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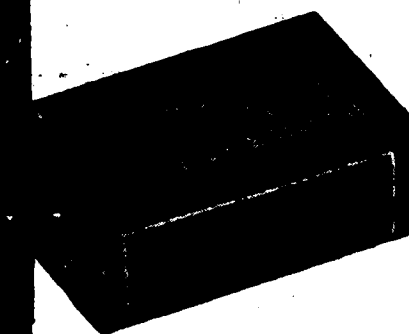
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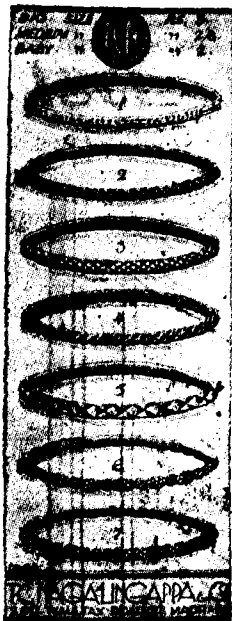
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LAMA KARMA DORJE
Portrait by Sv. Roerich.

The SCHOLAR

VOL. XII

APRIL 1937

NO. 7.

The Art of Svetoslav Roerich

BY VLADIMIR A. SHIBAYEV

“A man who wants to portray life, must know it in all its manifold expressions. It is not enough to learn to record the outer shape of things. One must enter into their very essence and how else is one to know it, unless one has seen and studied all aspects of life!”

This is Svetoslav Roerich's view on an artist's place in life, and all his multifarious achievements and interests are the outcome of this philosophic view.

Born in the beginning of this century in St. Petersburg, Russia, Svetoslav Roerich went in 1918 to England, where he studied art for about two years. In 1920 he came to America, where he continued his studies in art and architecture. He travelled extensively throughout America and Europe, acquainting himself with the various artistic expressions of the many countries he visited. Since his youngest days he has been and continues to be an ardent collector of art in all its fields and his New York collections, especially on the East, rank among the rarest and best.

At the recent Government Exhibition of the United Provinces in Lucknow there were shown four large

canvasses of Svetoslav Roerich: "Ghepan Peak-Guardian of Kulu", "Rebti", "Lohar-Kulu" and "Gundla, Thakur's Castle, Lahul"*. In view of this it is significant to outline the following way-signs of his art. He first exhibited in the U. S. in 1923, prior to his visit to the East. During his absence from America, several more exhibitions took place in larger cities of the United States throughout 1924 and 1925, when in 1926 he was awarded the Grand Medal of the Sesquicentennial Exposition of Philadelphia for an oriental composition of his. His paintings were further exhibited by several of their owners. Thus in 1930 his portrait of Professor Roerich created quite a stir at the Venice Exhibition. Another portrait of Professor Roerich was exhibited at New York at the Exhibition of Portraits of Artists in October 1932. The Museum pro Pace, Arte, Scientiae et Labore in memoriam Alberti Regis Belgarum in Bruges has been enriched by the latest portrait of Prof. Roerich, showing the great artist in life size, with the sign of the Banner of Peace in the background.

Despite his many other interests and occupations, as for instance as Director of the International Art Centre, as Vice-President of Roerich Museum, New York, and of Urusvati Himalayan Research Institute, etc. etc. he continuously took an active part in the art world of New York.

Also in Europe his vivid and creative interest in art and cultural activities early made him Honorary Member and Life Member of many cultural societies and scientific institutions.

Deeply interested in philosophy and religion, as constituting the key to man's spirit,—Svetoslav Roerich approaches his artistic work from many angles, illumined by his great knowledge and experience. Thus we see that in his portraits he is able to convey the inner life and meaning of his subjects, a quality which has been pointed out by various art critics and art connoisseurs.

The well known art critic, W. B. McCormick of the *New York American*, writes: "Svetoslav Roerich's work

* The latter is now at the Municipal Museum, in Allahabad

as portrait painter is known to thousands of visitors to the Roerich Museum through that extraordinary and moving piece of realism, the portrait of his father, which hangs in the entrance hall of the Museum Building..... Another important painting is further a portrait study in profile of the head of a Cossack girl. The typical face is superbly treated and there emerges out of its gentleness a sense of devotion and loyalty that is the better part of the Russian character.....

Another leading American Art critic, Dr. Christian Brinton calls Svetoslav Roerich's portraits "characteristic and significant".

During his stay in the Himalayas, Svetoslav Roerich has painted many most remarkable canvasses. One is a life-size portrait of Professor Nicholas Roerich, which together with others, has been painted for the Roerich Museum. It shows Professor Roerich in an Eastern attire. The whole is treated in a Chinese style and the modeling wonderfully delicate and forceful and as a whole represents a distinguished piece of subtle realism both in conception and technical expression. To those who know Professor Roerich well, it is a most striking likeness of this great Artist-Philosopher. The very expression of his face portrays that call to mankind, which is so significantly his own.

Another portrait (frontispiece to this issue) is that of a Tibetan Lama-hermit, Karma Dorje, whom Svetoslav Roerich met in the Himalayas. The spiritual attitude of this unusual personality is so well depicted in the expression of his face and posture. He stands out in brilliant crimson against the snowy summits, which are bathed in the rays of the rising sun.

Amidst the series of other portraits is that of a Lama of the Kyelang Monastery in Lahul in ritual robes, against the background of a Tibetan fresco. He holds in his hand a silver horn as used in ceremonies. Here a purplish pink of his robe contrasts beautifully with the blue and green background and the special skill of Svetoslav Roerich is

evident in the handling of the silver horn, as well as the folds of the Lama's garments and the modeling of the face and hands, which recalls the forceful technique of Jose Ribera. In this painting again, the face of the old Lama with its penetrating gaze, is vividly alive. The warm spontaneity of the technical attack, the high bright colouring and the deftly decorative design are superbly admirable and combined, they make the canvas not only an excellent portrait but also a most handsome and powerful composition.

Already these portraits alone reflect a most remarkable range of method and taste in selection and, therefore, strike one as being both humanly and artistically impressive.

As another line of his activity and achievements, Svetoslav Roerich has always been deeply interested in the verbal traditions of ancient medicines and to this effect he has gathered a very important collection of ancient manuscripts and books, many of which dating back to the very first days of printing, are considered a great bibliographical rarity. During his present stay in India he has greatly augmented his valuable collection of unique data in regard to medicinal plant biology and has conducted research, investigating folk-lore medicinal remedies.

The artist is at present painting a portrait of Prof. de Roerich at the request of the Roerich Centre of Art and Culture, Allahabad for the Roerich Hall of the Municipal Museum, Allahabad.

To know Svetoslav Roerich and to admire his Art and multifaceted genius is a real unparalleled spiritual joy!

Plagues

(DIARY LEAVES)

BY NICHOLAS ROERICH

IN the past year, in the United States of America alone, one hundred thousand persons perished from cancer. Add to this shocking figure all the other victims carried away by cancer in Europe and other countries and the total sum resulting is the loss of an entire war. The misery of cancerous illnesses differs externally from other epidemics. People are terrified by cancer. They build still another hospital. They announce in the newspaper about means of completely curing cancer, yet the number of victims not only does not diminish, but, I dare say, grows more menacing.

Cancer is not so tempestuous as black death or cholera, but it will continue to advance so long as actual prophylaxis are not taken and attentive and lengthy investigations not begun. By this we do not wish to affront those self-sacrificing physicians, who are striving unceasingly to put an end to the deadly grip of cancer. There are well known examples of really amazing self-abnegation of medical men.

The matter lies not in physicians alone, but in people themselves, who for the sake of conventional habits do not destroy certain harmful features of their way of life. Already it has been repeatedly made known, that statistics everywhere have fixed upon meat-eating as one of the causes of cancerous illnesses. Precisely the general shock to the nervous system amid the unhealthy conditions in contemporary cities is likewise manifested as a contributing factor to this frightful disease.

Meanwhile, there are certain localities where cancer is generally unknown or appears only in imported cases. It is also known that higher altitudes are as it were manifested as a principle guarding against cancer. This would appear to mean that it is needful first of all to begin investigations in localities where cancer is generally absent and to

ascertain precisely what local conditions are distinctive. It is also known that Tibetan Lamas have cured certain cases of cancer. In this treatment the cure, of which we have been witnesses, is produced by vegetable substances under conditions used in definite mountain localities. This circumstance at once calls up the necessity of different researches into the remedies themselves and the special conditions of the prescribed locality. It may be the quality of mineral waters or of soil, or the nearness of glaciers abounding in meteoric dust—who knows what conditions may be influential besides the purified mountain air and sun.

It would seem that these indicated circumstances must impel those, who are either ill themselves or filled with philanthropic purposes, to assist these investigations. But the outcome of the matter is not altogether so simple. People are interested, but beyond inquiries and aimless wishes, the matter does not progress. Let us even admit that such researches would require considerable time. Let us admit that among them would occur partial disappointments. Nevertheless, statistical data and the already observed possibility of cure of cancer, though only in certain forms, must be manifested as reason enough for the awakening of hearts to investigations of this kind.

The very shocking numbers of victims must compel people to reflect about increasing the means of research. The city laboratory method alone is not always successful in grasping the tortuous trail of the viper. If there be manifested even a hypothetical possibility of enriching methods of investigation, then surely this should be employed without losing a day or an hour. In such a manner, by finding prophylactic conditions of rendering the very way of life healthful, it is possible on the other hand to point out those already existing natural conditions which are manifested as a preservative against the frightful disease.

Why lose any time, where a bold progressive work could be going on? Why be abstractly terrified at the numbers of victims, while something somewhere could be done upon paths of salvation?

Such investigations are required immediately and not for cancer alone. There is impending still another new scourge bearing the name of Spanish influenza. Many physicians consider this form exceedingly close to a pulmonary plague. According to certain symptoms this is actually something entirely analogous. Each year there can be seen a wave of such attacks flowing into different countries. In any case, there is in this some new form of disease. If that which we call a cold has formerly existed in deadly forms, then too, on the contrary, that which has long been known as grippe has grown to the dangerous forms of Spanish influenza.

Just now we read about the fact that at present many people are gravely ill with a strange form of inflammation of the lungs, attributed to recent dust storms of unprecedented strength. Even animals breathe with similar symptoms. In China there has been passing a grave form of some similar illnesses. It is thought that from the valley of the Yangtse, whirl-winds are bearing some infectious dust with definite bacteria.

In one way or another we are again encountering an enhanced form of lung and throat disease. If then we take into consideration all the increasing cases of heart disease, of a strange increase in blood-pressure, of meningitis and the other nerve-heart forms, then again can be seen the plague rising up against humanity, which is not noticeable in the cinema and dancing parties, at horse-races and prize-fights.

"Orgies during the plague" in the words of the gifted poet always calls to mind those follies which so easily lead to irreparable consequences.

Since the great war, among all the peace conferences, the nations have expended sixty billions of dollars on armament. Right now mobilizations are rumbling again. The possibility of war impends in various parts of the world. It would be instructive to know how much in the same period has been spent in the conflict with the monstrous plagues of humanity, such as cancer, heart diseases, forms of influenza and the other menaces. Let us not count in

this figure the already existing hospitals and the other scientific and medical establishments. These attainments have already been accomplished. It would be significant to examine the amount of the figures spent in new researches and to compare them with those spent on armament.

It is said that up to the fifth month children produce their own vitamins but that after the fourteenth month this quality is lost. Then a particular prophylaxis is required. Why then not think about this, even within those limits which are easily within the range of thinking of each man? Indeed one should not be intimidated by the infectiousness of diseases. Of course it is now recognized that cancer is infectious as well as pulmonary diseases. It would be just as senseless to fill the consciousness with fearfulness and in that very way give access to any and all infections. Original thought about prophylaxis must not be a sign of fear. This should be simply economy of life in order that it may be fulfilled in excellent and harmonious tension of energy. Where it is possible to foresee a diminution of sufferings, they must be foreseen, and it is needful to achieve this with all humane measures.

It is impossible to charge physicians with the entire task. All people must be co-workers in the matter of the broadly conceived Red Cross. Thus it is often the custom of those assembling for the famous cup of tea to bestir themselves with spoon and tongue, and then separate without any results. It is indispensable that each discourse bring in something effective. From these seeds, though they be small, is put together that which is greatest and most indeferrable.

The scourge does not rise up itself, the hand upraises it. It is needful that the hand should not raise up the scourge. It is needful that the course and successful progress of peoples be in no need of scourges, when so much that is beautiful has been ordained.

Evolution and Planning

BY Dr. K. C. VARADACHARI M. A., Ph. D.



HE craving to surpass man, to attain to a state of life superior to the evils and failures of outrageous fortune, to live in the essential and the true and thus radiate harmony and happiness all round man's sequestered life has been the aim of all serious thinkers through the ages. The picture of a biologically superior being, possessed with light and might, with an eye penetrating into the obscure abysses of man's existence, with an ear and a heart revelling in harmony and beauty has been not absent from their dreams. But rarely has it been clearly visualised except in mythologies. Whilst most of us moderns rightly hold that mythology is not in any sense a credible tale, it nevertheless suggests in its deeper parables and imaginations a great and possible development and future to man. It is a possible next step, an inward aspiration perhaps of what is our unconscious being.

When F. Nietzsche first propounded the actual possibility and wove over his Zarathustra a legend of a superman with his own intensely contradictory yet triumphant aspirations, he was but stating the possible biological use to which our will and our mind could be put. The central truth of evolution is its stress on the constant fact of adjustment between the environment and the vital inner urge or life. The vital inner urge reacts to its environment and in so doing devises mechanisms and organs to meet it effectively. Any organic development in biology has efficiency for its unconscious aim. The doctrine of survival of the fittest, the theory of heredity of acquired characters, and of reactive action, all state the basic fact of this reactive nature of growth and progress, or evolution.

Nietzsche's suggestions were not extravagant when we consider the continuity and the gulf that exist between the human and the animal life: a gulf because of the artificiality of human existence as compared to the animal's, and

continuity because in the operations of consciousness and its functions there are discovered similar law at work as has been clearly demonstrated by Kohler and Koffka in their works on the 'Mentality of apes and other works on gestalt psychology. There is also nothing extra-ordinary about those prophecies about the future race of supermen since we find in the ancient Vedic and Puranic literature¹ of India reference to gods as a different kind of creatures inhabiting worlds like ours yet moving as freely in this world as they do in theirs. There is, however, a difference in that this Nietzschean evolutionary aspiration beckons man himself to rise upward and grow into the nature of superman. It is almost a call towards a growth into something strangely different from our life and its mentality and values. Much of what we subscribe to and deem valuable have to be given up voluntarily. Because the evolutionary hisus is towards godhood and divinity of being, and this is what we feel to be the characteristic of superman.

The question is, all things considered, whether this is possible, and if possible, how this possibility could be made actual under our living conditions. There is also another question whether it is desirable. If man finds himself incapable of living this life freely and fully, finds just frustration of freedom and misery of defeat at every moment, it is desirable to end this life by a transcendence of his present futility. Intellectual life has given in its own measure and according to its own limited vision something to go by. But its philosophies have been almost ridden with instinctive strivings and represent rationalisation of the thwartings it has met with.

Our age has need for a new philosophy of life; it requires urgently a fresh adaptation to the growing mass of technical knowledge and applied science and a profounder planning of civilized life. Until now there has been growth and perfecting of scientific knowledge but there has not happened a corresponding orientation in the individual. He

1. cf. Rg. Veda. I. 20 Hymn to Ribhus who are considered to be men who had attained divinity or born into Divine Life, and who live in the Solar Sphere and are even Solar rays.

yet continues to be the fundamental man who made his leap from the animality of his previous existence into the human without having discarded the animal life to any deep or profound extent. Looking at the History of Man, and his martyrdom, periods of culture and high idealism have been succeeded by malevolent manifestation of animal turbulancy and brutality and these have been followed by a tardy return to sanity.

Indeed, at the present moment in the history of man there has occurred one of those returns to the animal life to solve the intricate problems of human life. There is a positive devaluation of the individual in his responses to the totality of his environment and society. Man refuses to think in terms of the mass; the whole integral existence of mankind is something not quite in his nature to see. He will not lift the barriers that hinder his free universal outlook on the world. He is immune to all appeals of reason, opaque to all wholistic aspirations and only mildly interested in, if not indifferent to, all idealistic and wellsonian speculations. There has, however, happened an awakening, an awakening, if enthusiastic interest in problems economic and political can be so-called. The problem of a world in which everything is plentifully produced coexisting with want, that is, with no system of sane distribution or supply to all that need the produce has been the cause of this mass awakening. This disturbance in the consciousness of the mass then is an instinctive factor and it is because it is instinctive it is bound to be a prolonged struggle for the realization of its end. Complicated as is the problem of plenty and starvation, to make this paradox disappear has been the intelligent man's aim. Two centuries dating from the French Revolution has not found the solution. Only it has led to more accentuated conditions.

The political reorganization of society on some secure basis, clear and definite and not nebulous and haphazard is an immediate need. It is not enough to declare the ideals of equality and liberty; it is necessary to make them actual.

Fascism with its stress on the forcible conversion, or is it coercion—Dr. Bosanquet once used the phrase ‘forced to be free’—of the majority by the minority* alleged to be the enlightened spokesmen of the voice of the inchoate and dumb needs of the entire people including the majority has found dangerous expression in Italy and with certain variations in Germany.** Its plan of life has made life itself barren of substance though it has sought after efficient living. The doctrine that a minority, even one individual, can alone and must only speak for the majority is absolutism which has descended into messianic dictatorship. That there should exist a right for the minority to convert the majority to its view by persuasion and discussion has been never questioned. But it is precisely this parliamentary sort of government that is now being challenged by open violence by the minority against the majority. It is, of course, the mode in Europe. Whether it is the communistic cry or the Nazi slogan both aim at the conversion of the majority by violence. It is the merit of Gandhian nonviolent non-cooperation, Satyagraha, to have sought the conversion of a recalcitrant minority or majority, it does not matter which, from a plane entirely suited to and fitting human idealism. This Gandhian conversion does not lead to suppression of liberty but to reflection and, therefore, to the intensification of intelligent life which alone entitles man to be called man.

The liquidation of the enemy, be they anti-nationals, anti-racials or anti-class, has been the method of all the previous centuries, reminiscent indeed of the violence of the animal or brute life in its self-protective career. A traditional method is not likely to be foresworn so easily in a world where mutual fear is rife.

We have good reason to think that absolutist thinkers, the parents of modern dictators, refuse to be directed or balked by logical considerations or humanitarian views of life. The dictatorship of a group of intellectuals or of one single individual powerful and profoundly typifying the

* Cf. Political Science Quarterly Vol. XLII. No. 1. p. 99 ff.

** Fascism limits itself to national imperialism; Nazism to racial consciousness; even communism to class-consciousness everywhere.

inward racial and national antipathies and, therefore, attracting the loyalty and servitude of the majority of mental slaves from whom he has rescued the incubus of conscience has been psychologically proved to be possible. Modern politics has not shewn to more dominating and dynamic personalities than Signor Mussolini and Herr Hitler* who feed on such loyalty and are nourished by such servitude. It could clearly be seen that these two figures and, as for that matter, any dictator lives on the fundamental self-preservative instincts of individual, national and racial life by making them figure conspicuously in the minds of the mob. There is thus engendered the expression of the most vital of all instincts along with the hate emotion. And hate unlike love is the most powerful cementing force of even very diverse men. Love is capable of throwing the apple of discord; hate on the other hand is always concentrated expression of a vital motive and a good mixture. Two men who may not agree to live together would fight against a common enemy. This, because love belongs to reason, to higher mental life, and hate is elemental, dynamic, unconscious and apparently self-defensive. In the process “however, the latter is found to destroy whatever human impulses make for the free expression of personality.—”

The psychology of the mob mind is instinctive in its level, animal in its general nature and unconscious in its volition. Man as an individual is rational. He understands and acts in his *privateness* as a rational being constrained by considerations of morality and the right. He seeks his co-existence with others and works strenuously for the realization of freedom of all for the sake of harmony and beauty of experience. But throw the same individual into the welter of the society. No longer does he behave, think or act according to his own private judgment. He is propelled by an inevitable instinct that is also the unloosened instinct of all those whom he meets in that common ground. There emerges an inner urge or surge, a movement that

* Even Mustafa Kemal of Turkey is one such figure of “Grey Wolf” by H. C. Armstrong.

has started from some deep down layer of unconsciousness or subconsciousness that seeks its fullest expression in the common will of the assembled. The theory of the General will as a common will of all has its roots in this unconscious unity of urge within all individuals placed within a geographical or racial or communal boundary. When the general will becomes, if ever, intellectualised and ordered, it then ceases to have this Unconscious basis and becomes consequently ineffectual. It is this underlying unconscious or subconscious that Jung calls the universal background of our present Humanity, the repository of the evolutionary history of man. It is only this profoundly dark layer of our Unconscious but nevertheless powerful existence that is governing our interests and conflicts. It is to this profound depth that every Fascist dictator appeals, Mussolini to the legendary imperial Eternal Rome, Hitler to the German Race, and other belligerent nationalist leaders to some deep subconsciousness of a legendary fiction.

A philosophy of pragmatic and immediate success, that is Fascism. Its success it owes to its violence and forceful expression. It does not owe anything to any profound synthesis of human needs and ideal yearnings for a life of free unity and co-existence. It is a daring and explosive combination of concentrated antipathy and hate and self-preservation catalysed by nationalism into an elemental fury of expression. It is a regressive manifestation of instinctive existence, the Unconscious will of Von Hartmann that seeks and discovers a soul and a focus of expression, in a representative spirit capable of embodying it in vital existence of life. It is this reminder of the presence of the Unconscious in man's individual as well as his social life that assures us yet of the existence of the reign of the brute. And it is precisely when the reign of the animal is over or passes and the higher strands of consciousness open themselves out to our limited mentality we may safely look upon a steady and permanent peace to the world. Freed from the invasions of the unconscious and its memories and represses and suppressed contents the general will might become at least rational and real. For this, individual

evolution is the utter necessity; it should precede the universal upthrust. Without the universal background of man's existence being raised to the higher level the individual has only the unconscious level to return to. Else he does not get at a permanent existence in the higher, even when he has individually arrived at it. This dialectic of the individual and the universal is inevitable in the general growth of humanity; but this inevitability may not be forced to continue also as the dialectic of animal and human. True culture or civilization aims at this higher realization of the human life in the mass. But within the framework of the efficient and militant Fascism and Nazism no true culture can ever be born. The individual has no existence and place in the scheme of things. Men cease to grow into their true being of intelligence which alone is their chief claim to be, but become automatons, dwarfs broken into a perverse plan of nationalism and social concentration. Early enough Sri Aurobindo Ghose has aptly written :

Vain will be the mechanical construction of unity, if unity is not in the heart of the race and if it be made only a means of safeguarding and organizing our interests; the result will then be only, as it was in the immediate past, a fierce strife and new outbreaks of revolution and anarchy. No paltering mechanisms which have the appearance but not the truth of freedom, will help us; the new structure, however imposing, will only become another prison and compel fresh struggle for liberation. The one safety for man lies in learning to live from within outward, not depending on institutions and machinery to perfect him, but out of his growing inner perfection availing to shape a more perfect form and frame of life. — (p. 31. *War and Self-determination*.)

Prophetic and understanding words these, written as early as 1923. We judge now how true those words are. Not only with respect to Fascism but also including in our scope and survey the communistic tendencies we perceive the truth of that statement. It was Krishnamurti who said that organizations are impositions and escapes from real life. They are bars to understanding. We may not accept wholly the remark but we are nonetheless aware of the truth behind it. Man must become regenerate, must become not an instrument but a creator, an inward seer who

unfolds a plan but is not caught in his own spider web. Evolution is impossible under the conditions of restraint and utter machanization of life.

Not so, not so bad, is Communism. It, however, establishes a dictatorship for the sake of concentrated existence and execution, (on whose model alone Fascism has built its grotesque superstructure), but unlike Fascism it is the dictatorship of a class, the worker class, the proletariat. *Theoretically*, it is the dictatorship of the many, the *real* majority in the country and not of the *real* minority, the bourgeoisie who seek through their monetary power to enslave the labour in fascistic state. Sovereignty rests with the many and not with one select or self-elect individual. It does not, here also unlike the fascist, limit its boundaries to any geographical limit or racial group but includes all people who are labourers, and they are in one sense the whole world, unlimited by nation, race, or religion. In one word, its aim is real internationalism on the basis of the satisfaction of the fundamental wants of all men who work. But the fault of modern Communism or rather communism as started in Russia and other western countries consists precisely in limiting the definition of work to industrialism and mechanical work. That undoubtedly is due to the origins of Marxian thought. That need not however, be either a permanent or even a necessary feature for the future of social organization. Difficult though it is to perceive the unity of all men on the plane of material existence except as mechanical units, economic factors, and at most political robots, it is none the less a conscientious definition of man as a universal being possessing unique value and worth, as a worker or labourer contributing to the social life freely his utmost.

The aim of Communism or Socialism is what is still more significant and attractive to the man who seeks the evolution of the race as a whole. It strives to bring into being the free person, who will be able to use his powers of reason properly as a responsible and enlightened person not as a moron, as a creature of any absolute individual or power. As against Fascism that does not aim at the

emergence of the true individual or free person in social life, there is visible the search for liberating the thought and vitality of the majority of men that centuries of misrule and exploitation by minority-tyranny has smothered.

It is this aim that links materialistic Communism with spiritual Communism. The limitations that materialistic Communism imposes upon the material that it shall utilise for the individual and his knowledge it is that makes it rather unfortunately poor in the quality of its men. Modern Communism has sworn to be materialistic in the sense of not preparing to see beyond its economic nose. It refuses to even consider the possibility of the higher powers of man or of a higher evolution ahead of man. Our question then is what do the modern plannings of civilization by Fascism and Communism intend? The one is a universal progressive movement of man's consciousness towards the realization of the maximum of comfort and freedom, at least theoretically, of all men who work. The other is a defensive reaction of all the conservative elements of a nation or race or class seeking to perpetuate their original order by compromises with the developing instinct towards greater freedom of the majority, the exploited. This compromise takes the hue of forcible suppression of the majority by brute force and violence, and by stirring up hatred towards a traditional and rich common enemy. It is a regressive and reactionary movement.

It is possible, however, to envisage yet another method of planning of civilization towards a profounder orientation of conduct. This does not concern itself with the reactionary Fascism that seeks the preservation of the present militant order nor does it strive to bring into being materialistic Communism. Both the above methods are economico-political panacea, not solutions, that seek to adjust the environment on the one part by altering its face and nature, and on the other part they seek to fit in the individual into this prepared environment. This environment consists of highly technicalised situations demanding competence to deal with it. The inward stress on the part of the individual consists in the attempts to be superior to

them by devising ways and means to overcome the difficulties that he meets in reacting to the environment. During the process of improving and devising, man becomes aware of the fundamental defects of the outer world and of himself. His grasping instincts thwart the larger realization of Human unity. Man's evolution, not his mere adjustment, becomes imperative. What is needed is not a 'translation' or adaptation of his consciousness, but a transformation and a self-transcendence.

Modern education is no doubt attempting to do the impossible. It is giving the children all the knowledge that science can give or theorise about. It is giving them the conditions under which their brains can function freely and safely. But it does not stop short there. In Russia and Germany and Italy they have found that education is not merely to stuff truths and theories of the world and its nature but also to direct and 'condition' the consciousness of the children from infancy. There is then possible an ordered community of boys thinking on the model laid down in the schools which they will never overstep. This is the important contribution that behavioristic psychology and the canine psychology of Pavlov have made towards the modern building up of consciousness or rather patterning it like the Chinese foot to suit the special doctrines. Myths, traditions and religions in the past have been seizing the inception of man's earthly pilgrimage. Now new myths and traditions and cultures are super-imposed in order to make the future safe for these theories of the world and economic life. But does not this just confine consciousness to frontiers and functions that are not its legitimate goal? Consciousness thus limited becomes not the power of progress or freedom and individual rationality but just the force of improvisation of the elements of the already known. It just attempts rationalisation of its instincts and private greeds. It is shorn of the movement of transcendence or self-transgression which is the law of life itself. Rationalization of instinct is not the same as sublimation of instinct.

