rayon yarn	Total value of piecegoods entirely of rayon.
1930-31	7119786 yds.	8082692 Rs.	8314373 Rs.
1931-32	7962546 yds.	8224621 Rs.	21125917 Rs.
1932-33	11002093 yds.	9256545 Rs.	25297434 Rs.
1933-34	9808919 yds.	8198660 Rs.	10824739 Rs.
1934-35	16614949 yds.	11768180 Rs.	18318793 Rs.
1935-36	14911162 yds.	8363310 Rs.	18848321 Rs.

Japan, Italy and the United Kingdom are the chief countries from which India draws her rayon supply. In addition to the figures given above we import considerable quantities of hosiery and piece goods of artificial silk mixed with other materials like cotton and pure silk. Under the circumstances, it is really disheartening indeed to find that no sincere attempts are being made to start a rayon industry in India. All the Indian mills using rayon yarn have to depend entirely on foreign supplies. The country which produces enough cotton to feed the Lancashire mills, the country which has abundance of forest area and natural resources, need not despair for raw materials. If only the Indian capitalists would interest a few of the existing research institutions to tackle this problem with a view to establishing the industry, the way should be easy.

In the month of May 1935 it was reported in the columns of the 'Times of India' that the Indian Central Cotton Committee was taking on hand an investigation into the possibility of manufacture of rayon from cheap short staple Indian cottons. Following this, the Bombay Silk Mills reported that they had sent samples of short staple cotton and of cotton waste to Europe for being tested as raw materials for rayon manufacture. The reports of the European experimenters had been favourable. Indian efforts seem to have stopped at that stage, for, we have not heard anything further in the matter. We would have been happy to use the several crores of rupees worth of rayon had we only produced at least a small fraction of it. Let us hope that this deficiency would soon be removed.

Swadeshi

BY Mrs. RUSTOMJI FARIDJONJI

IT is most creditable that we take trouble year after year to get up Swadeshi exhibitions, but the slow progress we have made shows that only getting up exhibitions and preaching Swadeshi is not enough. We must have definite aims and objects. We should not only enhance but improve production.

One of our principal aims should be to train artisans to turn out not only artistic and beautiful things but well finished products. Even in this world of hurry and scurry and mass production, the artisan should be trained to take pride in his work as an artist. He can only afford to do this if Princes and the well to do people do their duty by encouraging such products. Arts and crafts should be taught in schools and children trained from the first to do things to perfection. It should form a part of the secondary school education. Craft needs a great deal more training than mere reading and writing. In Kashmir, which turns out some of the finest artistic work in India, artisans are trained from their childhood.

Our second aim should be to improve both marketing and salesmanship. The public should have a chance of getting their requirement quickly and easily. There ought to be Swadeshi markets and big Swadeshi Stores in every large town. Stores may not be able to have all Indian made articles in stock, but, the salesman ought to be able to give us information where it can be had or be in a position to procure it for his customer. Rural reconstruction is very much in the air and we speak of cottage industries but when these things are produced in large quantities there should be marketing facilities for the villagers. A network of Co-operative Stores through a Co-operative Sales Society is a necessity for every district. This society should be a part of the Provincial Society which should control the market in the province as well as outside.

Any one who has travelled will notice the difference between a salesman in India and a salesman in Europe. The latter does his best to make us 'buy' something, it is often the opposite in India. Neither a shop nor a manufacturer is willing to take any extra trouble to please a customer. We hear of Japanese competition on all sides. Japan can afford to carry Indian cotton thousands of miles, manufacture it, bring it back to India and undersell us. This problem is worth considering by a small committee of experts. Indian inefficiency, is partly due to mal-nutrition and partly to lack of correct training. It is the duty of big manufacturers to carry out research work on their own as is done in Europe. If Government is not helpful, we must help ourselves to certain extent atleast. Each industry should unite to do research work in its own branch so that all may benefit.

England herself has taught us a lesson. Why should we not carry out the cry of 'Buy Indian' in season and out of season as she did? Every businessman will admit that propaganda for 'Buy British' that is going on since 1931 has brought the present prosperity for British trade compared to other European countries. It should be our duty to produce all our wants specially as we have all the raw materials. It is only then that we will be able to improve the economic condition of our people.

