

VOL. XII

No. 8

THE SCHOLAR

MAY 1937

CONTENTS

	Page.
1. A Poetess Grows Up —Kulapati J. H. Cousins ...	383
2. Muscaphobia —Nicholas Roerich ...	394
3. A Prayer (Poem) —Rabindranath Tagore ...	398
4. Some Aspects of Food in Relation to Health and Disease —Y. V. S. Iyer, L. T. C. (Hons), F.R.S.A. (London) ...	399
5. Four Years of Nazi Deal in Germany —K. P. Viswanathan Nair, B. A. (Hons) ...	407
6. World Peace and Vegetarianism —Peter Freeman ...	412
7. St. Columba and the Firs —Rev. F. H. Aldhouse, M. A. ...	418
8. From Press and Platform ...	424
9. Stolen Smiles ...	420
10. Book Reviews ...	425

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NATHALIA CRANE
reciting one of her poems.

The SCHOLAR

VOL. XII

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A Poetess Grows Up

NATHALIA CRANE'S NEW BOOK

By KULAPATI J. H. COUSINS



WHEN my wife and I were packing for a voyage to Europe in April 1925 a friend sent us a book of poetry to add to our reading material for the journey, with a hint that it was particularly interesting. On the second night out in our steamer from Madras I brought out the book to while away an hour after dinner on deck. We finished it in one reading.

The book was "The Janitor's Boy" by Nathalia Crane, written mostly in Brooklyn, and published in New York. It contained some of the cleverest verses ever written from the technical point of view. But it had, along with innocence and wit, a certain wisdom and vision, only rarely touched by the great poets, that underlay all its expression, and occasionally glowed into perfect enunciation of spiritual vision. And the contents of the book had been written before its creator had attained ten years of life!

I posted an enthusiastic critique of the book back to Madras. From there it went to the United States, and brought me a year or so later her second volume, and an "unsolicited testimonial" from her publishers to the effect that, whereas the American critics had hailed the poetess

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, her 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

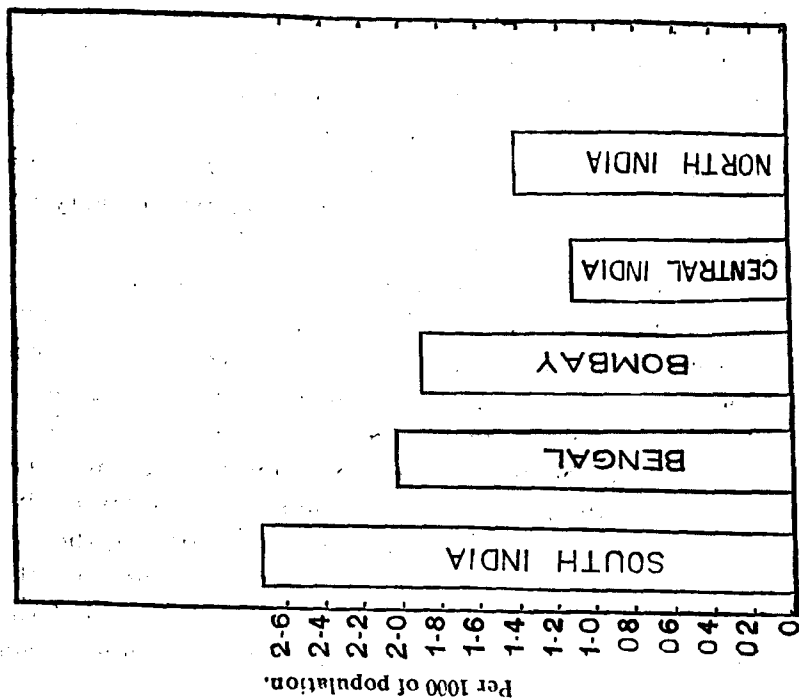
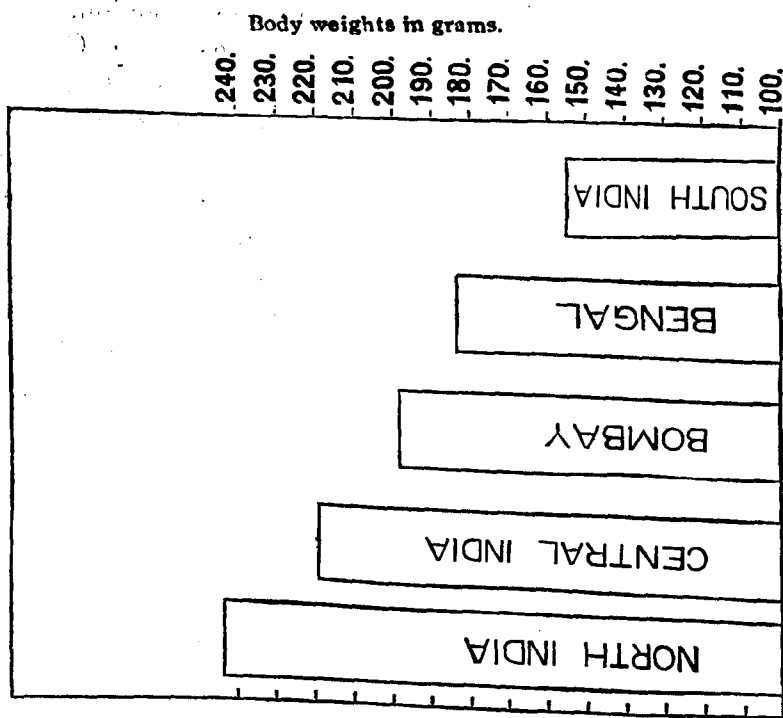
demonstrate how the alimentary tract is very prone to suffer both structurally and functionally in consequence of faulty food and to become the prey of pathogenic agents of disease or the harbourer of parasites. Further, the states of ill-health of this tract often provide a condition precedent to the 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