Evolution can only happen when there is firstly liberation of consciousness from its present moorings and

fugitive existence. Secondly when there is a fundamental cry to surpass the present unsatisfactory state of affairs and when there is an essential pressure to leap upward to the next step our economic and political plannings are not either satisfactory in producing the desired results, nor are they capable. They are valuable all the same in forcing our consciousness to the sense of its futility. It is the poignant sense of failure of life itself on this level of its existence that can overshadow every other feeling and liberate the impulse towards a higher level of consciousness. Economic pressure and vital thrust are not enough. The bafflement of consciousness as intellect that devices and implements them also has to face the crisis of its helplessness. All escapes, all substitution—formulas that seek to replace real creative thought, and all attempts at creating myths to keep consciousness going on on its own previous imitative and limited course have to be given up. Man's intelligence thus refused or denied every avenue of escape, dissatisfied with its limitations and reactive existence, incapable of living any longer within its own self-limitation of instinctive and mechanical life and realised mansion, attains a white heat of creative intensity. It is this peculiar and splendid feature of consciousness that is first seen as intuition, then as sustained super-consciousness or gnosis. This is the self-creative and highly integrating and universal truth consciousness, dynamic and blissful spirituality. But this is a truth to which our present consciousness moving within the symbols and signs of reactive and restrictive experience of instinctive and economic life cannot be made aware of easily. This is the education that is necessary, for in this case the individual is made to realise his consciousness as continuous with cosmic experience and truth being. He gets his inspiration and projects his action from within his own spiritual being. He is truly individual co-operating with the rest from a level of consciousness that does not know difference and exploitation. Modern education, even in its best phases of Montessori and Dalton plans does not bring in the consciousness of the intelligence as the purified and self-concentrated

existence of itself, acting from *within* from a source and a level that ordinary mental, vital and physical cannot easily grant. Freedom is all right in the expression of the mechanical, vital and mental, but it is precisely the rejection or giving up of the freedom of these three that creates the conditions that necessitate the leap into the higher spiritual consciousness or intelligence. Reaching that consciousness of course it would not be quite impossible for that to order the three lower phases of its own involved consciousness according to its own supreme synthetic purpose. It is this self-sufficiency in the principle of thought and action that is the truth of intelligence. It is this evolution proceeding from an interiority and supreme intensity of consciousness that is the need of the moment. This is what is foreboded in the figures of cosmic intuition, God-Consciousness and Supramental mind.

Henri Bergson, the most well-known French thinker, in his latest book on "Two Sources of Morality and Religion" concludes the work with the words: "Men do not sufficiently realize that their future is in their own hands. Theirs is the task of determining first of all whether they want to go on living or not. Theirs is the responsibility then for deciding if they want merely to live, or intend to make just the extra effort required for fulfilling, even on their refractory planet, the essential function of the universe which is a machine for the making of gods." (p. 275). Bergson apparently does not know that this extra effort has not been lacking in some of the most advanced of Indian seers and at the present moment, Sri Aurobindo has been insisting upon this upward movement of consciousness as the necessity of any synthetic Yoga. This is not merely a possibility but the necessary implication of the law of evolution which is also the law of unfoldment of transcending unities in consciousness. This is the necessity of Divine evolutionism, because human evolutionism is not enough.

Modern warfare and regressive manifestation of animal instincts do not leave us in doubt as to our next step. If liberty and equality, indeed if socialism should be a permanent realisation then this evolutionary planning is inevitable.

Woman in Soviet Russia

By PRAMILA DEVI CHAUDHURI.

[We are indebted to the following interesting impressions of an Indian lady who visited Russia to the *Visva-Bharati Quarterly*, February—April 1937 Ed.]



SI am about to say something of my own impressions of Russian women, it will be as well to begin by stating facts about them that are well-known and capable of verification. Under the Soviet Union any career is open to women equally with men, and they have the same rights as regards marriage, divorce, franchise—in short, all the burning questions that exercise our minds to-day. Moreover, women are not regarded as a form of cheap labour. They work as a general rule along side the man and on an equality with him as to payment. They are expected to work, for the State needs their active co-operation, and looks on them as citizens and workers as well as mothers. Thus it takes pains to secure that motherhood shall not make work impossible. To that end every care is taken of mothers by the State, both before and after their confinement.

Women all over the Union hold high offices in all manner of institutions and people do not seem particularly interested, as we should be, in whether there are more women in this or that concern, and if so how many. There is apparently no rivalry between the sexes.

Knowing most of the before-mentioned facts regarding women's position in the Soviet Union, and having occasionally revelled in fiction and films dealing with Cossack girls and super-women conspirators and dictators, I must confess that I expected to find on landing that the towns would be peopled by striking-looking women in various sorts of uniforms. The Soviet boat had rather strengthened me in this idea, as it boasted, of all things, a woman deck-hand who, as the Captain assured us, swabbed the decks, polished the brasses and did her other duties, as competently as any

other sailor. She wore the usual men's clothes for her work. There was also a woman wireless operator. The stewardesses were efficient people, rather haughty in their attitude to the passengers. It was a surprise to see them walking about on duty, with cigarettes in their mouths. At a concert organized by the passengers a stewardess sang, and showed no diffidence or false modesty. Some younger passengers told me that the crew, men and women, joined in all the evening dances that were got up by them, and that it was not unusual for a woman from among them to invite a passenger to dance with her. In fact, a spirit of equality prevailed.

It was, therefore, a disappointment to find on landing, that the women we saw in the streets of Leningrad and Moscow were all uniformly drab and shabby as regards dress,—and not striking in the way of looks.

Let me tell first of the workers one saw in the street,—tram-drivers, points-women for the tramways—these latter usually old and rather wretched-looking,—street-sweepers, strong and vigorous, and seeming to take a pride in keeping the city clean. Women are ticket-collectors and sellers in the underground and other railways; they act as registrars in the marriage and divorce bureaux, ushers in the law courts—and in many other capacities. We also saw girls and women in bands, drilling in the public squares alongside of the men. They did not seem to be Amazons, but looked quite ordinary.

The women we came most into contact with were the guides, as also the chamber-maids and employees in our hotels. The guides, are certainly a race apart. The State runs an "Intourist" organization, which is a travel-agency like that of Thos. Cook. Most of their employees are young women. After leaving School, they are given a special training in the different European languages for three years, and are then qualified to act as guides to the tourists of different nationalities. After the tourist season is over, they spend the rest of the year, apart from their leave, in study and refresher courses. They are very competent and usually speak their foreign languages well.

They are most helpful, though one cannot help feeling that they have a certain scorn for tourists as "luxury" travellers, who require comfort and consideration that they have not earned, but whose money is useful. Young as they are, they are capable of coping with the most difficult situations and tourists. Unlike guides in other countries, they do not subordinate themselves to their clients but keep the latter in order. Most of the guides were well informed as regards the things that interested the tourists, and could answer questions up to a certain point; though they were well trained in propaganda and rarely revealed any of what they call the "negative" side of the Soviet working to seekers of information.

They work hard and deserve respect. The chamber-maids at the hotels seemed survivals of the old regime. They were mostly elderly, and had none of the independence that strikes one in the other women. They were always on the look-out for tips and gifts, and those who could talk French told us dismal stories of their homes and families. For there is family-life in Russia. I was not lucky enough to visit any home, but some from our party who had done so, assured me that it existed; moreover, not all women availed themselves of the communal kitchens, though the housing difficulty being very great—too many people have lately flocked into the towns, and there is much over-crowding—the communal kitchens and other such institutions are very useful.

Rightly or wrongly, the word women is usually associated with the word children; and some mention of the latter must be made when talking of homes. Everyone knows that the Soviet Union is doing everything it can to ensure health, happiness and knowledge for the children. And certainly those we saw in the parks and streets and childrens' theatres and so on, looked well-cared-for and healthy. They did not seem to be State-owned, dressed in uniforms, and not looked after by their mothers. There seemed to be a large percentage of women proudly pushing perambulators or giving babies and elder children an

airing in the parks. Of course, they may not have been their mothers!

But no exaggerated respect is shown for a woman simply because she is a mother. As regards motherhood, any Russian woman can refuse it. But we were told by the doctor at an "abortion" that when a woman is clearly physically fit to have a child and there is no social reason against it, the doctors try to persuade her to go through with it, and are very often successful in doing so. So the tales of those queues waiting before the abortion, which are so long that the baby of the last woman in the line is born before she can get in, are not so funny after all. One of our younger guides told us that abortions were frequent among students, alleging as a reason:—"They marry young to be together, but having a baby interrupts their studies, and makes them lose a precious year; so it is better to put it off to another time!" This course seemed to her quite natural.

We also visited a marriage bureau in Moscow. As I said before, the officials there are women. We saw several couples in the bureau, and the clerk told us that business was usually brisk. We found no one but a clerk in the divorce bureau on the next floor, and she said she had not been very busy lately. We had been told in England that a marriage on one day and a divorce on the next was a common occurrence, but she assured us that it was not so. Even though the law might permit it, public opinion was very much against that sort of thing.

Good actresses in Russia get good salaries, and looking through the programmes we saw that the coveted titles "people's artist", "artist crowned by the republic", were more or less equally bestowed among the actors and actresses. There seem to be as many women as men doctors. The baby clinic we visited was run by women. They seemed very capable. The teaching profession is held in respect, and care is taken in the training for it. It is interesting to hear, that a judge and a senior teacher receive the same salary, though as I do not know what that salary is I cannot tell whether women teachers here would

receive higher salaries in Russia than in India, or judges correspondingly lower ones. We visited only one school; it was run on co-education lines. The girls and mistresses struck us as being much like their proto-types all the world over. A daring member of our party asked the headmaster if co-education led to any emotional complications between teachers or pupils; but a firm "No" was the only reply. Here let me say, that this attitude of companionship and equality between man and woman is definitely good, is shown in many ways. I was much struck by the remarks of two very pretty young English girls in our party, who told me that Russia was the only country in Europe, including England, where they had not been subjected to rude staring or unpleasant attentions from men in streets or theatres and other places.

We went to a law-court, the "Court of Appeal", during a sitting. Of the three judges on the bench, two were women. We were glad to see that one of these seemed to be the most important, for she occupied the middle chair and seemed to do most of the talking.

There is no official religion in Russia, as the atheism it professes cannot be called a religion. As all know, there are anti-God museums, but they seem to exist more for the purpose of exposing the weaknesses and crimes of the priests and devotees of the various religions, than to execrate the founders of them. Many people say that no country can be great without a supernatural religion, and that women who have no faith lose all that can guide and ennoble them. Certainly all the younger women we were able to question, took up an anti-religious attitude, saying that religion was all very well for the old and foolish. But it means to me that they are deeply religious. Their devotion to their leaders (Lenin's tomb is almost a place of pilgrimage), their love for the country, and their selfless working for the ideal State that they are striving to establish, may be called their religion; and so long as such feelings exist, there is no cause to despair of the future.

To touch on a dark topic, prostitution. This is much less in Russia, than elsewhere. Marriage is easy, divorce is easy, and everyone who is willing can find work. We were told that many prostitutes came of their own accord to the institutions set up for their regeneration, and after a course of training, work was found for them. One of these girls, it appears, has just qualified as a barrister. That all careers are open to Russian women, and that they work with, and on the same terms as men, does not make them what Victorians called "unfeminine" or "manish". They retain their charm for men—one sees a multitude of couples along the roads—and marriages are not on the decrease. I have spoken of their usual drab appearance; that is not due to choice, but to want of supplies of better clothes. One sees modest attempts to mitigate the dullness of the dress, with a ribbon here, a bright scarf, a striking hat there. Most of the girls one sees have their hair shortwaved curled or set,—which argues a regard for appearances. They take an interest in the clothes of others. On one occasion, a party of tourists complained to their guide of what they considered rude behaviour on the part of some girls and women, who seemed to be staring very fixedly at them. The guide questioned the offenders who replied: 'Well, they are so well-dressed, it interests us.' The SARI roused the usual amount of attention,—at times most embarrassing!

After all, I find my impressions of Russian women just the same as my impressions of Leningrad and Moscow; they are so much the same as other women and other cities, and yet so different. There is something in the atmosphere of the Soviet Union, some intense element that gives ordinary things and people a quality impossible to define, but which will be a great factor in the building up of a nation that will come close to the ultimate ideal and show the world something new and desirable.

Andrea Redeemed

[A sequel to Browning's *Andrea del Sarto*]

Browning's poem *Andrea del Sarto* is the story of Andrea, the faultless painter, whose passionate love for the beautiful but faithless Lucrezia ultimately brings about the failure of his art as of his life. In his early days, Raphael, the divine painter, had expressed his glad wonder at Andrea's perfect art to Michael Angelo. Andrea's dream was to be the fourth of the hierarchy of painters with Leonardo, Raphael and Angelo. The promise of his youth fades away under the withering influence of Lucrezia's smile. The shades of an autumn evening close over him as indeed over his soul. Lucrezia leaves Andrea for one she cares for more. And from his lips come the words strained from his sick heart—the last words in Browning's poem: "Again the cousin's whistle—go my love."

In the following poem, a kind of sequel to Browning's more exquisite monologue, Andrea's starved soul pours its cry of repentance in the darkness of the night and as morning breaks in the horizon, his life also feels the joy of a new birth. Despair gives way to hope, and a new glory comes into his life and thence into his heart.

"Go, my love," did I say? Why and how?

There's husbandry in heaven and some old Keeper
of Light

Has quenched the celestial flames;—No, not quite.

Ah! what murmur (do I hear) as of an army in uproar?
(Let me reason) yes, I see a myriad forms, invisible-
visible

Of unfulfilled hopes and unrepentant thoughts
Amidst rebellious passions and lusty desires
Under doughty captains in diverse knots of common ties,
All owning me—so they seem by their colours—as lord;
And if I err not, apart stands one a bold guard
Like a star that keeps at bay, though single and lone,
The legioned shades of Night in the unprotected sky.
His brow bears the spell that baffles raging might,
And in his face I behold as in a clear glass
The tangled web of my life in colours dark and red,
With, here and there, spots of white, looking like stains;

Light on Yoga

By Dr. R. S. AGRAWAL



SUN plays the important part in the improvement of vision and Yoga. Vedas and Upanishadas regard the sun as the god of the eyes. Our Rishis tell us to face the sun morning and evening for worship. By facing the sun the eyes become very bright and shining, attractive and magnetic. The centre of vision becomes acute. The vision becomes perfect. The vitality of the eye is greatly increased and no microbe is able to attack the eye.

By extracting the light rays of the sun through the eyes one can easily awake the Surya Chakra, which is at the heart centre. Then the Surya Chakra enlarges and opens man's dark and limited being into a luminous and infinite consciousness. By the right principle of our nature, a luminous power proceeding from the Father of all existence (Sun), one reveals in himself the Divine Purusha, of whom all beings are manifestations. The seer prays to Surya to cast the rays into right order and relation and then draw them together into the unity of revealed truth. The result of this inner process is the perception of the oneness of all beings in the Divine Soul of the Universe.

There are different stages and ways of facing the sun :

With closed eyes : Sit comfortably facing the sun with closed eyes for ten to thirty minutes or more. Place the tip of the thumb on the finger tip lightly and move the thumb tip on the finger tip from side to side in one quarter of an inch. Call Om, Ram, Shiv, etc., on every two movements. Now begin to move your body also with the movement of the thumb calling Om etc. Your thoughts will be concentrated, the mind will be relaxed and within a few minutes you will begin to dose or feel a cooling sensation in the eyes and head. The morning or the evening time will be best.

With open eyes : After practising the first method you may begin the second method. Facing the sun with open eyes is of greater help than that with the eyes closed ; but bad or red eyes should not try it. Morning time when the sun is not hot, will suit most ; but do not practise when the sun is red. In the beginning practise for a few minutes and then increase the time by and by. Close and open the eyes after every few minutes. When the eyes are open, blink gently and frequently.

Sit comfortably. Keep the eyes open and look towards the ground before you. Move your body from side to side. Now raise the chin and not the eyelids till your sight reaches the sky one yard below the sun. The eyes should not be opened widely. Note the following facts : (a) The sun is constantly seen. (b) The front objects as trees, buildings etc., move in the opposite direction, that is, when you move to the right, the objects appear to move to the left and when you move to the left the objects appear to move to the right. This imagination checks staring and gives relaxation. There are certain things which have to be avoided in this process and they are looking at the sun directly and staring ; opening the eyes widely ; stopping blinking and forgetting the movements of the objects.

After some time when the practice becomes perfect, the movement may be to an imperceptible one. If the sun treatment has not been taken perfectly, one may note different colours or dimness before the eyes after the sun treatment. Then it is better to practise the relaxation exercises for a few minutes. The vision and the mental faculties will be greatly improved. These relaxation exercises can be studied from the book "Mind and Vision" which can be had from Thacker Spink & Co., Calcutta.

Now come to the Yogic Light. Recall the image of your deity and imagine that face in the sun shining brightly, and the rays passing and entering your heart. If your imagination is perfect, the rays will begin to awake the Suryachakra. At first it will be faint, but by and by it will become brighter, and the rays will become sharper and wider. You will begin to feel the same deity in this

Suryachakra also. Your heart will be full of light, the tears of love will begin to flow and the rays of joy will be present. The more the sun will become brighter, the more purity will take place. To remove the defects from the body cast the rays on the particular part.

By the revelation of the vision of Surya the true knowledge is formed. Truths concealed behind concepts and percepts are brought out. We arrive at that light of the supreme super-conscious, in which even the intuitive knowledge of the truth of things based upon the total vision passes into the self-luminous, self-vision of the one existent, one in all infinite complexities of a self-experience which never loses its unity or its self-luminousness. This is Surya's goodliest form of all. For, it is the supreme Light, the supreme will, the Supreme Delight of existence.

This is the Lord, the Purusha, the self-conscious Being. When we have this vision, there is the integral self-knowledge, the perfect seeing, expressed in the great cry of the Upanishad, "So' ham." The Purusha there and there, He am I. The Lord manifests Himself in the movements and inhabits many forms, but it is One who inhabits all. This self-conscious being, this real "I" whom the mental being individualised in the form is aware of as his true self—it is He. It is the All; and it is that which transcends the All.

The Scholar Science Corner

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

Artificial Resins.

This was the subject matter of an interesting lecture by Mr. H. V. Potter, B. Sc., F. I. C., Managing Director of Bakelite Limited, delivered before the Royal Society of Arts, London. (*The Journal of the Royal Society of Arts*, Vol. LXXXV, No. 4393). In the course of his talk, the lecturer has traced the historical development of the synthetic resin industry, described the several types of resinoids and enumerated the manifold applications of these synthetic products.

"Artificial resins, or synthetic resins as they are sometimes called, are a group of bodies formed by a chemical reaction known as 'condensation' which results in a non-crystalline mass ranging between a semi-viscous liquid and a resin-like solid.

"The first commercial product of this kind was the phenolic resinoid which was known as 'Bakelite'. This was produced as a solid amber—or resin-like product and was termed an artificial resin; 'artificial' because it was produced by a process of synthesis or building up from more simple chemical bodies by 'condensation', and 'resin' because in its intermediate stage it had the appearance of a natural resin. I prefer that these materials be called 'resinoids', meaning 'resin-like', rather than 'artificial resins', as they are not true resins. They have not the same characteristics as natural resins."

"The resinoids are not always solid; they can be produced in the form of a liquid with varying viscosity, and are in this form more allied to the natural 'balsams'. On the other hand, when they have been permanently hardened by heat, some are no longer fusible or meltable like ordinary natural resins."

At the present time, the synthetic resin industry finds a prominent place in all the industrially advanced countries. There was a considerable time-lag between the achievement of preparing synthetic resins in the laboratory on an experimental scale, and producing same in a factory on a commercial scale. Dr. Baekeland was the first to successfully commercialize the process by which the first phenolic resinoid known as 'bakelite' could be produced in large quantities. The readers of *The Scholar* have already had the pleasure of knowing all about 'bakelite' from Mr. K. Ganapati's article on 'Bakelite, the Material of Thousand Uses'. (*The Scholar Annual 1936*, p. 88).

The two chemical reactions which form the essential stages in the manufacture of synthetic resins are known as 'Condensation' and 'Polymerisation'. When two chemical substances are caused

to react chemically to form a new product of higher molecular weight, with the elimination of the elements of water, i. e. one atom of oxygen and two atoms of hydrogen, the reaction is termed 'condensation'. Polymerisation is the process by which the molecules of any substance combine themselves without eliminating any chemical substance and swell up like a snow ball. The component elements of such polymerised products will be in the same proportion as in the simple and unpolymerised products: only, the molecular weights will go on increasing several-folds of the empirical formula.

"To describe the chemical process of 'polymerisation' in a simple manner is not easy. Let me try by asking you to imagine a number of dancers waltzing in pairs in the usual way. Their hands then represent a double chemical linking, or double bond as it is called, one bond or pair of hands, being capable of being parted in order to link up with the hands of two other dancers whenever two such pairs come in sufficiently close contact for this to be possible. Now let us assume that some physical effect, such as heat, light, pressure etc., causes these dancers to rotate at a greater speed; they are likely to come more readily into contact with one another and with greater force. When this comes about, then two of the hands in each pair lose hold and join up with two of another pair's and you have a situation where two pairs have joined and are rotating together. This can be repeated by the same process until you get one complete mass joined together into a stable ring, and if there are enough people they can be packed closely together in this formation until you have a complete honeycomb effect. This has been brought about by the linking up of the separate molecules represented by the separate pairs into one large mass by the opening up of the double linking to form molecules of large molecular weight. Such masses are more stable and more resistant against chemical and physical effects'.

Following are the important types of resinoids commercialized at present. They are (1) Phenolic resinoids; (2) Urea-or amino-resinoids; (3) Laminated resinoids; (4) Alkyd resinoids; (5) Vinyl and styrol resinoids; and (6) Methylacrylate resinoids. Most of the synthetic resinoids are thermo-hardening or thermo-setting while a few are thermo-plastic.

Phenolic resinoids are prepared from phenol or substituted phenol and formaldehyde. Urea-or amino-resinoids are produced from urea and formaldehyde. A catalyst or accelator, like ammonia, is usually employed to bring about the condensation. While the phenol-formaldehyde condensation takes place at slightly elevated temperatures, with the production of a resin-like substance, urea-formaldehyde condensation occurs in the cold and a thick syrupy substance results.

"The resin-like or syrup-like product is then mixed with suitable fillers, such as wood-flour or paper pulp, to the extent of 50—60 per cent., by a process of rolling, kneading or mixing, so that the resin is ultimately mixed with the fillers and ground to a coarse powder. This is known as moulding-powder—the reason for this you will appreciate in a moment.

"This moulding powder is one of the many forms in which the resinoids are produced, but is one of the most important because as a result of its development a new industry called the plastic moulding industry was established, the purpose of which was to take the powder produced by the resinoid industry and press it or mould it into many articles of commercial and technical value, and exploit their application.

"The moulding process is effected by constructing steel moulds cut in the negative of the shape of the article required, placing the moulds on steam-heated hydraulic presses and introducing the resinoid moulding powder. The powder, which becomes plastic under heat and pressure, is then pressed into the shape or the contour of the mould and is held in the mould for a few minutes until the hardening reaction takes place, thus producing a hard rigid, compact article in the shape required. For this reason the powder is called moulding powder and the new industry the plastics moulding industry."

These resinoids are of the thermo-setting or thermo-hardening variety. It is due to this property that the resinoids have become of great practical utility. The phenolic resinoids are of high amber colour, while the urea-resinoids are white and may be coloured according to various tastes.

Laminated resinoids are prepared from the phenol—and amino-resinoids by impregnating layers of paper, fabric or any other fibrous absorbent material in sheet form, with a solution of the resinoid and subjecting the dried material to high temperature and pressure. The presence of the fibrous skeleton in the laminated resinoids gives additional strength and shock-resisting capacity to the finished products.

Condensation of phthalic acid obtained from naphthalene, with glycerine, obtained from the soap industry, leads to the formation of 'Alkyd resinoids' which are hard and water-white. When heated for several days the alkyd resinoids are converted into an infusible, colourless and horn-like material.

Hitherto we had cases of resinoids which are produced from simple substances. The two cases detailed below differ from the above in that the non-polymerised substance is arrived at by a series of complicated chemical reactions. Vinyl and styrol derivatives prepared from acetylene are treated with acetic acid to form vinyl and styrol acetates. These acetates polymerise when heated and give rise to vinyl and styrol resinoids which are transparent, non-inflammable and odourless. They are tough and hard and are thermo-plastic, i. e. they will soften under the application of heat as against the thermo-setting resinoids.

The latest in the synthetic resin industry is the Methylacrylate resinoid which is commonly known as 'Organic Glass' in contradistinction with ordinary glass which is composed of inorganic substances. Starting from acetone and hydrocyanic

acid, the methyl ester of methylacrylic acid is prepared. The last mentioned compound polymerises and leads to the formation of the resinoid which resembles ordinary glass and has very many advantages over the latter. The new product is lighter and more flexible than ordinary glass.

The phenolic and amino-resinoids which are quickly termosetting have extensive industrial applications, such as for the preparation of moulded articles for electrical equipment, door furniture, radio cabinets, as a bonding medium, as a cement, as a varnish for the insulation of electric coils and as a denture medium for artificial teeth. The alkyd resinoids take an inconveniently long time for setting and hence find limited application. The vinyl and styrol resinoids are chiefly used as coating and impregnating agents, as adhesives and as a basis for chewing gum. Methylacrylate resinoids or Organic Glass in virtue of their glass-like properties find wide application in the aeroplane industry. Their optical properties are claimed to be similar to those of ordinary glass and hence these resinoids may be used for preparing lenses.

* * * *

Magnesium in Industry.

Magnesium is a light metal fairly widely distributed in nature in the form of its salts. It is not found in nature in its free metallic state. The metal occurs as magnesium carbonate in *magnesite*; double carbonate of calcium and magnesium in *dolomite*; magnesium sulphate in *Epsom Salts* and *kieserite*; magnesium chloride in *carnallite* and *kainite*; and as magnesium silicate in *olivine* and *enstatite*. The free metal is isolated from its combined form by a process known as electrolysis and the mineral *carnallite* is generally used for this purpose. Magnesium has a silvery-white lustre which slowly tarnishes on exposure to atmospheric oxygen. Magnesium can be ignited to give a very brilliant white light possessing that property (actinic property) of the Sun's rays by which chemical changes are brought about as in photography. On account of this property the metal used for flashlight preparations for photographic work and also in making fire-works.

Magnesium can be made to combine with other heavy metals to form light alloys which are becoming of great industrial importance in these days.

".....after a slow beginning, light magnesium alloys are finding wide spread applications in machinery generally, and in road and air transport in particular. The importance of light alloys in commercial and military air-craft is fairly common knowledge, but their growing use in public transport vehicles, motor cars—especially the sports models—and indeed in the lightly-stressed parts of much machinery where reduction in weight is desirable, is not so generally appreciated. The saving in weight which may

be effected by using magnesium alloys is well illustrated by the fact that a casting which would weigh 6 lb. in a certain alloy containing 90 per cent. of magnesium would weigh 9.9 lb. in aluminium, 25.8 lb. in steel, and 28.2 lb. in brass."

Germany which produces at the rate of 500 tons of magnesium per month is easily the largest producer at the present times. America has an out-put of only 150 tons per month.

"For many years the raw material used in the production of the metal was magnesium chloride, which is obtained in large quantities as a by-product in the German potash industry. Recently, however, the mineral magnesite (carbonate of magnesium) has been found to be more suitable, and a large proportion of the world's output of the metal is obtained from this new source. So far as Great Britain is concerned, magnesite has to be imported, but it is known that dolomite can be used in place of magnesite, and there is a prospect that this commodity, of which ample resources are available in this country, may yet be turned to account in the production of metallic magnesium." (*Journal of the Royal Society of Arts*, Vol. LXXXV, No. 4397, page 349).

Columbium for Stainless Steel.

Columbium is a metallic element which occurs rather rarely in nature in the mineral known as *columbite* or *niobite* in the form of its oxide combined with iron, i. e., the metal occurs as a ferro-columbium ore. The other metals related to Columbium are Vanadium and Zantalum.

Columbite was, till recently, considered as a nuisance because it was found mixed with tinstone in considerable quantities and offered enormous difficulties in the production of pure tin. Although vanadium and tantalum had been used for long in the steel industry and in the incandescent electric lamp industry respectively, columbium had not been finding any application till recently.

"During the last few years research has indicated several uses for columbium, the principal being in the manufacture of stainless steel. The addition of ferro-columbium (containing 50 to 60 per cent. columbium) to certain chromium-nickel steels reduces their tendency to intergranular corrosion, especially when they are exposed simultaneously to heat and chemical attack. It is also claimed that the addition of ferro-columbium renders these stainless steels more ductile. In the United States the process has reached, if not already passed, the large-scale experimental stage, and as a result, the annual consumption of columbite in that country already amounts to several hundred tons, the price for the mineral being in the neighbourhood of £ 70 per ton delivered."