It is only through Swadeshi that we will obtain Swaraj. We should make Swadeshi as dear to us as religion or rather Swadeshi should be like religion to us. For, what is religion? I look upon true religion as 'Service of God' and the service of God is Service to Humanity. Can any service be greater than to find work for the workless? We not only feed his physical body but we do something greater and better and that is give him mental food.

"Anglo-Indian Literary Links"

By T. G. GEORGE, M. A.



N ordinary student or reader interested in English literature might have casually noted the manner in which Indian themes and scenes have, from time to time, found a niche in the gallery of English literary pictures. But it is not often known that there are many interesting, tender, if not intimate personal links between India and some of the giants of English literature. This connection began from the Elizabethan times, and has come down right till the present time. Madras can claim quite a good share in this matter.

Chaucer speaks of

"The grete Emetreus, the king of Inde
Upon a stede bat, trapped in steel"

in his "Canterbury Tales". The term "India" was then used with a wide latitude and was applied both to East Indies and West Indies indiscriminately besides India proper.

With Thomas Coryatt (1577-1617) may be said to begin the direct line of personal connections between India and English literature. The author of "Crudities" died at Surat, the earliest factory established by English traders on the West Coast. Sir Thomas Browne, the author of "Religio Medici" was interested in India through his "loving friend" Escalio who had gone out presumably as Chaplain of Surat in the service of the Honourable East India Company. He busied himself in collecting "rarities" but was not destined to return to his native land. In Sir Thomas Browne's famous sermons and discourse there are many traces of the deep interest in, and familiarity with, eastern conditions. "Certainly true beatitude groweth not on earth, nor hath this world in it the expectation we have of it..... to enjoy true happiness. We must travel into a very far country and even put out of ourselves, for the pearl we seek is not to be found in the Indian but in the Empyrean ocean." (Religio Medici: Book IV. P. 100)

Milton and Madras: Milton had a more direct and personal connection with Madras than any other English writer with the possible exception of Sir Walter Scott. The great Puritan poet derived inspiration for the opening lines in "Paradise Lost" Book II from India.

"High on a Throne of Royal State, which far
Outshone the wealth of Ormuz or of Ind
Or where the gorgeous East with richest hand
Showers on her Kings barbaric Pearl and Gold
Satan exalted sat....."

(Book II. lines 1-5)

According to Prof. Masson, the greatest authority on the works of Milton, Caleb Clarke, the grandson of Milton, "rose to what seems to have been his highest position in life, that of Parish Clerk of Madras. He died there on 26th Oct. 1719." (Masson: Vol. VI. p. 757) Perhaps his mute inglorious descendants may be there still!

Milton was also connected with the East India Company. His work as Secretary of State repeatedly brought him into direct touch with the concerns of the East India traders, and it is on their account that we find him drafting some of the dignified State documents.

Dr. Johnson and India: Within the orbit of the great literary oracle's prejudices India was also included. He condescended to correspond with Warren Hastings who was naturally flattered by such attentions. Johnson's observations on the character of Indian administration may, perhaps, be wholeheartedly endorsed by some of the present day Imperialists. Johnson did not disguise his contempt for Clive. When he heard that Clive had committed suicide, Dr. Johnson is said to have remarked that "it was a consciousness of his own crimes that impelled him to cut his own throat". He was attracted by Hasting's idea that the liberal education of an English gentleman should comprehend a study of Persian also. "I shall hope that he who once intended to increase the learning of his country by the introduction of the Persian language will examine wisely the traditions of the East; that he will survey the wonders of its ancient edifices and trace the vestiges of its ruined cities; and that at his return, we shall

know the arts and opinion of a race of men from whom very little has hitherto been derived." (Boswell's Johnson. Vol. IV. p. 69. Hill's editions.) "It is a new thing for a Governor of Bengal to patronise learning" wrote Johnson on another occasion to Hastings. He thought the people of India were barbarians. On the administration of the East India Company's possessions he had definite views. "All distant power is bad..... I am clear that the best plan for the government of India is a despotic governor"—when Provincial autonomy is being introduced, this pronouncement sounds very encouraging! "For if he be a good man, it is evidently the best government; and supposing him to be a bad man, it is better to have one plunderer than many. A governor whose power is checked lets others plunder that he himself may be allowed to plunder, but if despotic, he sees that the more he lets others plunder, the less there is for himself, so he restrains them." (Vol. IV. p. 43)

According to the biographer of Goldsmith, he nearly proceeded to India. In 1758 he applied for a medical appointment in India but without success.