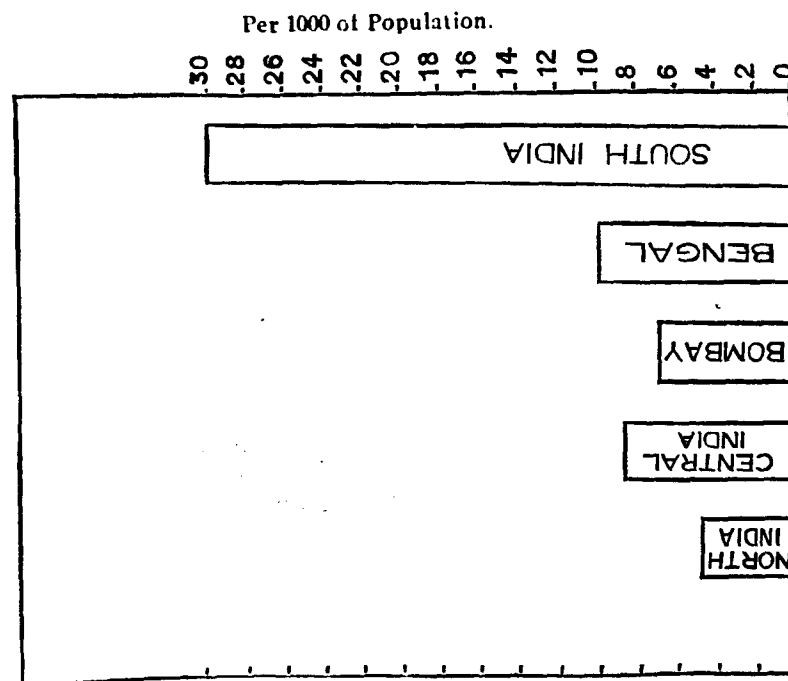
Northern Indian races were found to be well-balanced and, therefore, these people showed ideal growth where the balance of their diet was maintained, whereas the diet of the Bengali and of the people of the Madras Presidency, was found to be very deficient in proteins, fats, mineral salts, and vitamins. 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.