The tin producers of Nigeria had been stacking huge quantities of columbite which they obtained as by-product. They have now realised that they had unconsciously stored a valuable product which would fetch them a good return. (*Journal of the Royal Society of Arts*, Vol. LXXXV, No. 4384, page 74).

Stolen Smiles

"Listen to this, dear," said the head of the house, reading from his newspaper. "This article states that in some of the old Roman prisons which have been unearthed they found the petrified remains of prisoners."

"Good Heavens!" exclaimed his wife. "Then that's what they call hardened criminals, I suppose?"

The platform speaker had been obliged to endure a string of interruptions from a little man in the front of the crowd, and was losing patience.

Still the interrupter continued.

"You want a dose of prussic acid," he said, "to finish you off!"

"You hardly need that," replied the speaker. "Any decent insecticide would settle you!"

Baldheaded Gent: "You ought to cut my hair cheaper, there's so little of it."

Barber: "Oh, no. In your case we don't charge for cutting the hair, we charge for having to search for it."

Diner: "I see that tips are forbidden here."

Waitress: "Lor' bless yer, mum, so was the apples in the Garden of Eden."

Aunt Mary: "And what did daddy say when you told him you had won first prize for dictation?"

Bobby: "He said, 'Well, well, you are getting more like your mother every day.'"

Gloria: "Was your uncle's mind vigorous and sane up to the last?"

Harold: "I don't know. The will won't be read until to-morrow."

Mother: "What are you doing in the pantry, Tommy?"

Tommy (with his mouth full:) "Just putting a few things away, mother dear."

Employer (to new boy on his first job): "My lad, do you know it takes half my time to watch you?"

New boy: "Sorry, sir, but it takes me all my time to watch you."

From All Quarters

Razor Blades. Mr. R. H. Fash, a Fortworth chemist has reported a method of prolonging the life of razor blades by adding potassium chromate compounds to shaving cream to prevent rusting. It is asserted that this doubles the number of good shaves from a single blade.

Legends of Child-Birth. Dr. Alan Frank Guttmacher, in his new book "Into this universe, The Story of Human Birth" (Viking Press 2'75) disabuses the public mind of some of the legends of child-birth current among all classes of people. Here are some of these: An expectant mother should not "eat for two"; an ordinary amount of food is quite enough and she may be even put on a diet to combat obesity. The blood of the mother does not circulate in the veins of her unborn child. Contrary to popular belief, seven month premature babies have less chance of survival than eight month babies. Babies can wail lustily at birth (and in rare cases even before birth), but they cannot weep for three months until the tear-glands develop. Women over thirty-five, classed as elderly for child-birth may anticipate a very happy outcome of pregnancies. Dry labours are not dangerous if no abnormality exists, may even be beneficial. Most babies are not born late at night; births are fairly evenly distributed throughout the twenty-four hours. Maternal diet does not maternally influence the size of the new born babe. A completely reliable biological test, the Friedman test, has been available since 1931 for the early diagnosis of pregnancy.

Instalment Ills. In the City of New York doctors and dentists' bills may now be paid in instalments, just as they pay for a radio or a car, says the *Literary Digest*. An expectant mother, a patient bothered with tonsils, appendix or bad teeth need no longer pay the doctor in one lump sum. Instead a bill-paying organisation known as the Professional Service Credit Association will pay the Doctor or dentist, and collect it from the patient in four to twenty monthly payments. The patient fills out a loan application in his doctor's office, involving neither co-makers nor collateral. The doctor then sends it to the Association, which remits his full fee, less carrying charges, which vary from 7 per cent. for four months to 15 per cent. for 20 months. Originally the Association charged patients interest. Patients, however, objected to this, and reasoned that formerly

they could delay paying their doctors without paying interest. Now doctors and dentists gladly pay interest charges in order to obtain promptly the greater portion of their fee. Collections run to about 98 per cent, for patients are essentially honest. Of the two per cent. uncollected the bulk results from economic misfortune, not evasion. In such cases, the time of repayments, is usually extended enabling patient to remit smaller monthly payments. Almost never does the Association take legal action against a delinquent. More likely, the physician makes up the uncollected payment out of his own fee.

The Common Cold. By consciously following a few health suggestions (prescribed by Dr. L. D. Bristol, Health Director of the American Telephone and Telegraph Company), employees can do much to prevent colds, or to shorten their duration and severity.

1. Avoid unnecessary contact with persons who have colds.
2. Avoid crowded places.
3. Avoid the use of articles such as the common drinking cup and towel. Keep the hands and such things as pencils away from the mouth and nose.
4. Avoid chilling of the body due to insufficient clothing, wet feet, or the keeping of clothing moist from perspiration.
5. Keep living and working quarters properly ventilated. Avoid over-heating. Sleep with windows open.
6. Take regular daily exercise in the open.
7. Where living conditions permit, have at least a daily cold sponge, particularly of the neck and chest.
8. Get about eight hours' sleep out of twenty-four.
9. Have adequate and regular elimination. Keep the body flushed with sufficient water.
10. Select a diet suitable in quantity and including the important vitamins found in milk, eggs, butter, vegetables and fruits.
11. Have remedied abnormal nose and throat conditions, such as enlarged tonsils and adenoids, and decayed teeth.
12. So far as possible, avoid self-diagnosis and self-treatment. Seek the advice of a physician, particularly if a cold seems to "Hang on" or if subject to frequent repeated colds.

If you are fool enough to feed a cold then you will have to starve a fever.

From Press and Platform.

Aurangzeb's Notions of a Correct System of Education.

In a recent issue of *The Government Victoria College Magazine*, Prof. Rangacharya in the course of his illuminating article on 'Learning and Literature under the Mughals', writes :

Aurangzeb's notions of a correct system of education are obvious from a very interesting conversation he had with his own tutor. He knew that the Mughal prince of his times was not likely to have the sleep of untroubled life, and he felt convinced that the system of education imparted to him was hardly calculated to enable him to acquit himself properly and with success. He felt dissatisfied with the equipment of his own youth, and believed that a much more comprehensive scheme was the need of the hour. Addressing Mulla Shah who went to see him on his elevation to the throne expecting high honours and rewards from his pupil, Aurangzeb, who first refused to grant him an interview for three months, asks him in anger : "Pray, what is your pleasure with me, Mullaji? Do you pretend that I ought to exalt you to the first honours of State?" He then examines his title to distinction. "I do not deny," he says, "you would possess such a title if you had filled my young mind with suitable instruction. Show me a well-educated youth and I will say that it is doubtful who has the stronger claim to his gratitude,—his father or his tutor. But what was the knowledge I derived from your tuition?" The emperor was first dissatisfied with the lack of education on international topics and problems. "You taught us that the whole of Franguistan (Europe) was no more than some inconsiderable island, of which the most powerful monarch was formerly the king of Portugal, then he of Holland, and afterwards the king of England. In regard to the other sovereigns of Franguistan, such as the king of France and him of Andalusia, you told me that they resembled our petty Rajas, and that the potentates of Hindustan eclipsed the glory of all other kings; that they alone were Humayuns, Akbars, Jahangirs or Shah Jahans; the Happy, the Great, the Conquerors of the World and the Kings of the world; and that Persia, Usbec, Kashgar, Tartary, Cathay, Pegu, Siam and China, trembled at the names of the kings of the Indies. Admirable geographer! deeply-read historian! Was it not incumbent upon my preceptor to make me acquainted with the distinguishing features of every nation of the earth; its resources and strength; its mode of warfare, its

manners, religion, form of Government and wherein its interests principally consist; and by a regular course of historical reading to render me familiar with the origin of states, their progress and decline; the events, accidents, or errors, owing to which such great changes and mighty revolutions have been effected? Far from having imparted to me a profound and comprehensive knowledge of the history of mankind, scarcely did I learn from you the names of ancestors, the renowned founders of this empire. You kept me in total ignorance of their lives, of the events which preceded, and the extraordinary talents that enabled them to achieve their extensive conquests." A knowledge of the useful languages of the world had been denied. The prince had been quite in ignorance therefore of the mission of his life and responsibilities. "A familiarity with the languages of surrounding nations may be indispensable in a king; but you would teach me to read and write Arabic, doubtless conceiving that you placed me under an everlasting obligation for sacrificing so large a portion of time to the study of a language wherein no one can hope to become proficient without ten or twelve years of close application. Forgetting how many important subjects ought to be embraced in the education of a prince, you acted as if it were chiefly necessary that he should possess great skill in grammar, and such knowledge as belongs to a doctor of law; and thus did you waste the precious hours of my youth in the dry, unprofitable, and never-ending task of learning words!"

Shuddering at the memory of his own unpreparedness in consequence of a defective education which presumed a walk through an unreal world of ease and even life, the emperor asks: "Were you not aware that it is during the period of infancy, when the memory is commonly so retentive, that the mind may receive a thousand wise precepts, and be easily furnished with such valuable instructions as will elevate it with lofty conceptions, and render the individual capable of glorious deeds? Can we repeat our prayers, or acquire a knowledge of law and of the sciences only through the medium of Arabic? May not our devotions be offered up as acceptable, and solid information communicated as easily, in our mother tongue?" It was claimed that he had been taught philosophy. But of what use was it? It was a useless jargon of words wherein there was no real self-examination, no true grasp of the nature and mystery of life and its problems. "You gave my father, Shah Jahan, to understand that you instructed me in philosophy; and, indeed, I have a perfect remembrance of your having, during several years, harassed my brain with idle and foolish propositions, the solution of which yields no satisfaction to the mind—propositions which seldom enter into the business of life; wild and extravagant reveries

conceived with great labour and forgotten as soon as conceived; whose only effect is to fatigue and ruin the intellect, and to render a man headstrong and insufferable. O yes, you caused me to devote the most valuable years of my life to your favourite hypotheses, or systems, and when I left you, I could boast of no greater attainment in the science than the use of many obscure and uncouth terms, calculated to discourage, confound, and appal a youth of the most masculine understanding; terms invented to cover the vanity and ignorance of pretenders to philosophy; of men who, like yourself, would impose the belief that they transcend others of their species in wisdom, and that their dark and ambiguous jargon conceals many profound mysteries known only to themselves." The emperor then defined his own notion of what real philosophy was. "If you had taught me that philosophy which adapts the mind to reason, and will not suffer it to rest satisfied with anything short of the most solid arguments; if you had inculcated lessons which elevate the soul and fortify it against the assaults of fortune, tending to produce that enviable equanimity which is neither insolently elated by prosperity, nor basely depressed by adversity, if you had made me acquainted with the nature of men, accustomed me always to refer to first principles, and given me a sublime and adequate conception of the universe, and of the order and regular motion of its parts; if such, I say, had been the nature of the philosophy imbibed under your tuition, I should be more indebted to you than Alexander was to Aristotle, and should consider it my duty to bestow a very different reward on you than Aristotle received from that Prince." The emperor was indeed grieved that even the most elementary needs of his position as prince had been neglected. Neither on the duties of royalty nor in the indispensable art of war had he been educated. "Answer me sycophant, ought you not to have instructed me on one point at least, as essential to be known by a king; namely, on the reciprocal duties between the sovereign and his subjects? Ought you not also to have foreseen that I might, at some future period, be compelled to contend with my brothers, sword in hand, for the crown, and for my very existence? Such, as you must well know, has been the fate of the children of almost every king of Hindustan. Did you ever instruct me in the art of war, how to besiege a town, or draw up an army in battle array? Happy for me that I consulted wiser heads than thine on these subjects! Go! Withdraw to thy village! Henceforth let no person know either who thou art, or what is become of thee!"

Book Reviews.

Freedom and Culture by Sir S. Radhakrishnan. Published by G. A. Natesan & Co., Madras. Price Re. 1.

This splendid little volume under the significant title "Freedom and Culture" is a collection of convocation addresses delivered at the various Indian Universities by one of the eminent thinkers of modern India. Herein one finds side by side with the ennobling idealism of the philosopher, the practical ideas suggesting the solution of many problems that confront a country and making man live his full life under modern conditions.

Many questions of interest have been dealt with in the addresses. In every one of them a new idea, a fresh light, has been thrown, and to each of it a delightful and elevating touch has been given. Sir Radhakrishnan's cultural background is entirely Indian. He is catholic in spirit. While voluntary poverty has its spiritual value his blood boils at the thought of the starving millions. He considers it a sign of failure and so wants us to face the realities. He wants us to get rid of the many obsessions that pass for religion. It pains him to see that human rights are denied in the name of religion to millions of our kith and kin. The curse of untouchability has to be blotted out. He pleads for change, but he is not for accepting every thing new as good. He insists on keeping our cultural foundation in tact but stresses upon the necessity of building upon it with such adjustments and differences in structure as would suit the changing conditions. Dictatorship is anathema to him. He condemns outright the stifling of democratic aspirations in the name of the Fascist notions of the efficiency of State. He decries our slave mentality and bewails over our bondage. There should be a complete and revolutionary change in our mental and social outlook. He would sooner have an "India poor and free, rather than rich and in bondage." He is a firm believer in democracy. He sees darkness gathering round everywhere in the world. Dictatorship has taken the place of democracy in the very countries where democracy had its birth. The air is thick with forebodings of war and the only hope for humanity is the philosophy of truth and non-violence advocated and practised by Mahatmaji, which to Radhakrishnan is "a ray of heavenly light, let into a world of deep darkness."

Let us also see what the professor has to say on universities and their ideals. "A University is a fellowship of spirit, a society of seekers of truth who believe that there are things in life of vastly greater import than wealth and comfort, necessary as

these are." It should prepare young men and women to take their place in society and make them the torch-bearers of true and genuine culture that is characterised by a "sweetness of temper, sanity of mind, and strength of spirit." They should carry into the world the true spirit of youth with them—the spirit of adventure and originality. They should follow the true spirit of Indian culture bearing always in mind that "no man can be his own ancestor, and that the motto, 'what my fathers did is good enough for me' is only the maxim of the decadent and the degenerate."

And this is the concluding appeal he makes in many of the addresses:—"We need a new simplicity of life, a new asceticism and you my young friends, to whom leadership in thought and practice is passing, need it most. We have no glittering prizes of wealth or power or glory to offer to you, but only hardships, struggle and suffering. May the ideals of the University help you to face them with spirit and courage and save you from cynicism and despair."

This book is inspiring to both the young and the old alike. It is a source of endless delight and deep thought. The enterprising firm of publishers who has given us a rich feast at a small cost cannot sufficiently be praised.

The Model Village by A. H. Jaisinghani. Published by Ganesh & Co., Madras.

This tiny book contains the plan of a 'model village' as the author calls it. In these days when rural reconstruction and like matters are much talked of, a book like this written in simple and elegant style containing clear thoughts on the subject is certainly welcome. The various small chapters of the book deal respectively with the relationship of the community and the individual, the religion of the model villager, the social life of the village, education in the model village, the child and the woman of the village, the care of the sick, and the commerce and industries of the village. Interesting and suggestive as the institutions of the village are one feels that each of these has all the defects of a "machine cut model" and that no institution can fit in with a slight change in the environments of the village community. The author himself in a way recognises this, for he says:—"With increase in our knowledge and change in our circumstances of life, a change in our rules and customs become inevitable. Man is a restless animal. Of all his needs the need to change is the most urgent and most deeply rooted. The author of this plan, therefore, neither wishes nor hopes for a longer life for it than it may merit. None of its details is absolutely indispensable to Life. There are many roads leading to

Rome, and the author is fond of none." What we think of the subject is this that there cannot be clear cut machine made models of villages. Our workers in the field have to take up the villages as they are, and work up and improve each in a way most suitable to its then environments having before them the ideal of a happy and contented life for the community as a whole.

The Government Brennen College Co-operative Union Annual 1937 :

This publication besides showing the very useful work done by the College Union contains a string of informative articles on several aspects of the Co-operative movement from the pen of some distinguished scholars of our Presidency who have had not only the theoretical knowledge of the subject but also the practical experience of the working of the co-operative societies. The Rev. A. Ambruzzi S. J. writing under the heading "The Path to National Salvation" points out the great role co-operation has to play in the economic regeneration of our country. Dr. P. S. Lokanathan writing on "The Students' Store Societies" stresses upon the necessity of running them by the students themselves with only a minimum of assistance from the teachers. Mr. K. C. Ramakrishnan suggests a few new co-operative activities the College Union must take up. Rao Sahib V. K. Menon strikes a discordant note. Disappointing as have been the several attempts made in Malabar for co-operative marketing he urges that in future greater attention will have to be paid by those engaged in co-operative work for improving the facilities that now exist for marketing the articles. Prof. Yegnanarayana Iyer appealing to young men says:—"My special appeal to you, my young readers, is to think of co-operation as a gospel and not a mere device to gratify yourselves to become hundred per cent co-operators and not as most of the co-operators of our country at the present time are mere dabblers in co-operation." Among the other articles of interest are the "Scope of Co-operation" by Mr. S. Subbarama Iyer, "The Value of Co-operation in Schools and Colleges" by Dr. Seshagiri Rao and "The Possibilities of a School Society" by Mr. V. M. Rao.

A number of pages are devoted to the publication of the details of the working of the Govt. Brennen College Co-operative Union, its bye-laws, how it keeps its accounts, etc., etc. These would, of course, be found useful by workers in the line.

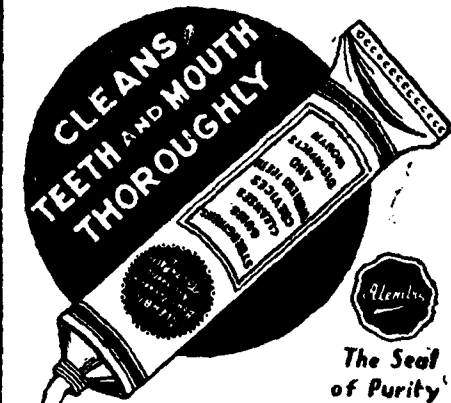
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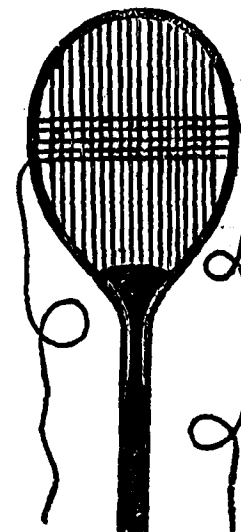
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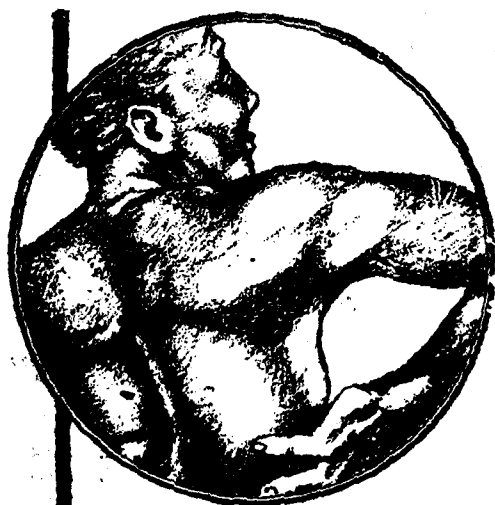
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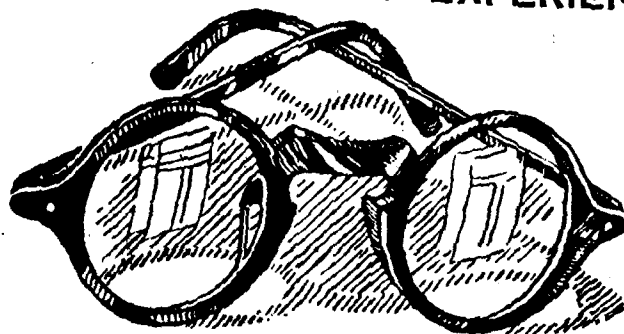
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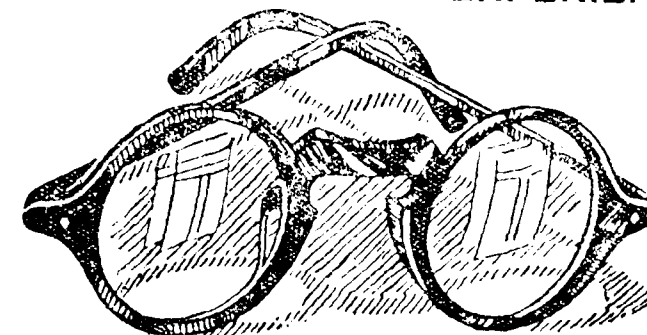
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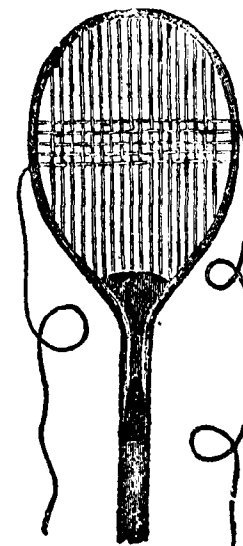
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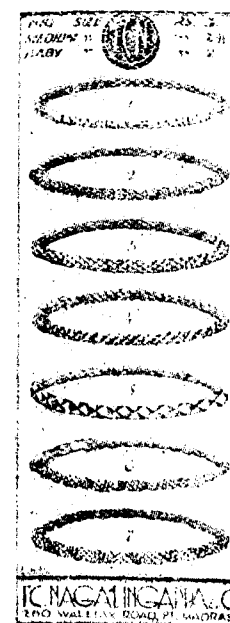
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IN MEMORIAM

In the death of Mr. E. S. Sunda of the Madura Bar, after a brief illness, early this month a void is created in several branches of useful public activity which it is not so easy to fill. He was one of the prominent lawyers of the Madura Bar and should in course of time have come to the top of the profession by his ability and character. He was one of the few active legal practitioners of South India who kept an alacritic mind on the study of legal problems and constantly contributed to the growth of law by the scholarly essays on legal topics published by him in the All-India-Reporter. He also wrote a short informing commentary on the law of municipal elections which was blessed with a foreword by the late Mr. Norton.

Early in his public life he was drawn into the co-operative movement, and his enthusiasm in the cause of co-operation seemed to absorb him beyond measure. There was many a pet scheme in his brain, and but for the fact that nature put far too much of thought into his brain, but did not seem to put an equal measure of power of action into his will, several of them should have been put into operation. He was one of the great non-official protagonists of the co-operative movement.

He was a progressive student of literature. He fulfilled the literary promises of his early scholastic career, by a progressive mastery and control over both thought and form, and he was fast developing into a graceful and racy writer, and kept a fairly wide range for the subjects he elaborated. *The Scholar* is indebted to him for several valued contributions from his pen. Many a problem of the India that is passing before us, exercised his mind, and he attacked several of them with a vigorous mind.

He had also a humble semi-official role to play as a senator in the new Annamalai University and his life of social usefulness should have expanded in several directions, and the Province should have become richer in knowledge and experience, by the full-length quota of service that may have been done by him as a citizen, had life been spared to him. His death has come, apparently without any premonitions and with a suddenness which is stunning. The present writer feels the loss all the more, because of the sacred ties of the master—pupil relationship which bound them both, and which, coming into existence about a quarter of a century ago, lasted but for a brief period of a year, but continued with unabated loyalty on both sides all these years! He hoped to see his pupil-friend blossom out with fulness of intellectual and moral development, but he has been cruelly taken away in the very prime of his manhood! *Requiescat in pace!*

A

Education' frees us from conventions and places realities before our eyes.

Every chapter in the book bears evidence of ripe wisdom and rich experience and of a practical outlook on education. '*If Education is Preparation for Life*' says the author, 'this preparation must evidently take account of all the different needs. The education of a farmer ought not to be the same as that of a fisherman, or a professor. Each must be taught what he has to do. Thus *Education must be practical*, such as can be put into practice by each man in his own sphere of life.' Judged by this test, it is admitted by everybody, modern education has miserably failed.

The author examines the root causes of this failure and suggests remedies. He is against 'tinkering' with education. Patching will never do any good. If education should bear fruitful results, our whole outlook towards it must undergo radical change. Education, like life, cannot be divided into water-tight compartments. What is needed is a synthetic approach to the solution of the problem and that is what Principal Gokhale does. Every chapter in his book is extremely interesting and highly suggestive. Chapters on Manual Training, Technical Education and Industrial Education are full of very valuable suggestions. Chapter III on Female Education (we would like the title to be changed into Education for Women) pleads for a changed attitude towards that problem. The chapter on 'Religion in Education' is of great importance and written with much understanding. 'Religious neutrality' according to the author, is a meaningless phrase. "It was perhaps inevitable for a foreign Government, but are our own men also to continue the same traditions?" If our educational system is to be, in the full sense, morally effective, it must rest on a religious foundation. This does not mean merely or primarily that there must be religious instruction, but that the atmosphere of school and college life, in and outside the class-room must be saturated with religious thought and feeling.

The value of the book is considerably enhanced by the appendices which run to nearly 80 pages comprising more than a third of the book and dealing with subjects like physical education, art and music, agriculture in rural schools, industries in urban schools, including a note on a Ten Year Plan for Education. To those who are engaged in the task of reconstructing our educational system, Principal Gokhale's book will be of immense help. To the teacher and student, the book will be a source of abiding inspiration.

Messrs. B. G. Paul & Co. have done a distinct service by bringing out this timely publication.

How It Strikes a Hindu By Professor D. S. Sarma, M. A. The Gita Publishing House, Madhavapuram, Myslapore, Madras. Price Rs. 1—8.

It is not possible in the short space of a review to either summarise or even refer to the 16 essays collected herein, which the author broadly divides into two classes, literary and religious, but all of which according to us are both literary and religious; literary because the essays are all in point of subject matter and form highly literary, and religious because the religious element predominates in all of them. As indicated by the title and as justified by its contents the author approaches every subject from the stand-point of the Vedantic doctrine that "there is only one ultimate Reality in the Universe, of which all things in Nature are only fragments and shadows". At the same time this facile writer is not one who indulges in talking about metaphysical abstractions. He is a practical student of the Hindu religion with a wide catholicity of spirit. His interpretation of the Gita is remarkably clear and practical. "To be in the world, but not of it, to possess our souls even while we retain our earthly possessions and to make them absolutely invulnerable amidst a thousand disturbing conflicts of life—this, as everyone in India knows, is the central teaching of the Bhagavad Gita" (pages 54 and 55). The author gives a fine exposition of what is and what is not true religion (p. 9). He stresses on the need for making religion "an abiding influence in all our other separate activities" (p. 12) and for recognising clearly "the centre of religion and focus our attention on that, and not be diverted by its various appendages". "The spirit of religion helps us to recognise the highest values of life, makes us understand the purpose of our existence and beckons us to the further stages of our pilgrimage to the perfection of God. Art and literature, science and knowledge, love and service are all excellent things in their way, but they cannot take the place of religion. Nay not even morality, inseparable as it is from religion, is religion itself. Religion is the sovereign and these are only the lords in attendance. Each of the lords has his principality, his domain, his province, but the queen rules over all. When any of them usurps the throne, it means there is insurrection in the state—civil war and confusion. The nation that allows that state of things to continue for long is doomed, its civilisation will become a thing of the past. This is a lesson which the West sorely needs at the present day" (p. 83). The several book reviews of which the volume under notice is mainly composed are a guide to the comparative study of our ancient classics as the Bhagavad Gita and the Upanishads with the present day western writers on

philosophy. We wish to see many more such stimulating studies of the author published.

Some Problems of Rural Education. By I. N. Menon, Viswanath Press, Ernakulam.

'Some Problems of Rural Education', is a small pamphlet of less than 90 pages and contains the three lectures of Mr. I. N. Menon delivered under the auspices of the 'Cochin Sirkar Teachers' Association.' In these lectures, Mr. Menon who is the Director of Public Instruction in Cochin State, has taken the opportunity to 'unburden himself of a few ideas which have been persistently haunting him on the subject of Rural Education'.

'The time has definitely come', says Mr. Menon, 'for a serious consideration of the question whether the full benefits of Parliamentary Government and social democracy can be achieved without a radical alteration in the outlook and organisation of education in this country'. He makes an earnest appeal for a reconsideration of the educational problem from the point of view of rural India. 'In antecedents, upbringing, and destiny, the bulk of our children belong to countryside, and as such, it is highly essential that we should devote special attention to their education if we are to make them useful to themselves and to society'. To make a good farmer however difficult itself, is comparatively a simple matter "to quote the words of President Andrew Sledd of Florida University, "but to make a good farmer who shall at the same time be an intelligent, patriotic and high thinking citizen, and yet content with the life of the farm, is the final task and supreme test of rural education." We are in entire agreement, with Mr. Menon when he says that 'this is the task which future education of India must fulfil.'