Orme and Travancore: Robert Orme (1728—1801) the great Anglo-Indian historian was born in Travancore. He was the son of an army doctor. Educated at Harrow, he entered the service of the East India Company. But ill health forced him to return home in 1760. He wrote the most authoritative work on the history of English power in India called "Military Transactions in Indostan".

John Leyden and Tamil:—John Leyden, the great writer and friend of Sir Walter Scott, has some very interesting things to say about the life of the English at Madras and also of the beauties of Indian languages. The circumstances under which this versatile genius came to India are highly interesting. He managed to qualify himself for the medical diploma of the Edinburgh University within the incredibly short period of 5 to 6 months—a course that was usually covered within five years. According to Sir Walter, Edinburgh was at that time "famed for its medical school and for the wholesome rigour adopted

in the distribution of degrees" (Biographies. Vol. II P. 171),

The manner in which John Leyden was examined and passed by the Board might amuse those who have to pass through a similar ordeal in modern days. "I, however, passed the principal forms and was examined by Dr. Hunterton in the diseases of warm climates, with tolerable success, but more intolerable anguish...." Speaking about the qualifications of the clerks at the India House, Leyden makes the following observations: "These cursed clerks however whose laws are like those of the Medes and the Persians, though I sincerely believe there is not one of them who has the slightest particle of taste either for Arabic or Persian, not to speak of Sanskrit or Tamilic"—which is evidently, for Tamil—"made out my appointment and order to sail in 'Hindustan' without the slightest attention to this circumstance, and I dare say that they could not have been moved had I written and addressed to them the finest Ode ever written in Sanskrit, even though it would have been superior to those of the sublime Jeyadeva" (Scott: Miscellaneous Writings" P. 177)

"And thus set forth on his voyage, perhaps the first British traveller"—and with some exceptions perhaps the last one also—"that ever sought India, moved neither by the love of wealth, nor of power, and who, despising alike the luxuries commanded by the one and the pomp attached to the other, was guided solely by the wish of extending our knowledge of Oriental literature." (Scott: Miscellaneous Works. P. 177). Leyden's letters contain many shrewd observations about the life and commercial activities of the English residents, of their limited interests, and devotion to commerce and the craze for making money. "The languages that have attracted my attention since my arrival have been Arabic, Persia, Telinga, Canara, Sanscrit, Malayalam, Malay and Armenian...what would you say were I to add the Maldivian and Mapella languages to these?" asks Leyden in a letter to a friend.

Leyden and Seven Pagodas:—"Besides I have deciphered the inscriptions of Mavalipoorani"—Mahabalipuram or "Seven Pagodas," which were written in an

ancient Canarese character, which had hitherto defied all attempts at understanding it, and also several "Lada Lippi," inscriptions which is an ancient Tamil dialect and character' in addition to the Jewish tablets of Cochin, which were in the ancient Malayalam, generally termed Malabar."

Solomon and Tamil Language: Describing in one of his letters to Scotland the nature of the country in South India he says:- "I journey leisurely down to Calicut from Cannanore, intending to pay my respects to the Cutwall, and the Admiral so famous in the "Lusiad" of Cameons..... From Calicut I proceeded to Paulgancherry which signifies in Tamil language "the town of the forest of palms" which is exactly the meaning of "Tadmor", the name of a city found by Solomon, not for the Queen of Sheba, but for the equally famous Queen Zenobia. Thus having demonstrated that Solomon understood the Tamil language, we may proceed to construct a syllogism in the following manner:- "Solomon understood the Tamal language. I understand that Tamal" (referring to Tamil) therefore I am as wise as Solomon! I fear your logical lads of Europe will be very little disposed to admit the legitimacy of the conclusion, but, however, the matter may stand in Europe, I assure it is no bad reasoning in India."

On one occasion Sir John Malcolm, the eminent scholar and administrator, had asked Leyden to improve his English if he wanted to move in higher Anglo-Indian circles. "Learn a little English and be silent upon literary subjects except among literary men," advised Malcolm. 'Learn English,' exclaimed Leyden, "no, never! it was trying to learn that language that spoilt my Scotch and as to being silent, I will promise to hold my tongue, if you will make fools hold theirs" came the sarcastic retort.

Both Sir Walter Scott and Sir John Malcolm paid touching tributes to the memory of this genius at his untimely death.