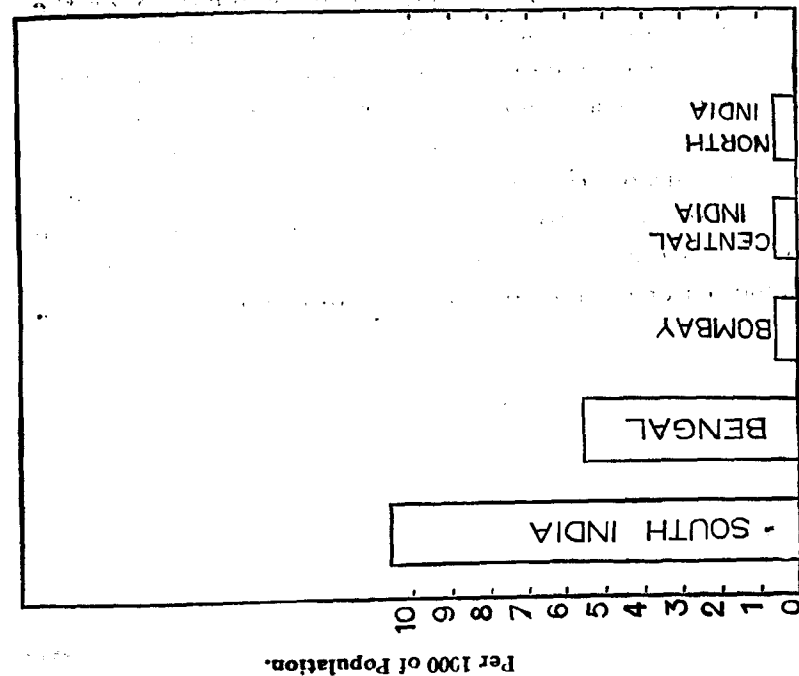
Chart showing the Nutritive values of Diets in common use in the five Main Divisions of INDIA as determined by feeding experiments on Rats compared with the frequency distribution of certain Diseases per 1000 of Sick persons in these Divisions.
—Relative values of National Diets of India.



—LEPROSY—



—BERI-BERI—



By kind courtesy of *The Royal Society of Arts Journal* of September, II 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 Shee (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 Vedānga, 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 teems 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 waive 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 Adamsses."

* * *
"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 *Sastras* (*Alamkara*), 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 (*Prakrita*). "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.

How It Strikes a Hindu By Professor D. S. Sarma,
M. A. The Gita Publishing House, Madhavapuram, Myla-
pore, 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

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.

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 manhood! Requiescat in pace!

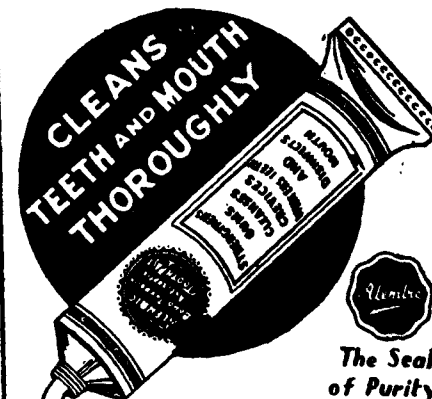
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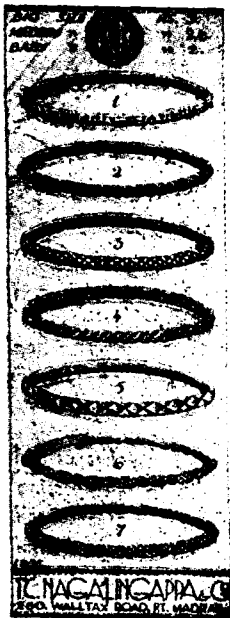
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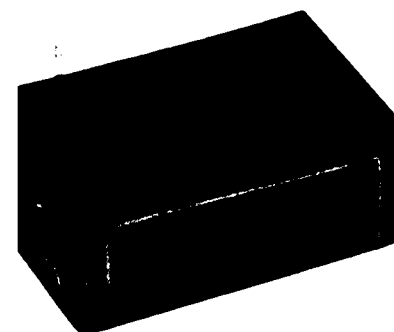
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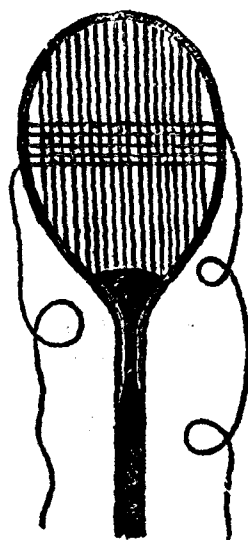
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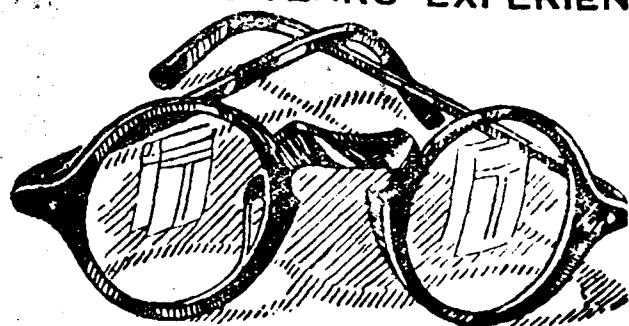
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