Now that attempts are being made to overhaul the system of elementary education, particularly with a view to liquidating the illiteracy in our country, the suggestions made by Mr. Menon in that direction, will be found useful.

Practical Education. By G. N. Gokhale—Messrs. B. G. Paul & Co., Francis Joseph St., Madras. Price Rs. 2-8.

We have read with intense interest Principal Gokhale's revised and enlarged monograph on Education and if we are asked to summarise in a line our impressions of the book we should like to say 'A Realist looks at Education' borrowing the title of his book on 'Democracy' by Alderton Pink. Books on education, as rightly pointed out by Dr. Arundale in his brief but beautiful foreword to the book, are legion, but there are very few which delve into eternal foundations for the better building of a modern and practical superstructure. 'Practical

the so-called poverty of its form by an over-abundance of facile alliterations which sometimes degenerate into a cheap jingle of words."

In justification of the pictorial illustration of the poems, in which the brochure is so rich, the author reminds us that "Some aspects of Hindi poetry are very closely related to a School of Indian Pictorial Art known as the *Pahadi*, or the Hill School, which flourished in the Punjab Himalayas in the districts now known as Kangra, Chamba, Basholi and Jammu. Indeed, the miniature paintings of this School, as pictorial commentaries on the Bhagavata and the Puranas, represent the plastic parallels to the *Prakrita* literature, and are heavily charged with *motifs* of Hindu religious faith. In fact, Hindi painting and its poetical counterpart echo and re-echo each other in their expression of a common stock of religious *motifs* and imageries (*sic*). And most of the pictures of the Kangra School bear inscriptions in Hindi quoting the most popular *dohas* composed by poets of repute." Thus poetry and painting have been brought into mutual service in Indian culture in the expression of both celestial and human love.

For the fuller appreciation of the poems in the book, the author provides the Hindi original; a transliteration in Roman script which conveys the musical value and the verse-structure of the poems to those interested in the literary subject but not familiar with the language; and an English translation.

As an example of the contents of this highly valuable compilation (despite its need for extensive revision for accurate English), we take the following out of the old poetry of the "separated heroine," in which a wife awaits the return of her husband, and looks for auspicious portents from her jewellery and the crow.

When, early in the morning, her courtyard was full
of the voice of the crow,
Her heart was full of memories of her distant lord,
And she says to the crow: 'I promise you a feast of
rice and curd if my beloved returns today.
If he is indeed coming today, fly away now.
I will give you the choice of all the treasures that
my knight brings back on his horse.'
When her left arm throbbed (displacing her armlet)
it gave her heart a thrill of joy.
And the young damsel stood on the tiptoe of expectation
of the return of her beloved,
Still as a painted picture, framed by the door-sill.
She adjusted her armlet, displaced by the auspicious throb,
As the young damsel stood awaiting her beloved,
With her hands clasping the frame of the door in keen
and anxious expectation.

The poem and the picture are in complete accord.

J. H. Cousins.

as a clever little performer, I was the only one that assessed her work at its true value. That was, naturally, very gratifying to a reviewer; and it was still more gratifying that, in January 1929, when we arrived at New York on a world tour, we had the signal honour of being met at the customs shed by the poetess herself—a reserved yet all-alive girl, refined, distinctive; accompanied by her English-ancestored father and Spanish-ancestored mother, their only child. She was then attending school, and at the same time producing book after book of poetry and a couple of original novels.

When Nathalia Crane reached collegiate age, an anonymous friend saw her through Barnard College (the Women's College of Columbia University), but on condition that she would publish nothing until after her graduation. At twentyone she completed her college career, which included a vacation trip to Spain in the steamer just ahead of the one that brought Mrs. Cousins and myself back to Naples on our second return journey to India in July 1932. A year after her graduation, Miss Crane, (a young lady of twentytwo, of medium height, slender, fragile in tegument but tense in spirit, not a "beautified Ophelia," intelligent without pertness, as I had found her when she last visited us in our sky-scraping flat in the Roerich Museum building in New York), published a group of the poems that she had written during her studentship under the cryptic title, "Swear by the Night" (Random House, New York, 1936). A copy which she sent me failed to find me. A second was successful.

"Swear by the Night," like "The Janitor's Boy," has been added to reading material for a vacation—or, rather, after a number of hasty perusals in intervals snatched from a complicated life in education and other pursuits, the blue-covered, silver-spangled book, with its suggestion of a starry sky, has come with me on a vacation in the Blue Mountains (Nilgiris) of South India for the concentrated study that all significant poetry demands and deserves. And if my critique of "The Janitor's Boy" at sea had depth beneath it, this critique of "Swear by the Night",

written 7,500 feet above sea level, may perhaps be regarded as an essay in poetical higher criticism.

The volume of thirtyseven pieces in fortyseven pages is a mere fraction of the poetess' work during her unpublished years. It was not, I understand, selected by herself. It is prefaced by the anthologist-poet, Louis Untermeyer, who confesses that Nathalia Crane at twenty-two puzzles him as much as she did at eleven because of the mixture of naivete and profundity, of awkwardness and perfection, in her poetry.

When I go out to listen to the poetry of nature, and to look at its figures of speech, as I am now doing daily, I do not complain that some hills are higher than others, or that the arum lily in the ditch is simple and the flower of the cactus complicated. We have probably got a long way to go before Nathalia Crane's river of song fulfils itself in oceanic silence. It is possible that five years of saturation in the poetry of AE and Yeats would give greater pliability and variety to her rhythm, and another five in India (or simultaneously with the other five to save time) would release her from protest against local and transient defects of the crowded and artificial life surrounding her into unfettered affirmation of eternal verity. But we have to take her poetry as she gives it to us: and what a remarkable gift it is!

Here is her title-poem, "Swear by the Night." Read it not only with eyes but with both outer and inner ears.

There are no stars in heaven,
So doth the day declare;
Only in times of darkness
Are we sure that the stars are there.
There are no dreams whatever—
Light would our needs disown;
But the night lifts our faces upward,
And we build on the dream alone.
Swear by the night forever;
Reach for a faultless land;
You may touch what the blinding brightness
Refuses to understand.

What are these lines saying? I am helped to understanding of them by my intuitive acceptance of the ancient Druidical

doctrine that Night is the source of things. But I had to translate this idea into my own inner experience as a creative artist. I know what Iamblichus, the Grecian philosopher, meant by his phrase translated as "unfolding into light", for it expresses the process of my own being in the reception of impulses and ideas from a region that is as night to the daylight of consciousness. But I know also that what I unfold into light and sound is far below the reality that first emerged from the ancestral darkness. That was the experience behind a little poem of my young manhood which ended:

From a rapture a moment shared
I fall on a broken wing.
But what I have heard I have heard:
And the least is the song I sing.

I give an affirmative answer to AE's question in his great poem "An Idle Reverie" as to whether "we are made richer by dream than life." I recognise that Yone Noguchi is saying the same thing as Nathalia Crane in his lines entitled "Invitation:"

Because thou art tired through,
Thou playest with a barbarous game of knowledge.
Give moralities and shame to a monkey or dog.
Leaving all thy clothes at a neighbour's door
Return to a form God admires in the night.
Creep into a forest where thy lost song awaits thee.
Creep into a forest, for light beckons thee and calls thee.
Oh, fatigued mind from playing too long with damned senses,
Trust in a pagan night with all healing herbs.
Along the darkness creep into the forest.
Not to glean life's song,
But to walk amidst the laws written by nature in trance.

Now we can re-read Nathalia Crane's dozen lines, and find in them the expression of her realization that, if we went only by the testimony of things visible, we should miss things invisible; and we recall the Christian Apostle's saying that "the things which are seen are temporal, but the things which are unseen are eternal;" we recall also the poet's parallel assertion that "Heard melodies are sweet, but those unheard are sweeter." The poetess sings also that there is an inherent need for dreaming in us; that

in fact, the external organization of life is, for all its braggart solidity, built on dreams: a deep psychological truth. Let us, therefore, she says, give our allegiance to that kingdom within us (is not that where the "kingdom of heaven" was located by a spiritual Adept?) where our perfections dwell (Plato would have said our archetypes); and if we stretch towards that kingdom we may come into possession of something (a wisdom, an intuition, a participation, a realization) that is outside the comprehension of the obvious things of external life that are blinded by their own surface brightness.

I do not like to harp on Nathalia Crane's twentysecond birthday a year ago. "Swear by the Night" must stand on the same basis of intrinsic merit as Opus Two of the composer Scriabine. But the fact that a distinctive expression of profound musical feeling made by a boy of fourteen prophesied his wonderful future, justifies us in claiming that Nathalia Crane's distinctive expression of profound wisdom at twentytwo, continuing her illuminated poetry from the age of nine, is equally prophetic of her future.

The second poem in her new book to some extent repeats the idea of the first. But it adds an injunction that we should, if we are to dream truly, get away from a mere wonderment derived from the spectacle of external life (which is the general attitude of humanity) and test our dependences, our searches, our studies, our dreams, by things that challenge us with plain austerity, rather than rest on easy satisfactions from superficial and transient prettiness or success. I think this idea comes out of the Orient that is in Nathalia Crane. The poetess would put us through the Buddhist discipline of meditating on pictures of the stark realities of birth, life and death in order that we may learn to approach these inevitable experiences without self-deception. This is realism *in excelsis*, not the current realism that utilises certain facts of life for sensuous gratification, but the spiritual and eternal realism that liberates us into *ananda* (high enjoyment) without the risk of subsequent disillusionment or curative suffering.

Now we shall read the sonnet that has evoked these comments:

Lean not upon the azure for thy dream,
Forego the crutches of the moon and sun;
Too much of longing arms a lean neglect,
Fetters the fountain, leaves the dove undone.
A phantom flower, the saddest in the world;
Those garlands of the sleeper but a boast;
Thy search should be the bracken's coarsest frond,
The flora of an unfamiliar coast.
Study nostalgia near the empty nest;
The chorals of the melancholy crow.
Peruse that ugly sovereign of the harsh,
A discord croaking by some sullen flow.
Then will thy dream be certified as such,
And something more than wonder—with a crutch.

After this appreciation of the inner significance of some of Nathalia Crane's poems, I think we may, without appearing hyper-critical, look back over these two remarkable expressions of human wisdom for some indication of how their expression might possibly be improved. Mr. Untermeyer in his Foreword to "Swear by the Night" refers to the book as "extraordinary in many ways. It is by turns unusually graceful and surprisingly awkward; the language is alternately simple and over-literary; the communication is sometimes direct as a flash, sometimes elaborately obscure, as if a child had turned pedant."

Two points in this criticism are not, I think, fully justified. I do not find Nathalia Crane's poetry obscure. I remember how AE's poetry was turned down as obscure and Rabindranath Tagore's as meaningless, when to me the one was as clear as crystal and the other charged with significance. These verdicts of reputable critics in prominent London journals have long since, by usage to new poetry, been consigned to the incinerator of critical absurdity. When I confessed to twenty years of life in a note to my own first volume of poetry, one reviewer said the note was unnecessary as the verse itself showed its callowness, and another took it as a pretence on the author's part because of the maturity that was obvious throughout the book!

I admit, however, that I have had to re-read some of Nathalia Crane's new poems more than twice, and with my intellectual loins girt up, in order to leap the crevasses between idea and idea that sometimes open out across the path of her thesis. I think it is in this respect that she will make her most marked technical advance. She is probably so keenly interested in the idea she is expressing, that she accepts less critically than she might the way of expressing it that her poetical faculty presents to her in the course of composition. The last four lines of the title-poem exemplify this I think.

Swear by the night forever;
Reach for a faultless land;
You may touch what the blinding brightness
Refuses to understand.

In their context these lines are to me perfectly intelligible, and express a psychological reality that has long been integral to my own response to life. But there is, I feel, a too sudden transition from figure to figure, and less regard than there conceivably might be for the preservation of "the affinity of similars" (Anna Kingsford). The first line is a grand flourish of allegiance to vastness. The imagination dilates to it; but has suddenly to adapt itself to the concrete figure of a land, and has suddenly to summon to consciousness the qualities that constitute faultlessness, and then to change to an act of reaching that calls up an outstretched hand incongruously lengthened over approaches that would have been more fitly trodden by the foot. The unspoken but evoked hand-figure is repeated in the promised reward of aspiration towards hidden origins and essential perfection in the word "touch;" but the concrete figure passes abruptly into the abstract experience of understanding.

It is probably these departures from strict figurative consistency in the two poems specially under our eye, that, in them, or in others by similar departures, impart an air of apparent obscurity to what is not really obscure; while at the same time the sententious attitude of the lines may give a feeling of pedantry to simple truth seriously felt. Some day the poetess may re-sing her glimpse of verity

more logically and suggestively—but I know from painful experience as a poet that when a sapient critic asks for poetical revision, he (and sometimes she) asks not for a mere verbal alteration but for an earthquake.

Anyhow, whatever Miss Crane may do to her past work (and I trust she will not inflict on it the elaborate spoliation that Yeats in his age has inflicted on some of his early work, recalling it from the immortality of its original warm perfection into the transiency of cold concessions to passing fads of modern verse), I feel confident that she will achieve a still more pliable and aesthetical quality than she has done, and maintain the remarkable distinctiveness of utterance of certain of her past poems and of some in this volume. She shows in her new work a movement of liberation from the mechanical clichés that her environment forced on her early work, from under-pinning, cantilevers, and the like. She has broken away (I do not know to what extent she has deliberately done so) from the superstition that poetry today can only be truly modern when it deals specifically with mechanical contrivances and their architectural and social products; and a poetess who can do that can do more.

The Literary Digest (New York) said of Nathalia Crane's new poems: "They still read like the writings of a precocious little girl." It dubs her "nicest ideas" as "pretty cute." It lists some of the "nicest ideas"—"What if a sailing ship were loaded with honey and the ghosts of the bees that made it stung the crew to death. What if silk-worms, roses, bees, went on strike? What if Manhattan pigeons were all killed?" If these three variants of a common question, "What If...?" were to be found as above stated in Miss Crane's latest book, they might be classed as whimsical, even "pretty cute," and girlish. But they are not to be found thus. "The Ballad of Johnny O'Brien" tells of the crew of a schooner "with honey in the hold" being put to sleep, not by the stings of ghostly bees (as the "Digest" reviewer wrongly digests the poem), but by "something in the honey" that "blew the hatches" and overcame the crew. But the poem tells much more

than that; of the perfumed essence of flowers escaping into the seas of the world, resuming their floral individualities, and being gathered for nothing and sold to all for minimum prices. There is much free imagination in the poem; but the poetess plays on us her old trick (as in "The Happy Land") of putting a myth-key in our hands in the last lines, and sending us, if we have a mind to, back over the poem to find the story within the story she is telling. She calls the revived flowers "Petals the angels lost," a phrase that calls up symbolical celestial gardens from which flowers have disappeared; and our intuition follows them into a metamorphosis as earth-flowers; and she ends:

Here is a restoration;
Death, who was miserly,
Sending the flower backward,
Amazing eternity.

When Yeats' drama, "The Shadowy Waters," was in rehearsal in Dublin in the early days of the literary and dramatic revival, someone asked the author what the meaning of the drama was. The author replied: "Which meaning do you refer to? It has seven meanings." All true poets are myth-makers, fabricators of parables ("earthly stories with heavenly meanings"); and their stories are interpretable on all levels of life. As I read and re-read "The Ballad of Johnny O'Brien", the skipper of the honey-laden schooner, I forget the explicit yarn, and become aware of life falling from its angelic state of flower-hood into conditions in which the essence is extracted from the flowers, and the flowers die. But Death, reputed as a miser, plays a grand joke on eternity, by reversing the process, and richly restoring the flowers to where they belonged. This is practically the thesis of AE's immense myth, "The House of the Titans." Moreover, I would not be surprised if the problems and experiences of the United States (since the weird week when the Bank of Naples refused American dollar bills from me to pay my passage home to India, and a grandson of Bret Harte would not believe me when I told him that the almighty States were financially closed down) had got into

the imagination of the sensitive and high-minded poetess, and had come out in her Ballad as a myth of the honey that human bees have for ages gathered, to be marketed by others for their own gain, reaching a point of fermentation at which it bursts its restrictions, rids itself of its exploiters, and is transformed in freedom into its parental flowers for all and sundry to gather "without money and without price".

"The Strikers" is also a myth of exploitation, with a difference.

The worm defied the council:

"Your talk is all for man,
But I support my millions
In the islands of Japan."

A white rose, red with fury:

"The women plague my soul;
Have I no vote when clusters
Are clipped to fill a bowl?"

"With the boycott on my honey,"

Declared a bee with heat,

"I'll store my hives in Heaven,
And tear up the receipt."

The "pretty cute" "nice idea" here has no "What if...?" about it. Underneath the myth of the protesting silk-worm, the decapitated rose, and the burgled bee, is an arraignment of humanity's outrageously selfish dealings with nature. The result of such dealings is no matter of speculation following an imagined strike of the victims of human greed and vanity: it is with us now in a world crazed with the nemesis of its insensitiveness to responses outside man's own area of sensual appetite and egotism. "Man's inhumanity to man" (Burns) is the inevitable outcome of man's inhumanity to the creatures of nature. All this is involved in the poem when we read it in the light of the poetess' frequent championing of the exploited, the depressed, the disinherited in all her volumes. This feature alone of her poetry would be well worth study, but is outside this critique of her new book.

"The Doves" described the clearance of New York's skyscrapers of pigeons by poisoning. It ends with inscriptions reading:

Time grew so clean it slaughtered here

The dove that graced the Ark.

There is no "What if...?" in the poem; nothing but an implied irony based on a biblical reference like the last stanza of G. K. Chesterton's poem on the despised donkey that recalled the day far back when he had carried Jesus into Jerusalem in triumph. Such poems do not deal in "pedantry"; they subtly purify by creating imaginative sympathy in those who are capable of it.

And, talking of pedantry, and ending therewith: I have suggested how the last four lines of "Swear by the Night" might be clarified by a more strict figurative consistency, and freed from the sense of pedantry by suggestiveness in place of sententiousness. I think the latter process would be still more complete if the tutorial tone of "You may touch" was changed into the sympathetic identification of "We may touch...".

But, aside from such impertinences of criticism, is not pedantry usually what the other fellow says, especially when it anticipates, or, worse still, challenges, our own pedantry? Of course, if one wants poetry to say nothing, only to say, then anything it says may be dubbed pedantry. This has been some time a law of certain kinds of modern verse. But remembrance in poetry comes of a distinctive fusion of something said and the way it is said.

It is possible that Nathalia Crane may establish her poetry in the appreciation and remembrance of the occident by some concession of poetical style. But I have seen it receive for its vision and utterance of eternal truth the *arathi* (worship) of the orient at the conclusion of a reading by me some years ago of Nathalia Crane's first two books to a girls' literary group in the Hindu University of Benares, when the venerable and cultured Pandit Madan Mohan Malaviya, Vice-Chancellor of the University, and leader of Vedic India, wiped tears of *ananda* (bliss) from his eyes, and said: "You have told us that the author of 'My Husbands' and similar poems is an American girl of ten: you have deceived us: she is an Indian *rishi* (seer) reborn in America."

Muscaphobia

(DIARY LEAVES)

BY NICHOLAS ROERICH



OUR dog Nokhor is sick. In English the canine plague, is called distemper, that is, disorder or derangement. The definition is entirely correct. Indeed, there takes place in the dog complete disorganization, both physical and psychic. Besides a queerness in eating, walking, and in relationship to his surroundings, all kinds of fears have been displayed. To all these varieties of fear has been added still another curious manifestation. We have noticed that Nokhor suddenly turns himself around impetuously as if to some invisible thing, jumps up, and, tucking his tail between his legs, flees into some corner. Knowing that dogs often see things invisible to us, we attributed these inexplicable movements of terror to something not understood by us. The explanation proved to be a very prosaic one. In the spring-time, there appeared the first tiny flies and it turned out that precisely these were the cause of this fright.

Certainly in a normal condition the large dog would pay no attention to these first tiny flies. But the disorder of distemper obviously made out of these small insects some imagined monsters. Anything may be expected from a sick dog. All of us merely regretted that the disorder could inspire absurd ideas to such an extent. Of course, the most unimaginable considerations are manifested to people during insanity. Moreover, the preciseness and concreteness of these imaginings is always striking.

Whoever has heard how sincerely a sick man describes something as if seen by him, is amazed at that inexpressible conviction which permeates all the details of the description. Even when you yourselves distinctly know there was not and could not be anything like it, nevertheless you experience an unpleasant sensation at the heaping up as of actual details.

Recalling all the tales about fear which agitate people who are considered normal, you are involuntarily reminded about the muscaphobia of the dog. Indeed, our time is full of all kinds of confusions. Indeed, in such tense times the imagination is in an especially painful mood. But for all that; when you encounter obvious muscaphobia, you are always sincerely sorry for such people, these biped rational beings who so shamefully doom themselves to illusory terrors.

Among these terrors is conspicuous the egotistical surmise: What do they think about me? Moreover it is completely lost sight of about whom precisely the suppositions are being made. Is it what the fly thinks, or the pig, or the wolf, the dog? Is it what the lowest rascal or the worthiest man thinks? The consideration is completely lost, that one cannot occupy one's attention equally with either the opinion of the lowest rascal or with the thought of the worthiest man.

In moments of illusory terror people completely forget that the thinking of the lowest criminal scoundrel does not coincide with the judgement of the worthiest cultured thinker. On the contrary, it would be unnatural if low mean thinking could go along the same paths as the thought of the loftiest being.

In illusory terror people forget that either they would wish to be considered from the viewpoint of the criminal dregs or else they wish to base themselves upon the judgements of pure and lofty minds. Of course, both do not coincide by any means.

One has had occasion to see people deeply distressed by the fact that some base evil person spoke abuse of them. When asked—would you then rejoice at words of praise from the mouth of this scoundrel?—they immediately reply with a shudder: that would be still worse than the abuse. And in reality this would be worse than abuse. In fact by such praise they would be classed with him who did the praising. Actually they would show themselves to be the recognized criminal scum of humanity, and this would be the worst that could happen.

Yet in order to be able to reflect clearly about this choice, one needs first of all to cure oneself of fear. In this cure one needs to render a full account as to precisely where the powerful monster is and where are those flies of which the miserable sick dog is so afraid. When a man is fearful, when he has allowed terrors to take possession of his very essence, then everything surrounding him begins as it were to cry out about all his fears. In the course of time, in another frame of mind, under other conditions, the man sees that the monsters which frightened him were tiny flies, already stuck in sugared fly-trap. The formerly terrifying flies have themselves rushed at the sugar which betrays them, and will be thrown out with the other rubbish.

The plague of fear prevents a man advancing freely. In the fear of things the man prefers to rot in the cellar rather than to look up at the Divine Light. When someone tells these frightened ones about strong people who though only as cabin-boys yet saw the world, such a courageous decision appears the frightened one as insanity. Indeed fear prevents them even thinking about movement. And here our Nokhor, miserable, has buried his nose in a dark corner and probably fears the tiny flies more than anything in the world.

It is related that certain travellers in Central Africa, among tribes of cannibals, have seen a cage in which were being fattened some captives from a neighbouring tribe for the table of the local chief. Naturally, the travellers wished to help these doomed ones and bought their freedom. But the captives had no desire to leave their cage because they were afraid they would not be fed so well and would have to move somewhere. Either they were devoured or they were not—this remained for them the only question, whereas ready food for everyday was more important to them than any other considerations. About the future they probably did not in general even know how to think. But the smell of food enchained them more strongly than any shackles.

We are reminded of another story, this one from the Middle Ages. A certain great lord received evidence of

treachery on the part of his chaplain. There were no limits to the amazement of his retainers who knew about the offence of the chaplain, when they found out that not only was he neither cast out nor executed, but even received an especially savoury food. When finally they asked the lord what this meant, he said: "One should not kill a priest. You see how fat he is. If we add to him still more succulent viands, this will deprive him of all mobility and activity." And, calling to his chief cook, the lord said to him: "See that the chaplain does not grow thin, and if he doubles in weight you will receive a handful of gold from me."

This means that the fetters of to-day, the shackles of luxuries, prove to be very powerful. Yet in the base, nevertheless, will lie an animal fear for the belly and self-gratification.

If on the one side we confront the immobility of self-enjoyment and on the other remember the example of terror at the flies, then it becomes perfectly clear that by some sort of admonishments people need first of all to be freed from fear.

Poor sick dog. He fears the flies. And all of us regret seeing such senselessness. But surely people are not distempered dogs, and it would seem they should be able to render themselves account as to where precisely are the flies and where an actual danger,—in the full significance of this word.

Muscaphobia is not worthy of people.

A Prayer

Let honour come to me from Thee
through a call to some desperate task,
in the pride of poignant suffering.

Lull me not into languid dreams ;
Shake me out of this cringing in the dust ;
Out of the fetters that shackle our mind,
make futile our destiny ;
Out of the unreason that bends our dignity down
under the indiscriminate feet of dictators ;
Shatter this age-long shame of ours,
And raise our head
into the boundless sky,
into the generous light,
into the air of freedom.

—*Rabindranath Tagore*
in The Viswabharati Quarterly.

Some Aspects of Food in Relation to Health and Disease.

By Y. V. S. AIYAR, L. T. C. (Hons.), F. R. S. A. (Lond.)

I

[The science of Nutrition is justly receiving an amount of attention at the present day which is not only well-deserved but long over-due in a country like ours, both under-nourished and ill-informed on the subject. It is very necessary that the comparatively small resources at the disposal of our poverty stricken people should be judiciously invested in a well balanced diet, which will be not only theoretically sound and ideal, but also well within their means. The following is the first of a series of articles which it is hoped would help the reader in this direction.—Editor].



IN recent years, the world has progressed by leaps and bounds in many branches of human knowledge and as a result, the human race has derived inestimable benefits. Of these, there is one very important branch of knowledge, namely, Human Nutrition, which deals with the question of diet of individuals and this problem has assumed an international importance and has also received international recognition to-day.

From a close study of the vast literature accumulated so far on this subject, few could fail to realize that our knowledge, in respect of our daily food, plays a very important part in enabling us to live a healthy life. Science has conclusively proved that for the existence of man and for rendering that existence of his felicitous, the health of body and mind is absolutely essential, and to keep the body healthy and the mind pure and active, food forms the chief potent factor. It has been definitely determined that inadequate diet of an individual, deficient in quality or quantity may not prove permanently deleterious for a short period, whereas if this period be prolonged, serious results will follow, either by the lowering of the resistance of the defensive agents in their struggle against the invasion of infective organisms or by pre-disposing to the deterioration

of the tissues and their functions, thus resulting in organic degeneration, early senility and premature death. Unfortunately, this progressive degeneration is insidious and frequently the damage is irreparably done before symptoms are manifested. The importance of adequate nutrition, therefore, in the process of growth, tissue-repair and in the maintenance of health must be stressed if a prolonged and healthy existence is to be realized.

Besides, it is well known that food acts as an aid or as a foe in every disease. Modern Science has established beyond all doubt that food has an enormous influence on the well-being of the human race and individuals, that the origin of many a morbid condition can be traced to a faulty diet and that rationalism in feeding is the fundamental condition of our physical health. As the proverb goes, 'a man is made up of what he eats' and the importance of food as a factor of evolution is well-known. The influence of diet on the development of animal life, according to the unanimous verdict of many competent observers, is in no way less significant than the influence of climate, heredity or any other modifying agency. The far-reaching effects of food have been duly recognized by Western nations and few could fail to notice that in those countries, the question of food is nowadays very prominent before the public. For example, the establishment of institutions like the Food Investigation Board of the Department of Scientific and Industrial Research and the Agricultural Research Council of Great Britain and similar institutions, dealing with the question of Food Analysis, Food Inspection and Food Control, the large number of periodicals and treatises published under authority in the interest of Food Reform, the formation of Food Groups by those who are actively interested and engaged in food trade, the accumulation and compilation of carefully recorded experiments bearing on this subject and the facilities created by the well-established learned societies for the discussions on the nutritive properties of food-stuffs and their influence on the human race by various scientists and research workers—all these are so many evidences of the fact that, in the West, a new

science of nutrition is steadily being developed and is occupying a prominent place amidst the various branches of experimental science, under the name of the Science of Newer Knowledge of Nutrition.