Cure of Defective Sight without glasses*

BY SWAMI JAGADISWARANANDA



HE use of glasses is so rapidly increasing now-a-days among our countrymen, particularly the students of the schools and colleges, that an eye-specialist was constrained to remark the other day that we are becoming a four-eyed nation day by day. The wear



Dr. R. S. AGRAWAL of Delhi who is the only Indian eye-specialist to cure imperfect sight without glasses.

of spectacles is so common that it has penetrated even to the distant villages. A reputed doctor of medicine observes that of persons over twenty-one living under civilised conditions nine out of every ten have imperfect sight and as the age increases until at forty it is almost impossible to find a person free from visual defects.

According to the Italian Encyclopedia Salvino Armati was the inventor of glasses. Armati's inventions have, no doubt, brought some blessings to a section of mankind, but there is no denying the fact that curses too have followed them. It is no exaggeration to say that glasses are almost a necessity of the civilised life like food and

* Review of "Mind and Vision" by Dr. R. S. Agrawal of Eye-Institute, 15 Daryaganj, Delhi, Pp. 182. Price Rs. 4 with a Foreword by Mr. Anil Baran Roy of Sri Aurovindo Ashrama, Pondicherry.

dress. The common use of them has led to the rise of a billion rupee industry conducted on it. For over a century the medical profession has been seeking in vain for some method to check the progress of short-sight and long sight. As it is of vital military importance, Germany spent millions of pounds to carry out the suggestions of the experts but without avail. The late Dr. Sidler Huguenin of Zurich was of opinion that glasses are of but little avail in preventing the progress of myopia, hypermetropia or presbyopia.

Of all the remedies suggested by the eye-specialists all the world over so far, that of Doctor Bates has been most successful and popular. Dr. W. H. Bates, M. D., was a surgeon at the New York Eye and Ear Infirmary and Professor at the Post-graduate Medical School and Hospital of the same city. As a reputed ophthalmologist of the U. S. A., he had to examine about thirty thousand pairs of eyes every year. Being unable to cure myopia and Hypermetropia without glasses he devoted himself to research-work and experiments to find out a radical remedy for defective eye-sight. His life-long labour of love has borne excellent fruits, which would ere long become one of the greatest boons of the age for the alleviation of human sufferings. Dr. R. S. Agrawal of Delhi is the first and foremost sponsor of the Bates system in India and his interesting work under notice expounds in a lucid way the system, by following which everybody may find a cure for his refractive errors without the help of any medicine, glasses or physicians.

Dr. Agrawal, it should be remembered, is neither a layman in ophthalmology nor a quack. He had undergone a systematic course of medical science like other eye-specialists in one of our recognised medical institutions. Finding the Bates method simple yet scientific, he has thrown himself heart and soul to the spread and practice of it at great personal sacrifice. His faith in the system is born of the cure of his own defective sight for which he had for some years to wear glasses. He wanted to get rid of the eye-clutches but could not do so. It is the Bates method--and no optician or ophthalmologist--that helped

him to get back his normal sight. His faith has, therefore, firm foundation. He has been curing hundreds of cases of imperfect sight which the members of the medical profession had declared incurable.

Dr. William Bates conducted a series of experiments and operations on the eyes of animals and men for thirty years and then exploded the current theory of the accommodation of the eyes and that of the incurability of errors of refraction. He has consequently proved scientifically the futility of the prevailing methods of treatment. All these things, along with the elaborate and illustrated exposition of his theory, has been recorded in his epoch-making book "The Cure of Imperfect Sight by Treatment Without Glasses" published by the Central Fixation Publishing Company (383, Madison Avenue) of New York City. It is strange that no optician of this vast country has welcomed this new discovery with the exception of Dr. Agrawal. The Society for the Prevention of blindness in Bengal sends out a Travelling Eye Dispensary to treat eye-diseases in many districts. The Students' Welfare Society of Calcutta University has made a splendid move to ameliorate the optical defects of its students. The Society has engaged able doctors and opened a Dark Room to examine the refractive errors of its students. From their reports for 1934 and 1935 it appears that 30 percent of the students who underwent medical examination for ill-health had imperfect sight. Out of 5160 boys examined in 1935, 1705 boys had visual defects.

Dr. Bates has declared that refractive errors are not organic troubles of the eyes as the ophthalmologists hold. He has demonstrated that they are nothing but functional defects and are curable. His original investigations have disproved the accepted theory of accommodation of eyes as given by Helmholtz, Young Donders and others. By experiments on the eyes of fish, cats, dogs, rabbits and other animals, he has proved that ciliary muscles are not the factors of accommodation though rare cases have been observed in which lensless eyes were found to have apparent accommodation.