Added to this bulk of evidence, the exhaustive lectures delivered before the Royal Society of Arts, London, during the last two years by eminent persons engaged in the investigation of food problems and allied subjects, go to prove how essential it is for a nation like ours, to understand the subject of "Food and Nutrition" and also the intricate principles involved in the maintenance of health of nations. In this series of lectures, namely, "The Study of Human Nutrition, The outlook Today" by Sir F. G. Hopkins, the former President of the Royal Society, London, "Diet and Climate", by Dr. Harriette Chick of the Lister Institute of Preventive Medicine, London, "Food and the World", by Dr. Lampitt and lastly, Cantor lectures on "Nutrition and National Health" by Major-General Sir Robert MacCarrison, the former Director of the Nutrition Research Institute, Coonoor, we have a valuable and exhaustive record of experimental work ever placed before the public on such an intricate and important subject as the problem of Human Nutrition.

In this article, I have just endeavoured to place before the readers, some of the conclusions drawn from the last of the above lectures delivered by Sir Robert MacCarrison in so far as it relates to Indian conditions. Dr. MacCarrison has clearly established the relation of food to nutrition and of both to health and disease, giving in detail some ideas of the structure of the body, of the functions of food, of the process involved in the function of nutrition and of the pathological changes brought about in the organs of the body by derangement of nutrition consequent on faulty food. His findings are largely based upon his classic experiments carried out for over two decades from 1918 in India at the Research Institute, Coonoor, by feeding a large number of healthy monkeys and rats in groups on faulty and ill-balanced food on the one hand and on the other, on perfectly constituted, so-called balanced food, to

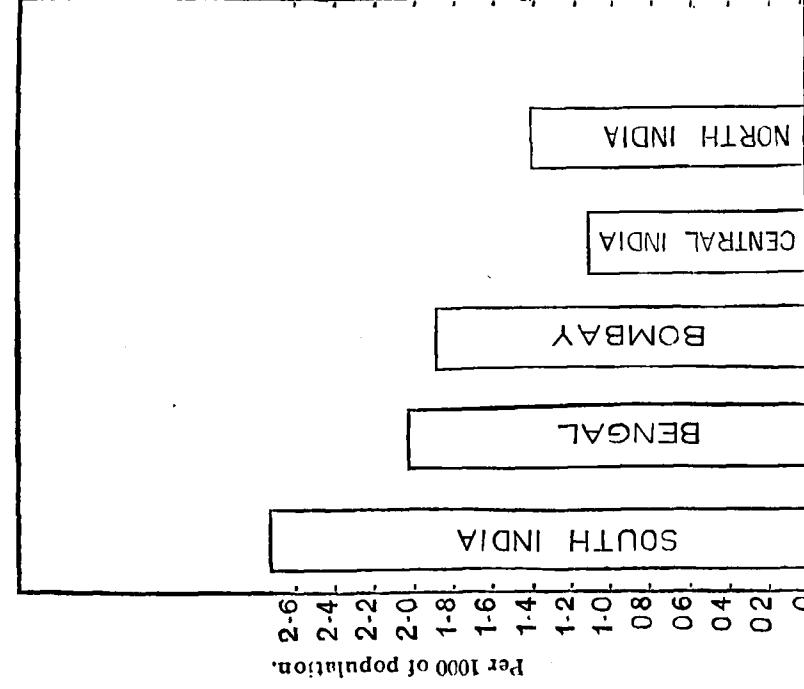
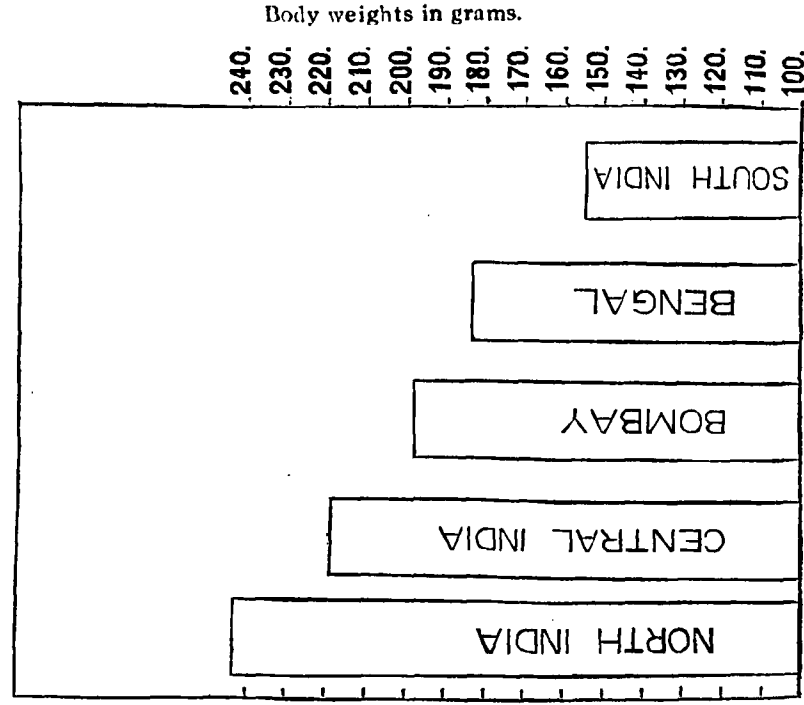
demonstrate how the alimentary tract is very prone to suffer both structurally and functionally in consequence of faulty food and to become the prey of pathogenic agents of disease or the harbourer of parasites. Further, the states of ill-health of this tract often provide a condition precedent to the development of diseases of faulty nutrition. There is no more significant fact in regard to the function of nutrition than this highly specialised alimentary mechanism on which the nourishment of the body depends, which is itself amongst the most susceptible of the structures of the body to faulty nutrition. The determination of the constitution of food is the first essential in the assessment of the efficiency of the function of nutrition and the correction of food faults is the next essential in the restoration of its function to normal. Thus, Dr. MacCarrison has demonstrated the far-reaching importance of the aspects of nutrition and has shown that terms such as 'Undernutrition' and 'Malnutrition', which are in common use, are often used without a clear conception of their true meaning. Malnutrition is not merely underfeeding, but disorder of the process of nutrition brought about by the prolonged use of food of improper quality. Further, he has stressed the fact that nowhere in the world is the profound effect of food on physical efficiency more strikingly exemplified than in India and that the level of physical efficiency of Indian Races is, above all else, a matter of food. The difference in physique of the races of India depends almost entirely on the gradually diminishing value of food from place to place with respect to the amount and also to the quality of proteins of cereal grains forming the staple article of the diet, the quality and quantity of fats, the minerals and the vitamin contents and on the nature of food, as a whole.

To sum up his observations and put them in a nutshell, Dr. MacCarrison has established, by his long years of experience and research in this country, that the Indian diets are not only insufficient in quantity but are also defective in quality and that good health and freedom from disease is directly correlated to the character of the diet. The diets of the Punjabi, the Sikh, and the Pathan of the

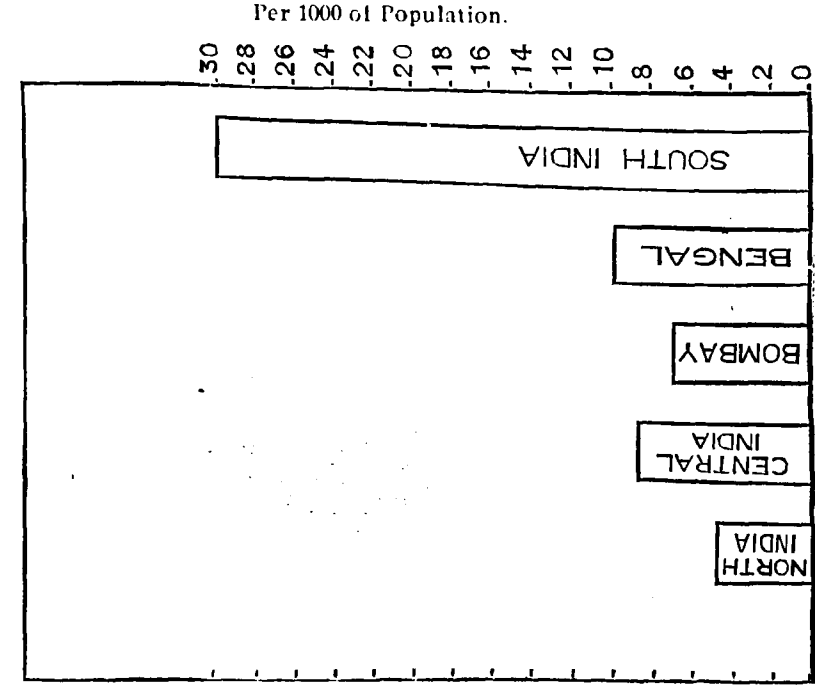
Northern Indian races were found to be well-balanced and, therefore, these people showed ideal growth where the balance of their diet was maintained, whereas the diet of the Bengali and of the people of the Madras Presidency, was found to be very deficient in proteins, fats, mineral salts, and vitamins. Dr. MacCarrison particularly noticed in Bengal and Madras the defective growth and the persistence of diseases of faulty nutrition such as, anaemia, gastric ulcer, intestinal disorders, tuberculosis, rheumatic complaints, rickets nephritis skin diseases and a particular type of eye-disorder, all in a greater percentage as could be judged from the chart given on the next page. All these findings have been confirmed by him by feeding carefully selected healthy rats on the diets used actually by the different races in their daily life and noticing the effects produced on these animals. Thus, it could be clearly realized that malnutrition, which is the bane of India, is entirely due to these faulty food habits which are lacking in health promoting properties.

Further, from the reports of the League of Nations, which has, from its Health Organisation Section, recently published in four volumes the findings of the Committee formed in 1935, under the chairmanship of Lord Astor, under the title of Nutrition and Public Health, we find that amidst the many recommendations that the Committee has made, many of them are applicable to India where there is at present neither a public awakening regarding the nutritional needs nor any effort on the part of those concerned with the welfare of the nation to open the eyes of the people to the impending dangers that are sure to arise out of the continued ignorance and the consequent negligence of the principles and essential features of the science of nutrition. There is no other country in the world that is in greater need of a rational and also a national nutritional policy at the present hour than India. Therefore, towards the remedial measures to be instituted in this direction, a united effort to promote the knowledge of the modern science of nutrition and its strict application and adherence in daily life, is urgently called for.

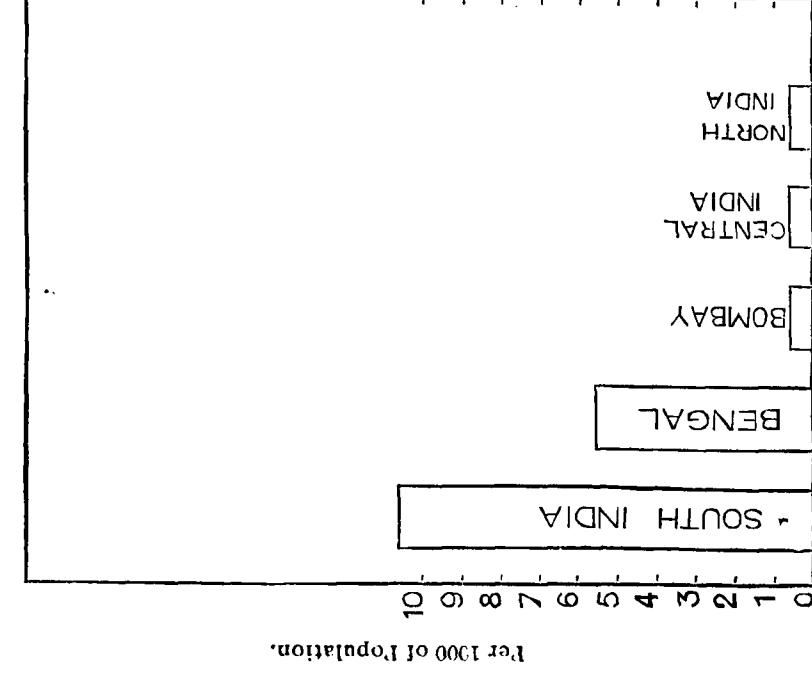
Chart showing the Nutritive values of Diets in common use in the five Main Divisions of INDIA as determined by feeding experiments on Rats compared with the frequency distribution of certain Diseases per 1000 of Sick persons in these Divisions.
—Relative values of National Diets of India.



—LEPROSY—



—BERI-BERI—



By kind courtesy of The Royal Society of Arts Journal of September, 11 1936, Page 1091.

I believe very strongly that those who can open the eyes of our people to the fact that they have displayed an amount of indifference in choosing and eating their daily food, would be bestowing gifts more material, lasting and beneficent than all those illustrious scientists who by their remarkable discoveries have contributed to the betterment of the human race. For on a clear knowledge and application of the principles of the science of nutrition alone depends the betterment of our present and future generations.

Four Years of Nazi Deal in Germany

BY K. P. VISVANATHAN NAIR, B. A. (Hons.)



THE report on economic conditions in Germany by Mr. E. C. Ronaldson Rawlins, H. M. Commercial counsellor at Berlin, which has been recently published by the Department of Overseas Trade in U. K., throws much light on the economic effects of the social and political revolution which has taken place in Germany as a result of the Nazi Regime.

'Economic planning! What an attractive thing! Who would not plan? Either we should plan or perish!' Long the victim of material forces, man has, by taking thought, made himself the master of wind, wave and storm. May he not, by taking thought, lift himself above the economic perils that often convulse the world, and make himself the master of economic forces? Economics of equilibrium has given place to economics of disequilibrium. Adam Smith's 'Invisible hand' seems to be permanently superannuated. It is in the perspective of these general conditions that the economic effects of the Nazi Deal in Germany should be viewed. Dr. Schacht, the 'economic Leviathan' of Germany believes in the control and regulation of the economic system of the country and its exchange.

Mr. Rawlins points out that economic activity in Germany has been made subservient to the general policy of the state. Private profit as a motive has been superseded by the common economic welfare. The private entrepreneur is no longer the sole residuary beneficiary of the industrial and commercial processes. State regulation of industry is increasing in Germany. Wages are kept low in spite of rising prices of food-stuffs. 'Consumer is no longer King' and has to go without certain commodities formerly regarded as necessities. Such is the degree of state control of economic life in Germany.

State control is only a means to an end. Strenuous endeavours are being made to intensify the development of Germany's natural resources to give increasing substance to the idea of *Autarchy*. But ample statistics are not available regarding the extent to which these efforts have been successful, although Mr. Rawlins's report throws much light on this aspect of Nazi Policy.

The Nazi Deal aims at making the German economic system an independent variable (to use a mathematical expression) in relation to the world economic system, that is to say, to reduce Germany's dependence on other countries for raw materials and other goods. With this purpose in view the exploration of natural resources has been carried out since 1933 irrespective of world market standards, e.g. mining operations for low grade ores have been intensified and synthetic production of petrol, fibres, rubber etc. has been pushed forward. While complete self-sufficiency is a distant ideal, the struggle continues unabated. The following figures show that greatest success has been achieved in the case of food-stuffs. During the period 1927-'35 the net imports were reduced by 43 P. C. in volume and 75 P. C. in value. Net imports of other agricultural raw materials have slightly risen since 1932, but in value they are less than the 1929 figures. In 1925 all wheat was imported, but, in 1932 German wheat completely squeezed out foreign wheat from German market. Complete self-sufficiency has been achieved in rye too. 'It is, however, significant, Mr. Rawlins remarks, that autarchy in respect of these 2 commodities is now maintained at the cost of a price-level three or four times the world price-level'.

Invention of new products and the diversion of demand to alternative commodities are the methods adopted to achieve self-sufficiency in the textile industries. Hitler hopes to increase the national stock of sheep from the present 3.5 millions to 10 millions in the course of ten years. Area under flax has increased fivefold in three years since 1933; and to-day the needs of the domestic linen industry are almost completely met from domestic flax crops. The

domestic production of hemp has also increased; but the prospect of autarchy in respect of this crop is still more remote. By far the most remarkable development has been in staple fibre. Self-sufficiency in varying degrees has been achieved in leather, plastic materials, mineral oil, rubber, ores, and other materials.

It is contended that influence upon employment of Nazi schemes for reviving industry has been considerable in as much as unemployment has been reduced from 6 millions at the beginning of 1933, to 1.7 millions at the end of August 1935. This contention rests upon a tissue of misconception; for, considerable portion of the reduction has been due to the absorption into the army and party formations as well as to the fact that members of the labour service and of certain other groups are no longer classified as unemployed.

The Nazi Rearmament programme affected the home market and later foreign trade. It brought the exchange to the point of break-down and necessitated increasing exchange restrictions and ultimately the introduction of the new plan of Government control which comprises exchange regulations, clearing agreements and such other measures. The new plan provided for the control of all imports into Germany with a view to their limitation to such quantities as could be paid for by German exports. The plan divides imports into 'essential' and 'non-essential'. Imports are further restricted to such raw materials or semi-manufactured goods as are necessary for the execution of national schemes, and the maintenance or furtherance of exports.

During the last four years Germany has concluded as many as thirty two clearing agreements with foreign countries to overcome exchange difficulties. These agreements with the possible exception of that with U. K. have worked most unsatisfactorily due to delay caused by the central clearing machinery in different countries. These have meant dearer imports for Germany and interference with free exchange of goods between individual exporters and importers. The regulations of 27th December last year,

regarding private compensation deals between Germany and other countries which have not concluded payments or other clearing agreements with Germany have since been revised by German authorities. Permission must now be obtained from 'Competent goods control and foreign exchange control authorities' by German importer and exporter before transacting any barter deal. German manufactured goods may only be exported to that country in which the raw material imported into Germany is produced. The value of foreign raw material in any German export, the excess over 20 P. C. should be paid in foreign currency or free Reich Marks. "The German importer may import from abroad 'essential' raw materials and semi-manufactured goods to the full value of German manufactured goods forming the subject of the barter-Deal. All other goods imported into Germany are regarded as 'Non-essential' and may only be imported in exchange for German goods exported at a ratio of 1 : 3.

The German Government subsidizes all exports in accordance with relevant regulations. Such ingenious plans as 'Script certificates' and 'blocked Marks' have proved insufficient to help exports owing to rising inland prices and high costs and the fact that the Reich Mark is nominally on the gold standard. A levy has, therefore, been made on all industrial enterprises in order to form a 'subsidy pool' for assistance of exporters in Germany to compete in price with those of other countries. Although the fiction of the 'automatic' gold standard is still maintained the Reich Mark (R. M.) is subjected to a rigorous system of 'management'. A vast superstructure of credit is built on a pin point of gold. Gold in Germany is only a 'constitutional monarch' who is compelled to receive advice from the 'currency experts'.

The remarkable system of currency control is illustrated by the German Travel Mark regulations. On entering German territory visitors should take from the German customs officials a certificate showing details of the money in their possession. In the absence of such certificate nothing more than R. M. 10 in German coinage

or its equivalent in foreign currency may be taken out of the country. R. M. Notes upto R. M. 30 alone can be taken into the country; R. M. 60 in German coinage may also be taken into Germany by the visitor. "Register marks" or "Reise marks" are not entered on the "frontier certificate" which is valid only for three months but may be extended up to one year by the German Foreign Exchange Control Office. Visitors to Germany may buy these marks through their banks in U. K. at less than the gold mark rate. The Reich bank may allow Foreign Bank creditors and other institutions to obtain Register Marks, pay them into 'Tourists special accounts', and sell 'travel cheques' to foreign travellers to Germany. The latter may cash such cheques in Germany upto R. M. 50 a day and in special cases R. M. 100 a day. Marks so obtained may only be used within Germany and for fares on German Railways, Hotel expenses etc. etc. Active state control has become the regular feature of the German economic system today.

World Peace and Vegetarianism

BY PETER FREEMAN



ANY of the world's most eminent statesmen are seeking a practical solution to the greatest problem that has ever baffled mankind—War or Peace.

Few would deny the importance of discovering some permanent solution, for failure to do so may bring about the greatest catastrophe that has ever threatened civilization.

While it is probably true that a large proportion of the population is aware of the danger and is eager to overcome it, so far *no* proposal has been put forward which would ensure success.

On the contrary, practically every nation now considers war inevitable, hence gigantic preparations are universal and colossal sums are being spent in every direction, which each country hopes will render its position more secure, and thus minimize the danger of attack.

We may convey something of the competition in armaments that is now proceeding by giving a few actual figures. Despite the secrecy maintained, and the difficulties of calculations caused by estimating the expenditure of various countries in the same currency, these figures are based on the most reliable sources available and are probably all under, rather than over-stated.

		1914.	1936
1. Germany	...	£ 95,000,000	£ 940,000,000
2. Russia	...	£ 92,000,000	£ 592,000,000
3. U S. A.	...	£ 50,000,000	£ 202,000,000
4. France	...	£ 72,000,000	£ 185,000,000
5. Great Britain	...	£ 77,000,000	£ 161,000,000
6. Italy	...	£ 37,000,000	£ 150,000,000
7. Japan	...	£ 19,000,000	£ 60,000,000
Total	...	£ 442,000,000	£ 2,290,000,000

In other words these seven countries alone are now spending more than five times the amount spent before the last Great War.

It is estimated that over £ 4,000,000,000 will be the World's expenditure on armaments during 1937—if still on a peace basis!

When it is also realized the steady "improvement" in methods and machinery, the attention given to scientific research for more deadly forms of bombs and poison gas, and that every country has 20 years "more experience" since the last great war, no one can visualize with equanimity what may be in store for mankind if this ruthless gamble continues!

Nor can anyone be indifferent to the fact that in all the 286 great National Wars in which Europe has been engaged in the last three centuries, or the 8,000 Wars in modern civilization, as given by the League of Nations' Union, not *one* of them has proved who was right and who was wrong! It is doubtful if, in any case, either victor or vanquished has been better off as a result, and the terrible loss of life and property is beyond calculation.

Yet the ingenuity of human beings has overcome other great world problems. Mankind has abolished cannibalism and slavery, human torture no longer exists, actual starvation is rare, even epidemics are now under control and greatly minimised—yet War remains.

No impartial observer of world affairs could fail to realize that there must be deep and fundamental causes of such a menace, and that while political and constitutional factors may minimize the disaster and, of course, will be necessary in the application of the measures to secure World Peace, these alone will *never* be sufficient to establish it on a firm and sure basis for all mankind, for all time and under all circumstances.

One cannot fail to appreciate the heroic efforts being made by many organizations to develop peaceful methods of negotiation and to encourage arbitration in place of strife, but however successful these may be, they can do little to *prevent* war.

A supreme world authority, recognized by all countries, having an international court of justice to which all disputes

could be referred, with an international police force to give effect to its decisions, could most likely hold a world in leash, though probably with difficulty.

The simple, obvious, fundamental cause of war is the selfishness, cruelty and exploitation of man by man, and until we can rid ourselves of that indifference to the well-being of others, and develop a greater friendliness and sympathy to all mankind, war will continue as the accumulation and crystallization of all acts of selfishness and greed.

Every effort, therefore, to encourage man to be more humane, more considerate, and more world conscious, will minimize the danger of war.

For, as has been rightly said, the world problem is the individual problem, and each one of us, is in some measure responsible for the position of affairs today.

The cultivation of a true humanity is therefore the real task before us, and every effort should be turned in that direction.

Mr. Frederic Harrison, in a lecture to the Humanitarian League, on "Man and the Brutes," said: "I feel that sound views about them (*i. e.*, the animal kingdom) go to the very roots of a right understanding of humanity itself, and are of vital importance to the future of our own race. We cannot understand, respect, or rightly educate *mankind*, until we come to understand, to respect, and to do our duty by the *animal kind*. And our whole ethical system, I will add, must be undermined, perverted, poisoned, if we cannot learn to put the relations of man to the lower animals on a healthy scientific, social and religious basis. To me human nature is unintelligible apart from a right conception of animal nature in the sum; human duty involves and includes duty towards the animal kingdom, of which we are only a part..... I do not admit any contrast between man and animals. Man is an animal, and only the first amongst the animals, and that in no absolute sense."

It is upon these grounds that the claims of the advantages of a vegetarian diet as a potent factor in the attainment of World Peace are of paramount importance.

For all living creatures have their place and purpose in life, and he who needlessly takes the life of another being on this earth is laying up for himself the suffering he has himself inflicted.

"As a man soweth that shall he also reap," is the apt statement of a universal law, which man can only ignore to his cost.

The continual, wholesale slaughter of helpless animals to satisfy man's appetite, under the cruel superstition that their flesh is necessary for human food has been disastrous for the human race. The cruelty and suffering inflicted on the innocent animals, artificially and unnaturally bred for this purpose has been one of the greatest crimes of mankind. The suffering he has brought upon himself by this indifference is still worse and will not cease until he has ceased to give effect to the cause, *viz*—the aforesaid thoughtless cruelty.

Where men have practically abstained from the eating of the flesh of animals as food as in the East and particularly in India and to some extent in China (partly for religious and partly for reasons of poverty) these countries, with their immense populations, and in spite of their age-long civilization, and possibly many other difficulties, have known much less of War than the countries of the West.

Japan has only recently adopted western habits and in the last half-century, imitating the western customs of eating flesh has also become more pugnacious and inclined to war.

It is the western countries that are both the largest meat-eaters in the world and have suffered most from war. Nor will this warfare cease until man stops the ruthless war upon his younger brothers, the animals, in the many acts of cruelty, barbarism and exploitation which find expression in vivisection, in hunting, in the wearing of furs, and, most terrible of all—in the eating of their flesh for human food.

In countries that are isolated there is a fear of a shortage of food, particularly in war-time. When, however, it is realized that, approximately, ten times the amount of

fruits, cereals and vegetables can be raised on the same acreage of ground, as compared with the amount available when used for pasturage for cattle and sheep, it can well be seen that Great Britain could easily produce all the food she needs in her own country, if a vegetarian regimen were generally adopted. This would also prove a great help in a solution of the unemployment problem, as a far greater number would be working on allotments, small-holdings, farms and orchards in the production of vegetables and fruit to take the place of so-called foods imported from abroad as live stock or as carcasses. The existence and maintenance of Britain's huge fleet, claimed as necessary for the protection of her food-ships, must always be, from the point of view of other countries, a menace to World Peace.

With the improved conditions of health, more temperate habits, a greater economy of living, and the many other advantages accruing from a general practice of vegetarianism, it is not too great a claim to make that it offers one of the most practical solutions of the present world chaos.

It is not without significance that Germany, now spending more on armaments than any other nation, is being forced, on account of the economic position, greatly to modify their national dietary. Germans are being officially recommended to take less flesh-meat and more vegetables. The supply of all flesh-food is entirely suspended during certain periods of the year.

Flesh-meat is not only a very expensive food but also one in the supply of which the greatest difficulties are experienced. This is caused partly because so many cattle, sheep and pigs are diseased (tuberculosis, foot and mouth disease, etc., etc.) and also because this so-called food decomposes so rapidly after the animal is slaughtered as to render it unsuitable for human consumption.

A vegetarian diet is amply sufficient for all man's physical needs. It gives greater strength, more endurance and a longer life.

Vegetarianism satisfies man's highest moral and æsthetic instincts. It assists him in his physical, intellectual and spiritual development. It adds a charm, a refinement, a culture, a delicacy of feeling, and a sympathetic friendliness which is reflected in the lives of vegetarians of long standing.

Vegetarian workers have performed some of the greatest feats of strength and endurance, and vegetarian athletes hold world records in competitive sports and games.

Vegetarianism has been practised and recommended by many of the world's most eminent thinkers throughout the ages, and to-day constitutes the diet practised by more than half the world's population. There is a growing recognition of its claims and merits in the countries of Europe and America, and throughout the British Commonwealth.

Before we condemn others for the menace of war, let us see that *our* hands are clean from the wholesale and unnecessary murder of highly sentient creatures for food. The institution of peace depends upon the protection of the weak by the strong, and is best carried out by example rather than by precept.

As Dean Inge says: "The great discovery of the nineteenth century that we are of one blood with the lower animals, has created new ethical obligations which have not yet penetrated the public conscience."

Let us, therefore, help to abolish all needless cruelty and usher in a new civilization based on kindness, sympathy and understanding, where peace shall reign supreme.

—*The Vegetarian Messenger.*

St. Columba and the Firs

BY Rev. F. H. ALDHOUSE, M. A.

IT is certain that gentleness, kindness and goodness are qualities which can be recognised by the youngest children, all animals and many human beings. There is Peace about such people.