According to Dr. Bates, the truth about accommodation as demonstrated by scientific experiments is that accommodation is done by the six muscles on the outside of the eye-ball, four known as the "recti" and two as the "obliques." The obliques form an almost complete belt round the middle of the eye and are muscles of accommodation, while the "recti" are concerned in the production of hypermetropia and astigmatism. "Neither the lens nor any muscle inside the eye-ball" writes Dr. William Bates, "has any thing to do with accommodation but the process whereby the eye adjusts itself for vision at different distances is entirely controlled by the action of the muscles on the outside of the globe." Medical authorities are of unanimous opinion that strain of these extrinsic and intrinsic muscles produces all kinds of errors of refraction and with the passing away of the strain all abnormalities of vision are removed. Unnatural strain and extreme tension of modern life is at the root of our defective vision. Worries and anxieties, strife and struggle, competition and conflict are essential accompaniments of the civilisation in which we are born and brought up. Fifty years ago the number of persons wearing glasses was very much smaller than it is now, with the advancement of civilisation strain of mind and life has increased and the vision too has declined proportionately. The eye-sight of the boys get worse after they enter the schools and colleges.

Though ophthalmologists differ in their views regarding the true causes of defective vision their unequivocal verdict is that strain is the root cause. To get rid of this strain specialists have devised contrivances from time to time in vain. A German optician, Kallamann by name, designed a face-rest for the students, so that the weight of the head while at study may be placed on it. Professor Hermann Cohn of Breslan never allowed his students to read or write without it even when sitting at the best possible desk; but face-rest could not relieve them of strain. Professor Cohn's study of the eyes of upwards of 10,000 school children first called general attention to this subject both in Europe and America. He found scarcely one per cent of myopia in the village

schools, twenty to forty per cent in the "Realschulen", thirty to thirty-five in the gymnasia and fifty-three to sixty-four in the professional schools. For this appalling ill of human life medical science has practically given no palliative, save those optic crutches known as eye-glasses. It is true that glasses enable some people to see better, but they cannot cure the defects of the eyes. The glasses are to the eyes as the sticks are to the lame. Once you begin to use glasses, you cannot get rid of them any more and you will have to increase their power gradually as the age advances. Even with glasses it is not possible to have normal sight, for all lenses contract the field of vision to a greater or lesser degree. Colour is seen less intensely through glasses. Through concave lenses all objects look much smaller to the myopes, while convex glasses make every thing look larger to the farsighted.

To the optical defectives glasses are no doubt, blessed boons as something is better than nothing but they are curses so far as they prevent us from trying other methods to cure the eyes. But as long as the glasses stabilise the strain, it injures the nervous system. It has been verified that when the eyes are under strain the mind too is under strain. Optical strain results from the abnormal condition of the mind. When the mind is under a strain the vision is lowered. Again, the memory and other mental faculties are also impaired. But when the mind regains permanently complete rest and relaxation, errors of refraction however longstanding they may be, are fully cured as well as the faculties of the mind and other senses are improved.

Dr. Bates has shown that eye-strain can be relieved and consequently normal sight regained by some simple exercises of mental relaxation. He discounts the idea that short-sight and long-sight are incurable organic diseases. The Bates system of eye-education was introduced in some schools of the U. S. A. and used for a period during which it reduced myopia among children from more than six per cent to less than one per cent. In a New York City school with an attendance of about ten thousand children, in less than a year it was found that out of three thousand children

with imperfect sight, over one thousand had obtained normal vision by its means. It was reported in the New York Medical Journal. Mr. C. L. Majumdar, Principal of the N. R. E. C. College, Khurja. (U. P.) writes that six months after the introduction of this system of eye-education in his college, marvellous progress and improvement in the defective vision of the students was noticed. Dr. R. S. Agrawal, the first pioneer in India of the cure of imperfect sight by treatment without glasses, observes that in the High Schools of Khurja the Bates system produced excellent results. 820 pairs of eyes were examined and 249 cases of defective vision were recorded. After some months 99 had got normal vision while 85 showed marked improvement.

A class of literature has already grown around Dr. Bates's classical work on the subject and they are being published abroad. Dr. Agrawal's book contains detailed descriptions of Bates system with illustrations and practical hints by which even a lay man may treat the cases of himself as well as his neighbours. Dr. Agrawal also has made many original contributions from his personal practice all over India to this new science of eye-healing and found a basis for this system of eye-exercise in Indian medical treatises. He gives in the books wonderful accounts of cases cured by him. Influential and prominent people like Mr. Sachchidananda Sinha and the Maharajas of Alwar and Nepal appear to have very much benefitted by the system.

The principles enumerated by the Bates system are easy to understand. When the eyes are under strain, they store and make efforts to see things. This staring and trying to see that cause strain must be stopped by a simple exercise called blinking. If we observe a normal eye, for instance, the eyes of a child we will find that they partly close and open almost once a second. This is known as blinking. The eye-lids only come down and partly close the eyes. When the chin is raised a little and the eye-lids are lowered—that is the normal and natural position of the eye but we roughly use them when we raise the lids

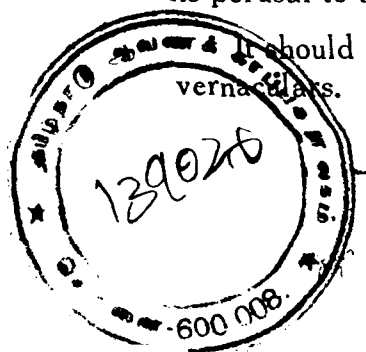
for the purpose of seeing. This tires and strains the eye-muscles. Eyes with abnormal vision do not blink rightly and regularly. We must regain the lost habit of constant blinking by a conscious practice which if continued, for a sufficiently long time will be converted again into unconscious habit. Blinking is one of the best methods to secure relaxation. Blinking should not be mistaken for winking that is jerky. Winking is with effort while blinking is without effort, specially when one reads or writes, the habit of blinking frequently should be cultivated.

Palming is another effective method of relieving strain and improving sight. This is done by covering the closed eyes with the palms of the hands (the finger being crossed over the foreheads) in such a way as to avoid pressure on the eye-ball. So efficacious is this practice of relieving strain that we all instinctively resort to it at times and from it most patients are able to get a considerable degree of relaxation. Some patients are benefitted merely by closing the eyes but since some light comes through the closed eye-lids a still greater degree of relaxation can be obtained in all but a few exceptional cases by excluding it. Even if the eyes are closed and covered in such a way as to exclude all the light, the visual centres of the brain (though the optic nerve may not be subject to the stimulation of light) may be disturbed and the eyes may still be under strain if there be thought-images of light in the mind. In that case the patient will see illusions of lights and colours ranging all the way from approximate black to kaleidoscopic appearances so vivid that they may seem to be actually seen with the eyes. While palming it is 'therefore' necessary to remember deepest black like printer's ink, blackest hair, black board or dark cloud. One may remember also during palming, the blue sky, the green field, beautiful flowers or such pleasant things that evoke mental ease and joy. At first it will not be possible for those who have imperfect sight to remember black perfectly, but as the strain lessens and eye-sight improves, the deepness of the black in memory increases. Black is not one of the seven colours; it is rather the absence of all

colours. As it is the easiest colour to remember and is diametrically opposed to light the memory of black does never irritate the retina. The more you palm, the more permanent will be your improved vision. If you palm half an hour you will mark an improvement in vision.

The eye with normal vision appears to pulsate or move from one direction to another. This apparent movement is due to the shifting of the eyes and is always in direction contrary to the movement of the eye. While walking we imagine that the objects or backsides of us are moving in the reverse way to our motion. Shifting and swinging either physical or mental always improve vision by resting the eyes. Short and long swinging may be practised before palming. Water is very effective in toning up the eyes and the surrounding tissues and muscles. At least thrice daily, morning, afternoon and evening eyes should be washed in cool water. This is best done in eye-cups. Sun-treatment is another great help in regaining normal sight. The ancients rightly said that sun is the god of the eyes. The human eye needs light, in order to maintain its efficiency. Sun treatment has been successful in the cases of incurable diseases, such as tuberculosis. Sit in the sun once or twice daily, close your eyes and look at the sun and move the head from side to side to ensure the rays falling on all parts of the eyes with equal strength. Morning or evening sun is suitable for the same. Palming and then eye-bath should follow sun treatment. This should be taken under the directions of an expert. Fuller details of these eye-exercises with appropriate illustrations and the description of other exercises will be found in the book under notice of Dr. Agrawal, a perusal of which will repay the reader in many ways. We recommend its perusal to all parents and teachers in our country.