St. Columkill could approach those timid creatures, seals, and stroke their heads; hares ran to and not from him to be petted by his caressing hands. Birds sought his shieling to build their nests.

It was just before sunrise, the west was still gloomy but the eastern skies had the soft rosy light of a hazy autumn morn. St. Columkill left his cell; his two altar boys greeted their comarb (abbot) with folded hands and bowed heads; they fell in behind him following him to the bee-hive shaped oratory already bright with lighted candles. The Saint suddenly paused, for he heard sobbing.

"Do you hear a crying?" he asked the acolytes.

"Yes, Reverend Father," the boys answered indifferently. "Some ould Thing, one of the Shee belike may be grizzling here. Nabocliah! (No matter)."

St. Columkill looked about him keenly. "Brother Fairy!" he called "Can I, Colum, Friend of all beings, help ye?"

As he uttered these words a glow like that of a Will-of-the-Wisp appeared, the light floated about two feet above the ground and as it came to a standstill the Saint saw a young face, super-humanly lovely. There was only the floating face, puckered with pain, but tearless, for the Sidi cannot weep.

"What trouble is on you, brother Fairy?" St. Columkill asked. "Are you like us, the children of misfortune, Clann Adem? You do not shed tears but you feel the want of them seemingly. Well? tell old Father Colum all about it, brother Fairy. He would like to help you if he can."

The floating face spoke "O, ye can help me, Father, if ye will. For it is ye yourself that has brought sorrow and misery and misfortune on me."

"Me, brother Fairy?" the Saint asked incredulously. "How?"

"Ye yourself and no other body" the Side answered, "did ye not order your men in long white hooded gowns to cut down my fir trees, answer me that now?"

"Why yes," the Saint admitted "we needed the wood for our new chapel in the new style."

"Disgust on your new style!" the Side answered angrily. "Weren't stone roofs good enough for ye all these years, that ye want to destroy me? I am the Fairy of those fir trees; it took me longer than ye can think of to build them up in beauty and living joy, to feel the soft dew and the warm rain. The gay light and the kindly night. They are more beautiful than anything your hands ever made, ye of Clann Adam. And they sing better hymns of praise to the King-of-the-elements every time the winds blow, new ones every time, than ye did or ever will. And now ye will destroy them. O ma'brone, ma'brone. (My grief, my sorrow.)"

"What you have said is enough, brother Fairy," Saint Columkill answered. "Stone roofs will suffice. I will tell my Culdees that not one of your trees is to be touched; therefore be glad, brother Fairy, and come with me to the Eucharist, and tell your trees when they sing their prayers to my Father and your Father to remember Columkill the Culdee."

"The blessings of the four elements, and of the sun and the wind be on ye, Father. I and my trees will sing a Cronan (hymn) for ye, and I will go with ye to your charming."

The Saint had a Fairy amongst his congregation that autumn day. When he died the tears of the trees were shed in showers over his grave and the Ceol Shée (Fairy Music) ever haunts his shrine in Iona.

From Press and Platform

Is Man the maker of his own destiny? Addressing a public meeting recently at Coimbatore, Mr. Aghoram Aiyar of the Palghat Bar took up the vexed question of free will versus predestination, as known to metaphysical thought and looked at it from the point of view of astrology. He admitted that in the minds of most educated men, astrology had become strangely mixed up with predestination doctrine, and that astrological study was fled away from by most mankind, for fear of the knowledge of the unpleasant future paralysing all human effort, and making life miserable and intolerable. But he combated the prevailing notion that astrological study proceeded on the assumption that human effort was unavailing to overcome adverse circumstance, and that the decrees of Providence were unalterable, and that they made themselves irrevocably manifest through planetary influences. He for his part inclined to the opinion that astrology did not inculcate a philosophy of defeatism, but held out a message of cheer and good faith. He related astrological lore to a far higher scheme of knowledge which India had perfected through the ages in the Vedanta Philosophy, and put forward the view that astrology in India was a Vedāṅga, and had not claimed an independent place for itself, outside the sphere of the Vedanta. He reminded the audience, that the Doctrine as known to the Vedanta was not one of despair or defeatism, but one of manly courage and upstanding will power to surmount obstacles in life.

According to the speaker, if the aims of life are clearly conceived, and if the effort to pursue the aims does not slacken, a foreknowledge of trying conditions in the future, far from paralysing human effort, ought to help towards a wise adjustment, and make man the more peaceful for such adjustment. But the Doctrine of Karma seemed to be closely allied to predestination, using the expression in a comprehensive sense. Although man was comparatively a free agent with regard to his thoughts and acts, he seemed to be bound by them and his future thoughts and acts were largely determined by the totalitarian effects of his past thoughts and acts. In this sense, the operation of Karma seemed to be an extension into the human world of the natural law of action and reaction, and no body could rebel against law. The very freedom which man possessed for thought and action involved the responsibility for the consequences of thought and

action, and responsibility was generally an enchaining limitation. But Indian Vedanta had separated and divided the thoughts and acts of man into two categories, those which tended to liberate the consciousness from the bonds of the flesh, and those which made the attachment to the flesh more tenacious.

Those who engaged themselves in liberating thoughts and acts found responsibility agreeable, while a large class of mankind who preferred the allurements of sense-life chafed against the very idea of responsibility. The question "Is man the maker of his own destiny?" was raised in a crude form chiefly if not only, by this large class of mankind, and the question means no more to them than the query "can they have all that they desire in life?" Indian Vedantic thought made no mistake about the aims and the possibilities of life, and put it in the form of an integral formula, Dharma, Artha, Kama and Moksha. Be it remembered, that Dharma on the one side and Moksha on the other, bound Artha and Kama. Astrology has not made a departure from Vedanta as to the application of this formula to life. In Indian Thought, therefore, Astrology is not intended to be the key that unlocks the treasures of matter to humans and helps them towards their exclusive possession and enjoyment.

A mere get-rich quick-policy had no favour in India with the promulgators of any definite scheme of human knowledge, and astrology was only auxiliary and complementary to Vedanta. It was natural for an understanding human being to try to have a definite and intelligent apprehension of the future, as the Voyager out at sea desires to get clear weather indication, with the card and compass. The chart of human life is so beautifully drawn for all mankind by the delicate hand of nature and in the mystical lines of the planets. The planets are the unerring indicators of the land-mark experiences that may happen to us in life. It is up to us, as wise men, to emphasise the forces of good that may be in particular experiences and to reduce the forces of evil in others. This adjustment is largely possible to a rightly judging native, who tries to rule by principle and not by chance and caprice.

Astrology ought to be then a great steadying influence on human conduct. He in whom the past is revealed through dreadful planetary influences, is warned in the present, as to the greater effort he should make to crush the baneful past and to evolve the beneficial future. Astrology was a great occult lore and enshrined truth and wisdom for mankind to profit by, if they would live by understanding, and if the understanding was aided with the heart and the brain, and not hampered by the stomach and the sense plane and because it was a great occult lore, it challenged

its protagonists to cling to truth as their sheet-anchor, for, all mystical wisdom has perished by the degeneracy of its professors. It was not to be brushed aside as of no use to life, because it does not give us the treasure of earthly wealth each one seems to be promised by the flattering predictions of astrologers. It was more an aid to self-evolution and a key which unlocks to man the particular line of his self-evolution. He invited all brave understanding men to go into the depths of this mighty ancient lore, and push on their inquiries and investigations with fearlessness and a passion for truth. Being an occult lore, he admitted the possibility of great charlatanism, and by its seductiveness would probably injure mankind more. But he held up to a thinking mankind, the ideal of "Every man his own astrologer" instead of the present system of the professional who was an inter meddler.

Rabies—A plea for energetic action. In the April Number of "Safety News" Major K. R. K. Iyengar, Director, Pasteur Institute, Coonoor, has written an excellent article on the treatment of Rabies. Many Anti-Rabic Institutes have been established, he points out, for curative purposes. But preventive measures have been neglected, which is wrong in principle. Steps should be taken to deal with the disease at its source, he says, and he thus indicates the lines in which action may be taken:

To control rabies, dogs should be controlled; and if any class or individual is beyond control, they should be gradually eliminated and not allowed again to come into existence. In this endeavour the State and the public are interested and earnest co-operation is necessary on all sides, if anything is to be achieved in the way of regulating the dog nuisance and the danger from rabies. Any scheme to be effective should have the hearty co-operation of all the authorities concerned. It would scarcely be worthwhile to attempt any measures of control, unless they are adopted universally in the land. All dogs which have no real owner, who will accept any responsibility for them, are under no control and they must all be destroyed. There is a very large class of dogs which are attached to no house or person and procure an insufficient supply of food from the garbage of towns and villages. A misguided sentimentality prevents the destruction of these stray dogs which endangers man and healthy dogs alike. No other animal is as intimate psychically and physically to man as the dog. Rules and regulations to control the dog population should appeal to both dog lovers and humanitarians. The neglect of this simple remedy for such a dread disease, which is 100 per cent fatal reflects upon the logic and intelligence of ourselves and our contemporaries.

A tour of the cities and the mofussil centres in the Presidency will convince anybody that "man's most faithful friend" is in the wretchedest of conditions. Dogs of every imaginable breed and age, invariably starved and diseased, and dragging along the highways and byeways is the sickening picture that meets the eye. It would be an act of barest mercy to these ownerless and uncared for denizens of the streets to send them to a painless death.

If we brush aside half measures and cease to tolerate incompetency and the evasion of responsibility, the war against a foe, which has been inflicting misery, must end in success.

Registration and licensing of dogs should be enforced by all municipalities and district boards. The licensing fee should be fairly high to prevent persons who can ill-afford to keep dogs from owning them. Any person possessing a dog without a license should be heavily fined. Lethal chambers should be established for the destruction of all ownerless dogs. Clubbing, poisoning and the shooting of them in the streets are out of the question. Wherever electricity is available, destruction of stray dogs by electrocution should be the method of choice. All railway companies should make arrangements to destroy stray dogs found in railway station premises.

If I have drawn the attention of the public to a health problem the seriousness of which is not sufficiently understood by the public at present, I have done my duty. Rabies is a real menace in our country which teams with carriers of this dread disease. It is true that there is some provision for the impounding and destruction of stray dogs; but it is very indifferently enforced."

Stolen Smiles.

"Your husband is always complaining that he leads a dog's life."

"Yes, he comes home with muddy feet, makes himself comfortable on the hearth-rug, waits until he is fed, and growls."

* * * *

A Negro was brought before a Magistrate on a charge of theft. He was asked, "How do you plead?"

The Negro said: "I plead guilty and waives the hearing."

"What do you mean, 'Waive the hearing'?"

"I means I don't wanta heah no mo' about it."

* * * *

Sunday-school Teacher: "Can any of you little girls tell me who lived in the Garden of Eden?"

"Yes, teacher—the Adamses."

* * * *

"Little boy," said the visitor, "is your mother engaged?"

"Well", replied the little lad "I think she's married."

* * * *

Father: "I hate travelling in trams. They always seem crowded."

Child: "Well, you had a seat to-day, dad."

"Yes, but your dear mother had to stand."

* * * *

Customer: "You know that music stool you sold me?"

Shopkeeper: "Yes."

"Well. I've twisted and turned it in all directions, but I can't get a single note out of it."

* * * *

A soldier on manoeuvres was posted as a sentry at an outpost on a bitterly cold night.

"Halt! Who goes there?" he shouted, very fed up with life.

"Oh! I'm the Army Chaplain." came the reply from the darkness.

"I don't care if you're Charlie Chaplin—come forward and be recognized."

Book Reviews.

THE UNION OF POETRY AND PAINTING

Love Poems in Hindi by O. C. Gangoly, Vol. Four of Little Books on Asiatic Art: with twenty-nine illustrations (black and white) and four colour plates. Published by A. N. Gangoly, 6 Old Post Office Street, Calcutta.

Babu O. C. Gangoly has made a permanent place for himself as a pioneer of art-criticism in India: in this small but significant volume he moves into the area of literature. Over twenty years ago he made critical history by his monumental work, "South Indian Bronzes," and since then he has given out book after book marked by scholarship and intelligence.

In this book of fifty-nine pages of text, and a gallery of excellently reproduced illustrations from Rajput and Mughal paintings, he presents a series of examples of Hindi love-poetry, chiefly classical (that is, in terms of the love of Radha and Krishna), but with certain examples from both the court and folk poetry of the Hindi area.

In a critical introduction, Babu O. C. Gangoly stresses the conventions inherited by Hindi poetry from the Sanskrit *Suśtras* (*Ālankāra*), and the barriers that these erect against modern appreciation. Against the "cold intellectualism of Brahminic philosophy and the lifeless formalism of mere ceremonials (*sic*)" arose a revolt of feeling which produced the Radha-Krishna cycle of poetry. The development of literary imagery to express human ideas of superhuman affection threw back a "mystic glamour over the love affairs of human beings," and it is this glamour that gives Hindi poetry its peculiar flavour.

Hindi poetry, the author points out, is at its best in its lyrical forms, and the *doha*, the couplet, and the *chaupai*, the quatrain, are its characteristic forms. But to be miniature in form is not necessarily to be trivial in thought. And Hindi poetry, if it has failed to fill large canvases, or to embellish expansive tapestries of rich poetic thoughts, has specialised in forms of depth and intensity.

Regarding the language of Hindi poetry, it is pointed out that it has "a simplicity and flexibility which lends itself to easy rhythmic versification," through its descent from the old folk-dialects (*Prākṛita*). "Unfortunately," the author remarks, "Hindi poets are not generally content with the simple rhythms and assonances inherent in the language itself, but seek to decorate

the so-called poverty of its form by an over-abundance of facile alliterations which sometimes degenerate into a cheap jingle of words."

In justification of the pictorial illustration of the poems, in which the brochure is so rich, the author reminds us that "Some aspects of Hindi poetry are very closely related to a School of Indian Pictorial Art known as the *Pahadi*, or the Hill School, which flourished in the Punjab Himalayas in the districts now known as Kangra, Chamba, Basholi and Jammu. Indeed, the miniature paintings of this School, as pictorial commentaries on the Bhagavata and the Puranas, represent the plastic parallels to the *Prakrita* literature, and are heavily charged with *motifs* of Hindu religious faith. In fact, Hindi painting and its poetical counterpart echo and re-echo each other in their expression of a common stock of religious *motifs* and *imageries* (*sic*). And most of the pictures of the Kangra School bear inscriptions in Hindi quoting the most popular *dohas* composed by poets of repute." Thus poetry and painting have been brought into mutual service in Indian culture in the expression of both celestial and human love.

For the fuller appreciation of the poems in the book, the author provides the Hindi original; a transliteration in Roman script which conveys the musical value and the verse-structure of the poems to those interested in the literary subject but not familiar with the language; and an English translation.

As an example of the contents of this highly valuable compilation (despite its need for extensive revision for accurate English), we take the following out of the old poetry of the "separated heroine," in which a wife awaits the return of her husband, and looks for auspicious portents from her jewellery and the crow.

When, early in the morning, her courtyard was full
of the voice of the crow,
Her heart was full of memories of her distant lord,
And she says to the crow: 'I promise you a feast of
rice and curd if my beloved returns today.
If he is indeed coming today, fly away now.
I will give you the choice of all the treasures that
my knight brings back on his horse.'
When her left arm throbbed (displacing her armlet)
it gave her heart a thrill of joy.
And the young damsel stood on the tiptoe of expectation
of the return of her beloved,
Still as a painted picture, framed by the door-sill.
She adjusted her armlet, displaced by the auspicious throb,
As the young damsel stood awaiting her beloved,
With her hands clasping the frame of the door in keen
and anxious expectation.

The poem and the picture are in complete accord.

J. H. Cousins.

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[Theosophical College Magazine]

The SCHOLAR

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Leaves of China.

BY NICHOLAS ROERICH

IN Shantiniketan there was recently opened a Chinese Hall dedicated to Sino-O-Indian friendship. Rabindranath Tagore indeed builds way-signs on the noblest paths. Remembering China, there always comes to mind first of all Chinese wisdom, embodied in the Teachings of Lao-Tze and Confucius. One remembers the grandeur of the Great Wall and innumerable ancient Temples. But at the moment I want to recall not antiquity, but the beautiful achievements of modern China, when despite the difficult times there are being created excellent cultural centres. I want to dedicate this leaf to the Fan Memorial in Peking. May this diary leaf remind of the leaves of botany.

Confucius enjoined his followers "to study as much as possible all birds, animals, plants and trees."

In Pepin, not far from the picturesque north lake where towers a beautiful white suburgan on a hill, alongside the Pepin Library, there can be seen the new and spacious building of the Institute in memory of Fan, a Chinese leader who repeatedly occupied ministerial posts and was a patron of the sciences. Fan was always highly interested in natural history and organized a Museum of Natural History in Pepin. It is written that he took an interest in the fate

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of this institution even during his illness. Therefore the society of "Chang-Shi" and the "China Foundation" have named the Institute in memory of this great Chinese savant. The Institute has been in existence since 1928 and since this time there have been carried on in it some very important works. Primarily the Institute has devoted its occupations to Chinese flora and fauna. At the formation of the Institute it had the comparatively modest annual budget of 30,000 Mexican dollars and was lodged at first in the old residence of Fan himself. Doctor Ping was named the first director, with one professor, two assistant professors, two assistants and one artist. At present its budget has grown to 66,000 local dollars; besides the director and professor, there have entered into the staff of the Institute five assistant professors, twelve assistants, three artists and two taxidermists.

The Institute proposes through its fellows to carry on the work of establishing a national herbarium and to concentrate especially on the flora and fauna of Hupch province. Besides this province, botanical and zoological collections are being made in Szechuan, Yunnan, Kwantung and other localities. The herbarium already contains more than 38,500 items, not counting the many necessary duplicates. In the technological laboratory there are more than 3,000 dendrological forms, of which 1,826 belong to China. In the zoological section are more than 105,000 items. In addition, in the botanical section there is a collection of more than 17,000 photographs of plants.

The publications of the Institute are contained in four series of bulletins of the Institute—Chinese plants, Chinese fauna, and Chinese shrubs. In addition, there is printed a series of popular reference books in the Chinese language. The Institute works in closest co-operation with the Agricultural Institute of Kiangsi and with the botanical garden of Kuling. This botanical garden looks after the raising of an enormous number of Chinese plants of economic value, in order to cultivate for domestic use a large number of important Chinese flowers which are highly esteemed abroad but comparatively little cultivated in China itself.

This garden pays much attention to the planting of trees in order to promote in this direction the forestation of South-eastern China. There likewise enters into this work the cross-breeding of Chinese flowers—this is an enormous field for investigation with large economic significance.

Thus there enters into the immediate programme of the Fan Institute; (1) to collect the richest herbarium of China, devoted principally to the most important provinces; (2) to carry out the fullest investigation of Chinese dendrology, publishing illustrated books on the trees of China; (3) to make the Lishan botanical garden a centre of dendrological studies in China; (5) to enrich the collection of birds, fish, and molluscs; (6) to investigate the biology of sea and fresh waters and to promote fisheries.

The Fan Institute, in its brief six-year existence with its small budget and the few members of its scientific staff cannot, of course, be compared with such well-established institutions, as for example, the Royal Botanical Garden at Kew near London or the Biological Bureau in America, but it is a pleasure to see that within the few years of its existence the Fan Institute represents in itself an already large, nationally founded institution with all the elements for rapid and vigorous development.

Each institution primarily expresses in itself the ability and enthusiasm of its leader. "As is the shepherd, so is the flock." In this respect the Fan Institute has been fortunate in having as its director Hsen-Su-Khu, an outstanding Chinese scholar, who brings to the institution that genuine patriotism which is manifested as a true pledge of success.

In the "Natural History Bulletin," Doctor Hsen-Su-Khu, writes: "Living in a country which is rich in flora and fauna, we Chinese are manifested as innate naturalists; our forefathers, long before Confucius, had already studied and put into usage the vegetation and animals of our country. Besides the legendary sage, the Emperor Shen-Nung, the father of the Chinese Pharmacopoeia, who in his extraordinary talents tested a hundred remedies, we find among the thirteen classics of the pre-Confucian vocabulary "Erkh-la", a great number of names of plants and animals

written down and explained. Confucius himself enjoined his followers—"to study as much as possible the kinds of birds, animals, plants, and trees." The great lexicographer Khan-Shu-Shen, in his great dictionary, "Svekh-Ven," included many names of plants and animals. The first herbal, "Pen-Tzao" refers to the Tao-Khun-Chin—Taoist scholarly dynasty of Ts' in. Since that time many editions of herbals have been written, together with treatises on the mountain peonies, oranges, teas, the plants and trees of South China, including funguses and mosses. The great research worker on plants in the Ming dynasty, Li-Shi-Tzin, went over the old herbals and compiled from them his famous book, "Pen-Tzao-Khung—Mu." Finally the scholarly statesman, the governor Bu-Chin-Chun, living in the early period of the Manchu dynasty, completed his great work, "Chi-Bu-Ming-Shikh-Tu-Kogo," the first purely botanical treatise, in which he described several thousand kinds of plants, accompanied by many finely executed illustrations. These illustrations were so beautifully done that many of them can be fully used for the identification of species and even in the case of such technically difficult types as orchids. Thus, thanks to the assiduous labours of our illustrious forefathers, we Chinese are more amply provided with botanical sources than any other people in the entire world".

"The progress of the botanical sciences in China, being based on the brilliant attainments of our ancestors, inspires bright hopes. As you know, biological science as understood at present has only recently been established in China. Botanical researches even up to fifteen years ago were almost unknown. But now we have twenty-three universities and higher schools throughout China, both governmental and private. Each of them has a biological department with trained personnel, adequate budget and completely equipped laboratories. In addition, there are six institutes for investigations in which the study of botany is conducted excellently". Then follows a description of the problems and attainments of the previously mentioned scientific institutions, in which you see a genuine optimism

based on the contemporary patriotic feelings being manifested in present-day China. At the end of the report the author tells about the botanical society organized last year. In the society participate some seventy experienced botanists, wellknown for their investigations in various branches of this science. A popular journal is to be published. In each issue of the journal there is proposed a botanico-horticultural article acquainting the readers with the priceless treasure of the beautiful oriental plants of China, so highly esteemed everywhere, yet, strange to say, so little cultivated by the Chinese themselves. The activity of this society ought to propagate botanical information between amateurs of this subject throughout the country.

"Looking at the latest progress of botany in the country, I rejoice at the excellent progress of the attainments of professors of this science; to a certain extent I am dissatisfied with the comparatively small cooperation of the amateurs. We must understand that in Europe progress in the botanical and Zoological sciences is supported to a noteworthy degree by the endeavours of amateurs."

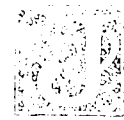
"Chinese scholars are celebrated for their researches in archaeology; indeed, they can also attain as much in natural history if their hearts turn to it. I believe that the progress of the botanical and zoological sciences in this country will be incomparably more rapid if it be not alone supported by the professors of biology."

One must fully agree with the conclusions of the venerable author. Science must indeed invite all amateurs into its reserved fields of science. Precisely love and hearty solicitude create those brilliant sanctuaries which move future generations along the path of culture. The deduction of the true scholar shows how much one can rejoice at the latest strivings of the Chinese Societies. In place of a cold seclusion, we see in his words a broad benevolent summons to cooperation. It is pleasing to see how the ancient temples and the beautiful, most refined structures of creativeness are not torn away as something remote, but serve as the basis of a new and living cooperation.

John Drinkwater.

AN APPRECIATION

By PROF. K. R. SRINIVASA IYENGAR



JOHN Drinkwater, poet, dramatist, critic, biographer, historian of literature, autobiographer, theatre-manager and producer, died on March 25, 1937, about fifty-five years old. A painstaking man of letters, Drinkwater wrote during the thirty years of his literary career with a fatal facility that in the end jeopardised his standing and stature; the public learnt in time to dismiss a new Drinkwater book with the indifference adopted towards a new text-book by Loney or a new annotated edition by A. W. Verity. Not that Drinkwater really deserved such an unenviable fate; for at his best he was a genuine, and occasionally even a great, writer. Now that he is dead, dead several years before attaining the proverbial three score years and ten, one hopes a generous and understanding posterity will be willing to separate the grain from the chaff and acclaim it with due admiration and affection.

Drinkwater was born on June 1, 1882, at Leytonstone in the county of Essex. After being educated at the Oxford High School, Drinkwater worked for about twelve years as clerk in different Insurance Companies. Later he became the manager and producer of the Pilgrim Players, who later formed themselves into the Birmingham Repertory Theatre. His new profession gave him a thorough insight into stage conditions and practices and already he revolved in his mind the writing of a series of historical plays. Like other fluent Georgians, he was meanwhile issuing a number of books of verse, competent, facile, voluminous and almost wholly unconvincing as sheer poetry. The poems rarely, very rarely, betray the slightest modern consciousness; they make no unified assault on our senses; we read the poems without any thrill and recall them without any gratitude. The little pieces are

pretty without emotional concentration and the longer pieces are desultory and philosophical without intellectual cohesion. When we read lines like:

Lord Ramesses of Egypt sighed
Because a summer evening passed;
And little Ariadne cried
That summer fancy felt at last
To dust: and young Veronica died
When beauty's hour was overcast,

we cannot help feeling, very much pleased as we are, that Keats might have, and indeed has, done infinitely far better. Again, as we plod through a passage like,

Not less than in God's eyes
The congregated systems of his plan,
Is earth dominion'd mightily to man,
And as God's vision broods upon the whole
Design innumerable spread, the soul
Of man is rapt upon the earth that glides,
His habitation, through the stellar tides,

we manage to recollect, in spite of the boredom of it all, that Donne and Wordsworth have handled similar themes with throbs that reverberate through the universe and endure the reader for ever. Drinkwater had neither the rich personal experience of a D. H. Lawrence nor the quivering contemporary sensibility of a T. S. Eliot nor even the felicitous verbal wizardry of a Walter de la Mare or W. H. Davies. It is a hard thing to say, but it is the truth nevertheless; Drinkwater's output of verse was mostly a common-place affair.

With the experience gained as theatrical manager, Drinkwater began to write plays. *Rebellion*, *Abraham Lincoln*, *Oliver Cromwell*, *Mary Stuart*, *Robert E. Lee* and *X equals O* were produced one after another and they firmly established him as a successful dramatist. The sequence of historical plays seemed so endless that Bernard Shaw is said to have remarked that he decided to write a play on St. Joan to save her from John Drinkwater! In course of time, other activities engaged Drinkwater's literary abilities. He brought out interesting studies of Swinburne and Morris, an excellent sketch of Byron in *Pilgrim of Eternity*, a biography of Charles James Fox and some

candid instalments of his autobiography; and, somewhat after the popular manner of H. G. Wells, he even brought out a useful *Outline of Literature*. Academically he was honoured when the Birmingham University conferred on him the Honorary degree of M. A. and the University of Athens conferred the Honorary Ph. D.

As a dramatist, Drinkwater's fame mainly rests on the one act poetic play *X equals O* and on the historical play *Abraham Lincoln*. *X equals O* is, if you will, a pacifist's manifesto; a Greek and a Trojan during a brief moment of respite wonder individually whether there is any meaning at all in the destroying war of years, whether this killing of human beings can be justified on any grounds: it is an oasis of reason in a desert of blind fury and destruction: the scene shifts and reason is smothered and two more honest soldiers lay down their lives, uncomplainingly, wholly unafraid. The mathematical equation that serves for a title may be intriguing to the mere mathematician: the Greek's exquisite reason, the Trojan's fine sensibility, they equate and cross each other out, and as the individuals, so the two brave armies too exterminate each other in a mad endeavour to triumph. Wars, unreasoning tumults and conflicts, similarly defeat their purpose; in fact, Galsworthy's famous *Strife* may also as fittingly be called *X equals O*.

It is, however, *Abraham Lincoln* (1918), produced at the time with great success at London and New York, that first made Drinkwater a big entity in contemporary letters. The play has even acquired the dubious honour of adoption as a class text in several universities. *Abraham Lincoln* and the companion piece *Robert E. Lee* are Drinkwater's dramatic essays on the American civil war. In both the plays the action is swift, the language fairly convincing and the characterisation flexible and discriminating. Being a chronicle play, Drinkwater adopts in *Abraham Lincoln* the device adopted by Shakespeare in *Henry V* for bridging distances in space and time between individual scenes. Instead of the Chorus in Shakespeare we find in *Abraham Lincoln* the "Two Chroniclers" who lisp in dignified

verse and cohere the component parts into a unity. At the outset they remark:

Ye shall behold
Our stage, in mimic action, mould
A man's character.