It should also be translated in all important Indian vernaculars.



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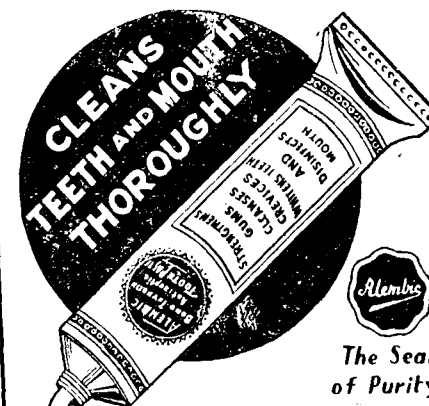
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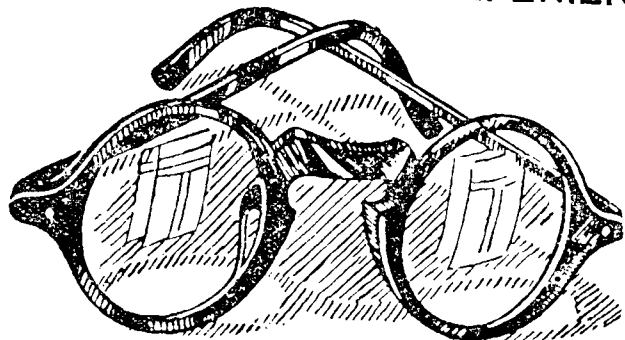
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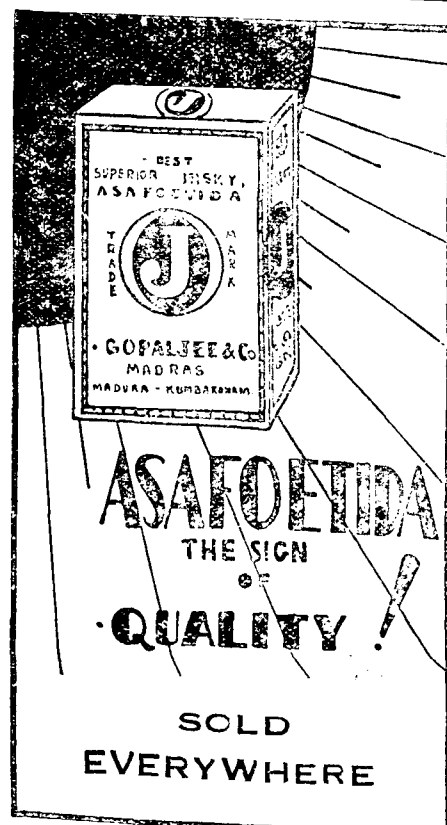
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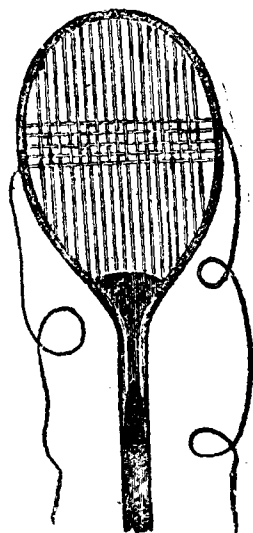
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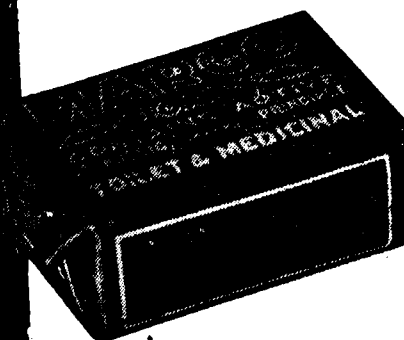
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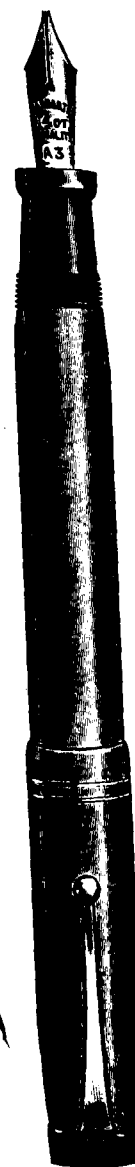
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