The play begins with the nomination of Lincoln as Republican Candidate for the Presidency; we see Mrs. Lincoln, the masterful woman made familiar to us by a score of biographers; the next scene opens a year later when Lincoln, on his sole responsibility, refuses to break up the Union even at the threat of a protracted civil war, and the "Two Chroniclers" inform us—

Two years of darkness, and this man but grows
Greater in resolution, more constant in compassion
He goes

The way of dominion in pitiful, highhearted fashion.

The next scene gives us a glimpse of Lincoln's humanity as he chats with the seventy year old negro, Mr. Fred Douglas; and we are told that

When the high heart we magnify,
And the sure vision celebrate,
And worship greatness passing by,
Ourselves are great.

Presently General Lee is defeated by McClellan and Lincoln releases the proclamation abolishing slavery. Two more years of civil war and April 1865 finds Lincoln on the verge of success; Lee has sued for armistice and everything promises well and General Grant is able to say, "It's Abraham Lincoln who has kept a great cause clean to fight for." Last scene: on April 14, 1865, Mr. and Mrs. Lincoln attend a theatre and Lincoln says, "We have preserved the American Union and we have abolished a great wrong." Booth suddenly kills the President, and "Now he belongs to the ages." *Abraham Lincoln* made a peculiarly irresistible appeal to the war-weary world of 1918, promised an idealistic heaven by President Wilson's celebrated "fourteen points"; it was thus the idealistic counterpart to the satirical and ironical *Eminent Victorians* of Lytton Strachey. Perhaps today sober critics may not rate *Abraham Lincoln* as high as they did when it was first published. But it is true Drinkwater was attempting

in *Abraham Lincoln* something more than a mere historical chronicle. In Professor Thomas Dickinson's words, "he was delivering in terms of poetry a message on spiritual values to his age, showing these values instinct in a great man."

Drinkwater, though much of his poetry may have lacked emotional urgency and verbal inevitability and though most of his plays were no more than competent rehashes of existing historical material and though as a critic and biographer he opened out no new vistas nor sounded any strange depths, was among the most honest men of letters of his time, and was the author of at least two plays and some few poems that posterity will not willingly let die. And hence his admirers in particular, and students of modern literature in general, will deeply regret his death at the comparatively early age of only fifty-five.

Atman or Non-Atman.

BY R. MAHADEVAN, B. A. (Hons.)



O any superficial observer, Buddhism and Brahminism may seem to hold diametrically opposite views. The Buddhist says that the Atman does not exist. The centre of the philosophical systems of the Brahmins is avowedly the Atman. It is here proposed to see where these two systems, which started from different points, arrive at.

The preoccupation of the Ancient Indian seer has been the fundamental conception of self, (atman) and with the consciousness of this self. The seeker after Truth aimed at the knowing, which included all knowledge. This seeking led him to his own self, the atman.

This desire to know the self, is the nature of man. Man desires a thing in proportion to his joy in it, and it is well known that nothing is as dear to him as his self. In the "Brihadaranyaka Upanishad", we find Yajnavalkya explaining to his wife :

Verily it is not for the desire for the husband that a husband is dear, but it is for the desire for the self that a husband is dear. Verily, it is not for the desire for the wife that a wife is dear, but it is for the desire for the self that a wife is dear. Verily it is not for the desire for the son that a son is dear, but it is for the desire for the self that a son is dear.....(Br. Up II. 45.)

So, since the highest source of joy is the self, man desires for it naturally. He does not desire for the Atman alone. He desires the union of atman and ananda (joy) which he hopes would be permanent.

In this way the three basic ideas of our later philosophy—nitya, ananda and atman—took rise. This reminds us of the three fundamental principles of the Buddhists—anytya (impermanence) dukha (sorrow) and anatman (not-self). This may appear to be just the opposite of the former. We shall now see that this leads to the same termination.

'Lead me from death to immortality'. This prayer of the seer indicates man's foremost of all desires, to be

eternal existence. Maitreyi replies to her husband Yajnavalkya saying "What should I do with that by which I cannot become immortal." This reply implies the question: How can man, who is evidently mortal, become immortal? The answer naturally occurs that though our earthly existence cannot be prolonged for ever, it may not be impossible for us to win immortality after our physical death. So he says, death is only for the body when the self deserts it. Man, thereupon, strives to realise that self which is deathless and when he realises that, complete satisfaction results. In the state of realization, it is said, man has his desire for the self, his activity in the self, his union with the self and therein is his enjoyment.

The early Buddhist thinkers start from the opposite point of view. Their attention was as naturally drawn to the essential facts of our daily life, which in the words of Henry Adams, is "a picture of suffering, sorrow and death: plague, pestilence and famine, inundation, draughts and frosts; catastrophes world-wide and accidents in corners; cruelty, perversity, stupidity, uncertainty, insanity; virtue begetting vice, vice working for good; happiness without sense, selfishness without gain, misery without cause and horrors undefined", with death as the impartial reward of all. Our wish is to avoid all these. Like everything else, suffering must have its cause. There must also be a truth which would show us the path to the cessation of suffering. Then, what is the root of all sufferings? Buddha answers, Desire, or lust (kama, tanha-trishna). Cessation of kama leads to the cessation of sufferings. This extinction of kama is variously called (nekkhamma) freedom from lust, viraga, absence of desire, or trishnakshya destruction of lust, all meaning nirvana, which means amrita (immortality).

The orthodox teachers accept that kama is in the beginning of all, that it is the cause of evil and that freedom from desire leads to immortality. We find in Rigveda (X 129.3):

In the beginning there was kama (desire) which was the first seed of mind, sages seeking in (their) hearts with wisdom, found the bond of the existent in the most existent.

The seers further say:

When all desires which are in his heart cease completely, then does the mortal become immortal, then here (in this very life) he realises Brahman, (Br. Up IV. 4, 7).

The Bhagavad-Gita proclaims "The man who having abandoned all desires, goes onwards without attachment and free from the idea that 'It is I' and 'This is mine, attains peace.'"

Kama is the embodiment of death. Buddha could not attain to Buddha-hood until he was able to conquer and kill this enemy (mara vijaya). This conquering of desire has been differently told also in Kata Upanishad in the dialogue between Yama and Nachiketas. Kalidasa has excellently portrayed in Kumara Sambhava showing how Parvati could not realise the joy of attaining Siva, (mityunjaya) the personification of Bliss, until kama had been reduced to ashes.

Desire can be got rid of in two ways, one subjective and the other objective. The Indian philosophers, Buddhists as well as non-Buddhists, pointed out the transient, the impermanent nature of worldly things and the truth that nothing permanent can result from what is not permanent. So meditation upon the nature of impermanence of things (anitya-bhavana) was prescribed as a cure for desire for them (worldly things).

The Mayavadins proved the illusory nature of this universe. To them this world possesses only a secondary existence. The Madhyamikas advise us to believe that the world is mere sunya (void). Sri Krishna teaches in the Bhagavad-Gita, to dedicate all fruits of actions to the Supreme Being. Kama, the greatest enemy of humanity, can be destroyed if everyone does his own duties without any thought of ulterior gain. The Tantravadins suggest quite a different way. Just as you remove a thorn by a thorn and with water you remove water in the ear, kill desire with desire itself. Perhaps they forget the famous saying of Yayati that desire can never be killed by enjoyment. It would be like trying to quench fire with ghee.

The Atmavadins (who believe in the existence of atman) believe that the atman is void of all qualities. It is without actions and is free from stain. It is one and all-pervading. In reality there is nothing in the world except the atman. When one realises this, what can he desire? There is absolutely no object for his desire. So we are told: "If a man understands the self saying 'I am He' what could he wish or desire for the sake of which he should pursue the body?" (Br. Up IV 4, 12) "when he beholds all beings in the self and the self in all beings, and thus understands that all beings are nothing but the self, he is free not only from desire, but also from all sorrows and troubles." (Isa Up. 6, 7.)

The Anatmavadins say that the source of desire which is the root cause of miseries is one's notion of "I" and 'mine' and that which belongs to the self. This view is called the Satkayadrishti which means, the belief in atman and atmiya, I and mine, and is otherwise known as atmavada. This Satkayadrishti, which is likened to a mountain can only be broken to pieces by the thunderbolt of the knowledge, that there is no self. It then disappears just like darkness before the rising sun.

According to this school, when belief in things external and internal disappear, the notion of "I" and 'mine' within and without disappears, and now truth appears in all its glory. This requires freedom from Satkayadrishti. When a man believes in atman he identifies it with the body and seeks pleasures in outworld things. This naturally leads to pain and succession of births. When Ahankaram goes, man is freed from pain.

It is thus that both the atmavadins and non-atmavadins, starting from opposite ends, meet together, reaching the same goal—that of the abolition of Ahankara, by different ways.

The Moon Child.

By The Rev. F. H. ALDHOUSE, M. A.



BOUT the Isle of Iona the waves sing their old, old song. Beneath the smiling light of day or the solemn starlight of eve always sounds the music of the moving waters. Now it was night. The moonshine lay like a silver way stretching out from the shore to the far dim horizon. Wonder of wonders! for someone was coming down the white road of moonlight. As it drew near the narrow strand it was revealed by moonbeams, which made a brightness as clear as, but softer than, the dawning. It was a child whose little white feet walked on the wan foam. A child, but more delicately formed, more ethereal than any mortal bairn. She seemed about ten years old, was faintly luminous and as lovely as the moonshine and the foam of the sea. She stepped ashore. She searched the sand seeking playthings and, finding some poppies that Columkill had dropped from a bunch he had gathered to decorate his small beehive-like oratory, the child arranged the fresh red blossoms as a wreath about her flowing golden hair. Clapping her hands she danced on the shore—a dance so graceful, merry and fairylike it would have warmed the heart of a misanthropist had one been there to see. And he who, unknown to her, was watching her, was one of the kindest of men. It was Colum the White, the Saint. He had walked unseen amid the long green bent as a final stroll before the brief sleep which was all he allowed himself. Colum waited till the child paused in her elfin dance, then he clapped his hands. The child started alighted, but at once became calm as she saw the Saint's kind looks. "Who are you, O man in white, with the shaved forehead" (the Irish tonsure was across the head, from ear to ear) she asked "Aren't you afraid of me? I am the daughter of the moon and the foam. Most mortals scream and run if they see me!" "The moon and the foam are to be congratulated on a very pretty little girl" St. Columkill said "I can't scream, my

dear, not even if I tried. And as to running away! I would rather run to see you dance as you have been doing. My name is Columba, and I am a Culdee." The moon-child came and sat down at the Saint's feet, he was himself seated on a rock. "I like you Columba" she said "You look gentle, you beam on me like Mother Moon. What's a Culdee?" "Why, a servant of God" Columba said "We come here to be alone. We sing praises to Him. And we meditate. We think and think and think, that our thoughts may reach His thought", "God?" the moon-child asked "Who is God?" "Well" the Saint said "He is your Father and my Father but He is much more. He is the Reality behind this isle and sky and moon—and ourselves, dear, too." "He must be very good and nice" the moon-child said "Your eyes shine, your heart gets glad when you talk about Him. O, yes, I can read your thoughts, Columba" and she laughed a clear soft laugh. "If He is your Father and mine we must be both His children. You His big boy,—and I His poor little girl", and her great blue eyes became filled with tears. "Why are you crying, my darling?" the Saint asked "You ought to be delighted at what I have told you." "I'm so lonely". The moon-child wept. "I want Him to come and love me. The waves and stars and moon used to be enough. You must be a wizard, white-robe. You have cast a spell upon me". "Do you really want to see Him now?" St. Columkill asked her. "If you do, tell me your name. We are told to baptize every living creature in the three-fold Name." "I have no name, Columba" the moon-child sobbed "O give me a name." St. Columba took the limpid sparkling water from a tiny rivulet into his hand and three times in the great Name he poured it on the forehead of the fairy girl and christened her Spray-of-the-sea. The faint mooney radiance about the child became lucid as the moonbeams. "Oh," she cried, clapping her hands for joy, "Now I see Him. He is smiling at me from the moon and the stars. He kisses me in the dew. He is clothed in the green earth. Why, O marvellous! He is everything!" "Yes, dear," the Saint said. "He is everything, and much more than

everything. He has opened His eyes in you and now you see." Then down the rays of star light many little angels rank on rank came down and they danced with the moon-child. St. Columba dwells now beyond the Mysteries but they say he comes down to Iona and blesses it every year. And then the moon-child gets a special blessing. She is immortal, but when all things end St. Columba will come to the isle, take her little hand in his and bring her where He dwells in the land of the Power and the Glory.

Karat Nambudiri: the Great Poison-healer.

By M. S. KRISHNA AYYAR



KERALA enjoys even to-day the proud position of possessing eminent physicians who are initiated into the apparently mystic art of poison treatment (*Vishavydia*). One may believe it or not, and it may be impossible to reason it out, a *Vishavydia* (a poison-healer) is found to be able to cure very serious poison cases by certain incantations of his own. His art does not stop there. The serpent world is at his command. He could invite them to his presence or bid them go away. They are at his beck and call. He could by the application of spells gag the serpent's fangs from operating and prevent the injection of its venom into the human veins, even if it happens to bite. Incidents are reported of these physicians summoning back and compelling the very serpent which has bitten a person to sip the poison out of the patient. A few only had these wonderful powers. Now they are fewer still, nay, their race is fast becoming extinct.

These antidotal powers are attained, it is believed, by the invocation and propitiation of *Garuda*, the Chief of the feathered race, the implacable and traditional enemy of *Vasuki*, the king of serpents, and his tribe. Such invocation and propitiation would necessarily mean at first a period of strenuous and faithful contemplation and meditation and even of self-immolation, and later, a life of perpetual quest in one who attempts it. A certain puritanical standard of life also is expected from one such, and it is perhaps, because people having such abiding faith, determination and puritanical ideals of life are now scarce, that such supernatural powers have begun to fail man. But however that may be, what some of the *Vishavydians* of Kerala are now able to do is certainly an index of some of the greater achievements of their preceptors and predecessors in the line.

Karat Nambudiri was one of the bright stars in the line of *Vishavydians*. Only some scrappy traditional accounts of his life are available. But one incident which is still remembered is by itself sufficient to illustrate his remarkable powers.

The Nambudiri was one morning engaged in his daily Vedic chant and meditation in the *Mandap* of the famous Vadakkunathan Temple at Trichur. The Vadhyam Nambudiri (the spiritual head) of the Brahmawam Mutt, accompanied by his disciples, was just then approaching the Garbhagriha (the *sanctum sanctorum*) to offer prayers. The Nambudiri, to his great horror and confusion, found a terrible serpent coiled round one of the several huge bells hung up in front of the Garbhagriha. He and his disciples forthwith took to their heels.

Karat was taking note of what was happening and relaxed himself at the amusing situation. He beckoned to the running Vadhyam and putting him at ease assured him that he would ward off the danger. He then rose from his seat and went near the place where the serpent was. He looked intently at the serpent and by a magic spell sealed the serpent's fangs. With great presence of mind, he caught hold of the serpent's tail, and pulling it out twisted it round the bell two or three times, but still the tail to his surprise was elongating itself. Determined on testing how long it would ultimately be, he ran round the Garbhagriha thrice, but the serpent was twining itself into numberless coils without its head-end leaving hold of the bell. The Nambudiri also rising equal to the occasion ran out with the tail-end in his hand clutched fast and whirled round and round the whole temple precincts. The twining of the serpent seemed to be never-ending.

The Nambudiri now realised that the matter was not so simple as he at first imagined and so had to think of some other device to get rid of the danger. He suddenly let loose his clutch of the serpent's tail, ran up and plunged into the big tank to the north of the temple and immersing himself in water meditated on *Garuda* and began to chant

his magic spells. There thundered forth a voice from the Garbhagriha :—

“Oh! Vasuki! Don't try to cross swords with Karat! Come back and save yourself!”

And immediately the serpent disappeared. When the Nambudiri came out of the water, Garuda appeared in front of him, but as in the meanwhile the serpent had disappeared, he thanked the bird and sent it back.

The Nambudiri, thereafter thought that he should learn something more of the healing art; but finding none more learned than himself, of whom he could take lessons, in Kerala, he proceeded to the north. At Badarikasram he came across a Sannyasin, an adept in the healing art and communicated to him his desire.

The Sannyasin questioned the Nambudiri:—“What are the things you know about the healing art?”

Nambudiri :—“My humble self can heal all serpent poisons”.
Sannyasin :—“Oh! You can do it! I am not so sure of that.

Anyhow come along, let us go.”

Then they proceeded along for a long, long distance and reached a huge forest. There the Sannyasin with the Nambudiri climbed up a big tree. He then fastened the Nambudiri with ropes to one of its stout branches. Picking up some medicinal herb he pointed it towards the east. The beasts and the birds that inhabited the impenetrable forests proceeded running towards the west. The Nambudiri was stunned when he saw the elephants and the bears, and the lions and the leopards fleeing. There was seen a mighty serpent furiously advancing. Its size was incredibly big. When it is said that as it came running, it was gulping down in its jaws a huge tusker, its tremendous size could better be imagined. By the poison emanating from its hisses, the trees and the shrubs around were charred as though they were lit by fire. The Nambudiri almost swooned and escaped falling down only because he was fastened down fast to the branches of the tree.

The Sannyasin showed another herb towards the west and all the animals that had fled to the west turned back

towards the east and with them the serpent also. The Nambudiri came to his own only then.

The Sannyasin asked:—“Well, friend, you suggested, you could heal all serpent poison cases, can you cure the poison cases of the serpent that you presently saw?”

The Nambudiri:—“Oh! God! I am incapable of even thinking of this. I have never even dreamt that there exist such furious serpents as this!”

Both of them then climbed down the tree and returned to Badarikasrama where the Sannyasin initiated the Nambudiri into the further secrets of the healing art. He gave him instruction in several new Mantras (spells) and medicines. The Nambudiri, immensely gratified prostrated at the feet of the Guru and returned to his native land. He effected several wonderful cures and earned great renown.

It is unfortunate that nothing more is known of this great *Vishavydia*. But his name is even to-day adored by his *Sishyaparampara* (line of disciples).

Science in Schools.*

S. RAMACHANDRA RAO, D. Sc. (London).



It is one of the healthiest features of our times that the problem of secondary education is receiving greater attention to-day than at any time in the past. Everyone recognises the fact that the educational system of our country is in a chaotic condition, hardly suited to the genius and temperament of our people. In the solution of this complicated problem, however, opinions seem to differ widely. While we should profit by the educational developments and policies of other countries, it would not be healthy to copy any of their methods wholesale. Our system should be devised to enable the products of our secondary schools to acquire an adequate knowledge of science and literature; their mental horizon should at the same time be so expanded that they would become useful and responsible citizens of the country, self-reliant and resourceful in all their actions. The proper development of character should also be an important feature of the system. Examinations must necessarily play a part but their importance in deciding scholastic progress should be restricted.

Perhaps the planning of secondary education is the most difficult since it necessarily exercises an extraordinary influence over all other forms of education. It constitutes the life-centre of our educational activity. Secondary education must aim at a completeness and must be a preparation for entry into life.

The division of knowledge into the arts and sciences has been one of the most unfortunate events in our educational system. An apparent conflict is thus created by a division which was brought about purely for academic and administrative conveniences. It behoves everyone of us to see that this crude distinction is wiped out of our educational system and that all branches of learning are

* Paper read at the recent Provincial Educational Conference held at Tanjore.

respected with equal intensity. Sir Richard Gregory has most appropriately remarked that science and the humanities "should be considered as synonymous; for science rightly conceived is modern humanism in the fullest sense."

It is in the field of secondary education that the fullest scope is possible for this amalgamation. Every student must be taught both the humanities and the sciences. His mental vision should be so oriented that he thinks of the divisions with equal respect and as necessary factors in the enrichment of life. The young mind must be trained to perceive that while scientific methods will lead to an accumulation of facts, a keen and analytical mind, well versed in the study and understanding of human life, is necessary for correct formulations and conclusions. Science and arts are only different types of activity of the same human intellect and a judicious combination of both in the training of the student will yield results of the greatest significance and utility. Is it not well known that most of the creators of modern scientific knowledge are also philosophers of great reputation and that their philosophical outlook has added charm and value to their scientific contributions?

It seems essential also to instil into our young minds the true attitude to science. This follows directly from the previous argument relating to the synonymous nature of the arts and the sciences. There is the specialist who believes that the school boy must learn of the abundance of scientific facts, disregarding the utility of these facts. In the field of secondary education, we have no room for such specialists who are essentially preoccupied with their own immediate range of activity. Over-specialization has been a menace in our educational system and in the reform of secondary education, this aspect must be clearly borne in mind.

Man is the centre of humanistic studies. The reactions of the human mind to the past, present and future in dimensions of space and time may be said to constitute the contributions to knowledge in these directions. The school-boy must be taught in a similar manner to conceive of

man as the centre of scientific activities. He must be made to realise that they have grown out of human endeavours and to appreciate correctly the potentialities of science in relation to man, both for his good and for his evil.

Many excellent reasons have been adduced for the inclusion of scientific studies in any scheme of secondary education. A sub-committee of the Science Master's Association of Great Britain considered recently among other questions, the aims of science teaching. They have classified the reasons under three heads, (1) utilitarian or vocational (2) disciplinarian and (3) cultural.

The committee has correctly relegated vocational preparation to an insignificant position and maintain that it should not be the function of secondary education to prepare students to particular professions. This must really be the job of technical schools. Much has been said on the disciplinarian value of scientific education. Our laboratory work is supposed to inculcate into our students habits of clear thinking and precise observation. It is a matter of doubt whether such large scale profits accrue from the current modes of practical training normally obtaining in our schools and colleges. The routine of standardised experiment is followed year after year, the measurements to be taken, the corrections to be applied and the precautions to be observed—these being dictated to a set perfection. A reviewer has correctly observed in the pages of *Nature*, 'that the stereotyping of an experiment for laboratory use and the mechanical handing-out of a schedule and a mass of the relevant apparatus take half the life out of the exercise'. Even the living voice of the enthusiastic teacher will be lost in the huge numbers of those who go to study under him.

The committee has rightly insisted on the cultural aim of science teaching, namely, the elevation of man's moral and intellectual nature. Prof. Hogben distinguishes two different functions in the cultural aspects of an education system. One is the problem of discovering the special aptitude of the child and the other, the public business of equipping the individual with the knowledge necessary for

a democratic citizen without reference to the personal inclination of the child. The two functions are not so entirely different. The aim of science education should be to give the child a general training, leaving at the same time ample scope for the discovery and encouragement of special aptitude. A sound general knowledge never kills but fosters the special growth of any favoured inclination. School science should therefore be made an integral part of a liberal education.

Next, what should be the extent of science teaching? It should be planned to create in the mind of the young student the correct attitude to science properly by the elucidation of the major achievements of scientific knowledge in our social well-being. This extent may be roughly defined by the scope of the paper on everyday science usually given at the civil service examinations.

At the present day, we find in the science syllabus too much insistence laid on the teaching of physics and chemistry. The course should really include many other branches of scientific activity. There is the fascinating study of astronomy. The story of the planets and the stars and the mysteries of the nebulae and the island universes will never fail to interest the young mind. What a delight it will be for the boys and girls to sit around the teacher under the open sky and hear him expound the marvellous story of man's ingenious study of heavenly bodies millions and millions of miles from us. An ordinary telescope is bound to add charm to the study as the child gazes through it at the spots on the moon or the crescent of Venus.

Then there is the study of man's conquest of the deep waters, of modern aids to navigation and the exploration of the polar regions. Physical geography including the methods of survey and map making must also be a part of science education. Equally fascinating is the mode of aerial navigation and the wonderful achievements in recent years of high altitude flying.

In the study of physics, the routine of mechanics, heat and other branches must be discouraged. The details

chosen should be such as to emphasise the human value of the subject. Elementary machines as the lever and the screw jack, the inclined plane and the systems of pulleys are of interest from the point of view of engineering practice. The study of heat engines must necessarily find a place. The refrigerating machine has played such a great part in food storage and preservation. In the field of optics, the inventions of the telescope and microscope have opened large avenues of study. The wonders of electricity and the various everyday applications including wireless must be taught to every student. Equally fundamental is the knowledge of the physical basis of musical sounds and the working of the gramophone, telephone and loud-speaking equipment.

Under chemistry, modern methods of deep-shaft mining and collection of ores and fuel must find an adequate place. Besides a knowledge of the properties of those elements and compounds which enter into our everyday life, the students must know the significance of chemical fertilisers and methods of scientific agriculture. Biology helps to widen one's outlook by giving details about the life and characteristics of the animals and birds and plants we come across in our daily life. Compulsory garden work must form part of the routine study. We have also to include modern methods of preventing and controlling epidemic diseases and the fundamentals of clean and healthy living. Dietetics must also find a place and ideals of social hygiene and sanitation must be an integral part of any scheme. In the words of Prof. Hogben, 'school science should be the story of man's conquest of time reckoning and space measurement, of the search for materials and substitutes, the liberation of natural sources of power and the struggle against hunger and disease'.

Specialists may complain that such a treatment is bound to be superficial, that the indefiniteness of the scope will result in a confused appreciation of scientific knowledge. But if it is granted that the main principles of science should be clearly emphasised, no such objection can be raised. Further there is no harm even in superficiality as

long as it enables our young boys and girls to take an intelligent interest in the scientific developments around us.

It is essential that the imparting of this knowledge must be in the vernacular. A more intimate contact will then be established between the teachers and the taught. It is indeed a healthy sign of our times that more attention is paid nowadays to the problem of teaching in the mother-tongue. Only then will our vernaculars become live languages allowing us to express the most complicated current scientific problems in a simple and easy manner. There is the further advantage that the knowledge will permeate among the masses, most of whom do not get an opportunity to enter secondary schools.

Besides an appreciation of the advantages that Science has contributed to our social well-being, it is essential for the students to know the havoc that scientific improvements could bring about directly and indirectly. They should be made to realise that in the hands of political fanatics, scientific methods of war will result in wholesale destruction of life and property. Our young boys and girls must be trained to realise that scientific developments should be directed with the sole object of guarding and improving national welfare.

While the objects of scientific education should no doubt be the enlargement of outlook of the students from a cultural point of view, they should be carefully warned from the disadvantageous consequent of multiplying man's wants. In a recent address at Bangalore before the Mysore Chamber of Commerce, Sir C. V. Raman has drawn attention to this danger. According to him, the problem of science does not consist in the multiplication of our wants. It lies rather in enabling us to satisfy our wants without impoverishing ourselves from the point of view of both the individual and the nation. These are noble thoughts from a patriotic Indian and should be cherished by us with great respect.

As aids to the liberal scientific education, several facts are necessary. A well-equipped laboratory designed for

the execution of a properly chosen list of experiments is an indispensable desideratum. We have far too many schools with poorly equipped laboratories wherein one or two special pieces of apparatus are guarded with great veneration and shown from a distance to the students. An efficient laboratory is not necessarily a costly one. It is surprising how with a small footlathe and a drill, a variety of scientific apparatus could be made. Particularly when a body like the district board controls several high schools, one central workshop could supply apparatus to all the institutions. Equally important is the collection of demonstration apparatus. Here also a number of high schools under one authority could have one good collection which may be exhibited in turn at the different institutions. While reasonable care should be taken to prevent indiscriminate handling, the boys must be encouraged to examine the apparatus at leisure and work the models without fear.

An efficient library is an equally important adjunct. A variety of books dealing with popular science should be accessible. Fine illustrations always interest the child and lend charm to the study. Biographies of eminent scientists are sure to produce a healthy and ennobling feeling.

Excursions to neighbouring centres of industry or tours undertaken with the specific object of nature study are essential to the success of the course.

Most of the towns in Europe possess their own central museums where local objects of interest are exhibited. Specimen products of the industries prospering in the locality, the personal articles of some illustrious citizens of the neighbourhood who had in the olden days brought distinction to the country, fine paintings—these find an abode in the museum. In a few places, machine models in perfect working order are also exhibited. These could be controlled from outside the cases and provide endless delight and instruction to the schoolboys. How I wish we in this country could have such museums—at least one in every district—for the enlightenment of the public and the education of our children.

The Mayavadins proved the illusory nature of this universe. To them this world possesses only a secondary existence. The Madhyamikas advise us to believe that the world is mere sunya (void). Sri Krishna teaches in the Bhagavad-Gita, to dedicate all fruits of actions to the Supreme Being. Kama, the greatest enemy of humanity, can be destroyed if everyone does his own duties without any thought of ulterior gain. The Tantravadins suggest quite a different way. Just as you remove a thorn by a thorn and with water you remove water in the ear, kill desire with desire itself. Perhaps they forget the famous saying of Yayati that desire can never be killed by enjoyment. It would be like trying to quench fire with ghee.

Broken Royal Romances.

BY TAMICS



THE sad events leading to the abdication of ex-King Edward are still too fresh in our memory but the Duke of Windsor is in mighty royal company, for often before have princes of ruling houses been forced to abandon their all in the sacred cause of love. A few instances from recent European History where royal love was faced with superhuman obstacles are given below.

Grand Duke Alexis was the elder cousin of the autocrat of all the Russias. He was just over 30 but Cupid had left him alone; for really he had no leisure to be in love. He was a vowed ascetic immersed in his studies and seldom seen in the company of ladies.

Even so, there came a day when on a visit to his grand-father, Duke Alexandrovitch, he strayed into the library and found a comely young maiden browsing through the books. Her beauty lit a flame in his heart that was never put out. She was a French school mistress, Vittorine Dupleaux. Ladies of the Russian Imperial Household had found their charms unavailing against the stony Alexis. But Vittorine Dupleaux became the first and only love of the Imperial eligible. To Alexis it was love at first sight and he lost no time in dedicating himself unto the service of that fair lady. She on her part was overjoyed and amply requited the ardent importunities of her exalted lover.

Alexis sought permission of his grandfather for marrying the lady who had so miraculously transformed his whole life. The Czar's entourage was shocked by what they considered to be an improper proposal. More than one member of the Czar's family had chosen as his bride ordinary chorus girls from the St. Petersburg stage and no way thought prestige dimmed. But it passed their imagination to conceive of a respectable middle-class school-mistress as a royal bride. But Alexis was resolute. He

proclaimed his wedding with the woman he loved and waited for the storm to blow over. He had feared clumsy incidents to mar his happiness and for two weeks he dwelt in continual anxiety. When no one was sent to dissuade him from the marriage, he felt encouraged and built in a distant village a cottage of love for his honey moon.

The Empress, however, proved too subtle for Alexis. She was the daughter of a Hun. Shortly after, a stolen pearl necklace was found in one of Mlle. Dupleaux's hand-bag. She was, of course, immediately sent to prison and confined without trial in the dungeons of Peter and Paul. Two days after she was flung into her cell, armed guards entered her chamber and strangled her to death. Followed the official announcement that Vittorine Dupleaux had committed suicide in prison.

Alexis was convinced of her innocence and was convinced also of the cause of her death. For five long years, Alexis with a broken heart, retired from the world till death, sweet relief from all worldly cares, laid its merciful hands on him. The Czar announced "Alexis met his death from incurable pthisis".

* * *

It was a lonely deserted fishing village by the sea. Caught in the storm Johan Friar's boat capsized and he was thrown on the shore with injuries on the head and unconscious in a strange place. He did not know how long he lay on the sandy bed. He did not know when consciousness revived; or whether by caresses of friendly hands or by soft sea-breeze blowing over him. When he woke up the briny waters still sparkled on his eye-lids; but dimly he perceived an exquisitely beautiful maiden seated close to him. Johan Friar was amazed at her ravishing beauty and could scarce lift his eyes from her. Of course, he fell in love with her at first sight. Deep down in his heart he knew it was not a passing fancy; that his love was as boundless and deep as the blue ocean beyond.

This fairy was a fisherman's daughter called Mary Lich. She looked at him without seeming to look at

him—every woman knows how to perform the trick; they learn it in their cradles. Perhaps she said to herself "This is the man of my dreams." To Mary Lich this handsome young man was totally unfamiliar.

Johan Friar was brother of the Austrian Emperor. His real name was Archduke Victor Francis. Exiled from the Court for 6 months he was spending his days of penitence in disguise in a little fishing village. It was his habit, alone in a small canoe to roam by the sea-shore. On one of these trips a storm suddenly arose; and hurled from his boat, he was cast up on the shore by the treacherous waves, stunned and unconscious.

The lovers lost no time in vowing eternal fidelity and each heartily reciprocated the other's passionate love. Some days lapsed before the Archduke revealed his identity to the new found queen of his heart. Mary Lich was astonished and afraid. All the rigid social gradations of Imperial Austria intervened between her and the man whose life she had saved. Mary Lich with a robust common-sense realised that marriage was impossible with Johan Friar. Resolute in his affection for his dream sweet-heart, Johan Friar proved obdurate.

Duly he returned to Vienna, and at the first audience he had with the Emperor, he spoke of his undying love for the fisherman's daughter who had saved him from the jaws of death, adding he had made up his mind once and for all to marry Mary Lich in token of gratitude.

His Majesty was greatly enraged and said "Another of your insensate escapades, Victor! I refuse to listen to you any longer. World has ridiculed the Hapsburgs for centuries formorganatic marriages. Your gratitude should best be expressed in generous cash." Victor answered excitedly, "I dare not obey your command. I will follow the dictates of my heart." He was warned he would be flung into the dungeons again, but the Archduke boldly remarked; "Even you dare not imprison me for ever. And I say unto you that the day I am free I would rid the world of you."

Emperors of Austria brooked no insubordination and Victor was immediately dismissed. Seven long days he waited in a vain attempt to obtain renewed admission to His Majesty's presence. This was the fatal mistake of his life.

Renouncing his regal honours, indeed renouncing the world, he set out to the fishing village to wed his lady like a commoner.

He reached her village in the dim grey light of the dawn and a nuptial procession greeted him. In a flower bedecked couch he saw Mary Lich seated next to a rustic lad.

He could not believe his eyes when he saw Mary-drooping, sad and with a heavy heart, her eyes wandering in a lifeless agonising gaze. Anxiously he enquired of passers-by and learned to his anguish that Mary Lich had in wed-lock that day been united to a trooper in the Austrian Army. At these cruel words Archduke Victor became insane; and never in his life-time did reason come back to him. It was easy for the agents of the Emperor to arrange a marriage; it was easy also to expedite this union of Imperial necessity. Francis Victor failed to improve in spite of all that medical science could do to restore his faculties; he failed also to respond to feminine charms. Nine years his body survived till he forced death to come to him with his own violent hands; and when the court crowded round in mourning they found clasped to his breast a tiny tattered photo of the girl Mary Lich who was ever in his heart.

* * * * *

Maud Willing never lacked admirers as the only daughter of the American millionaire, Thomas Willing. She was impervious to the charms of her Yankee friends, for she was secretly in love with a French exile, M. Phillips.

Father Willing with his business instincts quite naturally suspected the genuineness of Phillips' devotion. Rumour was rife in the streets that Phillips was an imperial exile from Europe. Even Thomas Willing could not entirely discount such reports. And he was happy when M. Phillips appeared before him as suppliant for his daughter's hand.

Phillips proved he was the heir to the Bourbon throne of France; that he was really Louis, Duke of Orleans; and that fortune favouring he would regain his kingdom.

With remarkable astuteness, Willing said: "And should you ever come into your heritage, my daughter is unfit to be queen. While, were you to fail in your ambition, you will be inferior to Maud and worthless as her husband."

Phillips was wild and bitterly disappointed when he found Maud was not to be his. He argued and finally informed Willing that he would renounce the throne of France for the sake of his daughter. Wise old Willing stated, "He who would give up the responsibilities of manhood for the sake of a woman is undeserving of a hearing, and I forbid you from seeing my daughter again. Perhaps one day you will thank me for my seeming harshness."

Sadly Phillips bade adieu to Maud; and not long afterwards Phillips was crowned Emperor of the French, an honour which Maud in heaven must have witnessed.

He married the child of an exiled Neapolitan king, for the only reason she resembled in features Maud—his glorious first love.

History has taught us over and over again that the crown of love has been preferred to all earthly thrones or all the wealth and glory that man can bestow on man.

In Praise of Lemons.

By JOHN MAXWELL, N. D. (of CHICAGO).



R. MILTON T. HANKE, in his brochure "Diet and Dental Health," gives details of an important three and a half years' experiment conducted at Mooseheart, Illinois, on 450 normal children, and maintains that no matter how adequate otherwise the diet, the daily consumption of citrus fruit juices is the best corrective of inflammation of the gum margins, pyorrhoea and dental caries.

"The addition of a pint of orange juice and the juice of one lemon to a diet that is in all other respects adequate," says Dr. Hanke, "supplies something that leads to a disappearance of most of the inflammation and an arrest of about 50 per cent. of the caries—and adds something that acts as a growth stimulant to children."

The children at Mooseheart received the juice of half a lemon and eight ounces of orange juice twice a day, at breakfast and dinner.

Further studies were made with patients of the Chicago Dental Research Club, with people of all ages and varying degrees and kinds of dental disorders. Patients with acute inflammation of the gum margins received a quart of orange juice and the juice of two to four lemons a day for ten days or until the acute condition subsided. But eight ounces contained sufficient vitamin C for the body's daily needs on that account.

Let us first look at the water content of the lemon—89.30 per cent. of its weight is aqua pura. We get Nature's finest distilled elixir in its juice, so much more invigorating, life-sustaining and refreshing than chlorinated water. No kidney trouble from lemon juice, but one of the finest cleansing agencies to bring about better functioning of those little filters situated in our loins to carry off many impurities that would otherwise poison the blood stream. All the internal functions of the body are carried on in a

liquid medium and there is need for that water to be as pure as possible.

Of course, there's not much protein and fat in lemons, but one gets enough, usually too much of those things, elsewhere. Everybody eats too much protein and many take more carbohydrates and fats than is necessary, thus becoming overweight.

Supposing we distil the water from a lemon, leaving only water-free material. Here will be a revelation to many. We speak of lemons as citrus fruit, where citric acid is one of the most striking ingredients. It does not occur to many, however, that alkalies are dominant in the lemon, that there is a total of more than five times the quantity of alkaline elements—38.42 (potassium, sodium, calcium, magnesium and iron) as of acid elements—6.99 (phosphorus, sulphur, silicon and chlorine).

It can, therefore, be seen that the use of lemons will give a very decided alkaline reaction from that alkaline base.

I have long recommended the use of one-sixth of a lemon, a chunk containing skin and internal fibre, for brushing and cleansing the teeth, with a very good effect upon both gums and teeth. It is unquestionably one of the finest antiseptics we have.

Ladies who have stained hands find that the skin and inner fibre of a lemon, with some of its juice will more quickly remove those stains than almost anything else that can be applied, and as an internal douche a tablespoonful of lemon juice in a pint of water is very cleansing.

For an enema put the juice of a lemon in two quarts of lukewarm water.

Rub your cheeks and other parts of the face with the skin and fibre of a lemon, for a healthful treatment, and save on the cost of face powder which often contains poisonous substances.

Gargle with straight lemon juice if there is a sore throat or threatened diphtheria. Mix equal parts of lemon

juice and honey and drink a teaspoonful at a time if there is trouble in the larynx.

Dry the skins of lemons and oranges, in the oven or over the stove, and grate them to add flavour to many foods.

Take the juice of a lemon in a glass of water every morning and every evening for a congested liver or threatened gall bladder trouble.

Make salad dressing of one part lemon juice, one part honey and two parts olive oil.

You are not likely to extol the lemon too highly. Hot lemonade for a parched throat and in fevers. Sweeten it with honey, if desired, but never with refined sugar.

Use lemon juice instead of vinegar. Freshly expressed lemon juice will prevent and cure scurvy. It is excellent in rheumatism, gout, sciatica, and arthritis.

It has a valuable supply of potassium, which gives suppleness to muscular tissues. Potassium plays an important part in the formation of glycogen from glucose, of fats from glycogen, and of proteins from peptones and proteoses. Potassium is also a predominant element in the red corpuscles of the blood and in the brain, and has a good deal to do in the generation of nerve energy.

Lemons also contain a valuable supply of calcium, the element largely used in the building of teeth and other bones and keeping them in repair.

Lemons contain a fair supply of magnesium, which gives hardness to the enamel of the teeth, in the preservation of lung tissues, and in the building of cells, particularly of the nervous system, and in maintaining the natural fluidity of the blood.

In the lemon we have a good supply of phosphorus. Phosphorus is needed in the formation of lecithin, which is essential to good respiration, therefore, we can see how foods containing this element can be useful in asthma, bronchitis and nasal catarrh.

—*The Vegetarian Messenger and Health Review*,

Organization of Libraries.

BY D. KRISHNAYYA.



THE Five Laws of Library Science', by Rao Sahib S. R. Ranganathan, M. A., L. T., F. L. A., Madras University Librarian, points out that books in a live library are collected for USE by Scholars and use makes a library big in the words of Tagore.

Without organization, no library can satisfy any one, not to speak of all the laws of library science. The step, at the outset, in organization is classification. Like things are grouped together and likeness is a characteristic of classification. By classification, orderliness is brought about in the library. The main canons of classification and how effective colon classification by the same author is in classifying books in a library to a high degree of minuteness is quite a technical aspect with which a lay reader will not be much interested.

Next to classification, in order to satisfy the laws of library science and place the books at the effective service of scholars, cataloguing is highly essential. The various forms of catalogues and how effective the bipartite card catalogue is, is again a technique. By cataloguing, the resources of the library are placed at the disposal of the scholars in a most effective way. As library is a growing organism, any form of catalogue except the card form will not meet the demands of a growing organism and effective service. The analytic cross-reference entries in a card-catalogue will show at a glance the resources of a library on any topic. The alphabetic index in a card catalogue serves almost the same purpose, which an orderly index serves a book in pointing out the pages of reference under any heading: but it is still more powerful. We know it is a rarity to meet a book, except in the English language, with a detailed contents sheet and an alphabetic index. We also know that for the effective use of a book by a reader, both these are highly essential: so it is that any

library worth the name adopts effective classification and bipartite catalogue. It may be said that the classifier and the cataloguer really try to make each book reach its reader as early as possible and the reference section—the human agency in the library connects the right reader and the right book at the right time and in a right way. Again, there is the shelf section to keep the books on the shelf trim, lively and imposing.

To watch the ingress and egress of readers in a library and to effect speedy charging and discharging of books so as to save the time of readers, the counter-section is highly essential. Thus these are the main parts in any organised library.

In any field of activity organization is absolutely essential and it is the key of success. To run efficiently a library in order to satisfy the Scholars, organization is equally essential, nay imperative. Any orderly library is really a power house of knowledge, while a disorderly one, however big, is like the Polyphemus with no eye in his head. Let us, therefore, try to make our libraries, big or small, regular workshops of knowledge, for Scholars' use, by regularly organizing them.

Stolen Smiles.

"Do you know, my partner is the most absent-minded man I've ever met. The other morning he thought he'd left his watch at home, and then took it out to see if he had time to go back and fetch it."

"Oh, that's nothing," said the friend, "to a partner I once had. He left his office and put a card on the door to say he would be back at three. Finding that he'd forgotten something, he returned to the office, read the notice, and sat down on the stairs to wait until three o'clock."

* * * * *

The schoolmistress was giving her class of young pupils a test on a natural history lesson.

"Bobby Jones," she said, "tell me where the elephant is found."

The boy hesitated a moment—then his face lit up.

"The elephant, teacher," he said, "is such a large animal it is scarcely ever lost."

* * * * *

A woman of great beauty called one day upon a friend, bringing with her an eleven-year-old daughter who gave promise of becoming as great a beauty as her mother.

During the conversation between the adults the girl amused herself by trying on her mother's hat. Turning to her parent, the child said: "I look just like you now, mother don't I?"

"Sh!" cautioned the mother, with an uplifted finger. "Don't be vain, dear."

* * * * *

An old country couple, having their first bus ride in London, became rather uneasy on hearing the conductor call out St. James and then St. John. The old chap grew very fidgety, saying to his wife, "Isn't it time we got out, dear?"

"Don't show your ignorance, Harry", she said. "Wait till yer name's called".

* * * * *

"Yes, sir, at my last job I'd 200 people under me."

"You don't say so."

"Yes—I was cutting the grass in the churchyard."

The Scholar Science Corner.

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

The Versatile 'Moly' :—

'Moly' is the pet name by which the metal Molybdenum is known to its intimates. Molybdenum belongs to the chromium family of elements, the other members of the family being tungsten and uranium. This metal occurs in nature in the form of a sulphide ore known as 'molybdite' or 'molybdenite'. It is rarely met with in nature in a pure state. Owing to similarity in appearance the mineral molybdite or molybdenite was supposed to be identical with graphite then known as 'plumbago' or 'black lead'. In 1778 C. W. Scheele, after studying some of the chemical properties of the metal, came to the conclusion that 'moly' was a new element. In 1790 P. J. Hjelm succeeded in isolating the metal in a pure condition. Molybdenum metal does not get tarnished on exposure to air, it oxidises slowly at a red heat.

By about 1900 a German chemist having heard that a Japanese sword-maker, Misamune by name, had somewhere in 1300 A. D., prepared implements of unique strength from a particular variety of steel, managed to secure a blade and analysed it. He detected the presence of molybdenum in it and thus came to know about the hardening and other interesting properties of this metal. The story of its development from an ore to its present rank in the heavy industries is told by Mr. P. A. Smith in his article on "Polygamous Molybdenum". (*Scientific American*, April 1937, page 230). Although the discovery of the fact that incorporation of molybdenum improved the properties of steel was made as early as 1900, it was not until after the Great World War in 1918 that any attempt to commercialize the idea was made. To-day molybdenum is considered as an exceptional alloying metal and as an element having possibilities worthy of broad exploration. During the past twenty years the industrial world has found several applications for 'moly'. In 1917 the world consumption was practically negligible. To-day it exceeds 19,000,000 pounds per year. With the increased application, the price of the metal has been reduced many folds.

"To the alloy age—the present—molybdenum makes two major contributions. It substitutes for certain other alloys, or combines with them to produce better steels—better in the sense of possessing superior qualities, better by virtue of lowering costs. In certain instances it makes

possible a saving in first cost and it may also produce a steel which can be fabricated at lower cost. When both savings can be had in a single alloyed steel there is a decided over-all gain."

The uses of molybdenum can be generalized under two headings (1) metallurgical and (2) chemical. In metallurgical operations the metal is used as such while in the chemical applications molybdenum compounds are preferred. Talking about the metallurgical uses, Mr. Smith writes:

"The improvements in fabricating properties which molybdenum imparts, stated as a generality, are a wider forging range without danger of burning, free scaling, and safer heat treating. It also offers the distinct advantage of permitting a reduction in the amount of alloys used. This improves physical properties, for it is very well known that the more the alloy, the harder it is to work with the steel. Practically all alloy steels produced commercially to-day have a tendency to develop temper brittleness, and the introduction of molybdenum will diminish if not eliminate this difficulty.

"Molybdenum is widely used in automotive steels where quality and cost come up for closer scrutiny than perhaps in any industry. Ten years ago carburized steels used for gears, for example, contained about 3.5 per cent nickel. Now such steel has been very largely replaced by a nickel-molybdenum steel which contains 1.75 per cent nickel and 0.25 per cent molybdenum. Here a very small amount of moly has made it possible to reduce the nickel content to produce a steel which costs roughly nine dollars a ton less and has the advantages of better forging properties, free scaling improved machineability and less distortion upon heat treatment."

Molybdenum plays an important part in the manufacture of axles, steering knuckles and propeller shafts. Where ease of welding, abrasion resistance or good service at elevated temperature are the desired qualities, chrome-molybdenum steels find ready application. Turbine shafts, dipper teeth welding rod, shovels, saws, dies, casting and other equipment in severe service are all made of 'moly-fild' steels. Molybdenum imparts corrosion resisting properties also to steels. The four standard steels used in the automobile and other heavy industries are (1) carbon-molybdenum (2) chrome-molybdenum, (3) nickel-molybdenum and (4) chrome-nickel-molybdenum steels.

Coming to the chemical applications, moly finds wide use in the paint, the glass and the enamel industries. Molybdenum compounds are being increasingly employed in the manufacture of colour lakes and pigments. Molybdenum compounds--molybdenum trioxide for glass and lead molybdate or mixed crystals of lead molybdate and other insoluble lead salts for enamels are employed for producing opaque surfaces in glass and enamel articles.

Molybdenum is being used as a catalyst in the chemical industries. In this capacity, it finds application in coal, coal tar and mineral oil cracking processes in Germany. It is employed in the contact process for the manufacture of sulphuric acid. Unlike most of the other catalysts molybdenum is not easily poisoned and hence its active life is very long.

"It is well-nigh impossible to cover in detail the entire range of molybdenum use in industry, yet a true picture of this surprising mineral metal requires emphasis upon the little known developments for it is here that we derive our conception of its future. Just to mention a few: molybdenum stainless steels are used for fountain pen nibs, while the compounds enter into the manufacture of light fast inks of brilliant hues; the radio industry consumes thousands of miles of molybdenum wire in the production of electronic tubes, and the telephone makers employ it in transmitting apparatus."

Book Reviews

My Travels in the East—By K. C. Banerjee. Published by the Author, 186 Bowbazaar St. Calcutta, Price Rs. 2.

In December 1933 while on a visit to his ailing brother in Upper Assam, Mr. K. C. Banerjee came across a few books describing the adventures of some European young men and being inspired, made up his mind to tour all the important countries of the world on foot. The book under review is the record of his travels in the East. Setting out on his journey on December 17, 1933 with only eleven rupees in his pocket, Mr. Banerjee was able, before his return to India on March 7, 1936, to visit Burma, Straits Settlements and Malay States, China, Manchuria, Korea, Japan, the Phillippine Islands and the Dutch East Indies. Though robbed six times and even kidnapped once by Chinese bandits, Mr. Banerjee was not unnerved and carried out his tour with great courage and determination and the story of his thrilling experiences should serve as an object lesson to other adventurous youths in our country.

While we unhesitatingly give every praise to Mr. Banerjee for his achievement as an adventurer, we are sorry we are unable to extend to him the same praise for his capacity as an author. To be an adventurer is one thing; to be an author is quite a different one. The book contains many defects. Accounts of men and matters he contacted in the lands he visited are quite common place and read like a school boy's composition. In describing manners and customs of people there is too much attention paid to the darker side in human nature and far too little to the finer thing in life. The language of the book requires considerable improvement in many places. The author will do well to reduce the price of the book if he wants to make it popular.

Srimad Bhagavata—Condensed from the original and translated by T. R. Ganapathirama Aiyar, Advocate, Tinnevely. Price Rs. 1—8—0.

To condense the Bhagavata without loss of the main features of the original is indeed difficult. In this abridged edition the Slokas are selected, with a view to considerably reduce the bulk of the original. Yet, its organic and continuous form has been

kept up. The running translation of the Slokas in English offers useful assistance to the reader whose knowledge of Sanskrit is limited. The translator contributes an introduction to the work, wherein is pointed out the greatness and sacredness of the Bhagavata. We also find the following in the introduction:—"The book will be distributed gratis to anyone who applies for the same with the following declaration; "I promise on my word of honour to read with a pious mind devoted to Lord Sri Krishna this book for five minutes at least a day, and I am too poor to buy this book". The book, though profusely illustrated, is not at all attractive in its general get up.

The Hymn of Aruna. By N. K. Venkatesan Pantulu, M.A., L.T., Anantapur. Price Re. 1.

The author of this booklet has to be congratulated for successfully revealing to the English knowing public the vast and priceless treasures of excellent lyrical and Nature poetry, that lie unappreciated and uncared for in our ancient Vedas. The word for word rendering into English of the difficult Sanskrit hymns is an extraordinarily arduous task and it has to be said to the credit of the author that his thorough mastery of English and Sanskrit has stood him in good stead in accomplishing this task. But a mere perusal of this book will show to the reader the truth of the general saying that the beauty of the original is greatly diminished in any translation. The style throughout is simple, lucid, elegant and well-fitted to picture the Nature poetry found in the hymns.

ജീൻ വാൽജീൻ (**Jean Valjean**) by Vidvan K. Prakasam. A. R. P. Press, Kunnankulam. Price Re. 1.

We have here in the short space of 229 small pages a neat summary of Victor Hugo's *Les Miserables*. Several descriptions familiar to the readers of the fuller work have been omitted. But this only enables the reader sustain interest in the story. The spirit of the original has been kept up throughout and no incident which has any bearing on the development of the plot or which portrays the object of the original author in writing this lengthy novel has been omitted. The story is told in short simple sentences. It may be possible to find here and there sentences jarring to the Malayalam reader because of idiomatic differences but this could hardly be avoided by anyone who wants to transport the ideas of the manners and customs of a country to another which is entirely different from the former in its upbringing and culture. The book may well be prescribed as text book for lower forms.

Panchadasi (പഞ്ചദശി) with a Malayalam Commentary by Mr. P. N. Moosad, B. A., L. T. Price Annas 8.

We have great pleasure in introducing to the Malayalam reading public the first part of this great work on Vedanta with a new commentary by Mr. Moosad. The abstruse nature of the subject added to the disputatious method of its treatment makes the original work difficult even for profound sanskrit scholars to follow. Mr. Moosad gives under each verse meaning of all the words and a literal translation in the *anwaya* order, then proceeds to write a note explaining the significance of each word or compound used, and finally gives the substance. The commentary is precise and clear. We await the publication of the other parts.

Such a valuable work ought to be printed on better paper in a more attractive style. Consistent with the buying capacity of the Malayalam reading public the price also has to be reduced.

Srimaty Tharavath Ammalu Amma (ശ്രീമതി തരവത്ത് അമ്മ) by Tharavath Ammani Amma. Price Annas 8

This book contains, first a beautiful life-sketch of a pious soul, the late lamented Ammalu Amma, the well known Malayalam writer and publicist. It is followed by two appendices. The first contains some of her addresses and an essay, on literary subjects. The second is a collection of reminiscences and appreciations written by others shortly after her death.

The life sketch is written by Ammalu Amma's own daughter. The daughter has executed her work admirably well. The author's language is simple, persuasive and clear. She does not record herein the trivial incidents in the life of her mother. With a keen sense of detachment, she evaluates the process of mental development of an aspirant after truth. This is what a biography, especially of Ammalu Amma, ought to be. For, has not she herself given the key to the study of her life and literary endeavours? (page 108). "To impart true knowledge to humanity and to make man steadfast in his duty and by this means to make him the object of God's love and thus to lead him on to spiritual salvation should be the aim of literary writers".



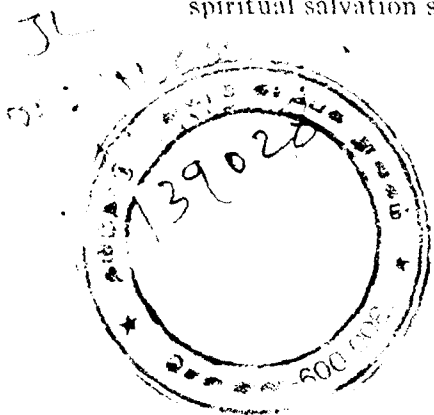
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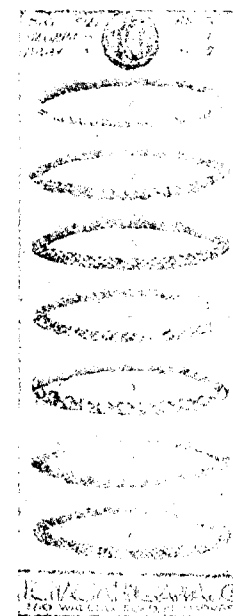
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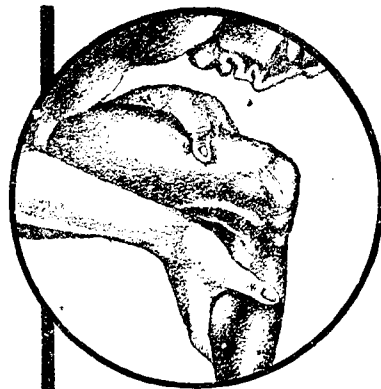
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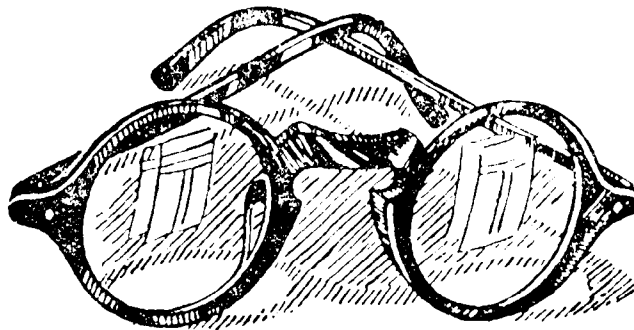
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